

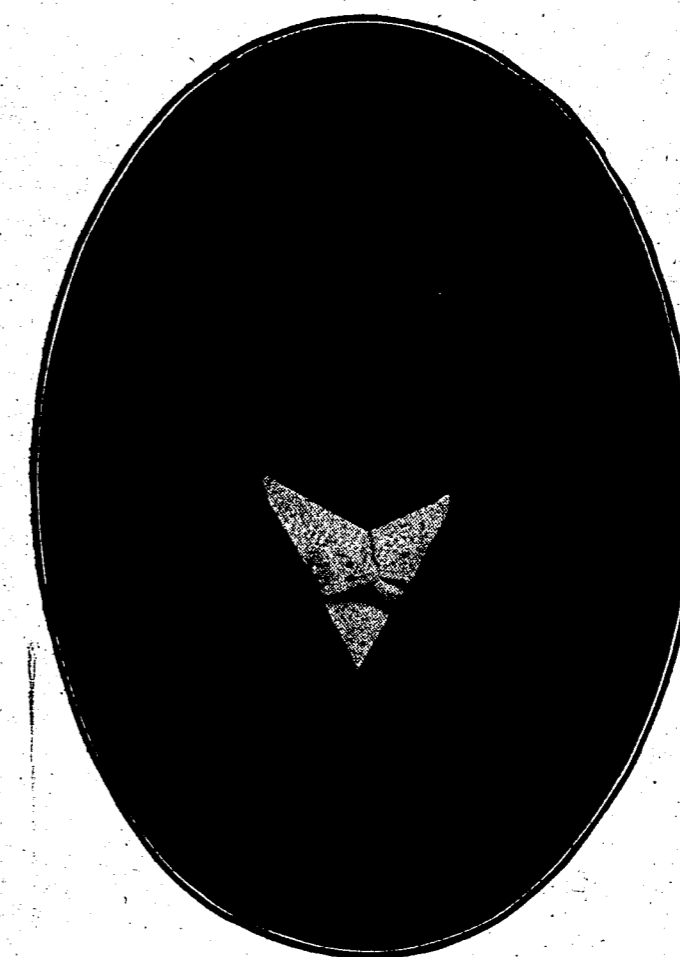
EASTER GIFTS

THE
DENOMINATIONAL
BUILDING

VICTORY BONDS

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

The Sabbath Recorder



REV. CLAYTON A. BURDICK, D. D.
Pastor of the Pawcatuck Seventh Day
Baptist Church, Westerly, R. I.

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SEVENTH DAY BAPTIST DIRECTORY

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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.

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"He Leadeth Me" It is well for God's children that they have no chart of the journey through life when they give themselves up to be led by the blessed Master. Hopes may be high and the way may seem bright to the young Christian, as he looks forward and plans for the future. But he can see only the present, and no imagination can portray with any certainty the experiences in store for him. Any plans he may make, any itinerary for his journey, are sure to meet with failure at some points; for he can not see the future.

There is but one source of comfort when dark days are pending, and when life's pathway is hedged up until our plans seem sure to fail. Our divine Guide knows all the way. He can be trusted to lead even when darkness hides the path. If he sees fit to lead in ways of which we have not dreamed, his way will be the best; for he sees the end to which infinite Love would bring us. Out of desperate situations the divine Leader delights to bring his loved ones. When they are filled with fears, it is comforting to know that he never is afraid, for all power is given unto him. He wants his own to feel peaceful and safe in his hands under all conditions. Their very troubles are by him turned into blessings, and they find that he never makes a mistake.

"He leadeth me, oh, blessed thought" are good words to cherish when trouble comes. Hang them in the sick room, let them shine in the valley and the shadow of death, and listen to them at the portals of the tomb. Then, when on the other shore we see the glory to which the Savior has brought us, we shall know, as we can not know now, that our earth troubles were blessings in disguise.

"How Dreadful Is This Place" That was a wonderful experience for Jacob, when, as a poor, conscience-stricken wanderer from home on account of his sins, and trying to sleep alone on the ground with a

stone for his pillow, he was graciously given a vivid sense of God's presence, and the rocky hillside above him became a great stairway to heaven filled with angel messages.

Everything conspired to make Jacob realize as never before his utter worthlessness as a guilty sinner in the sight of God. Out of his narrow, selfish, unspiritual life the supplanter had been brought to a new experience. Separated from all his friends and surrounded by foes he dare not trust, all human help was gone and he found himself alone with God. The great Jehovah had revealed himself to the unworthy man through an angel-vision. The first result was to frighten him, and he exclaimed, "How dreadful is this place."

Hard is the pillow of a guilty soul. There was no rest for poor Jacob that night; for his sense of guilt must have troubled him more than the hardness of his stone pillow.

When any guilty man with conscience smiting him awakens to the fact that, "Surely the Lord is in this place; and I knew it not," his first thought must be like that of Jacob's, "How dreadful is this place." Certainly, a guilty conscience with a bad record, confronting a just and holy God who is to be our judge, is enough to alarm any soul who comes to realize his condition.

Sad would it have been for Jacob, if he had let the matter drop with the words, "How dreadful is this place," and turned away from God. God had been near to Jacob all his life, but he knew it not. The new experience made the place dreadful, not because God was there, but because Jacob *knew* he was there and that he saw all the man's faithless and unworthy nature.

There was but one remedy; only one way to turn such a dreadful place into Bethel—"the house of God and the gate of heaven." Repentance and a pledge of loyalty took away the dreadfulness of God's presence and made it a source of unspeakable comfort and blessing.

The Ever Ready Help of God A great bridge was to be built across a certain stream and piles were being driven for a solid foundation. Suddenly the piles refused to go and the workmen found an old water main sunken in the river bed which must be removed before they could proceed with the work. After every human device had been tried and no machinery could be found able to lift the obstruction, they were about to change the location and abandon the work at that point. Just at that time a quiet man appeared who said he could raise the main. Though doubting his ability to do so, the workmen were willing to let him try. He brought two old scows and placed them over the main. Then, after fastening strong cables to the main and running them over great timbers laid across the scows his part was done, and he simply waited in faith for the tide to rise. Soon the cables tightened, the scows swayed and bowed down under their load until there was a mighty upheaval that stirred the river from bank to bank and the victory was won.

On every hand we are surrounded by divine powers embodied in the laws of nature which always stand ready to help those who work in harmony with them. Man must set his sails before the wind, if he would sail across the deep. He must understand the hidden forces of the universe and co-operate with them if his undertakings are to be successful.

This is true not only in the physical world and in regard to earthly things, but it holds good in the spiritual realm as well. Only as man works in harmony with the spiritual laws of his higher being and depends upon divine power and love, can he hope to become instrumental in raising the sunken wrecks of human lives and in removing the obstacles that hinder the progress of the kingdom of God on earth. We too often forget that we belong to a spiritual world as well as to a physical, and by failing to comply with the "natural laws of the spiritual world" we meet defeat and suffer eternal loss. Divine love is ever pledged to help those who appeal to it in time of need.

May They Prove to Be False Prophets Almost every day we are impressed with the positive and dogmatic sayings of some who denounce the church and prophesy as to what the soldiers will do with religion when they return to the homeland. There are those who seem to know just exactly what the boys in uniforms will think and do in both politics and religion when they resume the duties of civil life.

It certainly requires a wise and far-visions man to be able to speak with such freedom and finality concerning what great numbers of men in the most abnormal conditions will surely do when their conditions once more become normal. Before any man can be justified in claiming that the soldiers will renounce the church and demand a new religion, he should know intimately the minds of great masses of them rather than the opinions of here and there one, or even the thoughts of small groups of them. One's acquaintance should be very broad and intimate with army men before he can be warranted in making such sweeping prophecies of ill regarding the home-coming soldier's attitude toward the church. Again, such a prophet must be very careful lest he reads into the minds of others that which he has cherished in his own mind.

I can not believe that the majority of more than two million men will come back to ignore religion and to despise the church of their fathers. As to the hundreds who have gone from our own churches, I expect to see them more loyal than ever and ready to take hold and help the churches do better work.

Because some men go back on their Christian faith or because some who never accepted religion are to be found who despise the church, this does not give sufficient ground for the wholesale assertions that all will do so. I sincerely hope that several who feel called upon to foretell the downfall of the old religion and the setting up of a new one, will prove to be false prophets.

Hepaticas and Spring Beauties Revive Precious Memories A stranger whose name I know not and whom I have never seen kindly left a small bouquet of wild flowers at the door for the dear one in the sick room. It was one of those wayside ministries performed by a thoughtful pilgrim in life's journey who tries to scatter blessings as she goes about her work. Sometimes these little acts of kindness mean more to the recipients than those who bestow them can realize.

Aside from the sunshine this little cluster of woods flowers brought to the heart of the sick one, they brought to me a flood of memories. Forty-six years ago this April it was my privilege to study botany in Alfred with President Allen as teacher. Fortunate indeed was the student who could take the nature studies under that enthusiastic lover of the beautiful. Our study with the President that spring opened the eyes of at least one farmer boy, who, though he had lived close to nature all his life, had never yet seen a tithe of the wonderful things that had been all about him in field and forest. His years had been spent in the open country surrounded by lichens and mosses and flowers of field and forest without his having so much as an inkling of what could be found with the glass and by the help of a careful and thorough teacher. Imagine his surprise then, when he discovered that even the grey blotches on old logs and fence rails blossomed into things of life and beauty by the help of the botany student's glass. This was a wonderful beginning of a series of real revelations, concerning the world of plants, trees, and flowers, which continued to unfold as the weeks of spring went by. Every tree of the forest had some little secret to reveal, which had never been suspected by this country boy.

I can still see the noble form of our grand old teacher in the midst of his class giving direction to the work. His hearty laugh, the sparkle of his eye, the deep-toned voice, his beaming face as he explained points, or called attention to something his pupils had not discovered, the enthusiasm of the boys and girls as they listened—all these things, and more than these, came again in memories aroused by this little bunch of hepaticas and spring beauties.

The memories of our class of 1873 did not stop with scenes in the classroom. The bunch of wild flowers recalled the forest scenes and the fields about Alfred through which, with my brother classmate, David H. Davis, I wandered in search of specimens. Again I hear the rustle of dry forest leaves stirred by our feet; the sound of drumming partridge falls once more upon the ear; the caw of the crow is heard above the trees, the chirping of spring birds, the bleating of sheep in the pasture, all harbingers of spring, come vividly to mind as I think of those days when my brother and I searched for hepaticas and spring beauties here in Alfred.

Our teacher and most of the class are gone from earth. They loved to study each phase of nature's renewal of life after winter's frosts, so suggestive of the perennial spring to which they hastened when life's winter was over.

April and December What matters it if one does find himself in life's December? If the season since life's April has seemed short, if the autumn of life witnesses the laying aside of summer's strength and beauty; if winter's somber drab takes the place of summer's green, and life-currents do flow slowly and seem almost to cease in their courses, what matters it after all?

We know that after winter, comes the spring. God has never yet failed to bring newness of life out of winter's death. Glad sunshine of April, mysterious springing into life again, the songs of birds, the renewals of earth's beauty—all these have followed close upon the bleakest, dearest winter. God has promised that summer and winter and spring shall not fail, and his promises are sure.

His promise of perennial spring after life's winter are just as sure. If you are now in life's December, every wrinkle on your brow should call for a song of praise. Your very next step must be to welcome life's eternal springtime where the river of the water of life beautifies everything, and where winter frosts can not harm.

"And he showed me a river of the water of life, bright as crystal, proceeding out of the throne of God and of the Lamb."

"I will give unto him that is athirst of

the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son."

"On the Top Shelf In Christian Living" More than forty years ago I knew a fisherman of Noank, Conn., by the name of Charles T. Potter, a cousin of the late Rev. Andrew Potter, pastor of the old Waterford Seventh Day Baptist Church. "Charley," as we all called him, had followed the fishing business for many years, and was a whole-souled worker in our Young Men's Christian Association meetings at Mystic and in the surrounding country. Finally Brother Potter gave up "following the water" and became a fisher of men. For years he has served as superintendent of a mission in Norwich, Conn. Not long ago a business man met him on the street of that city and greeted him with, "Hello, captain, how are you?" "On the top shelf," was the prompt reply. This is a favorite way Charley has of answering that question, and, by the expression of his face and the way he spoke, the business man "felt bound to believe it."

The conversation turned immediately to the subject of Andrew's last days and soon led to that of the perfect assurance, on the part of both Andrew and Charley, of God's care for those who trust in him.

Just how the expression, "Living on the top shelf," originated I do not know. But I do know that mother used to keep her rarest foods for the table on the top shelf in her pantry. There she kept the honey, and also the sweetmeats of her own making. The food the children set their hearts upon was usually on the top shelf, kept only for special occasions. How they did enjoy the meals when these good things from the top shelf were offered! One of them at least thought it would be ideal if he could live all the time on things from the top shelf.

I suppose that when a child of God is living on the top shelf he must enjoy the best spiritual food the heavenly Father can give. He feeds upon the bread from heaven. He enjoys God's favor and is refreshed every day. The peace Christ gives fills his soul, his faith is strong, his hope is bright, and the earth-path, whether hard

or easy, is to him but the way to heaven. This daily communion with the Father brings perfect trust and he does not worry over the future.

Too many of God's children are content to have these experiences on Sabbath days and on special occasions, but never realize that it is their privilege to enjoy them all the time. They go to prayer meeting and find spiritual help and strength and go away thinking they have found the top shelf in spiritual living. They do have a real feast of good things while the meeting lasts. But it is only for a short time. Soon cares of the world drive away the peace, worries and misgivings come in, and the child of God goes on in the same old way of living.

Top-shelf experiences and mountain-top communions are all too rare with the children of God. The Father must be able to give to his own these blessed things down in the valleys, too, where men consecrate their lives to his work. It is indeed a pity that so many of us live day by day far below the Christian's privilege. Happy would we be if more of us could be found living every day on the top shelf in spiritual things.

One or Two Examples We all must know some Christians who have lived in the very sunshine of God's presence day by day. These examples afford comfort to others who long for a closer walk with God; for we know that our Master, who is no respecter of persons, stands ready to extend the higher-life blessings to all who seek them aright.

