

# The Sabbath Recorder

*Where your Treasure is  
There will your Heart be also*

Put your Heart in the  
**DENOMINATIONAL BUILDING**

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

**T**HE CHURCH takes a just pride in the fact that, from the very days of its founder, its missionary impulse has lifted the eyes and hearts of men to include all mankind in its horizon, and has thus been a mighty factor in the development of the modern sense of international responsibility and world brotherhood. In the new day this missionary spirit must now be kindled more brightly than ever in the lives of all followers of Christ, and the Church as a whole must enlarge its missionary undertakings commensurately with its opportunities. In international relations a League of Nations is, in effect, an attempt to apply Christian principles to the dealings of nations with one another. The churches, therefore, owe their fullest support to such a league, and must contribute to it the spirit of goodwill without which it can not be effective or long endure. The one sure hope of permanent peace lies in the application to all the world of the principles of the Christian Gospel.

Surely there is a special responsibility resting at this time upon the Christian Church to lead in the ministry of reconciliation with those who have lately been our enemies, and to point the way toward the repentance which is a condition of forgiveness, by penitence on our own part for those elements in our national life which the war has revealed to us to be sinful.—The Federal Council of Churches.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919  
*President*—Rev. William L. Burdick, Alfred, N. Y.  
*Recording Secretary*—Prof. J. Nelson Norwood, Alfred, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.

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For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.

For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

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

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*Secretary*—W. C. Hubbard, Plainfield, N. J.  
*Treasurer*—Joseph A. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)  
*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
*Advisory Committee*—William L. Burdick, Chairman.

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*Trustee of United Society*—Rev. William L. Burdick, Alfred, N. Y.

*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Safemville, Pa.

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

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

# The Sabbath Recorder

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**Notes of Travel** The journey of five hundred miles from Chattanooga to New Orleans, and more than eleven hundred miles from New Orleans to Washington, D. C., by way of the Southern Railroad lines, gives one a chance to see much of the Southland, and to mark the progress and hustle of several important cities.

New Orleans, the historic city along the crescent formed by the Mississippi River, founded by Bienville in 1718, is 110 miles from the Gulf of Mexico. Its harbor extends more than thirty miles, and vessels of deepest draught can moor at its docks. Its levees to hold the river within bounds are thirty-five to sixty-five feet high, and it gives one a queer feeling to see the river surface on a level with the roofs of many houses.

While the modern city has many attractions in its wide boulevards with beautiful parks in the center, its fine hotels and public buildings, its wonderful levees, and great wharves lined with steamers, still the lover of history will be most interested in the old French and Spanish quarters.

Probably Jackson Square is the most historic spot in old New Orleans. Here the founder set apart a place for reviewing the French troops. Here the keys of the city were once given over to the King of Spain; and here was made what is called the first declaration of independence when in 1768 the French arose and sent the Spanish governor home. In the center of this square stands the equestrian monument of General Jackson who saved the city from the British in 1814. This monument was made doubly interesting by General Butler during the Civil War, when he had cut upon its granite base these words: "The Union must and shall be saved."

Facing this square is the old Spanish Cathedral, the first building of which was erected in 1718. Everything about this old church, outside and in, is intensely interesting. Several ancient buildings close at hand are very attractive, and one never tires of watching the scenes around the

famous old French Market. It covers four squares, and so many languages are spoken there that one can easily imagine himself in some foreign country.

Not far away is the site of the one time slave market of New Orleans. Guides tell us where the old auction block can be found, but when its place was sought out, the keeper of the museum said in reply to my question: "No, it is not here. We are often asked if we have it, but we know nothing of its whereabouts. It has disappeared from New Orleans." This was my second effort to find the famous old relic of slavery times and I am ready to believe that the Southern people prefer not to keep on exhibition this reminder of their country's sin.

**A Good Way to Be Remembered** The guides in New Orleans took special pains to show the house of one John McDonogh, also a monument erected to his memory in one of the squares of the city. But these are merely incidental and mean no more than many other old homes or monuments of stone to be seen about New Orleans. The one thing that made the memory of this old man worth while is the disposition he made of his great wealth at the time of his death; and the monuments that appealed to me were several fine school buildings erected and kept in repair by the income of his money. None of the principle has been used, and the income will go on forever providing educational advantages for children.

I do not wonder that in New Orleans schools they have a McDonogh day in which the school children gather at his monument on Lafayette Square to sing songs and place garlands of flowers. We were shown a splendid monument of stone in one cemetery erected to a wife by her husband at a cost of \$85,000, also another close by in memory of General Beauregard; but neither of these can compare with memorials that carry blessings of education and comfort which set the children to sing-

ing and scattering flowers in grateful memory of one who has made their lives happier and their conditions better.

Several charitable institutions in New Orleans—an orphan asylum, an infant asylum and an industrial home for girls—were established by one woman who rose from poverty to become the head of a great steam bakery, and now people of New Orleans take pride in showing these buildings. They will ever be grateful for the perpetuated influence of one soul in the work of human betterment.

Who can see such memorials without feeling that they are far better than costly granite shaft or sepulcher of marble?

**The Value of Memorials** Memorials have always been popular. They have had to do with the advancement of civilization, and with the preservation of religion. Anything designed to perpetuate the memory of a person or important event may be called a memorial. It may be a monument of stone, a book, a building, an arch, an institution—anything that serves to keep alive in the hearts of men the things pertaining to their history that have been worth while.

The Bible is full of memorials, some of which have served the people of God in all generations, doing much to keep them loyal and to preserve and strengthen faith. In the very beginning the Sabbath was made a perpetual memorial of Jehovah and his creative work. After the flood the rainbow was set apart as a memorial of God's promise to Noah. Time and again Moses was directed to establish certain memorials that should abide and be carefully cherished lest the people forget the things that belong to their welfare and wander away into sin.

There is little hope for any people who cease to cherish the memorials of their past, or who ignore the value of establishing them in the present. For, when any generation allows the deeds and the faith of its fathers to pass into oblivion its doom is sealed. And when an individual ignores the lessons of years gone by; when the memorials that recall the fidelity and the worth of his fathers come to mean nothing to him, there is little hope of his ever gaining higher ground.

Who can tell the value to the Hebrews of Jacob's memorial at Bethel, of the pile of stones at Gilgal telling of the Jordan passage; of Joshua's memorial stone at Shechem; and of Samuel's Ebenezer stone between Mizpah and Shen? These all served to keep the tribes loyal and constantly to remind them of the conditions upon which success must ever depend. When they forgot these everything began to go wrong and they hastened to their doom.

Memorial days such as the Passover and the Feast of Tabernacles were indispensable to the loyalty and unity of the tribes, and while faithfully observed these had much to do with making them a strong people.

Their great temple too was really a memorial building well filled with things designed to keep alive the memory of God's dealings with their fathers. Had all Israel remained true, cherishing well all the things for which their temple stood, the awful calamities that befell the people might have been averted. What think you would be the effect upon scattered Israel of today if their ancient temple were still standing in the holy city?

Again, what would our nation be today if we had cherished no memorials? Our Independence Day has promoted the spirit of loyalty and patriotism, and the observance of Memorial Day has done more than any other thing to reunite North and South and make the nation one.

**Our Own Memorials** Have we as a people any memorials the cherishing of which should make us strong in the faith and tend to keep us united? Are there not some Ebenezers that speak to us of the help of Jehovah, and concerning which we should tell our children, that they may be kept true to the faith of their fathers? Have we so completely outgrown the common needs of humanity that we can forget our yesterdays and live absolutely unconcerned about our tomorrows? If we would grow we must cherish still the things of our past and thereby become fitted to create a successful future. In the rich and noble days that have preceded us there have lived successive generations of God-fearing men and women, devout, intelligent, industrious and loyal, who laid the foundations of our institutions and left us an inheritance of which any people might be proud. The

things they accumulated, the memorials they built, have enriched our generation and ennobled our denominational life. As the successors of these heroic founders we must recognize the obligation which our place in history-making imposes upon us. It is our duty not only to cherish the memorials left us by the fathers; but it is incumbent upon us to make many good things possible for our children which were not possible for us. We must push forward the institutions so well founded by our fathers and build still others upon which future generations can look with pride.

Our schools are memorials of self-sacrificing men and women who toiled and endured through weary years that we might enjoy better things than they ever knew. In them we have monuments to Kenyon and Allen, the Whitfords and Huffman. In old Hopkinton cemetery stands a granite shaft erected to the memory of the ministers who served our mother church so well during all the years. Our own family names are constant reminders of noble men who have served well their generation and passed on to their reward.

Now we have our annual rally days, our Children's Day, our Mother's Day, and our Sabbath Rally Day, designed to enthrone in the hearts of our children the great principles that make for human welfare. God pity us if we fail to make the most of our memorial days, for they are sure harbingers of good for the generations to come.

Then there is our *Memorial Fund*. What a blessing it has come to be for every cause we love! Fifty years ago it was proposed by President Whitford of Milton, and designed to be a memorial fund that should make our institutions—the schools and the boards—"efficient in the centuries to come." Who that attended the great rally in the old Newport church in 1873, after the Conference at Westerly, can ever forget the eloquence and enthusiasm of our noble leaders who pleaded there for the memorial fund? Those men are all gone, and every member of the first Memorial Board has passed away, but the fund still stands and will remain forever to aid our every good cause. Year by year it grows. It remains

true to the faith of our fathers no matter how many men may desert our standard. What could our schools do in these years without this Memorial Fund? It has practically saved them from ruin.

How could the Tract and Missionary boards carry their great burdens now if there were no Memorial Fund? Our aged and infirm ministers, too, are being blessed by its aid. There is need of more such help, and we rejoice when we see the Memorial Fund growing.

**Why Not Now Erect A Memorial Building?** Have not the preceding thoughts about the need and value of memorials already suggested to our readers the propriety of a real Memorial Building in the proposed structure about which so many are now thinking? We call it the Denominational Building. Why not get the true memorial spirit and all lift together for a denominational memorial to which our children's children can point with just pride as the work of consecrated souls in 1919 and 1920?

Oh, if all could see the disadvantages under which we are working in the publishing house; if all could realize our need of room for board meetings, for editorial offices, for machinery, for our valuable historical library, and for general denominational work, I am sure it would not be long before a united and enthusiastic drive would provide the funds and start the work.

True, we have memorial buildings in connection with our schools, a monument for the ministers of old Hopkinton, and other memorials here and there. But to these there is mainly a local interest. The much-needed building would have a general denominational interest such as no other building can possess.

When this building is done and the children of the future shall say, "What mean ye by these stones," do you not think it will be a great help to the cause you love for the parents to tell the story of its erection? Will it not speak to them of the help of God as certainly as did the memorials of Joshua and Samuel? By such a building this generation will speak to those who live after them, telling of its faith, its hope, and its loyalty to God and truth.

**We Can't Avoid Leaving Some Memorial** Just what we shall tell the children who are to follow us is being settled now day by day. We can't avoid leaving our memorial, and after it is left we shall never be able to change its testimony concerning us. We are, in these days, deliberately settling the question, then, as to whether we shall now assure losses or gains to our cause in the years after we are dead.

To endow our institutions; to erect a memorial building and endow that for usefulness in coming years, will send on our testimony of loyalty and help to those who must struggle on after our work is done. This will result in great gain. On the other hand our very indifference, our refusing to do now, our leaving nothing to strengthen the cause after we are gone, will become our memorial forever. Instead of being aided by what *we* have done, the future must be handicapped and our cause crippled by what we have *not* done. The result will be great loss to the cause. Friends, what shall our record be?

**The Glad Game Girls Again** Some weeks ago we told our readers how the Glad Game Girls brought good cheer to the sick room in Alfred, and how the Sunshine Girls also brought us a "bit of spring." Now it seems that the Glad Game Girls have been "playing the game again"; this time to cheer their teacher who was convalescing after a long illness. They met with her on her porch one afternoon and told her the story as found on the Children's Page. Then they decided to send it to the RECORDER for use there. Read the introductory explanation and you will enjoy the story all the more.

**Paraphrased for a Noble Cause** The poem on another page, "America's Call for the League of Free Nations," by our friend, Mrs. Lily LaForge Prentice, of New York, was first sent by the author to the League of Free Nations Association. It was thankfully accepted by that body and Mrs. Prentice was promptly enrolled as one of the league's loyal supporters.

The RECORDER admires the spirit of enthusiasm that enables one to think in the stirring measure of Tennyson's "Charge of the Light Brigade." We are sure it was never paraphrased in a nobler cause. The League of Nations should receive a hearty

approval of every loyal American. We are glad indeed to see the tide rising in its favor and hope soon to see it in full force.

**The People Believe in The League of Nations** No matter what the politicians at Washington think of the League of Nations, it is becoming more and more evident that the Christian people of the country are heartily in favor of it. Great religious bodies like the Federal Council of Churches, the great World Alliance for International Friendship Through the Churches, and the General Assembly of Presbyterians, show pretty clearly the attitude of the Christian people of America. And we are glad to note that all these great representative bodies have recently passed resolutions strongly recommending the revised Covenant of the League and urging Senators to ratify it. The World Alliance pledges its support to secure this end.

**Rev. H. C. Van Horn Home From France** We are glad to know that Rev. H. C. Van Horn, pastor of the Dodge Center, Minn., Church is again in America after faithful service in the American Y. M. C. A. in France since last September.

