

EASTER GIFTS

THE
DENOMINATIONAL
BUILDING

VICTORY BONDS

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

The Sabbath Recorder



REV. JAMES LEROY SKAGGS
Pastor of the Plainfield Seventh Day
Baptist Church of Christ

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
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For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

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Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

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(INCORPORATED, 1916)
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Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Secretary—Miss Miriam E. West, Milton Junction, Wis.
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THE TWENTIETH CENTURY ENDOWMENT FUND

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

The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 21, 1919

WHOLE NO. 3,868

Wondering How The Drive Went The editor feels somewhat as a mechanic must feel who tries to do his work away from his shop and separated from all his tools and material. Probably the people at home have already begun to receive some returns from the special RECORDER drive; but it is too early yet for me to know whether the Seventh Day Baptists can be aroused to the real drive spirit or not. We shall be sorry indeed if they do not take to it as kindly as some other peoples have done. If they do so then we shall certainly see good results from the drive. Every mail will be watched with interest until these results are known. Our readers, too, will look for each RECORDER, hoping for good news regarding the matter.

How Is the Work Pulling Up? As the Conference year draws toward the end, we can but wonder how the work in all the churches is progressing. How are they meeting the various budget needs? Are the young people's societies keeping well up to the front with their part of the work? Do the people of the denomination maintain a steady working interest in the causes for which we stand, and are they looking toward Conference with a determination to make this the banner year of our history? Are the Lone Sabbath Keepers well in touch with the work and doing their part to advance the cause of God and to uphold our efforts to keep the light of Sabbath truth burning?

If these questions can be answered with yes, then we have little to fear as to the results Conference may give.

"What Hath God Wrought?" In 1844, Morse sent this message over the first practicable telegraph line: "What hath God wrought?" It was the first real telegram, and the great inventor recognized the hand of God upon which he had relied for success. Many times since the days of Morse have the great leaders in thought and the pioneers of invention been enabled to give God credit for his part in the success of their under-

takings. Step by step during the years, as men have harnessed the laws of nature and worked in harmony with the divine plans, have they been able to say with due reverence, "Behold what God hath wrought."

The same is true in respect to moral reforms. Men who have recognized the laws of spiritual and moral well being; men who have put themselves in line with the invisible powers that always make for good, and who have listened to the voice of God in his call to service, could say whenever right prevailed in the fight against wrong, "This hath God wrought."

We can think of many times in the history of America when the one appropriate and forceful question could be none other than this, "What hath God wrought?" God's hand has been recognized at every turn in our fight for freedom. And never has there been a time in all the world's history when that question could be asked with greater force than in these days. It has come to have a world-wide significance, and as the years go by and the victory for human freedom becomes more fully realized and appreciated, the great nations of earth will join in one glorious acclaim, "What hath God wrought!"

Especially True in America's Greatest Victory The prohibition victory in this nation reveals the hand of God who "hath wrought" wonderfully in our fight with the rum powers. This victory came at the last with a suddenness and force beyond all expectation, and brought unspeakable joy to the hearts of those who have struggled and prayed for it. At the same time it has brought dismay to the enemies of prohibition, and the liquor powers are stunned by the rapidity of the irresistible movement.

Seven years were given for ratification, and the enemy chuckled over the matter as though it were a great joke and derided the thought that our nation would banish the liquor business. But before they were aware fifteen States had ratified the amendment, and just as the rum fiend began to open his eyes and take notice there came a

deluge which destroyed their every chance to win! By some irresistible force that surprised even prohibition's most sanguine friends, State after State swung into line and in thirteen months—instead of seven years—the thing was done! and before the fourteenth month had passed, after the first State ratified, every State in the Union excepting four had adopted prohibition.

All speculations and remonstrances now are useless. This nation-wide decision will never be reversed. More and more will the American people come to see the wisdom of the measure, and less and less will they be inclined to retrace their steps. Surely God has greatly moved the minds of men to bind and destroy humanity's greatest foe. We will ascribe praises unto him who has thus brought to a triumphant conclusion the age-long struggle with this enemy of all good. "What hath God wrought?"

Old Breweries Find Honorable Business

Something like a score of the old breweries are now reported to be doing well, having at last found some *honorable* business to which they can turn their hands. We notice that one has become a church, while another has gone to making vinegar. By the way, if we are to judge by what the "wets" are publishing in these days about prohibition, vinegar making has been taken up by most of the liquor fraternity. But the country can stand the vinegar far better than it can endure the beer curse.

Among the industries to which some breweries have been turned we notice these: Making syrup, butter, auto parts, grinding cornmeal, making moving pictures, manufacturing paints, oils, and varnishes, packing meat, and one has been turned into a hospital.

According to reliable authorities, most of these establishments now employ more men than when they were making beer.

As the years go by, and this country realizes more and more the blessings that come by prohibition; as it reaps the harvest sure to result from productive industries that replace the destructive and blighting liquor business, great will be the rejoicing throughout the entire land. The far-reaching good effects of the prohibition victory can only be imagined now. They will be more fully realized in generations to come,

after the children's children have escaped in some measure the blighting inheritance from rum-soaked and beer-dazed fathers and mothers. Generations to come, freed from the cursed blood-taint and moral down-sag due to intemperance, will rise up clear-eyed and clean-faced to thank us for fighting the rum fiend to his death.

Twenty-five Days of Prohibition When the In One of Our Great Cities

State of Pennsylvania, driven by the influenza epidemic, closed all saloons and every place of public resort, the great city of Philadelphia came under rigid prohibition rule for twenty-five days. It had been considered out of the question to enforce complete prohibition of intoxicants in a city of two million inhabitants. But according to the *National Advocate* this was successfully done in Philadelphia, and the results were most satisfactory. The number of arrests was reduced 80 per cent, and "crime was at its lowest ebb in the police records of that city."

Probably the good results of this movement in Philadelphia had something to do with the election of a governor in Pennsylvania pledged to support the national prohibition movement.

Our Country's Disgrace The *Pathfinder*, published every week in Washington, is usually full of most interesting matter concerning government affairs. In the issue of March 15, appeared a graphic description of the disgraceful filibustering scene in the Senate in the closing hours of the 65th Congress.

The obstructionists had their way, and although the Republican party caucus had decided *against* filibustering, three Senators decided to conduct a filibuster on their own responsibility, and in spite of every effort to secure the passage of most important bills that were pending, they deliberately "spelled" each other in talking, one of them with watch in hand to prevent the customary turning back of the clock, until the last fleeting moments of opportunity were gone! Everything was sidetracked, even to seventeen hundred appointments which the President had sent to the Senate for confirmation!

The *Pathfinder* says:

The filibuster was so tight in fact that for the first time in history the Senate adjourned

without passing a resolution informing the President that it was about to wind up its work and asking if he had anything more to offer. And so the President waited for some minutes and was never "officially" informed that the session had ended. Also the usual resolution thanking the presiding officer was not passed.

Vice President Marshall has a sardonic humor and in declaring the session adjourned he amended the usual "sine die" (Latin for "without day") to "sine deo"—which would be "without god." When asked what he meant he made the cryptic comment that he never tried to interpret his own utterances.

In the House the closing scene was less disgraceful. The usual compliments for the Speaker were passed, and responses were given.

Concerning the end, the *Pathfinder* says:

After the session adjourned there was a regular frolic lasting two hours. A piano was carried in and singing was started up. All the old favorites were sung, and in addition some of the war songs, such as "Pack Up Your Troubles in Your Old Kit-Bag" "Dixie" evoked the usual "rebel yell" from the Democratic side. "The Wearing of the Green" was sung by two of the leading Irish members, Donovan, of New York, and Gallivan, of Massachusetts, who made the song a plea for independence for Ireland.

I can not see much in the closing sessions of the Senate of which the great American nation can be proud.

In the next issue of the *Pathfinder* we find these words regarding the work of the 65th Congress:

The ruin and wreckage left behind by the retreating 65th Congress is so vast that it is impossible to gain a very accurate idea of it. The officials in charge of government operations are dazed and discouraged, for they must revamp many of their plans. In many cases activities will have to halt till the new Congress is called into action and passes legislation to clear the situation up.

Messages of Love Bring Good Cheer We can not make personal replies to all the messages of love and good wishes sent us from many friends. They come from far and near and bring cheer to our hearts. Mrs. Gardiner has been greatly comforted by them. The beautiful flowers sent her at different times have brought the much-loved perfume of spring even though they came on wintry days.

Then the Men's Club of Plainfield and the men's Bible class and lots of dear friends found that the editor's seventy-fifth birthday was at hand, and this brought a shower of "greetings" and a bunch of flow-

ers. For all these kind remembrances we are thankful indeed, and we wish for the senders the choicest blessings of heaven.

ANNUAL MEETING AT PLAINFIELD APRIL SIXTH

For many years the day of the annual meeting has been a festive day for the Plainfield Church. This year it was a very enjoyable occasion. Beginning with the business meeting at four o'clock in the afternoon, continuing through the social hour and dinner, and on through the evening program, there was manifest a spirit of genuine fellowship, satisfaction and aspiration. The reports of officers and committees showed the affairs of the church to be in splendid condition. A budget for the coming year was adopted and was reported pledged in full before the close of the evening meeting, pledge cards having been sent out to members of the congregation during the preceding week.

The report of the year's work, Part I, by the pastor, Part II, by Mrs. Irving A. Hunting, was given, and has been requested for publication in the SABBATH RECORDER. The reading of letters from absent members is always a matter of much interest and pleasure. Some splendid ideals were brought out and emphasized under the head of "Open Parliament" which we hope may be shared with readers of the RECORDER.

We were very fortunate to have with us over Sabbath and Sunday, Miss Anna M. West, of our China Mission. In addition to her address on Sabbath morning and her talks to the young people, she spoke during our program on Sunday evening on "The Women of China." Her address was very interesting and instructive.

REPORT FOR THE PAST YEAR

Part I

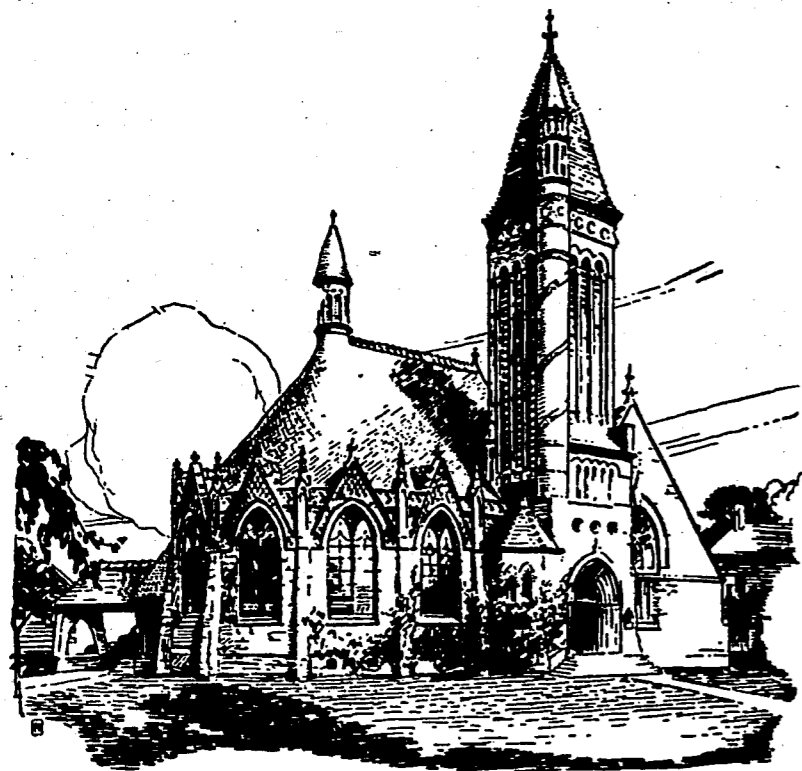
PASTOR JAMES L. SKAGGS

In rendering his second annual report to the Plainfield Seventh Day Baptist Church of Christ, the pastor would acknowledge the manifold blessings of God. He would give all glory and honor "to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

The pastor would acknowledge his hearty

appreciation of the love, loyalty and helpfulness of the congregation. That is an essential part of our relation, and without it the task of the pastor would be an impossible one. Your counsel, suggestions and encouragement have been a constant and essential support, a support which the pastor craves in increasing measure as he faces the duties and responsibilities of the future.

Our activities and our trend of thought have been largely determined during the past year by the circumstances under which we have been living. It has been a busy year, and it seems, in the true spirit of our religion, we have been looking away from ourselves to the larger interests of our country and of humanity. The pastor



Plainfield Seventh Day Baptist Church

has felt himself greatly moved by the war and attendant conditions. He would have gladly given himself to some line of war work had not the duties in connection with home and church seemed in his case to be transcendent. The sermons presented during the year have been designed to meet the present need of applying the gospel of Christ in present personal, national and international relations. The sufficiency of that gospel is unquestioned, but the method and manner of application is a task too great for the human mind and heart alone.

The regular appointments of the church have been sustained as usual except during the month of October when all public gatherings were suspended at the request of the Board of Health on account of the epidemic

of influenza which swept almost the entire world. The pastor was absent from the pulpit three Sabbaths in April and May, on account of illness. Dr. Theodore L. Gardiner served as supply on April 27 and on May 4; and on May 11, Miss Esther M. Elfreth, representing the Woman's Christian Temperance Union, gave an address. April 13, Secretary Edwin Shaw, as representative of our Missionary and Tract societies, spoke to us concerning our denominational interests. The speaker for Children's Day, June 8, was the Rev. B. H. McCoy, who gave an interesting and appropriate address. Rev. C. H. Rocky spoke to us September 21, as a representative of the Anti-Saloon League. On Christian Endeavor Day, Professor Esle F. Randolph gave the address. Others who served as pulpit supply during the year were Rev. Walter J. Swaffield and Rev. E. I. Case.