In what we said concerning top-shelf Christians in the last editorial, reference was made to Rev. Andrew Potter's life of trust. The business man referred to was greatly impressed by some things in the life of this good man. He said:

Personally I knew Andrew Potter only to pass a greeting, but I still remember a service I attended ten years ago, at the house of Deacon Burdick on Tilley street, where some good, true disciples gathered. At one of these Andrew Potter led; in coming home from it I brought this—what precious peace and rest, how free from care and strife was the atmosphere of that meeting. Why I just forgot the things of this earth and it was certainly nice to be with those things which are above, and in this condition one just could not help believing it's true, take no thought about tomorrow, and Andrew Potter's shining face, as he read from that Book

and commented on it, brought to me an impression; he certainly lives hand in hand with his Master.

Speaking of Andrew's last hour, Charley told this beautiful story:

Andrew said to Lizzie, his wife. "Time is short, help me out to kneel by the bed while I pray for the last time for Noank." "Now," he said, "help me to sit in bed for a few minutes." While sitting there he began singing, "Savior More than Life to Me," and his head began to drop on his breast, and with a sweet, contented, peaceful smile he passed on.

I well remember an old sea captain who forty years ago was a Christian worker all along shore, and well known by the men at the docks. When Uncle John, as he was called, came ashore he always seemed to be "on his sea legs," and one could tell him by his walk as far as he could be seen. Whenever he came near his face seemed illumined as by an inner light, and as he took your hand his first word would be "hallelujah," or some other expression of praise. A friend told me that on one occasion when it was thought that his ship was sure to be destroyed, and while others began to pray for mercy, and some asked: "Captain, why don't you pray?" Uncle John replied, "Oh, praise the Lord, I have been praying for years, and now if my Master calls I can say, 'Here am I, Lord, I am ready.'" Evidently this man too was "living on the top shelf," and those who met him, whether on sea or land, recognized that fact.

Many examples might be brought of men and women who have lived so near to God that men of the world could take knowledge of them that they had been with Jesus. What a blessing it would be if all who profess to be Christians would so live.

Save the World for Time As Well as for Eternity It is a great and good thing for the churches to promote the fundamental truths of revelation, and to devote their energies to the grounding of their people in the doctrines upon which their hopes for eternity are built. The people of God can not do too much for the faith-life of eternity-bound pilgrims by which they may be assured of blessedness in a life to come. In the matter of cultivating the spiritual in man, and in the development of pure motives and devotion toward God, there should be no relaxation. It is a grand work

to fit men for eternity. But we must not forget that our world needs to be saved for time as well as for eternity. Indeed the best way to fit men for the future life is to teach them to live as they should in the present life.

It is the business of the churches in these times to exert the most telling influence upon our modern life that will move men to live and act here on earth as true Christians should. Practical issues are pressing upon us as never before, and more men are being forced to think upon them now than ever before. It becomes more and more apparent that everything depends on right thinking that will lead to righteous actions. This right thinking must come if the world is to be saved. Wild schemes of philosophy will be of little avail. The world has tried various altruistic movements outside the Church, but little progress has been made toward developing the highest that is in man. The best secular systems of education have proved insufficient to establish the human brotherhood that is essential to the saving of the world.

We want a Christian civilization. The world needs it, and without this it can not be saved. The Church of the living God is pre-eminently the agent through which this can be brought about. We, as Seventh Day Baptists, must do our part. We are anxious to do it. We desire to make the world a better place for our children to live in than it has been for us. We want so to teach our children that they in turn will long to make the world better than they found it.

All our churches should concentrate their energies upon practical efforts to meet the new social, civic and political problems of these days. If they can not do something to save the world in time then there is no hope of saving it for eternity. We need the godliness that gives promise for the life that now is as well as for that which is to come.

Read Brother Ingham's Message On Another Page We can not think that any RECORDER friend can read Walton H. Ingham's appeal in this paper without being touched. No worthier cause has ever been presented to our people, and we are

sure those who loved the late Rev. Lester C. Randolph will wish to be counted, in this effort for a memorial fund in honor of him. Then add to this the interest all have in Milton College, and no other inducement is needed to call forth a hearty response.

Don't fail to read with care the article "Concerning the Randolph Memorial."

Alfred's Recorder Drive On Sabbath, April 12, Pastor William L. Burdick made the SABBATH RECORDER drive the great thing in the Alfred Church. Plans had been made for the Christian Endeavor young people to follow this service with a thorough canvass for new subscribers to the RECORDER. Rev. Ira Lee Cottrell was to be their leader in this work, but ill health compelled him to give it up at the last moment, much to the regret of every one, for Brother Cottrell is an expert solicitor for the denominational paper.

Pastor Burdick's address was well prepared on denominational needs. He pleaded for an enriched inner life and for a deeper sense of our responsibility as stewards in God's service. He urged loyalty and better support of our ministers as among the great needs of the times, and showed how the RECORDER serves as a means to secure all these desirable ends.

Much interest was taken in the pastor's historical sketch of our denominational papers, samples of which he had arranged around the pulpit for exhibition.

He began with the old *Missionary Magazine* and the *Protestant Sentinel*, copies of which were shown. And step by step he led his hearers through one hundred years of efforts to publish a paper, the outcome of which is our SABBATH RECORDER. He had exhibits of this paper in its every form, from the old blanket sheet to the present magazine size.

Much of this history was new to many in the audience, and the interest taken in the matter was encouraging. At the close one friend offered to pay for five subscriptions, another gave three dollars to send the RECORDER to some who can not pay; and now the young people are at work. The result so far (April 17) is not less than fifteen new subscribers and several renewals.

MRS. GARDINER PASSES AWAY

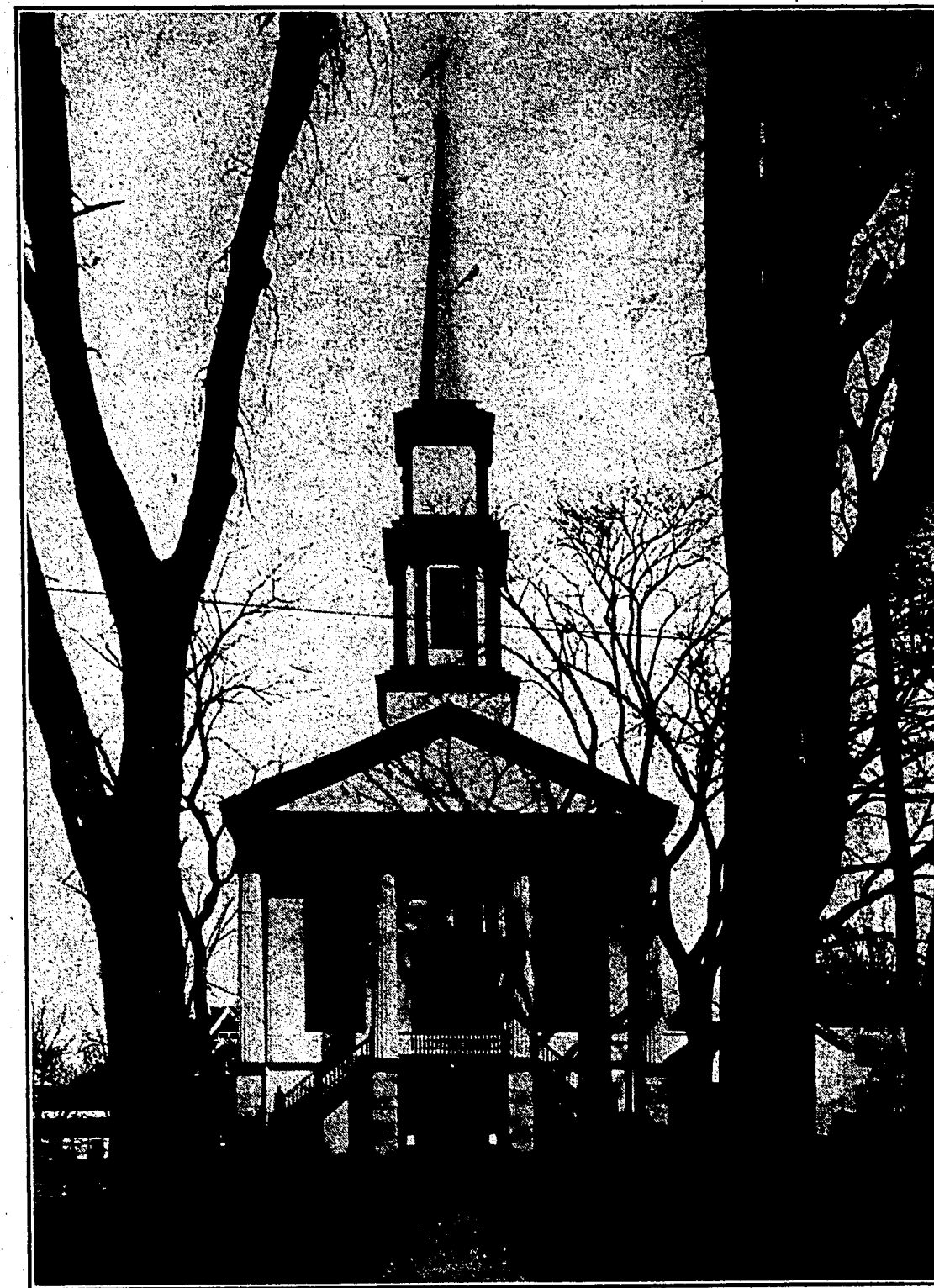
The sad tidings have just reached us by telegram that Mrs. Gardiner, wife of Editor Gardiner, passed from the earthly life early this morning, Friday, April 25, 1919. And yet the release of the spirit from the body of pain does not cause regret. With the sweet spirit of Christian resignation she has been calmly waiting the end for several weeks. Our sympathy now is for the loved ones who remain, and in particular for Brother Gardiner. His telegram says that he will be here in Plainfield on Sunday and that the funeral will be held on Monday afternoon, April 28.

ANNUAL MEETING OF THE PAWCATUCK SEVENTH DAY BAPTIST CHURCH AT WESTERLY, R. I., APRIL 13, 1919

Gratifying reports were presented at the annual meeting of the Pawcatuck Seventh Day Baptist Church held in the auditorium of the church in Westerly, R. I., April 13. While much community and ecclesiastical energy was directed during a large part of the year toward movements connected with the war and the latter half of the year in combating the influenza epidemics with which Westerly, in common with so many towns and cities of the country, was swept, interest in church work did not lag, although several phases of it were handicapped. One of the most encouraging reports was presented by the treasurer, E. Howard Clark, which showed a substantial balance for the year, as did reports of other organizations that were presented.

During the past year or two there has been a pronounced feeling among certain members of the church that our pastor, Clayton A. Burdick, D. D., was deserving of larger financial remuneration. This feeling found an outlet at the annual meeting when it was unanimously voted, in spite of the protest of the pastor, that he accept a gift from the church of \$300 which is only a slight token of appreciation for the faithful, efficient and spiritual services Dr. Burdick has given, not only the church, but also the community, as may readily be gathered from his report which he so modestly submitted.

There was another pleasing feature of



Pawcatuck Seventh Day Baptist Church, Westerly, R. I.

the meeting. A vote of thanks was unanimously extended our chorister, John H. Tanner, who for so many years has given willingly and faithfully of his time and energy that the interest of the choir might be maintained regardless of its rapidly changing personnel, noticeable especially during the war period. The gaps have been filled, and it is believed that the critical time has passed. The vote was a true reflection of genuine appreciation.

The Women's Aid Society served a splendid supper before the meeting, very nearly 200 partaking of the abundance of food. Between the supper hour and that of the meeting there was a general renewal of acquaintances.

When the reports were read and the officers elected, Miss Anna West, returned missionary from China, gave a most interesting account of Chinese life, touching on the peculiar customs of the Chinese as they relate to marriages and funerals. Four of the younger folks were dressed in Chinese costumes to illustrate her talk, and on a table were numerous trinkets, pictures and handiwork which she had brought with her from the Far East.

The church officers for the ensuing year were elected as follows: President, Ira B. Crandall; clerk, Allen C. Whitford; treasurer, E. Howard Clark; trustees, Charles P. Cottrell, George B. Utter; collector, John H. Austin; auditor, B. Frank Lake;

chorister, John Tanner; ushers, William Healey, Charles Barker, Raymond Stillman, Reginald Dean and Charles Church.

CONTRIBUTED.

Pastor's Report

Another year, the fifteenth of our present relationship, has passed away. Whatever the opportunities may have been for labor and service, they are gone now and only memories of them remain.

In many ways the year has been unique. I presume there has been nothing like it in our previous experience. It will remain in our remembrance longer because of the unusual things which have come into our lives. The greatest battles of the greatest war in all history have been fought and won; the harshest armistice we have known has been imposed upon our foes and the queerest council in all the story of the nations has been called and is now in session, by which men hope to find a lasting peace for a turbulent and restless world. The nations have been tested to the very limit and the burdens of benevolences and Christian work have multiplied many fold. In all service and labor which have been asked, we have been trying to do our share and I feel that, as a people, you have remembered the words, "Freely ye have received, freely give."

At the same time we have been visited by the pestilence which has ravaged our country from shore to shore, doubling and tripling our losses by war. This laid a hindering hand upon many of our regular activities but has more than made up for this, in opening other avenues for usefulness to which we may have been blind before. I am sure, in this time of grief and bitter loss to many, you have been faithful.

Yet amid all of these things, the church has been highly blessed. We ought to be very humble and very thankful to our heavenly Father for his patience and long-suffering with us in our unfruitfulness and carelessness in life. While the death rate in the town about doubled in the past year, our losses by death remain about normal. Two of our families were bereaved by the influenza, Albert H. Langworthy's and George H. Lamphere's. They know that when any part of the body suffers, the other

parts suffer with it. The church mourns with them, as with the other families bereaved in the more common ways; for five other families have had cause for sorrow in this way in the loss of Anna Stillman, Paul Barker, Clara Emma Lewis, Margaret Maria Main and John Wilson.

The discontinuance of the services of the church during the two visits of the scourge, altogether six weeks, had a depressing influence upon us to a degree, yet there has been a fine spirit of hope and steadfastness, for which the pastor is very thankful. We have not yet fully recovered our form, but are gradually coming back to our usual numbers and interest. Let us all pull together to more than make up our losses. The usual reports of the organizations within the church will show you what their activities have been. I want to commend all of these to you. They have been very faithful. Officers, leaders and teachers have helped in manifold ways and we want to express our gratitude to them in this public manner.