A friend forwarded to the RECORDER an official message of commendation sent him by special carrier from the captain of the 193d Infantry which many readers will be glad to see. It reads as follows:

I have known Mr. H. C. Van Horn for over six months. He has been connected with the Y. M. C. A. of the American Expeditionary Forces and came to my battalion when we were stationed in the Argonne Forest. My association with him has been very pleasant. A soldier is serving man, and Mr. Van Horn has been a faithful soldier in his work. The marches have never been too long, the mud too deep, nor the nights too dark for him to faithfully serve his men. His efforts have been untiring. The men have found in him qualities that have strengthened the links that bind the American Expeditionary Force to home; and, in co-operating with the officers both to keeping the soldier contented while away from home, and to enable them to return that soldier every way a bit stronger than when he left. Mr. Van Horn has won our sincerest thanks. We have found him loyal and efficient always and the highest tribute we can pay him is to say that he has proved himself a true comrade."

**Installation Services At Milton, Wis.** On Sabbath, June 7, Rev. Henry N. Jordan was installed as pastor of the Seventh Day Baptist Church in Milton, Wis. Rev. Ed-

gar D. Van Horn preached the sermon. President Daland had charge of the services.

The good people of Milton are making Pastor Jordan and family welcome in their homes until they can get settled in the newly renovated parsonage.

### THE LOCATION OF THE PROPOSED DENOMINATIONAL BUILDING

REV. WILLARD D. BURDICK

I am pleased to note the increasing feeling in the denomination that we must have a denominational building. This is due to the knowledge that we need such a building properly to house our publishing interests and give a home to our Historical Society, and Memorial Board, and to stimulate the morale of the denomination. Everywhere I go the people show interest in the project.

Although the building will not be started till the cost price and a permanent fund sufficient to maintain it have been assured, there are many who are thinking of the location of the building.

I wish that the larger part of the money might be pledged before the question of the location is agitated very much, and my object in writing this for RECORDER readers is not to increase the agitation, but to ask that people consider questions that are involved in that of the location of the building.

Because of the recent proposition of the Battle Creek Church to the Tract Society that the building be located at Battle Creek, there will be more general interest in the *place* of the location of the building than there has been. At the last meeting of the Board of Directors of the Tract Society, the Committee on Denominational Building was instructed to "consider the question of canvassing the denomination regarding the ways and means of determining the location and securing the necessary funds," and report at the next meeting. (See RECORDER, May 19, 1919, p. 614.)

I know nothing about what this committee will report, but whether the decision as to the location is made in a session of the General Conference, or by the Board of Directors of the Tract Society, or by a referendum of the question to the churches of the denomination, the people everywhere should study the different phases of the

question before making up their minds as to *where the building shall be placed*.

I have heard six places mentioned as desirable for the location of the building,—Chicago, Milton, Battle Creek, Salem, Alfred and Plainfield. Doubtless much can be said in favor of each of these locations.

The first thing to be considered is that it will be necessary to place the building and the Board of Directors of the American Sabbath Tract Society in the same locality. This is not necessary, you say? Past experience shows clearly that it is necessary, and to avoid complications this must be considered, and the decision reached as to the location with this in mind. If the building is located in Chicago the Board of Directors must be in and near that city; if in Battle Creek, the board must be made up of Michigan men; if at Plainfield, the board will continue made up from the churches in Plainfield, New York City and New Market.

The Tract Society was organized in 1843. In the Historical Volumes, Vol. I, p. 452, in the article, "The American Sabbath Tract Society," we read, "The business transactions of the society have been conducted by an Executive Board, composed of the officers and directors, elected by the society at its annual sessions. Board meetings were held in New York City, Plainfield, N. J., and New Market, N. J., from 1843 to 1858; Alfred Center, N. Y., 1858-1861; DeRuyter, N. Y., 1861; Leonardsville, N. Y., 1862-1881; Plainfield, N. J., 1881-1902." Board meetings have been held at Plainfield since the article was written to the present time.

In 1872 the Tract Society bought the SABBATH RECORDER, and removed the headquarters from Westerly, R. I., to Alfred, N. Y.

From 1872-1881 the publishing house was located at Alfred, and the Board of Directors was in Leonardsville, N. Y. From 1881 to 1895 the publishing house was at Alfred, and the Board of Directors met at Plainfield.

January 1, 1895, the publishing house was moved from Alfred to Plainfield, and since then the Board of Directors and the publishing house have been in the same locality. The history of the discussions and actions which resulted in placing the two in the same locality is too long for me to refer to in detail, but you will find much

about the matter in the article referred to in the Historical Volumes, on pp. 443-446, in the reports of the Tract Society in the minutes of Conference—particularly 1888, 1890 and 1891, and in Proceedings of the Seventh Day Baptist Council, pp. 57, 30 and 31. But I feel that I am warranted in making some reference to the discussions that led to certain action.

In the Historical Volume, p. 443, is this, "Owing to the difficulties and inconveniences of carrying on the work of the society with the Board at Plainfield, four hundred miles from the publishing house at Alfred Center, the Board suggested in its annual report in 1885, the propriety and advisability of changing one or the other, so that the two might be in closer proximity. Each succeeding year revealed the necessity more forcibly of securing this advantage."

In 1890 the Executive Board reported to Conference, "Every year demonstrates more and more forcibly the necessity for a change in the relative locations of the Board and the Publishing House. Two years ago the Society insisted on keeping the location of the Board the same, but gave them the authority to change the location of the Publishing House. This they declined to do. Last year the Society left matters in much the same shape. That some change is necessary for the proper conduct of the business of the Society is beyond question. The Board thinks in view of the general apathy and the dissatisfaction exhibited in some quarters that it will be wise at this session to elect a new Board located in proximity to the Publishing House, with the hope that the present difficulties may be thus overcome. The present Board decline positively to take the responsibility of changing the Publishing House to some other locality; nor are they ready to advise that such a change should now be made. The only course available seems therefore to be a change of the Board."

At this Conference a committee consisting of W. C. Daland, S. L. Maxson, T. R. Williams, W. C. Whitford and T. L. Gardner was chosen to consider the matter, and made the following report, which was adopted.

"Your committee appointed to consider the question of the removal of the Publishing House would report as follows:

"WHEREAS, The Executive Board have

in their annual reports repeatedly expressed the embarrassments under which they labor in regard to the location of the Publishing House; therefore

"Resolved, First, That there ought to be made such a change in the location of the Publishing House as would bring it under the immediate supervision of the Executive Board and in close proximity thereto; and second, That this question be brought before the Denominational Council, expected to be held in Chicago in October, for their consideration, and before the next session of the Society, for definite and final action."

The question was carefully considered at the Council, and the following report by the Committee on the Location of Publishing House was adopted.

"Your Committee on the Location of Publishing House would respectfully present the following report:

"We believe that the success of our publications, both for ourselves as a denomination and for Sabbath Reform, rises far above any question of persons or places, and that the location of the Publishing House should be decided entirely from that standpoint. And trusting the wisdom of the American Sabbath Tract Society, that they will act with due discretion in this matter, we do recommend the passage of the following resolution:

"Resolved, That it is the opinion of this Council that the American Sabbath Tract Society should instruct its Board to remove the Publishing House to some great commercial center, conveniently located for our denomination, as soon as it can be done without serious embarrassment, or loss to the interests involved.

"B. F. ROGERS,  
"A. McLEARN,  
"OSCAR BABCOCK,  
"A. G. CROFOOT,  
"A. B. PRENTICE,  
"W. H. H. COON,  
"Committee."

During the interval between the Council and the next Conference the Board secured much information concerning the advisability of locating the publishing house in Chicago or New York City, reporting on the same to Conference. (See report in the

Annual Reports of the Tract Society, 1891, pp. 19-25.)

At this Conference the Committee on Nominations reported the Board of Directors at Plainfield. George H. Babcock moved that the report be referred back to the committee with instructions to locate the board at Alfred. George H. Utter, Charles Potter, George H. Babcock and A. H. Lewis spoke in favor of the motion, but it was lost. Decisive action was finally taken at that Conference by passing the following resolution, offered by Dr. A. H. Lewis:

"Resolved, That we hereby instruct the Executive Board of this Society to move the Publishing House from Alfred Center to the city of New York, as soon as it can be done in accordance with the best interest of the work of the Society, and we do hereby pledge to the Board all necessary support in carrying out this instruction."

Although the publishing house was not moved from Alfred till the end of the year 1894 a New York office was maintained from 1892 to 1894 for editorial rooms for the *Outlook* and Sabbath Reform literature and for a general tract depository.

At the Conference in 1894 the Executive Board was "instructed and empowered to make such changes in the publishing department as they shall find to be most conducive to economy and success in our publishing work." This action resulted in the removal of the publishing house to Plainfield, January 1, 1895.

The desirability of having the publishing house and the board in the same place is clearly seen in the history of the work during the 24 years that they have been at Plainfield. I do not believe that we can again secure a board that will consent to work with the publishing house located several hundred miles from the board.

The present Board of Directors consists of 30 men, I believe, who live at or near Plainfield. Meetings are held the second First-day of each month, at 2 p. m. The majority of these men attend the meetings regularly. I have been greatly pleased with their interest in the many questions that relate to the spiritual life and activities of our people. They are interested in the proposed denominational building, and I am confident that they will contribute for it regardless of where it shall be lo-

cated—in fact some of them would perhaps be relieved to have it located at some other place in the denomination. But if it is located at some other place I feel confident that the present board will not consent to serve longer, for the reason that I have sought to give in this article.

With the locating of the publishing house at some other point the denomination must be certain that enough men experienced in denominational work can be found in that locality to make up a Board that will ably conduct the work to the general satisfaction of the denomination.

It seems to me that if the publishing house is changed to some of the places I have mentioned it will be necessary to change the other board or boards already located there to some other point in the denomination, for in whatever place the Board of Directors of the Tract Society is located we must have on it the most active and best fitted men in that section, and few men can afford to give of their time to the work of more than one of our boards. This will require a readjustment of the location of our denominational boards.

Another question that should be considered is that of securing outside business for the publishing house, if it is changed to another place. This now is in a satisfactory condition, and aids very materially in decreasing the deficiency that results from publishing our papers and tracts. In a new locality a new job business will have to be worked up.

Twenty-five years ago our leaders in Council and in General Conference decided that it was best to have our publishing house at or near some great commercial center, and that the publishing house and the Executive Board of the Tract Society should be in the same place. Are not these things equally desirable now?

"Uncle" Jesse Randolph attended the last Tract Board meeting. It was he who started this movement for a denominational building by his enthusiastic talk, backed by his gift. I have heard him speak on the question several times, but I do not remember that I have heard him state his preference as to its location, if he has any. It is *the building* and not the *place* of the building that interests him to the point of giving. If we all had the interest in the *building* that "Uncle" Jesse has it would not be

long before it would be assured. We must not sidetrack the main question—the erection of the denominational building—for the less important matter of its location, else we'll sidetrack the whole business, and none of us will have the opportunity to see the building, even if eventually it shall be placed where some of us now are living.

In these days of great opportunity and tremendous responsibility for Christian people the Seventh Day Baptist Denomination must not fail in its mission of light-bearing and service. We were never more needed, and our opportunities were never greater. It is a good time just now for us to show our confidence in God and his truth by preparing for greater service. We need to inspire others—and our children especially, by putting into our work the interest and financial support that show conclusively that we believe in the cause for which we stand. The denominational building will count mightily for increased interest, heartening, loyalty, enthusiasm, and aggressiveness among our own people, and will turn the attention of many outsiders to our denomination and the truth for which we have a mission in the world.

*Dunellen, N. J., May 29, 1919.*

### INTERCHURCH WORLD MOVEMENT

What It Is and Is Not

REV. WILLIAM L. BURDICK

The item of supreme interest today among Christian people in the United States is the Interchurch World Movement. This article is neither an argument for nor against but an attempt to help clear the atmosphere that our people may know what action to take when the matter comes up.

Two erroneous impressions have found lodgment in the minds of people regarding the movement: One is that the missionary boards and schools of the various denominations will get more out of the movement than they put into it in time, money and heart. Those in any denomination who are expecting this are doomed to disappointment, and "They should be."

The other misconception is that the denominations entering the movement are to pool their interests and moneys, eliminate denominational boards and bring about a situation where an interchurch agency shall supervise and administer the affairs of the

kingdom of God. But such is not the program. The plan is co-operation, not union; co-operation, not the pooling of interests and moneys; and its purpose is to strengthen through co-operation every denomination, not the elimination of denominations or denominational agencies. The movement looks to the increased interest, efficiency and enthusiasm that comes through co-operation along lines common to many denominations. The report of the Committee of Twenty, found in the SABBATH RECORDER, April 14, 1919, pp. 460 and 461, make the above statements clear and all the statements made at the Cleveland meeting, April 30th and May 1st, confirm them.

To start with the plan contemplates a survey of the needs of the whole world, including the home churches, church schools, home mission fields, foreign mission fields and unoccupied territory at home and abroad, that the church may get a glimpse of its tasks in the light of the love of Christ.

The next step will be to make a program in the light of the facts brought out by the survey that shall be measured by the world's needs and not by our own smug selfishness.

The third part of the plan is to lay the world's needs and a program big enough to meet them on the hearts of all Christians in the United States, and at the same time get the churches and their individual members into a spiritual state where they will be willing to put the program over for Christ's sake.

The fourth item in the program is a co-operative drive for workers and money to meet the call of Christ, each individual subscribing to the work of his own church and denomination and each board receiving the money from its own people and directing its work and workers as in past days.

It is a colossal undertaking and has been inspired by the stupendous things accomplished by the World War. The writer does not here wish to argue for or against, but rather to plead that we open our minds to all the facts and the plan of the movement as it really is, that we then counsel together like Christian brethren concerning what the Master would have us do as to joining the movement, and that when the majority has decided we pull together. It is no time to stick our stakes over methods; no time to pull apart; no time to distrust one another.

