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The Sabbath Recorder

A NEW and exalted spirit pervades the land. We have made a new pact of unity. . . . We are now walking along the heights of great achievements and lofty aspirations. Let us shun the descent into the valleys we have left behind.

America comes out of the war with her economic and moral potency and prestige vastly enhanced, with her outlook broadened, her field of activity expanded, her enterprise quickened, her imagination stirred, her every faculty stimulated.

The vista which opens before us of America's future is one of dazzling greatness, spiritually and materially. The realization of that vision can not fail us if we but meet our problems in a spirit of true Americanism, of moderation and self restraint and of justice and good will to all, rejecting alike privilege and demagogy, banishing all class rule, be it of capital or of labor.

In that spirit let us grasp each other by the hand and thus resolved and united against enemies without or foes within, let us march on towards the high destiny that Providence has allotted to the country which in grateful pride and deep affection we call our own.

—Otto H. Kahn.

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

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(INCORPORATED, 1916)

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Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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PLAINFIELD, N. J., FEB. 24, 1919

WHOLE NO. 3,860

The Lift That Salem Needs When Will It Come?

Dr. Clark of Salem College has had a double burden this winter caused by efforts in the West Virginia Legislature to pass certain school laws, which movement has made it necessary for him to spend some time in the state capitol looking after college interests.

A letter from a friend, dated Feb. 12, says: "Dr. Clark is still at Charleston hard at work." Every message from Salem College indicates that its president is under the strain of great anxiety for the welfare of that good school. The work that naturally comes to the president of any college is enough for one man, without his having to endure the nervous strain consequent upon financial deficits, and upon the efforts of large schools to put small ones out of commission through legislation.

One letter to the editor says that Salem is blessed with "a remarkably devoted, energetic faculty, imbued with the right spirit." This is indeed a great comfort to an overworked president.

The letter referred to says: "Salem could do wonders with just the lift it needs. When will it come? Nothing but money is needed. When will the people sense this great opportunity?"

I can not see how loyal Seventh Day Baptists, whether in West Virginia or elsewhere, can read the accounts of Salem's needs and the story of its financial handicap, without being moved to aid the college as far as they are able.

Heartfelt Thanks From Marie Jansz

In our last note from Java, Miss Jansz wrote of her disappointment at not having received funds sent her last year. Two cards recently received by Frank J. Hubbard bring the news that the money has reached Miss Jansz and she expresses "heartfelt thanks to all the dear friends." She prays that "our Lord may reward them all with the very riches of his grace."

In both cards she writes of the fearful

scourge of influenza in her colony and says she has had two severe attacks herself. The work is going on again; but it is all too hard for her. She says, "I feel very weak and tired after having had such an awful time. I fervently ask the prayers of God's children."

Rev. Andrew J. Potter

The Rev. Andrew J. Potter, of Noank, Conn., pastor for many years of the Seventh Day Baptist Church at Waterford, Conn., died at his home in Noank, January 18, 1919, after a long life of fourscore and five years.

We have little data for a life sketch, but find the following excellent tribute to him as a man and pastor, published in a local paper.

The passing of Rev. Andrew Potter ("Uncle Andrew") removes from the village of Noank a unique figure and a veritable landmark. He was a living monument of the saving power of Jesus Christ, and his story was as thrilling as that of Jerry McAuley or any other person who has been redeemed from the power of harmful habit. He was converted in the Noank church years ago, fell into the drug habit, fought his way out of that dreadful condition by the aid of the Savior and became an honored and helpful preacher of the Gospel. He was ordained after he was sixty years of age and served the Seventh Day Baptist Church, Waterford, where his funeral was held on January 20. Rev. Mr. Burdick, of Westerly, conducted the funeral, being assisted by Rev. P. F. Wolfenden, of the Waterford Church; Rev. George Douglas, of New York City, and Rev. Elbert E. Gates, former pastor of the Noank Church, both close personal friends of Mr. Potter. Mr. Potter is survived by his wife, who has proven a worthy helpmate of this good man. His life has been an "epistle read and known of all men" and has left a testimony that will not soon be forgotten. When he was enfeebled by old age his church sent him the cheering assurance that as long as he lived he was to be their pastor, and when infirmity stopped his active work sent to him regular contributions. One old minister was loved for his works' sake and cared for by the people to whom he had given the best of his powers and a large part of his years.

Brother Potter's photograph was sent to Secretary Edwin Shaw soon after Brother Shaw had to give up his work and seek rest. Probably no man among us had been

more familiar with Brother Potter's condition during his illness from old age than had Brother Shaw, who occasionally visited him at his home.

The editor knew Andrew Potter some forty years ago, some years before his conversion to the Bible Sabbath. It was during the years of my first pastorate at Mystic, Conn. In connection with Young Men's Christian Association work around Mystic, I sometimes preached and led conference meetings at the hall on old "Fort Hill"—sometimes called Pequot Hill—between Mystic and Poquonock. These meetings were often very interesting, and there were many testimonies. Christian



Rev. Andrew J. Potter
1834-1919

workers from Mystic and Noank were usually there to help. Among them was Andrew J. Potter, and for some reason this man's testimonies made a deep impression. I can see him now, a perfect picture of earnestness, most emphatic in his manner, bearing witness to the saving power of Christ who, he said, was keeping him day by day. During these years Brother Potter was making the brave fight to overcome, of which mention is made in the extract from the local paper given above.

Andrew belonged to a family of fishermen in Noank. His father "followed the water" before him. If any one liked the sea and enjoyed a little outing with fishermen tending their lobster pots and nets, all he needed to do was to get in with the

Potter boys of Noank and he was sure of a good time. They were Christians of the Y. M. C. A. type, and enjoyed fishing for men as well as for fishes of the sea.

Some years after I left Mystic I learned with pleasure that Andrew had accepted the Sabbath and become pastor of our little church at Waterford. Many good reports have come of his excellent work and of the love of his people for their pastor.

RECORDER readers will sympathize with his bereaved companion left in her lonely home. The grace that was sufficient for her dear one in all his struggles will be sufficient for her in her sorrows. Memories of the good work he did and of the help he brought to others during a long life of service will now comfort her while she waits the Master's call to meet him again.

God's Call to the Ministry Some years ago a young man, led a Christian Association meeting in a western town, and when he was through, feeling that he had made a complete failure, he tried to slip from the room unnoticed. Before he got out of the house a business man laid a warm hand on his shoulder and expressed the hope that he would some day be a minister of the gospel. That boy was Wilbur H. Chapman, and half a century later this noted evangelist said: "That day, in that little room, I received my call, and I have sought to be true to the vision."

I know another case where a wild thoughtless boy found the Savior in a revival in his home church. His ambition had been to enter commercial life and make money for himself. But, soon after his conversion, a friend, one evening in a store, suggested that there was need of ministers, and said he had heard the hope expressed that the young man might make one. This casual remark tactfully put opened the eyes of that boy for the first time to the excellency of the minister's calling. The words of this friend made an impression which the young man could not forget, and thus prepared him to respond favorably when, soon after, the pastor spoke to him about entering the ministry.

Thus the call of God came, but it came in the most natural way through human speech and the influence of friends. Of course the Holy Spirit did his part. The young man did not doubt that, but it is doubtful if he would ever have heard the

call had it not been made through human lips and prompted by love in a human heart. One need not wait for some marvellous call as by a voice from heaven. The heavenly voice may not be recognized until attention has been paid to the words of consecrated souls whom God has sent to call his servant into the gospel vineyard.

The Master places upon each one the duty of keeping his ears open for a call to service. He also places the responsibility for *making the call* upon every loyal child of his whose influence may be used to persuade young men to enter the ministry. Friends, have you done what you could in this matter? Has it occurred to you that your own indifference and neglect of duty may be the great cause for the scarcity of ministers?

Far-reaching Influences Who can imagine the far-reaching influences set

on foot by one who persuades another to enter the gospel ministry? The man who put his hand on the shoulder of Wilbur H. Chapman and started him toward the ministry little realized that, by so doing, he was touching the lives of hundreds who would in years to come make preachers and teachers in the Christian church. A consecrated lad, started for the Christian ministry, gives promise of greater blessings to humanity than can be secured through any other calling or profession. If one would promote the welfare of his fellow-men in the life that now is and the life to come, let him consecrate his services to God in the Christian ministry. If one would seek positions of honor and make a lasting good name for himself, where can he find a better prospect than in the ministry?

"They that be wise ('teachers') shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12: 3.

Two Ideas of Spirituality "He is a good man but he is not spiritual" is a criticism which one Christian passed regarding another. I have no doubt that both are true Christians. But their temperaments are so different that they do not understand each other. One man expresses his religion through words and emotions, makes great account of devotional

meetings, talks a good deal about the "higher life," sees visions, prays day and night, lives in a kind of glow of religious ecstasy, and scorns the things of the world. People are accustomed to call this man spiritually minded, even though his practical work for his fellows may fall below that of many others in the same fellowship.

Another Christian does not seem to possess the gift of prayer and has little to say concerning Christian experience, though he gives toward the support of the church, is practical rather than theoretical, labors for just laws, exerts his influence on the right side of every reform movement, contends for pure politics, and works to relieve the sufferings of the poor. This man is not so enthusiastic in religious worship, but when a man is wanted to help the Boy Scouts in their efforts to become more manly, or to organize a men's club to clean up the town, or to make a Red Cross drive for suffering humanity, he can be counted upon without a misgiving. He spares no pains to make himself felt in any good cause that looks toward human betterment.

Concerning these two men shall we say that the first has spirituality and the second has not? According to Christ's representation of the judgment day, those who had ministered unto the poor and needy, and who had followed his example in practical service for the good of men, rendered acceptable service and were to be commended by the Judge.

Why not ascribe spirituality to both classes? One has the witness of the Spirit in his heart, enjoys communion with God, and likes to speak of it for the good cheer of others. The other one is also moved by the Christ spirit to follow the Master's example in good works. Do not these two types of Christians complement each other? Is not the work of the practical man described above simply his way of expressing the promptings of the Spirit of God in his heart? He is spiritual who expresses his faith either by word or deed in efforts to promote love to God and love to man.

The Master combined both the mystical and the practical. This would be the ideal life for the Christian. But we can not say of the humanitarian life of Jesus that this is not spiritual. Neither can we say of his prayerful, devotional activities that these were not spiritual. He went upon the mount to meet God and then went straight

down to cast out devils. We find Christ advising, healing, feeding the poor and needy, but it was all spiritual work.

A Message From The Tract Board We publish elsewhere in this RECORDER a communication from a committee of the Tract Board addressed to pastors and co-workers, regarding the problems that confront us as a people. This letter was sent out some days ago, and we presume it has been carefully read and that its contents are being considered by those to whom it was mailed.

Believing that the movement will be greatly helped by spreading the matter before all RECORDER readers, the editor has decided to give the letter sent to him a place in this issue. We hope that every member of our churches, and every lone Sabbath keeper who reads it will be ready to co-operate with pastors in making this much-needed drive.

Six men in different parts of the denomination have been requested to write upon some phase of the RECORDER question. please watch for their articles. They will all be in before the end of March. Let all the people join in this important movement.

Concerning Subscribers Who Have Died We sometimes find after a RECORDER subscriber has been called away by death, and we have not been informed in the matter, that the paper has been continued long after it should have been stopped. It is not enough to say, after a year has gone by and a bill has been sent, "He or she has been dead a year and we supposed you knew it." If a subscriber dies and the paper is not wanted by the friends, we will appreciate the favor if some member of the family will kindly notify us at once. Then there can be no mistake.

In coming into this war the United States never for a moment thought that she was intervening in the politics of Europe, or the politics of Asia, or the politics of any part of the world. Her thought was that all the world had now become conscious that there was a single cause of justice and of liberty for men of every kind and place.—*President Wilson, in Peace Conference.*

MESSAGE FROM THE TRACT BOARD

DEAR PASTOR AND CO-WORKER:

The Tract Society is interested in your work and the work of the church you are serving, and we believe that you are equally interested in the Tract Society and the work it is trying to do.