On November 29 to December 1 this church entertained the Yearly Meeting of the New Jersey, New York City and Berlin, N. Y., Seventh Day Baptist Churches. Representatives were present from each of the associated churches. The following clergymen were present and were assigned places on the program: Rev. G. H. F. Randolph, Rev. George B. Shaw, Rev. Erlo E. Sutton, Rev. Alonzo G. Crofoot, Rev. Willard D. Burdick, Rev. Theodore L. Gardiner, Rev. Edwin Shaw and the pastor of the Plainfield Church.

The pastor was sent as a delegate from this church to attend the session of the Eastern Association at Shiloh last May, and to attend the General Conference at Nortonville, Kan., in August. Several from this church attended the association, and the following members who were in attendance at Conference also acted as delegates: Rev. Theodore L. Gardiner, Rev. Edwin Shaw, Mr. Frank J. Hubbard, Mrs. Bessie Hubbard, Miss Ethel Titsworth and Mr. Lucius P. Burch. Through the kindness of the church the pastor was enabled to attend the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America at Atlantic City last December as a corresponding member, and to take part in the deliberations of the Commission on the Church and Social Service, of which he is a member. The pastor was un-

questionably benefited by his attendance at these conventions and he trusts that his ability to serve this church may have been correspondingly increased.

On November 11 an armistice was signed which announced to the world that the sacrifices which we and our allies have made in the European war have been crowned with victory; political autocracy was overthrown. With demonstrations of almost unlimited variety we expressed our relief and gratitude. Our church was represented in the great struggle by Lieutenant Elmer L. Hunting, Lieutenant Sidney Titsworth, M. D., Lieutenant Milton W. St. John, Lieutenant Erle F. Barker, U. S. Navy, Lieutenant Dean M. Worden, Sergeant Harold Spicer, Lawrence Miller, Gustave Weglau and John B. Cottrell Jr. It is indeed appropriate that we lift our hearts in gratitude to God that all these men have been spared, and are today, so far as we know, alive and well. Messrs. Hunting, St. John, Miller, Weglau and Cottrell have already received their discharge from the army. Mr. Franklin A. Langworthy, one of our consecrated men whom we have greatly missed, has been in Paris since last August in the service of the Y. M. C. A.

During the year our country, together with apparently the whole world, has been swept with a deadly epidemic of influenza. Many millions have fallen victims of the disease and hundreds of thousands have died in our own country. Much of sickness, death and sorrow came to our city. But as a church and congregation we have been greatly blessed in that while we have had many cases of illness, some very severe, we have had few deaths. Three elderly ladies, Mrs. Isabella Pope, Mrs. Amanda Tomlinson, Mrs. Jane Dunham, and one man, Charles H. Randolph, have gone to their reward at an average age of 83 years. Our senior deacon and his wife, Dr. and Mrs. Thomas H. Tomlinson, were called upon to give up their daughter Mineola. We also feel their loss and our hearts go out to them in love and sympathy. James, the infant son of Dr. and Mrs. O. B. Whitford, has been called to the home above, and our hearts beat in sympathy with the father and mother, and brother and sisters. Mr. Alfred T. Randolph, father of Mrs. Julia Cottrell and Mrs. Sabella Barker, who died here in January, was a

member of the Shiloh Church and the body was taken there for burial.

This church has more than met its denominational budget for the past year, and has, in addition to that, responded to various denominational, benevolent and reform appeals. Much interest has been taken in the work of the Red Cross and our women especially have given generously of their time in its activities. The war-work campaigns have received our hearty support. A glad response has been given to the appeals for money and clothing for the victims of the war. We do not boast of these things for we could not have done less in the light of the teachings of our Lord and Master.

The attendance at our Sabbath worship has not greatly varied during the year; on the whole it has been fairly satisfactory, though we recognize the fact, with great regret, that there are several members in our city who attend irregularly or not at all. Through the prayer-meeting campaign, started by some of the younger ladies of the church, the attendance at our prayer meeting has been greatly increased. This has been a great source of gratification to pastor and people alike. The largest number in attendance was on February 14, when about 75 were present, which is a splendid showing for a church with our enrolment. This may serve as a suggestion of other things we may accomplish when we are ready to make the effort together.

The pastor has recently prepared and sent out to absent members of the church a "news letter," a copy of which is attached to this report. The pastor wrote personal letters also which he sent out with the "news letters" to fifty-four absent members. Replies for this meeting have been received from seventeen. There are quite a number who have made no replies to communications from this church for several years.

We have had but one addition to the church during the year—Mrs. Myra St. John Camp, who was received by letter from the Leonardville Church on the first day of March. We would rejoice in the addition of large numbers to our roll, but for obvious reasons our field seems to be limited in that respect. However, we rejoice that the doors and opportunities for service have stood wide open, and it has been our happy privilege to participate in many lines of

activity for the welfare of humanity and for the advancement of the kingdom of God in this world.

We rejoice in God's vindication of the principles for which we stood and for which we fought in the great war. A crown for many years of service and sacrifice has come in the sweeping victory of national prohibition of the liquor traffic. The manner in which the churches of our country have found themselves drawn together in a fellowship of mutual interest and service is a matter for happy congratulation. We have been reminded again and again during the year that we are entering into a new age in the world's history. Millions of men have stood ready to make the supreme sacrifice, if need be, in behalf of principles of common interest to the nations of the world. The nations themselves evidently stand ready to sacrifice a little of their independence in order that peace may be guaranteed to the world and the formation of the nations into a League of Peace seems to be assured. In religion men are finding themselves less interested than formerly in sects and forms, and more devoted to ideals of justice, service, brotherhood.

"Whichever way religion faces, whether upon the individual life, the life of the community or the life of the world, it is met today by the demand for reality. . . . It is a ringing summons to the Church to recognize her day of visitation, to forget non-essentials in training every energy on the fulfilment of her task, to show her faith by her works."—Murray, "The Call of a World Task," pp. 16, 19.

These are formative days in the world's history—such as may not come again in many generations. They are days of opportunity for the church to make the world feel the reality, the sweetness, the transforming power of the Christian religion. The responsibilities which rest upon men in positions of power and leadership are all but overwhelming. This molten world will take its form. What the form shall be depends in a large measure upon the church. Let the spirit of the Master be carried by the constituency of the church into education, statesmanship, industry and labor, and we may hope for the establishment throughout the nations of sane and safe democracy.

So as we look forward let it be with a

prayer that pastor and people may be mightily moved by the spirit of our God, and that we may contribute to the full extent of our possibilities to the reconstruction of the world in harmony with the religion which we profess.

Part II

MRS. IRVING A. HUNTING

This past year the great World War and the service we could render has taken first place in the plans of all our church organizations.

THE SABBATH SCHOOL

The Sabbath school last spring, elected Franklin A. Langworthy, superintendent, to succeed William C. Hubbard, who after seven years of most efficient service felt that he must resign. Mr. Langworthy soon felt called to enter the overseas Y. M. C. A. work, and has been in France since last August. Assistant Superintendent Asa F. Randolph has been acting superintendent, with Dr. H. M. Maxson as assistant. Mr. Asa Randolph has been absent but twice during the year; the treasurer, Irving A. Hunting, absent only once; and the secretary, Nathan S. Wardner, has been present every session.

During the month of October the Sabbath school and all our other church activities were suspended on account of the epidemic of influenza.

The present membership of the school is 123, with an average attendance of 66. The banner class for the year is the one taught by Pastor Skaggs with a percentage of 76, and an average attendance of 8.

The music is in charge of Mrs. Theodore G. Davis, as chorister, and Mrs. Roland M. Davis, pianist.

Mrs. Nathan E. Lewis is doing splendid work as Primary superintendent, and Miss Nancy Randolph is still the faithful superintendent of the Home Department, which has about 40 members.

The treasurer's report shows total receipts of \$446.59. The money from weekly collections amounted to \$231.21. The school contributed as usual to the denominational boards, state and county Sunday-school work and local charities. The Christmas offering for Armenian and Syrian Relief was \$68.25. The total gifts outside the school were \$277.42.

The Sabbath school sent two members to the Summer School of Methods, and Mr. Skaggs' class to the Older Boys' Conference at Elizabeth.

THE WOMAN'S SOCIETY FOR CHRISTIAN WORK

The Woman's Society for Christian Work has largely merged its usual activities into Red Cross work, through the Central Auxiliary which meets every Wednesday in our church. Members of our society form a large majority of the workers in this auxiliary, and the valuable work done is shown in the following report:

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 present membership of the Woman's society is 73; the president, Mrs. William C. Hubbard; vice president, Mrs. Sarah L. Wardner; recording secretary, Mrs. O. S. Rogers; corresponding secretary, Mrs. Edwin Shaw; treasurer, Mrs. F. A. Dunham. Mrs. Dunham has been the faithful and efficient treasurer for twenty-nine years. Her annual report shows receipts of \$457.79. Two hundred eight dollars and fifty cents was paid to the Woman's Board for the various denominational interests, double our apportionment.

The budget system of raising money has been generously supported and proved very satisfactory.

Several pleasant socials have been held, at which light refreshments were served for which no charge was made. The Refreshment Committee, with Mrs. E. F. Champlin, chairman, have served thirty-two times. Each month they have arranged for a luncheon at an all-day meeting.

The Quilting Committee was usually at the quilting frames society days, and the Apron Committee filled many orders, the work being mainly done at home by the chairman and a few others, so that a good sum was turned into the treasury.

Two of our loved members have been called to the Heavenly Home since the last annual church meeting, Mrs. Amanda T. Tomlinson and Mrs. Jane L. Dunham.

Last autumn Mrs. Dunham, still active in her ninety-first year, pieced a quilt and that, with another pieced by her sister, Mrs. J. Frank Hubbard, were quilted and sent to Colonia Hospital. At the time of her accident, she was busy piecing another quilt. The last time I saw Mrs. Tomlinson she was busy tying a little comfortable for our pastor's wife. Both were busy in their labor of love to the last.

At the March meeting the society, appreciating the great help Miss Jessie M. Utter had given while she lived among us, made her an honorary member.

THE S. D. B'S

The S. D. B's, an auxiliary of the Woman's society composed of the younger women of the church, have proved themselves a "Society for Doing Their Bit." They have a membership of 18 with the following officers: President, Mrs. Lucius P. Burch; secretary-treasurer, Miss Mildred Greene; directresses, Mrs. F. J. Hubbard, Mrs. J. E. Kimball.

For their special work this past year, they raised \$97.38 for the wool fund of the Central Auxiliary of the Red Cross; knitted sweaters, socks, etc., and made refugee garments.

The dues of fifty cents per member were paid into the treasury of the Woman's society.

One hundred sixteen dollars and ninety-nine cents was raised during the year.

Two most enjoyable socials were held at the homes of Mrs. N. E. Lewis and Mrs. George M. Clarke to which people outside the society were invited and which added a substantial sum to the treasury.

OUR YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

Our Young People's Society of Christian Endeavor celebrated its twenty-seventh anniversary last December. Last June the Intermediate society was disbanded, and all the members joined the Senior society, constituting a large part of the present active membership, which numbers twenty.

The president, Gustave Weglau, went into military service in October, and since then Allison Skaggs has served as president. Robert Spicer is secretary, and Claude Grant, treasurer.

The treasurer's last annual report shows \$83.61 received. The denominational ap-

portionment was paid in full—\$55.00 being paid to the denominational boards, \$10.00 given to the Fouke School, and \$5.00 for RECORDERS for soldiers.

At the close of the Sabbath afternoon prayer meetings last year the society read a mission study book on "South America," and at present Mr. Skaggs is reading at the meetings "The Call of a World Task in War Time."

Occasional socials were held and recently the society accepted an invitation from the Christian Endeavor society of the New York Church to attend their services Sabbath Day, with a most enjoyable social at Yonkers in the evening. At the last meeting of the local Christian Endeavor Union our society won the banner for the best attendance.

OUR JUNIOR CHRISTIAN ENDEAVOR SOCIETY

Our Junior Christian Endeavor society has nine members, and Miss Ethel L. Titsworth, the superintendent, inspires in them the spirit of loving service.

Mrs. D. E. Titsworth has assisted in the work this past winter. John Reed Spicer is the president; Constance Shaw, vice president; Donald Lewis, secretary, and Leonard Hunting, treasurer.

The Juniors have a "Love Box" which proved to contain 85 cents, which was donated to the hospital on Liberty Tag Day. At Christmas time \$2.50 was donated to the Armenian and Syrian Relief Fund.

In December, the children held at the home of the superintendent a sale of articles which they had made, and which netted them about \$4.50.

On one occasion flowers were taken to one who was ill, and to another in sorrow, and flowers told their sympathy for their superintendent in her days of anxiety, when they missed her at the Junior meetings Sabbath afternoons.

OUR BOY SCOUTS

Our Boy Scouts—Troop 13—have added four new members during the year, and at present have a membership of 15. Several of the boys have become First Class Scouts. Lieutenant Erle F. Barker was the scoutmaster until last summer when he entered the U. S. Navy. Since then Assistant Scoutmaster J. A. Lutton has been in charge. Robert Spicer is senior patrol leader; Allison Skaggs and Russell Bur-

dick, patrol leaders; Claude Grant, scribe, and Everett Hunting, treasurer. The troop have helped in the Liberty Loan campaigns, and several are entitled to medals. They have also assisted in Red Cross work. They gave \$5.00 to the United War-Work Fund, and purchased a \$50.00 Liberty Bond with money received from the sale of papers collected. The scouts showed their loyalty to our denomination by donating this bond to the Denominational Building Fund.