Sabbath evening prayer meetings still continue to be inspiring and strengthening. The pastor feels that they are the best meetings of the church. He does not see how he could do without them.

The choir is another means of help to him. Our church has a good tradition in this regard that we must not fail to uphold. Mr. Tanner has been very faithful for many years in this work. Let every member do the best possible to keep up the enviable reputation of this body and stand by the chorister in praising God with the whole heart. I am sure the younger members will see the responsibility that rests on them in this manner of helping in the Lord's work.

In reporting his own work, the pastor would express his thankfulness to the Father for that measure of good health and strength that has been given him during the year. He has made many failures and, doubtless, many mistakes, but has been enabled often to speak the message and he has honestly tried to do this so that it might be helpful.

He reports: Sermons and addresses, 120; funeral calls received, 63; funeral calls answered, 59; calls, about 300; marriages, 6.

The pastor has conducted the Sabbath evening prayer meetings and, for a time, a boys' class on Sabbath afternoons. He has missed but two or three Christian Endeavor meetings during the year.

The pastor has served on city teams in Red Cross and war work drives and as captain of a team in the War Savings Stamp drive.

As usual, a list is here given of the church affiliations of those at whose funerals the pastor has officiated or assisted: Presbyterian, 1; Lutheran, 1; Emanuel (Christian Alliance), 1; Colored Adventist, 1; Methodist, 3; Christian, 4; Congregational, 3; Westerly S. D. B., 4; other S. D. B., 8; other Baptists, 13; no church, 20; total, 59.

We pray that the God of all grace may so inspire us all that great blessing may come to us and great blessing go out from us to the world, hastening the coming of his kingdom in all its glory.

Submitted by your pastor,
CLAYTON A. BURDICK.

Treasurer's Report

Summary

Total collections	\$3,656 06
For church	2,601 96
For societies	1,054 10

Itemized

Missionary Society	\$612 98	
Tract Society	356 44	
Educational	46 41	
Sabbath School Board	38 27	
		1,054 10

Receipts and Expenditures

Receipts for church	\$2,601 96
Expenditures for church	2,458 47

Balance

E. HOWARD CLARK, *Treasurer.*

Women's Aid Society

The annual report of the secretary has already been published in the SABBATH RECORDER of April 14, 1919.

TREASURER'S ANNUAL STATEMENT

Dr.

Balance on hand	\$ 276 10
Received annual dues	43 00
Received in lieu of furnishing supplies	188 75
Gentleman's supper	72 40
Vice presidents' supper	51 11
Annual sale	96 85
Afternoon teas	22 00
Miscellaneous	7 60
Red Cross Linen shower	25 00
Interest on bank balance	4 12

\$ 786 93

	<i>Cr.</i>	
Missionary Society	\$	35 00
Tract Society		35 00
Ministerial Relief Fund		20 00
SABBATH RECORDER subscriptions		10 00
Susie Burdick's salary		40 00
Anna West, salary for two years		80 00
Fouke School		20 00
Woman's Board		5 00
Church improvements	151	59
Materials for work	5	88
Supplies	11	10
Red Cross	25	00
Industrial Trust Co., participation acc....	106	12
Industrial Trust Co., Checking acc....	220	00
Cash on hand	22	24

\$ 786 93

CLARA C. STANTON, *Treasurer.*

The S. D. B. Society

Nine regular meetings have been held during the year with a total attendance of 101 members and 3 guests. Three picnics were enjoyed during the summer.

Owing to the war and to the epidemic of influenza, the activities of the society have been very few, having served no suppers and having held no food and fancy work sale.

At the October meeting the members made masks for the Red Cross.

At Christmas time, \$5 was sent to Mrs. Smith for her personal use and \$5 was sent to the Mission. Also, at Christmas time, the society had preparations complete to serve a supper for the Sabbath school and friends, but on account of sickness on the date set, it was postponed indefinitely.

Receipts

1918	Feb. 3 To balance on hand	\$24 79
1919	Jan. 28 To dues received	15 00
	Total receipts	<u>\$39 79</u>

Expenditures

1918	June 1 Smith's Flower Shop	\$ 1 00
	Vars Brothers	10
1919	Dec. 16 Mrs. Smith	5 00
	Mission	5 00
	Total expenditures	<u>\$11 10</u>
1919	Feb. 2 Balance on hand	28 69
		<u>\$39 79</u>

BESSIE M. GAVITT,
Secretary and Treasurer.

The Sabbath School

The Pawcatuck Sabbath School reports a fine general condition, with an average attendance of 100, 75 per cent of whom bring Bibles. Good interest is shown in Bible study and lesson preparation. There is splendid co-operation on the part of the teachers.

Collections have been normally liberal, and the school has taken a share in every drive for War Relief and United War Work, with the exception of the Armenian Relief Fund, which occurred during our last epidemic.

The school has experienced a distinct loss in the death of Mrs. Carey A. Main, who had served so excellently and willingly as Sabbath-school chorister and provided for many years splendid programs for our different festivals. We humbly acknowledge our submission to the Father's will, and trust under his guiding power to do better work for him this year than ever before.

DR. EDWIN WHITFORD,
Superintendent.

THE VICTORY LOAN CAN NOT FAIL

We have built a great arch across the world. Into it have gone the traditions and the hopes of American people; men and munitions and billions in gold are parts of it; the blood-cemented friendship of the civilized nations of the world is in it, and the world's future rests upon it.

Only the keystone of the arch remains to be put in place, finishing the task and binding the whole together.

That keystone is the Victory Loan.

What if we fail to raise it in triumph?

First, and most impossible, such a failure would mean the repudiation of the men who have died for us, our own men. It would mean ingratitude and an unequalled hypocrisy.

Second, such a failure would mean the disruption of our industries, and, since we and our Allies are interdependent, their industries as well.

With one accord, the business of America turned from its accustomed channels to the winning of the war. Billions of dollars were spent by the Government, and many bills remain unpaid, for work done and for goods delivered. Until these bills are paid,

the creditors will be crippled. The Victory Loan will pay them.

It is argued that if the Loan fails, the money can be raised by taxes. But taxes can not be collected from a business that, for lack of money, is inactive. Taxes will not solve the problem.

The Allies owe us something more than ten billions of dollars. Why not call these loans? There is the commoner decency that forbids hitting a man when he is down, and the Allies are down, financially. The war has swept their treasuries bare, and two of them are sorely hurt; consider France, with her five richest departments gutted; Belgium, overrun and ruined; England, strained to the breaking point. They need every penny we have loaned them for the rehabilitation of their own industries. If we demanded payment from them now, we should not only prevent their recommencing the production that will pay their debts, but we should make it impossible for them to buy from us, and so further hobble our own trade at a time when we need it most. We can not ask the Allies for repayment now.

If the Victory Loan fails, the arch falls, for no arch can endure without its keystone. No heavier than the rest; no larger, it is the heart of the great structure we have raised.

If the Victory Loan fails, our country will plunge into an economic chaos, and, because our country is the richest and strongest of all, the rest of the world, harried and war-worn, as we are *not*, will be carried with us.

The failure of the Victory Loan would mean the crumbling of the foundations of mankind.—*Liberty Loan Committee.*

SEMIANNUAL MEETING

The Semiannual Meeting of the Seventh Day Baptist Churches of Minnesota and Northern Wisconsin will convene with the Cartwright Church at New Auburn, Wis., June 13, 1919. MRS. WALTER BOND.

"Well," said Uncle Bruggins, after a solo by a fashionable church choir tenor, "if that ain't the rudest thing I ever saw. Just as soon as that young man began to sing, every other member of the choir stopped. But he went through with it, and I must say I admire his pluck."—*London Opinion.*

MISSIONS AND THE SABBATH

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

"THE MINISTRY STANDS BY ITSELF"

"When we make an appeal for young men for the ministry, we place the argument on the high ground of its being the holiest form of service men can render. It stands apart from all other callings and has a distinctive mark stamped upon it. It alone among the professions offers the world something for which it expects no earthly return. It alone refuses to be placed in the list of callings where service is measured in terms of this world's coin. When we speak of the minister's salary, we do it for convenience' sake. No minister of the gospel is in reality salaried. His is a service of love pure and simple, and his so-called salary is merely a provision for his temporal needs in order that he may devote his full time and energy to that service of love. Indeed, to attempt to measure it in terms of this world's coin is to degrade it. The minister of the gospel has to do with eternal values. His work is supremely spiritual and has the stamp of immortality affixed to it as no other calling on earth has.

"When a young man, from high and holy motives, as one called of God, enters the gospel ministry, he places himself at once in a class that stands by itself, that has a distinctive character affixed to it. He does not cease to be human. He does not separate himself from men as if he belonged to a special order and could lay claim to special privileges. He is still a man among men, and so far as earthly rights and privileges go, the humblest Christian stands on a plane with him. But his calling marks him as a separated man—even more truly so than that of rulers and kings. It was more than a mere pious instinct that made the mother of the martyred McKinley wish her son could have been a minister of the gospel in preference to being President of the United States. It was the conviction that no possible rank or calling could be higher

than that of being an ambassador of the Lord Jesus Christ. No man has ever yet honored the ministry but the ministry has honored him. We could wish that same estimate of the ministry were more common among parents and their sons today, and that the nobility of this service might overshadow the sordid, materialist conception of life which is drawing gifted young men away from the ministry into industrial and other pursuits where the chief consideration is money. Service needs to be exalted and sordid, grasping selfishness needs to be abased.

"But with the high dignity of the ministry comes a responsibility. If the holy office is separate from all other callings, the minister should, without constraint or enforced necessity, live and act as a separated man. It is not a recommendation of which he can feel proud, if worldly men can say of him: 'We like Rev. So and So because he is a good mixer and does not stand on his dignity; he is not one of your vested, stilted clericals, and enjoys good jokes as well as anybody.' A minister should be a 'good mixer' and know how to approve himself even to worldly men; but he deteriorates into a bad mixer when he obscures the line of demarcation between himself and worldly men. These may admire him as a man, but they will not respect him as a minister, and his influence as a spiritual leader will be gone.

"President Wilson has said a word on this point which will bear quoting far and wide. He says:

"When I hear some things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not

consist of anything else. And that conception of the ministry which rubs all the marks of it off and mixes him in the crowd so that you can not pick him out, is a process of eliminating the ministry itself.'

"This last sentence touches the nerve of the whole question."—*American Lutheran Survey*.

MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., Wednesday, April 16, 1919, at 9.30 a. m., with President Burdick in the chair and members present: Clayton A. Burdick, Edwin Shaw, Harlan P. Hakes, Robert L. Coon, Ira B. Crandall, D. Burdett Coon, Samuel H. Davis, Charles H. Stanton, John H. Austin, G. Benjamin Utter, E. Adelbert Witter, James A. Saunders, A. S. Babcock.

Visitors: Professor Corliss F. Randolph, Miss Anna West, Mrs. D. B. Coon, Mrs. C. H. Stanton, Mrs. J. H. Austin, Mrs. Nash, Mrs. Burdick, Mrs. Lewis.

Prayer was offered by Robert L. Coon.

The quarterly reports of the Corresponding Secretary and the Treasurer were approved and recorded.

Brother Shaw, for the Evangelistic Committee, reports that several of the churches have held special evangelistic services and others have made plans for such work. Rev. D. Burdett Coon has conducted meetings at Waterford, Conn., Rev. Erlo E. Sutton, at Salemville, Pa., Rev. Alva L. Davis and Rev. J. H. Hurley, at North Loup, Neb., Rev. T. J. Van Horn and Rev. W. D. Burdick at Gentry, Cross Road and Fouke, Ark.

It was voted to pay one-half the traveling expenses of the Corresponding Secretary to Michigan in February.

It was voted that, the Tract Society concurring, the salary of the Joint Secretary be at the rate of \$1,500.00 per year and rent.

The Corresponding Secretary gave reports of workers upon the several fields, also announced the safe arrival of Dr. Palmborg in America, bringing with her two Chinese girls.

Our missionary, Miss Anna West, was

present and displayed many photos and Chinese curios, and gave valuable information relating to our general work in China.

It was voted to invite Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A., to attend the General Conference to be held at Battle Creek, Mich., at the expense of the Board.

It was voted that we pay Rev. T. J. Van Horn \$16.67 for additional work done in April.

Professor Corliss F. Randolph being present, and upon invitation, addressed the Board with helpful, encouraging words, especially emphasizing the mutual interests of our two societies, assuring us of the cordial sympathy of the Tract Board in all our missionary undertakings.

The afternoon session opened with prayer by Corliss F. Randolph.

It was voted to extend a call to Rev. Rollo J. Severance to the work of Field worker and General missionary on the Southwestern field, with headquarters at Gentry, Ark., at a salary of \$800.00 and traveling expenses; also the expense of moving to the field shall be paid.

The Stone Fort (Ill.) Church asks assistance by meeting the traveling expenses of Rev. Mr. Seager and Rev. Mr. Greene, of Farina, for regular appointments at Stone Fort; all other expense will be met by said church. It was so voted.

An appropriation of \$50.00 from the Ministerial Fund was voted in favor of Miss Elizabeth F. Randolph to aid in her studies.

D. Burdett Coon, Charles H. Stanton, G. Benjamin Utter and Edwin Shaw were appointed Program Committee for Missionary Day at Conference.

Rev. William L. Burdick, G. B. Utter and Corliss F. Randolph were made a committee to look into certain matters of historical interest pertaining to the Newport Church.

Much correspondence from A. E. Main, D. D., Rev. J. W. Crofoot and many others was considered, and the meeting adjourned.

CLAYTON A. BURDICK,
President.