We are sending you this letter so that we may have a heart-to-heart talk with you about a matter that has much to do with our denominational life and growth and usefulness.

We unite our voices with those of all Christians in gratitude to God that the terrible war that has been spending its fury upon humanity has ceased, and we hope and pray that the world is now to have lasting peace.

If the problems that are now commanding the attention of the world are worked out to the advantage of mankind they must be worked out in harmony with the teachings of Jesus.

With the changing world conditions there come to us as a denomination many and complex problems peculiarly our own.

The Tract Society frequently discusses in its monthly meetings these problems, and ways in which we as a people can help in solving them.

We believe that we need a revival of interest in our denomination and its mission; and that to accomplish our mission we must have greater denominational loyalty.

The SABBATH RECORDER undoubtedly is the best human agent within our reach to stimulate this interest; unify us in plans of work; and to increase denominational loyalty.

It is thought that there are upwards of 2,800 Seventh Day Baptist homes, and that the RECORDER reaches about 1,800 of them. This would leave 1,000 of our homes without the help of this paper. The publishing house needs these as additional subscribers to help make the paper self-supporting, but much more do the thousand homes need the information and inspiration of this weekly visitor in their homes.

In view of these facts the Tract Society has appointed a committee to plan for and manage a "RECORDER Drive." This committee reported a plan that was unanimously adopted by the society January 12, 1919.

The plan has for its object, (a) to arouse new interest in our denominational paper,

(b) to secure many more subscribers for the RECORDER, (c) to reduce the number of delinquent subscribers, (d) to place the RECORDER in every Seventh Day Baptist home.

We think that concerted action in all our churches at the same time will best help in securing these objects, so we suggest the following plan and ask your hearty co-operation:

(1) We ask that our churches hold a SABBATH RECORDER Rally service the second Sabbath in April, consisting of, (a) a Friday night meeting of testimony to the RECORDER, (b) a Sabbath morning sermon devoted to increasing interest in our denominational paper, (c) C. E. meetings planned to arouse new interest in the RECORDER among our young people.

(2) We ask our pastors to co-operate in this "drive," they to lead in the work in their respective churches, since they are leaders in Christian thought, and are peculiarly fitted to adjust the plan to their own churches.

(3) We ask our C. E. societies to canvass thoroughly the churches for new subscribers and renewals to the RECORDER during the week following the RECORDER Rally services, each society working under the direction of its pastor. (This has the endorsement of the Young People's Board.) If there is no C. E. society in your church secure a committee of young people to assist you in the "RECORDER Drive."

(4) To encourage canvassers we offer as premiums:

For 7 new subscriptions, a set (2 volumes) "Seventh Day Baptists in Europe and America."

For 3 new subscriptions, a copy of Dr. A. H. Lewis' last book, "Spiritual Sabbathism."

For 2 new subscriptions, a copy of Dr. Gardiner's "Biography of Abram Herbert Lewis."

For 1 new subscription, a bound copy of Vol. 1 of *The Outlook*, published at Alfred, N. Y., in 1882.

(5) We ask that a fund be started in each church to be used in paying for the RECORDER for such in the church as are not able to take it, so that all of our people may have the paper.

The issue of the RECORDER two weeks preceding the Rally Day services is to be

prepared with special reference to these services, and several short articles intended to create new interest in the RECORDER, and to suggest plans for the Rally services, will be prepared by different persons. Extra copies of this number of the RECORDER will be printed and sent to L. S. K's not taking the paper so far as we can obtain their names.

Now, dear pastor, will you co-operate with the Tract Society through this special committee in this proposed effort to increase interest in the RECORDER and add to the list of subscribers?

Please write to the chairman of the committee at once and tell him that we can depend on you in the Rally service and the canvass. Help us also by sending a complete list of your L. S. K. members and their addresses, so that we can send them the Rally service number of the RECORDER.

The committee will be glad to receive your suggestions that will help make this "RECORDER Drive" effective.

JESSE G. BURDICK,
Chairman,
WILLARD D. BURDICK,
LUCIUS P. BURCH,
Committee.

*Dunellen, N. J.,
Jan. 20, 1919.*

AN IDEAL WORK FOR HOUSING GIRLS

The Young Women's Christian Association is augmenting its activities in housing girls who are engaged in government work in Washington. Hundreds of these girls were victims of the flu. They were taken to hospitals, and when the day of their discharge came there was no place for them to go, except the uncomfortable little room in a boarding house, shared, perhaps, with several other girls. The Young Women's Christian Association came to their rescue by adding a Convalescents' Ward to its Home at Rockville, thirteen miles out from the city. Here the girl is taken and nursed back to health, the only expense being the cost of her meals. As she is paying for a room in the city, it would be too great a tax for her to pay for a room in the Home, too, and this is given her. The Home is located ideally for this purpose, and girls, under the care given them, make a quick recovery.—*Y. W. C. A. War Work Council.*

ON TO CALIFORNIA

REV. G. M. COTTRELL

Natural inclination and our children urging us to come were too much to resist, and we finally decided to hie away for a month's holiday to Los Angeles.

But did you ever realize what difficulties present themselves when the entire family attempts to leave home? First, a man must arrange his business that needs him every day, so that it can run itself, or get along without him; and second, all the household affairs must be put in order for a period of neglect. If you have your cellar full of canned fruit and live in a cold country, you must provide against its freezing. All the water pipes and tanks about the house must be emptied for the same reason. You may have to make special arrangements about your telephone and with the gas and electric man. If you own an auto, a horse, a dog or cat and chickens, the problem thickens. And then if you happen to be a farmer and have cows and hogs and crops, etc., how are you going to get away? I am thinking now of next August when many of you will have occasion to decide about going to the Battle Creek Conference. You better begin your planning now.

Well, we got away on a midnight train by the good old Santa Fe. We left Kansas under a heavy coat of snow, with still more in Western Kansas, Colorado and New Mexico. Some of the railroad fences were nearly covered with the beautiful and still more was falling as we climbed the up grades to the Raton Tunnel, 7,600 feet above sea level. Many people suffer in these high altitudes from roaring noises in the ears and head and also with nose-bleeding. Just a sample of this last I experienced, but not till I reached the end of the journey.

Aside from the natural scenery the most remarkable things enroute are the magnificent Harvey eating-houses and depots combined strung along from Western Kansas over the mountains and deserts of New Mexico and Arizona and into California. These stucco, pillared, long-arcaded, Spanish mission-styled buildings, with the excellent Harvey eating system connected therewith, are certainly veritable oases in the desert. And their prices seem remark-

ably low; 75 cent meals; a big piece of custard pie for a dime, and the same for a little pail of coffee (about three cups).

There were no L. S. K's on the railway line, that I could call on if I had so desired, but I dropped postal cards to three or four in New Mexico as I passed through.

In January, 1891, when I dropped down into California, it was night, and all of the surprises of fruit and flowers dawned upon me in the morning at once. Fortunately this time we entered in the daytime and had a gradually unfolding panorama of semi-tropic beauties from San Bernardino until we entered Los Angeles. Cactus and palms, and cement-paved streets, and orange trees and groves, and pepper trees, and eucalyptus, and walnut orchards, and more and more orange groves loaded with their golden fruit, and lemon orchards in full fruit likewise, roses and geraniums, a little the worse for recent frosts, but still able to shine, and even the calla lily. There are also the almond and olive orchards, and grape vineyards. The almond is now full of pink blossoms with no leaves in sight. ("And the almond tree shall flourish." Is this the gray hair of old age that Solomon depicts in Ecclesiastes 12?). The acacia, the eucalyptus, the pepper tree, and especially the date and fanleaved palm are every where in evidence along the streets and around the bungalow homes.

Los Angeles is a great town of five or six hundred thousand population, the big trust and bank buildings and hotels being especially noticeable features. Southern California is the veritable show place of America, and it is pretty much all interconnected by fine cement-paved roads.

There are several beach resorts 20 to 30 miles from the city, as Redondo, Santa Monica, Venice, Long Beach and San Diego, where our extensive ship building is going on. Catalina Island, 20 miles from shore, and Beverly Hills, on land, are two more beauty spots. All of these we visited and also spent a day in San Diego, going by auto-stage one hundred and thirty miles, and a delightful ride it was in a Packard car that made as high as a 45 mile speed, higher really than the law allows. Coronado Beach and hotel are well renowned, and the exposition grounds and building have been preserved and make a beautiful showplace

for the visitor. Here we found many of the boys of the Navy quartered, and it would be hard to find a finer looking set than these same well groomed, clean shaven, white capped, blue broadcloth suited sailors. I am proud of our boys in blue and khaki. There is also an aviation camp near the city, and one of their greatest exhibitions in the air was slated for the following Sabbath, which I therefore, of course, did not see. It was however common here, and at Los Angeles, to see the air and water planes and balloons capering in the air. Ten thousand soldiers are still at Camp Kearney, 17 miles from the city.

Other places visited were San Fernando and its old Catholic Indian mission school, established by the Jesuit fathers and named for King Ferdinand of Spain; beautiful Pasadena, and Riverside, and Mt Lowe, 5,000 feet above the sea, its dizzy heights being scaled by cable and electric railways.

Tourist travel to Los Angeles and Southern California has been unusually heavy this season, and still continues at the rate of about 1,500 daily into the city.

This is a great country for the out of doors. The summer-like climate, the flowers and fruit, the mountains and sea, the beautiful, paved highways, all call to the out-door life. This might possibly tend to weaken domestic ties, and loosen the chains that bound together the rugged New England homes. Nearly everything has a show to flourish in this country. It is surely the center of the moving picture industry. Many studios are to be seen, and here are the homes of Theda Bara, Mary Pickford, Charley Chaplin, Douglas Fairbanks, William Hart, Marguerite Clark, Beverly Bayne, Francis Bushman and others. Theosophy, Spiritualism, Christian Science flourish here.

The Scientists have some eleven churches in the city, with fine buildings, and the members go to church too. At one of their big churches it is said you have to go early if you want to get in at the Wednesday night testimony meeting. I went to one testimony meeting at their Second church. This looks something like the U. S. Treasury building at Washington. I should judge there were five or six hundred people present. One hour they give to the service, and they quit on time even if they

have to stop some weeping woman in the midst of her testimony, as they did on this occasion. I almost felt to resent the fact, as she was burdened and sorrowing (though hopeful) for the recent loss of her daughter through the terrible influenza scourge. Does the only one hour's service help to swell the attendance? This is a question for pastors to settle.

The testimonies were practically all along the line of healing experiences and expressed gratitude for the light that Mrs. Eddy had brought to them. Much less, I think, if any, were the testimonies to what God and Christ had done for their souls. As fine as it is to have bodily healings, we recognize a greater work in what God does and promises to do for the soul and spirit of man. This is as much greater as the spirit is greater than matter. If Christian Science has gained in her concept of the healing art, has she not lost more than she has gained by giving up the idea of a personal God who hears and helps the soul that comes and appeals to him?

Judge S. W. Greene, C. S., of Louisville, Ky., said in a lecture at Topeka the other day concerning the nature of God, "God is . . . principle. Principle is without beginning or end, is continuous, is perfect; is immovable, inviolable, ever active. Principle is not moved by the breath of praise or flattery; nor by entreaty or threat. In the thought of God as principle, Scientists have abandoned the idea that God interferes in human affairs at the behest or entreaty of this or that one, or that he interferes with his own law, and causes the unnatural or supernatural to be happening in the affairs of men." If this is the Scientists' concept of God, I prefer mine. I prefer Christ's idea of God and Paul's and Stephen's and David's, and Moses and all the rest of the Bible saints, who believed in a God who hears and answers the prayers of his people.

