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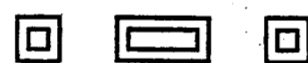
FIVE THOUSAND

FOR THE

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BUILDING

WAS IN HAND

BEFORE MARCH FIRST



THIS IS A WORLD-WIDE PURPOSE
TO STRENGTHEN THE

Seventh Day Baptist
Denomination



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

The Sabbath Recorder

THE WORLD NEEDS A CONSCIENCE

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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SEVENTH DAY BAPTIST DIRECTORY

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Prompt payment of all obligations requested.

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The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 86, No. 12

PLAINFIELD, N. J., MARCH 24, 1919

WHOLE NO. 3,864

Can We Catch

The Real Drive Spirit?

When we read of the wonderful drive movements being carried forward by other denominations we are led to ask if our own people can be aroused to catch the drive spirit and push things forward as never before.

The drive spirit is in the very air. Among the Baptists it is finding expression in a Victory Campaign to raise \$6,000,000 before April 30. With the Presbyterians it has organized the "New Era Movement" to raise \$13,000,000; and the same spirit has aroused the Methodists to a great "Centenary Movement" for many millions. Other peoples, too, are awakening to the call which comes as a Macedonian cry from a lost world. Some of them are pushing the drive to double their budget and to increase the subscriptions for their denominational papers. So, we repeat, the very air we breathe in America today is filled with the drive spirit, and we do wonder if our own people are to catch this spirit and arise to the emergencies confronting them? In the other denominations, the superannuated ministers' fund, the cause of missions, education, denominational papers, and every other cause for which the people stand, are being boomed with enthusiasm.

Can we see all this going on and remain indifferent? With the spirit of unparalleled generosity all about us, are we to remain unmoved and allow our cause to suffer from sheer indifference? Our leaders have been very modest in their appeals when compared with the calls of other denominational representatives. But every Seventh Day Baptist knows enough of our needs to make him zealous in his efforts to supply them if he cares anything about the success of his denomination. Our Missionary Board's debt, our suffering colleges, our much-needed publishing house, our small superannuated minister's fund, our denominational paper—all these interests are pleading for help. How can we hear them month after month, year in and year out,

and still remain indifferent? In view of the spirit of our times we can not ignore these demands without suffering untold loss ourselves.

The Drive Spirit

Comes Naturally

If we ask, Whence comes this spirit of denominational drives that is so prevalent, the answer is near at hand. After the wonderful experiences of the last two years with drives for Liberty Loans, Red Cross work, Y. M. C. A. funds and for other benevolent causes, drives in which billions of dollars have been raised, what is more natural than to think that the churches can also be aroused to a like degree of generosity? The question persists, Why can not our churches be aroused until their devotion to God's kingdom will be as intense as their devotion to the nation? Everything depends upon the answer. The church must be made to feel the importance of victory for the kingdom of God, with something of the passionate devotion that filled all hearts when they responded to the call to arms and gave of their means to ensure victory for the nation.

With all true Christians this ought to be possible. Indeed any Christian discounts his standing as a disciple of Christ, who does not believe that the triumph of Christianity is the most desirable attainment toward which he can possibly contribute either by giving of his means or by consecration of his powers. The Christian must believe with all his heart that the most comprehensive blessing that can come to this old world must come by the victory of the religion of Christ. He must feel this and realize his personal responsibility to furnish the sinews of war just as he did when the nation's call came for funds to provide the means of victory for democracy. If men were as devoted to the church as to the nation, and would take hold of the work with a zeal equal to that which filled their hearts when the country's call came, there

could be no failure in the drives for the kingdom of God.

Why can we not be as devoted to the church as to the nation? Why may we not expect a hearty and enthusiastic response to the appeal for a RECORDER drive, a drive for missions, and for the various causes that languish, all of which are so essential to the success of the denomination?

There will be no doubt about the success of every drive for the church, if we love the church as we do the nation.

Contradictory Stories Much is being written regarding the effect of the war upon the soldiers, as to their attitude toward religion and the church. Different men who have been in the trenches with the boys come back to America with contradictory stories. One writer says, "The church has been tested in the trenches and the soldier has no more use for it." He would have us think that the soldier is completely disgusted with religion and ready to revolt from its institutions.

On the other hand there are those who come back from the front with an entirely different story. One writer says: "Men were never so ready to listen to the call of the Highest. I have seen men stand ten deep around the hut in France, in pouring rain for an hour to hear the simple story of redeeming love." Several have told how the boys at the front have expressed the hope that they might be able to return to the home church and do something worth while for the Master. Another writer says:

The truth of the matter is, the men who are coming back are falling in with the plans of their churches and others are uniting with these churches—their home-town churches, the church of the home folks, just because these churches meet their needs and deserve their gratitude and their support. Many men who were confessing Christians when they went away, and others who have found themselves and Christ in the trenches, may be counted on to help the church in the new period and to effect any changes which may be necessary. To take any radical steps before these soldiers return or without their consent will be bad tactics to say the least.

How can we account for the wide difference of opinion upon this matter? Why do two men bring back from our boys in France such contradictory testimony? Evi-

dently they have looked through different eyes. Each has seen things according to what he has in his own heart. They bring back to America just what they carried to France. The man who has been disgruntled with the church for years, will see things colored by the lenses of his own heart. And the one whose heart is loyal to the church will be most likely to see things that enable him to say:

"When the men come home they are going to prove just a bit better than when they went away for their wider experience and point of view. They will readjust themselves to civil life more quickly than they adapted themselves to the military. The army will need a man's religion, so don't compromise an instant on the best standard that can be set up. The line Jesus gave to 'seek first the kingdom of God and to obey the first and great commandment and the second which is like unto it,' is the unfailing guide on which the soldier must rely when he returns."

As for ourselves we expect to see the returned soldiers among the advance guard of the church in its struggle with wickedness.

On the Highlands In Friendship Grove When our last words were penned for these columns we were about starting with the dear one for the Steuben Sanitarium, Hornell, N. Y. It was a long night journey for the sufferer, and a cold bleak March morning found us, an hour before daylight, within the comfortable rooms of the Sanitarium ready for a little rest before the nurses, physicians, and other workers began their daily rounds on errands of mercy.

When morning came the sun was trying hard to break through the squally snow clouds, but could give only now and then a glimpse of sunshine all the day long. The second morning was bright and beautiful. It was one of those spring mornings that fills the soul with hope of brighter days to come, and by this time we had been able to learn something of our surroundings.

The Sanitarium stands on one of the highlands among the Steuben hills overlooking the beautiful Canisteo valley and the city of Hornell. The building is in the edge of "Friendship Grove," as we found by the sign-board among the trees where winding paths invite to pleasant walks when sunny days are here. Friendship Grove is indeed a pleasant place for a sanitarium.

Everything that suggests friendship is most appropriate in times when illness casts its shadows over the soul. But we do not need to go out of doors here to find sunshine of the right kind. It beams out of the face of every nurse. Every helper, whether in sick-room or in office or dining hall, seems to have caught the spirit of the place. They have learned well the meaning of the first epigram one sees, posted conspicuously, near the office opening: "A pleasant smile fits any face."

Other Helpful Epigrams We were attracted by several finely printed epigrams posted here and there about the main entrance hall of the Sanitarium. They are to be found near the place where many guests and convalescent patients gather before and after meals. One can scarcely go amiss of these suggestive sayings. They are in perfect harmony with the practical yet sympathetic spirit of the Superintendent, Dr. J. E. Walker, whom every one loves to meet.

I confess that I went out of my room feeling blue enough, not only over my own burdens, but over the burdens of a score or more of my fellow-men whose faces revealed something of the same state of mind which was afflicting me. But as I stepped to the elevator shaft I was confronted with these words posted just before my eyes, "Don't feel sorry for yourself—Feel sorry for the folks who have to live with you." Before I was aware, a smile broke over my face, and the more I dwelt upon these words found on the elevator door, the more my own spirit felt the elevating influence of the thought they conveyed. It was a "lift" greatly needed, and most appropriate for cases found here every day.

By the way, why would not this make a good epigram to be given a prominent place in every home?

The City of Happiness Is in the State of Mind After feeling the inspiration of the words found on the elevator, my next turn brought me face to face with the statement by the office window, "The city of happiness is in the state of mind." By this time my heart was almost laughing aloud over the impression made by two or three terse sayings which I could not help seeing, and I hastened to

let my companion share something of the good things I had found.

If every one could realize more fully that this old world seems different to different people because their hearts differ, and that their own state of mind, which lies largely within their power to control, makes the world in which they live, I am sure the city of happiness would not be so hard to find. Every one desires to find it. This is right. It is not quite the city to which we hasten, the streets of which are paved with gold, but it is as much like it as anything we have on earth, and we should realize that our own heart-life has as much to do with our prospect of finding the one as the other.

The Gossip Habit Is a Disease By the way, one of the most wholesome notices of all the Sanitarium lot is this: "The gossip habit is a disease. If you have gossip germs on your person, please disinfect before entering here. This place stands for head, hand, and heart—for happiness, health, and helpfulness."

There are many other institutions that might do well by making this a rule for all who would enter. If the spirit and letter of this counsel could be worked out in the home, the church, and the community it would go far toward making a heaven on earth. Indeed the city of happiness would not then be far away, and no one would have to search in order to find it.

Two other placards attracted my attention, each of which impresses its own lesson. One has the picture of a surly looking dog with one ear cocked and head poised as though about to speak. The words by its side are: "Don't growl or you may have to pay a dollar for a license."

The last one discovered so far, is, "Come in without knocking, and go out the same way." Both of these will make every reasoning man think if he but reads them. They suggest lessons every one should learn.

Give Us Demonstration Rather Than Denunciation The church of today needs encouragement and good cheer from its friends rather than criticism and denunciation. If those who find fault with the church would only show by actual demonstration that they have a better plan

for building up the kingdom of God than that of the church, they might be pardoned for their criticisms. But this they do not seem to do. I once heard a good man say something like this, A pessimist can tear down with a tack hammer faster than another can build up with a sledge hammer. This may be putting it too strong, but there does seem to be such a tendency to listen to adverse criticisms and to see only the dark side, that the critic has an easy time of it when he tries to take the heart out of the church. What a blessing it would be if loyal church people would turn a deaf ear to the carpings of chronic faultfinders and open both ears and eyes to the good things that can be truthfully said of the Church of Jesus Christ.

Whoever does this will soon see that the Church is the most vitalizing, dependable, and helpful institution in the world today. She is the parent and promoter of every great philanthropic movement. Every social and political reform bases its hope on the Church. To it the Government looks for support in securing a high morale in the Army and Navy; for floating its Liberty Loans, and for the uplift of spiritual and patriotic life. Had it not been for the Church, the Young Men's and Young Women's Christian Associations would have been unknown, the Red Cross and wonderful benevolent movements would have had very little backing. It was through the influence of the American Church that the tidal wave of sentiment was created that pushed the Government into the war for freedom.

Instead of clamoring against the Church and making indefinite demands that it be "socialized, rationalized, liberalized, and psychologized" why would it not be better to come right into it as a faithful, humble Christian worker and lead it in the right way. The church can never be "sand-bagged" or pounded into better ways. Sarcastic thrusts and stinging rebukes will never do it any good. It needs the encouragement of practical demonstration in true lines of service rather than pessimistic denunciation.

If a man will submit to being carried, that is sufficient to show that he is not worth carrying.—Roosevelt.

HISTORICAL SKETCH OF THE SABBATH RECORDER

REV. WILLIAM L. BURDICK

THE SABBATH RECORDER—ITS ANCESTORS

The first issue of the SABBATH RECORDER was June 13, 1844, seventy-five years ago next June, but it was not at that time published by the American Sabbath Tract Society, its present publishers, neither was it the first Seventh Day Baptist periodical to appear; it was the fifth attempt to provide a paper for Seventh Day Baptists in America and the fourth periodical to appear.

THE FIRST ATTEMPT

The first effort was in 1819, one hundred years ago. In that year a few brethren in Schenectady, N. Y., attempted to form a stock company for the purpose of publishing a paper representing Seventh Day Baptists. The plan was to secure twenty-five or more persons who would subscribe \$25.00 each to start the project. The first subscribers were William B. Maxson, Jacob D. Babcock, Joseph Stillman and John Maxson, all of whom afterwards became prominent leaders in the denomination. The proposition was then sent to Seventh Day Baptists in Madison County, N. Y., that subscribers might be obtained there, but it failed because others thought that some other plan than the one launched would be better, and did not co-operate.