*Alfred, N. Y., June 4, 1919.*

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The Missionary Society started in the year, July 1, 1918, with a net deficit of \$1,400.00. It has required \$1,000.00 more than was expected to maintain the 175 rate of exchange on the China appropriations. The contributions from the people have just about taken care of the work of the year as planned; but unless the funds come in rapidly and in generous amounts during these last days in June, the treasurer's account will show a net deficit of nearly three thousand dollars, and this means notes, bearing interest, for four thousand dollars, for we must have a working balance of several hundred dollars always on hand.

Now we have said very little this year in the SABBATH RECORDER about money and debts. It is not a pleasant topic to set before the people. May not this one paragraph be sufficient to bring in from the churches all that is yet unpaid on the regular budgets, and to bring new and added contributions, in order that the next Conference year may be started with this deficit largely reduced, if not wholly removed?

CALISTA J. WILSON

Calista was one of the children of Rev. Zuriel Campbell. Her first husband's name was Edwin Crumb. Several years after his death she married John Wilson. Her home for more than fifty years was in southern Minnesota. The secretary well remembers her and her home and family when he was a boy, for he lived on the same prairies. He used to call her "Aunt Calista," for she was his mother's cousin. She died recently at a ripe old age at her home in New Richland, Minn. She had a little property, not very much. She left \$500.00 each to her four grandchildren, and the rest, which amounted after paying all expenses, to \$1,894.89, to the Seventh Day Baptist Missionary Society. The check came recently from the executor of the

estate to the secretary. This amount will yield an annual income of about \$100.00, and "Aunt Calista" will thus be giving that amount each year, so long as the Missionary Society continues to exist, to the cause she so dearly loved and to which she was always so wisely loyal. Her example in making wills is worthy of imitation.

The secretary had the pleasure and profit of attending a meeting of the Young People's Board at Battle Creek, May 20. The regular time for the meeting was on Monday evening, but to make it possible for the secretary to be present it was put over till Tuesday evening.

The young people are planning for a larger budget for next year, an increase from \$1,200.00 to \$1,500.00. They are planning to do more for the Fouke School than has ever been done by the board before. One of the reasons why the secretary attended the meeting was to get properly adjusted the relationship of the Young People's Board and the Missionary Society in reference to the assistance that is given, financial and otherwise, to the Fouke School, and to Seventh Day Baptist interests in that part of the field. These matters were clearly, definitely and satisfactorily arranged.

The secretary was in Battle Creek from three o'clock in the afternoon until half past eleven at night. Besides attending the board meeting in the evening he made several calls, among them one on Mrs. Sara G. Davis, our missionary for so many years in China. Mrs. Davis was at the Sanitarium taking treatments. The secretary was glad to find her much improved in health and strength. He also called on Miss Helen Su, the young woman who came recently from China with Dr. Palmberg, and who now is taking a Nurses' Training Course at the Sanitarium. He had for her a message and a package from Dr. Palmberg. He also called on his doctor and the young man who gave him treatments when he was at the Sanitarium last winter. He went home to supper, that is, to the home of Elder and Mrs. Tenney. Although the board meeting held till rather late, he yet had time for quite a personal conference with the president of the board, Rev. H. N. Jordan, before his train arrived.

After a few hours' rest and a change of cars in Buffalo, along toward night of the next day the secretary enjoyed a really delightful ride through the region of Portage on the way to Hornell, and before dark was driving up the rather muddy road from the Station to Alfred. His stay at Alfred was from Wednesday evening till Tuesday morning of the following week. One afternoon he spent at Almond attending a county convention of the Christian Endeavor societies. The president was a member of our church at Little Genesee, and the treasurer was a member of our church at Nile, while a goodly portion of the delegates were from the young people's societies of our churches in Allegany County. One of the speakers of the afternoon was our missionary; Miss Anna M. West.

Another afternoon the secretary spent with President Davis in the latter's automobile in a trip to Wellsville to see the superintendent of grounds of the college campus who was ill at the sanitarium. Other times were given to visiting various departments of the college and in personal conferences with professors and students. On Sunday evening he spoke to a joint meeting in Kenyon Memorial Hall, of the Young Men's and Young Women's Christian Associations. He tried to emphasize the present great need of strong, sane spiritual Christian leadership in the world, and urged the young people to make suitable preparation, and give their best. He suggested four professions, or vocations, that offer special opportunities to young people who desire to give in a religious way the impress of their own strong, true characters upon the lives of others. He mentioned first the teaching profession, second the work of the Y. M. C. A. and the Y. W. C. A., third the life of the missionary, and fourth the gospel ministry. He made a special appeal (in view of the great need and lack of men, and in view of the opportunities for real service), for strong, heroic, consecrated, well-prepared, bright, ambitious young men to enter the gospel ministry.

The secretary has enjoyed very much this official trip to our three colleges, thus becoming better acquainted with the teachers and students, and with the aims and atmosphere of the schools. He hopes to be able

to continue such visits, and to deepen and strengthen the feeling of harmony and oneness of purpose among all our various activities as a people in our common united efforts for the gospel as it is in Christ and the Sabbath.

On the way home from Alfred the secretary turned aside for a day, and stopped for a night at DeRuyter, attending the regular weekly prayer meeting of the church, which was held at the home of Deacon and Mrs. Charles York on Tuesday evening. The people at DeRuyter are without a pastor. They are looking for some one to be their religious leader. There are other fields all about us. The call is to the able, consecrated, prepared man, who is willing to sacrifice, eager to put himself into a place of service, loyal to truth and the cause in which he believes, willing to accept places of relatively humble effort, with a passion for righteousness and a longing to bring men to Christ; to such men is the call on every hand.

#### LETTER FROM JAVA

MY DEAR AMERICAN FRIENDS:

I hope you will excuse me for not having written to you last month. I have been so very busy, and my old head felt so bad. Writing is a hard work to me now. And I hope the dear friends, who now and again cheer me with their kind letters, will not mind, when I do not answer them one by one, but I will answer them in this RECORDER letter.

The other day I got such a good, encouraging letter from Mr. H. D. Clarke; and I do thank him for the same. Dear brother, you sent me such beautiful pictures from the Battle Creek Sanitarium. Oh, how inviting do they look, that grand building and the lovely garden. Should not I be more than thankful, if I could have a rest and a good treatment there! But this is impossible. And while I look at the picture, my thoughts go to that still more beautiful Garden that is waiting for me at the end of the voyage. There I shall get the much longed for rest in God's own Paradise. And as long as I have to walk through the desert, he himself is going with me, supporting and strengthening me with his own arms of love.

Brother Clarke writes about giving our

tithes towards the Lord's work. Yes, I believe in giving my tenths, I have done so, I don't know for how many years, and the Lord always has given me back much, much more than I ever offered to him. It is just as Brother Clarke looks at it: it is exceedingly generous that our God only asks *one* tenth and graciously leaves us *nine* tenths; and more still: when we give it joyfully, he gives us a new blessing as his reward. I wish all would try it,—they would never, never complain.

I send my tithes, and those I get from a few of our converts here, to the work of Brother John Manoah in British India. I believe he is doing a splendid work there. God bless him!

What a beautiful work Brother Clarke has done for so many, many orphans! May God bless his dear Emma! I once had an orphan girl, Eurasian, left by the father. I found her in the slums of a big city; and she immediately took to me. Oh, she was such a dear girl, and she loved me as if I was her own mother. I expected her to be my help and companion in my work for the Lord; but he thought it best for her to go home to his Paradise, nineteen years ago. I still do miss her and her tender love for me.

I am so sorry I can not think yet of translating in Dutch that good book of Brother Clarke's. The work here is increasing all the time. The poor people keep coming. Some, however, have gone away, as they felt strong enough now to find some other work, where they can earn more money. A few days ago I got three little Javanese orphans; they looked like mere skeletons. The youngest was sold by her mother to another Javanese for *fifteen cents*; but the man would not keep the little one, as it was crying all the time. He has ill-treated the poor little one awfully. She likes to stand near my chair while I am writing, and smiles at me when I stroke her head.

Oh, those dear little ones, how I love them! But often my heart aches when I think of what they once may be when they are grown up. One of my girls I loved so much has just recently caused me such an awful disappointment. She always was a bright, intelligent child, and I thought she would make a splendid teacher by and by. She was baptized a few years ago, and I believed she earnestly tried to follow the

Lord. Always since she was a little girl she used to play with one of the boys here, and everybody thought they would be husband and wife when once grown up. But he married another girl. Still his old playmate could not forget him, and as she was always after him, he grew cold against his own wife. When I saw it, I looked out for another place for that girl; and for several months she was with a niece of mine. But she wrote to me and asked forgiveness and said she had repented for her sin. And as there was another boy who wanted her to be his wife, and she accepted him, so I brought her home, and we had a joyful wedding feast, and I thought all was right. But from the very beginning she began to tease her husband; again and again there was a quarrel, and all I tried to put things right was in vain. Again she went after her old lover, till he neglected his own wife; he even beat her, and again and again spoke of going away; and I understand he meant to run away with his old playmate, as she was boasting of being loved by him, while talking with others. And even she confessed to one of the older Christian women, who spoke to her about her bad behavior: "Well, I never loved that boy that is my husband now; I only accepted him, because I wanted to go home and to see the other again, the one I have loved always." Now I have taken her to the Salvation Army in a distant place; and they have promised to look after her, so that she can not run away. But, oh, my heart does ache, and I always think of her, as I loved her so much. Now she is lost to this work; I can never bring her back.

Brother Clarke wrote to me about the very many people who are interested in my work, although they can not give money to it. Perhaps this is an answer what I wrote in one of my letters, asking if the friends in America were forgetting me, as I had so many trials and disappointments. But when I wrote that, I did not think about *money*, dear friends. I asked if perhaps you forget to *pray* for me and my work. Oh, please, help me with your fervent prayers! Fight with me that awful enemy who always is after these poor, weak creatures to ruin them. Praying and believing we shall get the victory, I am sure!

I have not yet heard anything about Mr.

Davis who planned to visit us here. I wonder whether he is in Java already.

And now I must close, and once again I thank all who so often encourage me with their kind sympathy and their generous gifts. I never forget to pray that God's richest blessings be your reward.

Yours to seek the lost for their Shepherd,

M. JANSZ.

Pangoengsen, p. o., Tajoe, Java,  
April 18, 1919.

**MONTHLY STATEMENT**

May 1, 1919, to June 1, 1919

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

Dr.	
Balance on hand May 1, 1919	\$ 611 00
G. W. Lanphere and wife, Gen. Fund and special for Tract Society	6 00
Rockville Sabbath School	10 00
Milton Church	59 48
Young People's Board, Dr. Palmborg's salary	25 00
West Hallock, Ill.	51 00
Mrs. Maggie Brown	3 00
Little Genesee Church	29 35
Mrs. O. G. Clarke	1 00
Independence Church	5 00
Second Alfred Church	5 00
E. P. Saunders	1 00
Anonymous	42 00
Milton Church	10 00
Waterford Church	13 50
Mrs. Jessie Schoonmaker, L. S. K.	5 00
New Auburn Church, Davis and Hill campaign	5 00
Hammond Church	16 40
Mildred Wiard	5 00
Clara Wiard	1 37
Dr. W. H. Tassell, Debt Fund	10 00
Mill Yard Church, London	22 73
Two Friends, special for Marie Jansz	5 00
Adams Center Church	15 00
Syracuse Church	1 00
Milton Church	15 00
Dodge Center Sabbath School	6 54
First Brookfield Church	9 67
Plainfield Church	14 47
Chicago Church	35 00
Young People's Board, May salary Dr. Palmborg	25 00
Income from Permanent Funds	1,200 00
May interest on checking account	1 22
	<u>\$2,224 15</u>

Cr.	
Rev. L. A. Wing, April salary	\$ 37 50
Anna Crofoot, acct. J. Crofoot	12 50
Rev. T. L. M. Spencer, May and June salary and traveling expenses	200 00
Rev. T. J. Van Horn, April salary	58 34
Rev. J. J. Kovats, April salary	20 00
Jesse G. Burdick, April salary	29 16
Rev. Geo. W. Hills, April salary	64 63
Rev. J. H. Hurley, April salary	70 54
Edwin Shaw, traveling expenses, April salary, etc.	112 45
Stephen J. Davis, April salary, F. I. Babcock	25 00
Dr. Rosa Palmborg, April salary and traveling expenses, Mar. 11	36 44
Marie Jansz, balance quarter's salary	17 70
Rev. O. S. Mills, traveling expenses	44 55
Dr. Rosa Palmborg, balance Jan-Mar. salary	50 00
Tract Society, special from G. W. Lanphere and wife	3 00
Dorothy P. Hubbard, May 2-16 salary	24 50

Marie Jansz, special gift	5 00
Treasurer's expenses	21 00
	<u>\$ 832 31</u>
Balance on hand June 1, 1919	1,391 84
	<u>\$2,224 15</u>
Bills payable in June, about	\$2,500 00
Notes outstanding June 1, 1919	3,000 00
E. & O. E.	S. H. DAVIS, Treasurer.

**GOD THEN AND GOD NOW  
PRAYER THEN AND PRAYER NOW**

REV. SAMUEL R. WHEELER

Observations and Suggestions, Bible lesson, No. 8, February 22, 1919, contains this sentence:

"Whatever may have been done for him [Elijah] such answers do not come in these days."

That statement moves me to write, not as a critic, but to call attention to God's answers to prayers in these later centuries, years and days. They are very much akin to the answers to the prayers of Elijah and other prophets in Bible times both as to their miraculous character and their value to the world.