Last Sunday I had one hour for church service and went to hear Dr. R. T. Torrey. This must be the Dr. Torrey that I heard in Chicago years and years ago in connection with Moody's evangelistic services. He is pastor of the church of the Open Door, and with Singer Alexander is holding evangelistic meetings in the Bible Institute Building, which is the home of his church. The audience was large and the first hour

was taken up with the musical and preliminary part of the meeting. This was all very fine and interesting, but at 12 o'clock the sermon had not begun, and I should go. I tarried fifteen minutes and got three-fourths of the first of five essentials for the winner of souls. This was thoroughly orthodox and evangelistic, full of the true gospel spirit, and could not fail to be helpful and fruitful of spiritual results. I was sorry that I had to leave.

Well we Seventh Day Baptists also have a church in Los Angeles and one at Riverside. Pastor George W. Hills didn't ask me, but announced that I would preach. I complied. But you who have not preached for 2 or 3 years know how hard it is to concentrate on sermon making, when you are on a pleasure trip. There were fourteen present, and the sermon followed an earnest presentation of the Sabbath school lesson by the pastor. The next Sabbath I went by electric about 60 miles to attend our service at Riverside. It was a rainy day. They were singing when I entered. Pastor Severance came down and shook hands and asked me to make some remarks at the close of his sermon on denominational loyalty. When he finally introduced me there was quite a clapping of hands as their welcoming greeting. I was inclined to feel flattered by this until afterward assured that it was not because it was I but because on account of their isolation they were so glad to see any of our folks from away. If you want to get the glad handclap, visit the Riverside church. There were sixteen present, but the Sabbath school report for the previous week showed an attendance of 50 or more. And they are made up of younger class of people.

The singing was like the way we used to put it up in Dodge Center, Minn. Indeed the pastor and wife are both Dodge Center products, so also was Brother Hills. They even had a male quartet and their music was of the same quality as that given by our Conference quartets. This is an interesting band of young people and I pray they may continue to grow and flourish. Last Sabbath I heard Pastor Hills in a strong sermon on Americanism handled in his own way. I hope he will prepare this for the SABBATH RECORDER.

In March, 1891, I organized our first

church on the coast in Los Angeles, but called the Tustin Church. Mrs. Brown, of Azusa, or Irwindale, was in this first organization and is now a member and the Sabbath school superintendent of the present Los Angeles Church. She was the first one I visited on my former trip. I couldn't fail to run up (30 miles or so) to see her. The old home has given place to a fine modern bungalow with electric lights, bath, fireplace, oak floors and Phillipine mahogany finish, and 10 or 20 acres of large orange trees surround her home. Her daughter is the station-mistress at the nearby station of the Pacific Southern, and as Brother Hills said, doing two men's work.

But I must hasten. I tried to get pictures of our churches for the RECORDER, but in this had rather poor luck. I did however secure one pledge for a RECORDER subscription.

Politically and economically, the labor unions have been stirring up trouble at Seattle and Butte, and the Bolsheviks trying to interfere with the orange pickers in and around Azusa. Our war is ended but our troubles seemingly only fairly well begun. Our visit is also ended and this is the first day out and back to work and home again. It seemed as though the mild climate of California must reach clear back to Kansas, but it is snowing tonight and the drifts are visible out the car windows though we are not yet across Arizona and only 24 hours out from Los Angeles. But we have had a taste of the earthly paradise and will know better what to expect at the end of our earthly journeyings, when we are welcomed into the eternal paradise where no snows or storms, or plague, or war, or famine, hatred, or sorrow shall ever come and we shall forever dwell with the Lord

Crossing Arizona,

February 11, 1919.

The enemy, whom we have just overcome, had at his seats of learning some of the principal centers of scientific study and discovery, and he used them in order to make destruction sudden and complete. And only the watchful and continuous co-operation of men can see to it that science, as well as armed men, is kept within the harness of civilization.—*Woodrow Wilson, in Peace Congress.*

WOMAN'S WORK

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

CLIMB, THOUGH THE ROCKS BE RUGGED

I would not sing of the joys of life
In a world like this of ours,
Where souls are weary and woes are great,
Though the graves are strewn with flowers.
There's joy for you and there's joy for me
In the land of fadeless day.
But there's work to do for me and for you
Till sorrow is wiped away.

We'll climb, we'll climb toward the heights of
day,

Toward the land of joyous song,
With a heart to bless and a hand to help
The whole rough way along.

Then climb toward the hills, the hills of God,
Though the way is rough and steep;
There is no time in this day of ours
To loiter and dream and sleep.
Our Master bids, and we hasten on
With our hands tight clasped in his;
For the gate to life in that better realm
Is service for him in this.

We'll sing, we'll sing as we journey on,
And we'll labor gladly here
To speed the day when the task is o'er
And Jesus shall appear.

We're comrades all in this battle grand
'Gainst darkness, grief and sin;
We'll bravely strive for the good and true
Till he bids us enter in.
The road may be steep, the rocks be rough,
And the rugged way be long.
But the day will come when the way is done,
And we'll sing the victor's song.

We'll work, we'll work till the set of sun,
Till our Master calls us home,
Then praise his name in that land of bliss
Where sin can never come.

—*Charles M. Snow.*

A MESSAGE FROM OUR PRESIDENT

MY DEAR SISTERS:

It is a long time since the first day of November, the day on which there came to us the news of the death in France of our dear Carroll.

Since that day there have come to us many loving messages of sympathy from societies, and from individuals. I wish it were possible for me to take each of you who have been instrumental in sending these messages, by the hand, and to tell how much

these kind words have helped to ease the pain and loneliness of these intervening days. As this is not possible I am sending you greeting by our RECORDER page, the place where all our Seventh Day Baptist sisters, whether or not we have ever meet, are at home together.

But as I write I realize that our family is not alone in its bereavement. There are more than a score of gold stars on our Seventh Day Baptist service flag. The terrible scourge has entered homes and taken from them sons and daughters, fathers, and mothers, husbands and wives, many that it seemed impossible to spare because their ministrations were so sorely needed by their loved ones.

My heart goes out to all these bereaved ones, and I would like to reach forth the hand of sympathy and do for you what others have done for me and mine. We do not know suffering until we, too, have suffered. A recent speaker, to whom it was my privilege to listen, spoke of those who have been bereaved as belonging to an "inner circle" to which those who lacked that experience had no entrance. But few there are in these last months, that have escaped the touch of suffering. It has drawn us closer together and we are praying for each other that we may be given grace to endure, "to look up, to love and to lift."

We will pray, too, that we may be equal to the tasks that are before us. There is a temptation for us whose loved ones have gone on, to linger in the past, for it is now only in the land of memory that we may live with our dear ones, and we are so loath to unclasp our hands from theirs. We want always to walk with them. But the future calls, the future for which some of them laid down their lives, and we must heed its call. Men tell us we are facing a new world and we must brush away the tears that blind our eyes, and look ahead to see what tasks confront us.

If it be true that we are standing on the threshold of the era foretold so long ago, in which swords are to be beaten into plowshares, shall we not rejoice that it is to be ours to have a part in it?

In November, soon after the signing of the armistice, I had the privilege of hearing an address by Sir Henry Jones, of Glasgow University, who was touring this country

with the British Educational Mission. He paid high tribute to those who had laid down their lives for democracy on the battlefields of France. But, he continued, an even greater work is left for those who remain—a work made possible by the sacrifice of those who have died. It was, he said, the promotion of the family idea extended to the nations of the earth. The family, he explained, gave to all its members equal privileges, protected its weaker members, and fostered the interests of each individual. It reminded me of a saying of Frances Willard, "The Golden Rule of Christ will bring in the golden age of man."

Are we indeed then on the threshold of the "golden age of man"? Only as we face its opportunities and work for the spread of that gospel whose keynote of love drives out selfishness from the heart. The first step is personal consecration, being ourselves the last embodiment possible of the principles Christ taught. The second step is the promotion of that spirit in others. It takes us directly to the Great Commission, "Go ye into all the world." The doors are open as never before, there are paths in all directions leading straight to the doorways of needy peoples. If the whole world is to live in harmony its nations must know the Lord.

As organized Seventh Day Baptist women what can we do? The work is not so different from what it has been, doing our bit in the places where duty has called us, the little things that go to make the larger whole. But we need a larger vision, a wider outlook and sympathy, we need to take the "far look." The war has done much for us in this direction, for it has quickened our sympathies with suffering womankind in other nations and our hands have been busy trying to supply their needs. Now our tasks in this direction are lightened. Let us not forget our sisters in other lands. Let us still continue our interest, making it a stream that shall grow deeper and include spiritual needs, that shall grow broader and include all the women of all the nations.

Lovingly yours,

HATTIE E. WEST.

Milton Junction, Wis.,
February 12, 1919.

DOINGS AT SHILOH, N. J.—ANNUAL MEETING

It has been so long since anything has appeared in the RECORDER from this church or community that it may be the readers have almost decided that we are not alive. Well, we are still here and trying to our little part in the world's work. If you will be patient with us we will try to tell you something of the work of the past year as set forth at the time of the annual meeting.

To begin with we were unable to have the usual "Community Dinner and Business Meeting" at the usual time on account of the second epidemic of the influenza, but were able to hold it on Sunday, January 26th. Beginning at 10.30 there was a literary program in charge of Professor Walter B. Davis, of Salem, N. J., and Deacon Auley C. Davis, consisting of songs by the young people, a talk on church finance by Miss Susie Harris and a paper by Mrs. Joseph C. Bowden. The paper was felt to be so helpful that it was requested for publication in the RECORDER. The second part of the program, which was greatly enjoyed by all unless they had indigestion, was a bountiful dinner, free for all. At 1.30 the business meeting was called with Moderator John B. Hoffman in the chair. According to a rule of the church the first matter of business was the election of officers for the coming year which resulted as follows: moderator, John B. Hoffman; clerk, Auley C. Davis; treasurer, Samuel V. Davis; assistant treasurer, Miss Susie Harris; trustee for five years, Harry C. Lupton; sexton, John T. Dixon; chorister, Professor Walter B. Davis; deacon for five years, John T. Harris; pastor, Erlo E. Sutton, at a salary of \$1,100, an increase of \$100.

After the election of the above officers and the appointment of standing committees reports were given by the officers, committees and auxiliary bodies. Following are some of the reports we think may be of interest to the readers of this paper.

PASTOR'S ANNUAL MESSAGE

Another milestone in the history of the Shiloh Seventh Day Baptist Church has been passed and the work of a new year is before us. To many the year past has been the most strenuous in their lives. There has been much anxiety and hard

work, yet as the pastor brings this annual message he is conscious of a failure to do all that we might have done to promote the work of the church, its affiliated organizations and the kingdom in general. There has been much sickness among us and several have answered the last roll call, yet we are grateful that we have been so greatly blest during the year.

Owing to various reasons, the services and work of the church have been somewhat broken up during the year. Many calls have been made upon us as a church and community and to these we have not turned a deaf ear. Several of our boys have entered the service of their country and two of them have made the supreme sacrifice on the battlefield in France. Many others have been actively engaged in some form of war work. Your pastor has tried to do his part in response to the call of humanity by aiding in the sale of bonds and similar activities. As you probably know he was subject to the last draft and was ready to answer the call if his country needed him.

While no special evangelistic services have been held during the year, we feel that it has been one of the most successful in this way of any since we came among you four years ago. Beginning with the closing of the meeting of the Eastern Association, which was held with us, there was a deepening of spiritual interest that resulted in a large class, mostly young people, uniting with the church. The general interest and the attendance at the regular services have been fairly good.

The pastor has tried to do the work that has fallen to his lot to the best of his ability, and from the pulpit week by week has tried to preach messages that he felt were needed and that might be helpful to his hearers. He cannot help but feel that the most of them have not been fluent or perhaps not much as to please the ear, yet he has tried to be honest with you and true to the mission which God gave him when he was called to the gospel ministry. An effort has been made to call upon or write to each member of the church during the year, yet to him, and he is sure to you, this part of the work has been very unsatisfactory. He attended the General Conference as your delegate and by your kindness enjoyed a vacation during August.