THE SEVENTH DAY BAPTIST MISSIONARY MAGAZINE

The first periodical actually published was the *Seventh Day Baptist Missionary Magazine*. This publication was a magazine in form and was published quarterly. Sixteen numbers were sent out, the first bearing date of August, 1821, and the last September, 1825. Elders Henry Clarke and Eli S. Bailey, of Brookfield, N. Y., and William B. Maxson, of Scott, N. Y., were the editors. The first number indicates that it was printed at Morrisville, N. Y., a town in the same section as the churches served by its editors. It is significant that the first Seventh Day Baptist periodical was a missionary enterprise. It was proposed to Conference by those interested in missions, referred by the Conference to its Missionary Board which in turn employed

the editors. It was discontinued because the subscribers did not pay up and because of the increased postage rates.

THE PROTESTANT SENTINEL

It was five years before another attempt to publish a periodical for Seventh Day Baptists was made. At the Conference in 1829, John Maxson (the John Maxson mentioned above, but at this time a deacon in the Scott Church and residing in Homer, N. Y.) proposed to publish a weekly in the interests of the denomination. This proposition the General Conference approved and the first number appeared the following April. Deacon Maxson was the editor and proprietor and the paper was published in Homer until 1834, when at the beginning of the fifth volume he moved his plant to Schenectady, thinking that a place less remote from the center of the world's activities would be advantageous. At the expiration of two years, the end of the sixth volume, Elder Alexander Campbell became associated with Deacon Maxson as editor and proprietor and the plant was moved to DeRuyter, N. Y., where the paper was published until 1839. The last volume, however, was edited by William Cochran. The paper was published as a weekly throughout its history.

THE SEVENTH DAY BAPTIST REGISTER

When the *Protestant Sentinel* was discontinued, two groups of men, one in DeRuyter and the other in New York City, took under consideration the publishing of a paper for the denomination, and the General Conference the same year that the *Sentinel* was discontinued, 1839, again put its approval upon the undertaking, but with the understanding that Conference assumed no responsibility. The group at DeRuyter, forthwith, began the publication of a weekly called the *Seventh Day Baptist Register*. Four volumes were sent out, the first number appearing in the spring of 1840.

Three periodicals had now, 1844, made their appearance and their disappearance. In every case they were discontinued because of lack of support, and for the most part because subscribers let their subscriptions get so far behind. The writer has not all the figures at hand, if they are extant, but it appears that at no time did any of

the periodicals have a circulation of more than 650. The price of the *Sentinel* and *Register* ranged around the \$2.00 mark.

Twenty-five years had now passed since the first attempt to establish a denominational paper. The three started were not called "The Sabbath Recorder," but they might have been, for it has all been the unfolding of the same effort to achieve the same purpose. These were the ancestors of the SABBATH RECORDER and prepared the way for it; it could not have started as it did had it not been for its predecessors; they had served the purpose for which they were intended and in addition had given the denomination twenty-five years of experience and paved the way for the launching of the SABBATH RECORDER.

THE SABBATH RECORDER—SEVENTY-FIVE YEARS OF SERVICE

The first number of the SABBATH RECORDER, proper, bears date of June 13, 1844 (not "June 14" as has so often been written), but it was not taken over by the society now publishing it, the American Sabbath Tract Society, for twenty-eight years. The three periodicals that had been issued up to that time had been published in that section now included in the Central Association, but the SABBATH RECORDER was published at first by eleven men in New York City and vicinity and was edited by Elder George B. Utter. This plan continued until the end of volume 5, when it was taken over by an organization, The Seventh Day Baptist Publishing Society, founded that year for that special purpose. Mr. Utter continued to be editor until the end of the 13th volume, 1857, Elder Thomas B. Brown being associated with him in the editing of volumes 6 to 13 inclusive. The Publishing Society continued to publish the paper until the beginning of 1862, when it was taken over by an association of "responsible brethren," who moved the headquarters from New York City to Westerly, R. I., and changed the name from the "Sabbath Recorder" to "The Recorder." On account of the removal no numbers appeared the last three months of 1861 and only four the last seven months.

After the removal to Westerly, R. I., Deacon E. G. Champlin was editor and

publishing agent, but the plan continued only one year, for the men who had taken the paper over found it was a losing proposition and arrangements were made by which Elder Utter, who had already edited it fourteen years, took the paper into his hands, becoming editor and proprietor January 1, 1863. He restored the name, "The Sabbath Recorder," and continued its publication in Westerly. Mr. Utter owned and edited the paper until the middle of the 28th volume, June, 1872, when the American Sabbath Tract Society bought it and removed the headquarters to Alfred, N. Y.

The American Sabbath Tract Society was no new organization at that time. It was founded in 1843, one year before the SABBATH RECORDER was started. The principal work of the society up to the time it bought and commenced to publish the SABBATH RECORDER had been the publication and distribution of tracts, the distribution being made through the mails, colporteurs and traveling agents. With the purchase of the SABBATH RECORDER it began a new career of immense importance, for it has not only published the RECORDER forty-seven years, but it has undertaken other very important lines of work.

The SABBATH RECORDER was published in Alfred until January 1, 1895, when it was removed to Plainfield, N. J., which has since been its home. Elder Nathan V. Hull was editor after its removal to Alfred until his death, September, 1881. Since the death of Elder Hull the following persons have edited the paper, Lewis A. Platts from 1882-1893, Leander E. Livermore 1893-1898, Abram Herbert Lewis 1898-1907, and Theodore L. Gardiner from 1908 to date. At various times during its history many of our ablest preachers, educators and writers have served as contributing editors. The price of the paper, like the *Protestant Sentinel*, started in 1830, and the *Seventh Day Baptist Register*, launched in 1840, has been \$2.00 except the fifteen years following September, 1864, when the price was \$2.50, and the people need always to bear in mind that this is nowhere near what the RECORDER costs.

The SABBATH RECORDER is now completing one hundred years of effort to furnish Seventh Day Baptists with a denominational paper, and practically seventy-five

years under its present name. It has been a century of noble effort and self-sacrifice; every number has meant sacrifice and devotion on the part of some one. What it, with its predecessors, has meant to the denomination and the cause it represents is more than we can measure. It has been an indispensable means of accomplishing our work; we could not have maintained an existence without it as the years have surged by with their temptations and problems.

It was never more indispensable than now.

HOW DOES THE SABBATH RECORDER COMPARE WITH OTHER RELIGIOUS PUBLICATIONS

REV. A. J. C. BOND

There is a very important, although restricted, sense in which the SABBATH RECORDER is incomparable. Being the periodical of Seventh Day Baptists, and as such, the exponent of Sabbath-keeping evangelical Christianity, it occupies a field by itself. There are religious journals, many of them, that are thoroughly evangelical in their viewpoint, and there are Christian publications which advocate Sabbath truth; but in its particular sphere as the organ of the Seventh Day Baptist Denomination, the SABBATH RECORDER stands alone in its purpose to conserve and advocate the Sabbath message as a constituent and vital part of a Biblical and evangelical Christian faith.

In many things, however, religious publications occupy common ground. We might begin with the quality of paper used, the mechanical make-up, and general physical appearance, which presents a basis for comparison with every other periodical. I have seen whole rows of church and religious publications, Jewish, Catholic, and fifty-seven varieties of Protestant, weeklies, monthlies, and quarterlies, and rows above rows, and as a loyal Seventh Day Baptist among men of other faiths I was not ashamed of the appearance of my own denominational paper.

Then there is the question of the spirit and tone of a paper; the scholarship as revealed in its editorials and in its contributed articles; the variety and character of the interests which it represents and pro-

notes; and the faithfulness with which it champions truth, and the clearness with which it interprets truth. All these things and many others are involved in this question of comparison between and among publications.

Perhaps it would be only fair to restrict ourselves to denominational publications, and rule out certain important religious periodicals which have a splendid staff of editors and many able contributors. The denominational paper usually relies upon the voluntary contributor for much of its material. Holding myself, therefore, to the denominational papers with which I have acquaintance, in the essential characteristics of a first class religious publication as outlined above I am compelled to pronounce the SABBATH RECORDER above the average. Its editorials are often timely, and are always well-written, and breathe the very finest spirit. I would be glad to mention several articles and sermons that have appeared within the last two or three months which would be hard to surpass anywhere. They give evidence of the splendid character of many of the contributions to our incomparable, indispensable, improvable denominational periodical.

VALUE OF THE SABBATH RECORDER TO THE YOUNG PEOPLE

REV. HENRY N. JORDAN

The topic presupposes that our denominational paper has a value and that the young people read it. Naturally comes the question, Why do they read it? What does it bring to them? What response does the reading evoke?

RECORDER day is a marked date in our home. If it, the paper, is not in the Friday mail, there is real disappointment. If it is, then there is a small-sized strife as to who gets it first. "Getting is keeping" is our unwritten law and usually the junior lady of the house lays claim to the privilege of first reading the paper. From considerable observation in homes in other places I conclude the same thing holds true there. I think it is a big compliment to the RECORDER that such interest prevails, and that our paper holds such prominence among the literature that comes into our homes.

It is our big source of information. Many of our young people seldom come in intimate touch with denominational leaders or boards. They must secure knowledge of the churches, mission fields, missionaries, officers of the boards from some other source. The RECORDER supplies it. Plans and methods for extension of Christian work are found there. The goal and results of the efforts of the young people are right before them on the Young People's page. Ideas are exchanged. Plans are presented, criticised and disposed of because the RECORDER is the ready medium of information. It is really an abridged denominational encyclopedia to the young people.

It is a sort of religious, doctrinal clearing house by which our young people are furnished in concrete form the doctrinal, spiritual and religious truths which make us a Sabbath-keeping Christian people. There are the editorials, the weekly sermon, special doctrinal and religious articles both from our own writers and from prominent writers on social, moral, religious and spiritual questions which are vital to our understanding and action. I don't suppose the young people read all of these articles. But they do read enough so that their information is enlarged, their vision of their growing opportunities and responsibilities is widened, and their interest is sharpened.

The RECORDER is a domestic paper. It is our family paper. It has that familiar, "homey" atmosphere about it that makes us feel that those "brethren and sisters" in California or Arkansas are united close up to us in a family relationship. I know that is especially true of the young people of the lone Sabbath-keepers, when they are reading about the doings and sayings of others of their own ages and with similar longings and interests. These lone ones are a big reason why we ought to have more home news, more letters from the young people and the young people's societies. These would greatly enhearten and cheer and furnish companionship for the lonely ones. You know *good cheer* is a safe, powerful tonic, easy to dispense, costs little, and produces great results. The RECORDER is a sure conveyor of this restorer of mental and spiritual conditions.

To sum up, I know our precious family paper, the SABBATH RECORDER, has an informative, religious and domestic value for our young people.

WHY L. S. K'S NEED THE RECORDER

It is to the thousand Lone Sabbath Keepers that I now speak. Pray listen, ponder and act. Can you doubt the statement that you need the RECORDER?

The very fact that you and I belong to the "lone" list may raise a question as to our strength and loyalty. Surely some of us are where we are because of our indifference as to consequences.

So far as this is true by so far are we in special need of this the last support of our waning faith. The pastor is gone; the church is gone; gone are all our old Sabbath neighbors and friends, and we are left alone out in an unfriendly and hostile world to stand or fall in our own strength or weakness. God help us at such a time if we have not a silent friend, a weekly visitor to whisper hope and courage in our ear; a "tie that binds" us to our past and points us to our goal. Here the weekly RECORDER comes in with the Sabbath rest, as a balm to our wounded spirits, and with voices like those from ships that pass in the night, crying, "Hail! and farewell—do well!"

Moreover if we are not weak in the faith we are under constant and overwhelming temptation by the very nature of our situation.

All of our neighbors differ from us in practice. Different are the friends and schoolmates of our children. Different the business men and partners if we have them in our affairs. The social and religious life of the community is largely foreign to us, and if our youth seek life companions they must find them among those of another faith.

How, without the working of a miracle, are we to expect that our young men and young women placed by their parents under such conditions will remain true to duty as the needle to the pole, without so much as the RECORDER chart to help map out the way.

Fathers and mothers of L. S. K. families, to you I appeal with all my heart. It is your responsibility that your children

belong in the lone list and have not the common safeguards of the home-church life. You can not do less than to give them such influences as you can, to counteract all the adverse influences into which you have brought them. The simplest, cheapest and most effective of these is the SABBATH RECORDER. There are more than a thousand of you. This special RECORDER will probably come into all your homes. Possibly two hundred of your homes are without it. Let this be the signal for your subscription. Don't wait to be solicited. Get out your \$2 and send to Plainfield, N. J., at once, and let us immediately add 200 L. S. K. subscribers to the RECORDER. These are days of world reconstruction in men, churches and denominations, as well as governments, and let us begin here and now with the SABBATH RECORDER.