Elijah's prayers were needed, greatly needed. The nation of Israel was born in sin. During the three score years from its birth to Ahab there were seven kings. Every one of them "did evil in the sight of the Lord." But Ahab "did evil in the sight of the Lord above all that were before him" (1 Kings 16: 30). His wife was Jezebel, the woman who has stood at the head of the World's Wicked Woman's Club for the last twenty-eight hundred years.

The condition of Israel is learned from Elijah's address to God, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19: 10). Israel and Judah were the only two nations to keep alive and make known the holy name of Jehovah. Surely drastic measures were needed to check the polluted stream of idolatry, blasphemy and murder which would flow into Judah and rob God of all the twelve tribes of his chosen people.

**ELIJAH GOD'S MAN**

God saw his cause in such a seriously critical condition that he gave Elijah the

following definite, effective program. Pray that rain be withheld "these years," hide thyself during the long drought, "Go, show thyself to Ahab," have a public contest with Baal's prophets, have them slaughtered to stop their blasphemous influence over the people, then pray for rain (1 Kings 17 and 18).

Such particular instruction was unusual. Moses did not pray for a strong east wind to divide the waters of the sea. Nor did Hezekiah and Isaiah pray for the "blast" that smothered to death one hundred eighty-five thousand (185,000) of Sennacherib's army in a night. They only prayed for deliverance and left all with God to answer in his own time and way. That was the usual course in Bible times and is the general course for us in these days.

**WHAT SAY THE SCRIPTURES?**

"I am the Lord, I change not" (Mal. 3: 6). Nor has the inherent relationship between God and man changed.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35). This encouraging truth is affirmed in Deuteronomy 10: 17; 2 Chronicles 19: 7; Job 34: 14; Romans 2: 11; Galatians 2: 6; Ephesians 6: 9; Colossians 3: 25; 1 Peter 1: 17. To these add James 5: 16, "The effective fervent prayer of a righteous man availeth much." Nor is there the least suggestion as to time, place, or person when such prayers will not be accepted.

"Elias [Elijah] was a man subject to like passions as we are" (Jas. 5: 17). So also were Moses and all the holy men of old "subject to like passions as we are." This allows us to say, the prayers of godly men in these days are accepted the very same as were the prayers of the ancient worthies.

Prayers and answers are in accord with existing conditions. Ahab and Jezebel brought the cause of God into the most critical condition since the death of Joshua more than five hundred years before. This moved Elijah, inspired of God, to offer his remarkable prayers which brought the unusually miraculous answers.

Some three hundred years later was a most perilous time. The ten tribes of Israel had been scattered and lost for over

a century; the two tribes of Judah were captives in Babylon; Jerusalem lay in utter ruins, the holy temple torn down, and the sacred vessels "in the treasure house of a heathen god." This desperate situation brought forth most fervent prayers especially from Daniel, and two of the most miraculous miracles on record.

A fire so hot that "the flame slew the most mighty men of his army" while in the act of casting Hananiah, Mishael and Azariah into the fiery furnace, and yet these three God-fearing Hebrews came out unscathed—not even the hair of their heads was singed.

Many years after this a conspiracy of jealous men caused Daniel to spend a night with blood-thirsty lions. Listen to Daniel's report to the king in the morning, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." But when those who accused him, and their families, were thrown to the same lions immediately they met death "or ever they came at the bottom of the den."

These miracles did their work. They brought honor to God, good treatment to his people, and, no doubt, did much toward their release, and return to Jerusalem.

**GOD NOT CHANGED**

As his miracles were fitted to the condition of affairs in olden times, so also have they been fitted to affairs in the later centuries, modern times and recent years.

**MODERN EVENTS**

Philip II. of Spain spent three years making large preparation to conquer England and crush out the Protestant religion. All his expectations went to the winds. In July, 1588, about a week's fight in the English Channel reduced his famous fleet from 129 to 100 ships, with the loss of 4,000 men. The English, with only 30 ships of the line, did not lose a single ship and not more than 100 men. Retreating homeward, violent tempests, angry waves and rocky shores utterly unfitted the fleet for any more service.

Some two centuries later Napoleon was ravaging and conquering the world. June 18, 1815, he met the English army at Waterloo, Belgium. This ended his ambitious career. The rain during the night made the ground too soft to move his artillery. Could he have begun the assault early in



the morning, no doubt he would have won the battle before Blucher could have come to Wellington's assistance.

Memory of the fervent prayers, in the early morning prayer meetings in the Baptist church in England in my boyhood days makes it easy for me to imagine the fervency of the prayers in all the realm, to save the nation in those two anxious, troublous times.

Queen Elizabeth is not thought of as a woman of deep spiritual life. But she had a medal struck, as a souvenir of Philip's miraculous defeat, bearing the inscription, *Deus flavit, et dissipati sunt* (God blew, and they were scattered).

#### THE QUEEN WAS RIGHT

The same impartial, unchangeable God who sent the electric current to consume Elijah's sacrifice in answer to his Hebrew prayer, sent also the windy tempests to destroy Philip's *not* "invincible armada" and the night's rain to defeat Napoleon, in answer to the prayers of English-speaking Christians.

#### MORE RECENT EVENTS

In August, 1914, the Germans started out with as much assurance of going into Paris as though loaded on railroad trains drawn by first-class steam engines of full power. We seem to hear "the effectual fervent prayers of the righteous" to save Paris from such a far-reaching disastrous calamity.

When man, fighting for a righteous cause, is not able to conquer, God himself does it. Hezekiah had not force enough to keep Sennacherib out of Jerusalem. Then God sent the "blast" that destroyed the Assyrian army. The French, from a human standpoint, were not able to keep the Germans out of Paris. Then God, "a very present help in trouble," gave to the army, deficient in numbers and preparation, wisdom, courage and strength, and the strong enemy was driven back. The defeat of the Germans at the battle of the Marne was a surprise to both friend and foe. It was one of God's miracles.

The Austrians flushed with assurance of victory and the prospect of a supply of much needed food, were driving the Italian army. They came to a river easy to cross because divided into small streams by rocks projecting above the water. Every pros-

pect was in favor of the Austrians going into Italy. But God came to the rescue. Twenty-four hours' rain in the mountains instead of snow, swelled that mountain stream into a wide, wild, raging flood. Battalions of the Austrians were drowned, their army divided, and those on the Italian side taken prisoners or killed. A miracle kindred to drowning the Egyptians in the sea.

#### THE KAISER'S RISE AND FALL

The Kaiser came to the throne in 1888, a young man of thirty. At once he proclaimed his full assurance that he was destined to dominate the world. During the 26 years to 1914, this was steadily instilled into all his subjects, and the most thorough preparation made to bring the reality.

Henry Ward Beecher said in a sermon: "Sometimes God allows the devil to get up very high so that all the world may see him fall." Add this supplement: Sometimes God allows the devil to chastise the world to save it from ruinous departure from him. These statements seem to explain why the allied nations did not see and prepare, and why the Kaiser was allowed to carry on the terrible war from August, 1914, to November, 1918.

With all this great advantage of the Germans at the outset, it did require God's hand with miracles in various localities on the large battle-field to save the Allies from disastrous defeat.

#### SUMMARY

"The effectual fervent prayer of a righteous man availeth much."

Such were the prayers of Moses and Elijah and Hezekiah, with Isaiah, and Daniel with the Godly captives. These prayers received answers that brought punishments and ruinous disasters to the wicked, and comfort and strength and courage to the righteous.

Such were the prayers of the Christians of England that saved the world from Philip and Napoleon who would have crushed civil and religious liberty then struggling for life and progress.

Such also were the prayers of Christians in the allied nations that dethroned the German emperor, released many millions from autocratic, tyrannical and expensive governments, and will go far toward stopping the

spread of German "Kultur" as a substitute for genuine, spiritual, Christ religion.

Who will venture to decide which are the more miraculous and the more far-reaching in beneficial importance to mankind—the answers to the prayers of God's people in the olden times or the answers to God's people in these later centuries and recent times?

#### GOD ALWAYS THE SAME

Some 200 years after Elijah, King Hezekiah, and the prophet Isaiah, were praying to be delivered from Sennacherib. It is easy to imagine some saying "Prayers won't stop the conquering Assyrian army. Whatever may have been done for Elijah, such answers do not come in these days." Then we hear Isaiah saying: "Behold, the arm of the Lord is not shortened that it cannot save: neither his ear heavy that it cannot hear" (Isaiah 59: 1).

This grand, great, soul-cheering truth has been the same every year in every century, every day in every year, every hour in every day, every moment in every hour from the birth of the human family to the time just now when this paper is being read, and will continue.

Glory be to God, our heavenly Father, who has never, never failed to watch over the world, and care for his earthly children.

#### AMERICA'S CALL FOR THE LEAGUE OF NATIONS

(With apologies to Tennyson)

LILY LA FORGE PRENTICE

For the League, for the League,  
For the League, rally!  
All in the hostile camp  
Come, let us sally!  
Yonder our Peace Brigade  
With Armageddon's blade  
A path has hewn for us,  
Should we then dally?

Half a League, half a League,  
Half a League, never!  
We for a General League or  
Vain our endeavor.  
Our's not to balance force;  
Our's not for Intrigue's course;  
Our's squarely to indorse  
Pledges our Chief made to  
Chain War forever.

Sneers to the right of us,  
Jeers to the left of us,  
Censures in front of us  
Loom up inglorious.  
Smarter from many a flout,

Boldly the foe to rout  
Into the hostile camp  
Into the ranks of Doubt  
We'll press victorious.

Floats high our flag unfurled,  
Floats for a Federal World,  
Safe in its folds encurled  
A pledge of Peace to make  
War worn men wonder.  
It floats for Realism;  
Backed by Idealism;  
Cynics and critics may  
Scoff at our zealotism  
And from us sunder,  
But we'll come back with serf's  
Blessings as plunder.

Sneers to the right of us,  
Jeers to the left of us,  
Will be supplanted then  
By acclamations;  
For we'll be mustered out  
Not till we've put to rout  
Blind opposition to  
Our aspirations;  
And from the hostile camp  
Brought through the ranks of Doubt  
Th' League of Free Nations.

When could its glory fade?  
Th' League of Free Nations made?  
Need we to wonder?  
Then rally to our aid  
All who are unafraid,  
And for our Peace Brigade  
Let vivas thunder!

New York City

#### Sabbath School. Lesson I—July 5, 1919

THE CHURCH: ITS LIFE AND WORK

Golden Text.—"Christ also loved the church, and gave himself up for it." Eph. 5: 25.

Daily Readings  
June 29—Matt. 16: 13-18. The church's one foundation  
June 30—Acts 2: 36-47. The brotherhood of believers  
July 1—Acts 6: 1-7. The ministering layman  
July 2—1 Cor. 12: 27-13: 1. Diversified gifts in the church  
July 3—Acts 11: 19-26. The church extending to the Gentiles  
July 4—John 17: 15-21. Christian unity for world conquest  
July 5—Rev. 19: 6-16. The glorified church  
(For Lesson Notes see "Helping Hand")

#### THE BATTLE CREEK SANITARIUM

WANTS AT ONCE

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

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

Permanent positions guaranteed to those who prove a success.

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

## WOMAN'S WORK

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

### THE OUT-OF-DOORS MAN

There's something to this life, I say, when all  
the skies are blue,  
And trees are turning green once more, and all  
the grass is new.  
There's more than gold and more than fame  
to gather through the years;  
It's good to be on hand to greet the robin that  
appears;  
It's good to feel the earth grow warm beneath  
the kindly sun,  
To wander out of doors once more and know a  
wanderer's fun.

When nature wakes her children gay, and dresses  
them anew  
In all their frocks and calico in every style and  
hue,  
And turns them loose, it seems to me they miss  
a lot who hold

That life is just a round of strife for earthly  
fame and gold;  
For flowers and birds and shady woods and  
every breeze that blows  
Hold just as sweet enchantments as the ones  
that wealth bestows.

He has not spent his life in vain who loves the  
patch of blue  
Above his head when days are fair, and walks  
the meadows through.  
And he who whistles to his dog and tramps with  
him the fields,  
Has found a source of happiness that money  
seldom yields.  
And who shall say that he is not rich, though  
little gold he spends,  
Who has the trees for comrades true and sing-  
ing birds for friends?

There's something to this life, I say, far more  
than wealth or fame;  
There is a splendid happiness which every man  
may claim.  
And when the green is on the trees and all the  
brooks are clear,  
There comes a balm for every ache, a smile for  
every tear.  
For he who steals the hours from toil to claim  
the joys of spring  
Thanks God that he has lived once more to  
hear the robins sing.

—Unidentified.

### STORY-TELLING IN HOME LIFE

A natural faculty for story-telling is  
given to only a few, but everybody can tell  
a story who has eyes to see and ears to  
hear. It is almost impossible for any  
healthy person to go through the daylight

hours without seeing or hearing some inci-  
dent which can be passed on to the children  
in the form of a story. There are two  
kinds of stories—those made up almost en-  
tirely from imagination and those based on  
some real incident. There are only a few  
especially favored fathers and mothers who  
can entertain their children by the first kind,  
but all parents can acquire the habit of  
making a story out of some of the day's  
events. And no place furnishes as great  
a fund of such stories as a farm, perhaps  
chiefly because animals, and particularly  
baby animals, are always interesting to chil-  
dren. Colts, calves, lambs and chicks are  
forever doing funny things and it needs no  
special story-telling gift to make a bed-time  
story, if fathers and mothers only appreci-  
ate the value of a few minutes story-telling  
as the little folks are tucked in.