In addition to the regular work required of a pastor, your pastor has been Scoutmaster of Shiloh Boy Scouts, has served as president of Cumberland County C. E. Union, which, while bringing added burdens, has enabled him to meet many of the young people in conventions, committees and societies. This office made him a member of the State Executive Committee which brought him into touch with some of the best people of the State. Many outside calls have come and he has preached in eight different churches during the year, has taught the Teacher-training class in the Bible school, an Expert Endeavor class in the C. E., and last but not least, owing to the lack of available labor, he spent twenty-eight ten-hour days excavating and walling a basement 11x22 ft. for a heater at the parsonage.

While the past year has been a very trying one in regards to church finance, owing to the many other demands, the church has raised for all purposes, including a permanent cemetery fund, \$3,324. (This does not include what has been sent to the various boards by individual members.) The affiliated organizations raised \$589, thus making a total raised by the church and its auxiliaries of \$3,913.

A LOOK AT THE FUTURE

It would be needless for us to say that our work is finished for we must look toward the future. All of us are proud, for the most part, of the past history of the Shiloh Church. But that history has been made and we are making the history of today. What the future history of this church and community will be, depends in a large measure upon those who are here now. We only wish we had the vision of a seer and could read the future but such is not our gift. While we have no desire whatever to force any thing upon the church there are some things we would like to suggest that we feel would be good for the future of this church and denomination.

The various denominational boards are not bodies brought into being for their own good but each one is an agent to do our work in the world, the Shiloh Church with all the other churches of the denomination. We have chosen these men to act for us in our relation to the world. With but few exceptions they do all the work with-

out pay and bear all their own expenses. Some of us feel that the work done by these boards is a part of the work of this church just as much as the local work and should have our financial support just as the local church should have it. There are four budgets sent to the church which properly belong to it as an organization and others are sent to the various affiliated bodies. Would it not be a good plan to make these a part of our budget just as we do the salary of the pastor, sexton, coal, etc.? Why not instruct our treasurer to pay these in four quarterly payments, deducting therefrom what had been sent these boards by individual members? Now it may seem to some that this would be a hard thing to do. In reply let us say that, including what we have been able to find that was sent by individuals, we have lacked this year less than \$300 of raising the amount needed for these budgets for 1919. It might be of interest to you to know that one of these budgets has long been included in the local budget, viz., the budget for Conference expense.

If one is to succeed in business he must have some approved system. This is just as true of a church. We sometimes wonder why it is that the church does not get along better with its finances. If you tried to run your business as the business of the church is run you would fail in a very short time. We feel that if the needs of the church and denomination were properly put before the people and a thorough canvass made that we would have no trouble to raise all the money needed. How did Uncle Sam float the loans during the last year? He used a system. To use a little slang "he went after it." So far as we know the one-day every-member canvass is the best method that has yet been tried, not a half hearted canvass but a thorough one. Let the committee get together and decide which ones should see certain members and then "get after them." Do not stop the canvass until every member of the church or at least all those who earn money or have an income has given a subscription. If the work of the church, which is the Lord's work, is any help to us it is worthy our support. We admit that the year just past has been a very hard one for some of us but the war is over and we ought to be able to do more for the

church. President Wilson urged that the churches of America be kept in the highest state of efficiency possible, yet it looks as though many of them had failed. While we have given liberally to Red Cross, Y. M. C. A., etc., it may be possible that we have done much less for the church and affiliated organizations than in former years.

SUMMARY OF PASTOR'S REPORT

The pastor would submit the following summary of the work done during the year ending December 31, 1918, for record in the minutes of this meeting.

Sermons preached 81; addresses given 17; prayer meetings conducted 40; calls made 219; letters written concerning church work 155; funerals conducted 11; baptisms 21; received into church membership 27; weddings 2.

He would also make the following recommendations:

First, That the Constitution and Statement of Principles of the Shiloh Seventh Day Baptist Church be revised.

Second, That the budgets for the Missionary Society, the Tract Society and the Theological Seminary be made a part of the regular church budget and that the treasurer be instructed to pay one-fourth of each of these budgets quarterly, after deducting what may have been paid by individual members of the church, and that our treasurer and assistant treasurer shall not be required to keep separate accounts of funds for these societies.

Third, That we urge a thorough canvass of the members of the church for funds to meet the budget, as set forth in an action taken October 29, 1916, and that as far as possible this canvass be completed within one week following the annual meeting and that a complete report be made to the church at its next regular business meeting.

Fourth, That the treasurer's accounts be closed December 31, each year.

Respectfully submitted,
ERLO E. SUTTON,
Pastor.

Shiloh, N. J.,
Jan. 26, 1919.

The recommendations were taken up one at a time and were all adopted and the necessary committees appointed.

FEMALE MITE SOCIETY

The Female Mite Society held its one hundred and fourth annual meeting in the church, July 14, 1918. This society only holds one meeting each year, at which time the members bring their offerings for the year, which amounted this year, including a small special offering, to \$34.41. This was sent to the treasurer of the Woman's Board to be divided equally between the Missionary and Tract societies, and to be credited on the budget for woman's work for the Shiloh Church. Six new members were added during the year.

JULIA M. DAVIS, Sec.

THE LADIES BENEVOLENT SOCIETY

Since January 1, 1918, the Ladies' Benevolent Society has held eleven regular and three special meetings. It has also met at different times for quilting and other sewing.

One new member has been added during the year and two have been removed by death. There are at present sixty-three members.

Owing to the press of war work and other duties the society has not been able to do the usual work but has been able to render quite a little help to the church and denomination. Suppers, a play, etc., have been given. In order, as we feel, to do better such work the society is divided into four sections. The first section gave a supper March 19th, the second gave a play entitled "The Busy Ladies' Aid," August 3rd, the third held a social and food sale July 2d, and the fourth held a Hallowe'en cafeteria and bazar November 15th.

The society has raised \$312.53 during the year and has sent \$82.69 to the Woman's Board, has paid \$50 for a Fourth Liberty Loan for the Denominational Building, \$10 for Red Cross, and at home the church has been furnished with new carpet, a kitchen has been placed in the basement with sink and drainage at a cost of \$135.96, \$29.50 has been spent for fruit and flowers for the sick and for other charities.

Early in the year the members of this society formed a Red Cross unit. This unit made 467 garments, and knitted many more that were not counted. In addition to the work done, the unit raised \$79.43 in cash for the work.

MARY H. DAVIS,
Sec.

BIBLE SCHOOL

The attendance at the Bible school has been very good during the year considering the epidemics of influenza. The average attendance for the year was 114. Last year it was 99. From September 28th to November no sessions were held on account of sickness.

The average weekly collection for the year was \$2.34. The total amount of collections for the year was \$103.38. The apportionment for the Sabbath School Board has been paid.

On May 18 the school observed Sabbath Rally Day. The program sent out by the board was used in this service. June 15th was observed Children's Day. July 15 a picnic was held at Centerton, a nearby lake. It was a beautiful day and a great many enjoyed the outing. Christmas eve an entertainment was given in the church suited to the occasion and although a stormy night a large audience was present.

Although we have enjoyed a very prosperous year we hope to do better in 1919.

CARRIE FOGG, Sec.

CHRISTIAN ENDEAVOR

It has been nearly two years since the society as it now is, was organized and while we have not made the growth that we would like, we feel that we have been able to accomplish some things during the year. Forty-three regular meetings have been held. After the C. E. prayer meeting each week the pastor has conducted a class in Expert Endeavor, which has been a great help to us in our work.

We called a meeting of the West Branch Union of Cumberland County which had not held a meeting for more than a year. This meeting resulted in reviving the union. The spring C. E. Convention of the county was held with us in May. Several socials have been held during the year, several of which were for socials' sake only, not to make money. During the pastor's vacation the society took charge of the Friday evening prayer meeting. Our flower committee has trimmed all the graves that have been opened for funerals, which has been no small task this year.

At the present time we have 23 active, 3 honorary and 8 absent members.

Fifty-five dollars and forty-two cents has been raised, \$17 of which has been sent to the Young People's Board.

ABBIE THOMAS, Sec.

JUNIOR C. E.

The Junior Christian Endeavor has tried to do its usual work during the year. We have held forty-three meetings with an average attendance of twenty. We have raised \$12.35, part of which was given to Red Cross work.

The Prayer Meeting Committee met each week before the regular meeting to plan an interesting program.

An Easter social was held on Easter Sunday on the church lawn. This was not intended to be a money making social but merely a time in which the members of the Junior Christian Endeavor might meet and have a good time. In the month of August a picnic was held at Piney Point, a place near Bridgeton, where after a delightful ride a very enjoyable time was spent together. Thirteen of our members who were about twelve years of age, united with the church during the summer.

BLANCHE URION,
Sec.

INCOME TAX DUE

Returns Must be Filed on or Before March 15.
Bill Provides Heavy Penalties.

Work on the collection of \$6,000,000,000 has been begun by the Bureau of Internal Revenue. This is the estimated yield of the new revenue bill. The income tax provisions of the act reach the pocketbook of every single person in the United States whose net income for 1918 was \$1,000, or more, and of every married person whose net income was \$2,000 or more. Persons whose net income equalled or excelled these amounts, according to their marital status, must file a return of income with the collector of internal revenue for the district in which they live on or before March 15.

Here is what will happen to them if they don't; for failure to file a return on time, a fine of not more than \$1,000 and an additional assessment of 25 per cent of the amount of tax due.

For "wilfully refusing" to make a return on time, a fine not exceeding \$10,000, or not exceeding one year's imprisonment, or both.

For making a false or fraudulent return, a fine of not more than \$10,000, or imprisonment for not more than one year, or both, together with an additional assessment of 50 per cent of the amount of tax evaded.

For failure to pay the tax on time, a fine of not more than \$1,000 and an additional assessment of 5 per cent of the amount of tax unpaid, plus 1 per cent interest for each full month during which it remains unpaid.

In addition to the \$1,000 and \$2,000 personal exemptions, taxpayers are allowed an exemption of \$200 for each person dependent upon them for chief support if such person is under eighteen years of age and incapable of self-support. Under the 1917 act, this exemption was allowed only for each dependent "child." The head of a family—one who supports one or more persons closely connected with him by blood relationship, relationship by marriage, or by adoption—is entitled to all exemptions allowed a married person.

The normal rate of tax under the new act is 6 per cent of the first \$4,000 of net income above the exemptions, and 12 per cent of the net income in excess of \$4,000. Incomes in excess of \$5,000 are subject also to a surtax ranging from 1 per cent of the amount of the net income between \$5,000 and \$6,000 to 65 per cent of the net income above \$1,000,000.

Payment of the tax may be made in full at the time of filing return or in four instalments, on or before March 15, on or before June 15, on or before September 15, and on or before December 15.

Revenue officers will visit every county in the United States to aid taxpayers in making out their returns. The date of their arrival and the location of their offices may be ascertained by inquiring at offices of collectors of internal revenue, postoffices and banks. Failure to see these officers, however, does not relieve the taxpayer of his obligation to file his return and pay his tax within the time specified by law. In this case taxpayers must seek the Government, not the Government the taxpayer.—*Commissioner of Internal Revenue, Washington, D. C.*

The United States Boys' Working Reserve refuses to give Federal recognition to boys under 16 who are employed on farms or in industry. It maintains that children under 16 should be kept in school by all the pressure that can be brought to bear on the ground that the future welfare of the Nation depends on the educational training of its youth.—*U. S. Press Service.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.,
Contributing Editor

OUR GOAL AND BUDGET

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

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

The young people's budget for this year is \$1,200.00, divided as follows:

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

LOST BY LOOKING

Christian Endeavor Topic for Sabbath Day,
March 8, 1919

DAILY READINGS

- Sunday—The drunkard's woes (Isa. 5: 11-25)
Monday—The drinker unfaithful (Matt. 24: 45-51)
Tuesday—The drinker indifferent (Luke 21: 34-38)
Wednesday—The drinker riotous (Rom. 13: 10-14)
Thursday—The drinker barred out (Gal. 5: 19-21)
Friday—The end of a drinker (1 Kings 16: 8-10)
Sabbath Day—Topic, Lost by looking (Prov. 23: 29-35) (Temperance meeting)

PLEASANT TO LOOK UPON

The wording of the topic is intended to convey the thought that the temptation to begin the drinking of intoxicating liquors comes largely from the attractiveness of their appearance and of the drinking places where they are sold. The more respectable drinking places, (if a saloon, café or bar room can be called respectable ever),

spare no pains to make the outward appearance of their establishments most attractive to the eye. Other attractions both to the eye and ear are added on the inside. When a young man or woman—any one—yields to the temptation to partake of the poisonous and deadly beverages so attractively displayed, they are lost by looking, at least they have taken the road that leads to certain destruction if long followed.