The troop has recently organized a basketball team, and has had several games with other teams.

They hold their meeting at the church every Sunday afternoon.

Besides our own church activities, many of our members are interested in these outside organizations: The American Red Cross, Y. M. C. A., Woman's Auxiliary of Y. M. C. A., W. C. T. U., Y. W. C. A., Muhlenberg Hospital, Charity Organization Society, King's Daughters, Children's Home, McAll Auxiliary and Needlework Guild.

THE WELFARE OF THE CHURCH

DR. HENRY M. MAXSON

Given at the annual meeting of the Plainfield Church during the "Open Parliament," and written out afterwards on request.

I have been asked to speak on the church's welfare, but I am not just sure whether it is desired that I should diagnose the situation or write a prescription. Perhaps I would better give the prescription and then let you diagnose the case in your own heart.

We are accustomed to think of church welfare in general terms rather than abstractly. We ought to consider it concretely, in terms of the individual, for the welfare of the church depends not on the man in the pulpit but rather on the man in the pew. They say that Foch won the European war. But he could not do it alone. He had to have his majors, captains, lieutenants and other officers, and all the officers together could not do it. They had to have the doughboy; and in the last analysis the doughboy may justly say, "I won the war"; and he won it because each doughboy threw himself into his work as if the success of the whole war depended upon

him. So it is with church welfare. It rests on the individual church member, and when each church member throws himself into the work of the church in the spirit in which the doughboy fought the war, as if the whole church welfare rested on him, then church welfare will reach its highest plane.

The relation of the church member to church welfare may be considered in three fields: the social field, the financial field, the spiritual field. In the social field, the church may be considered as a great family, and whatever principles and responsibilities and duties hold us in the human family hold us with even greater force in the church family. In the human family, we have the spirit of give and take. My brother may say things to me that I would not take from any one else, but I say "He is my brother" and receive them with forbearance and patience. So in the church family the same spirit of give and take ought to prevail. In other churches than our own there are sometimes individuals who get a pique for one thing or another. They do not like the location of their pew; some one else has a better one. They do not like the committee they are assigned to, or are not appointed on the one they wish. Some church member criticises them or slights them or favors somebody else. For one reason or another they get "put out" and "refuse to play." It seems to me that such people show a lack of the real Christian spirit. As members of the church family we ought to ignore all these little things which really have no bearing on our duties to the church. Really, my relation to the church has nothing to do with the other church members. It has to do only with the Father of the church, and anything that any other church member may say or do or neglect to say or do regarding me can not absolve me in any particular from going on with my work in the church. It is, in fact, as if they did not exist.

In the financial field, we may consider the church as a club; and as the member of the club feels bound in honor to pay his club dues, so we church members ought to feel bound in honor to subscribe to the support of the church. We have built this fine building. It needs coal to warm it; it needs to be insured; it needs to be repaired; it must have a janitor to care for

it, and a minister to direct our church interests. We have all these arrangements for our own personal convenience, comfort and profit, and as the club member pays his dues for what he receives and considers the bargain good, so we church members ought to contribute our part of the church expense not as a duty, unwillingly, but gladly as a privilege. Only, there is this difference, that in the club the members pay so much per head, regardless of their resources or income, while church members' contributions should be proportioned to their ability to pay. The business man has what he considers overhead charges, expenses that are absolutely necessary and must be met while the business continues. In my mind, the church expenses are a part of the overhead of life. You know, we have various overhead charges in life, like clothing, food, shelter and other necessities that we really must have. So the church contribution is one of the overhead charges as important as the overhead for food, clothing and shelter, and when it becomes necessary to economize the church contribution should stand on the same plane as these other overhead charges and should be reduced in the same proportion and only after we have economized in our luxuries or things that are not necessary. We employ the minister as general director of our church activities. For my part, I want my pastor to receive a wage that is not merely a *living* wage but rather one that is a comfortable wage, which shall enable him to educate his children, carry himself in the community in the way that I wish the representative of my church to do. You know, I am proud of my church, and I want my treatment of my pastor to show that pride, and it is my privilege and pleasure to contribute whatever is my portion toward carrying out that idea.

The spiritual field is, of course, the all-important one in the church family. We have organized this church for two purposes,—first, to glorify the name of God; second, for the promotion of our own spiritual welfare. The two purposes run in double harness, so to speak. If the one is accomplished, then the other is accomplished. But, in fact, the promotion of my spiritual welfare is the more important of the two, for if that is accomplished, the other is sure to be.

The church has three public functions.

The Sabbath morning meeting, Sabbath school, and the evening prayer meeting. We employ the pastor to preach to us Sabbath morning for our edification, instruction and promotion of our spiritual interests. When we have paid his salary, have we fulfilled our part of the contract? By no means! When we engage him to instruct us and promote our spirituality on Sabbath morning, are we not under moral obligations to put ourselves where he can reach us? Are we not in honor bound to be in our pews Sabbath morning to listen to the address that we have engaged him to give us? More than that, the fundamental aim of the service is to glorify God, and every one knows that a pastor preaches more earnestly and more effectively with a full audience than with a scanty one, and the effect of the whole service on the non-church member is very much stronger.

The Sabbath school seems to me still more important than the morning service. However eloquent the preacher, Sabbath school gets closer and more directly to the hearts of the pupils. We make a mistake if we think of Sabbath school as a school for the children. It is equally a school for the adults. We profess a desire to serve God and do his will. The one great source from which we may learn what God is and what he desires and how to meet his wishes is the Bible, and no one can study it hard enough or long enough to get all that it contains. More than that, the boy is apt to prize what Dad prizes, and to hold of small account that which Dad neglects. For that reason particularly, we adults ought to show our approval and the high value which we set on the Sabbath school by being regular attendants therein.

The prayer meeting is perhaps the least successful of all the church services. Why, and who is responsible? If the evening service is a preaching service, then the pastor is responsible. If it is a prayer and conference meeting, then the man in the pew is responsible. This is, in fact, the one meeting of the church in which the church member has a prominent part to perform, and if the prayer meetings are not successful, then the church member must take the responsibility on himself. Now I can give you a prescription for making an eminently successful prayer meeting, if you will each one of you swallow it. It consists of three

resolutions: I will attend the prayer meeting unless some real reason prevents me; I will take part in the meeting other than by singing; I will take that part as soon as I can, or at least early in the meeting. Perhaps the last resolution is the most important of all, because if you are set on doing your part among the first, you will come to the meeting with something prepared to say. The trouble with us who wait to think of something after we get there is that it takes us all the meeting to think of the right thing to say, and sometimes the meeting closes without our saying it; and anyhow, we are all the time thinking of our own thoughts and do not hear what the other people have to contribute. If, on the other hand, we give our testimony at the very start, we have all the rest of the evening to listen with enjoyment to what other people say. I was fortunate to take these resolutions when I was a boy, and while I have lapsed at times, they are among the most profitable resolutions I have ever taken. They were a great blessing to me, and I think they have been a help to the church.

After all, the whole matter of church welfare depends on the spiritual welfare of the church members themselves. Have I improved in spirituality during the year? Is my spiritual welfare as good as it should be? What am I going to do about it in the year that is to come?

I have given the prescription; take it home with you and diagnose your own individual case, then apply whatever part of the prescription you need.

WELFARE OF THE CHURCH

JACOB BAKKER

Presented at the "Open Parliament" of the annual meeting of the Plainfield Church.

One more year has passed altogether too swiftly. When I look back it seems only a few weeks ago, when we were here together last year to reunite as a church family, and to renew the ties of friendship and Christian love, which bind and keep us together.

No one can estimate the real value of gatherings like these, and I, for one, hope and trust that as long as the Seventh Day Baptist Church of Christ of Plainfield, N. J., lives, her annual "Home Coming" will be held.

When I was asked to make a few remarks, and tried to think what to say, my mind naturally turned to this meeting. Looking over our audience, I am happy to see so many here, although I can not help but feel that many who ought to be here tonight have left the faith of their fathers and mothers, never again to be known as Seventh Day Baptists. Why are so many of our people, young and old, so easily persuaded to leave the Sabbath? In the case of the younger generation, is it because of lack of proper home training and lack of high ideals? Do the younger ones get the idea that position and money—even though gained at the expense of forsaking God and his truth—are of more value than being true to one's convictions?

Is it possible that we older ones are strengthening them in these ideas instead of holding up before them ideals of loyalty to our denomination and to the truth?

It is only a few months since our country called for volunteers to serve in the army. Many responded gladly and willingly gave up home, dear ones, high positions and big paying jobs. What did they expect to gain? Did those men look for big positions, big money, easy jobs? No, indeed! They wanted to be loyal citizens of this our United States, to fight for a righteous cause, and were willing to give up everything—even life itself—in the service.

But what of those who sought excuses and stayed at home? Did anybody respect them? Certainly not. There was only one name in the English dictionary for that class of people.

Now God has called us as Seventh Day Baptists, as a church, and as individuals to defend and uphold his Sabbath truth against all that tends to destroy his holy command. Shall we be less loyal to God than we would be to our country? Shame on us if we are!

Oh, if we could have branded in our very fiber what our honored secretary, Mr. Shaw, wrote in the SABBATH RECORDER, the outlook for our church and denomination would be far brighter. We need strong men in our denomination, men of intellectual power, who are at the same time persons of high moral ideals and intense moral enthusiasm. Unless our people have these moral qualities, or as we sometimes say, are spiritually-minded, our Seventh

Day Baptist cause has no use for them, they would be a hindrance rather than a help.

Sabbath-keeping is a fundamental human interest and should be in the hands of the most competent and loyal. Sabbath *keeping* and Sabbath *preaching*—the one includes the other—should be under the leadership of experts; and every one of us may become such, experts, because we have had first-hand, abundant and joyous knowledge of it, experts, because of *experience*, of *practical doing*.

We need strong men and women, and a mighty task is set before them. There is a call for courage and heroism, there is demand for ability to overcome difficulties and to bring things to pass, as Dr. Main used to say.

Men and women are needed who have the constructive spirit of love, who can win others to high ideals, who can and who are willing to act the spirit of sacrifice. The appeal of God's Sabbath is to strong men and women, and only those will answer the call who believe that being right with God matters more than anything else. When men and women turn aside from keeping God's holy command it means that they are weak and do not have high moral ideals and that they put a wrong valuation on the things of this life.

We should lose no opportunity by word or deed to impress upon every one with whom we come in contact, but especially upon our own young people, that keeping the Sabbath is just as essential as being honest or anything else, and that being and remaining loyal Seventh Day Baptists calls for the highest kind of bravery, endurance, moral daring, spiritual adventure and high-minded, unselfish service for God and man, unsurpassed in any other denomination.

For what shall it profit one of our people, if he gain a big position, and be honored of men, if by so doing he lose the approval of God and of his own conscience?

Do not hurry,
Do not worry,
As this world you travel through,
No regretting,
No fuming, fretting,
Ever can advantage you.
Be content with what you've done,
What on earth you leave undone,
There are plenty left to do.
—P. M. Wylie.

THE COMMISSION'S PAGE

APPRECIATION OF PASTORS— CONTINUED

OUR PASTOR

"Just the man for the place" is the expression I have frequently heard used in speaking of our pastor. His genial personality has won the friendship of the entire community.

Though quiet and unassuming he is very active; always looking for ways in which to improve the church and community life. His advice on any subject we always find sound and helpful. His own people find him an excellent spiritual as well as social leader and greatly appreciate the work he is doing among us. The church has prospered in every way during his pastorate. We should indeed be very sorry to lose him.

OUR PASTOR

Though many things are said in reference to pastors, we wish it strictly understood that what we say we firmly believe and are not saying it to fill up our quota of 200 words.

First. Our pastor is a man, a really "worth-while" citizen, who takes a live interest in all civic affairs and duties.

He is also a Christian, one who puts first things first in his own life as well as in his sermons.

At the time of Conference he offered to use one month of his vacation in visiting lone Sabbath-keepers, just for the opportunity to do good.

Our pastor is a broad-minded man, taking an active part in the local church federation, always willing and anxious to take a stand for the right. He is often sought to fill the pulpit in other churches and to hold services in the county hospital.

When the suggestion came from the Missionary Board for the churches to give their pastors leave of absence for evangelistic work, our pastor felt that meant real service, and was glad of the opportunity to do that kind of work.

Our pastor is a safe man to follow, and though a meek man, we always find him in his place ready to take a stand for the right.

OUR PASTOR

There are really many fine things which may be said which would be equally true of any and every man of high and noble ideals and marked spirituality. If any of these characteristics exhibited an eccentric turn, perhaps it would be easier to express them.

If he understood from experience the ordinary trials and temptations of lay members, and of other persons more distantly affiliated with the church; if his experience had brought him into close touch with the various phases and classes of humanity; perhaps it would give a wider interest, a deeper sympathy and a greater influence.

I note that you did not call for criticism, knowing probably that preachers get altogether too much without going out of their way. I should be very glad if I could add that he is a very good organizer, especially of the children and young people.

I have noticed that a person having a circumscribed ambition, even with a rather large amount of initiative, will not go very far. He will be content within a rather small circle of endeavor. The unique combination of a compelling ambition coupled with sufficient initiative to put it over appears to be very rare.

OUR PASTOR

Some of the best qualities belonging to our pastor are his unselfishness and willingness to help others at all times.

He is very loyal to our denominational societies, even putting their call before his salary.

He seems to deny himself all but the necessities of life and is doing all a student pastor can with the time he has for church work.

He takes part in all the societies of the church, and is trying to help the Sabbath school to obtain denominational and state standards.