G. M. COTTRELL, L. S. K.

Topeka, Kan.,

March 15, 1919.

A GUEST YOU NEED IN YOUR HOME

REV. M. G. STILLMAN

While there is properly a sense in which the RECORDER is guest, it would not seem so to me. It is rather too close to the Bible to have much of the nature of a guest. In my childhood,—say more than fifty years ago,—I heard read from the RECORDER that one lie will outweigh five hundred truths, because even so many truths told by the same tongue do not cover that one lie. To me, then, the RECORDER is one of the family, coming each week not simply to visit, but to bring tidings from the general, denominational experience, and something also of the important events and movements of each week. The visits of the RECORDER should not be treated as some poor relation, not being appreciated. No, if our mind be loyal and active in relation to our high calling we appreciate the visits of our old friend from the publishing house, because our guest is not an intruder, or an agent for material gain, but is of noble strength, rich and clean in its make-up. It does not advertise or encourage bad habits on its pages. It stands for the highest, cleanest standard of Christian living. It tells of the needs of our departments of service. It has a right to assume that we are interest-

ed, and deeply interested, in all the great and good services of our denominational life. Yes, certainly, every family ought to have a place in the home for this strenuous, working relative to bring its report of the life of the week. We are not likely to find it so, simply because there are always half-hearted ones very short of the proper interest in our great cause of proclaiming the law and gospel of the Lord our Savior. We can make some cheering progress. It is not lack of money so much as lack of the right mind about our faith and practice. The pastors have the leading opportunity in this matter. They can best appreciate this friend and give a good introduction to the homes without this weekly call. Think how many, even poor folks, are buying a three-dollar history of the world war, to read hastily and store on the shelf, and we have already read and read about the war, not too much, but here we become of the very poor relation class if we do not welcome the family letter right along the fifty-two times in the year, the letter, well dressed in well chosen words—no vulgar, play slang to exhibit the base in life for entertainment, but a guest in whose company we have good reason to feel lifted in life.

ROOSEVELT'S LAST PLEA IS FOR AMERICANISM

An extract from the last message of Col. Theodore Roosevelt read at a meeting which he was too ill to attend:

"There must be no sagging back in the fight for Americanism merely because the war is over.

"There are plenty of persons who have already made the assertion that they believe the American people have a short memory and that they intend to revive all the foreign associations which most directly interfere with the complete Americanization of our people. Our principle in this matter should be absolutely simple.

"In the first place, we should insist that if the immigrant who comes here does in good faith become an American and assimilates himself to us, he shall be treated on an exact equality with every one else, for it is an outrage to discriminate against any such man because of creed or birth-place or origin. But this is predicted upon

the man's becoming in very fact an American and nothing but an American.

"If he tries to keep segregated with men of his own origin and separated from the rest of America, then he isn't doing his part as an American. There can be no divided allegiance at all.

"We have room for but one flag, the American flag, and this excludes the red flag, which symbolizes all wars against liberty and civilization just as much as it excludes any foreign flag of a nation to which we are hostile. We have room for but one language here and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding house; and we have room for but one soul loyalty, and that is loyalty to the American people."—*Americanization*.

THE DIVINE ART OF SOUL-WINNING

Soul-winning is a divine art. The schools for mental culture can not impart this spiritual accomplishment; it can be learned only in the school of the Holy Spirit by that oldest and greatest of teachers—experience.

No purely human philosophy ever valued the soul aright, nor devised a sufficient remedy for its recovery from sin and its renewal unto holiness. Divine revelation gives the highest conception of the soul's value, and divine wisdom alone can impart skill in winning men from hell to heaven. "The fruit of the righteous is a tree of life, and he that winneth souls is wise." In this proverb is found a logical and vital connection between the fruit of the righteous and the work of soul-winning. The righteous—those who are in Christ as the branch is in the vine—will necessarily bear this precious fruit. If the Christlike be in us it will become manifest in fruit according to its nature. Christ Jesus came into the world to save sinners; so also has the Church come into the world for a like purpose. As the Father sent the Son, so has the Son sent his disciples.—*George Needham*.

Economy makes happy homes and sound nations. Instill it deep.—*George Washington*.

THE COMMISSION'S PAGE

APPRECIATION OF OUR PASTORS

The Commission has authorized and directed the secretary "to bring to the attention of our young people through the SABBATH RECORDER, through the meetings of the associations, through annual, semiannual, quarterly, and other joint meetings held during the year, and in other ways, the best religious work that is actually being done by our pastors and churches."

The secretary has been gathering a little information along these lines, and especially in reference to an appreciation of pastors by the people. For various reasons it seems wise to withhold the names of places and people and pastors. But the following are all actual statements sent to the secretary, written by members of the congregation, there being but two duplicates in the entire list, and almost every pastor in the denomination is included. The first six are given in this number of the SABBATH RECORDER. Others will follow in succeeding issues. These letters of appreciation should encourage our pastors, and encourage our young people to realize the respect and love in which our pastors are held by the people.

OUR PASTOR

First. Some of the best things about him.

Our beloved pastor is a perfect model in character. At home, he is a tender, loving and helpful father. In church, he is very consecrated, sweet-spirited, and a strong man to proclaim the gospel. I find he is true to what he preaches. That is, he tries to practice it. He is strong on Sabbath reform. A good gospel sermon every Sabbath Day. A consecrated Christian example seven days in a week.

Second. Some of the fine things he is doing.

He is constantly at work. At his home everything is in order, neat and cozy. In church, his preaching is Jesus Christ and him crucified, in a clear, strong and soul-inspiring way. In Sabbath school, he is a teacher, an advisor and a helper in many ways. In Christian Endeavor Society, he

is always active in getting young people to work. In the homes, the doors are open, and welcome hearts are bidding him come in. In the sick room, his big sympathetic heart leads him out to cheer and comfort those who are down and out. In the social life, he is jolly. Young people enjoy his witticisms. In missionary work, he spares no energy in trying to get Christian people at home to see the need of missionaries, and the need of sending them out. He is arranging a mission study class. Denominational work, the different boards, their apportionments, work of each, their consecrated and over-worked men, and our loyalty to each, he brings to us in a clear and forceful way.

Third. What he means to the church.

Before he became our pastor, our hope for a prosperous, future church here was nothing. All interests were losing out. But now, old stalks which showed no signs of life are taking root again. The little flock is fed every Sabbath Day with manna.

We all love our pastor. He is a noble man, and may we be able to hold him awhile. The pastor is much attached to this place and people. To me, he is a warm friend, always willing to advise, and a noble leader in Christian life.

OUR PASTOR

Our pastor is a very bright, active young man, and very much alive and loyal to denominational work and interests. He is especially interested in the children and young people of the community, which we are very glad to note, as in them is centered our immediate future hope.

For the past two or three weeks, I have noted the attendance of a number in the Sabbath service who live near the church, but have not attended the weekly service since my coming here, and I am crediting that to tactful visits of our pastor. Some of the things I have named are liable to transpire with the advent of new pastors, though I have thought that they manifested a real friendly interest in the new pastor, and hope that may be the case.

Now these and some not named, are the leading impressions I have been led to note, and trust they will not die in a few weeks, but will grow into living realities that with God's blessing may result in new birth into the Church Triumphant.

OUR PASTOR

One can not be long with our pastor without being impressed with his large endowment of hope, and his optimistic way of looking at the things that go to make up this life. The cheerful, cordial way he has of meeting people, and all the events connected, is more than ordinary. Dark hours he must have, but he never lets them prevent his bringing into the pulpit a helpful message without a word of faultfinding.

Another noticeable feature of his work is his willingness to go on with the work when results seem small, and still another his watchfulness for opportunities, and his readiness to step into any opening where there is an opportunity to present "Gospel Truths." Often he walks long distances to fill these appointments.

The results of his labors with this church have been a great disappointment to him, and to others, but I do not think the discouraging features have been the result of his lack of earnestness; he is only reaping from seed sown by others on shallow ground and left without proper care.

OUR PASTOR

He is not just our preacher, one who gives us a splendid sermon each week which stimulates and feeds our spiritual life. He is that; but much more. He is a wonderful friend and neighbor.

If trouble or sorrow comes into the home, he is there, not only with words of counsel and cheer, but with thoughtful, practical deeds of helpfulness as well. If happiness or good fortune is ours, he is as ready with his felicitations as though the good fortune were his own.

He is our leader. So unobtrusively and tactfully that we hardly realize it, he yet holds the reins of church and community life, influencing here, guiding there, in his efforts to bring all into active, working harmony in the church, and to make it the center of community life.

Quite too generally, we take his life, which is a daily example of consecration, of sacrifice, of service, as a matter of course; but occasionally we do have a vision when that life becomes both a rebuke and an inspiration to us, so plainly is it the expression of the indwelling of the Christ spirit.

Yes, our pastor is the big man of our community. He is God's man.

OUR PASTOR

Our pastor is not what the world would call a great preacher, rhetorically speaking, he is not an elocutionist, nor an entertainer.

His sermons follow long hours of reading, hard study, much prayer and wakeful hours. He is a fine organizer, takes especial interest in the Boy Scouts, the Sabbath school, the Endeavor societies, Aid Society, Brotherhood, the church as a whole, and as individuals. If a parishioner is sick, he is the next to the doctor to call. If a parishioner dies, he is the first to offer sympathy and words of comfort. It is the pastor who makes heaven-reaching prayers for the bereaved. The first in the home, the last at the grave.

It is the pastor who misses most that portion of the working force of the church, the young men who have answered to the call of their country and gone to the front. It is the pastor who prays for their safe keep and soon return. It is the pastor who is thinking and planning for their interests when they get back. It is the pastor who prays for the welfare of the churches outside his own. It is he who prays and works for the welfare of the community and the country at large.

It is the pastor who in his study is willing to listen to our troubles, trials and sorrows, and offer suggestions for their solution.

If the church is carrying a burden it is he who inspires hope and courage and leads off in some plan to lift it. He is the home representative of all the work of all the boards, of the denomination which he represents.

It is he who is always ready with a warm handshake, a pleasant smile, a charitable word, a clean, neat appearance, a beautiful manhood. Just such a man as I wish, and you wish, for our boys to pattern after. He is one of the profession who does not seek out some organization which he may join, asking shorter hours, and more pay. In short, our pastor is a great man.

OUR PASTOR

Many good things are happening here during these strenuous war years. Things that are stirring us to greater activity and which should be an encouragement to our people at large.

Our State, like many other wet States, is putting on a campaign to ratify the national prohibition amendment. Last Sabbath, at the usual church service hour, our pastor in his usual happy and forceful manner lay the whole matter before us, showed us our responsibility and pointed out our duty and made very plain the action which each one of us should take to make the State dry.

He had cards and petitions for us to sign, the cards for our assemblyman and senator and the petitions for both branches of the state legislature.

At the beginning of the sermon, the pastor announced that at the close of the Sabbath-school hour the Sabbath-school temperance superintendent would give opportunity to discuss this practical subject.

The discussion was entered into heartily, a number of men expressing themselves on the subject, commending the sermon or asking that it be published both in the local paper and in the RECORDER.

Sermons of this sort on subjects of state or denominational importance to which we have the privilege of listening are arousing in us a keener interest in the great practical, social and religious problems of the times and are making us realize that we have a part to play both in the church and in the state.

THE GREATEST VICTORY

Germany has been defeated and the world rejoices. An equally important victory has been won in the United States in the triumph of prohibition. Like the other victory it came more quickly than was expected. It is even said that had the opposing forces been well organized and had they worked as energetically as their opponents prohibition could not have won. Certain it is that those concerned in the manufacture and sale of wines and liquors constitute a mighty force. There is another large group of people who dislike interference with their private rights, among which they include eating and drinking. Many who take wine only occasionally are strongly opposed to the new law. It is doubtless the indifference and apathy of people generally which has enabled the army of temperance workers to win. Any device which the law affords for delaying or nullifying the decision made by the

States and now promulgated by the National Government will be tried out; but there is little danger that there will be any reversal. The new law, however unwelcome it may be to many, is supported by the moral judgment of the people. It is not difficult to see that great benefits are to flow from it. The saloons which have undermined so many lives and ruined so many homes will be closed. The wages of the poor will go for food, clothing and other necessities. The lives of women and children will be happier and brighter. There will be more to spend for books, music and those things that educate and refine.

AMERICAN ARMY EDUCATION IN FRANCE

A most unusual educational opportunity for our soldiers in France is being provided by the French Government, through Andre Tardieu, High Commissioner of Franco-American Affairs. Due to the length of time it will take to transport our troops home again, and also to the fact that many thousands of our soldiers will remain in Europe for a considerable period, the French Government is opening the schools of France to these men.