So it is with all temptation. Looking,—desiring,—then yielding is the sure, inevitable process of moral and religious weakening.

THE ADDER'S STING

Modern medical science has come to look upon excessive drinking as a disease, or rather excessive drinking results in a diseased condition of the system which medical authorities have designated as alcoholism. Gradually but surely the functions of the body are destroyed until a paralyzing of the will power results and the victim is left powerless to resist and shake off the fetters of the insatiable appetite by which he or she is bound. Even when the desire to reform is present, the victim is powerless to do so without the aid of some powerful outside influence, which may be able to free him. Statistics show that the per cent of confirmed victims of the drink habit permanently reformed is very small. Safety lies then in total abstinence only.

The drunkard's woes have been long and many. In his day, Isaiah the prophet condemned the folly of it and the sin that resulted from it.

While Jesus did not explicitly condemn drinking as such, in the parable of the unfaithful servants, eating and drinking contributed to unfaithfulness. Drink makes men unfaithful to God and the higher duties; to home and family, business, honor, trust, to all that is best and dear in life.

Drunkenness makes men riotous, rude, unruly, ugly, insane. A large per cent of quarrels, public disturbances and crime are directly traceable to drunkenness. Likewise, from twenty-five to fifty per cent of insanity is attributable to drink.

Drunkenness and revellings are two of the sins which Saint Paul specifically enumerates as barring men from the kingdom of heaven. The end of the drunkard can be no other than bitterness and death.

VICTORY APPEARING

Though drunkenness is an age-long evil, victory is fast appearing and it must soon release its hold on our nation. As this is being written all but four States—Connecticut, Rhode Island, New Jersey and Pennsylvania—have ratified the amendment to the Federal Constitution that will make the United States a dry nation early in 1920. Victory is appearing, but it is not yet won. There is much to be done in the way of enacting laws that will enforce the dry amendment. And very much depends upon the people who have demanded this legislation, whether or not its provisions shall be enforced. Christian Endeavor has exerted no small influence in creating temperance sentiment in this country. It is now the duty and privilege of Christian Endeavor to help in making the victory complete.

THE NEXT GREAT STRUGGLE

But there is still another great struggle coming, or rather we might say many, but one in particular just now. And that is of wiping out the tobacco curse which has fastened its fangs upon the young men of our land during the great war as never before. As some one has said, as a nation we are "dying at the top" as the result of this pernicious and insidious evil. And two great organizations which the American people have given their full support and endorsement, are largely responsible for working this harm to our boys and our nation.

Very recently one of the leading papers (a liquor paper at that) at Western Pennsylvania made this significant and startling comment editorially: "Strenuous efforts were made by the Y. M. C. A., the Red Cross and other societies, during the past year or two, to have every young man in the United States, of military age, become a cigarette smoker. They have accomplished this. Now let the Anti-Saloon League undo the work. It will be a great task, but must be accomplished."

The acquisition though coming from a liquor paper, and evidently made in the spirit of retaliation, is deserving and undeniable. How many Christian people are there in America today who have not either directly or indirectly, been guilty of helping to bring this curse upon the young men of our country? Some have knowingly and intentionally taken part in it. Others have

done so unthoughtfully. How shall we clear ourselves?

TITHING: WHAT IT MEANS

FRANCES FERRILL BABCOCK

Paper prepared and read as a part of Christian Endeavor Program of the Battle Creek, Mich., Church for Christian Endeavor Week and requested for publication.

Tithing means a tenth, a tenth of our income—of our all. All that we have is God's, so it is giving God that which is his for we are not our own. We are "bought with a price." What a blessed thought it is that we are stewards, servants and children of God. He, the Creator, is our great Manager and tender heavenly Father.

The Lord places his treasurers in the hands of humanity, but requires that one-tenth shall be faithfully laid aside for his work. He teaches us the lesson that he requires this portion to be placed in his treasury. It is to be rendered to him as his own; it is sacred, and it is to be used for sacred purposes,—for the support of those who carry the message of salvation to all parts of the world. He reserves this portion that means may ever be flowing into his treasure house, and that light and truth may be carried to those who are nigh and those who are afar off. By faith fully obeying this requirement, we prove that we realize that all belongs to God.

"And has not the Lord the right to demand this much of us? Did he not give his only begotten Son because he loved us and desired to save us from death? And shall not our gratitude offerings flow into the Lord's treasury, to be drawn therefrom to advance his kingdom in the earth? God is the owner of all our goods, and shall not gratitude to him prompt us to make freewill offerings and thank offerings, thus acknowledging his ownership of soul, body, spirit and property? It is a heaven-appointed plan that men should return to the Lord his own, for God is the owner of the universe."*

The tithe that we withhold is that which should be reserved for the support of his servants in their work of opening the Scripture to those who are in the regions of darkness, and who do not understand his law. In using his reserve fund to gratify our own desires, we have robbed souls of

*Extract from tract, "Ownership and Tithing."

the light which he made provision they should receive. We have had opportunity to show loyalty to him but have not done so.

The Old and New Testament examples of freewill compliance with God's plan for the support of the ministry stands out in severe contrast with the practices of modern professors of the religion of him who said, "These [tithe paying] ought ye to have done, . . ."

Then, let us pay our tithes as Christ taught us to do, and thus acknowledge the ownership of God and prove our loyalty to God.

INTERNATIONAL CHRISTIAN ENDEAVOR CONFERENCE

BUFFALO, N. Y., AUGUST 5-10, 1919

IMPORTANT ANNOUNCEMENT

For patriotic reasons the International Christian Endeavor Convention that was to have been held in New York City, July, 1917, was postponed until the end of the war.

Upon the signing of the armistice the question of holding the convention next summer was taken up with the New York Convention Committee. After careful consideration and consultation with representatives of the United Society, the committee decided that on account of local conditions it would be impossible for New York to entertain the convention this year.

In view of the abnormal conditions still existing in our country and the short time in which to secure another city to assume the responsibility of entertaining one of our great mass conventions, it was decided by the Executive Committee of the United Society to change our plans and hold an International Conference, at which the great questions growing out of the new-world conditions and Christian Endeavor's relation to them could be discussed.

A cordial invitation has been received from the Buffalo, N. Y., Christian Endeavor Assembly to hold this conference in Buffalo, and the invitation has been accepted.

The location of Buffalo is ideal for such an international gathering.

The conference dates will be August 5-10, 1919. The conference will open Tuesday evening, August 5, with a keynote

service. The forenoons will be given up to conferences on important topics under expert leadership, the afternoons to business sessions of the United Society, trustees and Field workers, and the evenings to strong platform addresses by speakers of international reputation. Saturday afternoon and evening will be given to an excursion to Niagara Falls.

The registration fee for the conference will be \$2.00 which should be sent to the United Society of Christian Endeavor, 41 Mount Vernon Street, Boston, Mass., with application for enrolment.

Full information in regard to program, hotel rates, etc., will be given later through *The Christian Endeavor World* and other publications.

WILLIAM SHAW,
General Secretary,

United Society of Christian Endeavor,
World's Christian Endeavor Building,
Boston, Mass.

A REVIEW OF THE PROGRESS OF THE PROHIBITION OF THE LIQUOR TRAFFIC

LUCIAN D. LOWTHER

Address at the Funeral of John Barleycorn,
Salem, W. Va.

I count it a privilege this morning to have a part in this celebration, and to speak to a company of American patriots who have taken such an active part in the winning of two recent victories, both in the cause of liberty and justice. To know that our country is again at peace; that the very principles that gave this nation birth have been sustained and exalted, and that we have so soon won the great victory of writing into our fundamental law the prohibition of the liquor traffic, and that this nation will have a large place in extending these principles to the world, is indeed a just cause for a Christian church to celebrate. It is a significant coincidence, that while the peace conference is in session at Versailles, with American delegates well in the forefront and looked to by many oppressed people of the world as the exponents of justice and fair play, that this great nation should make a forward movement for truth and liberty by ratifying the national prohibition amendment.

I arose early this morning to prepare a funeral oration, and I was reminded of the words of Mark Anthony when delivering

an oration over the dead body of Cæsar, when he said, "I come to bury Cæsar, not to praise him. The evils that men do live after them." I come to bury "John Barleycorn," not to praise him, and I come preaching the doctrine of *no* resurrection, for the decree is—that neither brand of his spirits shall have eternal life. Let us cover his foul body deep beneath the soil of public sentiment, and erect at his grave a monument that shall be for a memorial to the loyalty and bravery of this generation of patriots who dared to slay him. Let us plant upon this new-made grave the seeds of truth, and water it with the tears that have been shed because of his crime, so that where there came up the thorn, there shall spring up sweet flowers of fragrance. Where the boys of the past generation have been enticed into the jungles and bitten by this viper, they may now stroll out into God's great open and find a playground free from temptation of strong drink and crime.

But for fear I stray too far from the thought that my pastor had in mind when asking me to speak on this occasion, I desire now to review briefly with you the progress of this great reform that had its culmination on January 16, 1919, when at the hour of 10.20 a. m. the State of Nebraska was the thirty-sixth State to ratify this national amendment to the Constitution.

Fifty years ago, more or less, there came into existence an organization called the Good Templars. Perhaps many of the older members of this church remember the time when it was organized. This was one of the first American organizations to declare against the evils of the liquor traffic. They were looked upon by the majority of American citizens as cranks, and no doubt, if the facts were known, many that stood for the church, and all that it represents, had a feeling that the task was a hopeless one, and could never succeed. With the advent of the Civil War, this movement received a great set-back. The canteen came into universal use in the U. S. Army, and was so popular that it was thought by many to be an absolute necessity. So much so that any who dared to speak against it became martyrs to the cause. But this movement was the voice of truth, and was not to be hushed by the howl of the mob. "Truth crushed to earth will rise again."

One of the greatest obstacles that the movement met, was the fact that it became a source of revenue, in city, state and nation. Here is where the devil usually gets in his work, that is, by appealing to the selfish nature of men. It is even now a reproach upon this nation's history that the records disclose the sad fact that we sold truth, liberty, virtue for the price of revenue. The great Lincoln, when he came upon this monster evil, with his keen sense of justice, discovered the evil in the license system, and lamented that his administration should be called upon to join hands with such evil for paltry revenue, and went on record as saying, that it was an evil day, and with a prayer that the time should come when his country might be freed from this form of slavery. And so from Abraham Lincoln to Woodrow Wilson the voice of truth, incarnated in the hearts of men, has been crying out for a remedy.

There came into being the Prohibition Party, a political organization that had much to do with the progress of this movement. This organization was founded by a class of men, who sincerely believed Christian men could not remain in the old political parties whose conventions and principles were dominated by the liquor traffic. This organization during the early years of the progress furnished some of the most powerful orators and debaters that the nation had ever listened to. Their very souls seemed to be on fire, and they possessed a zeal that no opposition could quench. Prohibition cranks—they were called. Be that as it may, nevertheless, it had its place in the great reform movement, and had much to do with the washing of many Christian men's political linen. Later came the Women's Christian Temperance Union. While it may seem that this movement should have been spoken of by some good White Ribboner, yet I can not pass it by without paying a fair tribute to its splendid achievements. It is generally conceded that the principles of the W. C. T. U. and the tasks they have undertaken, and the methods used, have had a great part in bringing about the victory we celebrate. It is also conceded that when other organizations' methods and principles will have become obsolete by reason of the final victory, the W. C. T. U. will remain a vital moral factor for the progress of general reform work. Their methods have

taken them into the public schools, the home, the church, and have knocked at the doors of the legislative halls, and have gained recognition.