A. S. BABCOCK,
Recording Secretary.

QUARTERLY REPORT

January 1, 1919, to April 1, 1919

S. H. DAVIS, *Treasurer,*
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
BY MONTHS

<i>Dr.</i>	
Cash in treasury January 1, 1919.....	\$ 744 02
Cash received in January	2,253 51
Cash received in February	461 55
Cash received in March	1,678 58
	4,393 64
	\$5,137 66
<i>Cr.</i>	
Expenses paid in January	\$ 965 54
Expenses paid in February	629 62
Expenses paid in March	2,742 64
	\$4,337 80
Balance in bank April 1st, 1919	799 86
	\$5,137 66

BY CLASSIFICATION

<i>Cash Received</i>	
General Fund, including balance	*
brought forward	\$2,380 80
Home field	29 00
China field	837 46
Marie Jansz	54 00
So. American field	12 00
Specials	12 60
Life Members	100 00
Income from Permanent Funds	800 00
Income from Memorial Board	800 08
Interest on checking account	7 05
Debt Fund	104 67
	\$5,137 66

Disbursements

Corresponding Secretary and general missionary	\$ 846 38
Churches and pastors	500 00
China field	2,513 62
Hungarian mission	60 00
Italian mission	87 48
Marie Jansz	37 90
Holland appropriation	150 75
Specials	12 60
Treasurer's expenses	67 00
Interest on notes	62 07
	\$4,337 80
Balance in bank April 1st, 1919.....	799 86
	\$5,137 66

S. H. DAVIS,
Treasurer.

E. & O. E.

FROM GEORGETOWN, BRITISH GUIANA

REPORT OF REV. T. L. M. SPENCER

I am sending you my quarterly report by this mail so that you may get it in time for the Missionary Board meeting.

The year has opened with many encouraging signs. The attendance at our regular services has improved and many strange faces are seen. A letter has just been received from the brother in Trinidad I wrote you of. His letter is full of hope and he has stirred up an interest among several. Should I go to Conference I will visit him on my way and see conditions to report to you. Have not visited up the Demerara River as yet, but have sent up literature,

and many people have become anxious to hear the living preacher. There is no church near them. I am anxious to hear the decision of the board relative to my visit to Conference. I do hope this privilege will be granted me for the good of the work. Our distribution of literature is going on as usual and we have reason to believe that the seed sown will result in the conversion of many souls.

I have been much encouraged by the letters received and this is an evidence of the interest and sympathy the friends up North have in our work.

STATISTICAL STATEMENT

For the quarter ending March 31st, 1919

Name, T. L. McKenzie Spencer.	
Address, 86 Upper Robb St., Georgetown, British Guiana, South America.	
Work engaged in, Missionary.	
Sermons	24
Bible readings	8
Prayer meetings	24
Talks, addresses, etc., etc.	24
Visits	40
Baptisms	
New Sabbath-keepers	
Pages of literature distributed	1,028
Churches, 1; Membership	30
Sabbath schools, 1; Membership	20
Y. P. C. E. Society, 1; Membership	30

FINANCIAL

Appropriation from Missionary Society ..	\$150 00
Appropriation from Tract Society	30 00
Local offerings	7 77
Salary of the missionary	150 00
Expenses of the mission	20 66

SABBATH RALLY DAY PROGRAM

FOR SEVENTH DAY BAPTIST JUNIOR C. E. SOCIETIES, OR PRIMARY DEPARTMENTS OF SABBATH SCHOOLS

THE SABBATH DAY A BLESSING

Song—Another six days' work is done
Prayer

Song—Selected by the leader

(In the following the leader, preferably one of the older Juniors, reads the questions and individual Juniors respond with the answers. This is to take the place of the usual memory verses so it is hoped that the answers will be given out the week before and committed to memory.)

Leader—How many days have there always been in the week?

Answer—Seven days. For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day.

Leader—Which day is the Sabbath?

Answer—The seventh day is the Sabbath.

Leader—For whom was the Sabbath made?

Answer—The Sabbath was made for man.

Leader—Who gave us the Sabbath?

Answer—God, for we read that God blessed the seventh day and hallowed it.

Leader—For what purpose was it given?

Answer—God said: It is a sign between me and you throughout your generations that ye may know that I am the Lord that doth sanctify you.

Leader—How did Jesus help to fulfil God's purpose for the Sabbath day?

Answer—We read that as his custom was he went into the synagogue on the Sabbath day; and again we read that he taught them on the Sabbath days.

Leader—How may we help to fulfil God's purpose to make the Sabbath day a blessing?

Answer—By keeping the two great commandments that Jesus gave us.

Leader—What are these two commandments?

Answer—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself.

Leader—What makes it easy to keep these commandments?

Answer—Love for Jesus, for he said: If ye love me, ye will keep my commandments.

Leader—How does the Sabbath help us to keep the first of these commandments?

Answer—The Sabbath was set apart from the rest of the week and was given to us that we might better learn to know God and his plans for his children, and knowing God, might love him.

Leader—What did Jesus teach concerning the Sabbath and the second of these commandments?

Answer—He said: It is lawful to do good on the Sabbath Day and himself did many deeds of love on that day.

Leader—What were some of these deeds of love with which Jesus blessed the Sabbath day?

Answer—

(Let five children each tell in the first person the story of one of the acts of healing which Jesus performed upon the Sabbath Day. The form of the stories given below is merely suggestive)

First Child—For a long time one of my hands was all withered up so that I could not use it. But one day when I went to

the synagogue, Jesus was there talking to the people. He saw me and called me to stand forth. As I stood up right in the midst of all of them, he said, "Stretch forth thy hand." Then I looked and behold my hand which had been withered was restored.

Second Child—One day I heard that Jesus was to eat bread at the home of one of the chief of the Pharisees so I determined to go there and see him. I had been sick with dropsy. Others had told me of the wonderful cures that Jesus had performed. So although it was the Sabbath, I went. Jesus was reclining at meat with these men but he saw me and healed me, and I went my way, happy.

Third Child—My daughter is the wife of Simon Peter and I live with them. I was ill once with a high fever. I hardly knew what was going on around me, but on Sabbath afternoon some one came into the room where I was lying on a bed and took hold of my hand and lifted me up, and all of a sudden the fever left me and I felt as well as ever. The man was Jesus, and I was so well that I went to work at once and got supper for the whole family.

Fourth Child—You see how well and strong I am. But for eighteen long years I was sick, so sick that I was all bent over and could not stand straight. Then one day, it was the Sabbath, and I was in the church, a man named Jesus spoke to me and put his hands on me, and as quick as a flash I was cured. I thanked God and I thanked Jesus. Some people who were near began to find fault with Jesus because he had made me well on the Sabbath. But Jesus said that if one of their oxen fell into a pit on the Sabbath they would help it out in a hurry, and he thought I needed help. I thought so too, and I am glad, oh, so glad!

Fifth Child—For many years I was a cripple. I used to get some one to take me down to the big spring called Bethesda, and I would wait for the coming of the angel that stirred the water and gave it healing power. But there was always a crowd, and no one to help me get into the pool till it was too late. One Sabbath Day as I was waiting, a man came by and asked me if I wanted to get well.

I told him I had no one to help me into the pool at the right time. He then simply said to me to get up and take the blanket I was lying on and go home. And at once I was strong and well, and could walk like other people. The man was Jesus and that was the happiest Sabbath Day of my life.

(At the close of the stories the five repeat together: Blessed is the Sabbath for the Son of man is Lord even of the Sabbath)

Response by all the Juniors, standing—Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name.

For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.

Song (Juniors standing)—Praise him, praise him, all ye little children.

Leader—What is the commandment concerning the Sabbath Day?

Juniors—Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manserv-

ant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath Day and hallowed it.

Leader—Why are we Seventh Day Baptists?

Juniors—Because we love the Sabbath Day which has been blessed by God from the earliest times and which Jesus, while he was here on earth, blessed by his many acts and words. Thus Jesus taught us how to keep the day holy and make it a blessing to ourselves and others.

Leader—What society in the denomination was established for the purpose of spreading the truth about the Sabbath through tracts and publications?

Juniors—The American Sabbath Tract Society.

Leader—Since we love the Sabbath, let us make an offering today for that society.

Offering
Song—Sabbath Hymn
Mizpah Benediction

SUGGESTIONS FOR SABBATH RALLY DAY

AMONG SEVENTH DAY BAPTISTS

MAY 17, 1919

"HALLOW YE THE SABBATH DAY"

EXPLANATION

The purpose of this annual observance of the third Sabbath in May is to get every individual, and every activity of the church, thoroughly interested in the matter of the Sabbath, to arouse enthusiasm for the Sabbath truth, to inspire loyalty and love for the Sabbath in conduct, thought and word. It is hoped that every organization of the church will in some way observe this occasion. A few copies of the program are being sent to the pastors to be divided among the leaders of the church organizations. A package will be sent to the superintendent of each Sabbath school for use on Sabbath Rally Day.

THE CHURCH PRAYER MEETING

The following topic is suggested and should be announced two to three weeks in advance. Let the discussion be in the form of testimonies on the topic, What does the Sabbath mean to me? In my (1) personal life, (2) church life, (3) business life, (4) social life, (5) home life.

WOMAN'S SOCIETY

Last year the women considered the topic, "The Sabbath in the Home." Suppose they take this year the topic, Loyalty to the Sabbath. I. Negatively, (1) by not criticising, (2) by not discouraging, (3) by not belittling. II. Positively, (1) by loving it, (2) by living it, (3) by teaching it.

MEN'S CLUB.

Let some one be appointed to lead in the general discussion of (1) What has been the general effect of the great war upon the religious observance of Sunday? (2) How will this condition affect the outlook for the Sabbath of Christ?

BOYS' CLUB OR BOY SCOUTS

Under a good leader let the boys take turns answering these questions: I. How will loyalty to the Sabbath affect (1) my character, (2) my influence in society, (3) my position among men? II. How will a disregard for the Sabbath affect (1) my character, (2) my influence in society, (3) my position among men?

YOUNG PEOPLE'S SOCIETIES

Get from the Tract Society (order early) enough copies of the tract by Rev. W. C. Titworth called, "The Sabbath as the Family's Day," to supply every member of the society. After a short period of devotion to begin the meeting, let the tract be read aloud, the members taking turns, paragraph by paragraph. The tract is a beautiful little booklet, and the young people will be glad to preserve their copies.

INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETIES

Get from the Tract Society (order early) for every member of the society a copy of the tract called "Pro and Con of the Sabbath Question in a Nut-shell." A new edition is just being issued that is attractive in appearance and convenient in form. After brief services of song and sentence prayers, let the members, under the leadership of the superintendent, read the tract through using Bibles to look up all references, each person taking a paragraph in turn.

JUNIOR CHRISTIAN ENDEAVOR SOCIETIES AND PRIMARY DEPARTMENTS IN SABBATH SCHOOLS

The Tract Society has a special program for Junior Christian Endeavor societies or Primary Departments of the Sabbath schools; only leaders and teachers need copies. A little package will be sent upon request. It is a most excellent little program and when the children have their parts well learned it should be given as an exercise in Sabbath school or at a Sabbath morning service. With proper preparation made in time it might be given in the church on the morning of Sabbath Rally Day just before the sermon by the pastor. Send for copies.

SABBATH SCHOOL SERVICE

- 1—Signal to begin
- 2—Song (something about the Sabbath)
- 3—Prayer by the pastor
- 4—Fourth Commandment in concert
- 5—Responsive Service

Supt.—The heavens declare the glory of God, and the firmament showeth his handiwork.

School—And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Supt.—Day unto day uttereth speech, and night unto night showeth knowledge.

School—From even unto even, shall ye celebrate your Sabbath.

Supt.—The law of the Lord is perfect, converting the soul.

School—Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Supt.—The testimonies of the Lord is sure, making wise the simple.

School—Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Supt.—The statutes of the Lord are right, rejoicing the heart.

School—But the house of Israel rebelled against me in the wilderness; they walked

not in my statutes, and they despised my judgments, and my Sabbaths they greatly polluted.

Supt.—The commandments of the Lord is pure, enlightening the eyes.

School—And the Lord said unto Moses, How long will ye refuse ye to keep my commandments and my laws? See, the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

Supt.—The fear of the Lord is clean, enduring forever.

School—And he said unto them, the Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.

Supt.—The judgments of the Lord are true and righteous altogether.

School—Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good or to do evil? To save life, or to destroy it?

Supt.—More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

School—There remaineth therefore a rest to the people of God.

Supt.—Moreover by them is thy servant warned; and in keeping of them there is great reward.

School—And hallow my Sabbaths; and there shall be a sign between me and you that ye may know that I am the Lord your God.

Supt.—Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, Oh Lord, my strength and my redeemer.

School—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I shall cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

All—(Lord's Prayer in concert.)

6—A five-minute talk by the superintendent on some topic as, "The Value of Sabbath-keeping in Character Building"

7—Recitation (Selected)

8—Lesson Study (Regular lesson in course)

9—Song (Selected)

10—Reports and Notices

11—Responsive Service

Leader—Why are we Baptists?

School—We are Baptists because immersion in water, as practiced and enjoined by Jesus and his disciples, is a symbol and a pledge of our new and risen life in Christ.

Leader—Why are we Seventh Day Baptists?

School—We are Seventh Day Baptists because we desire and purpose to do our best in keeping the commandments of God.

Leader—Who is our example and guide in this matter?

School—Our example and guide in the matter of the Sabbath is Jesus Christ.

Leader—When was the Sabbath established?

School—The Sabbath is a constituent part of the Bible story of creation.

Leader—How is the Sabbath treated in the law of Moses?

School—The Sabbath is given a central and important place in the Decalog.

Leader—What did the Hebrew prophets teach about the Sabbath?

School—The Hebrew prophets put great emphasis on the spiritual and moral value of the Sabbath.

Leader—Does the New Testament abrogate the Sabbath principle?

School—There is no evidence in the New Testament that the Sabbath principle was abrogated.

Leader—Does the New Testament substitute another day for the Seventh Day for Sabbath observance?

School—There is no evidence in the New Testament that another day was substituted for the Seventh Day for Sabbath observance.

Leader—Did Jesus abolish the Sabbath or change the day?

School—Jesus did not abolish or annul the Sabbath neither did he change the day.

Leader—What did Jesus do for the Sabbath?

School—Jesus explained the true meaning of the Sabbath. He spiritualized and glorified its use, making it no longer a burden, but a blessing to mankind.

Leader—What did Jesus say about the Sabbath?

School—Jesus said, "The Sabbath was made for man, and not man for the Sabbath."

Leader—Is the Sabbath a burden or a hardship?

School—The Sabbath should be our joy and delight, our pleasure to do God's will and keep his commandments.

Leader—How can we promote the observance of the Sabbath?

School—By believing it, by loving it, by teaching it, by being loyal to it, by keeping it faithfully, and by making it a vital part of our lives.