The college men in our army who remain in France will be given free access to the French universities where they may continue their studies in art, science, law, etc. The agricultural and technical schools of France, with their complete libraries and splendidly equipped laboratories, will also be open to them. It is proposed to establish at each school attended by our soldiers at least one American professor who will lecture to them in English on topics in which he has specialized. It is also proposed by the French Government that all of our troops be given an opportunity to learn the French language, and for this purpose French teachers are to be placed at the disposal of our forces, and will visit the various camps and lecture in French and English on questions of interest.

This training will be of special benefit to our boys because it will throw them into intimate contact with the French people, and give them an opportunity to study French literature, methods and ideals. It will also cement even more closely the cordial relations between the two countries.—*Stanley W. Finch.*

DEACON WILLIAM VAN HORN HUGHES

Deacon William Van Horn Hughes, the eldest son of Dudley and Minerva Van Horn Hughes, was born August 9, 1845, near the present town of Jackson Center, Ohio. He died February 14, 1919, at the home of his daughter, Mrs. Mary Jones, at Jackson Center, in the 74th year of his life.

March 30, 1867, he was married to Elizabeth Smith, who departed this life, August, 1877. To this union were born, Leroy M. Hughes, of Forest, Ohio; Mary E. Jones, and Elva J. Lawhead, of Jackson Center. On March 29, 1880, Brother



Hughes was married to his second wife, Matilda J. Lippincott, also of Jackson Center. This union was blessed with three children, Linfred B. Hughes, of Eldeen, Ohio; Willard O., and Altha E. Zweibel, of Jackson Center. All six children survive him. His second companion preceded him to the better world July 12, 1912. Since then he has lived a very lonely life. He is also survived by a brother, Henry S., of Wainsfield, Ohio, and sister, Mrs. Ida E. Stout, of Jackson Center; also grand and great-grandchildren.

In December, 1863, under special meetings conducted by Elder Lewis A. Davis, he with eighteen others took their stand for

God and his truth, was baptized and became a faithful member of the home church, and retained that membership to death. In his early life he was called to ordination as deacon, which office he loyally filled to the end. One of the chief joys of his life was to assist in leading others to the waters of baptism.

For over forty years he was the faithful janitor of the church of his choice, and fifteen years he served the M. E. Church of Jackson Center in the same capacity. He was a very modest, quiet man, never taking an active part in public life. He loved his church and often he would say when asked where he was going, "I must be about my Father's business." He would spend hours of quiet meditation at the church. As sexton of the old cemetery he was always faithful too, looking well to the last resting place of others. Now he too rests there, who will be as faithful as he? In his home he was always kind and gentle, leaving his children the best heritage possible. Now he is beckoning us to the better life and its reward. Often in the years gone has he tolled the old church bell for the dear departed of others, but this time it was another who held the rope.

In the long weeks of his last illness he was always sweet-spirited and patient, but so often would he ask the heavenly Father to give him rest. And when the church bell would ring calling us to worship he would say dear old bell, dear old church. When a life was ended he would say, "The story is told."

The services were conducted from the old home church by his pastor and he was laid to rest in the cemetery which he had so faithfully kept.

"The story is told."

J. T. B.

Jesus Christ did not come into the world merely to comfort you and me, to lift us into a mystic quietness and peace, but to change human life and human society; not merely to be the Savior of men and women as individuals, or as members of churches, but to be the author and finisher of a genuine human redemption.—*John Hunter.*

When the weather is good for crops it is good for weeds.—*Roosevelt.*

MISSIONS AND THE SABBATH

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

MONTHLY STATEMENT

February 1, 1919, to March 1, 1919

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society.
Dr.

Balance on hand February 1, 1919	\$2,031 99
Mrs. C. H. Threlkeld and family	5 00
Mrs. J. M. Farren, L. S. K.	5 00
New Market Church	60 00
Cross Roads collection	3 80
Trammel collection	39
Race Jackson	10 00
Rev. and Mrs. T. J. Van Horn	3 81
Maj. and Mrs. Elmer Kemp	25 00
Edward L. Ellis	25 00
Paul Palmeter (100 yrs. old), Debt Fund	5 00
Plainfield Sabbath School	11 17
Plainfield Sabbath School, Education	
Chinese Children	3 93
A. R. Crandall, Debt Fund	10 00
Mrs. E. L. Camenga	2 50
Mrs. E. L. Camenga, for Tract Society	2 50
Plainfield Church	14 97
L. S. K., Colorado	4 00
Syracuse Church	1 00
Dr. W. H. Tassell, Life Membership	25 00
Richburg, N. Y., Church	20 42
Mary L. King, Life Membership	25 00
Chicago Church	25 00
Eld. L. F. Skaggs	2 04
H. M. Skaggs and wife	5 00
Stanley Skaggs	5 50
Eva Skaggs	1 00
Beatrice Skaggs	20
Maud Skaggs	25
Marion Skaggs	06
E. F. Grant	3 16
Mrs. E. F. Grant	6 00
Mary Grant	1 00
Mr. Hall, Gentry	1 00
Loyal F. Hurley	25 00
Milton Church	70 89
Friendship Church, Armenian Relief	8 10
Friendship Church, Thankoffering	5 62
Friendship Church, General Fund	40 00
Interest on checking account for February	3 24
	\$2,493 54

Cr.	
Rev. L. A. Wing, Jan. sal.	\$ 37 50
Rev. J. J. Kovats, Jan. sal.	20 00
Rev. T. J. Van Horn, Jan. sal.	41 66
Jesse G. Burdick, Italian mission	29 16
Rev. Geo. W. Hills, Jan. sal.	58 33
Rev. James Hurley, Jan. sal.	66 66
Anna M. West, Jan. sal.	33 33
Anna Crofoot, Feb. sal.	12 50
Marie Jansz, balance of sal.	17 70
Edwin Shaw, sal., rent, etc.	80 00
Rev. James Hurley, trav. exp.	3 50
Frank J. Hubbard, acct. Mrs. E. L. Camenga	2 50
Montgomery, Ward & Co., acct. J. W. Crofoot	132 28
Dorothy P. Hubbard, salary	24 50
Rev. T. L. M. Spencer, Feb. sal.	50 00
Treasurer's expenses	20 00
	\$ 629 62
Balance on hand March 1, 1919	1,863 92
	\$2,493 54

Bills payable in March, about	\$2,000 00
Notes outstanding March 1, 1919	3,000 00

E. & O. E. S. H. DAVIS, Treasurer.

LETTER FROM MARIE JANSZ

MY DEAR FRIENDS:
I *must* write today although my head feels so bad. But every day has its own work, and plenty of it; so I have to take this opportunity of today, as there is nothing urgent to do just now and my head is too bad to teach the children.

It is so long ago since I wrote you my last letter about that dreadful influenza epidemic raging here. Is not it strange how that same sickness is going over all the world exactly at the same time? I saw in the RECORDER how it took the life of a young brother from among you; and I learned out of the papers that many died from that sickness in Holland and in other countries. Also Brother John Manoah in British India wrote to me about that bad disease being there also. All over Java and the other islands it has been extraordinary bad. In some places the dead could not be buried, there being so very many, while all the other people were ill; so they were left unburied in the bush. They reckon in Java only one and a half million people died from this disease in a few months. In my colony I had 22 dead ones in five weeks' time. One day three people died; and I did not know how to find men to dig the grave. Those that were not so very bad had to go out, in the unbearable heat to dig a grave in the parched ground, almost as hard as stone. Some of them came home very ill. I went round from the one cottage to the other, crying for all the misery I saw; and I did not know how to help the poor people. With a few of my Javanese girls I did what we could; but *what* could we do for a hundred and fifty sick people, many being so very, very ill. Some of them would walk about in their delirious fever; some were quite naked, as there was nobody to wash their dirty clothes, they themselves being too weak even to sit up. Oh, I can not possibly describe our situation. And I felt so utterly deserted,—not a single European coming to lend a helping hand; till at last I got the influenza myself. And even I got it for the second time again, because I was compelled to walk about and help the sick before I was quite well. All the work was stopped of course; the cows sent away to a European in the neighborhood who was

willing to look after them if I would pay for it; and I was very thankful indeed for this help, as I could not get grass for the poor animals; but you can imagine what a loss it was for the colony. And even there also was the same sickness, although not so very bad; and the cows have suffered a great deal from lack of care in those months.

Oh, I did not expect to get them back. I could only think: "We are all going to die." And the thought really comforted me, that soon I would be allowed to lay down that heavy burden of work and care and responsibility, and I should go Home and rest in God's beautiful paradise. But my Father has ordered otherwise. I am still in his school in this world.

Oh, how kindly he has sustained me in that dreadful time; and how wonderfully he has helped me through when I felt like mad with sadness and grief. Blessed be his name for ever!

You will understand that I have not been able to write, dear friends. But I have always prayed for you all and I asked our heavenly Father to give you all a blessed New Year—with him.

You will surely rejoice because the war is over now. But oh, there has not come an end to all the sorrow and misery yet. It is eight months now that I have not heard from my loved ones in Russia. I doubt whether they are still alive, my poor dear sister, her noble husband, my good nephews and my darling nieces! Still I can praise God for the certainty that I shall meet them in paradise.

The conditions in Java are far from joyful. In some districts the Javanese are starving. Rice has *never* been so dear as now. And so is maize; and very seldom we see even tapioca roots, although this has always been the most common food for poor people. Even here in the neighborhood I know Javanese people who live mostly on leaves, which they boil, and then they eat them with salt and little bit of grated cocoanut. Nearly every day there are poor, wretched people who come to live in my colony; they look so thin and hungry, and their clothes are nothing but rags. I have 291 Javanese people now.

You will understand how difficult it is to provide for all those people. They do

not only want food and clothes, but also houses to live in, etc., etc. If our heavenly Father did not sustain me and encourage me from day to day, I should surely sink down in despair under my heavy burden. But he is the same yesterday and for ever! The same as in olden time when he provided for all those hundreds of thousands of Israelites in the wilderness, forty years. I will go on, doing what I can, and looking upon him, leaving the future in his hands. I hope you will all continue in praying for me; and may our God reward you for your love and sympathy.

Yours for the honor of his name,
M. JANSZ.
Pangoengsen, P. O. Tajoe, Java,
January 21, 1919.

NOTES BY THE SECRETARY

As Sabbath-keepers we are sometimes confronted by such questions as these.

(1) If we were to move to Russia where their calendar differs from ours, would we adjust ourselves to their calendar and thus change our day of worship?

(2) The Arctic regions were not inhabited when man was commanded to observe the Sabbath from sunset to sunset. In these regions there are long periods in which the sun does not set at all, and then again when it does not appear for a long time. Is the letter of the law therefore as important as it was 2,000 years ago? How can one who lives in Arctic regions regulate the time for Sabbath observance?

(3) There is an island in the Pacific Ocean where Sabbath-keepers going west from America observe the Sabbath on the very same day that other people coming east from Asia observe Sunday. What bearing does such a situation have upon the Sabbath question?

(4) Is it possible in this day and age of the world for every one to rest on the same day of the week? How would public utilities, like electric light and gas plants, trolley and steam cars, hotels, sanitariums, hospitals, etc., be cared for? If Christ were here today would he advocate the closing down of everything on the Sabbath and thus incur the loss of thousands of dollars and the disastrous effects of stopping to a standstill all activities of our complex social and industrial life?

(5) Would we in any way be justified in observing one-seventh of the time?

These and similar questions are often presented to us by people who differ from us in reference to the Sabbath question.

As to the first question. Unless I am very greatly mistaken the difference between the calendar of certain parts of Russia and the calendar of Western Europe is a difference in the days of the month, and not a difference in the week. Russia has the same week that the rest of Europe has.

As to question five. I reply by asking, why a *seventh* part of time? Why not a sixth, or a tenth part just as well, if one is seeking for conduct that can be justified? And I answer in the second place by referring to the farmer who observed a whole week, and then worked six weeks, justifying his conduct by saying that he had observed a seventh of time.

As to questions two and three. It is possible that some few people have met a real practical question in their own lives by living in a region where the sun does not set for long periods, or by living on an island where part of the people have a week that is different from the week of others. But in general, for people in the great world at large, there is no question in their own experience about the days of the week, or the time of the setting of the sun. For them there is no difficulty in knowing which is the first and which the seventh day. To avoid the obligation of observing the Sabbath of Christ by raising a question of what to do under supposed conditions which are not real in one's own case is a method of side-stepping an issue with which I have little patience.