Through the public schools they have taught the youth the bad physical effect of alcohol upon the human system. Many of the teachers that have taught the voters that helped to put this thing over the top, have been students of the W. C. T. U. principles. Many of the mothers that have given birth to this generation of voters have taken their instructions from the work of the W. C. T. U., and the mother has left her impress upon her child who is now a citizen and a voter.

I can not mention in the brief time allotted me all the influences and organizations that have contributed to this great victory. But I would not conclude without speaking of the youngest of them all—the Anti-Saloon League of America. This great organization, through its press, is now claiming to have been the greatest practical factor in bringing about the victory. I would not rob it of a single glory that it has achieved, and concede that it has been a mighty force in the finish of the race; that it was on the sulky with whip in hand when the foaming steed was driven under the wire; but in reviewing, it seems to your speaker that all the great temperance organizations have had a great part in bringing a final victory. Just as our Revolutionary fathers gave to us the principles of liberty and justice; and Lincoln and his brave army gave the nation a new birth of freedom; and the boys who are now in the uniform, and their brave comrades that made the supreme sacrifice upon the field of carnage in France where the American flag was carried in the defense of liberty and justice, each complemented and supported the work of the other; just so each great temperance organization has had its part in bringing to a conclusion the splendid victory which we celebrate this morning.

It was only a little more than thirteen months from the time the amendment was submitted until thirty-six States had ratified it. On January 1, 1919, at 10.20 a. m. the State of Nebraska voted to ratify and put it over the top. It seems a fitting climax that the State that only a year ago was organized by the German-American liquor interests and defeated the measure

in its upper house, should come back with all its forces and punch a hole in the old "Hindenburg Line" and drive the thing to a final victory. Also, it is a very fitting compliment to Mr. Bryan, the great American commoner who has done so much for the cause, that his State should have the distinction of being the thirty-sixth. Missouri, that State that says "Show me," was only one hour behind. And it is now predicted that all the States will get in line except possibly New Jersey (and I throw it out as a challenge to our Jersey friends, that if they don't get on the job and help put it over, that we will propose to build the "New Denominational Building" in West Virginia).

We are proud of the record of the men of this church—on this great moral reform. I call to mind the morning of November 10, 1913, when a number of men and women of the church and community arose to take a westbound train to attend a national Anti-Saloon League Convention. But during the night a deep snow had fallen, more than 18 inches in depth, and had blocked the thoroughfares and the railroads so that the train did not run until late in the day. But true to the purpose for which they had arisen, they found their way to the great convention at Columbus. There the delegates met from every State in the Union, and even our Island possessions. The key-note of the convention was constitutional prohibition by 1920. You could hear some of the delegates, preachers at that, say, "It will come in God's own good time, but I doubt if so soon." But I am thankful to stand here in this church early in 1919 and have a part in this celebration.

Many of the men to whom I am speaking will recall how "old John," the dead one, set himself up here in our city to do an illicit business, and to foster houses of prostitution and gambling. It seems only fitting, since the local church is celebrating, that I mention briefly an incident or two in connection with this history. I want first, however, to state a principle: When the Imperial German Government violated all the principles of International Law, sinking neutral ships until the sea became soiled with the blood of innocent women and children, and declared her unlimited submarine warfare upon American ships, and told Uncle Sam the only way

that he might travel God's great free ocean, it was a sufficient insult to stir every true American to action, even to the shedding of his blood if necessary. Just so, when any outlaw like that of an illicit liquor seller with all of his evil attendants swoops down upon a community as it did here, and undertakes to trample beneath his lawless feet the rights and privileges of law-abiding citizens, and even to the extent of forming an alliance with the local officials—the same principles of patriotism are involved, and any man who is not willing to stand and fight for such a principle lacks much of the elements of a true patriot. I call to mind a mass meeting called to protest, when a member of this church declared that he was ready to sacrifice every dollar of his life-savings and to give his life if necessary before he would, as a citizen, stand for such injustice. I am proud of the man who was then president of Salem College and a member of this church, Dr. Gardiner, when he said, "Come on, boys, they are a set of cowards."

One more thought and I will conclude. The "John" that we bury today was persistent even to the last breath, and his last utterance is typical of his insolence. They say now that the thing is unconstitutional, and if that won't work, that the American boys who are now in the army in France, on their arrival home and finding that John is dead will join hands with labor and the foreign element in America and demand the resurrection of "John." But I declare that any such statement is an insult to the American soldier who has left his home and native land to fight for the principles of liberty and justice where the voice of the people shall rule.

This victory is the voice of the people, the peoples voice is the voice of liberty and justice.

"John" is dead and dead forever. "Ashes to ashes. Dust to dust." We commit thee to the lower regions from whence you came.

The *Continent* publishes an article on "The Minister as a Gentleman." The sum and substance of the matter is that a man may be a real gentleman without being a minister, but can not be a real minister without being a gentleman.—*Jewish Exponent*.

WILLIAM BRISSEY

Private William Brissey made the supreme sacrifice in France, and was killed in action September 12, 1918. He was called to the service of his country September 5, 1917, and left for Camp Lee, Virginia, for military training. He was assigned to the 314th Field Artillery of the 80th Division. He had a furlough home



January 25 to February 1, 1918. He left Camp Lee about March 10 for Camp Merritt, New Jersey, and about eight days later sailed for France, landing there March 26, 1918. About July 1 he was transferred to Company A of the 9th Infantry. In his last letter to his mother, written September 7, he asked them not to worry, saying that it might be sometime before they should hear from him again. After anxious weeks of waiting, November 24, his father received a telegram stating that he had been killed in action September 12, 1918.

Thus another one of our brave, dependable, Christian young men gave his life in a righteous cause.

William was the son of George W. and Permelia (Van Horn) Brissey, twin brother of Elsie Mae, born May 24, 1891, near Berea, W. Va. His mother died March 24, 1893. Later his father married Miss Martha E. Smith, who was the only mother William ever knew, and who possessed the true mother-heart. The affection of the children for their step-mother has always been sincere and genuine, and very beautiful to see.

William was converted at the age of fifteen years, was baptized by Rev. Walter L. Greene, and became a member of the Ritchie Seventh Day Baptist Church at Berea, W. Va. He attended the rural schools of Ritchie County, in which he finished the grammar school work. He and his twin sister, Elsie, entered Salem College in September, 1912, and graduated in the Short Normal course in June, 1916. Two other members of his class were killed in France, Cecil B. Robinson and Fred Haught.

William taught school at New Milton, W. Va., the winter of 1916-1917, and had contracted for the Randolph school, near the Middle Island Seventh Day Baptist Church for 1917-1918, but was called into the service before school opened.

He is survived by his father and step-mother, and three sisters and eight brothers, of whom five were in the U. S. service. Sgt. Reuben M., 401 Engineers Corps, France; A. G. Thurman, Petroleum, W. Va., discharged January 27, 1919, after seven months training at Camp Lee; Grover S., Salem, W. Va., discharged December 17, 1918, after six months' training at Camp Lee; Luther, of Washington, D. C. and John, of Eureka, Cal., in Civil Service; Albert, Cantwell, W. Va.; Arthur N., G. Amos, and Mrs. Joseph Goff, of Berea, W. Va.; and Iva and Elsie Mae at home near Berea.

William was a member of the Christian Endeavor society at Berea and at Salem. He said on entering the army that he was going to do his part. He often wrote of leading the song service in the "Y" hut. In almost every letter to his parents he assured them they could depend upon their boy, and any one who knew William Brissey would need no further assurance of his faithfulness under all circumstances. While

at Camp Lee he was presented by some welfare (?) organization with a deck of playing cards and a box of cigars. William promptly burned the cards and had an impulse to do the same with the cigars, as he had no use for either. However, he knew some of the boys smoked, and so gave the cigars to them. His mother comforts her sorrowing heart with these words, and what could be more consoling, "They could take him where they pleased and he would be always true." He never wrote a word of complaint. He seldom described any situation he was in, but hoped sometime he would be home, when he could tell all.

His loved ones will never know in this life what those experiences were, but they know that William faced them bravely, and that he was ready to die. Because he lived nobly and well he still lives, not only in the memory of those who knew him and in the affections of those who loved him, but in the presence of Him who rewards the faithful.

A. J. C. B.

NATURE'S SONG

MARY S. ANDREWS

There's music in the waving trees,
And in the sky so bright,
The gentle murmur of the breeze,
And in the stars of night.

The hills take up the happy song,
And dancing waters, too,
The grasses carry it along,
As does the sparkling dew.

The sunshine bright, and rocks so strong,
The birds, and flowers fair,
All have a part in Nature's song,—
There's music everywhere.

"The position of America in this war is so clearly avowed that no man can be excused for mistaking it. She seeks no material profit or aggrandizement of any kind. She is fighting for no advantage or selfish object of her own, but for the liberation of peoples everywhere from the aggressions of autocratic force.

"We are fighting for the liberty, the self-government, and undictated development of all people, and every feature of the settlement that concludes this war must be conceived and executed for that purpose."

OUR WEEKLY SERMON

ETERNALITY OF LIFE

C. R. CLAWSON, A. M., LIBRARIAN ALFRED UNIVERSITY

Text: "If a man die shall he live again?"

The earliest recollection I have of having given any thought to the subject of a future life was as a young man working on my father's farm. In those days when life was so impressionable and when ideals were taking tangible shape, nature, God's great open book, lifted her voice from field and forest and found me a ready listener. Then was I both impressed and awed by the mysteries of life at each recurring season. And today as I glance from my study window I realize that spring is again taking her place in the onward march of the seasons and bringing with her the joyous song of birds and surpassing beauty as revealed in the budding tree and flowering shrub. As I think of these marvellous manifestations of God's love and care I recall the words of the poet who sang of the infinitude of God's love:

"God of the marble and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows,
Through countless channels, Lord, from thee:
It leaps to life in grass and flowers,
Through every grade of being runs,
While from creation's radiant towers,
Its glory flames from stars and suns."

To one who has watched with ever increasing interest the decay of the seed deposited in the earth, and has seen how God's sunshine and rain caused it to spring into life more abundant of its kind, must have realized that the germ of life inherent in the seed with the limitations of its development removed came forth to reflect God's idea in the ripened grain. What shall we say of man who is co-existent with the Father and the universe and who reflects eternal life—man who is the expression of his mind, made in his image? If we believe this we may well declare "O grave, where is thy sting," and affirm with the apostle that the gift of God is eternal life.

Did not our own American Indian get some glimpse of the reality of this when he called any beautiful lake the smile of the Great Spirit?

The passing years have not found my love for nature abated and she has been to me a constant source of delight and inspiration.

Many an individual who has watched with great anxiety over the emaciated form of a loved one passing into the dark shadows of what we call death has been confronted time and again with the question propounded by Job—"If a man die, shall he live again?" We can never lay away the beauty, joy, tenderness and love in the tomb. The gracious qualities of our departed loved ones are not touched by what we call death. To pass from consecrated work here does not mean idleness hereafter. He who has lived up to his highest ideals here will find life but a progression, a constant climb toward the fulfilment of God's idea. This thought was graphically portrayed by a professor of science in a New York high school who told me after he had buried his father that his faith upheld him and gave him the consoling thought that life was continuing. He illustrated his feelings by the figure of the butterfly. He said, "Take for instance the butterfly: it begins as a homely larva, the very earliest and simplest form of animal life, what we call the caterpillar stage of growth. From that it passes to the next stage of existence known as the chrysalis, a still higher and more perfect form. It finally arrives at perfection in the development of the beautiful butterfly. So the lives of our friends go on from perfection to perfection until they reflect perfectly God's own image." Death is really the passing to a different experience in life. Instead of really dying they pass to a higher realization of life.