Leader—To this end let us pray—

All—We thank thee, Father, for the Sabbath Day. May it be a blessing to us week by week, and all the time. Help us to be true and loyal and keep the Sabbath right, in thy sight. Amen.

12—Sabbath Hymn

TRACT SOCIETY—TREASURER'S REPORT

For Quarter ending March 31, 1919

F. J. HUBBARD, Treasurer, In account with THE AMERICAN SABBATH TRACT SOCIETY

To balance cash on hand, Jan. 1... \$1,207 91 To balance bond on hand, Jan. 1... 50 00

To amount contributed to Denominational Building Fund to be invested in Liberty Bonds... 89 56

To amount reserved for Marie Jansz, contributions... 22 60 To amount reserved for Marie Jansz, organ fund... 60 00

To funds received since Jan. 1, as follows: Contributions to General Fund: General

January... \$ 547 37 February... 248 87 March... 363 33

Thanksgiving Offerings January... 114 97 February... 5 63

Christmas Offerings January... 12 85 Payments of Life Memberships February... 25 00

Contributions to Marie Jansz January... \$ 8 50 February... 2 25 March... 60 00

Contributions to Debt January... 32 75

Contributions to Denominational Building Fund January... \$ 337 00 February... 274 75 March... 215 20

To Income from Invested Funds January... \$1,993 22 February... 296 16 March... 180 25

Publishing House Receipts RECORDER... \$1,813 80 Visitor... 145 40

Helping Hand... 272 93 Tracts... 2 88 Junior Quarterly... 25 07

Ashway National Bank dividend... 1 00 Interest on bank balances... 2 80 Collection Southeastern Association... 15 51

Total... \$8,467 56

By cash paid out as follows: G. Velthuisen, appropriation... \$ 151 50

George Seeley, Salary... \$ 75 00 Postage... 30 00

Jos. J. Kovats, salary... 60 00 Thos. W. Richardson, salary... 37 50

J. G. Burdick, Italian mission... 87 50 T. L. M. Spencer, appropriation for printing... 30 00

W. D. Burdick, Salary... \$ 93 75 Expenses to Arkansas... 75 00

Edwin Shaw, Salary... \$ 150 00 Expenses... 65 71

Marie Jansz, contributions forwarded George B. Shaw, Salary... \$ 93 75

Expenses, Westerly, Shiloh, Plainfield, etc... 14 46

Theodore Gardiner, expenses Federal Council... 17 14

F. J. Hubbard, Treasurer, postage... 1 00 Dorothy P. Hubbard, work as secretary... 90 65

Mrs. Calista A. Sears, income from estate Electra A. Potter... 138 13

E. S. Maxson, M. D., Bibles, testaments for the Jews... 5 00 American Sabbath Tract Society, circular letters, etc... 9 15

Loan and interest paid... 1,015 20 Publishing House expenses RECORDER... \$1,490 76

Visitor... 226 59 Helping Hand... 254 26 Junior Quarterly... 36 60

Plainfield Storage Warehouse Co., storage... 36 00 Liberty Bonds and War Saving Stamps contributed for Denominational Building... 768 89

Balance, cash on hand April 1... \$3,023 05 Balance, bond on hand, General Fund... 50 00

Amount reserved for Marie Jansz Contributions... \$ 70 75 Organ Fund... 60 00

Amount contributed to Denominational Building Fund to be invested in Liberty Bonds... 187 62

Total... \$8,467 56

F. J. HUBBARD, Treasurer.

Plainfield, N. J., April 9, 1919. E. & O. E.

Examined, compared with books and vouchers and found correct. CHARLES POTTER TITSWORTH, O. B. WHITFORD, Auditors.

Plainfield, N. J., April 12, 1919.

Receipts for February, 1919 Contributions to General Fund: General

Major and Mrs. Elmer Kemp, Augusta, Ga... \$ 25 00

Mrs. J. M. Ferren, L. S. K., Calamus, Iowa, \$10 Club... 10 00 Mrs. Martha Irish Burdick, Cuba, N. Y... 2 00

L. S. K., Colo... 4 00

Mrs. E. L. Camenga, Dunkirk, N. Y... 2 50 Shiloh, N. J., church... 47 51

Piscataway (New Market, N. J.) church... 40 00 Albion, Wis., church... 10 00

Plainfield, N. J., church... 15 22 Plainfield Sabbath School General Fund... \$10 41

Boodschapper... 7 64 Brookfield, N. Y., Sabbath school... 2 00

Milton, Wis., church... 47 59 Friendship, N. Y., church... 25 00

Thanksgiving Offering: Friendship, N. Y., church... 5 63

Payment of Life Membership Mary L. King, (Richburg church), Bolivar, N. Y... 25 00

Contributions for Marie Jansz: Verona, N. Y., church... 2 25

Contributions for Denominational Building: Mr. and Mrs. Orville B. Bond, Lost Creek, W. Va... 51 00

Mrs. P. R. Harbert, (Gentry church), Memphis, Tenn... 50 00

Mr. and Mrs. A. B. West, Milton Junction, Wis... 100 00

Mr. and Mrs. Albert Ayars, Bridgeton, N. J... 12 75

Ethan C. Rogers, New Market, N. J... 10 00 Miss M. J. Stillman, Leonardsville, N. Y... 51 00

Income from Invested Funds: Sarah C. L. Burdick Bequest... \$ 3 00

Lois Babcock Bequest... 1 50 Eliza M. Crandall Bequest... 30 00

Martha G. Stillman Bequest... 3 00 Elizabeth M. Maxson Bequest... 1 50

A. Judson Wells Bequest... 1 50 Deborah Randall Bequest... 48 00

John G. Spicer Bequest... 6 00 Berlin, Wis. Parsonage Fund... 6 75

George S. Greenman Bequest... 55 25 Mary Rogers Berry Bequest... 15 00

Electra A. Potter Bequest... 70 20 Elizabeth W. North Bequest... 3 00

Richard C. Bond Bequest... 3 00 Julius M. Todd Bequest... 3 00

Henrietta V. P. Babcock Bequest... 20 50 Nancy M. Frank Bequest... 08

Lois Babcock Bequest... 13 Deborah Randall Bequest... 12

Susan E. Burdick Bequest... 06 Eliza M. Crandall Bequest... 01

Amanda B. Green Bequest... 68 Angenette Kellogg Bequest... 2 88

I. D. Titsworth Bequest... 10 00 Sarah E. V. Stillman Bequest... 10 00

North Brank, Neb., Church Fund... 50 Aljina Shaw Bequest... 50

Total... 296 16 Publishing House Receipts RECORDER... \$ 604 59

Visitor... 49 45 Helping Hand... 80 04

Tracts... 1 63 Junior Quarterly... 5 15

Total... \$1,593 52

Receipts for March, 1919

Contributions to General Fund: General Mr. and Mrs. M. O. Burdick, Richburg, N. Y... \$ 5 00

A. D. Allen, Milton Junction, Wis... 10 00 W. D. Tassell, M. D., White Mills, Pa... 10 00

Mrs. J. D. Washburn, Earlville, N. Y... 1 50 Woman's Executive Board... 200 43

Plainfield, N. J., church... 15 97 Plainfield Sabbath school General Fund... \$8 29

Boodschapper... 3 41 First Alfred (Alfred, N. Y.) church... 40 70

Chicago, Ill., church... 15 00

Fouke, Arkansas, church... 25 00 White Cloud, Mich., church... 8 00

Hammond, La., church... 4 60 Berlin, N. Y., church... 15 43

Contributions to Marie Jansz: Miss Phebe A. Stillman, Torrington, Conn... \$ 5 00

Woman's Executive Board... 50 00 Mrs. Emma L. Goddard, Dodge Center, Minn... 5 00

Contributions to Denominational Building: E. L. Ellis, Dodge Center, Minn... \$ 50 00

Mrs. H. Gillette Kenyon, Hopkinton, R. I... 4 14

M. L. Davis, Jackson Center, O... 10 00 Mrs. Maryette B. Benjamin, Guilford, Chenango Co., N. Y... 50 00

Ladies' Benevolent Society, Shiloh, N. J... 50 00

Gillette F. Randolph, Clarksburg, W. Va... 1 06

Bethel Class, First Alfred (Alfred, N. Y.) Sabbath school... 50 00

Income from Invested Funds: George H. Rogers Bequest... \$ 30 00

S. Adeline Crumb Fund... 28 50 Rosannah Green Bequest... 75

Lois Babcock Bequest... 75 George Greenman Bequest... 45 00

Maria L. Potter Bequest... 15 00 Ellen L. Greenman Bequest... 6 00

Paul Palmiter Gift... 6 00 Nancy M. Frank Bequest... 12 00

Sarah E. Saunders Bequest... 3 00 Mary A. Burdick Bequest... 1 80

Mary A. Stillman Bequest... 7 50 Sarah A. Saunders Bequest... 60

Mary Saunders Bequest... 60 Rueben D. Ayres Bequest... 7 50

Charles Saunders Bequest... 1 50 Benjamin P. Langworthy, 2nd, Bequest... 1 50

Villa Ridge (Ill.) Church Fund... 3 57 Susan E. Burdick Bequest... 1 08

Sarah Elizabeth Brand Bequest... 1 35 Estate Henrietta V. P. Babcock... 6 25

Total... 180 25 Publishing House Receipts RECORDER... \$ 456 06

Visitor... 57 95 Helping Hand... 96 19

Tracts... 1 25 Junior Quarterly... 8 98

Total... \$1,439 21

My business is not to make myself, But to make the absolute best of what God made.

—Robert Browning. Then wisely weigh Our sorrow with our comfort.

—The Tempest.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

WOMAN'S WORK

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

NEDDIE'S QUESTION

"**A** BIDE with me; fast falls the even-tide."

The clear tones of the soprano floated up to the landing at the head of the stairs. Neddle, stiffly erect between his aunt and the strange man who, it seemed, was Uncle Leonard from Portland, listened intently.

"The darkness deepens; Lord, with me abide."

The darkness was very deep in his mind, and Daddy wasn't there to clear it away with the dear sunshine of his presence. Daddy was dead, they told him. That was Daddy in the long gray box down in the parlor, with the heaps and heaps of flowers over it. Neddle didn't believe it, and he wouldn't look. He didn't know at all what it meant to be dead, but that it was full of horror and mystery was very clear to him. The confusion of the last three days—the journey to his aunt's house in the city, the strange people coming and going, the tears and hysterics and hurried planning—it all seemed like a bad dream to him. But the worst of it all was the steady ache of longing for Daddy. Why, it was only four days ago that he and Daddy had had their splendid snow battle in the front yard of the farm. How glorious it had been! Daddy had built a big fort and entrenched Neddle behind it; and he had been the besieged city, while Daddy was the invading army, and battered down the walls with cannon-balls of hard white snow. How happy they were when they came in, rosy and panting and hungry as wolves, for the waffles Black Nora had for them! He remembered how he had sat for his usual half-hour before bedtime on Daddy's knee, planning a still stormier battle for the next day. They had talked of the ice on the pond, too, and Daddy had said gravely that it was high time Neddle was learning to skate—a suggestion which had sent him to bed with his head full of excited anticipation for the morning. And when morning came— He had run into Daddy's room

to dress, and Daddy was still asleep. And Neddle couldn't wake him. And Black Nora had come. Oh, how Nora had screamed when she bent over his Daddy! Nora had called to the milkman, and he had galloped his horse into town for the doctor. The doctor said, "Heart disease," and "what relatives should he telegraph for?" And late that afternoon came Aunt Amelia, sobbing and laughing by turns, and had to be put to bed by Black Nora. Neddle remembered how he had crept about the house that evening, lonely and miserable and wondering when Daddy was going to wake up and look after him. And then they said that Daddy was dead. What was "dead"? Would it keep Daddy away from him long?

Aunt Amelia did nothing but cry every time she looked at him, and say, "Poor fatherless, motherless child!" Neddle knew that he was motherless. Nora had told him that was why Daddy lived away off by himself on the farm; because he couldn't bear to see people after Neddle's sweet mother left him. Neddle knew how Daddy sat for hours and hours sometimes with her picture in his hand, not moving or speaking. It made Daddy feel bad, so Neddle was sorry that he was motherless. But fatherless! How could he be fatherless? Daddy was his father, wasn't he?

Neddle's small brow puckered into a hard knot as he sat through the anthem, puzzling over these complicated questions. The music died softly away, and from below the dry, harsh tones of the minister ascended. Suddenly Neddle started forward in his chair, tense with excitement.

"If a man die, shall he live again?"

That was what the minister was saying. Daddy had died, that was clear; but—*would he live again?* Neddle's whole soul was in that question. He bent forward, listening with every nerve for the answer.

"Dear friends, we are told in Holy Writ that he that loseth his life shall gain it; that Christ by the remission of our sins has secured to us eternal salvation. In this dark hour, is it not a consolation to you that mourn to know that your loved one is safe in Christ?"

THE bewilderment did not clear from Neddle's face. Why didn't he say whether Daddy was going to live again or

not? Remission—salvation—consolation—those were words too big for a little boy who had got only as far as "John can roll the hoop" in his Reader. Well, maybe he would explain better after a while. Patiently he sat through the long, dry sermon, gravely attentive to each word. But when it was over and Dr. Winter had said Amen, his question was still unanswered.

And then Uncle Leonard had drawn him into a bedroom and closed the door. As they sat in silence Neddle heard the muffled roll of carriages on the pavement outside; then slow, heavy footsteps; and sobs from Aunt Amelia in the hall. When they came downstairs once more, the shiny gray box was gone, and all the flowers, and Daddy wasn't there! Then there was a wild, frantic time when Neddle beat against the door in the effort to get out and find Daddy; when he screamed shrilly that Daddy hadn't gone, and that he wouldn't stay and be Aunt Amelia's little boy! It merged into a horrid blur at last when Neddle, sick and exhausted with crying, was put to bed. The doctor came and gave him some medicine, and soon after he grew very sleepy. He slept and waked and sobbed and drowsed again for nearly a week, and somewhere in that blurry time he learned to accept the fact that Daddy was dead; that Daddy was gone; that Neddle must live with Aunt Amelia until Daddy came back. Aunt Amelia didn't say anything about Daddy coming back; nor did Uncle Leonard in the short time he remained before returning to Portland. But Neddle himself added it, pending the time he could get his all-important question answered.