Eugene Field was able to make a poem  
out of a most common event in the chicken  
yard:

Five little chickens.  
Wasn't it fun,  
When their mother called them,  
To see them all run?  
Out in the garden path,  
She scratched up a bug!  
Fluffy-down caught it first  
And gave a big tug.  
Yellow-back and Top-knot  
Each seized a wing;  
Two ran with all their might,  
But never found a thing.

And that same incident could be put into  
a little story that would make any kiddie  
forget a bad bump.

Another plea for telling stories to our  
children is to retain the interesting incidents  
that occur in every family. Children are  
so interested in the "really, truly stories"  
of their parents' childhood or the historical  
events in which their grandparents had a  
part. No collection of children's stories  
could be more entertaining or instructive  
than the real stories of the families who  
have made the Middle West the most pro-  
ductive part of the world. But these stories  
will never be preserved except as parents  
tell them to their children and grandchildren  
or as one occasionally gets into print.

Then, too, family stories create a sense  
of unity in a family, which is very desir-  
able when the members of that family get  
scattered over this big land of ours and see  
each other very seldom.

Large families are bound to have many  
good family stories, some funny, some  
tragic, but all good for the bedtime hour or  
to tide over some unpleasant occasion. Just  
as an instance, we wish to tell briefly one  
that in our family is now being told to the  
third generation, but seems to have lost  
none of its interest in the many, many tell-  
ings nor the long time that has elapsed  
since the incident really occurred.

Just a little while before the Civil War  
a young married couple back in Vermont  
decided to "go west" to carve their for-  
tune, so they came to the very fertile Mis-  
souri valley and located about 45 miles from  
the end of the railroad. A few years later  
is the real beginning of our story, which  
centers about their little son, Eugene, and  
his Sunday suit. There were no ready-  
made clothes in those days nor even new  
material out of which to make clothes ex-  
cept by taking the long 45-mile trip to the  
nearest town, and so the wonderful Sunday  
suit had been planned by Eugene's mother  
out of one of the dresses made back in Ver-  
mont as a part of her wedding outfit. In  
those days they not only made over their  
clothes, but they made them over and over  
and over. And so Eugene had been to  
church in his new suit, the coat of which  
was the most wonderful part because it  
was made of velvet.

On reaching home from church, Eugene's  
mother hurried into the house to stir up the  
kitchen fire, expecting the children to fol-  
low her. But a new suit with a pretty  
velvet coat can make a small lad do queer  
things. And so, some strange impulse led  
the small Eugene to mount upon the mo-  
lasses barrel setting on the porch and pro-  
ceed to dance a jig. His mother came to  
the door to call him just in time to hear  
the crash and see her cocky little son sink  
into the molasses barrel up above his waist.

And that is the true incident which has  
furnished a bed-time story for the chil-  
dren, the grandchildren and now the great-  
grandchildren in our family. It may be  
comedy, tragedy or simply history, accord-  
ing to the way it is told. Many of the  
third generation to whom the story is being  
told have never seen the great uncle who  
furnished the theme of the story, but he is  
a very real person to them any way. When  
so simple an incident has furnished enter-  
tainment for many children, we know that

every father and mother has some inter-  
esting experience to follow "Once upon a  
time."

Do not mistake us—we are not advocat-  
ing that father come in from the field to  
tell stories to the children nor that mother  
stop on laundry day and spend an hour  
story-telling, unless she sees some good rea-  
son for doing so, but our plea is for the  
evening hours when parents can relax and  
enjoy gathering the children about them.  
The children are quieted by a story whether  
read or told, and go to bed ready for sleep.

There is a farm family of eight children  
which we have been watching for several  
years. It is impossible to spend even one  
day in that home without realizing the un-  
usual spirit of family unity. This is a  
rule that the parents made when the oldest  
ones of the eight were very small—no child  
should be put to bed crying. If there was  
some unfortunate occurrence, a song, a  
story or a game was used to bring back the  
smiles before the youngster was put to bed,  
sometimes far from an easy thing for the  
weary father or mother to do. But don't  
you suppose that that one thing has a very  
great deal to do with the good humor that  
simply radiates from the whole family?

Every one is entitled to some theory as  
to how the world can be made better and  
so you will not begrudge your Home ed-  
itor her theory, that if parents would spend  
as much of the after-supper hours as pos-  
sible with their children and would send  
them to bed smiling and feeling that this  
old world is a wonderfully good place to  
live in, there would be no need for building  
additions to our juvenile courts, reform  
schools and penitentiaries. — *Wisconsin  
Farmer.*

### MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with  
Mrs. A. B. West at Milton Junction, June  
2, 1919. Members present: Mrs. A. B.  
West, Mrs. O. U. Whitford, Mrs. A. R.  
Crandall, Mrs. J. H. Babcock, Mrs. A. E.  
Whitford, Miss Cora Clarke. Visitor:  
Miss Rosa Palmberg.

The President, Mrs. West, read the first  
chapter of 2 Corinthians. Mrs. Babcock  
offered prayer. Minutes of the May meet-  
ing were read.

The Treasurer gave her monthly report.

Total receipts \$284.20; total disbursements \$218.50.

Mrs. Babcock, Corresponding Secretary, reported several communications from the Committee of Reference and Counsel of New York City.

An invitation to attend the closing exercises of the College of Missions at Indianapolis, Ind., was read.

A letter from the Secretary of the Interchurch World Movement of North America was read by Mrs. West.

Mrs. Crandall gave a report of progress of the arrangement of the Woman's Hour program at Conference.

An interesting discussion of the Interchurch World Movement was entered into.

Dr. Palmberg was called upon to make suggestions regarding the new Mission study book entitled, "A Crusade of Compassion for the Healing of the Nation." She spoke very favorably of this book.

After the reading of the minutes, the Board adjourned to meet July 7 with Miss Cora Clarke.

MRS. A. B. WEST,  
President,  
A. CORA CLARKE,  
Recording Secretary.

Milton, Wis.,  
June 2, 1919.

#### BUD DISCUSSES CLEANLINESS

First thing in the morning, last I hear at night,  
Get it when I come from school: "My you look  
a sight!

Go upstairs this minute, an' roll your sleeves up  
high

An' give your hands a scrubbing and wipe 'em  
till they're dry!

Now don't stand there and argue, and never  
mind your tears!

And this time please remember to wash your  
neck and ears."

Can't see why ears are fashioned all crinkled  
like a shell,

With lots of fancy carvings that make a feller  
yell

Each time his Ma digs in them to get a speck  
of dirt,

When plain ones would be easy to wash and  
wouldn't hurt.

And I can't see the reason why every time Ma  
nears,

She thinks she's got to send me to wash my  
neck and ears.

I never wash to suit her; don't think I ever  
will.

If I was white as sister, she'd call me dirty still.

At night I get a scrubbing and go to bed, and  
then

The first thing in the morning, she makes me  
wash again.

That strikes me as ridiklus; I've thought of it  
a heap.

A feller can't get dirty when he is fast asleep.

When I grow up to be a man like Pa. and have  
a wife

And kids to boss around, you bet they'll have  
an easy life.

We won't be at them all the time, the way they  
keep at me,

And kick about a little dirt that no one else can  
see.

And every night at supper time as soon as he  
appears,

We will not chase our boy away to wash his  
neck and ears.

—Exchange.

#### TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 8, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Alex. W. Vars, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. George B. Shaw.

Minutes of last meeting were read.

In connection with the report of the Advisory Committee, Secretary Shaw reported that Rev. George B. Shaw would spend the month of July in the Western Association in field work.

The Secretary then outlined his recent trip embracing Salemville, Pa., Salem, W. Va., Fort Wayne, Ind., Milton and Milton Junction, Wis., Battle Creek, Mich., and Alfred, N. Y.

At each college town conferences were held with the college presidents, professors, Seventh Day Baptist students, officials of boards, and others. Sermons and addresses were delivered throughout the trip, expressing our interest in the work of the colleges,

and increasing the interest in lines of denominational and life work open to our college students, emphasizing the special need of young men for the gospel ministry.

The Committee on Distribution of Literature reported 2,810 tracts sent out, and a net gain of 62 subscribers to the SABBATH RECORDER.

The Committee on Italian Mission reported the work being conducted as usual at New Era, N. J.

Pursuant to correspondence from the Sabbath School Board, it was voted that the publishing house in issuing the fourth quarter of the *Helping Hand* and the *Junior Quarterly*, insert inside the covers of those issues at the expense of the Board, leaflets relating to the relief of the Syrian and Armenian sufferers.

Voted that the Supervisory Committee with the Treasurer be authorized to make certain needed improvements at the publishing house.

Voted that an appropriation of \$100.00 be made to the Pacific Coast Association, to be used toward the expenses of Rev. George W. Hills in field work on the coast during the summer.

Pursuant to correspondence from Rev. E. H. Socwell, it was voted that we reply that we are not in position at this time to comply with his request.

Correspondence from Col. T. W. Richardson embodied his report for the quarter.

The action of Secretary Shaw in response to correspondence from President William C. Daland and Ebenezer G. Ammookoo, in sending literature to the latter was sustained.

The following letter from the Secretary of the Trustees of the Seventh Day Baptist Church of Battle Creek, Mich., was referred to the Committee on Denominational Building at the last meeting of the Board, and their report on the same follows the letter:

To the American Sabbath Tract Society,  
Plainfield, New Jersey.

DEAR BRETHREN:

At the last meeting of the Seventh Day Baptist Churches of Michigan, which meetings are held regularly semiannually, held here in January, the following preambles and resolution were unanimously passed:

WHEREAS, We believe that the Sanitarium and various other enterprises in Battle Creek fur-

nish opportunities for Sabbath-keepers in obtaining employment, and that there are here special advantages for spreading the Sabbath truth, and

WHEREAS, We believe that these interests should be maintained by and for the Sabbath-keepers, and that all Sabbath-keepers should unitedly work, not only for the maintaining of, but also for the enlarging of these interests, and

WHEREAS, The Seventh Day Baptists are planning a Denominational Building to be a denominational home for the publishing house and other interests; and believing such home should be centrally located, and that Battle Creek is more centrally located, offering greater opportunities for good than any other point held by Seventh Day Baptists, and

WHEREAS, The Seventh Day Baptist Church of Battle Creek has a lot for a church that could be enlarged sufficiently to make a splendid location for said building, with also a sum already pledged for a church, therefore, be it

Resolved, That we, the Michigan Seventh Day Baptists, in our semiannual meeting recommend that the Battle Creek Seventh Day Baptist Church ask for the locating of the Denominational Building at Battle Creek,—that they give the lot and pledge the sum of twenty thousand dollars (\$20,000), provided rooms sufficient for said Seventh Day Baptist Church be furnished in the building, and that we, the Michigan Seventh Day Baptists pledge our support in this movement and in the raising of the aforesaid sum.

In harmony with the above action, the trustees of the Seventh Day Baptist Church of Battle Creek, Mich., in accordance with the unanimous vote of the church assembled in regular quarterly business meeting, April 7th, 1919, wish to present to your body the following proposals:

In view of the central location of the city of Battle Creek, and its accessibility from all parts of this country; in view of its well-established reputation as a center of the Sabbath truth; and in view of the opportunities offered here to Sabbath-keepers for employment, for educational and denominational privileges, this church urges upon your body the advisability of locating the Denominational Building in Battle Creek, Mich. It might be a special inducement that there is a building which was erected for and adapted to office and publishing work available at any time at very reasonable terms.

If the Board decides to locate its building here, the Battle Creek Church will undertake to raise the sum of twenty thousand dollars (\$20,000) for that purpose. Should it be found practical to locate the building on the lot owned by the Battle Creek Seventh Day Baptist Church, this church will donate its lot, valued at over ten thousand dollars (\$10,000), in addition to the sum already proposed, provided, however, that suitable rooms are equipped for the use of the Battle Creek Church.

We would also request that you forward this communication to the SABBATH RECORDER for publication, after your consideration.

Very respectfully submitted,

B. W. KINNEY,  
Secretary of the Trustees.

279 N. Washington Ave.  
May 6, 1919.

To the Board of Directors, American Sabbath Tract Society:

1. Concerning the communication referred to this committee from the Battle Creek, (Mich.), Seventh Day Baptist Church relative to the location of the proposed Denominational Building. The committee gave very careful consideration to the propositions, and noted with gratitude the interest of the people of Battle Creek and the generous offers which are made. Inasmuch as the General Conference has established and maintained for many years the policy by which the members of the Board of Directors of the American Sabbath Tract Society for the most part live near the place where the publishing house is located, the present Tract Board feels that this policy should be continued, and it should be clearly understood by the denomination that the location of the building necessarily takes the Board to the same city. But it is the province of the denomination and Conference, rather than the Board to make the decision..

2. Concerning a canvass for funds for the proposed building, it was suggested that such a campaign be made a part of a larger and comprehensive plan for a forward movement which shall include all denominational interests. And, since the General Conference has definitely committed the inaugurating of a denominational forward movement to the Commission of the Executive Committee of the General Conference, it is suggested that the Commission be asked to include funds for the Denominational Building in its financial budget of the forward movement.

3. In the meantime it is suggested that a campaign of information and publicity be conducted, by articles in the SABBATH RECORDER, by the representatives who are to attend the coming meetings of the three associations in the East, by the Field workers, and in other ways. And to this end it is recommended that Editor Gardiner be asked to make a trip, after the close of the association at Little Genesee, to the churches and people farther west in the interests of the proposed building and other denominational matters.

Respectfully submitted,  
FRANK J. HUBBARD,  
Chairman.