The belief in immortality is as old as the race. The religious systems of all civilized peoples recognized it. The Egyptians taught the existence of a future life. Carefully and expensively did they prepare the bodies of their friends for the Elysian fields of happiness. The Persian religion taught that whoever lived a pure life passed into the realm of light. Among the Greeks, Hades or the realm of the dead was the emblem of gloom. Euripides said:

"What we call death may be but the dawning of true knowledge and of true life." Plato believed that the soul was a spiritual substance—an effluence from Godhead, which under certain conditions became incarnate in perishable forms of matter. Both he and Socrates believed in a life beyond the grave. The same belief found lodgment in the breast of the savage who pictured a happy hunting ground beyond the setting sun and when wearied of life called for his favorite weapons that they might bear him company to this realm of happiness.

The Old Testament scriptures teach the same doctrine. The Pentateuch affirms it when it calls God the God of Abraham, Isaac and Jacob after their death, implying that they still lived. The Psalms teach it when they speak of the soul as redeemed from the power of the grave and as being satisfied when it awakens in his likeness. The prophets teach it when they declare that the dead shall live and shall awake and shine as the stars for ever and ever. The New Testament teaches it by the promise of Christ—"I give unto them eternal life and they shall never perish." The apostles affirmed that Christ hath abolished death and brought life and immortality to light through the Gospels. Modern thinkers and writers all through the ages have testified to the universality of this belief so indelibly fixed in the consciousness of the race.

When Lady Scott died Sir Walter said: "It is not the bride of my youth that will be laid among the ruins of Dryburgh. No, no! She is conscious of my emotion—somewhere—somehow, how we can not tell—yet I would not renounce the hope that I shall see her in a better world. Our hope is poorly anchored if the cable parts upon the stream."

John Fiske in a lecture delivered at Harvard said that faith in an immortal life is the great poetic achievement of the human mind—the one thing that makes the world habitable, the destruction of this conception would leave nothing but a moral desert as cold and dead as the surface of the moon.

Professor Royce in a lecture on immortality declared that the most conclusive evidence of an after life is the fact that our existence here is incomplete from the fact

that this individuality of ours is not satisfied but longs for its completeness. This natural longing in our lives is the absolute life itself dwelling within and inspiring these longings.

It would be absurd to deny a belief in immortality simply because we can not demonstrate it or because we can have no tangible evidence of it. Paul rebuked the man who asked, "How are the dead raised up and with what body do they come?" "Thou fool," he cried, "that which thou sowest is not quickened except it die."

We are surrounded by mysteries on every hand. Everywhere there is evidence of these mysteries which we can not see, touch, define, measure or understand. Shall we say therefore that they do not exist? Who can explain the opening flower, who can fathom the wisdom of seed-time and harvest, or why this flower should be red and another blue. Because we can not fathom these problems is no reason for our denying that more abundant life is the result of all of nature's processes.

All things in nature are beautiful types to the mind that reads them. Nature is but the scroll of God's hand writing, which we may read if we will and see his glory:

"Posthumous glories! angel like collection;
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection and second birth."

The great Linnaeus said of the unfolding of a blossom: "I saw God in his glory near me, and bowed my head in worship." Tennyson has put this thought in verse:

"Flower in the crannied wall,
I pluck you out of the crannies
I hold you here root and all in my hand,
Little flower,—but if
I could understand what you are root and all,
and all in all
I should know what God and man is."

To the poet the green meadows, the bubbling brook, the great surging, restless sea, all teach immortality:

"Beautiful, sublime, and glorious,
Mild, majestic, foaming, free,—
Over time itself, victorious,
Image of eternity."

You may have read of Joseph Jefferson's poem of the two caterpillars crawling on a leaf. They fell in conversation and began speculating about the future life. One was optimistic and full of hope, the other pes-

simistic with no hope of salvation. They said, suppose that death should take us un-awares how could we climb the golden stairs? Come, cheer up, the jovial worm replied, let's take a look on the other side. Suppose we can not fly like the moth or miller, are we to blame for being caterpillars? Will the same God that doomed us to crawl the earth damn us because we have no wings? So they argued. The autumn

"Came, they composed themselves to die. And so make their funeral quite complete, Each wrapped him in his little winding sheet. The tangled web encompassed them full soon, Each for his coffin made him a cocoon, All through the winter's chilling blast they lay Dead to the world, aye, dead as human clay. Lo, spring comes forth with all her warmth and love;

She brings sweet justice from the realms above; She breaks the chrysalis, she resurrects the dead;

Two butterflies ascend encircling her head, And so this emblem shall forever be A sign of immortality."

The doctrine of immortality has illumined the pages of poetry and song all through the ages. The early writers of the church proclaimed it, great preachers heralded the message from the desk and poets have sung it forth in sweetest song. The doctrine of a personal immortality and the belief that we shall know our friends hereafter is voiced by these words:

"Is faith as vague as all unsweet;
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."

With what quiet satisfaction our own quaker poet rested all upon this sublime faith:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death,
His mercy underlies."

The form that these bodies of ours will take need not concern us if we have the faith of Holmes who said:

"O Father! grant thy love divine
To make these mystic temples thine;
When wasting age and wearying strife
Have sapped the leaning walls of life,
And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mold it into heavenly forms."

In that beautiful companionship that existed between Robert Browning and his

wife Harriet when she by several years preceded him to that silent land his sorrow was great but through the mists he gave voice to that wonderful poem, "Prospice." In it he seems to wrestle with death and to penetrate beyond the veil to the very threshold of the unseen:

"For sudden the worst turns the best to the brave,

The black minute's at end
And the elements rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace, then a joy,

Then a light, then thy breast
O, thou soul of my soul;
I shall clasp thee again,
And with God be the rest."

Faith in immortality is our only refuge against mental confusion. Out of the mystery of ourselves we draw the sublime hope. Our lives plead for immortality. Our highest nature disdains a denial of it as ignoble. It can not be that a great and good God would create a universe, world upon world, system upon system, held in place by immutable laws—crowned by man his highest work, just for a few brief years. It can not be—our minds revolt at the thought.

"There is no death! what seems so is transition,
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

The longest life can not begin to unfold its mighty powers or develop any considerable proportion of its resources in the time allotted to man. It is contrary to reason that lives we see about us every day developing and unfolding into power and influence shall cease to continue this process simply because the frail body no longer is able to sustain the vital processes of human life. Has God spent all the ages in making a Gladstone, a Washington, a Lincoln, a Jefferson, a Shakespeare, only that he might make a body with which to fill a grave? Are we to regard the Creator's work like that of a child who builds houses just for the fun of knocking them down? Reason revolts. We do believe in the immortality of the soul, not in the sense in which we accept the demonstration of truths of science, but as a supreme act of faith in the reasonableness of God's work. Let us grasp the thought that when we lay down our lives here that life which has al-

ways existed will continue in greater fullness:

"And so it seems that she is dead;
Yet so seems only: for, instead,
Her life is just begun; and this
Is but an empty chrysalis:
While she unseen to mortal eyes,
Now wins her way in brighter skies—
Beyond this world of seeming."

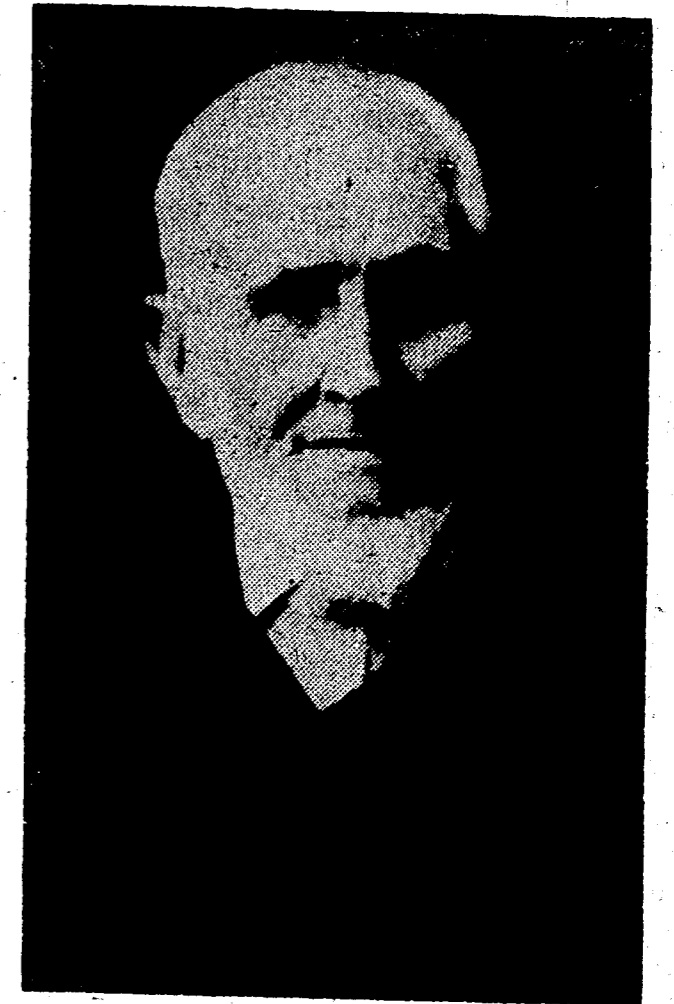
If this belief is firmly grounded every phase of our lives will be influenced by it. Life will take on a new meaning. We will better understand all the mysterious and silent forces of nature. Our lives will be happier. We may rest assured that the same care and love that fashions the rose, that unfolds the leaf, that gives each blade of grass its own individuality, that takes notice of a sparrow's fall, that guides the sun, moon and stars in their orbits through space, will care for us that we fall not and will bring us into a glorious immortality.

Alfred, N. Y.,
February 17, 1919.

MR PAUL PALMITER REACHES HIS HUNDRETH BIRTHDAY

Rarely does a man live to count a century of life, but when one does, and with life retains at least mental, if not complete physical vigor, the occasion is worthy of more than passing notice. Paul Palmiter, familiarly known in this section of the State as "Uncle Paul Palmiter," reaches that advanced stage of life on Friday, January twenty-fourth, and his family and the neighbors to whom he has endeared himself in the many years that have gone, have planned that tomorrow, the hundredth anniversary of his birth, shall be made a red letter day among his kith and kin, and the neighborhood. This centenarian was born in Alfred, N. Y., January 24, 1819. Over his head have passed practically all the years of the wondrous growth of this continent. History has been enriched a thousand fold. During his life the great drama of Democracy has been enacted, and the wonderful personages whose names are not eclipsed by names of any previous age have been the actors. He has seen the world practically freed from human slavery. He has before his mind's eye the whole revolution in transportation, from ox team and tug boat to the palace car and floating

palace. He has seen empires rise and fall, kings and potentates play their little parts, and go down into their graves, some of them dishonored, and others wearing the halo of the world's gratitude; the great Civil War, the Spanish-American war and the awful carnage of the past four years. And the peace which is now in the forming, ought to be the climax of the greatest drama of Democracy, which he has been spared to witness.



The first few years of his residence in Wisconsin were years of hardship. Those of us who enjoy the modern methods of travel can hardly realize what life was in those days. The market for those early pioneers was no closer than Milwaukee and there was no parlor car, or even a railroad to take the traveler from his home to the metropolis and return him the same day, no matter what the occasion might be. Many a time has Mr. Palmiter driven to Milwaukee with a load of grain or other farm produce, and returned with supplies for the family.