He had asked Aunt Amelia that first day of his illness:

"Aunt Amelia, if a man die, shall he live again?"

Aunt Amelia had gasped and run to the telephone to tell the doctor that Neddle was in a fever and out of his head. When Uncle Leonard came to bid him good-by, Neddle had repeated his question to him. And Uncle Leonard had patted his head and said:

"There, there, old fellow, don't bother your little brain about that," and pressing into his hand a shining five-dollar gold-piece, had left him.

After that Neddle grew cautious and bided his time. But when he was about

once more and had learned the way to the big parsonage where Dr. Winter lived alone with Mrs. Winter, Neddle went to call on the minister. The visit had been a bitter disappointment and a miserable failure. The thin, dry minister had talked to him in a thin, dry voice about the Atonement and the Blood of the Lamb and the Remission of Sins, and then had asked him if he knew his catechism and if he were a good, obedient boy, and dismissed him.

ONCE more did Neddle try. He sidled up to his teacher's desk (nobody but Daddy had ever taught him before!) one morning before school and put his question to her squarely:

"Miss Grayson, if a man die, shall he live again?"

His cheeks burned now at the thought of the little shriek of laughter she had given and the tone of amused dismay in which she said:

"If you aren't the queerest child, Edward! What are you going to say next?"

He slunk back to his seat and resolved never to let the words cross his lips again. But always his mind groped about for the answer which should make of life a thing to be borne with the best degree of cheerfulness he could muster, or a weight under which to sink in utter despair.

Week after week passed, and still Daddy did not come. And now it was Easter. Last Easter he and Daddy had hunted the eggs together, and he had eaten three hard boiled for breakfast, and Daddy had pretended to hear him crow. Oh, Daddy, Daddy, why don't you come back to your little boy that wants you so! It seemed to Neddle that the ache in his heart grew bigger and sorer every day. Uncle Leonard had said that it would get easier after a while, but oh, it didn't!

Easter morning he followed his Aunt's black-garmented figure up the aisle to her pew in church. Everywhere was the scent of lilies, everywhere their silvery whiteness against the green. There was a subtle hint of happiness, or springtide joy in the air, and in a vague, unhappy way Neddle resented it. Everybody was happy; everybody seemed to have what they wanted but just his own self. How joyously the voices of the choir caroled forth:

"He is risen! He is risen!"

That was the burden of the music, of the prayer, of the sermon.

"Christ is risen from the dead!"

Christ is risen, but where was his Daddy? There was no thought of irreverence in his little mind as he pondered the question. Of course, it was well that Christ had risen; but it was his Daddy he wanted!—his strong tender arm about him, his broad shoulder on which to lean a tired head, his loving voice saying, "Sonny Boy!"

"If a man die, shall he live again?"

There it was, the old haunting question, whose answer he could never obtain. Bitterly he listened as the dry, thin minister expounded his dry, thin doctrine of salvation; wearily he followed his aunt back to her home. There was no Easter joy nor hope; not even Easter peace for him.

LATE in the afternoon he slipped away to the green acre where they told him his Daddy lay. He had been there before with Aunt Amelia, and had listened unbelievably as she pointed to a certain mound and told him it was his father's grave. He did not believe it now, but somehow he seemed a little nearer to Daddy than he did at home. There was a lady sitting on a low stone near the spot he sought. Her hand rested against a small marble cross upon which Neddie spelt out laboriously,

"Marjorie, aged eight years."

"Why, that's how old I am," he said involuntarily. The lady turned.

"Are you, dear? And what is your name?"

"Neddie Cunningham."

She glanced at the inscription of the stone on the next grave.

"Your father lies here, dear?"

Neddie nodded somberly. It was of no use to explain. She probably wouldn't understand any better than Aunt Amelia, or Uncle Leonard, or the others.

After a little the lady said, softly,

"It is hard to wait, isn't it, boy?"

"Wait, ma'am? What for?"

"Why, to see them again. You to see your father and I to see my little girl."

Neddie's breath came fast.

"Is your little girl dead, too?"

"They call it that, dear."

"And you really do 'spect to see her again?"

"I know that I shall see her again. Why,

Neddie dear, I couldn't bear it for one minute if I thought she had gone from me forever!"

Neddie crept closer and laid a cold little hand on hers.

"Oh, ma'am! Maybe you can answer my question!"

"What question, laddie?"

"If a man die, shall he live again?"

The lady looked down into the sad little face raised to hers. She saw through the deep, dark eyes straight into the depths of pain and loneliness within. She reached out tender arms and gathered him into her lap.

"Now, dear boy, tell me all about it!"

Out it all came in a torrent of eager speech. The bewilderment, the loss, the desolation. And then the great, beautiful Hope that was born, only to be starved by the lack of comprehension in those about him.

"I could stand it for ever and ever so long, if I just knew he was coming back some time," he sobbed. "Once he had to go to New York and left me for 'most a month with Nora. 'Course I was lonesome and missed him awful, but I got along 'cause I knew he was coming back! And now I wouldn't care how long he was gone if I just knew that *some time* I could go home and my Daddy would be there!"

The lady sat silent, her arms clasping the quivering body, her eyes upon the little grave at her feet. Perhaps a little prayer went up that she might deal wisely, reasonably with this hungry little mind and heart.

"Neddie," she said at last, "your Daddy believed in God, didn't he?"

"Why, I s'pose so," Neddie answered, somewhat shocked.

"Did he teach you to say your prayers?"

"'Course he did! I said 'Now I lay me' till I was six, and then I said 'Our Father.'"

"Then, of course, he believed in him, or he wouldn't have taught his little boy to talk with him. Now, Neddie, one more question and then I will answer yours. Do you know what it means to perish?"

"No," said Neddie, wonderingly.

"It means to die altogether. Just what you were afraid your father had done. Now, Neddie boy, ask me your question and I will answer it truly."

The solemn childish voice broke the stillness of the quiet place.

"If a man die, shall he live again?"

Clear, and sure, and joyous came the answer in the tender mother voice. "He that believeth on me shall *not* perish, but shall—have—everlasting—*Life!*"

Slowly the perplexity in the little face gave way to understanding, and that to a radiance, which flooded the dark eyes with a light almost more than earthly.

"Laddie, if you keep trying as hard as ever you can to be the kind of man your Daddy wants you to be—to be brave and truthful and clean in your mind and your body—some day you will go home—and *your Daddy will be there!*"

Neddie's question was answered.—*Louise Platt Hauck, in Christian Herald.*

A TRIBUTE

As often as I read of "the RECORDER drive" I am reminded of what the RECORDER has been to me.

In the fall of 1887, one Sunday evening my brother-in-law, D. W. Johnson, offered me some tracts saying that old grandmother gave them to him, but he cared nothing for them, and as I was fond of reading, for me to take them. I said, "No, Grandmother gave them to you, and you keep them," but he left them. That night my husband picked up one and read it aloud to me. While the historical part was interesting enough I cared very little for the argument in favor of the Seventh-day Sabbath. So sure was I that the first day of the week was the Christian Sabbath that I cared very little to read much on the subject. The next night my husband read another, and somehow that one interested me. During the reading of the third or fourth tract, I said, "If I ever do believe in keeping the seventh day of the week for the Sabbath I shall stop work at sunset on Friday evening, and rest until sunset Saturday evening." He said, "All right, go ahead." By the next Friday evening I was ready to lay aside my work at sunset.

My new belief and practice gave cause for much merriment until one and another found out that I was in earnest. After that every kind of argument was used to weaken me, and had it not been for the help found in the SABBATH RECORDER of those trying

days, I know not how it would have turned with me. Through the week my work of housekeeping and caring for my little ones seemed to claim all my time except the few moments that I spent reading in my Bible every day. That little time I felt that it was my duty to take. But when the week's work was ended and the Sabbath came, I felt at liberty to open the SABBATH RECORDER which a Sabbath-keeping relative sent to me after she was through with it. I read over again the messages of truth, and with my Bible in hand looked up every verse, to be sure that I lost nothing. And so every Sabbath Day was a day of diligent research with me, and every RECORDER a guide post, to keep me from taking the wrong road.

While reading it, and looking up the verses in the Bible my strength would be renewed, but during the week arguments too subtle for my weak understanding would tend to unsettle me, when a new RECORDER failed to come I would read over some already on hand until I became firm in my new belief. It took several weeks for me to become "grounded and settled" in the new faith, but I look upon the RECORDER as the God-appointed "helping hand" to lead me up onto "higher ground" where all false arguments concerning any of the truths in the Bible are as chaff blown hither and thither by the winds.

Yours "to keep the unity of the Spirit in the bond of peace,"

MRS. MARY E. FILLYAW.

R 4, Fayetteville, N. C.,
April 3, 1919.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending March 31, 1919

MRS. A. E. WHITFORD, Treasurer

In account with

THE WOMAN'S EXECUTIVE BOARD

Dr.	
To cash on hand December 31, 1918	\$ 142 77
Adams Center, N. Y., Ladies' Aid Society:	
Unappropriated	74 40
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	2 50
Missionary Society	2 50
Miss Burdick's salary	50 00
Marie Jansz	5 00
In memory of Mrs. J. B. Clarke:	
20th Century Endowment Fund	25 00
Retired Ministers' Fund	5 00
Board expenses	8 00
Alfred Station N. Y., Union Industrial Society:	
Tract Society	7 93
Missionary Society	7 93
Akron, N. Y., Mrs. S. A. B. Gillings, L. S. K.:	
Tract Society	20 00
For Angeline Abbey, Missionary Society	5 00
Retired Ministers' Fund	5 00
RECORDER	2 00

Battle Creek, Mich., Ladies' Aid Society:	
Unappropriated	95 40
Berlin, N. Y., Ladies' Aid Society:	
Miss West	12 00
Board expenses	15 00
Boulder, Colo., Woman's Missionary Society:	
Unappropriated	10 00
Brookfield, N. Y., Missionary Aid Society:	
Miss Burdick's salary	20 00
Board expenses	5 00
Chicago, Ill., Women of church:	
Unappropriated	10 00
Chicago, Ill., church:	
Unappropriated	10 00
Dodge Center, Minn., Ladies' Benevolent Society:	
Unappropriated	48 60
Dodge Center, Minn., Mrs. E. L. Ellis:	
Marie Jansz	2 00
Daytona, Fla., Mrs. Lucy G. Langworthy:	
Miss West's salary	5 00
Marie Jansz	5 00
Fouke	5 00
Retired Ministers' Fund	5 00
Farina, Ill., church:	
Unappropriated	8 10
Fort Wayne, Ind., Mrs. W. H. Ingham:	
Liberty Bond—Denominational Building	50 00
Fouke, Ark., Ladies' Aid Society:	
Unappropriated	28 00
Guilford, N. Y., Mrs. Maryette Benjamin and daughter, L. S. K.:	
Retired Ministers' Fund	52 46
Hammond, La., Woman's Missionary Society:	
Unappropriated	12 00
Independence, N. Y., Ladies' Aid Society:	
Unappropriated	45 00
Little Genesee, N. Y., Woman's Board Auxiliary:	
Miss Burdick's salary	10 50
Unappropriated	9 00
Fouke	3 50
Board expenses	3 00
Long Beach, Cal., Mrs. Lucy E. Sweet:	
Marie Jansz	2 50
Fouke	2 50
South America	2 00
Lost Creek, W. Va., Ladies' Aid Society:	
Tract Society	5 00
Missionary Society	5 00
Miss Burdick's salary	5 00
Unappropriated	5 00
Retired Ministers' Fund	10 00
Salem	5 00
Milton, Wis., church:	
Unappropriated	12 76
Milton, Wis., Mrs. Mary E. Post:	
China	10 00
Milton, Wis., Circle No. 2:	
Retired Ministers' Fund	10 00
Marie Jansz	15 00
Board expenses	5 00
Milton, Wis., Circle No. 3:	
Milton College scholarship	50 00
Milton, Wis., Mrs. H. Vine Clark:	
"Branch Fund"	10 00
Milton Junction church:	
Unappropriated	10 00
Mora, Minn., Dodge Center Church, by Mrs. Carrie Green: Unappropriated	2 00
New Auburn, Minn., Woman's Missionary Society: Unappropriated	5 00
New York City, Woman's Auxiliary Society:	
Tract Society	5 00
20th Century Endowment Fund	5 00
Board expenses	2 00
Nile, N. Y., Ladies' Aid Society:	
Miss Burdick	10 00
Nortonville, Kan., Woman's Missionary Society:	
Unappropriated	25 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	75 00
Miss Burdick's salary	20 00
Miss West's salary	10 00
Marie Jansz	10 00
Evangelistic work in Southwestern field	10 00
20th Century Endowment Fund	30 00
Fouke	10 00
Retired Ministers' Fund	30 00
Dr. Sinclair	10 00
Board expenses	3 00
Richburg, N. Y., Ladies' Aid Society:	
Unappropriated	5 00
Salem, W. Va., Ladies' Aid Society:	
Tract Society	50 00

Miss Burdick's salary	25 00
Miss West's salary	25 00
Unappropriated	45 00
Building Fund, Boys' School	25 00
Shiloh, N. J., Ladies' Benevolent Society:	
Liberty Bond for Denominational Building	50 00
Walworth, Wis., Helping Society:	
Unappropriated	14 00
Welton, Ia., Ladies' Benevolent Society:	
Unappropriated	28 20
Westerly, R. I., Woman's Aid Society:	
Tract Society	35 00
Missionary Society	35 00
Miss Burdick's salary	40 00
Miss West's salary	40 00
Fouke	20 00
Retired Minister's Fund	20 00
Board expenses	5 00
White Cloud, Mich., church:	
Unappropriated	4 80
Waterford, Conn., Women of church	5 40
	\$1,731 75

<i>Cr.</i>	
Missionary Review	\$ 2 50
F. J. Hubbard, Treas., Tract Society:	
2 Liberty Bonds for Denominational Building	100 00
Marie Jansz	50 00
General Fund	200 43
L. P. Burch, SABBATH RECORDER	2 00
Fouke School	100 00
W. H. Greenman, Treas., S. S. Board	7 80
S. H. Davis, Treas., Missionary Society:	
General Fund	60 43
Angeline Abbey	5 00
Dr. Sinclair	10 00
South America	2 00
Miss Burdick's salary	210 00
Miss West's salary	150 00
Marie Jansz	50 00
"Branch Fund"	10 00
J. A. Hubbard, Treas., Memorial Board:	
20th Century Endowment Fund	60 00
Retired Ministers' Fund	137 46
C. E. Crandall, Treas. Milton College	50 00
	\$1,207 62
Cash on hand March 31 1919	524 13
	\$1,731 75

The weakest among us has a gift, however seemingly trivial, which is peculiar to him and which, worthily used, will be a gift also to his race forever.—*Ruskin.*

Never before in the history of the world were there so many opportunities for heaping coals of fire on the heads of people.—*Toledo Blade.*

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.