OUR PASTOR

It will not be an unpleasant task to recount some of the virtues of our pastor. I mention first as a strong point, his loyalty to church and denomination, his willingness to serve and sacrifice if need be for the good of all.

He is surely no slacker as the increased demands of these strenuous times have fully attested.

He is always ready to do his utmost where his efforts will count most for the good in social and civic life, as he sees it. Considering his limited preparation and experience, he has made a good record as pastor. I think our church people quite generally feel that they could not now do better, nor do they care to try so far as I know.

OUR PASTOR

I consider our pastor a man of very strong conviction, fully consecrated to the work, and with a clear cut, simple understanding of the truths and teachings found in the Bible.

He has a power to express his thoughts by the choice of the fewest number of forceful words necessary to bring a clear picture before his hearers.

He does not spend time to discuss theoretical problems but chooses actual facts and happenings of Bible times, and teachings of truths that may be applied by any one to present day conditions.

Above all as Peter was filled with the power of the Holy Spirit, so is our pastor, and it is this power in particular that I feel may influence this parish to a renewal of life and activity which we surely need.

There are so many ways in which the glittering things of our present times are calling people away from the church and simple faith of our forefathers, that we need some hard jolt to wake us up and make us see our condition and need.

I think the war and epidemic have helped some, and I hope that our pastor with his devotion may help us to help some more.

MANITOBA PRISON CELEBRATION

It has not been customary to hold civil celebrations in the town jail, but, with the advance of prohibition, it looks as if this might become the usual thing. At any rate a town in Manitoba has just held such a celebration. The people were invited to enter the jail, empty of prisoners for the first time in thirty years, and to listen to speeches on the significance of this fact. It is to be taken for granted that the audience were aware that the empty jail was the direct result of the Manitoba Temperance Act; still, they doubtless enjoyed hearing this point embellished in the address of their leading citizens.—*Christian Science Monitor*.

PREPARATIONS AT BATTLE CREEK

The church at Battle Creek is fully awake to the fact that the next session of the General Conference is to meet there, and that the responsibility of entertaining and caring for those who come is, by their own choice, upon the members and friends of this church. They are hoping and praying that it may be the largest and best meeting ever held by the denomination. The church is looking and planning for six hundred visitors to come from all parts of the country. The plans will be capable of such expression as will meet any excess of this number which may come and make them most welcome and as comfortable as possible.

The meetings will be held in the Seventh Day Adventist Tabernacle where there will be room for all. Accommodations for boarding an unlimited number are already engaged, and the situation of the boarding department is near the place of meeting. In all probability at the point of time chosen for the Conference, the city will be full of people in attendance upon the Sanitarium, so that rooming facilities will be something of a problem, but plans are being laid to meet this problem in a satisfactory way. To assist the committee on entertainment it will be helpful to know whom to expect as soon as convenient. Of course it is too early yet to make a call for such reports, but the committee will be glad to receive names as fast as it becomes well established that people are to come. If any are left unprovided it will be those who fail to give due notice of their coming. It will be well for those having friends in Battle Creek with whom they wish to stop to make arrangements early through the committee.

The list of committees already formed and ready for business with their chairmen we give as follows: Finance, Dr. W. B. Lewis; Publicity, Dr. B. F. Johansen, Mrs. Frances E. Babcock, assistant; Reception, Ivan Tappan; Entertainment, Elvin H. Clarke; Boarding, F. E. Tappan; Music, Clark H. Siedhoff; Flowers, Mrs. F. C. Monroe. The chairman of the Finance Committee is also treasurer of the committee, and the chairman of the Publicity Committee is secretary of the committee. Being a very busy man and having to act a part on the Music Committee, Dr. Johansen will be ably assisted by Mrs. Frances Bab-

cock. All inquiries and correspondence relative to the entertainment of the Conference should be addressed to Dr. B. F. Johansen, Washington Ave., Battle Creek, Mich.

G. C. T.

A GOOD WORD FOR THE HOE HANDLE

Are you going to Conference this year? Or do you feel it is impossible? A "far look" is sometimes a good thing. Maybe there will be a suggestion in the experience of one family.

When we read in the RECORDER in 1917 that Conference would be at Nortonville in 1918, at once we "wished we could go." Next we tore up a few acres of our homestead and by strenuous efforts got out some wheat. The next spring the wheat did not promise large enough, so two acres of potatoes were added. But the potatoes would not be harvested in time to help on the trip to Conference, so the Mr. and two older children contracted to do the blocking, thinning and hoeing on 15 acres of sugar beets, and the Mrs. thought we might take a short flight by the aid of a flock of chickens. Said flight was a very good starter.

But it was the hoe handle that furnished the greater part of the transportation. Queer way to ride!

Well, a friend said he and his wife planned to go to Conference on a couple of hogs, but did not get there. Now we all know the contrary ways of swine, but the hoe handle is very dependable when backed up by determined wills and persistent muscle action.

It takes 1,584 rods of beet row to make an acre and we often felt there were many more "achers" before said row was thinned and hoed.

And there were days when we were well warmed up to the subject of "going to Conference" while our backs were bent to the sunbeams and the hoe handle made callouses in our palms, but *we went to Conference* and we are very glad. It was well worth the whole year's planning.

Yes, we will always speak a good word for the hoe handle.

Very sincerely yours,
SIMON So So.

Minatare, Neb.

LIQUOR'S LAST STAND

The friends of liquor are hard put to it these days. On one side, they are instigating labor troubles by providing workingmen with "No Beer, No Work" buttons. On the other side, they are declaring that in fourteen States a referendum provision opens the way for popular ratification or revision. There are some things about law that are plain even to laymen. One is that referendums are applicable only to legislative acts. Another is that ratification of a federal amendment is not a legislative act. The federal constitution provides for the acceptance or rejection by the legislature of an amendment. The legislature might choose to ascertain the public sentiment by a referendum or by any other method, but it would have no binding effect. The legislature must itself act; it can not shirk or sidestep its responsibility. Friends of national prohibition need not stay awake o' nights because of this referendum scare, but they do need to keep alert to see to it that the federal government creates adequate machinery for the enforcement of the amendment. If it has a fair trial for five years, it will never be repealed.—*The Standard.*

"RING OUT, WILD BELLS!"

Ring out, ye bells! Proclaim to all the earth
That Tyranny is dead! Ring out the birth
Of endless peace. Clasp hands across the sea,
England, America. Let unity
And love eternal tell
That all is well.

Ring out, ye bells of France and Italy!
Shout with your brazen tongues: "The world is
free!"

Great is the price you paid; great the reward.
Guide now the plowshare. Sheathe your valiant
sword.
Let fruitful vineyards tell
That all is well.

Ye murdered Belgian bells, your tongues are
mute,
But high your hearts, your spirit resolute.
Call forth your trembling children from their
caves.
Show where their dauntless banner ever waves
Triumphant. Let it tell
That all is well.

Sweet poppy bells that guard the tired dead,
Wave gently where those buried heroes bled.
Nay, wake them not, they are asleep with God,
But whisper kindly through the sheltering sod:
Sleep, sleep, for all is well,
All, all is well.
—Vilda Owens, in *New York Times.*

MISSIONS AND THE SABBATH

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

SABBATH RALLY DAY

SECRETARY EDWIN SHAW

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

MISSIONARY AND TRACT SOCIETY NOTES

Rev. T. J. Van Horn, our general missionary for the Southwest, has been spending the last month of his work for the Missionary Society in a trip outside of his stated field. The first week in April he visited lone Sabbath-keepers along the way to Edelstein, Ill., where he spent the Sabbath and held meetings. The next week he was in Chicago and Milton, preaching at Milton on the Sabbath, April 12. His next

place was to be Jackson Center, where he expects to hold several meetings, and then go on to Alfred where he will be the last Sabbath in April, and be ready to take up his work as pastor of the Verona (N. Y.) Seventh Day Baptist Church the first of May.

It is with great regret to the Missionary Society that the resignation of Brother Van Horn has been received. Every report from the field told of the good work he and



Mrs. Van Horn were doing. The visits of the secretary and other denominational representatives to the Southwest gave opportunity for observation and for personal knowledge of the work that was being done. Everything pointed to the value and worth of the consecrated service which these missionaries were rendering. On the last trip which Brother Van Horn made to the Belzoni district of his field he walked from Antlers, Okla., to Belzoni and back to visit the four or five Sabbath-keeping families, a round trip of almost thirty miles. That is the sort of thing that he has been doing, and what a worker on that field is compelled often to do, and his phys-

ical strength is not equal to the strain that is required. This is the reason why he, very reluctantly, gives up his work and takes a pastorate. The Missionary Society already has a man in view to go to the field in the Southwest, a man of experience, consecrated and capable. It will make a church for a time pastorless; and this only emphasizes the need of more men, strong, earnest, spirit-filled men for our ministry.

The secretary has just been looking over the report of the treasurer of the Sabbath School Board which is published elsewhere in this number of the SABBATH RECORDER. He was pleased to note the largeness of the Christmas gifts of our Sabbath schools for the Armenian and Syrian Relief Fund. The amount sent by our schools to the treasurer was \$858.14. But this came from only a part of the schools. Many of them sent their gifts directly to the New York office of the Relief Fund. It would be of interest if some one would take the time to find out just how much was contributed by Seventh Day Baptist Sabbath schools to this work.

The next session of the Eastern Association will be held at Rockville, R. I., the week of the second Sabbath in June, which is the 14th. Rev. Clayton A. Burdick is the delegate to the Central and Western associations.

The Central Association at its last session voted as follows: "To meet on Thursday before the third Sabbath in June, 1919, the place to be decided by the Executive Committee." The delegate to the Western Association in 1919 is Rev. William Clayton. The printed minutes make no provision for a delegate to the Eastern Association in 1919.

The place of meeting of the Western Association for 1919 was left to the Executive Committee, but the date was fixed for the week of the fourth Sabbath in June, the 25th. The association endorsed the appointee of the Central Association as delegate to the Eastern Association for 1919.

MONTHLY STATEMENT

March 1, 1919, to April 1, 1919

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society
Dr.
Balance on hand March 1, 1919\$1,862 92
First Alfred Church 60 82

Young People's Board, Dr. Palmborg's salary	25 00
Plainfield Church	16 77
Fouke C. E. Society, Thank Offering	5 14
Fouke Church	30 00
Syracuse Church	1 00
Mrs. John Williams, Marie Jansz	2 00
Hammond Church	4 60
White Cloud Church	13 50
Plainfield Sabbath School	6 77
Plainfield Sabbath School, Education Chinese Children	4 53
Susie Burdick	10 00
S. C. Maxson, cred. Leonardsville Church	5 00
Dr. W. H. Tassell	10 00
Woman's Board, Miss Burdick's salary	210 00
Woman's Board, Miss West's salary	150 00
Woman's Board, Marie Jansz	50 00
Woman's Board, General Fund	75 43
Woman's Board, Dr. Sinclair	10 00
Woman's Board, South America	2 00
Pawcatuck Church	183 94
Permanent Funds, Income Account	800 00
Interest on Checking Account for March	2 08
	<hr/>
	\$3,542 50

Cr.	
Rev. L. A. Wing, February salary	\$ 37 50
Anna Crofoot, acct J. W. Crofoot	12 50
Rev. T. J. Van Horn, February salary	41 66
Rev. T. L. M. Spencer, March salary	50 00
Rev. J. J. Kovats, February salary	20 00
Jesse G. Burdick, Italian Mission	29 16
Rev. Geo. W. Hills, February salary	58 33
Rev. James H. Hurley, February salary	66 66
Rev. Edwin Shaw, February salary	50 00
Anna M. West, February salary	33 33
Joseph Herzberg and son, acct. H. E. Davis	17 63
Mrs. D. H. Davis, traveling expenses	300 00
Dorothy P. Hubbard, salary	24 50
Washington Trust Co., interest on two notes	62 07
H. E. Davis, sal. and child allowance	107 47
Susie M. Burdick, salary	140 00
Bessie B. Sinclair, salary	150 00
Grace I. Crandall, salary	77 86
J. W. Crofoot, salary	212 50
Girls' School, acct.	75 00
Incidental and Evangelist	125 00
Extra for War Exchange	398 37
Rosa W. Palmborg, salary	100 00
Rosa W. Palmborg, passage to U. S.	200 00
Bessie B. Sinclair, gift from Battle Creek	10 00
Dr. A. L. Burdick, acct. H. E. Davis	300 00
S. H. Davis, Treas., acct. Susie Burdick	10 00
A. J. C. Bond, special from Friendship Church for Armenian relief	8 10
Treasurer's expenses	25 00
	<hr/>
Balance on hand April 1, 1919	\$2,742 64
	799 86
	<hr/>
	\$3,542 50

Bills payable in April, about\$1,300 00
Notes outstanding April 1, 1919\$3,000 00
S. H. DAVIS,
E. & O. E. Treasurer.

HIGH SCHOOL OBSERVES THIRTIETH ANNIVERSARY

The thirtieth anniversary of Grace High School, the boys' boarding school of the Seventh Day Baptist Mission, was celebrated on Sunday at Pont Ste. Catherine. The exercises in the afternoon included singing by the boys of the school, music by the band of one of the Industrial schools and addresses in Chinese and English. In the evening there was a banquet for the old students, followed by a program of motion pictures.

Among the addresses in Chinese were a history of the school by Mr. Tong Tsing-ong, a speech of congratulation by H. E. Yang, former Commissioner of Foreign Affairs at Shanghai, and extemporaneous remarks by Mr. Tsang Ts-zien.