In reference to the fourth question. What would Jesus do if he were here today in person, in regard to Sabbath observance? I can judge only from the way he treated the question when he was here. He startled the religious leaders of his time by his words and by his actions. He might do the same kind of startling and stir up the same sort of opposition again if he were here. But I do know that he was wholly loyal to the Sabbath, the Sabbath of Eden and of Sinai. He said it was made for man, for man's welfare and use, and was not meant for a shackle or an impediment. He said it was well to do good on the Sab-

bath. But I see not the most indirect hint that he would abolish the Sabbath, or change its meaning. As can be found on the cover of the little magazine we published back in 1903 called the "*Sabbath of Christ*," being the words I presume of Rev. A. H. Lewis, "Christ kept the Sabbath. He rejected the false burdens which Judaism had placed upon it. He Christianized it for his Kingdom. He did not abrogate it. His teaching and example concerning the Sabbath are binding on all Christians. For this we plead."

ONE DAY

It was raining when I left home Tuesday morning. I wore rubbers and carried an umbrella, but it is a short walk to the Netherwood station. I bought a ticket to Newark, and took the 8.10 a. m. train. Before leaving the house, I had seen the morning *Tribune*, so on the cars I read a little pamphlet by George H. Gordon on "The Claims of the Ministry on Strong Men," and "What Constitutes a Missionary Call," by Robert E. Speer.

The change of cars at Elizabethport is confusing to strangers, twelve passenger trains stopping at the station during the fifteen minutes that I waited for my train to Newark; but the very best train announcer that I have ever happened to see and hear is always on hand to help and direct and correct the traveling public.

I was going to Newark to have a brief conference with the president of the Tract Society, Corliss F. Randolph. I found him at his office in the "Moses Bigelow School" of which he is the principal. He is a very busy man, but he readily gave me an hour for counsel and help.

By eleven o'clock, I was at the station in Newark for the rapid transit train through the "tube" under the Hudson River for New York City. At the end of Brooklyn Bridge you take a Court Street car on track 6, pass over the bridge, go as far into Brooklyn as Pacific Avenue, get off and walk two blocks, long ones, to your right, and you are at the Long Island College Hospital, where I visited Miss Ivy Green, who was a student at Milton College when I was there as teacher. Miss Green, who is a teacher, had the misfortune to fall on a steamer on her way to New York from Porto Rico and sustained a broken leg. A

slippery wet place on the stairs was the cause, and the steamboat company is responsible for the accident.

By one o'clock I was back in New York City and eating my lunch, which I carried with me from home (I like those kind best), in the station of the subway at 23rd Street. Only one block from this station is the headquarters of the Federal Council of the Churches of Christ in America, and here I had a pleasant call upon Secretary Charles S. Macfarland and his secretary, Miss Chase. I wanted to be sure about the appointment of Rev. Edgar D. Van Horn to fill the place of Rev. Lester C. Randolph as one of our four members of the Federal Council, especially in view of the special meeting of the Council to be held in Cleveland, Ohio, and there were other matters in which I was interested.

It is only about three blocks from here to 25 Madison Avenue, where on the 19th floor of the Madison Avenue Building are the headquarters of the Foreign Missions Conference, the Student Volunteer Movement, and the Missionary Education Movement. Mr. F. D. Turner, the secretary for the Foreign Missions Conference, very kindly gave me an audience in his office, and supplied me with the information which I was seeking.

In an adjoining block, on the ninth floor of the Metropolitan Building I found Wm. B. Miller, whom I knew as a boy in Milton. For many years he was engaged in Y. M. C. A. work, but gave it up some time ago to take the General Secretaryship of the Layman's Missionary Movement. At the present time he is also the recording secretary of the Inter-Church World Movement that was inaugurated in December last. It was in reference to this matter that I wanted to see him. While I believe strongly in Christian co-operation, I do not see how I can advise our Missionary Society to approve this movement to the extent of active co-operation. In fact at the present time, I should have to oppose such action if it were proposed by our board. The whys and wherefores would be too lengthy to put into the notes on "one day."

By this time it was after three o'clock, and I took the "shuttle" route, just to learn the way, to the Van Courtland Park subway, and in about an hour was at 65 El-

liott Avenue, Yonkers, the home of my brother George, the pastor of the New York City Church. He had been looking after matters for me while I was on my vacation, and I wanted to talk things over with him. Then too, our missionary, Anna M. West, is living at brother's home while she is taking special work in Teacher's College of Columbia University, and I wanted to see her about several things, and in particular about week-end visits to our churches at Shiloh, Plainfield, etc., and her attendance at the next meeting of the Missionary Board.

These things having been arranged, and having enjoyed a fine supper with the family, at fifteen minutes before seven o'clock, I started for home, and arrived on schedule time at 9.30, to find the porch light turned on, and the good wife opening the door to welcome me in. The moon, just past full, was shining brightly in a clear sky, for it had been a beautiful day since about noon. Such is the brief story of "one day." Today is different. At the desk, dictating letters, preparing copy for the SABBATH RECORDER, and meditating on my message to the people at Westerly, if I should speak there next Sabbath Day.

Four deaths directly due to booze were recorded during the short period that the barriers were let down to booze runners in Michigan by the decision of the Supreme Court.—*American Issue*.

More than \$5,000,000 worth of clothing has been prepared for the refugees in Siberia through the joint efforts of the American and the British Red Cross societies.

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.

WOMAN'S WORK

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

Go on and up, climb up and on;
The cross at every wayside shrine,
Has uplift for your heart and mine,
And brings us nearer to the dawn.

Give thanks, take courage, onward; when
We scatter cheer, it is like seeds,
That blossom into human deeds,
And waft their fragrance back again.

Union Signal.

The conversation had been general and had touched lightly upon a number of subjects when finally some one spoke of an article in the last RECORDER. "What was it?" asked The Mother of Seven. "I didn't get around to read it, I just read the deaths and marriages and skimmed over the 'Home News' this week. I sometimes wonder if it pays to take the paper when I get so little time to read it, and my husband doesn't get much time to read either, but my folks sent it to us when we were married and we have always taken it since, and I guess I'd miss it if it didn't come, so I suppose we will continue to take it."

"Well," said the Woman Who Wants to Know, "I should like to have some one explain to me why we are expected to take one particular paper, when there are dozen of other religious journals that are just as good or even better."

"Is it not for the denominational news?" timidly asked The Youngest Woman.

"Denominational news—but our local paper is printed by a member of our church and we get a great deal of denominational news in that, we always hear if a church has called a new pastor, if any prominent person has died, or if any missionaries of our denomination are visiting in this country—they usually visit our church anyway before they go back to their mission. There are people in our town who have attended both of our colleges—we have two haven't we? Oh, are there three? Well, we get all this in the local paper, so why should we be urged to take the RECORDER?"

The Woman Who is too Busy to Read stopped stirring her tea long enough to look

around at the others and say, "I don't see the sense in making such a fuss over a paper, it costs two dollars a year. Now I take 'Such and Such' magazine, it has splendid reading and costs only seventy-five cents a year, and I get just exactly as much good out of it as I should from the RECORDER and I save one dollar and a quarter for something *necessary*."

"Yes," said The Woman who Always Laughs at Herself and at her Friends, "for the thread to make that stunning new table runner for your library."

"Yes, but I really needed this," said The Woman Who is too Busy to Read, joining in the laughter, "because the old one is getting worn and the colors do not harmonize with the new paper that we are going to put on the library walls this spring. You know we have neglected our house since the war came on, and now that we are returning to normal times I feel that I owe it to my family to make my house as attractive as possible, and especially now that our girls are entertaining so much. I think the best is none too good for our children."

"That's the way I feel," said The Woman who Always Finds the Reason, "and that is one reason that I take the SABBATH RECORDER."

"Why," asked The Woman Who Wants to Know, "do you think that the SABBATH RECORDER is the best paper?"

"Why," countered The Woman Who Always Finds a Reason, "are we Seventh Day Baptists?"

"Because," suggested The Woman Who Came to the Sabbath, "we believe we are following the teachings of the Bible more closely than we should, were we not Seventh Day Baptists."

"That, then, is one of my reasons for taking the SABBATH RECORDER, it is the official organ of our denomination and helps to keep us informed of the needs and the way these needs are being supplied, it also serves to draw our different churches into closer fellowship. That is one reason that I wish my children to become familiar with it while they are young and while it may have a great influence in keeping them true to the ideals that I have tried to teach them."

"Yes," said The Woman Who is too Busy to Read, "but when your children are grown up they will decide all these matters

for themselves, you can't expect them to remain Seventh Day Baptists simply because you always have taken the RECORDER. My children are already saying that they wish that they did not have to consider the Sabbath when they decide what they are going to do for a life work, but I tell them they must not forget that they are Sabbath-keepers."

"You are right, but I shall not feel that I have done my duty by my children if I have not done everything in my power to strengthen 'the faith that is in them,' and teaching them to love the SABBATH RECORDER is one way to help."

"You speak of *one* reason that you take the SABBATH RECORDER," said The Woman Who Wants to Know, "do you have other reasons, and if so will you tell us about them?"

"I was, like most of you, brought up in a Seventh Day Baptist home. The SABBATH RECORDER was always on the living-room table, even when the distance between the kitchen and living room approached the vanishing point—you needn't laugh, if this experience never came to you it probably did to your father or mother, or at least to your grandparents. While we often had to practice the strictest economy in food, fuel and clothing our parents declared that they could not afford to be without the SABBATH RECORDER. It was read, too. If the children did not read, it was read to them, and always with *friendly* comment from the older members of the family. We children thought that all the people mentioned in the paper were personal friends of father and mother. Many of them may have been, but not all of course."

"Yes, but probably you took no other paper so if you read you had to read this one," said The Woman Who Always Laughs.

"No, we always took other newspapers and magazines, but this one was like a letter from home always, telling of all the blessings that the friends were receiving. I can still see grandmother's face light up with pleasure at the sight of a new RECORDER. There are other reasons that I might give for taking this paper, but it is late and I promised my daughter that I would meet her down town and help her

select the trimming for her graduation gown."

"My goodness!" said The Mother of Seven, "I had no idea it was so late. I must go, I always like to be home when the little folks come from school. I have enjoyed this discussion very much, and I am glad that I take the SABBATH RECORDER. I am going to try and get my children to read it."

"Yes," said The Woman Who Wants to Know, "I am glad too, but there are some more things that I want to know, but I'll not ask you tonight."

"Well," said The Woman Who is too Busy to Read, "I think that maybe I'll talk to my husband about it, he doesn't read very much, usually just the daily market reports, but maybe he will think he can read a little to the children."

"Don't you want to take the paper?" asked The Mother of Seven of The Woman Who Came to the Sabbath.

"I have been taking it since I joined the church, and I feel that I need it to help me take my place as a member of the denomination that I already love," was the reply.

"Well," said The Woman Who Always Laughs, "I am glad that we are all agreed that we need this paper, and now I shall be glad to take your subscriptions for my daughter, as she has your names on her list, and I promised to ask you for them, as she is busy, and the young people want to finish taking subscriptions this afternoon."

THE HOUSEHOLD PAPER

SARAH L. WARDNER

"The postman has come!" The sheaf of mail is brought in and appropriated.

After the letters of common interest have been read, father claims the business papers and the dailies; mother, the magazines devoted to her domain; the children have the young peoples' periodicals; but one publication is anticipated by each and all. This is the paper of the household; the paper which links each member to the Church Home, to the Sabbath school, to all the religious interests which are near and dear.

For us who, as Seventh Day Baptists, are by reason of our distinctive tenet necessarily few in numbers as compared with other sects, there is the recompense of a

closer brother and sisterhood; a nearer, dearer tie that binds our hearts in Christian unity; and the weekly messages which come from our denominational headquarters through the little green-covered visitor find ready acceptance in the homes of our people.

Father and mother discuss the points tersely brought out in the editorials; weigh the opinions expressed by various contributors; comment on the Home News from far and near; and note with sadness their narrowing circle of friends as they scan the obituaries.

While the sermons and various reports of denominational interest appeal to both, the mother, with a heart of loving sympathy reads the missionary letters and looks for connecting links between the department of Woman's Work and the society of her home church.

The Young People's Work, the marriage notices, the letters from our soldier boys, the brief stories of those whose stars of gold are on our Service flag stir the hearts of the C. E's, and the reports of their organized work show that we who are growing old in the service may rely on the younger generation to carry out the efforts which we must soon lay aside.

The feeble and aged, no longer able to attend the Sabbath service, and the lone Sabbath-keepers may sit by the fireside and read the Weekly Sermon; and even the children have their special stories and sprightly rhymes.

No other paper can fill its place. The SABBATH RECORDER is *ours*. We who are old and growing older have read it from childhood days; have seen it change from the awkward four-page sheet to the compact, welcome little visitor that comes to us fifty-two times a year and we say, "We want it. It is a bond of unity, an inspiration, and we feel that no household should be without it."