YOUNG PEOPLE'S WORK

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

LURE OF THE WORLD

Christian Endeavor Topic for Sabbath Day,
May 10, 1919

DAILY READINGS.

Sunday—The world's brave show (1 John 2: 15-18). "The 'world' here is not the world of nature, nor the world of humanity which 'God so loved.' It means all in the present order of things which appeals to the soul as an object of desire apart from and in rivalry to God." Those that love the world in this sense, who love the things that are antagonistic to God, do not love God.

Monday—Lure of materialism (Luke 12: 16-21). Inordinate desire to accumulate property and wealth blinds men to the real needs of the soul. Earthly wealth does not suffice to supply the needs of our immortal souls. When we least expect, it wealth and property may come to naught.

Tuesday—Lure of treasure (Heb. 11: 24-28). Because of his faith in divine realities the lure of the wealth and pleasure of the Egyptian court made no appeal to Moses.

Wednesday—Lure of power (Dan. 4: 28-37). Power rightly used and God given the honor is man's privilege, but to misuse it or become vain and proud is to insult God. God will cause men to remember that there is one greater than themselves.

Thursday—Pomp and vanity (Eccl. 2: 1-11). None of the things of the world—wealth, pleasure, recreation, amusement—as such, can satisfy the real cravings of the soul.

Friday—Judgment on worldliness (Rev. 18: 1-10). God will surely bring judgment upon worldly wickedness. "God's people are commanded to come out of Babylon," that is, "spiritually, God's people are to take care that the pleasures of wickedness do not entice them to have fellowship with it."

THE TOPIC

Sabbath Day—Topic, The lure of the world (2 Tim. 4: 10; 1 John 2: 15-17).

There are not infrequently those who begin the Christian life with honest purpose, but who, because of the temptations and allurements of the world, forsake Christ and the church. A bit of worldly pleasure and enjoyment for the present makes a greater appeal to them than do the things that are worth while and upon which real worth of character is dependent. If the loss to them and others were only temporary it might not matter so much, but as it is the loss is irredeemable. It means loss of soul and

character forever, unless possibly they may see their mistake before it is too late.

In every community may be found, no doubt, young people by whom two classes may be contrasted—those who are building for eternity and those who have succumbed to the lure of the world. In the one class are those young men and women who have strength and worth of character, who have definite and firm religious convictions, who are loyal to the church and all its interests. They are the young men and women who will in time become the Christian fathers and mothers of the community, upon whom will fall in time the responsibilities and duties of the church as the older ones pass on. And these responsibilities and duties will be loyally accepted. It is to such noble young people as these that the church hopefully looks for the future.

The other class of young people is made up of those who are careless and indifferent to religion and the church. They may even have been brought up in the church, but there is a lack of religious fiber. They care more for the light and frivolous things. They are careless of the Sabbath, and in time drift out into the world and seemingly are lost to any sense of need of higher things. They have been enticed away by the allurements of the world. The present pleasure which they get out of life seems to be the price for which they are satisfied to exchange their souls.

Earthly pleasures may suffice for a time to satisfy us, but in time they will mock us with their emptiness. The happiness that comes from serving God is imperishable.

MINUTES OF THE MONTHLY BUSINESS MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the Sanitarium College Building, Battle Creek, Mich., April 7, 1919, at 7 p. m.

Members present were: President Henry N. Jordan, Mrs. Ruby Babcock, Mr. D. M. Bottoms, Dr. H. B. Lewis, Dr. B. F. Johanson, Professor Clarke Siedhoff, Mr. E. H. Clarke and Ethlyn M. Davis.

Prayer was offered by Professor Siedhoff.

The Corresponding Secretary, Mrs. Ruby Babcock, reported letters received from Miss Gladys Coon telling of the Christian

Endeavor society organized in Ashaway, R. I.; from Miss Dorothy Maxson reporting that they were not able to reorganize a society in Leonardsville, N. Y., for the time being; and one from N. O. Moore, of Riverside, Cal., who wrote concerning the Christian Endeavor Calendars. The Corresponding Secretary also presented a bill of \$2.40 for stationery and postage.

Mr. D. M. Bottoms, Treasurer, read the report of money received from the societies and gave the balance on hand—\$113.44.

Moved that the Treasurer and President be a committee with full power to organize and put into operation the Financial Drive of the Young People's Board for the benefit of the local societies.

Dr. Johanson gave the report of the committee on securing a new editor of the Young People's department of the SABBATH RECORDER. Rev. Henry N. Jordan was appointed editor in the place of Rev. R. R. Thorngate.

As Mr. Jordan is to leave Battle Creek June 1st, it was voted that an Associate President be appointed from the personnel of the Board, to serve in the absence of the President. The President was asked to appoint the Associate President.

After the reading of Mr. N. O. Moore's letter regarding the calendar pad, the Board voted to favor the plan and the approximate price.

Voted to pay \$50.00, the balance, to the Salem College Library Fund.

The Treasurer presented a bill of \$2.25 for the ledger. Voted paid.

The minutes were read and approved.

Adjournment.

ETHLYN M. DAVIS,
Recording Secretary.

BATTLE CREEK C. E. BULLETIN MARCH, 1919

EFFICIENCY

Efficiency is the ladder to the perfection of anything to which it is attached. This value so popularly used is in danger of losing its meaning unless accompanied by weight enough to convey its real burden. To be efficient! That's the goal of every organization and enterprise that lives. But are the qualities of efficiency understood, and if understood, are they made practical and put into use? It is the indi-

vidual efficiency that makes for the efficiency of the organization. The test comes when you yourself are placed upon the examiner's stand. What do they find? If you do not meet the standard you are making every organization that you are affiliated with less efficient. Let us have personal efficiency and thus gain society efficiency.

G. D. HARGIS.

DANIEL A. POLING HERE!

During the week of March 22, we had the pleasure of seeing and hearing Daniel A. Poling, the associate president of the United Society of Christian Endeavor, who had just returned from his second trip to France.

He attended the C. E. meeting, March 21, at which time he gave us a short inspirational talk on the building of a strong character. On Sabbath morning he preached at the regular Sabbath morning service. He used as his topic John 16: 32, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." In the afternoon at the four o'clock meeting he spoke of some of his experiences while in France and told us stories of some of the boys over there.

HELEN JORDAN.

Be sure to come to the RECORDER Drive Meeting, April 11th.

C. E. CHAT

Ruth Harris is wearing a smile nowadays, as her husband has returned from France, and is at Camp Custer. He expects his discharge soon. His brother Edward is visiting him.

Rev. Mr. Kelley is in Jackson Center, Ohio, assisting Rev. John Babcock in special meetings. Mr. Hargis occupied the pulpit March 29th and gave us an excellent sermon.

Mrs. Lou Davis, of Jackson Center, O., is visiting the Horace Rogers family.

Paul Kelly is out again after a siege with the chicken pox.

Miss Corinne Crandall, from Milton Junction, Wis., is spending her vacation with her brothers Lyle and Everett Crandall.

We are sorry to lose from our society, George Zwieble and family, who have recently moved to Jackson Center, O.

We are all glad to hear of Vida Ellis' recovery from diphtheria, and of her being able to be out again. She writes that while on a leave of absence one day she met Lieutenant Charles Dunn, of Milton, Wis.

HOW DOES CHRISTIAN ENDEAVOR HELP CHARACTER BUILDING?

Webster tells us character means distinctive qualities or traits, also one of the persons of a drama or novel; we will say characters of a Christian Endeavor society. Character building is a slow process, just a little at a time, beginning in childhood and ending—When? It needs a solid foundation, Jesus Christ himself being the chief corner stone. When we begin building on this foundation we begin a Christian character. A good many here began in childhood, and it was in Junior Christian Endeavor that you obtained a great deal of help. Suppose some member of the Christian Endeavor invites a friend who is not a Christian to attend one of our meetings and he receives such a cordial welcome that he goes home feeling good and thinks, "I'll go again." The next meeting finds him there again. The Christian Endeavor is at work; a start has been made. The Music Committee has been making special effort to have good music; our friend did not expect such lively music at a meeting. What is the committee doing? Building Christian character. The hearty handshakes and cordial greeting to the stranger as well as to each other makes the character stronger. Our characters are made stronger by the testimony or prayer of each active member. Of course we all give one or the other for our pledge's sake. We each have a responsibility not only to consider our own character but also our duty to others. "What so ever ye do in word or deed, do all in the name of the Lord Jesus." He is our pattern for character building. We seek him in the Quiet Hour. His own words are: "Be ye therefore perfect, even as your Father in heaven is perfect."

ZELLA ROGERS.

COMMITTEE REPORTS

The Tenth Legion has secured twelve members, and the society has not been fully canvassed yet.

The Quiet Hour work has been progressing. Although no new members have been obtained, the spirit of consecration and

prayer seems to have grown. Those who keep the Quiet Hour conscientiously have been benefited by it spiritually. We would urge all, especially the Christian Endeavor leaders, to meet with us in the College Chapel at 7.45 Friday evening.

On March 14, the society was given a whistling solo, "Face to Face," by Miss Janet Moyes. We all appreciate these treats in music which Miss Moyes so kindly gives us. On March 21, at our union meeting a ladies' quartet furnished special music. We hope to organize a Christian Endeavor quartet soon.

March 21st our society met with the Sanitarium Christian Endeavor. We had some excellent special music and a talk by Daniel Poling. March 28th we had an interesting leaderless meeting. A program was handed each one. This was carried out. Ruby Babcock gave a talk on Seventh Day Baptist history, and a quiz on the location of pastors.

The Christian Endeavor Social was held March 11, at the home of Mrs. O. J. Davis. After the business meeting the evening was given over to a good time. Numerous quartets and a darky sermon by D. M. Bottoms and plenty of pie for all were features of the evening.

The Juniors met at the home of Anna and Dorothy Kolvoord Sunday afternoon, March 30. The older girls worked on their denominational scrap books and the younger ones on some postcard puzzles for the hospital. Light refreshments were served and a few minutes spent in a game.

NOTES FROM SERMON BY G. D. HARGIS, MARCH 29

The theme was "Alone with Jesus." He spoke of the nearness one feels to God when alone at the break of day, of God's care for all our acts. He illustrated the latter by comparison with the traffic manager of a great railroad system keeping watch of all the trains and making them work in harmony. God has all our day arranged for us harmoniously, and it is up to us to make our plans in harmony with God's. He said that man is his greatest self when alone with God, for example, Moses giving us the beginnings of our Bible and John in giving its close. Some reasons for failure in life are the lack of nearness to God, too little prayer and the

neglect of Bible reading. Hypocrisy is one of our chief sins. A practice of the things mentioned above would do away with it. Lack of faith was another evidence given that we need more communion with God as nearly every one of us has less faith than we think we have. Seeing makes our faith stronger, but we must develop that faith which does without sight. By faith in prayer anything that we ask will be given. He spoke of the fact that General Foch was a man of prayer, and that the armistice was signed very soon after the world day of prayer. He said if we only lived each day as if it were the day upon which Christ is to come how much better the world would be.

FORWARD LOOK

Leaders.

April 4—Praying, Sarah LeMay.

April 11—RECORDER Program, Zella Rogers.

April 18—Living Eternal Life, Elder Lewis.

April 25—Toilers of America, Missionary Committee.

The attendance of March averaged 50. Please help us increase this during April.

Our percentage on the Efficiency Chart for January and February is 235.

Subscribe for the Recorder.

C. E. SABBATH RECORDER PROGRAM AT BATTLE CREEK, MICH., FRIDAY EVENING, APRIL 11, 1919

The following program was given at Christian Endeavor, the regular topic was used. Some who were on the program were absent so we substituted speakers on those topics. Mrs. Zella Rogers was the leader.

The meeting was opened by silent prayer and then all joined in the Lord's Prayer.

Scripture: God's Day, Gen. 20: 8-11. We repeated it in concert. Mrs. Rogers gave a few remarks on the lesson and told us how the reading of the RECORDER is uplifting and helps us to be in an attitude to keep God's Sabbath better. She compared our RECORDER with other religious papers proving it to be as good if not better than others. She spoke also of how cheerful it always was.

Poem: Sabbath for Man, (February 10th RECORDER), Mrs. F. F. Babcock.

Song Service: Mrs. Hargis accompanied all the music on her violin. "He is so Precious to Me," "Follow On."

History of RECORDER: Elder J. T. Davis. He told us that the SABBATH RECORDER has been published for one hundred years under the names of *Protestant Sentinel*, *Seventh Day Register* and *Recorder* before it was finally changed to SABBATH RECORDER in 1863. It has been published in several eastern cities. In 1872 the American Tract Society took over its publication, located at Alfred. In 1895 it was moved to Plainfield, N. J., where it is located at present. He named all of its editors.

Value of RECORDER: Miss Ethel Babcock. She spoke of the different ideas obtained by the young people for their meetings, of the cheer that it brought, how it keeps us in touch with the denomination and of its special value to lone Sabbath-keepers.

Song: "C. E. Song."

Editorials: Mrs. Zella Rogers. She told how we received the world's news in a compact form and that we could rely upon what we read in it and how the March 31 issue spoke of the pamphlet published by Riverside society.

Missions: Mrs. Sarah LeMay. She spoke of how we learned of our missions, their locations, needs and of the money sent them. She said that the missions needed our encouragement, that this could be given by being kept in touch with them through the RECORDER. She read some mission items from the March 31 RECORDER.

Woman's Work: Mrs. F. E. Tappan. She gave the history of the Woman's Board, speaking of the leading part that Miss Bailey took in the organization and progress. The board was located at Alfred for two years when it was moved to Milton and is still there. The editors were named. She told of the board being responsible for Susie Burdick and Anna West's salaries and also financially aiding the Tract and Missionary societies and our schools.