Judge C. S. Lobingier, of the United States Court for China, was interpreted by the chairman, the Rev. J. W. Crofoot, principal of the school. Judge Lobingier referred to the fact that the year 1889, the year of the school's founding, was the fiftieth anniversary of the opening of the first Chinese school with an American teacher. This school was opened in Macao in 1839 under the principalship of the Rev. Samuel Brown. Though that school was a very small one, having only half a dozen pupils, it was the beginning of two great streams of influences for China. Not only had that school been the forerunner of hundreds of others similar to it, which were doing great good for the country, the speaker said, but one of the first pupils of that school was Yung Wing, who was the first Chinese to graduate from an American college and became a leader in the movement for education abroad, a movement which has taken such impetus that over 1,200 Chinese students may now be numbered in the colleges of the United States.

Judge Lobingier suggested that the best way for pupils to show their appreciation of the efforts of their teachers is to take what they give and "pass it on" to their fellow-countrymen.

At the conclusion of the address Judge Lobingier presented the school with portraits of former President Theodore Roosevelt and President Wilson as souvenirs of the occasion and reminders to the pupils of the high ideals of service.—*The China Press* (Shanghai), Feb. 18.

GAMBONG WALOH, JAVA*

In a letter of October 27, 1918, to the *Boodschapper*, Miss M. A. Alt, one of our faithful workers on the Java field, writes as follows:

"Two brothers who live in a native village have begun evangelistic work. They hold meetings in private homes, distribute gospel tracts and invite the people to attend our Sabbath services.

*Translated by Jacob Bakker.

"The number of those who are anxious to understand more of the Christian religion is steadily growing; we are greatly in need of a small church.

"Sometime ago the Lord sent us a native who had been educated when a boy, on a mission station. Gradually he had left the service of God to serve the world. Many years he wandered around, until when he was down and out, he was taken in by the Salvation Army. Little by little his faith returned, until finally he was directed to come here to Gambong Waloh.

"We have conditionally taken this man in our employ. He works very faithfully. In the forenoon he labors as a colporteur, and in the afternoon he teaches. In the evening he gathers all the children of the neighborhood, and teaches them to sing hymns, in order, as he says, to keep them from dancing and gambling.

"A few days ago, Brother Graafstal, who has charge of our mission, baptized 8 people. You can easily understand how happy we all are to have so many join our little church. There were two boys of twelve among the natives, who were baptized. They had followed the Savior very faithfully for about one year. All told, we now have 13 natives and 4 Europeans in our church.

"There were quite a few others who greatly desired to be baptized, but their time of probation is not yet finished, so that we do not know whether they will hold out. Please pray for us that God may continue to bless us in our work for him in our far off Java."

Blessed are the pure in heart for they shall see God (Matthew 5: 8).

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

"HE IS NOT HERE; HE IS RISEN"

Oh, the darkness of the villages
Where no Easter lilies grow!
Oh, the shadows on the hillsides
Which no angel voices know!
Oh, the mists upon the rivers,
Flowing onward to the sea,
Bearing yet no sign or token
Of the earth's great jubilee!

Oh, the nations that have never
Heard the story that for aye
Has been ringing down the ages
Till we call it old today;
Now the Lord of life and glory
Has come down to sinful man;
How he brings the lost and wandering
To the Father's house again!

If the Master call, what answer
Shall we make him, or what plea?
Have we digged and hid our talent
That he claims with usury?
If the Lord indeed is risen,
If to us he makes the plea,
We must send our Easter lilies
To the lands beyond the sea.

We must send them, though their beauty
Be to us like incense sweet,
And their fragrance like the ointment
On the blessed Master's feet.
If to us "the Lord is risen,"
What to him can sweeter be
Than to send our precious lilies
To his garden o'er the sea?

—Helping Hand.

MISSIONARIES ARRIVE IN CHINA

DEAR FRIENDS AT HOME:

Here I have been back in China over a month and a half and have not yet written the letter for the RECORDER which I promised myself so long ago to write. The time has gone so rapidly that I have scarcely had time to realize that I am back and yet I seem much farther away from the home people than the time would indicate.

Mrs. Crofoot and I reached Shanghai safely on the 22nd of January. We had enjoyed (?) a rather rough passage and occasionally felt somewhat shaken up. Our boat went right up the Whangpoo River to Shanghai but we had made such unexpected good time in the last twenty-four hours that no one was looking for us until later in the

afternoon. So there was not a soul at the wharf waiting for us. Of course, we were rather disappointed but understood very well why they had not arrived. It was not long before Mrs. D. H. Davis came and very soon after her, Mr. Eugene Davis and Mr. Crofoot. Later Mrs. Davis, the children and Miss Burdick came. It seemed very good to see them all again. Dr. Palmberg was at Miss Burdick's. She was not yet very well after her operation and so did not come to the wharf. We had a grand reunion at the parsonage that evening. It was a most delightful occasion.

I stayed in Shanghai until the next Sunday when Dr. Palmberg, several of the girls and I came out here. We found great preparations for our reception. The servants had even prepared fireworks for the event. Dr. Sinclair seemed well and had a good group of patients in the hospital. She had had several weeks with everything on her shoulders and must have been rather tired.

As Dr. Palmberg had made application for passage on a steamer on the first of March she had her hands full preparing for her early departure. It was just at the New Year time so that there were not many out-patients but we had a small operation and a few in-patients who did not get away for the holiday time so that we were kept reasonably busy. By the time February came I was in the work as though I had never been away and have been very busy ever since. We have had numbers of patients in the hospital, several small operations, one double leg amputation in a case of symmetrical gangrene, and two or three rather serious cases. It has all kept our minds as well as our hands busy, especially as this running a hospital is new business to me at least. We hope that in time we shall have our work better systematized and our helpers better trained so that the things which seem so big now will be simple.

Tonight I am just on the eve of going to Shanghai. Miss Su, who goes to America with Dr. Palmberg, and Eling are going into Shanghai with me. She has spent most of the time since I came back out here and I have been trying to help her plan for her departure. It will all be so new and strange in the new land where all the people are foreigners. I do not think any of us realize quite what a great change it is to

these young people when they come to our country. It is especially hard for them to get accustomed to our food. I am hoping that these two girls will get great good from the trip, not only in an educational way but also in the spiritual life and that they will bring some of the best American spirit back with them. When I speak of the best American spirit, I can mean nothing less than a true Christian spirit. I am hoping and praying that the people at home will realize that in sending our boys and girls back to you we are giving you a chance to help in the evangelization of China. In proportion as these young people get the spirit of Christian service from you, in such proportion will they be helpful to their own people when they come back.

I did not finish this letter in Lieu-oo, but am now writing in Miss Burdick's parlor in Shanghai. I thought that I should write some yesterday on the way in but we came on a river sail boat and the day was Marchy with a head wind and I have lost my sea-legs somewhere in the Pacific. Anyway I did not write letters.

Today we have been having guests, in Dr. Palmberg's honor. She leaves on Sabbath next and I suppose this letter will go on the same steamer with her. I shall go back to Lieu-oo on Friday as there is a small operation scheduled for Sunday and I also have three English pupils who will be anxious to study. I trust that we have your prayers that we shall be wise and strong in the work which God has entrusted to us.

GRACE I. CRANDALL.

Shanghai, March 12, 1919.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. E. A. Whitford April 7, 1919. Members present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. E. A. Whitford, Mrs. G. E. Crosley, Mrs. A. E. Whitford, Miss Phoebe Coon and Mrs. L. M. Babcock. Visitors: Rev. George B. Shaw and Mrs. Edward E. Whitford, of New York City.

The President, Mrs. West, called the meeting to order. Miss Phoebe Coon read Isaiah 52 for the Scripture lesson. Prayer was offered by Rev. George B. Shaw. The minutes of the March 3rd meeting were read.

Mrs. A. E. Whitford, the Treasurer, read her monthly report. Total receipts, \$835.80; total disbursements, \$954.89.

Mrs. Whitford read her quarterly report. Total receipts, \$1,731.75; total disbursements, \$1,207.62.

On motion the reports were adopted.

Mrs. Whitford read a letter from Mrs. Ozina M. Bee, Cowen, W. Va. The Corresponding Secretary, Mrs. J. H. Babcock, reported correspondence from the Foreign Missionary Conference of North America, the Joint Centenary Committee of the M. E. Church, and Mrs. L. L. Coalwell, Ulen, Minn.

Motion was made that Mrs. J. H. Babcock have the necessary number of annual report blanks, for the use of the societies, printed.

Motion was made that the Treasurer hold the gift of \$25.00 for the Boys' School, as a basis for a building fund.

Mrs. Crosley read a very interesting letter from Dr. Grace Crandall, of Lieu-oo, China.

Mrs. West read portions of an interesting personal letter from Miss Susie Burdick, of Shanghai, and a letter to Mrs. O. U. Whitford from Dr. Palmberg, who was enroute home from China.

After the reading of the minutes motion was made to adjourn to meet with Mrs. West, May 5, 1919.

MRS. A. B. WEST,

President,

MRS. ANNA C. BABCOCK,

Secretary pro tem.

THE FRIENDLY CHRIST

I am so glad he loved the common things,
The drowsy chicks beneath their mother's wings;

Bright lilies nodded at the folks that pass,
The handiwork of God among the grass;

The sparrows and their brothers of the air,
Content to look to heaven for food and care.

He loved to stray by woods and singing rills,
Companion of the stars and solemn hills.

His friends he chose from men of low degree,
Tillers of land and toilers of the sea.

These things are written on the sacred page,
A star to simple folks from age to age.

And as the glowing words of love we scan,
We feel his kinship to the heart of man.

—Mary Davis, in *The Open Window*.

HAS THE Y. M. C. A. FAILED IN ITS WAR WORK PROGRAM*

Observations of a Business Man Who Has Been in Touch With the Work

ORRA S. ROGERS

Manager,

Phoenix Mutual Life Insurance Co., New York City, N. Y.

Last August, I was appointed one of a committee to help draw up and introduce a plan for insuring the overseas workers of the Y. M. C. A. I was selected on this committee as a field representative, the other members being the vice presidents of six of our large life insurance companies. After the plan was formulated, it fell to me to install it, which resulted in my spending much of my time for the last seven or eight months at the Y. M. C. A. Headquarters, thus affording me the opportunity of studying the work from a business man's point of view.

I wish to cover the work under two headings: first, the work of the Y. M. C. A. prior to our entering the war; and, second, the work among our own soldiers. I had no conception of the work that the "Y" was doing until I was, so to speak, a member of the organization and observed the various lines of relief work that were being done. I shall, therefore, refer briefly to a few phases of the work.

WORK AMONG THE FRENCH

One of the first lines of work entered into by the "Y" was among the French soldiers. In the fall of 1914, Dr. Mott was in Paris and endeavored to get an opportunity to do some practical, helpful work in the French Army. He was unable to accomplish what he desired but, upon leaving Paris, left \$2,500 in the hands of a Frenchman and said: "Get an opportunity for the American Y. M. C. A. to serve the French Army." He tried in vain with the War Ministry, but finally got permission from a French general to open up what they called a "foyer du Soldat," which corresponds to the "huts" among our men and, literally, means "home for the soldiers." After establishing this foyer, other generals asked to have them established and the work grew until finally the French Government asked the "Y" to establish 2,000 foyers, saying: "We want to entrust this great enterprise of serving our soldiers to the American Y.

*Address given in the Plainfield church Friday evening, April 4, 1919.

M. C. A.," with the result that over 1,100 were finally established in the French Army.

If time would permit, I would like to tell you more about this work among the French but I must merely refer to it. Before leaving, I must tell you what M. Clemenceau, Premier of France, said: "It gives me great pleasure to testify to my profound appreciation and to that of the entire French Army for the work that has been accomplished by the foyer du Soldat of the Franco-American Union. Your foyers constantly established in increasing numbers, as great at the front as at the rear, have rendered to our soldiers most highly appreciated service. With all my heart I thank the Y. M. C. A. for the precious aid they have brought to the Armies of the Entente in the common fight against the enemy. Their work has in no small degree supported the morale of our armies, and thus they have gloriously associated themselves in the common work that shall bring about our victory."

WAR WORK AMONG THE ITALIANS

The request came from the Italian Government for the "Y" to do the same work in the Italian Army that they were doing with the French, with the result that over 150 foyers were established with the Italian Army, with 275 men who did a wonderful work. Thirty men were decorated for bravery in the campaign in the Piave Valley. King Victor Emanuel of Italy, in speaking of this work, said: "To offer service to the soldier at war facing the enemy is not only a brotherly thought of graciousness and of kindness, but also a powerful means to keep one's mind in all hours vigilant, prompt and courageous. To have given this institution so great a development is worthy of the American people, who thus illustrate again that in their genius a sense of the ideal allies itself admirably with an essentially practical mind."

I would like to give you something of the work in Russia, Mesopotamia, the Near East, and other points where work was carried on but time will not permit.

WORK AMONG THE PRISONERS

In my opinion, one of the finest pieces of service that the "Y" did was among the prisoners in Germany. By entering into an agreement with the German Govern-

ment that they would do the same work with the German soldiers who were prisoners in Russia, the "Y" was able to enter Germany and serve the soldiers of the Allies who were prisoners in the German camps. And it is worthy of note that the "Y" was the only agency that succeeded in getting into Germany for this work and there is no doubt that through it they saved thousands of lives.

The condition of the prisoners was almost unbearable. At the racetracks of Rhuleben, the stables were used for a prison and men were locked 6 and 7 in box stalls under conditions that were unspeakable. The "Y" constructed buildings and succeeded in getting these men removed from these unbearable conditions and placed under conditions that were livable, furnishing them food, entertainment, literature, athletic goods for sports and other means of occupying the minds of these unfortunate men. When we entered the war the Americans, of course, had to be removed from Germany but the "Y" had neutrals, Swiss, Swedes and Dutch, ready to go on with this work of mercy.