Plainfield, N. J.,  
June 8, 1919.

Report adopted.

In accordance with item number three of the foregoing report it was voted that Editor Gardiner be authorized to arrange for such editorial assistance as may be necessary at various times, at the expense of the Board.

The Committee on "RECORDER Drive" reported 183 new subscribers thus far received.

The following report was received:

REPORT OF COMMITTEE ON PROGRAM OF THE AMERICAN SABBATH TRACT SOCIETY FOR THE SEVENTH DAY BAPTIST GENERAL CONFERENCE AT BATTLE CREEK, MICH., WEDNESDAY, AUGUST 20, 1919

Morning—10.30 to 11.30

Approximate time

- Music
- 15 min. Message of the President,  
Corliss F. Randolph, LL. D., Newark, N. J.  
Annual Statement
- 5 min. Report of Treasurer,  
F. J. Hubbard, Plainfield, N. J.
- 5 min. Report of Publishing House,  
Lucius P. Burch, Plainfield, N. J.  
Report of Sabbath Evangelists
- 10 min. Rev. Willard D. Burdick, New Market,  
N. J.
- 10 min. Rev. George B. Shaw, Yonkers, N. Y.
- 15 min. Report of Joint Corresponding Secretary,  
Rev. Edwin Shaw, Plainfield,  
N. J.

Afternoon—2.00 to 3.00

- Hymn
- 15 min. The Value of the Sabbath and of Work  
for It, Rev. Henry N. Jordan, Milton,  
Wis.
- 15 min. The Relation of the Tract Society to  
the Sabbath Truth, Rev. A. J. C.  
Bond, Salem, W. Va.
- 5 min. Music
- 25 min. Open Parliament on the Work of the  
Tract Society, conducted by Rev.  
Clayton A. Burdick, Westerly, R. I.  
FRANK J. HUBBARD,  
Chairman.

Report adopted.

Editor Gardiner feelingly expressed his gratitude and appreciation to the Board for their expressed sympathy in the death of Mrs. Gardiner, and for the various actions of the Board at its recent meetings.

President Randolph reported that he attended recently the annual meeting of the church at Snow Hill, Pa., and found them in the same spirit of loyalty and devotion as on former visits, and extended to them the good wishes of the Board, which courtesy was fully reciprocated by them.

Minutes read and approved.

Board adjourned.

ARTHUR L. FITSWORTH,  
Recording Secretary.

The zero hour of the "divine right of kings" has struck. Simultaneously the merry ringing of the alarm clock that awakens the world to a newer, better democracy is heard all the way around the globe.—  
*Philadelphia Inquirer.*

## YOUNG PEOPLE'S WORK

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

### LOYALTY TO CHURCH AND COUNTRY

REV. A. J. C. BOND.

Christian Endeavor Topic for Sabbath Day,  
June 28, 1919

#### DAILY READINGS

Sunday—Loyalty to country (Ps. 137: 1-6)  
Monday—Loyalty to God's house (Ps. 84: 1-12)  
Tuesday—A call to the service (Judges 6: 11-23)  
Wednesday—A call to sacrifice (2 Cor. 12: 10-21)  
Thursday—A call to clean living (Eph. 4: 1-8)  
Friday—A call to righteousness (Amos 5: 7-15)  
Sabbath Day—Topic, What does loyalty to our church and country call for? (Matt. 22: 15-22)

#### THE IMPORTANCE OF BEING LOYAL TO A FEW WELL-DEFINED ELEMENTAL AND FUNDAMENTAL PRINCIPLES

In the ancient Hebrew kingdom there was no such thing as church and country. Their government was a pure theocracy, and they knew but one allegiance which included their relations to Jehovah and to his anointed priest-king. The word of the king was law because it was the voice of God. The loyalty secured under such a régime was intense and ardent. Doubtless in the development of the race in the economy of God a theocratic government was best for that people and time. In their experiences were developed principles both of religion and government which form the foundation of all law today, both civil and ecclesiastical. Laws developed when life is more simple and elemental are the salvation of society when it becomes complex. While today in organization church and state are separate, and we believe rightly so, there is no book to which we can turn for lessons of loyalty either to church or country equal to the Bible.

Have different members of the society give examples of loyalty found in the Bible.

Give examples of men who have shown loyalty to the church, such as Luther, Huss, Edward Stennett and John James. For some account of the last two see "Seventh Day Baptists in Europe and America."

Give examples of loyalty to country.

#### DUTY THE HIGHEST APPEAL

In a commencement address which the writer heard this week, the speaker said that 4,000,000 men responded to the call of the country in the Great War not because they were forced to enlist, because there is not physical force in the country sufficient to compel 4,000,000 men to do what they did not wish to do. Frankly, he added, they did not respond because of any fervent flame of patriotism. This was kindled later but did not exist at first. They responded because their government called them. They believed in government for the people, of the people, by the people; and because they believed in government they obeyed. That is the finest type of loyalty that obeys from principle. Duty is the charmed word in the vocabulary of patriots and of Christians. Feelings of loyalty may move one to respond to the demands of country or church. Well-established principles of loyalty will insure faithfulness to duty, whatever the state of one's feeling, and insure a more stable and constant support of righteousness and truth.

Why is he who is readiest to throw his hat in the air on occasions of public patriotic demonstrations likely to fail in the real test?

Is the most demonstrative Christian always the most reliable when the church needs workers?

"Emotion should be the child of truth and the mother of duty." Explain just what is meant by this old proverb.

#### SUGGESTIONS AND QUESTIONS

Robert E. Speer said recently that the greatest power in our country, which could not be controlled by any interest whatever, is the Protestant pulpit. To whom do these men claim allegiance? How does that affect their loyalty to the church? Does it lessen the value or make more valuable their loyalty to country?

Thomas Jefferson said that he received his ideas of a democracy from a little Baptist church in Virginia. Explain what he meant.

Fred B. Smith, leading advocate of church federation and exponent of cooperative Christianity, said the other night that he would rather organize a new church of a hundred members to fight the saloon

than to secure church co-operation by promising to be silent on the liquor question. What would seem to be Mr. Smith's idea of loyalty, and what is its central element and object?

Raymond Robins, social worker, moral reformer, clean politician, after a year's experience in Russia has come back to America to work more directly through the church to accomplish the high ends to which he has been devoting himself for some years. This determination is based on two convictions. He is convinced more than ever that there can be no social salvation without Christ, and that the Protestant churches of America are capable of responding and are responding to their great opportunity.

To the leader: Give out these questions in advance to members of the society to be answered in the meeting.

Have some one discuss the relation of Seventh Day Baptist churches to the various questions raised above.

Let some member discuss the relation of the individual Christian Endeavor to church and country in view of the questions asked above.

## BATTLE CREEK AND THE CONFERENCE

### I.

H. D. CLARKE

The Battle Creek Church through its Publicity Committee wishes to keep our people thinking about the General Conference, and the said committee through the writer offers the first article of this series.

Of course you are all coming to Conference. You have been praying for it and planning for it three-fourths of a year, and August is almost here. It is to be in some important respects the greatest Conference ever held. It is to be a great spiritual and social gathering. *You must not miss it.* Come on the trains, in your autos and airplanes. If you have no money, walk here like Weston.

But some of you will wish to know what kind of a town Battle Creek is. Why is so much said about it all over the world? Of course every town, big or small, has its boosters. That's right. Boost your town and don't forget to boost your church and your denomination and your pastors and

your neighbors. But Battle Creek has distinctions that many larger cities do not have. It was first settled in 1831. Sands McCamley, from New York, made the settlement. Right across from the big tabernacle where the Conference is to be held is McCamley Park and you will take lots of comfort between spells in sitting and walking about there. There are two streetcar lines passing this corner and also the inter-urban that goes across the State. Two transcontinental railroads pass through the city, the Grand Trunk and the Michigan Central. This is the only point in the State, except Detroit, at which all through railroad tickets are good for stop-overs.

There are two traditions that give the city its name. The official seal of the city shows a camp at the fork of two streams and an Indian being clubbed over the head. It is said some government surveyors had a fight with Indians here way back in the "thirties." The Indians were guarding their maple sugar groves and were ugly about being disturbed, and a surveyor broke an Indian's head with his musket. The other tradition is that before the white man

## SUGGESTIONS METHODS IDEAS FOR C. E. WORK

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came, a great Indian battle occurred. Arrows are dug up in the vicinity. The creek or small river flows into the Kalamazoo River in the central part of the city.

This is frequently called the "food city." For many years it has been the world center of cereal food products. It has 171 manufacturing plants with a weekly payroll of over \$200,000—threshing machines, steam pumps, printing presses, gas stoves, sidewall registers, brass goods, carton and paper boxes, and other plants. The Grand Trunk system has its main locomotive shops here. The United States Navy gets its steam and electrical pumps here. Every country prints papers on presses made here. At one time there were 30 different food companies operating here.

We are 164 miles from Chicago and 120 miles from Detroit.

We have many lakes in the vicinity famous for camping, fishing, picnicking, and many cottages on their banks. Goguac Lake is on the city car line and a fashionable resort with the usual attractions and follies of resorts.

The famous Camp Custer is located just out of the city and has had probably at one time as many as 35,000 to 40,000 soldiers. It was considered the healthiest camp of all Uncle Sam's training grounds. Millions of dollars were spent in its construction.

When you come and get well into the Conference work, the Chamber of Commerce will want to give you a recess and auto you through the city and show off Battle Creek. You will want that ride. You will want a few swims in the lakes and some boat rides when they do not interfere with Conference meetings. If you come just for the purpose, however, of having a picnic and nothing else, why, just stay at home and come later when all is quiet.

Listen! Battle Creek has 35,000 inhabitants, and thousands in the suburbs. It has \$20,000,000 bank deposits; two water plants; best of public schools. It banished the saloon before the prohibition wave struck the State. Foreign laborers are less than 2 per cent. Over 70 per cent of the families own their homes. Has best factory conditions of any city in the United States. Largest prepared food factories in the world. Terminal of longest High Tension Transmission line in the world. One of the best lighted cities. Five hundred

members in its Chamber of Commerce. First city in Michigan, if not in the United States, in per capita bank deposits, and savings deposits. Third city in the State in passenger business. First city in the world in value of factory output per capita of population. Manufactures more threshing machines than any city in the world. Manufactures more steam pumps and printing presses than any other city in the world.

If this is not enough, come and see us and we will tell you more.

But even a great city can not make a great Conference. That will be made by consecrated, loyal Seventh Day Baptists who know they have a great mission in the world and are willing and glad to fulfill it, esteem it a great privilege and will sacrifice for it.

Soon there will be told you something else of interest. *Watch for it.*

## HISTORY OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF ALFRED, N. Y., 1816-1916\*

FRANK L. GREENE

(Continued)

ALFRED, THE MOTHER OF CHURCHES

We have seen that as early as 1817 Angelica was a regular preaching station. In 1821 Elder John Greene visited that community and reported it as a Branch of this church, and it was so regarded for several years. When it vanished is not known, but probably removals weakened it, as a goodly portion of its members appear as constituent members of the Amity Church in 1834.

In 1820, Independence (then called No. 1) was visited as a preaching station once in two weeks. September 7, 1823, a letter was read from the brethren and sisters there wishing to be set off as a distinct church, showing that they were then members here. The request was approved and a council of six was appointed "to examine their situation, and, if they think proper, to organize them." This council met March 21, 1824, in the schoolhouse near Hazard Clarke's. The little church struggled along for nine years; then in August, 1833, made request to become a Branch of Alfred. The council met at the house of Isaiah Greene, granted their request and 21 mem-

\*Prepared for the Centennial Celebration of the church, October 20, 1916.

bers were so received. Just one year later (August, 1834), they again sought independence (no pun intended), and have ever since maintained it.

August 18, 1824, at the request of the Troupsburg (Steuben County) society, a large council of twelve members was named to meet them on the 30th. Many of the brethren and sisters there were members of this church—how many we do not know. The records refer to the disciplining of some members there, and in 1821 Evangelists Hull and Babcock were sent there clothed with authority to receive members into the church. No report of this council was ever entered in the records, but we know that a church was organized there.

September 15, 1824, a council from this church met delegates from three other churches and organized a church of 13 members in Friendship. At least five of these and their leader, Abram C. Crandall, were from this church.

April 6, 1828, a request was read from Pembroke and Erie that a council be sent to examine their situation and set them off as a church. This was done and the church was known as the Clarence Church. The membership was largely from here.

January 20, 1831, at the request of Deacon Amos Burdick and many members of the church in the north and east part of the town, the Second Alfred Church was organized with 52 constituent members dismissed from this church for that purpose.

Soon after 1830, there was a considerable migration from this town to Hebron, Potter County, Pa. November 3, 1832, a request was presented from the brethren there for a council to organize them into a church. This was done February 10, 1833, and a majority of the members went from this church.

May 4, 1834, a letter was read from the brethren on the Genesee River, town of Amity, requesting a council and the organization of a church there. The officers of the church were sent, and on May 15th, met in the schoolhouse near the house of William Davis about half-way between the present villages of Scio and Belmont, and organized a church of 23 members, 16 of whom are identified as members here or at Angelica Branch.

The following day, May 16, 1834, they proceeded up the river, nearly south, about

six miles to Scio, within the present limits of the village of Wellsville, and, in conjunction with council from Second Alfred and Friendship, organized the Scio Church of 16 members, several of whom were from Alfred. This was the township of Scio then. Wellsville not having been organized till more than twenty years later (November 22, 1855).

November 2nd of that year Elder Babcock reported that he and Elder Hull had attended the council on the "Osway" and constituted a church there, (probably the Second Genesee Church). Whether any part of the membership came from here is unknown.