Song: "The Whole Wide World for Jesus."

Young People's Work: Mrs. Ruby C. Babcock. She read the budget and goal for 1919. She read the societies which had fully paid their apportionment. She

said that nearly one thousand dollars remains unpaid. She told of the organization of new societies at Ashaway, Verona, Berlin and Salemville and of disbanding of Leonardsville society. There are twenty-eight societies without Christian Endeavor societies in the denomination.

Children's Page: Mrs. Frances F. Babcock. She told of the value of stories found in the RECORDER and how the children loved these stories.

Weekly Sermon: Mrs. Frances F. Babcock. She spoke of how we became acquainted with our ministers through their sermons and of the great appreciation of lone Sabbath-keepers for a weekly sermon.

Summarizing of RECORDER: Mrs. Ruby Babcock. She spoke of Dr. Gardiner as editor; how he was always kind and optimistic. She told of the different subjects found in the RECORDER. (Mrs. Babcock had cut up two sets of RECORDERS for a month and arranged them in eight scrap books. She had these placed on a table in the front of the room with a placard—"What you get for 25 cents.") She said that in the Home News there were notes of interest from over thirty churches.

A few minutes were given in which different ones spoke of how valuable the RECORDER is to them.

Mr. Hargis announced that Dr. Daniel Poling was to be in Battle Creek April 24 and there would be a banquet before his evening talk.

Song: "The Peace of God."

Collection: This is to be turned into the fund to help send RECORDERS where they are needed.

Mizpah Benediction.

FRANCES FERRILL BABCOCK.

CONCERNING THE RANDOLPH ENDOWMENT

EDITOR OF THE SABBATH RECORDER:

May I be permitted space to secure the attention of every lone Sabbath-keeper who reads the RECORDER?

I have accepted the task of canvassing the L. S. K's in the interest of the Randolph Memorial Endowment Fund.

In the RECORDER of February 17, President Daland outlines the plan to raise \$50,000.00 for Milton College in memory of Pastor Randolph. Both the man to be thus remembered and the cause to be served

deserve the generous support of our people, and the L. S. K's should have no small share in this undertaking.

Twenty thousand dollars is the amount that has been apportioned to our side. At first thought, this may seem a little large but when we remember that the demands upon resident church membership are constant and increasing, it is only fair that the L. S. K's cheerfully accept the obligation of doing a little more than their proportionate share.

A few large contributions must come from friends of ample means, from men and women who loved the man whose memory this fund will perpetuate. A still larger amount must be secured from those who wish to have a share in this effort and will contribute liberally toward it, with many small subscriptions from those whose promptings are loving and generous but whose means are limited.

The Milton people and the churches in the Northwest will do their part, but the L. S. K's who initiated the movement should take the lead, and by their response assure the success of the undertaking.

SUGGESTIONS METHODS IDEAS

FOR

C. E. WORK

A booklet of 16 pages published by Riverside (Cal.) C. E. Society especially for the use of Seventh Day Baptist C. E. societies—but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from

Mary G. Brown, Secretary,
161 E. Date Street, Riverside, California

The edition is limited—order at once.
3-31-tf

We at a little distance can better appreciate the splendid work and worth of Milton College, the ideals that it cherishes and the service that it renders. We should be not only intensely interested in this effort but be satisfied with nothing less than being a vital part of it.

Stock will be issued in multiples of \$100.00, to be delivered on final payment. While this investment will not yield even the usual cash dividend of 5 per cent, in the good that it will do it will return several times this rate. Payments can be made at the convenience of the subscriber. Liberty Bonds and the new loan notes will be most acceptable contributions.

This \$50,000.00 will go a long way toward increasing the cash endowment of the college to \$250,000.00, the task that Pastor Randolph set out to accomplish this year. And now that he has fallen in service it is but just to his memory and fair to the cause that we—you and I—take up the uncompleted task and carry it through to ultimate success.

In fact the complete success of this campaign will mean the standardization of Milton College, and the ability to pay better salaries to members of the faculty.

The income only will be used, the principal or a portion of it will go to found a chair in his name, the balance to the account of the general maintenance fund or to such other object as the contributors think best.

If you care to know how deeply this cause lay upon the heart of Pastor Randolph turn to the RECORDER of December 9 and see his burning message on page 712. "The big task is yet ahead—the spiritual reconstruction of the world. For such a time as this has Milton College come. The world needs her high ideals, her Christian program, her democratic fellowship, her faithfulness and thoroughness, her heroic consecration. Let us all say—all together—softly, tenderly and earnestly—by the grace of God I'll do my part. *Are you with us?*"

I believe the scattered but interested membership of L. S. K's will respond "Yes" to his appeal, and do their part.

President Daland or Treasurer Crandall will supplement this statement with such further information as may be desired.

Lester Randolph's most fitting monument

will not be a block of cold and costly granite in the cemetery, but a living fund whose income year after year will be used to better prepare young people for intelligent service.

In behalf of the Memorial Fund,
WALTON H. INGHAM,
Solicitor of the L. S. K's.

Fort Wayne, Ind., April 15, 1919.

SUMMER WORK FOR YOUNG PEOPLE IN BATTLE CREEK

Doubtless many of our young people are planning to spend the summer vacation in Battle Creek, and wish employment at the Sanitarium. At the present time the Sanitarium is enjoying the largest patronage it has ever had at this time of the year, and the prospects are good for a large patronage this summer. So all possible help will be needed.

It has happened sometimes in the past that our church has failed to reach Seventh Day Baptist young people who were here for the summer, simply because we did not know they were here. We do not want this to happen again. So the Welcoming Committee of the church have asked me to write this article for the RECORDER, in order that we may know who is coming this summer, and may help them all we can. We want you in our Christian Endeavor Society and the church services.

So, young people who are planning to come here this summer for work and also to attend Conference, please send me your names, and the committee will be glad to secure employment for you, and give you a hearty welcome to our church.

LYLE CRANDALL.

*Sanitarium H. P. O.,
Battle Creek, Mich.*

THE GARDENER

"Move away, ugly thing!"
Said the Lily so fair
To the toad that sat blinking close by.
"Folk so common as you
Are a nuisance, so there;
Move away, you're offending my eye!"
"I'm a Knight in my right,
Haughty Lily so fair;
I am watching that knave on your boots;
For such beauty as yours
Is a care, I declare."
And he gobbled the worm at her roots.
—Our Dumb Animals.

DEATHS

STILLMAN.—Anson P. Stillman was born at De-Ruyter, N. Y., December 24, 1838, and died at his home in Nortonville, Kan., March 6, 1919, at the age of 80 years, 2 months and 12 days.

When he was seventeen years of age he moved with his parents to West Hallock, Ill., where he resided until 1881, when he came to Nortonville and settled on a farm. On March 1, 1862 he was married to Adelia Maxson, to which union were born four children, Elmer, of South Dakota; Walter, of North Loup, Neb., and Frank and Mrs. Dora Hurley, of Nortonville, who with their mother survive him.

In August of 1862, or about five months after his marriage, he enlisted in the 86th Illinois, and served until the close of the war without a leave of absence or furlough. He was a member of the local G. A. R., and for the last few years acted as flag bearer and was always proud of the flag under which he had fought for more than three years. He leaves to mourn his loss his companion of almost 60 years, his four children, two sisters, several grandchildren and a large number of other relatives and friends.

Funeral services were conducted at the home with the members of the G. A. R. in attendance. He was laid to rest in the Nortonville Cemetery.
H. L. P.

BURDICK.—Mrs. W. A. Burdick died at her home in Valley Falls, Kan., March 2, 1919, after a short illness of influenza and pneumonia.

Miss Agnes Cleone Shasteen was born in New Holland, Ill., October 18, 1888. On January 20, 1910, she was united in marriage to Winfred A. Burdick, of Nortonville, Kan. To this union were born two children, Harriet Louise, aged six, and Hugh Dale, aged 10 months. Circumstances surrounding her death were particularly sad as the immediate relatives were unable to attend the services on account of illness in the home. Farewell services were held in Nortonville where she was laid to rest.
H. L. P.

LANGWORTHY.—At the Atchison Hospital, in Atchison, Kan., February 12, 1919, after an operation for cancer, Mrs. Shirley E. Langworthy, at the age of about 40.

Before her marriage Mrs. Langworthy was Miss Minnie Bilderback, her home being at Cummings, Kan. She leaves to mourn her death her husband and two sons, Albert and Orrin, aged 11 and 13 years, her father and mother, two brothers and a sister, besides a host of friends. Funeral services were held at the Seventh Day Baptist church in Nortonville, Kan., Friday afternoon, February 14, conducted by Rev. H. L. Polan.
H. L. P.

JOHNSON.—Lewis Hallock Johnson was born at West Hallock, Ill., June 23, 1851, and died January 27, 1919, at his home in Nortonville, Kan.

He was married about forty-three years ago to Miss Ellen Maxson at West Hallock. She died November 25, 1905. He moved to Kansas in April, 1904, from Farina, Ill. In April, 1911, he was married to Mrs. Meora Babcock, who survives him. Besides his wife he leaves two sisters, Mrs. Arvilla Langworthy, of Nortonville, and Mrs. Ella Legler, of Mississippi. Heart trouble following influenza caused his death. Funeral services were conducted at the home by Rev. H. L. Polan, January 29.
H. L. P.

CORNELIUS.—In Alfred Station, N. Y., April 12, 1919, Burton Vergil Cornelius, aged one year, three months and twelve days.

Burton Vergil Cornelius was the child of Mr. and Mrs. Vergil Cornelius. He was a bright and active child, the pride and joy of his parents, grandparents and aunt,—all of whom live in the same house. About a week before his death he developed a severe cold, which later turned into quincy and pneumonia.

Farewell services were conducted at the home Tuesday forenoon, April 15, and interment was made in the Alfred Rural Cemetery.
WM. M. S.

BURDICK.—At the home of his parents in Alfred, N. Y., on April 1, 1919, Lloyd Waldo Burdick, aged fourteen years, five months and one day.

Lloyd Waldo Burdick was the youngest son of Truman G. and Mary Emma Collins Burdick, and was born in the town of Alfred, N. Y., where the years of his life were spent. Though he never enjoyed the best of health yet he was keen and active with bright hopes before him. July 13, 1917, he was baptized and united with the First Seventh Day Baptist Church of Alfred, N. Y. Not alone was he loved in his home but also by all who knew him, as was attested by the many letters he received from his schoolmates during his sickness. He was the youngest of a happy family and the first to depart this life. Besides his parents he is survived by three brothers, Dr. Elwood H. Burdick, of Waverly, N. Y.; Glenn A. Burdick, of Bath, N. Y., and Clifford T. Burdick, of Andover, N. Y.

A large concourse of people gathered at the funeral which was held at the house and conducted by Pastor William L. Burdick, April 5, 1919. Burial took place in Alfred Rural Cemetery.
WM. L. B.

The theories that have been invented to explain the fact of Christ's resurrection are manifold and contradictory. . . . These theories chase each other like the waves of the sea, and break one after another against the Rock and leave it unshaken, and long after they are forgotten there will still ring out the Easter bells telling that the Lord has risen indeed.—James Orr.

HOME NEWS

WELTON, IOWA.—We have recently been blessed by the return for a brief visit of a former Weltonite, the pastor of the church at Milton Junction. Brother Edgar Van Horn came upon an urgent invitation to assist at the memorial services for Floyd Van Horn, an account of which will be given elsewhere. He stayed to preach on Sabbath and Sunday evenings, April 5th and 6th. His sermons were strong, thoughtful, yet very practical. We are planning to hold a series of Sunday evening prayer meetings, to conserve, if possible, the interest already aroused.

Other visitors whom we have been glad to welcome again into are midst are: Brother Harvey Burdick, wife, and three boys, from Charlotte, Ia.; Brother Joe Davis and Brother John Hurley, of Milton; Pvt. Roy Bently, from Fort Leavenworth, and our former pastor, Elder James Hurley and wife.

The church undertook at the beginning of the year a financial canvass of its members, for the purpose of securing pledges for the support of the church and denominational boards. Our treasurer reports that the plan so far has proven very successful. Especially have the non-resident members responded in a liberal manner.

P. S. B.

WALWORTH, WIS.—The winter has passed and spring is at hand, bringing its share of work of all kinds. Several Sabbaths during the early winter our church with other public places was closed on account of the influenza epidemic.

Our church sustained a loss of several members during the last year, but not from the influenza. Our Sabbath services are well attended and the regular work of the church is again being carried on.

At the beginning of the year the church voted to hold evangelistic services at such time as it was deemed wise by the pastor. March 21 was the time thought advisable and for two weeks our pastor gave us an excellent series of evangelistic sermons which must certainly leave an impress for

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good upon the hearts and minds of those who heard him. One could but feel that he was deeply in earnest and anxious for the welfare of souls. Several expressed a desire to live for Christ. Not all the church attended the services but all who did will have greater responsibilities resting upon them to do better work in the Master's vineyard. There is no middle ground in the Lord's service, we are either going forward or backward and it is ours to choose and we must abide the consequences if we neglect the means of grace for our spiritual uplift.

Sabbath, April 12, Rev. George B. Shaw occupied our pulpit, giving us a fine sermon, showing how and why we should be loyal to our Tract and Missionary societies. We are always glad of the Home News from the other churches from time to time in our SABBATH RECORDER. REPORTER.

April 14, 1919.

Sabbath School. Lesson VII—May 17, 1919

THE GRACE OF GOD. Gen. 6: 8; Exod. 34; 6, 7; 2 Cor. 12: 9; Eph. 2: 4-10; Titus 2: 11-14

Golden Text.—"We shall be saved through the grace of the Lord Jesus." Acts 15: 11.

DAILY READINGS

May 11—Titus 2: 1-15. The grace of God

May 12—John 1: 9-18. Grace through Christ

May 13—Eph. 2: 1-10. Saved by grace

May 14—2 Cor. 8: 1-9. Grace of God manifested

May 15—2 Cor. 9: 1-11. Abounding grace

May 16—2 Cor. 6: 1-10. Grace at work

May 17—2 Cor. 12: 1-10. Grace sufficient

(For Lesson Notes, see *Helping Hand*)

Reserve will wound thy friendship and distrust destroy it.—Young.

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