WORK AMONG AMERICAN SOLDIERS

At the outbreak of the war, the Y. M. C. A. entered into an agreement with the War Department to furnish a certain number of huts and secretaries for each division of the army, on the assumption that there would probably be a million men in the service; and started out with a definite program to do two things—to back up the morale of the army and guard the morale of our boys.

This agreement was carried out even after our forces were more than three times that number. This was a big contract for the "Y" to carry out but they not only carried it out, but at the urgent request of the War Department and General Pershing, took over the canteens in addition. During the period of the war, the "Y" had between 5,000 and 6,000 men in the training camps in this country and between 6,000 and 7,000 men overseas.

The morale of the army in France was supported by means of huts which furnished places for the boys to congregate and have entertainments; write their letters, read, etc. More than 1,500 of these huts were conducted by the Y. M. C. A. This

is in addition to the 1,100 in the French Army and something like 300 in the Italian Army. To conduct these 1,500 huts, the "Y" had 3,600 men. This great work was assisted by the Knights of Columbus with 30 huts and 400 men and the Salvation Army with 35 huts and 350 men.

We have often heard it said that the Salvation Army and the Knights of Columbus were more efficient in their work than the "Y" and this is no doubt true and can be readily understood when it is considered that the Salvation Army had an average of ten men to the hut and the Knights of Columbus an average of about twelve men to the hut, while the "Y," with their great number of huts, were unable to furnish an average of three men—in fact, many of them had only one or two men to the building.

There has been criticism as to the selection of men and I wish to touch upon this point because I had an opportunity to observe how the men were selected, and how that every possible means was used to select the right kind of men. But the selection of between 12,000 and 15,000 in a few months and starting them in a new line of work was an immense job. This is what the "Y" had to do. In addition to this, you will be surprised to learn that they selected and sent 2,800 women overseas.

The men, of course, had to be selected from those physically unfit for war service, ministers and men over the draft age. Thus you will see that this was no easy problem. At the time the draft age was changed in October, the "Y" had hundreds of men between the ages of 31 and 45 in New York training to be sent overseas. These were all ordered home by the War Department but in a few days, General Pershing countermanded the order and the "Y" had to recall as many of them as they were able to get to come back—and start them in again.

To show the care with which men were selected, I wish to relate two incidents. We in charge of the insurance work were told to report anything that might make us think that a man was not entering into the "spirit" of the Y. M. C. A. work. One day a newspaper man from a town in Kansas was arranging for his insurance. From his talk, it was evident that the only reason he was going overseas was to get material for his

newspaper work and that he was not in the spirit of the work at all. We reported this observation to the Personnel Board and in a few days he came back and told us we need not do anything more about his insurance; that this "blankety-blank" Y. M. C. A. had decided to send him home instead of sending him overseas.

Another day, a man from California was talking with me about his insurance and told me that three months before he had been declined by one of the large insurance companies. I asked him why and he said he did not know. I got in communication with the company that declined him and learned that he was declined because of his habits. I reported this to the Personnel Board. They looked up his references and said that he had the highest kind of recommendation from the pastor of his church, but ordered a reinvestigation. In a few days he came back to cancel his insurance and said that the Y. M. C. A. had decided not to send him overseas, which, to my mind, meant that they had learned that the Inspection Department of the life insurance company knew more about his habits than the pastor of his church.

These two incidents simply show the care that the "Y" took in the selection of men, but there is no doubt that in selecting in the neighborhood of 15,000 men, they got some who were not suited to the "Y" work. I personally know that every precaution was taken to get men who were suited to the kind of work that they were going to do.

At the urgent request of General Pershing and the War Department the War Work Council of the "Y" took over the Canteen work of the army in France. This, to my mind, was the one great mistake that the "Y" made because it put the "Y" in the position of selling merchandise to the soldiers who looked upon the "Y" as a philanthropic institution which should give them things instead of selling them. This was the cause of nearly all the criticism that arose on the part of the "doughboys."

In the canteens, the "Y" was selling them cigarettes, tobacco, chocolate, etc., which they felt ought to be given to them and did not realize that the "Y" was giving them much more in furnishing them homes for their recreation, also with entertainments, writing material, etc.; in fact, all through the long, cold winter of a year ago, the

Y. M. C. A. was paying \$70 and \$80 a ton for coal to keep the huts warm, and many times the Y. M. C. A. building was the only place where a "doughboy" could go to get warm and dry when he came off duty, and when the "Y" charged him for a package of cigarettes, he forgot the many things which were being given him in other ways.

A certain lieutenant tells of a letter that was returned to him by the censor because of criticism of the "Y" by one of the men in his regiment. The soldier was called before the lieutenant and questioned in regard to the letter. He criticised the "Y" for selling him cigarettes, etc., and the lieutenant asked him where he wrote the letter. His reply was: "In the 'Y' hut." "Where did you get the paper to write it?" "The 'Y' gave it to me." "Who furnished you a warm room to write this letter in?" "The 'Y,' of course." "Where did you spend your evening last evening?" "At the moving picture show given by the 'Y.'" "And the evening before?" "At the musical entertainment given by the 'Y.'" A few more questions like this and the "doughboy" reached for the letter, tore it up and walked away.

Many of the difficulties that the "Y" had in France were those of transportation. The supplies for the canteens were in charge of the Quartermaster's Department and these supplies were constantly being sidetracked and held back to give the right of way to ammunition and the necessary supplies of the army. It was thought that if some other agency had the handling of the canteens, it would be more successful in getting the supplies to the front, but as the railroads were all under the control of the War Department, the same difficulty confronted the "Y" that confronted the Quartermaster's Department, therefore the "Y" began buying motor trucks to send over to get their supplies to the front where they could be of use to the boys in the trenches. The War Department took over the motor trucks to get forward the necessary supplies to the men in the front line. Out of one order of 100 motor trucks that was landed at Brest at one time, the War Department took over 85, but these were needed to get flour, coffee, pork, beans, etc., to the men who had gotten beyond the railroads in the Argonne district and the "Y" gladly gave them up, but boys in other dis-

tricts had to go without their cigarettes and chocolate and criticised the "Y."

There are many other difficulties that have come under my observation that I could relate but I think these are sufficient to show that the "Y" undertook a great work under very trying circumstances. When they went to General Pershing and asked to be relieved of the canteen work because of the criticism that was going on, his reply was that he took it that the "Y" was not there to avoid criticism but to render service and no one could do better work under the circumstances than they were doing and, consequently, did not release them from the canteen work. However, you need not be surprised within a few days to learn that the War Department has taken over not only the canteen work but the educational work.

INSURANCE WORK

I am sure I will be pardoned if I refer to the work with which I have been connected at the Y. M. C. A. Headquarters, namely, the insurance of these overseas workers. On September 7th, the War Work Council introduced a plan by which they insured the life of every worker, male or female, who went overseas, for \$3,500 in the event of death, and \$20 a week in the event of disability from accident or sickness; and for the six months ending March 1st, they had written, under a group plan, approximately twelve million dollars of insurance and had covered not only the men and women who have gone overseas since that date, but all the able-bodied workers already overseas with \$20 a week disability insurance, with the result that more than a hundred men and women to date have been provided for or are being provided for during sickness and disability and more than a score of families have received life insurance because of the provisions made by the Y. M. C. A. This is simply to show how the "Y" is taking care of its workers.

RECREATION WORK

Another wonderful work that the "Y" has done has been in the recreation resorts where they have taken the men when they were off duty and given them a good time and all kinds of entertainment under the best of influences for the period of a week or two. So much so, that many of the men have said that they had the time of their

lives at these recreation resorts. Many of the women who were sent over were in these resorts to furnish entertainment and home-like influences for the men when they were off duty.

MERCHANDISE

The Y. M. C. A. from July 1, 1917, to December 30, 1918, purchased \$24,987,000 worth of merchandise. Of this \$1,248,000 was for athletic goods to furnish sports for the boys; \$1,169,000 was for flour; \$1,711,000 was for sugar; \$2,400,400 for cigars; \$6,959,000 for cigarettes. This is in addition to the motor trucks that they bought to transport these supplies.

CRITICISMS

We have heard many criticisms of the work of the "Y" but it seems to me that if any one will take into consideration the magnitude of the work undertaken and performed that he will realize that mistakes must have been made. No organization could have been created in two years' time and carried on the enormous work that the "Y" has done without making mistakes; but when we consider the great task that has been accomplished, the hundreds of thousands, yes, millions of men who have had the comforts of warm places of recreation, and all the other things that have been done, it seems to me that the mistakes sink into insignificance. As one man to whom I talked about the criticism said, "What would the army have done without the 'Y'?" And as another "Y" worker told me yesterday when he heard some of the boys criticising the "Y"—he said to them, "Let's close the 'Y' and send the men home if they are making a failure," and the boys with one accord said, "Oh, no, we can not get along without it," and his conclusion was—"The doughboy has to have somebody to criticise and when it was the 'Y' it was not someone else."

THE EDUCATIONAL WORK

To my mind, the crowning work of the Y. M. C. A. in connection with our army is the educational work undertaken overseas. It is an interesting fact that the largest American university in the world today is under the auspices of the Y. M. C. A. in France. At Beaune, France, the War Department had erected an immense American hospital and when the war came to a close, as this was not needed, it was turned over

to the Y. M. C. A. for the purpose of establishing the Beane University, which accommodates about 20,000 men. This immense educational institution is under the supervision of Colonel Ira L. Reeves, formerly president of the Norwich University, Vermont, and there are over 500 members to the faculty. The former workshop of the hospital supplies quarters for engineering and technical instruction and there is a branch for art and architecture. In fact, everything from agriculture to the higher classes in college courses are being taught the boys in this school. In connection with it is a farm of 600 acres which is being used by the School of Agriculture.

The War Department, realizing that many men will be needed in France for several months, have offered to the soldiers who would like to study in French and English universities, an opportunity to enter these schools as detached soldiers—that is, detached from their Units and at the call of the War Department. Over 8,000 men have availed themselves of this opportunity to study in the colleges of Europe—an opportunity that probably would never have come to them in any other way. This is all under the direction of the Y. M. C. A. Thousands of farmer boys who have had practical knowledge of work on the farm are getting technical knowledge while they are serving their country. Men are being educated in vocational work in all lines of vocations. Over 200,000 men have registered for this educational work in France and 18,000 men in the army of the occupation of Germany in the Coblenz District are being educated and better prepared for their life work when they return home.

The "Y" purchased over a million textbooks at a cost of approximately two million dollars and sent over for this educational work which is being carried on among our soldiers.

In March, 1918, the thought occurred to one of the prominent leaders in the "Y" that unless something was done to prevent it, the period of demobilization would become a period of demoralization and suggested to General Pershing through General Logan, acting Chief of Staff in France, that the "Y" could prevent this by a great program of education. This was approved by General Pershing and the work was begun, with the result that several hundred of the

best educators of America are now in France—among them, several college presidents and many college professors. Superintendents of schools of many of our large cities, such as Cleveland, New Orleans, etc., are overseas conducting this work and the War Department is doing everything possible to assist in it and within a few days will probably take over the entire work.

This educational work has a two-fold object. First, to maintain the morale during the trying period of demobilization, and, second, to give our soldiers who are soon to return to the United States, educational advantages that will improve their usefulness as workers and citizens. This should have a very important effect upon the future of American citizenship.

THE OFFICE BOY RETURNS

The boss was glad to see me, and he says so very loud;

He sez my job was waitin' me, and how they all was proud

I'd served my country overseas. The help all grins at me

To see me standin' sheepish in my worn and stained O. D.

"You start tomorrow," says my boss. "And say, you're lookin' fit!"

And I looked about the office, and how I hated It!

I who at the zero hour

Watched the daybreak bud and flower

Yellow as a daffodil;

Shivered in the mornin's chill;

Heard our heavies' slow debate

Turn to crashin' chants of hate;

Heard the word that set us free—

Say was that guy really me?

The typewriters was clickin' same as two long years ago;

The afternoon was draggin' on, so stupid and so slow;

My same old desk was waitin' with the same old swivel chair

And the same old clerks was writin', and I wished I wasn't there!

The cashier he comes up to me and says, "Tom, welcome home!"

"I thank yuh, sir," I says to him—and wondered why I come.

I who watched the flame-shot smoke

Where the blastin' H. E. broke;

I who with a drippin' knife

Fought to save my silly life;

I who in the blindin' fray

Chucked all thought and sense away.

Charged the M. G.'s stabbin' flare—

Nailed down to an office chair!

—New York Tribune.

YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.
Contributing Editor

DEAR ENDEAVORERS:

It's a poor policy to swap horses while crossing a stream. Too much is at stake to risk so hazardous an experiment. But sometimes circumstances seem to compel one to do what he would be glad to avoid. That's exactly what has happened now.

Our competent, devoted, genial editor, Rev. R. R. Thorngate, feels that he must in justice to himself and to his work resign the position he has held so long and has filled so capably. That in itself is enough of a calamity; but the more serious phase of the situation is that after making a canvass of what the board thought would be available material, it was compelled to ask your president to act as editor for the remainder of the Conference year. With misgivings I have consented to do what they asked me to do. I'll try to supply our department with material providing you'll keep it coming. Why don't you give us more of your home and society news, any way?

The board feels that the denomination, our Christian Endeavor activities and our own plans have suffered a loss in Mr. Thorngate's resignation. He always gave us of the best of his thoughts and interest and, at considerable cost to himself and sacrifice of his time, wrought in behalf of the young people who were so near to his heart. He has done us a greater service than we can appreciate or repay him for. He justly deserves the gratitude of all our young people.