For two or three years prior to 1840 there was a large migration from this town and vicinity to southern Wisconsin led by Joseph Goodrich (called the founder of Milton) and Henry B. Crandall, whose homes had been near the Upper Vandermark, and were preaching stations of this church for that section. November 12, 1840, these people were organized into the church of Milton, Wis., with 52 members, a large part of whom came from this church, Elder Daniel Babcock among them.

The migration continued and three years later the church at Albion was constituted, drawing its membership chiefly from Alfred and Milton.

In April, 1846, the brethren in Hartsville were urged to establish meetings in their vicinity. In May, '47, a request came from them to be formed into a church, and a committee was appointed to bring it about. On July 4th following, the committee reported that the church had been formed and gave the names of 27 from this church dismissed to it.

In 1877, largely through the efforts of Deacon O. G. Stillman, a church was organized in Hornellsville. Starting with 18 members, the number was soon doubled, this church adding a goodly quota.

I have named fourteen churches, thirteen of which were composed wholly or largely of members directly from this church. In view of this record of swarming colonies, I think I am justified in calling this the mother of churches, and I may add, the grandmother of many more.

Notwithstanding these heavy drafts upon its membership, the church continued to grow with great steadiness until the early

nineties when the six hundred mark was reached, since which time there has been but slight variation from that number, very nearly two-fifths of them, however, being non-resident members.

#### FINANCES

During the earlier years of the church, very little money seemed to be needed, certainly very little was raised. The people were poor, with large families to support. The work of the church was widely distributed among the leading elders and numerous committees, as there was no regular pastor till 1839. Not until May 3, 1835, were any measures taken, so far as the records show, to remunerate the elders for their preaching service at home, and then by contributions and donations; though, as early as 1821, Elders Satterlee, Babcock and Hull were each allowed a half-bushel of wheat per day for their missionary trips to Troupsburg, No. 1, and Pembroke; and May 4, 1825, it was voted "that we have a contribution [collection] every church meeting."

The necessary church expenses and the care of the poor were met by circulating subscription papers, and the wide field was divided into districts for that purpose.

Later, as their needs increased, a Committee on "Equalization" was chosen, and a tax was levied on the male members.

April, 1834, "Voted that every male member of this church have his valuation taken from the assessment roll [town] and forward to this church and attend according to circumstances from Alfred, Almond and Hornellsville for the purpose to raise a tax to be put in the treasury of the church for church expenses."

January 1, 1843, the Committee on Equalization was empowered to receive grain, butter, and cheese in payment of arrearages.

Pastor Irish's salary was \$300. Pastor Hull's was \$400 in '47; \$500 in '56; \$600 in '65; \$700 in '67; and \$800 in '69. The Civil War had greatly increased the cost of living.

In 1854 the First Seventh Day Baptist Evangelical Society was formed to look after the finances of the new church building—a semi-independent organization within the church. For many years after 1860, the pastor's salary was raised by apportion-

ing it, through the Evangelical Society, on the seats in church which were thus rented for that purpose, the other expenses being raised by the old tax method.

December 18, 1881, the envelope system of giving was adopted, and the seats were made free, a plan which, I believe, has continued ever since. April 16, 1882, it was voted to unite the Evangelical Society and the church and incorporate the "First Seventh Day Baptist Church of Alfred." Thus the double-headed management came to an end.

The parsonage was built in 1844-5, at a cost of more than \$5,000; and the parish house in 1906, at a cost of about \$9,000; but these are too recent events to need further comment.

#### REVIVALS

The General Conference was held in Alfred for the first time in 1830, and was well attended. It had been a year of great religious activity, and about one-tenth of the whole number of church members in the denomination had been added during the preceding year.

Maxson Greene, in a letter to the *Protestant Sentinel* (denominational paper), under date of November 22, 1830, says, "Three or four families have embraced the Sabbath since Conference, Eld. Sweet's among them."

The church that year numbered 354 members, being second to Hopkinton only in the denomination. The population of the township was about the same as it is today,—fewer families but larger ones.

A general revival in the First and Second Alfred churches sprang up in the summer and fall of 1831 (the Second Alfred had been organized the preceding January), apparently as an outgrowth of the interest created by the Conference, and was reported to the *Protestant Sentinel* by Nathan V. Hull, October 14, 1831. The writer, though a young man of only 23, was already active in church work. In May, 1833, at the age of 25, as he himself writes, he went from here to Pembroke to take charge of the little Clarence Church, and a revival followed there that autumn. A year later (1834) there was a great revival in Hopkinton under the preaching of this young man, 150 being added to the church. The reporter sagely writes to the paper: "May

the Lord keep him humble and he will be useful." He led a revival at Truxton the same year, and three years later (1837) there was another great revival in Hopkinton under his leadership. The future pastor of Alfred was in training.

In January, 1838, Elder Stillman Coon and Elder Walter B. Gillette, assisted by James L. Scott and James R. Irish (who was then at the head of the young Academy), held protracted meetings here, and a great awakening followed. In the next few months 206 were baptized here, and 40 more in Andover. The number added to the Second Church is not known.

An undoubted result of this, and of great import to the church, was the call extended to James R. Irish, on March 3, 1839, to become the first pastor of this church; and April 3d he was "ordained in the presence of all the ordained ministers of the Western Association, together with several licentiates, before a crowded house."

About the time the church entered this building as a new place of worship (I think in the winter of 1854-5), there was a stirring revival led by the pastor, N. V. Hull, in which large numbers of young people from all this region were brought into the church. Some of them are our oldest members now, and among them our senior deacon.

Again in the winter of 1862-3, led by the pastor, and assisted by his brother, Elder Varnum Hull, another far-reaching revival occurred in which scores were added to the church, among them my companions and friends, almost without exception. Every decade since has, I think, been visited with its special time of refreshing, not always noted in the formal records of the church, but the clustering dates in the membership book reveal the fact. Not least among them was the memorable season in the spring of 1914, when, under the leadership of Rev. E. E. Davidson, supported by the pastor, over fifty accepted Christ and entered the waters of baptism, while more than thirty others united with the church by letter.

#### PUBLIC SERVICE

I have not spoken in detail of our pastors and officers, as they are the subjects of other papers. I can not refrain, however, from calling attention to the pains-taking labors of treasurers and clerks; especially

of clerks Nathan Greene and David R. Stillman, the former serving 25, and the latter 26 years, by whose faithfulness this paper has been made possible.

Many of the lay members have been called to posts of responsibility and honor. Judge Edward Greene was the first judge of Madison County before coming here. Clark Crandall rose through the various offices in the militia to that of Brigadier General, was a member of the State Legislature, and a Presidential Elector, serving also as associate judge of the county, and in the later years of his life was called "Judge Crandall." Dr. John B. Collins, Darwin E. Maxson and A. Boardman Cottrell were members of the legislature, Maxson being also Chaplain in the Civil War, and Cottrell, county superintendent of schools. Orra Stillman was colonel in the militia. Philip S. Greene was quartermaster, and for three successive terms associate judge of the county. David R. Stillman was for a generation clerk of the Board of Supervisors, and his son Charles for another generation, both with great credit. D. Sherman Burdick has been county treasurer for many years. Doubtless others could be noted.

(To be continued)

#### AN APPEAL TO L. S. K'S

ANGELINE PRENTICE ABBEY

Light shown in a heart where once had been night,

Love illumined the soul, a glorified light;  
Life came, a renewal, regenerate Life  
Lifting from the darkness,—a task was then rife.

Seeing Jesus,—a sacrifice there on the cross,  
Saving others from sin and from sorrow and loss,  
Seeking souls in the highways and byways of sin,  
Serving God by the multitudes you may bring in.

Knowledge you have of the Lord and his word,  
Knight of Jesus, go forth with your armor and sword,

Keen of thought and of purpose, you're needed today,  
King Immanuel calls, go forth to the fray!

Lone one, a great trust is given to you,  
Sabbath of God, which is known to but few;  
Keep it, and give it, and live it, I pray,  
So your life shall be blessed, my dear L. S. K.

Where is the true man's Fatherland?  
Is it where he, by chance, is born?  
Doth not the yearning spirit scorn  
In such scant borders to be spanned?  
Ah, yes! His Fatherland must be  
As the blue heavens, wide and free!

—Lowell.

## CHILDREN'S PAGE

### THE BROKEN PITCHER

THE GLAD GAME GIRLS

*Introduction.*—At the request of the editor in the May 19th issue for stories for the Children's Page, the Glad Game Girls (averaging 11 years in age) of the First Alfred Bible School send the following composite story, as told by the girls one afternoon while calling on their teacher. Each girl told a portion impromptu, and then asked another to take it up, and so on until each had had a turn. The story as it stands has been revised by the teacher but the plot and ideas remain unchanged.

Izabel did not like to set the table. It always bothered her and made her cross to set the table when she was in the midst of a game. For this reason her mother never asked her to do this chore except as a punishment. Now Izabel had been naughty—very naughty, and as a punishment she had been told to set the table for ten days.

"Oh, dear! how I hate to set the table, and for ten whole days in a row!" she stormed to herself. The first few days went pretty slowly and Izabel was anything but a pleasant little girl to live with or anything but a delight in the home. On one of these bad days, when slamming the dishes carelessly, it happened.

"Oh! Oh! Oh!" exclaimed Izabel to herself in a frightened voice, "What have I done? What have I done? Mother's wedding present, the blue pitcher!" It lay on the floor in three pieces. Izabel knew it was a very choice dish, but she did not know it was an heirloom, having passed down through the family for over a hundred years and that when Izabel should be married, it was to be given to her next. If she had known this she would have been more worried. Fearing her mother would make her set the table still more days as an additional punishment, Izabel quickly picked up the three pieces and ran to her playhouse and hid them in a dark corner.

From that moment began days, and even weeks, of a big battle between the Giant Deceit and Conscience. Some days Conscience would almost win and Izabel would be on

the point of confession and then the thought of the tiresome table-setting would cause her courage to fail and Deceit would come out ahead. These were unhappy days for Izabel. Of course, Mother had guessed the trouble, having missed the pitcher, but she hoped if she waited her daughter would tell of her own free will. Poor little girl, she was having a hard time and she made up her mind that if ever this matter was straight with Mother she would never, never deceive her again.

"Mother," remarked Daddy Morris at the supper table, "are you planning to go to the wedding of your friend in Paris next month?"

"Why, no, John, we can not afford to go, I have never given it a thought," Mother replied.

"Well, my firm wishes me to represent them in a business deal in Paris just at that time and I think it would be wise for you and Izabel to go with me." So it was settled that they should go to Paris in June and attend the wedding of a schoolmate of Mrs. Morris.

Mother thought Izabel would be delighted, and so she was, but Mrs. Morris was disappointed that she did not show more enthusiasm. The trouble was that all of Izabel's pleasures were clouded by the big battle between the giant and Conscience.

At last the plans were all made and Daddy, Mother and Izabel sailed for Sunny France. The new scenes and excitement nearly made Izabel forget her trouble and she was almost her happy self again. One day as she was out walking she noticed a little crockery-shop window. Stopping suddenly she exclaimed to herself, "Oh! Oh! Oh! There's a pitcher just like Mother's! I wonder—Yes, I just will." And the bright idea sent her hurrying into the shop.

"Please, sir, how much does that blue pitcher cost?"

"Two dollars," replied the shop-keeper. "I want to buy that pitcher, but I haven't that much money now. Will you save it for me, perhaps two weeks?" inquired Izabel.

"Yes," answered the dealer, after a moment's thought, "as it is an odd piece and not much call for it, I'll be glad to hold it for you," and he took it to the back part of the store for safety.

Izabel was all excitement, she hurried to

her boarding place and its mistress. "Please, Mrs. Gray, I very much want to earn two dollars to buy a present for my Mother and I do not want to ask Daddy for the money; I want to earn it all myself. Will you let me help you each day until I can earn it? I know how to set table and I can help you every day for the rest of the time we are here. Do you think I would be able to earn two dollars that way? May I try it?"

The child was so eager that Mrs. Gray consented though she did not really expect Izabel would continue long. But Mrs. Gray had a surprise coming for, of course, Izabel knew how to set a table perfectly. The silver was arranged just right; the salters were always full and in place; the butter was never forgotten; the glasses always sparkling with fresh cold water and everything was done on time and not once did Izabel forget her task. Mrs. Gray soon saw that she could depend upon her helper. All this time it was understood that Izabel's mother should think she was helping just as a kindness.

At the close of the two weeks Mrs. Gray said, "Izabel, dear, you have been a great help to me and I gladly hand you your two dollars and I hope your mother will be as pleased with her gift as I have been with your work," and she kissed the child warmly.

Izabel thanked Mrs. Gray and danced away down town, holding tightly her well-earned money and thinking to herself that she was not so sorry that Mother had insisted on teaching her how to set table correctly. The knowledge had helped her out of her trouble.

The shop-keeper remembered his little customer and brought out the pitcher for her. That evening when Mother was putting her to bed, Izabel confessed the whole story, thinking that *now* she could make good the loss to her mother. Of course, Mother was very much grieved to lose the heirloom and told Izabel the rest of the story. Mrs. Morris thought her punishment sufficient so she whispered to Izabel, "You know now that I prized the broken pitcher as an heirloom but I shall prize this one because it represents to me the victory of my little girl's Conscience over Deceit. We will worry no more about it," and she kissed Izabel good-night.

Mr. Morris' investments in the Paris business had failed and as he would suffer heavily from the loss he hurried home where they could economize more easily. Izabel was rather glad to get back home to old friends and scenes. She was a very happy little girl now with no horrid giant between herself and her mother.