Seven cases of whisky netted sixty dollars in cash and three years in the penitentiary for two Kansas City negroes last week. Both pleaded guilty to burglarizing a saloon of the whisky.—*American Issue*.

During the month of December last the American Red Cross clothed 850 persons in the City of Laon.

THE FUTURE OF THE RED CROSS

The future of the Red Cross, and our relation to it, must not be measured merely by the standards of war. While, save in emergent calamities—of earthquake or fire or flood—the work of the organization may lack the spectacular intensity which marked its wartime labors, the field is incalculably widened. Outside the immediate relief which the organization may be called on to provide in the war-ravaged countries, the demands upon it will be of a more purely civic nature, for the continuous doing of such things as may improve conditions, and stimulate the work of education; and it is in these fields that Red Cross principles will attain to their finest fruition, and make their deepest and strongest appeal to every man and woman who has to live in the world.—*The Coming Red Cross, in the February Red Cross Magazine.*

For the purpose of carrying to the inhabitants of ice-bound Siberian villages the message of a progressive civilization, Young Women's Christian Association workers and Y. M. C. A. secretaries now doing post-war work in Vladivostok are engaged in fitting up what is to be known as an organization demonstration car which will start upon its travels through the ice-bound north.

The car will go, via the Siberian railroads, from village to village, stopping long enough in each to allow recreation leaders of the two organizations to meet with teachers and children in the small town to thus introduce all the latest findings in the world of play. Others, especially trained to this sort of work, will demonstrate nourishing and economic food laws and still others will introduce the latest methods in sanitation.

Miss Margaret Matthew, of Berkeley, Cal., head of the Y. W. C. A. work in Japan, who was loaned for special war work in Vladivostok, will heap up the work of the Y. W. C. A. on the demonstration car. She will be assisted by a number of other American secretaries who have been doing work in Japan and still others whom the Y. W. C. A. expects soon to send to Vladivostok.—*Y. W. C. A. War Council.*

WHAT'S COMING?

RENEWED INTEREST

ENDEAVOR TO INCREASE CIRCULATION

CONCERTED ACTION

OBTAIN NEW READERS

RENEW OLD SUBSCRIPTIONS

DEVOTE ONE SABBATH

ENTIRELY TO RECORDER INTERESTS

REMEMBER THE DATE

DO ALL YOU CAN

READ THE RECORDER FOR MARCH 31

IT WILL BE INSPIRING

VALUABLE WEEKLY VISITOR

ENTHUSIASTIC CO-OPERATION

SECOND SABBATH IN APRIL

SLOGAN

The Sabbath Recorder in every Seventh Day Baptist home.

You can not afford to be without this valuable paper in your home.

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

A PRAYER

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

—Washington Gladden.

PRAYING

Christian Endeavor Topic for Sabbath Day,
April 5, 1919

DAILY READINGS

- Sunday—Praying "in his name" (John 14: 13, 14; 15: 16)
Monday—Praying in faith (Jas. 1: 5-8)
Tuesday—Access to the Father (Eph. 2: 18-22)
Wednesday—"According to God's will" (1 John 5: 14, 15)

Thursday—Praying persistently (Luke 18: 1-8)
Friday—Praying in secret (Matt. 6: 5-8)
Sabbath Day—Topic, Our relation to God. IV.
Praying (Mark 11: 19-26) (Consecration meeting)

The present topic is the fourth one in a series of "Our Relation to God." The three that have preceded were "Repenting," "Trusting," "Obeying." Though the whole of life should be lived in conscious, vital relation to God, there is no component part of religious life more essential to spiritual vitality than prayer.

WHY DO WE NEED TO PRAY?

When President Wilson recently returned to France again to take part in the negotiations for peace, so important was it felt that he should be in constant touch with the proceedings of the peace conference during his voyage that a high power wireless equipment was installed on his ship, the U. S. S. *George Washington*. In this way he was in constant communication with the workings of the conference, so that when he again arrived in Paris he was prepared to take part at once intelligently in the deliberations. By means of the powerful wireless equipment on his ship he had kept in touch with what was being done nearly as well as though he had been present every day at the conference.

Prayer is the high power wireless by which we get into touch with God, and it is the means by which we keep into touch with him. It is the wireless by which our lives are influenced for good and by which we can reach other lives. There is no surer way by which we can touch other lives than through prayer.

Prayer puts us into communication with God. Prayer releases the divine energy. Prayer—real supplication—brings our wills into harmony with the divine will. Prayer, —humble, contrite, longing for God—purges the dross of sin and selfishness out of life. Prayer fits us to live life in the spirit of the Master.

"Prayer is communion with God; it is the soul's address to him on all subjects concerning which God's child may need or desire to commune with the Father. It includes not only petition, but the expression of adoration, gratitude, penitence, and aspiration, and the opening of the heart to God with all that the heart may contain.

All confidences enter into it, and no genuine speaking to God is excluded from its range. Nor is all this without an object dear to the Father. Prayers often have their special objects which they seek; but prayer has for its object the doing of the will of God. By communion with God his child becomes acquainted with him, and by learning his will, becomes more able and ready to join in doing it. Moreover, by lifting his soul to God the child grows into the divine fellowship, and becomes more receptive of God's inward working; whereby it comes to pass that God is more able to accomplish his own will in him. God can do more in a praying soul than in another, because that soul is more open and responsive to his grace. Prayer is thus the most direct of all the helps to the divine life—both because it is the freest action of the divine life in the highest realm, and because it prepares the way for God to do his own pleasure in the soul that prays."
—William Newton Clarke.

FOR WHAT SHALL WE PRAY

"Ask and receive—'tis sweetly said;
Yet what to plead for know I not,
For wish is worsted, hope o'ersped,
And aye to thanks returns my thought.
If I would pray
I've naught to say,
But this, that God may be God still:
For time to live
So still to give,
And sweeter than my wish his will."

The late beloved Doctor J. R. Miller said, "We do not begin to realize the possibilities of prayer. There is no limit, for example to the scope of prayer. We may embrace in it all things that belong to our life, not merely those which affect our spiritual interests, but those as well which seem to be only worldly matters. Nothing that concerns us in any way is matter of indifference to God."

Some one else has said, "Learn to entwine with your prayers small cares, the trifling sorrows, the little wants of daily life. Whatever affects you,—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you can not meet, a sorrow you can not disclose,—turn it into prayer and send it up to God. Disclosures you may not make to man, you can make to the Lord. Men may be too little for great matters; God is not too great

for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it."

Christian Endeavor teaches us how to pray—how while yet young to become acquainted with God. The Quiet Hour is a means to that end. It encourages us to spend a definite portion of time each day in companionship with our Father. Praying Christians, young and old alike, are active, earnest ones. We can not do the work of God without the power of God. We receive power through prayer. Let us learn to be praying Christians.

A NEWSY C. E. BULLETIN

Through the thoughtfulness of one of the members of our Battle Creek, Mich., Christian Endeavor Society a copy of the C. E. bulletin of that society, telling of its activities for the month of February, has been placed in the hands of the editor of the Young People's department. The bulletin was conceived with the idea that it might be the means of encouraging the society to greater activity, for the one sending the bulletin says, "We must be in A-I condition when Conference comes." The bulletin is so full of interesting things that surely it will be read with appreciation by all our societies, so it is printed in full below. Why would it not be an excellent thing for other societies to issue a bulletin now and then to give disinterested members and others an idea of what is being done? Perhaps it would stimulate greater effort. The bulletin follows.

C. E. BULLETIN

PURPOSE OF BULLETIN

The Seventh Day Baptist Christian Endeavor Society of Battle Creek wishes to give the absent members an idea of what has been done in the society during February. Also to encourage every one to press forward in the cause of Christ.

C. E. WEEK

C. E. Week services commenced Friday night, January 31. Ivan Tappan led. A number of two-minute talks were given: Sabbath School, Helen Jordan; Prayer Meeting, Mrs. Wardner; Church Services, Elder Lewis; Missions, L. E. Babcock; Community Work, Ruby Babcock; Loyalty

to the Pastor, Elvan Clarke; Finances, Mr. Tappan. A few minutes were given to testimony.

February 1, the young people had charge of the Sabbath services. Mr. Hargis read the Scriptures and told of the value of Christian Endeavor. Short talks were given on Tenth Legion, by Frances Babcock; Quiet Hour, by Rev. H. N. Jordan; Value of the RECORDER, by Dr. W. B. Lewis. Pastor Kelley preached a short sermon on "Christian Challenge to Life Service."

February 5, C. E. met with the mid-week prayer meeting at which special prayers were offered for our boys in service and the families of the ones who have made the supreme sacrifice.

February 7, Mrs. Hargis led the Christian Endeavor meeting. Topic, "I will, and what will I?" Four-minute talks were given on: Pastorless Church, Clarke Siedhoff; Recruits for the Ministry, Mrs. Kelley; S. D. B. Principles, Ivan Tappan; Mission Fields, Edna Van Horn. A spirited conference meeting followed.

February 8, Pastor Kelley preached a Decision day sermon. Several made a start for Christ. Quite a number reconsecrated themselves.

C. E. CONVENTION

On February 7, a few of our society went to Grand Rapids to attend a Christian Endeavor rally held in the Central High School auditorium. Dr. Francis E. Clarke, president of the United Society and founder of Christian Endeavor, was the honored guest. Dr. Clarke did not attempt an address, but in his simple, quiet way, talked to the Endeavorers about the past and the future of Christian Endeavor. The meeting was an inspiration to all of us and we came back with a firmer desire to do our part in extending the great movement of Christian Endeavor. ELMA MILLS.

CITY UNION RALLY

The city Christian Endeavor Union held a rally at the Presbyterian church, Monday evening, February 17. LaVerne Spafford, of Grand Rapids, gave the address. He told of some of the accomplishments of Christian Endeavor in the past, and some of the opportunities of the future. The banner was awarded for the largest attendance

of members based on the active membership roll. It was won by the society from the church of Christ with a percentage of 126. Officers for the new year were elected as follows: President, G. D. Hargis, S. D. B.; vice president, Miss Seeley, Church of Christ; secretary and treasurer, Ethlyn Davis, Sanitarium; Lookout and Social superintendent, Emma Tappan, S. D. B.; Prayer meeting superintendent, Hyldah Lunn, Presbyterian; Missionary superintendent, Miss Baker, Sanitarium; Junior and Intermediate superintendent, May Wood, Presbyterian; Citizenship superintendent, Miss Titler, Church of Christ. Pastor Kelley conducted a very impressive Installation service, at the close of which all present joined hands in a circle around the officers for a service of consecrating prayers. RUBY BABCOCK.

SOCIALS

Two socials have been held since January 1st. The first one was an oyster supper held in January at the home of Mr. and Mrs. Lester Crandall. There was a large turnout and every one had a fine time. Each one wrote on a slip of paper what he wanted the other fellow to do. The slips were collected and then handed out again. You had to do the stunt your slip called for. The star performances were a piano solo by Rev. O. S. Mills (some discord), and a vocal solo in pantomime with a miniature telephone, by P. B. Kelley. It was entitled "Somewhere a Voice is Calling," but somehow Paul couldn't get the connection. On February 11, a country school was held at the home of Rev. H. N. Jordan. Nearly all were in costume (as they used to be when they were "kids") and those who weren't "dressed up" felt out of place. Mrs. Paul Crandall acted as school ma'am and she had some time disciplining the toughs. H. N. Jordan was the star actor of the "kids," and Matt Bottoms was some "sassy." All types were in evidence even to a colored girl and baby with a bottle. Mrs. Kelley took the prize (if there had been one given) for the best "get up" for a costume. All carried a dinner pail and went home with it empty. If any one thinks that we don't have good times at our socials, come and see for yourself. NIDA SIEDHOFF.

NIDA SIEDHOFF.

WHY OUR SOCIETY SHOULD TITHE

In the first place we as Christians have received many blessings from our heavenly Father, which he has given freely and willingly. He gave his only begotten Son who died on the cruel cross in order that we might have eternal life. What greater gift could he have given than that? Should we not be willing to give him something in return? Therefore it is our duty to give one-tenth of our income to the Lord. If each Endeavorer would tithe, the financial obligations could be met and we would see a stronger and more active society. I sometimes wonder why Seventh Day Baptists do not practice tithing as a denomination. Our boards are frequently in debt and we can not reach into the new fields, or furnish our young people employment, all because of lack of funds. And why this lack? Simply because our people do not tithe. I believe that if our people would tithe, our boards would be free from debt, there would be fewer pastorless churches and we could reach out into new fields of missionary enterprises. Let every member of our society consider this matter carefully and prayerfully and decide what his duty is.

LYLE CRANDALL.