I am glad to announce that the Rev. Gerald D. Hargis, of the Sanitarium, will write the comments on the topics for the third quarter, July to September. Mr. Hargis has recently accepted the full doctrine of the Sabbath truth and is an ardent worker in the Battle Creek Church.

Have you been keeping watch of the activities of the society at Riverside? Are they interested in and doing anything that ought not to be vital to your society?

One word more; what is the number of the page in the RECORDER on which D. M.

Bottoms, our treasurer, began his message to you about the condition of our finances? I am anxious to know. I will give one of the denominational pads which the Riverside society is preparing, to the first Endeavorer who will write me telling me the page and the issue of the RECORDER.

Our next message will be to our associational secretaries.

In His name,

HENRY N. JORDAN.

April 13, 1919!

OUR RELATION TO GOD—SERVING

REV. R. R. THORNGATE

Christian Endeavor Topic for Sabbath Day,
May 3, 1919

Sunday—God's bondservant (Rom. 1: 1-10). Paul felt himself to be a bondservant of Jesus Christ, through whom he received grace (divine favor) and commission to preach the gospel to all people. Unfaltering belief in this divine relationship was the incentive to his unceasing labors.

Monday—Serving God through man (Matt. 25: 31-40). The final test of those of us who profess to be Christians will be whether or not we have seen the opportunity and need to serve those about us and have rendered service in the spirit and name of the Master.

Tuesday—Serving with joy (Luke 10: 17-24). The followers of Jesus should find joy in service and rejoice that their names are written in the Book of Life.

Wednesday—Serving boldly (Isa. 41: 8-16). The servants of God should do his bidding without fear or compromise, for God will give the necessary strength and help when needed.

Thursday—Serving the church (1 Tim. 3: 1-16). Those who are called to serve the church in an official capacity should be men (or women) with noble qualities of character and live lives of moral and religious excellence.

Friday—Serving one another (Gal. 5: 13-18). Fellow Christians are to serve one another in the spirit of love; because they desire for others as great good as for themselves.

THE TOPIC

Sabbath Day—Topic, Our relation to God. V. Serving (Matt. 20: 20-28). (Consecration meeting).

Personal preferment is an unfailing evidence of selfishness. Indeed selfishness always means self first. If you have any doubt about this, watch some time the conduct of crowds, pushing and crowding for the first and best places to view a parade, to get a seat or to be served first, and so on. Then note the contrast that is often seen of some fine-mannered, unselfish person who is willing to forego his or her own comfort

that some one else may have a place or a seat or be served. Such a man or woman, or boy or girl has the true spirit of service.

It was selfishness that caused the mother of James and John to request for them preferment by Jesus. Jesus could not grant her request because the places which she asked for could be gained only through unselfish service and even by service that should require so great sacrifice that self must be put to death. In their selfishness they believed themselves capable of the things that Jesus said would be required of them, but the time came when they failed completely, because self had not yet been disciplined.

It takes a large amount of grace and love to see others given preferment and not excite the spirit of envy and jealousy within us. The other ten disciples stumbled at this. The followers of Christ stumble at the same thing today.

Humility is the true test of our fitness to serve. Those who are really great in the kingdom of God are those who are willing to serve in the least capacity to the greatest if needs be. The true spirit of serving is to be willing and ready to render service rather than to be served.

PROHIBITION—THEN, WHAT NEXT?

EARL PALMER

What reform should we as a people undertake after the prohibition of alcoholic liquors?

In dealing with the question, reformation of mankind, it may be well to look into the past and see what history reveals. This problem, we find, confronted our forefathers from the very beginning of civilization. When the Devil entered into the hearts of Adam and Eve, he sowed the seed which brought forth the need of reform. Israel was compelled several times to reform ere she was permitted to enter the Promised Land. The great Roman Empire we find falling to pieces because of its immorality, while orators and reformers pleaded in vain against an overwhelming multitude of socially corrupt citizens. Now we come through the dark ages of medieval history where the monk sat, in his monastic garb, to warn people of the dangers of a sinful life. All down through the years we find the question of reform among

the greatest problems of every race, until at last we reach this twentieth century, in which there is perhaps the greatest need of reform ever known to history. We find our own great nation struggling under the awful curses of sin, crime and degradation which arise from the European war. We see her mastering these enemies with tremendous strength, and yet they are not all conquered. The horrible liquor traffic she sweeps aside with one stroke of the pen, as it were. Yet, is it subdued? It is not subdued; and from present and past experiences, it appears as if it will not be overpowered for some time. And thus, it shall be with the reform which shall come after the prohibition of alcohol.

What then is this reform which shall come after prohibition? It is needless to say that one of the most terrible curses of our land is the cigarette. You may, if you like, class this under the head of tobacco, and thus take in a wider scope. But considering the millions who are injured by the cigarette alone, it seems to be the most damnable of all puffing smoke-stacks that ever moved before a man.

Probably the least important of all the reasons for a war against the cigarette, is the fact that it is an impoverishing habit, for we find men spending from ten cents to a dollar and more a week for cigarettes. This money saved for a few years would buy a comfortable home. Thus the cigarette fiend allows his future home to go up in smoke while he flounders around from place to place, or else shares the home of someone else.

Secondly, the cigarette is a public nuisance. It has become impossible even to walk the streets, and breathe God's fresh air without the occasional odor of tobacco. It is also prevalent in many restaurants, hotels, and other public places. This, I say, is a nuisance, because it is an offense to many people, the greater part of whom are made sick by the odor.

Thirdly, and perhaps the greatest reason for the annihilation of the cigarette, is its effect upon the physique of the man who uses it. It drains his health, weakens every member of his body, befogs his brain (if he has any), and finally leads to disease and an untimely death.

Therefore, because the cigarette is expensive, because it is a public nuisance, and

because it is detrimental to the health of all who form the habit of its use, it should be the object of reform undertaken by us as a people after the prohibition of alcoholic liquors.

FUNERAL SERVICES FOR JOHN BARLEYCORN

ALBERTA M. SEVERANCE

The Riverside (Cal.) Christian Endeavorers attended a funeral service of John Barleycorn on Sabbath afternoon, March 15. But contrary to the usual custom of funerals, there were no mourners present and no tears shed over the passing away of this notorious gentleman, as we made of it a temperance jubilee.

The service had been arranged by Mrs. G. E. Osborn, and was a union meeting with the Juniors and Intermediates, with many of our honorary members present. Temperance songs were sung by the congregation and sentence prayers offered in praise for our victory. The Juniors sang a temperance song and also gave a P-R-O-H-I-B-I-T-I-O-N exercise.

Mary Brown gave us a good talk on what Christian Endeavor has done to promote temperance, speaking of the fight it has made against alcohol and of the slogan which the Christian Endeavorers started, "National Prohibition in 1920," which we now see fulfilled. Will the new goal of, "World Prohibition in 1930," be reached? It will be if we work as hard toward this goal as we did the former.

Alberta Severance gave a reading entitled, "What the Temperance Cause Has Done for John and Me."

Our fine company of Intermediate girls sang a song which gave us promise of more splendid singers in the future.

Neil Moore read an article on temperance work and Earl Palmer gave an excellent paper on, "Prohibition—Then, What Next?" Read it.

Last but not least a debate, "Resolved: That the churches should furnish substitutes for the saloons," with Pastor Severance and R. C. Brewer taking the affirmative, and N. O. Moore and Luella Baker the negative. Although at first thought many of us were with the negative because of that word substitute, in the end the affirmative won. While the negative brought out the thought that the church should not

stoop to being a substitute for anything, the affirmative told us that a substitute does not need to be anything on the same level as the thing substituted for, else we could never have had a Savior. Mr. Brewer told some of the things that a saloon does aside from furnishing alcohol. A man receives his pay at night too late for the bank and he goes into the saloon and says, "Here, Jim, put this in your safe till Monday"; another asks, "Where is your evening paper, Jim?" Still another inquires, "Say, Jim, know where I can get a job?" And Jim replies that "Mr. ——— was in only today wanting a man." Here we have the banker, the reading room and the employment bureau, beside the social club. The church should be giving the men of the community these advantages which the saloon, whose main and deadly purpose has made its abolition necessary, has nevertheless been giving its patrons.

After the vote was cast on the debate, we sang another song and the meeting closed. Every one went away feeling that he had passed a profitable and enjoyable hour.

Riverside, Cal.

SUGGESTIONS METHODS IDEAS

FOR

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SABBATH SCHOOL

MINUTES OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held at the home of the Secretary, in Milton, Wis., Wednesday night, March 26, 1919, at 7.45 o'clock, President A. E. Whitford presiding, and the following trustees present: A. E. Whitford, G. E. Crosley, Mrs. L. A. Babcock, D. N. Inglis, E. M. Holston, Mrs. J. H. Babcock, L. M. Babcock and A. L. Burdick. Visitors: W. J. Loofboro and Mrs. A. L. Burdick.

Prayer was offered by Professor D. N. Inglis. The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been sent to all members of the Board.

The Committee on Publications reported as follows: Concerning graded lessons, after considering the question from all angles, and after securing what information it could as to the number of pupils who would use the graded helps, and taking into consideration the cost that would be entailed upon the denomination and the number of years that would be necessary to use up the helps, the committee has decided that it is best to recommend that the publishing of a full series of graded helps for the denomination be given up for the present. Signed by the committee, D. N. Inglis, Lettie L. Babcock, E. D. Van Horn, A. E. Whitford, G. E. Crosley.

After a considerable discussion it was voted that the report be received and that the question of supplying an Intermediate graded course of lessons be referred back to the committee for further recommendations.

The Committee on Field Work made a report of progress, which was accepted. The Treasurer's report was presented and adopted as follows:

TREASURER'S REPORT
From December 15, 1918, to March 15, 1919
GENERAL FUND

1918	
Dec. 19, Westerly, R. I., Church	\$ 9 86
1919	
Jan. 1, Plainfield, N. J., S. S.	11 72
Jan. 1, Milton, Wis., Church	3 60

Jan. 1, New Market, N. J., S. S.	2 50
Jan. 9, Lost Creek, W. Va., S. S.	8 75
Jan. 9, Plainfield, N. J., Church	4 63
Jan. 9, New York City, N. Y., Church	8 37
Jan. 9, Farina, Ill., Church	2 05
Jan. 9, Riverside, Cal., Church	8 49
Jan. 19, Farina, Ill., S. S.	2 53
Jan. 25, Leonardsville, N. Y., S. S.	5 00
Jan. 25, Salem, W. Va., S. S.	25 00
Jan. 27, Milton Jct., Wis., Church	2 16
Jan. 27, Jackson Center, Ohio, S. S.	15 00
Jan. 27, Shiloh, N. J., Church	10 27
Jan. 31, Salemville, Pa., S. S.	4 50
Jan. 31, Independence, N. Y., Church	1 64
Feb. 2, Dodge Center, Minn., S. S.	4 68
Feb. 18, Plainfield, N. J., Church	7 73
Feb. 22, New Market, N. J., S. S.	2 50
Feb. 19, Income on Höcker Fund (Liberty Bond)	10 00
Mar. 7, Milton, Wis., Church	3 60
Mar. 7, Milton, Wis., Woman's Board	7 80
Mar. 7, Waterford, Conn., S. S.	1 12
Mar. 7, Alfred, N. Y., Church	4 94
Mar. 7, Plainfield, N. J., Church	6 18
Mar. 14, Chicago, Ill., Church	6 00
Mar. 14, Verona, N. Y., S. S.	8 25

\$ 188 87	
1918	
Dec. 15, Balance on hand	870 13
<u>\$1,059 00</u>	

Cr.	
1918	
Dec. 19, E. M. Holston, score cards, etc. \$	8 00
Dec. 19, Rev. G. B. Shaw, traveling, etc.	2 00
Dec. 19, Janesville Press, printing, etc.	6 05
Dec. 19, R. E. Magill, Lesson Committee, etc.	12 50
Dec. 19, A. L. Burdick, postage, etc.	15 00
Dec. 23, W. H. Greenman, postage, etc.	1 58
Dec. 27, Davis Printing Co., printing, etc.	2 35
Dec. 27, Mrs. T. J. Van Horn, editor	35 00
1919	
Jan. 1, Rev. W. C. Whitford, editor	25 00
Jan. 1, Rev. M. G. Stillman, editor	25 00
Jan. 1, Hosea W. Rood, editor	25 00
Jan. 1, Mrs. Herbert L. Polan, editor	20 00
\$ 177 48	
Mar. 15, Balance on hand	881 52
<u>\$1,059 00</u>	

SPECIAL ARMENIAN AND SYRIAN RELIEF FUND

1918	
Dec. 8, Gentry, Ark., S. S.	\$ 16 58
Dec. 24, Farnam, Neb., S. S.	20 00
Dec. 24, Adams Center, N. Y., S. S.	35 62
Dec. 24, Rockville, R. I., S. S.	5 00
Dec. 26, Milton Junction, Wis., S. S.	52 25
Dec. 26, Portville, N. Y., S. S.	5 00
Dec. 26, Bradford, R. I., S. S.	3 00
Dec. 26, New York City, N. Y., S. S.	27 86
Dec. 26, Garwin, Ia., S. S.	80 50
Dec. 30, Albion, Wis., S. S.	29 09
Dec. 30, Exeland, Wis., S. S.	30 00
1919	
Jan. 1, Hammond, La., S. S.	5 00
Jan. 1, Independence, N. Y., S. S.	32 00
Jan. 6, DeRuyter, N. Y., S. S.	22 00
Jan. 9, Dodge Center, Minn., S. S.	12 00
Jan. 9, Lost Creek, W. Va., S. S.	5 62
Jan. 19, Stone Fort, Ill., S. S.	21 00
Jan. 19, Welton, Ia., S. S.	50 00
Jan. 25, Garwin, Ia., S. S.	12 50
Jan. 25, Farina, Ill., S. S.	50 22
Jan. 27, Milton, Wis., S. S.	129 64
Jan. 29, Jackson Center, Ohio, S. S.	11 00
Jan. 29, Verona, N. Y., S. S.	12 26
Jan. 31, Salemville, Pa., S. S.	43 00
Jan. 31, Berlin, N. Y., S. S.	31 00
Feb. 2, North Loup, Neb., S. S.	82 03
Feb. 7, Brookfield, N. Y., S. S.	15 97
\$ 858 14	

Disbursements	
Rev. Geo. B. Shaw, Armenian and Syrian Relief Fund	\$ 858 14

BEQUEST OF HENRIETTA V. P. BABCOCK

Feb. 22, 1919, Received of Principal \$	293 75
Feb. 2, 1919, Received of Income	20 50
Feb. 22, 1919, Received of Principal	70 85
Invested at present time in Liberty Bonds, War Savings Stamps, and Bank Certificate of Deposit.	