One of the first places she visited was her playhouse and remembering the last time she was there she took out the broken pitcher and while trying to fit the pieces together she thought it seemed different from her other pieces of broken dishes in her playhouse and she ran to show it to her father. He, too, was interested at once and began to chip off little pieces. He found an air space or vacuum between the two sides of the porcelain. This aroused his curiosity so much that he continued to chip; suddenly he discovered the corner of a very thin piece of oiled paper; very carefully he chipped until he had loosed the whole sheet, and this is what Mr. Morris read aloud to Mother and Izabel:

*To the one who breaks this pitcher:*

This pitcher is one of a pair, exactly alike and the only ones of their kind in existence. If the one who breaks this pitcher and finds this paper will present the same at the..... Bank of ..... he will find there deposited to his credit a sum of money, this being but one-tenth of a large legacy. This sum is to be used in searching the world over for the twin pitcher. When found, this second pitcher is to be broken and the owner will find a paper similar to this one telling where the other nine-tenths is deposited.

May success follow the seeker of the twin pitcher is the wish of an eccentric old man.

SIR RICHARD LOWELL,  
Yorkshire, England.

Signed in the presence of  
John Williams, London, Eng.  
Franklin Cole, Kent, Eng.  
Herbert Manchester, Leistershire, Eng.  
This 22nd day of January, 1794.

"Well, he surely was an eccentric old chap," remarked Mr. Morris as he finished reading the strange will.

During the reading Izabel had sat listening spellbound. The thought of the legacy or the money which now belonged to her did not impress her much. Another thought was in her mind.

"Mother," she cried, "we won't have to hunt for the other pitcher; we already have it; let's break it quick." This they did and found the paper telling the name of the

bank where the rest of the fortune was deposited.

When Izabel finally realized that the money belonged to her, her first thought was to give it to her father so that he might straighten out his business troubles. To her surprise Daddy said,

"I thank you, dear daughter, and I gladly accept it as a loan but it will take only a very small portion of your legacy to fix me up and the rest will be yours to do what you wish with."

Izabel was delighted and what she did with the money is for each little reader to decide for herself and so continue this composite story.

### "WHAT NEXT!"

LT.-COL. T. W. RICHARDSON

Prompted by the RECORDER for April 21, just to hand, I now put in writing this interesting experience:

Many years ago I was down to give a Vegetarian address at a Good Templar lodge in the East of London. I arrived on the wrong day, fortunately a week early. A special temperance lecture was on by a notable man from the North of England. He was not a Vegetarian, nor did he know that a Vegetarian address was due the following week. This fact made the story which he gave the more remarkable.

"There was a working man, in the North of England, of a very philosophical turn, who cared nothing for fashion, nor for what people said. If the weather were cold, he would dress like a Russian; if hot, like an Oriental. Being very tall and thin, he was known as 'Lanky Joe.'

"Hearing that a Temperance address was to be given in the village a few miles away, when his day's work was done, he trudged off to the lecture. He listened carefully to the arguments advanced, and turned them well over in his mind as he trudged home. Arriving at his cottage door he had come to a conclusion.

"Entering his cottage he said to his wife, 'Mary.' 'Well, Joe?' 'Never, so long as I live, will I again drink alcoholics.' Mary, in astonishment, exclaimed, 'What next!' Joe philosophically replied, 'I don't know.'

"At a Temperance meeting later on, Joe wanted to help the Cause, and could not be persuaded not to attempt to speak. No

sooner, however, had he mounted the chair, than he was howled down with shouts such as, 'That's a specimen of a teetotaler if you like,' 'Talk about a yard of pump-water.'

"Joe was disappointed, but not discouraged in his resolve.

"A Vegetarian lecture being announced, Joe again trudged off to the village. He heard how flesh-food created the appetite for alcoholics; how the most powerful and useful animals were vegetarian; how laboring men had demonstrated the greater 'staying power' or power of endurance derived from the non-animal diet; how physiology proved that man belonged to the non-flesh-eating class of animals; how the mental activity was keener in, and disease was less liable to attack, those who did not eat dead animals; how the cruelties and depravities of the slaughter-house were totally unnecessary; and how true idealism and real spirituality were greatly increased by the purer diet which consisted chiefly of fruits, nuts, and grain.

"Joe turned all this carefully over in his mind as he trudged home, and he came to a definite conclusion.

"Mary," said he, as he entered the cottage. 'Well, Joe?' 'Never so long as I live, will I again eat of anything that has eyes to look at me.' Mary, in consternation, exclaimed, 'What next!' Joe, as before, calmly replied, 'I don't know.'

I heartily congratulate our brethren "across the ditch" on "America Dry." But unlike Lanky Joe, I can not say, "I don't know," in answer to the question, "What next?" For I am firmly convinced that the next thing is to stop "burning incense to the devil."

Prior to 1874, I had come to the conclusion that three things would be the main *preparation* for the triumph of Christianity and the advent of the Millennium. This conclusion was chiefly based on the Word of God.

The three things were: first, prohibition of the liquor traffic; second, destruction of the tobacco trade; third, abolition of slaughter-houses and butcheries.

These three things are embodied in two words, "Pure Food."

Our bodies are sustained by what we drink and breathe, as well as what we eat. Hence the Danielite pledge to abstinence from flesh, fish, fowl, alcohol and tobacco.



## OUR WEEKLY SERMON

### "OTHER LITTLE SHIPS"

REV. A. L. DAVIS

Text: "And there were also with him other little ships." Mark 4: 36b.

The account of Christ stilling the tempest is one, to most people, very familiar. We feel that it is just like Jesus to come to the rescue of human life in the hour of their greatest need. And yet, it is safe to say that in this narrative of Christ stilling the tempest our interest centers in the one ship, while the others scarcely command our attention.

We picture the disciples in the boat, bending over the oars, straining every muscle to ride in safety the waves of that angry sea. We picture that one boat thus, with the Master aboard, but too often we forget about the "other little ships" tossing that dark night upon the waves of the angry sea, too often we forget about those other sailors fighting with the waves of that storm-raging sea with no Christ aboard, with no one to whom to make personal appeal.

The waves were dashing high, the waters came into their frail barks and they were about to founder; they awoke the Master. At his rebuke the winds subsided, a calm set in, the stars shone out, and they reached the other side in safety. But when Christ spoke those words that calmed the sea, they were spoken for all; the "other little ships" enjoyed the blessings, though the Giver was unseen and possibly unrecognized.

I. It is at this point that the lessons emerge that I wish to emphasize. These other ships remind us of the unseen comradeship in our lives. When the storms of life beat in upon you, when the days are shrouded with gloom, and the night hangs heavy with darkness, remember that you are not alone in the storm. Others are fighting the same or kindred battles, others have the same or kindred temptations and trials, others too have their shadowy days and dark nights. Remember this, will you not, and send out a friendly cry, extend a loving hand, hold up a signal lamp. Some one, some one needs you.

I am not given to loneliness or to the blues. Yet well do I remember the first winter I spent away from home and friends. One Sabbath Day shortly after I arrived in Cleveland, I think I never felt more absolutely alone in all my life. I was in a big city, it is true, but seemingly as completely alone in the world as I could possibly be. In the afternoon I wandered down to the lake front and stood on the viaduct overlooking the railroad, and as a freight train came by drawing a B. & O. car, it actually brought comfort to me—it seemed to be endowed with a personality. I thought possibly this same car had passed near my boyhood home in West Virginia.

Is this not true of suffering? What is it that makes sorrow so hard to be borne,—such sorrows as must come to us all one or more times in our lives? Utter loneliness. It is the going back to our homes, among the same environments and feeling that some one is gone—we are alone, alone.

Yes, some one says, "Oh, you don't know my sorrow, how deep it is; how hard it is to be borne." No, I don't know your sorrow; you don't know mine. Such sorrows as have come to you have caused some to lose faith, their courage to fail, and it has seemed almost impossible for them to rise.

No, no, I don't know your sorrow. I can't tell exactly the weight it binds to your heart. But how about the "other little ships"? We are not alone in our sorrows. Others have their heartaches; others have their sorrows.

Robert Louis Stevenson was a very frail, delicate child, with a hacking cough which often kept him awake all night. But he had a faithful nurse to whom he owed everything. She sat by his bedside night after night, for months and months. And when the little child was tired and about exhausted, the faithful old nurse would take him up in her arms; soothe him an old Scotch song, and then carry him to the window. There looking out upon other lights here and there, as Stevenson himself says, "we would tell each other that perhaps there were other little children who were sick, and like us, were waiting for the dawn." And the fact that possibly he was not alone, that others were sick and suffering, seemed to calm and comfort the little sick child, and, when carried back to his bed, would often fall asleep again.

And when those hours of loneliness do come to you, it ought to be a source of comfort to think that you are not alone. There is One, aside from all others, who knows all about your sorrows. And though the world does not know, Jesus Christ does know. And in the hours when the storms rage thickest and our frail barks are about submerged Christ comes, saying, "Peace, be still."

And so it is with temptation. There is an extreme loneliness about a moral struggle, a struggle which must be fought out in your own inner consciousness alone with God. Carrying an unconfessed, unforgiven sin saps the vitality out of human life. You remember how David felt after his terrible sin. He tried to shut it up in his heart. But like murder it "would out." Day and night there was no peace. "When I kept silence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture was turned into the drought of summer." But when he confessed, so that he had companionship, there was peace.

Yes, there are temptations and besetting sins, which we must fight out alone—unknown to man, but known to God, and there is something lonely about the struggle. But remember there are other little ships. Others are struggling with the same temptations, others battling with the same sins and evils. So my brother, my sister, be brave, be strong; with faith in God and his power, fight and hope and pray. These are but sent to strengthen faith, to increase our courage, and to give us moral power. And though the temptations are keen, and the nights dark, and the billows dash high, don't lose heart. The Great Pilot is near.

II. But there is even a more practical and a more hopeful message than this—the unseen and unappreciated blessings which come to us.

How many do you suppose of those on board the "other little ships" realized that it was Christ that sent the calm, or gave him thanks for the blessing bestowed?

Yet how like these are our lives. Analyze, will you, your own life and tell me how much good you find there of your own making. You have strong bodies, mental powers, due to the endowment of God and the care and protection of father and mother, shaped and molded by a thousand other in-

fluences. You are enjoying blessings unmeasured, not so much because of your own efforts as results of others' toils, sacrifices and self-denials. You are a Christian and enjoying the blessings that such a life brings, but back somewhere you had a praying father or mother,—one who unconsciously, yet indelibly put the stamp of the nobler and higher life within you.

Do you realize how strong the indirect influences have been upon your life! No storm was ever stilled for father or mother but what sons and daughters felt it. Oh, friends, God never bestowed a blessing upon you without others somewhere feeling it—in your home, in the neighborhood, among your friends.

The whole history of the Christian Church for 1,900 years has been the story of the "other little ships." Christ called Andrew, and he brought Peter to Christ. Christ unstopped deaf ears, but others heard; he opened sightless eyes and Judea and Galilee saw; he unloosed tongues and the world has been resounding with his praises. Paul, Polycarp and Blandina suffered, but the church was made purer and better; schisms have rent her asunder but she marches forward triumphant to better things.

I have heard the church censored for not building hospitals, and asylums and almshouses. But these are the "other little ships." While the church does not build these, they have been built because of the church. They are the products of our Christian civilization—the other little ships.

III. What makes your personal decision for Christ such a solemn thing? Because others are going to be influenced by your decision. Not only your own home—your wife and children, and friends—but out in the world where sin is raging, out where souls are struggling, and lives going down to eternal death—out there will the influence of your decision be felt. I appeal to you not alone for your sake, but for the sake of those about you—the "other little ships"—decide for Jesus Christ. Decide now.

What makes your conduct a thing of such tremendous importance? Because every act of yours has its concomitant result, directly or indirectly upon the lives of those about you.

What makes your testimony of such tre-

mendous consequence? Because of its direct bearing upon the lives of others. Of course, your testimony acts reflexively upon your own life. But it is the life of the other person that is helped most. Your brother or sister in the church, meeting a common foe, tempted, wayworn, discouraged, needs the comfort, courage and cheer your words can give.

It is because of the "other little ships," because of other souls struggling with the problems of life,—sin, sorrow and evil; because others are burdened, tempted and weak, that I plead with you to make your life what God meant it to be in this world of struggling humanity around you. Heaven's joys will not be marred because you miss it. Yet I would not be unmindful of the fact that the *one* out on the mountain, in the cold, away from the sheltering protection of the fold, was the one the Shepherd sought for. But I do not appeal to you simply from the low plane of your own soul's good to put your life in right relations with Jesus Christ, but I plead from a higher motive—your duty toward God and human souls about you that your lives are molding.

Fathers, mothers, friends, I plead with you to make the most out of life for the sake of your homes, children, loved ones, neighbors, the world in sin.

Does some one say, I am only responsible for my own household. I can govern my own child. But no one liveth unto himself. You are your brother's keeper. True, you may be able to hold your own child now, but there is a day coming when that child of yours must go out from under your care and battle with temptations and sins alone. Happy the child who can carry from its home that power and strength which will enable it to withstand.

Yes, you may be able now to hold your child; I may be able to hold mine. But how about others, are you helping others weaker than yourself? Are you helping to hold others to the right course in life, helping to point other fathers' and mothers' sons and daughters to higher and better things? It is for this above everything else, I am making this plea, and may God help you to that nobler and better life, help you to live it so purely and holy that others may feel your life a divine benediction upon them.

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Theodore L. Gardiner, D. D., Editor  
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