CURRENT EVENTS

Mr. and Mrs. Lester Crandall are the proud parents of a daughter, Phyllis, born February 12.

Ernest Babcock has returned after spending the winter in Walworth, Wis.

Mrs. Amanda Jordan, of Nile, N. Y., is visiting her son, Rev. H. N. Jordan.

Mrs. M. B. Kelley is able to be out again after a few days' illness.

Ethlyn Davis, Arah Jones and Emma Tappan have returned to their homes after a few weeks' stay at the hospital.

QUIET HOUR

"Watch and pray lest ye enter into temptation, for the spirit truly is willing but the flesh is weak." All true Christians desire to know their Savior and walk with him but how can they except they study his Word and commune with him daily. Christ often spent the whole night in prayer and he knew the Father better than it is possible for any man or woman to know him. It is God who gave us life and all we have is his. Should we then not be willing to use a lit-

tle of his time each day to talk with him, and learn to know him better? Surely fifteen minutes is a very small fraction of the day. The Quiet Hour pledge requires us to spend just fifteen minutes of each day in meditation and prayer. The good that we get from these few minutes will more than repay us for the time spent. Our Quiet Hour consisted of twenty members at the beginning of the year and six have joined us since. Will you not be the next and share with us the blessing that we will surely get? The Quiet Hour comrades meet every Friday evening at 7.45 in the College Building for a short pre-prayer service. Every one is cordially invited to come and join with us. It will help you in your Christian life. Come and bring your friends.

SARAH LEMAY.

MUSIC COMMITTEE NOTES

The Music Committee has had the help of several singers during the last few weeks, who have furnished special music for our meetings. We have also been very greatly assisted in our song services, by a string quartet consisting of two violins and two 'cellos. Violins—Marian Hargis, Clifton Daland; 'cellos—Muriel Maxon, Clarke Siedhoff. Miss Janette Moyes favored us with a charming solo at a recent meeting. We hope to hear her again in the near future. The Music Committee would be glad to learn of others who might give special music at the meetings.

MARIAN HARGIS.

MISSIONARY COMMITTEE NOTES

Germany's attempt to rule the world has directed men's thoughts beyond their own boundaries and thus more interest has been aroused in Missions. The Missionary Committee has tried to take advantage of this aroused interest to present the claims of the mission fields which are covered by the Christian Endeavor topics. Carrying out this plan, the committee had charge of the meeting February 21st. The topic was the "Toilers of Japan." During the meeting a paper written by Chizu Takamori was read by the leader. The writer is a native Japanese girl who is studying Domestic Science at the Sanitarium. She was formerly a student

of the Hiroshima Girls' School in Japan, about which the "Lady of the Decoration" was written. The paper presented in a very interesting way the history and work of the Hiroshima school also some entertaining facts in regard to Japanese education in general. The next missionary meeting comes April 25th and deals with the "Toilers of America."

L. E. BABCOCK.

BAPTISMAL SERVICE

At the close of the Sabbath service, February 22d, nine people were baptized by Pastor Kelley and have since united with the church. They were Paul Crandall, Gerald Schepel, Frisia Hoekstra, Doreen Lobdell, Emma Clarke, Alberta Babcock, Fern Lippincott, Eleanor Walters, and Marguerite Hunt.

MISCELLANEOUS

Two new members have been added to the society during the month,—Linda Harris as temporary active, and Gerald Schepel, active.

Ruth Tappan has gone to Yale, Oklahoma, for a month's vacation.

At Christian Endeavor April 11th, we are to have a special program preparatory to the RECORDER drive.

The next social is to be a pie social at the home of Mrs. O. J. Davis, 49 Grant St., Tuesday evening, February 11th. All are invited.

Daniel Poling is to be in Battle Creek for a Rally, April 24. Be sure to hear him.

We were glad to receive verses for roll call last Friday night. Florence Greene sent verses 2 Cor. 5: 14, 15, 17, and Edna Daggett sent 1 John 2: 3, and Daniel 11: 3.

FORWARD LOOK

Date	Topic	Leader
Mar. 7	Lost by Looking	D. M. Bottoms
Mar. 14	Envy and Covetousness	Lester Crandall
Mar. 21	Character Building, Union meeting with Sanitarium C. E.	
Mar. 28	On the Fence, Leaderless meeting	

We are having some good meetings with attendance through February of about 40. Why not double our attendance through March? Will every one please help? With Conference coming we want our society in A-1 condition.

A good prayer meeting is one led by anybody, partaken of by everybody, monopoliz-

ed by nobody, and where everybody is somebody.

C. E. SONG

Tune, True Hearted, Whole Hearted

1. We are a body of Christian Endeavorers,
Gathered here in love for our King.
In all our labors and pleasures we'll praise him
'Till round the world our glad echoes do ring.

Chorus, verses 1 and 2

Christian Endeavor! Loyal forever!
Praise to our Master, and service we bring.
We would be faithful, each a brave reaper,
Service our watchword, then Hail to our King!

2. Our aim and purpose, and ev'ry Endeavor
Is God's name and love to make known.
Union with others who, too, love his Kingdom
Strengthens their faith and increases our own.

3. Forward and onward we press in our labors,
Never a moment forgetting our aim,
We must advance 'till all people shall know him,
Know him, and love him, and praise give his name.

Chorus verse 3

Seventh Day Baptist Christian Endeavor!
Working for God and his Kingdom alone.
True to our church and true to our Savior
We'll labor on that his will may be done.

MAY E. MUDGE.

[Endeavorers, please note that the above song has been adopted by the Battle Creek society, and it is hoped that each society will preserve copies of it, use them and bring them to Conference, as it is expected that frequent use of this song will be made in young people's meetings during Conference.—ED. Y. P. W.]

OTHER C. E. NEWS

The following paragraphs of interest concerning Christian Endeavor activity in the North Loup, Neb., Church are taken from the church bulletin for January-March.

The Senior Christian Endeavor Society has 32 active and 4 associate members. Fortunately they are all live members. The society is not a dead society by any means. There is no place in it for "knockers knocking," nor will they be tolerated. "Pushers pushing" suits them better. The members believe they have a good society.

Last year's budget was all paid. Not-

withstanding the "flu" epidemic the present fiscal year finds it well along financially. The budget system is followed but it is not run to death. The society pays about \$60.00 yearly to the Young People's Board. What the society needs is "pushers pushing." They need constructive criticism but work will do more good than that.

The Intermediate Christian Endeavor, with Pastor Davis as superintendent, has been conducted during the year much as in former years. Since the organization of the society its place in the life of the church and in Endeavor work has not been well recognized, or well defined. Parents, as well as Endeavorers themselves, have been slow to recognize that the Intermediate period is just as clearly defined as that of the Junior. The high school age is the period covered by the Intermediate Endeavor. While we have not been able to carry out fully the ideal yet we do desire that the Intermediate Endeavor shall cover at least the first three years of the high school period.

It is our purpose to make the society a real training school for the church by encouraging the young people to lead their own meetings and to participate in prayer and testimony. In this we feel the society has been a real success.

The past year has been a rather trying one for the Junior Endeavor Society. Frequent, though unavoidable, changes in superintendents, shortage of teachers, and a long vacation—practically three months—have all contributed their share to the Junior problem.

The society is the largest, as well as the most important, of our Endeavor societies. Miss Marian Rood, elected superintendent the first of the year, can serve only till March first, when again we must seek a new leader. The field is so large, the responsibility so great, the opportunity so magnificent we hope it may be a real challenge to some one of vision and power of leadership.

The week of February 2nd to the 8th was observed as Christian Endeavor Week. On Sunday night an Old Fashioned Social was held at the parsonage. The guests wore old-fashioned costumes and games of like nature were played. Tuesday night the sectional prayer meetings were held espe-

cially for the Endeavorers. In one case an Endeavorer was leader. Wednesday night the various chairmen called their committees together and plans were laid for the coming season's work. Especial invitations were issued to all members to be on hand for choir practice Thursday night and a large crowd was in attendance. Friday night the Endeavorers went in a body to the regular prayer meeting and sat together. Pastor Davis preached an especial sermon Sabbath morning and in the afternoon Mrs. C. L. Hill led an interesting and profitable decision meeting. The week was in charge of the chairmen of the Prayer Meeting, Music and Social committees.

Sabbath School. Lesson II.—April 12, 1919

CHRIST OUR SAVIOR.—Matt. 20: 27, 28; John 1: 35-51; 3: 16; Rom. 8: 31, 32

DAILY READINGS

Golden Text.—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

Apr. 6—Isa. 53: 1-12. The Savior foretold
Apr. 7—Isa. 35: 1-10. Christ's reign
Apr. 8—John 1: 35-42. The Lamb of God
Apr. 9—John 1: 43-51. Christ our Savior
Apr. 10—1 Peter 1: 1-9. Saved by Grace
Apr. 11—1 John 1: 1-10. A present Savior
Apr. 12—Heb. 1: 1-9. An exalted Savior

(For Lesson Notes see *Helping Hand*)

"He who controls himself may hope to control others."

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 catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

3-4-tf.

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HOME NEWS

HAMMOND, LA.—The loveliness of our southern spring has come, with bewildering songs of mocking birds, the opening of roses, and the unrivalled fragrance of the yellow jasmine. Very full of thankfulness should we all be for the passing away of the scourge of the pestilence. Twice, on account of it, our church has been closed, once in the autumn and early winter, and again since the opening of the new year. Very delightful is it to be able to meet again for the worship in God's house with good congregations. Last Sabbath, March 8, we were profited by listening to an excellent sermon by Rev. O. S. Mills, of Battle Creek, Mich., who is traveling in the South on a missionary trip.

Brother Charles Hummel has sold his farm and is living in town. He has the deep sympathy of all of his church friends in the recent loss of a sister, who resided in Philadelphia. She died while sitting in her chair one morning, in Topeka, Kan. She was on her way to Hammond for a visit, and had been apparently in the best of health. Our deacon, Ellis Thompson, and family have recovered from an attack of the influenza, for which we are all thankful.

One thing for which our Hammond Church is characterized is loyalty to her Young People's Society of Christian Endeavor. Only until recent years, however, have we been in complete alignment with the State, Dixie and National organizations. A few years ago when Secretary Karl Lehman came here he professed to have found us out. By the way, he is a splendid man, and was converted to Christ under the influences of a Seventh Day Baptist C. E. Society. Other field workers have followed; but the meetings of none of them have equalled, in point of public interest, those which it was our privilege to have last Sunday. This was attributable to the enthusiasm and untiring faithfulness of our Christian Endeavor president, Miss Margaret Stillman. The speaker was Miss Grace Hooper, of Nebraska. In the afternoon our church was fairly well filled with children and grown-ups. Miss Hooper is

national secretary for Christian Endeavor Junior work. She conducted a model Junior meeting. Many eyes were suffused with tears before the meeting closed. Perhaps the ease with which she drew prayers from many of the children was a revelation to some in the audience. In this model prayer meeting Miss Hooper proved herself to be a capital story-teller, as all Junior workers ought to be.

In the evening Miss Hooper spoke in the Federated Church, Congregational and Presbyterian. Miss Stillman presided. The congregation was most excellent, a number of autos having come from nearby towns. In an address which could not fail to leave its impress upon our city Miss Hooper held the closest attention of her audience. She spoke as one inspired and laid the obligation clearly upon all present for child training for the future leadership of our churches,—for laymen, the sacred ministry and for missionaries. S. S. P.

PLAINFIELD N. J.—The following paragraphs from a "News Letter" which the pastor of the Plainfield Church is sending to non-resident members of the church, may be of interest to readers of the Home News column.

The past year has been a busy one for us. The activities in connection with the war have taken much of our thought, our energy and our money, all of which have been gladly given in the interests of our own country and of the world.

The Central Auxiliary of the Plainfield Chapter of the Red Cross has had its home in our church building. It is a community organization, but deserves mention among our activities because the rooms were furnished and kept comfortable for the work and the ladies of our church constituted a large percentage of the workers. The following is a report of Red Cross work: Sweaters 244, wristlets 111, pairs of socks 475, mufflers 22, helmets 43, face cloths 141, surgical sponges 13,—making a total of 1,049 knitted articles; 130 articles of bedding, 70 utility bags, 265 hospital shirts, 72 surgeons' gowns, 142 suits of pajamas, 64 refugee garments, and 53,000 surgical dressings.

The exigencies of the past year have necessitated conducting the usual activities of the Women's Society for Christian Work

on a different basis from heretofore: it has followed to some degree its social and sewing features, but its greatest effort has been given to war work through the Central Auxiliary of the Red Cross, which it sponsored. The funds for all charitable work and its pledges to the boards have been raised by the budget system, which method has proved most gratifying. The year closed with all obligations cancelled and a good working balance on hand for the new one.