The following bills were allowed and ordered paid: To the publishing house for extra work on the *Junior Quarterly*, \$34.51; to the S. S. Council of Evangelical Denominations, for expenses, \$12.50; to the International Lesson Committee, for expenses, \$12.50.

It was voted that when we adjourn we adjourn to meet the evening after the Sabbath, April 5th, at 8 o'clock. The Secretary was instructed to send notices of the adjourned meeting to all Trustees.

The minutes were read and approved. Adjourned.

A. L. BURDICK,
Secretary.

MINUTES OF THE ADJOURNED MEETING OF THE SABBATH SCHOOL BOARD

The adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sabbath night, April 5, 1919, at 8 o'clock. The following Trustees were present: A. E. Whitford, Mrs. L. A. Babcock, Mrs. J. H. Babcock, George M. Ellis, D. N. Inglis, George E. Crosley, E. M. Holston, L. M. Babcock and A. L. Burdick. Visitor: Rev. George B. Shaw.

Prayer was offered by the Rev. George B. Shaw. The minutes of the last meeting were read. The Committee on Publications reported as follows: We recommend that steps be taken to put out a series of Intermediate Graded Lesson Helps immediately, the same to be ready for use by the first of October, 1919, if possible, it being understood that it will in no way interfere with the publication of the *Junior Quarterly*.

The report was adopted.

The Committee on Field Work reported as follows: The Committee on Field Work recommends the employment of a corresponding secretary for at least six months, whose work shall be the promotion of the interests of the Sabbath schools of the denomination and the general supervision of the proposed course of Intermediate Graded Lessons. We especially recommend that a representative of the Board attend the com-

ing sessions of the Eastern, Central and Western associations, to present the interests of the Sabbath schools to those bodies.

On motion the report was adopted.

It was voted that the Committee on Field Work and the Committee on Publications constitute a joint committee to secure a corresponding secretary, the selection of the same to be confirmed by the vote of the Board.

It was voted that when we adjourn we adjourn to the call of the President.

The minutes were read and adopted. Adjourned.

A. L. BURDICK,
Secretary.

Sabbath School. Lesson VI—May 10, 1919

SIN AND ITS CONSEQUENCES. Gen. 3: 1-24; Rom. 1: 18-23; James 1: 15

Golden Text.—"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Rom. 6: 23.

DAILY READINGS

May 4—Gen. 3: 1-13. Sin in Eden
May 5—Gen. 3: 14-24. Consequences of sin
May 6—Rom. 3: 9-23. Sinfulness of man
May 7—Gal. 5: 13-21. Works of the flesh
May 8—Gal. 6: 1-8. Sowing and reaping
May 9—Matt. 25: 31-46. An eternal separation
May 10—Psalm 32: 1-11. Contrition for sin

(For Lesson Notes, see *Helping Hand*)

A pessimist is a man who believes that it will take centuries for the world to recover from the blow to civilization; and an optimist is a man who retorts that there will be plenty of centuries.—*Rochester Post-Express*.

The hand which rocks the cradle may rule the world—sentimentally speaking; but the hand which holds the purse string is more immediately efficacious.—*Elinor Mordaunt*.

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OUR WEEKLY SERMON

SEEING THE INVISIBLE

REV. GEORGE C. TENNEY

Text: *For he endured, as seeing him who is invisible.* Hebrews 11: 27.

Hebrews 11 is the great Faith chapter. In it faith is described and defined abstractly, and illustrated concretely by reference to the lives and experiences of faithful souls who lived and wrought many centuries ago. These examples of stalwart faith were not of a different race from ourselves, their lives were well within the possible boundaries of ordinary human experience, so that what they achieved is within the reach of every one. The secret of their achievements was that they were possessed of and controlled by a principle that in times of crisis, when the ordinary senses and sources of information failed to furnish them with proper guidance, and would, if followed, lead them away from the evident course marked out by the divine will, stood in the place of sight, hearing, feeling, tasting and smelling, and guided their course in spite of all external evidence to take a course that was frequently in opposition to every dictate of natural observation and human wisdom. That principle is called faith; and it is to the real Christian of more value and of greater authority than the sight of his eyes or the hearing of his ears or the testimony of all his senses, and of all his neighbors, and of all the philosophers, and of all earthly signs and traditions.

No Biblical theme is more discussed than is this principle, faith, and still its character and office is generally misunderstood and misapplied. It is frequently given a large place in worldly and earthly affairs, when really, it has no place there at all. Faith is a heavenly principle, it is to the Christian the only source of absolute knowledge. The only things we know beyond question or peradventure are the things that are brought to our spiritual perceptions by faith. These things have never been demonstrated to our natural senses. The world to which the things of faith relate has never been seen or felt; its songs have never been

heard by mortal ears, and yet, it is to the Christian more real and more substantial and more dependable and more fixed and unchangeable than are any of the so-called facts of time and sense.

We are told, even from the pulpit that we sow our seed by faith; that we post our letters by faith, that we invest our money by faith, that we do business by faith, etc., etc., when the fact is we do nothing of the kind.

The truth is we are very careful about sowing our seed and where we drop our letters. We do not put our letters into any old hole in the wall in faith that they will get to their destinations. We know and it has been demonstrated tangibly over and again that there is but one place in which we should drop letters, and we have seen postmen come along and gather up the letters deposited, carry them to the postoffice where they are placed in proper pouches, taken to the right train, carefully sorted and put off at the right station, finally delivered at the designated address by a system, every process of which we are well acquainted with. But every time we drop a letter in a post box it is with a wonder *if* it will really arrive. Given proper conditions, barring accidents and carelessness, we have confidence it will. So in everything earthly, it must be demonstrated before we will give it our confidence and then we are aware there are more or less chances for failure. Earthly attachments are not based upon faith.

You will pardon me, I trust, if I say that you have no faith in your friends, but that is the truth. Even my wife does not know what I may do tomorrow. She has confidence in me that I will live uprightly and do the thing that is reasonably correct, but she does not *know*. Confidence is not faith. Belief is transcended by faith as far as the sun transcends and outshines the moon. Confidence is as far as earthly associations or relations can possibly take us; but faith lifts out of the realm of uncertainty and speculation and even confidence into the regions of absolute unshakable knowledge.

Faith is that principle which unites us to the unseen world. The unseen world contains all imperishable things. The things that are brought to us through our senses are transitory and uncertain. They deceive us; they divert us from the real-

ities; they supplant the real issues of life with the phantoms of pleasure and ambition and pride. Those who follow the indications of their natural senses are being led astray, and down to death. Those who follow the things of faith, the instructions that come from the unseen world, may be derided for their folly and laughed at because of their simplicity, but God has promised, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, wait patiently for him. Fret not thyself because of him that prospereth in his way" (Ps. 37: 5, 6, 7).

Every earthly object and pattern will sooner or later prove to be an obstacle to spiritual progress. Listen to Jesus as he says to his sorrowing disciples, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7). The personal presence of Jesus obstructed the spiritual development of his disciples. They had gone as far as they would ever get in discipleship with him constantly before their eyes. They were depending upon his personal visible presence for everything, they had only to follow him as aimlessly as a brood follows the mother hen. He filled all their vision and met all their hopes and needs, and they were content. They had no experience of their own, and never would have under those conditions. The Holy Spirit was ready to come to them, but they would not receive him while Jesus was in their midst.

Is it so with us? Is there any church in which the pastor stands in the way of the spiritual life and advancement of his flock? The more perfect he is, the more resourceful he is, the more active and earnest he is, the greater the danger that the flock will permit the pastor to do all the work and to bear the burdens upon which their own spiritual development depends. No man can save us, no matter how good and capable he may be. Our help is not in the hills, on high places of earth, but in God himself, and the view of every individual to the throne of grace needs to be kept clear of earthly obstructions.

Paul was impressed with this truth when he declared, "Wherefore from henceforth

know we no man after the flesh; yea, though we have known Christ after the flesh yet now henceforth know we him no more" (2 Cor. 5: 17). The Savior bears testimony to the same vital truth when he says, "It is the Spirit that quickeneth [giveth life]; the flesh profiteth nothing" (John 6: 63).

The examples of faith given us in Hebrews 11 distinguished themselves by adopting and following the bare word of God relative to things that from the human point of view looked questionable and improbable if not impossible. Moses saw greater reward and satisfaction in the "reproaches of Christ" than in "the treasures in Egypt." But flesh and blood did not reveal those imperishable riches. He saw them by faith. He very clearly and certainly saw the invisible God. And that heavenly vision became the guiding star of his after life. He followed that view in spite of all the allurements of the world, in spite of the trials and afflictions and burdens which strewn the path of life. Paul "was not disobedient to the heavenly vision." He went forward with sure and certain steps with this watchword, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his trust unto that day."

Peter was acquainted with this mysterious connection with the unseen world when he wrote, "Whom, having not seen ye love; in whom though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1: 8). It is inexplicable to worldly man how any sensible man can fasten his supreme affection and hopes upon one whom he has not seen or heard, and who has never been seen by any living soul. But to us who believe, the relation becomes the guiding and controlling element and genius of our lives. God is trying to lead us out of the material world with its voices and temptations and deceptions into that place where with undimmed clearness we shall be able to see the invisible, to hear the inaudible, to feel the intangible, and where the things that faith reveal will become the real objects for which we live and labor.

Keep the church at the flood-tide of spiritual power; this is patriotism.—*Woodrow Wilson.*

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*,
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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.

In addition to all that war has taught them, our soldier boys learned two things from Europe which they would never have got at home—respect for permanence and love of beauty.—*William Tyler Miller.*

THE SABBATH RECORDER

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

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THE LONG, LONG SEAM

O, many a day in the long ago—

So long it seems but a dream—

Have I bent, with bitter, rebellious tears,

Over a long, long seam.

Ah me! how I longed to be out of doors,

Out with the wind and the sun,

How I hated the narrow, crowding walls

And a seam that was never done.

Ah, many and many a day since then

Has the long, long seam been mine,

And oft, as of old, have the bitter tears

Dropped down on the stitches fine:

The commonplace seam of a woman's day,

Stretching from sun to sun,

Tear-stained and tangled, with broken threads—

A seam that is never done.

O, the long, long day and the long, long seam,

But O, for the evensong,

When we lay aside with a tender touch,

The work that is not all wrong.

For a love as old as the world hath set

The stitches, one by one;

And that love will smooth out the tangled

threads—

Of the seam that was never done.

—*Florence Jones Hadley.*

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold (Proverbs 22: 1).

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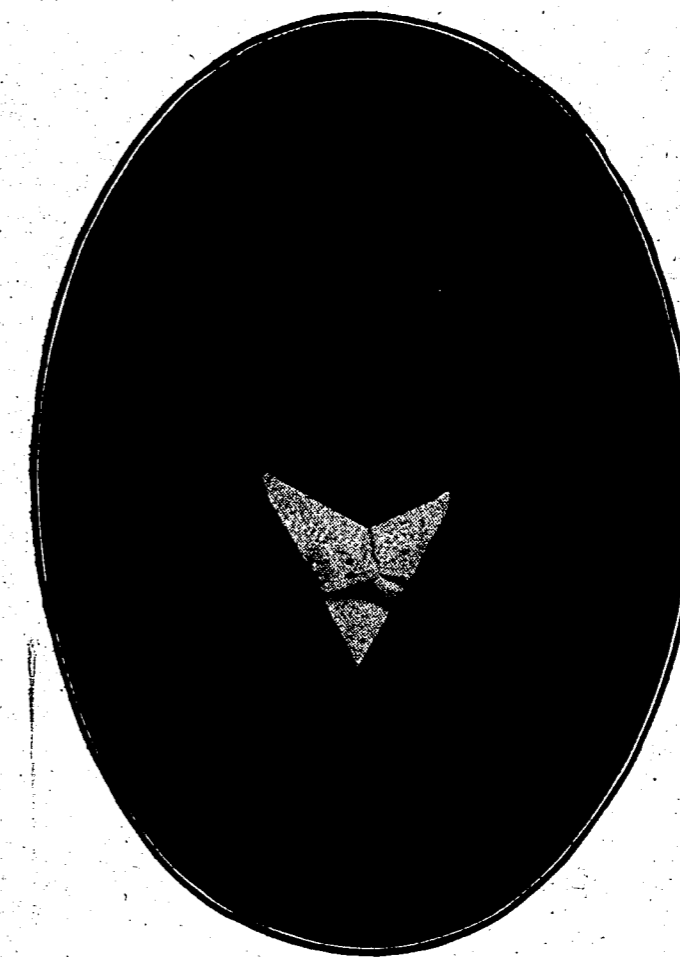
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