The Liberty Loan and War Work campaigns were loyally championed and supported by our people. The effort to provide money and clothing for the victims of the war have had their rightful place in our interests.

The church has more than met its denominational budget, and has, in addition to that, responded to various denominational, benevolent and reform appeals.

The attendance at the various appointments of the church have been much the same as in former years. The attendance at prayer meeting has been recently greatly increased, largely through a campaign in its behalf which is led by the younger ladies of the church.

Almost a year ago we elected Franklin A. Langworthy as superintendent of our Sabbath school to succeed William C. Hubbard who felt that he must be relieved from the responsibilities of the office after having served with splendid efficiency for seven years. Soon after his election Mr. Langworthy felt that he ought to "do his bit" in the great war, and accordingly resigned to accept a position with the Y. M. C. A. He has been in France since last August. From that time Assistant Superintendent Asa F. Randolph has been in charge of the school and has given us good leadership.

Our Christian Endeavor Society is not large—having less than twenty active members, but it is doing constructive work. The Intermediate Society which we had one year ago was promoted in a body into the Senior Society.

Our troop of the Boy Scouts of America has shown good spirit during the year, and several of the boys have become First Class scouts. Lieutenant Erle F. Barker, U. S. Navy, was the Scout Master preceding last summer when he entered the Navy. Since that time Mr. J. A. Lutton has been their

leader. Among the scout activities has been the purchase of a fifty-dollar Liberty Bond with money received from sale of papers which they collected. They donated the bond to the fund for a Denominational Building.

The following men of our church and society, resident and non-resident, have been in military service: Lieutenant Elmer L. Hunting, Lieutenant Sidney Titsworth, M. D., Lieutenant Milton St. John, Lieutenant Erle F. Barker, U. S. Navy, Sergeant Harold Spicer, Lawrence Miller, Dean Worden, John B. Cottrell, Jr., Gustave Weglau.

On account of the influenza all the appointments of our church were suspended during the month of October. There were many deaths in our city, but we lost none from influenza. Five have died from other causes: Mrs. Isabella Pope, Mrs. Amanda Tomlinson, Miss Mineola Tomlinson, Mrs. Jane Dunham, James Whitford, the infant son of Dr. and Mrs. O. B. Whitford. S.

NORTH LOUP, NEB.—Pastor's Letter: The past year has been a most difficult and trying one for the church. The war made large demands upon our time, our resources and our strength. The influenza made large inroads upon us, bringing to our homes sickness, suffering and death. For ten weeks of the last quarter of the year our church was closed. As a result of these combined circumstances the church has sustained loss in every department.

There have been thirteen deaths among us, four being from the membership of the church. The average attendance at the Sabbath morning service has been splendid, considering the difficulties under which we have labored, averaging 201, which is 20 less than last year. We have sustained a better attendance at the prayer meeting than during last year, the average being 37.

During the past year the pastor has baptized eleven candidates, preached sixty-one sermons, led forty-three prayer meetings, conducted 9 funerals, made three hundred visits and calls, wrapped and mailed 405 copies of the *Bulletin*, and sent out one hundred personally written communications in reference to church work.

In closing, the pastor feels justified in calling upon the entire membership of the

church to redouble their efforts to bring back our services to normal conditions. May the extremity of this hour prove to be God's opportunity to lead us into a richer fellowship and a closer walk with God.

MEMBERSHIP

There have been added to the church during the year, by baptism 11, by letter 3, by confession 3, making a total of 15. We have lost by death 4. The net gain for the year is eleven.

Our roll now contains: Resident members, 327; non-resident members, 96; total, 423.

HISTORICAL AND MEMORIAL ROOMS

It will be remembered that a room was fitted up in the belfry of the old church for the purpose of preserving the old records of the church and relics of the pioneer days of this community. The early history of this church and community being so closely allied it seemed proper to include relics and memorials of general interest in the collection.

Of course this collection was destroyed with the old church building. But there still remained many things of interest and value. So when plans were made for the new church building it was suggested to the architect that he provide a similar room in the tower of the building. This room was included in his plan, and may be known as the Historical Room of the Seventh Day Baptist Church.

In this room we hope to have preserved all the old records of the church and auxiliary societies, together with files of the SABBATH RECORDER, *Sabbath Visitor*, and other publications of the denomination. We would be pleased, also, to have a copy of every pamphlet or book written by Seventh Day Baptists, either on secular or religious subjects, in order to make, as nearly as possible, a complete library of Seventh Day Baptist literature.

There is another room above the Historical Room, designed for the bell; but as it was decided to put the bell on the roof of the tower, this room may be used for a collection of relics, or memorials of pioneer days, and may be designated as the Memorial Room.

The architect of the church, Mr. Miller, of Lincoln, has very generously prepared a design for art glass windows to take the place of the lower frames now in use.

When we have sufficient funds for this purpose we will, with the consent of the church, make the change. This will add beauty to the church and provide a suitable place for preserving the memorials.

These memorials may include many things, such as household utensils, farm implements, etc., used by early settlers; pictures of dugouts, sodhouses, as well as pictures of pioneers themselves. Will not these memorials remind future generations of the hardships and privations which pioneers suffered while establishing this, one of the strongest churches in the denomination? And will they not inspire them to build well on foundations so well laid?

There are but few people, especially in the West, that take any interest in collecting articles of historical value. Will not the few lend a hand that we may make these collections before it is forever too late? May we not make the Historical and Memorial rooms a distinctive feature of our church?

NEW AUBURN, (MINN.), CHURCH.—The work here as in other places, has been interrupted by the influenza scare. For about a month in the early part of the winter we had no services. Commencing again the first of the year, we have had services except two Sabbaths when it was too cold or stormy. The people are very faithful, attending when they can. Some are aged and some have poor health and can come but seldom. I believe a larger proportion attend than in most places.

The C. E. Society here is small in numbers, but strong in endeavor. They recently cleared about one hundred dollars (\$100) on a Red Cross album quilt, sale and supper, giving \$100 to the Red Cross. During the winter we meet in the homes. Last Friday night the meeting was at the home of Wells Crosby. A good attendance and a good meeting.

We are looking forward to an evangelistic campaign under the direction of Rev. Alva L. Davis, and Mr. Claude Hill, of North Loup, to commence the 14th. We are trying to prepare for this by earnest prayer and renewed consecration.

Brethren, sisters, pray for us. There are scores of people here who need Christ in their homes, who have slighted him these many years.

ANGELINE ABBEY.
New Auburn, Minn.,

Mar. 6th, 1918.

SALEMVILLE, PA.—In the southern part of the beautiful valley of Morrison's Cove is the little village of Salemville; and one-fourth of a mile west of this village is the Salemville Seventh Day Baptist Church. In this consecrated building, many hearts that were once like crimson were made happy and white as snow.

We feel grateful for the men of God who were consecrated to his work and have sacrificed their time and energy and came and labored for the people of this community to help build up a strong Seventh Day Baptist church at this place.

Many pleasant memories cluster around us as we try to recall many of the pastors of other churches, and the many pleasant days that were spent together in true worship.

There were times when without a shepherd here, the lights have nearly gone out. We read in that Book of books, "No good thing will he withhold from them who walk uprightly." A good time came. We secured a pastor, and the little vine of Seventh Day Baptists began to grow. And so on from year to year did it shine out its little light.

Words can not tell how happy we were at Salemville when we learned that our loving and efficient pastor, Rev. R. R. Thorngate, decided to be our pastor. We are thankful to the Missionary Society for helping us to secure so able a leader to lead us, a people, into broader fields of usefulness. By his coming to this place, many interests, which at one time were full of life and vigor and were now slowly oozing out, took new inspiration, and today we feel ourselves a strong little band of workers. Just as a watch is set on motion by its main spring so our new friend and pastor puts new life in all of our church activities. This church in the year 1918, having a membership of 46, paid all its budget and is on fair grounds towards meeting them for the year 1919. So you see it is not a sleepy, wandering flock.

We want to score a standard Sabbath school this year. A strong Christian Endeavor meets every Sabbath evening with a membership of 38 active workers. Every Sabbath morning Pastor Thorngate has a strong, helpful message for his little flock.

On Sunday evening, March 2, Rev. Erlo Sutton, pastor of the Shiloh Church, closed a short series of evangelistic meetings at this place. On Sunday afternoon a large

crowd of people gathered at the baptismal water where ten young and middle aged persons were buried in baptism by Pastor Thorngate. In the evening these ten and Pastor Thorngate and oldest daughter were received into the Salemville Seventh Day Baptist Church as active members, by the hand of fellowship. So another Pentecostal time was enjoyed by the community of Salemville.

We want to express our appreciation to the good people of Shiloh in telling their noble, consecrated pastor to come and help us at Salemville. We thank you for your missionary spirit in granting leave of Pastor Sutton. We pray that God may especially bless his labors and that he may be the means of helping many more precious souls to start in the better life.

We are planning for the SABBATH RECORDER drive and expect a good report.
CORRESPONDENT.

FARINA, ILL.—The fiftieth anniversary of the marriage of Mr. and Mrs. James P. Green was celebrated at their home Tuesday, March 11. It was a most joyful occasion, replete with a feast of good things for the inner man, songs and readings by the young, and reminiscences by the older people present.

An easy calculation will show that it was in the spring of 1869 when Mr. Green came to Farina from north central Illinois and claimed for his bride our popular school-ma'am, "Sue" Maxson. They were married in a temporary structure on the same farm where their comfortable home is now located.

They have been blessed with four sons, one now deceased, all farmers, and two daughters who married farmers. Hence this family may well be classed as essentially rural in taste and occupation. Two of the sons and one daughter married in first-day families, and yet these young people who came from first-day homes accepted the Seventh Day Baptist faith and are Sabbath-keepers today. The fact that the twenty-three grandchildren all seem to love their homes, the church and the school augurs well for their moral and economic influence on society in the future. All of these grandchildren, excepting the oldest, Lieutenant Howard Bond, who is attending Milton College, were present to help their grandparents celebrate the happy occasion.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

"As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts, the eternal thought speaking in your thought."

THE SABBATH RECORDER

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

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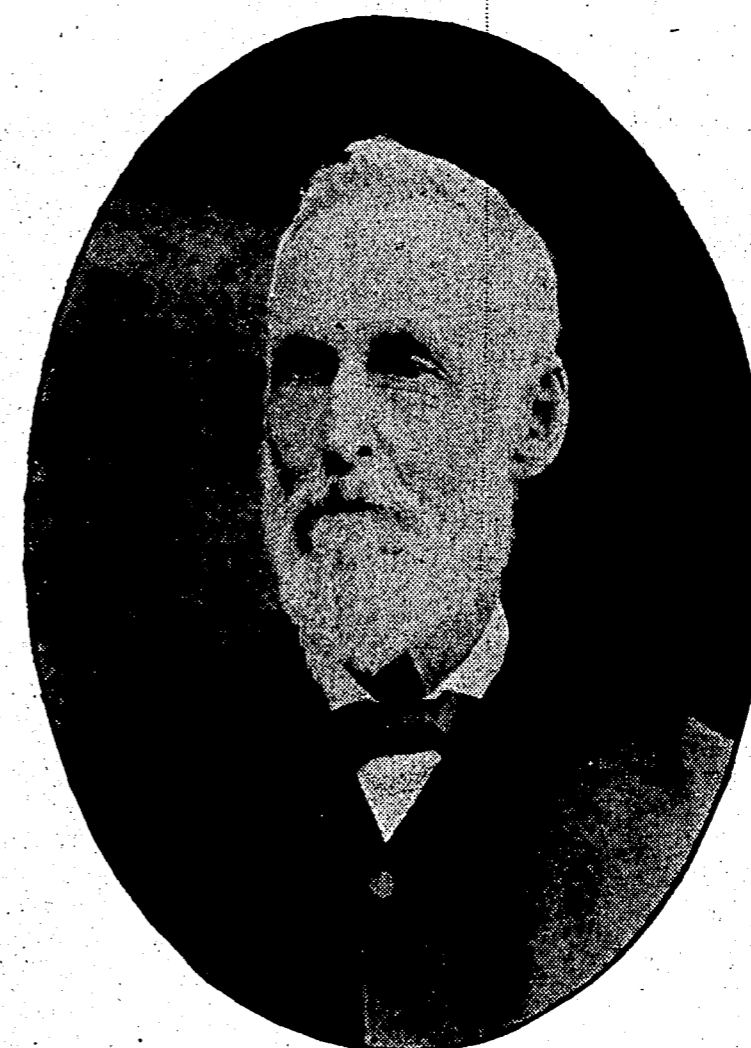
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