Mr. Palmiter came to Wisconsin in 1841. A pretty wild section of country was Southern Wisconsin in those days. Indians were the chief occupants of the land, and there are few if any whites alive around here now who were here when in that re-

mote day Paul Palmiter decided that Wisconsin Territory was his land of promise. He purchased a farm in the town of Albion the next year and commenced operations in 1845. The year following he was united in marriage to Sarah A. Benjamin and the twain continued the occupation of farming for several years. Mr. Palmiter was also a skilled carpenter, and followed that occupation at odd intervals, having a hand in building many of the structures of the surrounding country. Later he ran threshing crews for the country side, increasing his acquaintanceship and friends by scores. In 1889 he moved to the village of Albion. There five years later, his faithful wife was taken from him by death.

The near approach of his hundredth birthday has been the occasion of his friends showering him with post card tokens of their high regard. Many messages of esteem have been sent to him, cheering him and helping him pass hours in pleasant recollections. For these little tokens he has often expressed his gratitude, a gratitude which he would delight to express personally had time dealt as kindly with him physically as it has mentally, and also with his cheerful, buoyant disposition.

Tomorrow the hundred years will have been his. That he has lived them well and worthily; and that his neighbors are able to point to his life as a life of industry, and bravery, and honor, is the reward that he is able to gather while he is among us.—
From the Edgerton (Wis.) Eagle.

January 23, 1919.

RESOLUTIONS OF APPRECIATION

WHEREAS, Uncle Paul Palmiter, who has passed the one hundredth anniversary of his life, and who has spent more than three-fourths of a century in this community, an honored and highly esteemed citizen, and a loyal and faithful member of the Albion Seventh Day Baptist Church; therefore be it

Resolved, That we, the members of the aforesaid church and congregation, do hereby express our high esteem of his sterling worth and nobility of character, our appreciation of his many years of service in behalf of the best interests of the home, the church and the community; our good will for the days that may yet be allotted; and for a peaceful and glorious sunset.

C. S. SAYRE,
S. H. BABCOCK,
M. J. BABCOCK,
Committee.

CONCERNING THE WORK AT GENTRY, ARK.

DEAR FRIENDS IN GENTRY:

Arriving too late from my recent trip into Missouri to get an adequate notice of our meetings in the *Journal-Advance*, I take this way of telling you some things that may be of interest to you as well as to me, and at the same time get the notice of the meetings before you.

Having lived among you now for three and a half years as pastor and missionary of the Seventh Day Baptist Church, the question is often asked, "Why do these people observe the Seventh day of the week as the Sabbath instead of the First day, commonly observed as the rest day by the Christian world? Why do they subject themselves to the inconveniences and limitations of such a course?" I have been expecting that, if opportunity came, I would try to answer these questions to my friends here as clearly, simply, and biblically as I am able, and in the utmost frankness and kindness.

There are reasons that appeal very strongly to me, in view of the great forward movement towards religious reconstruction in these momentous days, why the matter of the Sabbath ought to be reconsidered from a purely scriptural standpoint.

My esteemed friend and classmate, Rev. W. D. Burdick, D. D., of New Market, N. J., Field worker of the American Sabbath Tract Society, is to be with us this week, February 15-23, and will hold meetings every day and night at our church. He is an evangelist filled with the Holy Ghost, and his message should reach every heart.

On next Sabbath eve, the 21st, Dr. Burdick will begin a series of studies on the subject of the Sabbath. We would be very glad for any who may be interested in this question to be present at this special meeting and the three meetings following. The people of Gentry will be most cordially welcomed to all the services of this week. There will be inspiring singing, fine preaching, and an earnest effort to win souls from the service of Satan to the glorious work of the kingdom of our Lord and Savior, Jesus Christ.

Cordially,
T. J. VAN HORN.

Gentry, Ark., February 17, 1919.

WHAT'S COMING? SABBATH RECORDER RALLY SERVICES

When?

Second Sabbath in April—12th. Mark your Calendar.

Where?

In all the churches, groups and homes of L. S. K's of the Denomination.

How?

Beginning with the Friday night prayer service, you are to pray for an awakened interest in the *Sabbath Recorder* among Seventh Day Baptists.

Then

Sabbath morning your pastor will preach a sermon that will arouse your interest and increase your appreciation of your denominational paper to a degree that will make you determined never to be without it in your home.

In the Afternoon

The young people will have something to say about the *Recorder* that will be interesting and instructive.

What Next?

By this time you will be ready for what will follow in the next few days. A committee of young people will call upon you for your subscriptions for the *Sabbath Recorder*—the most valuable paper that you can have in your home. *Don't refuse.*

OUR OBJECTIVE

THE SABBATH RECORDER IN EVERY SEVENTH DAY BAPTIST HOME

ONE THOUSAND SUCH HOMES ARE WITHOUT IT

HOME NEWS

FARINA, ILL.—Since the recent subsidence of the influenza epidemic, we have been enjoying renewed activities in the church. The Christian Endeavor society planned and carried out the program for Christian Endeavor Week as suggested by the Young People's Board. At the denominational rally on Friday night, February 7, the following topics were discussed: Church Activities, by Mrs. Lettie Ferrill; Home Missions, by Thomas Zinn; Seventh Day Baptist Principles, by H. P. Irish; and Joining Hands, by Rev. L. D. Seager. At the close of the service those present joined hands, forming a circle, thereby pledging themselves to renewed consecration to the Master's work.

On the morning of Decision Day our pastor gave us a good sermon, urging all to make right decisions for the things that count. In the afternoon, the Seniors and Intermediates united in a consecration and decision meeting. This was a helpful meeting, which we hope may result in active Christian service. Especially do we hope for new members of the Quiet Hour as a result of the meeting.

Although the annual business meeting of the church had been held, we missed our annual dinner, which had been postponed from the first of the year on account of the influenza epidemic. Accordingly, we met together on Sunday, February 9, for the dinner and a social time. After the usual bounteous repast, followed by a short business meeting, we enjoyed a very good patriotic program.

Our pastor has recently taken up new duties besides his pastoral work. Mr. O. C. Wells, teacher of the seventh and eighth grades in the local public school, has been obliged to give up his work on account of poor health, and Pastor Greene has accepted the position for the remainder of the school year.

Perhaps it might be interesting to know, also, that Farina has recently organized a community chorus with Professor L. H. Stringer as director. This chorus, which is taking up the work with enthusiasm,

plans to give a concert about the first of April.

ALFRED, N. Y.—At the church meeting last Sabbath night it was voted to employ Rev. Ira Lee Cottrell as pastor's assistant in pastoral work. This is a step in advance. Normally there is more work in connection with this parish than two men can do, but the need of assistance now is greater than usual because the pastor is serving as president of the General Conference. Elder Cottrell is to be received in the work he undertakes in the name of the church and pastor as well as in the name of Christ, the Master of us all.

It was also voted at the meeting the night after the Sabbath to repair the church and the trustees were instructed to raise \$1,200 and go ahead with the work when the money is raised. This will be no burden to any one if all who can do their share. Surely no one wants the only building in our midst dedicated to the worship of God, to continue in the condition it is now in.—*Alfred Sun.*

Preach the gospel! It will win when everything else fails. Audiences will grow under such preaching. Some ministers seem to think that they are called to discuss philosophy in the pulpit. Under such preaching audiences dwindle. Some seem to think that they are called upon to discuss secular themes, and the men who sit in the pews lose their respect for them when they do it, for they have the newspapers and the magazines with experts elaborating the themes presented by the ministers.

We have a monopoly when we preach the gospel, and if we preach it faithfully we are sure to succeed.—Rev. Wilbur H. Chapman.

The dread of the unseen, which lies coiled like a sleeping snake in all hearts, is utterly taken away by the Incarnation. All messages from that realm are thenceforth "tidings of great joy" and love and desire may pass into it, as all men shall one day pass, and both enterings may be peaceful and confident. Nothing harmful can come out of the darkness from which Jesus has come, into which he has passed and which he fills.—*Alexander MacLaren.*

NEW YORK'S PASTOR WOULD HELP RETURNING SOLDIERS

Editor of the SABBATH RECORDER:

DEAR BROTHER GARDINER: When I think of not having written you for some time I remind myself of the old lady, I think it was an old lady, who was asked what it was about the pastor's sermon that she did not like.

Her reply was like this. "There were three things that I did not like—in the first place the pastor read the sermon and I did not like that, then in the second place he read it so poorly and I did not like that, finally in the third place it was not worth reading anyway." It is a big job for me to prepare copy, and I never do get it in good shape, and I fear it is hardly worth printing anyway.

To begin with I now have a telephone—Yonkers 5363. If I can be of any service to returning soldiers or their families call me up or write me at 65 Elliott Avenue. I may not be of any help but would be glad to try. Last week I found at Camp Merritt, George R. Greenman, of Milton Junction, Wis., who has been in hospitals in France for three or four months without any news from home. But of course I had to be told just where to look for him. There are so many camps; and ships are landing men every day. I said that I had a telephone—I mean the church has. I also have a new typewriter. It seems that the church people had difficulty in reading my writing or of speaking to me at close range. On Monday of this week I found at Camp Merritt, Orville Murphy, of Ashaway. Orville was evidently a good soldier. Men who have gone through what he did and live are few and are not likely to volunteer to talk much about it. Many soldiers are being sent to Camp Merritt for a few days and then sent to other camps nearer their homes.

You will be glad to know that the Y. P. S. C. E. of our church is doing well when you take into consideration the fact that these young people live in so many different cities in two States.

I received not long ago a very interesting letter from Deacon Edward E. Whitford who is a Y. M. C. A. secretary at U. S. Naval base 18 in Iverness, Scotland where the sun was ten degrees high at noon on December 21.

Professor Whitford is now a grandfather of the first degree.

You may be interested to know that Arthur E. Stukey and wife are now living in the city. Mr. Stukey teaches in the high school at Fort Lee, N. J.,

D. Kivitt Howard is teaching in Newark. Mrs. Howard's sister, Miss Mable Hunt, of Battle Creek, is here and is attending the Montclair Normal.

Among the most regular attendants this year at our services are Martin I. Burdick and the family of his daughter, Mrs. Simpson, of East Orange. But I would not have the time to go over the list in this way. If you would be interested and if it would be of any real service to you I could send you a directory of the congregation when the new edition is out.

I am very sorry to hear of the illness of Mrs. Gardiner and hope that rest from work may do her good. I am sure that very few people know of the amount and quality of the work on the SABBATH RECORDER which she has done in recent years.

She has doubtless given as much time and careful thought to many RECORDER articles as those whose names appear in that connection. I am especially sorry that her illness is increasing your burden of work.

Fraternally,

GEO. B. SHAW.

65 Elliott Ave., Yonkers, N. Y.,
February 19, 1919.

IN A HURRY

I know a little maiden who is always in a hurry;
She races through her breakfast to be in time
for school;
She scribbles at her desk in a hasty sort of
flurry,
And comes home in a breathless whirl that fills
the vestibule.

She hurries through her studying, she hurries
through her sewing,
Like an engine at high pressure, as if leisure
were a crime.
She is always in a scramble, no matter where
she's going.
And yet—would you believe it?—she never is
in time.

It seems a contradiction until you know the reason,
But I'm sure you'll think it simple, as I do
when I state
That she never has been known to begin a thing
in season,
And she's always in a hurry, because she starts
too late.
—Selected.

MARRIAGES

HASKINS-JONES.—At the Seventh Day Baptist church, in New Auburn, Wis., February 11, 1919, by Pastor Herbert L. Cottrell, John Merl Haskins and Cora Jones, both of New Auburn, Wis.

BURDICK-DAVIS.—At the home of the bride's parents, Mr. and Mrs. Samuel V. Davis, Shiloh, N. J., February 8, 1919, by Pastor Erlo E. Sutton, Mr. Lucian T. Burdick, of Little Genesee, N. Y., and Miss Myrtie F. Davis, of Shiloh.

SEVERANCE-BABCOCK.—On the evening of January 30, 1919, Mr. John M. Severance and Mrs. Phebe Babcock were united in marriage at the home of their son, Mr. Edward Severance, in Garwin, Ia. Pastor Loyal F. Hurley officiated.

DEATHS

MILLARD.—Rozilla Kenyon, daughter of Asel and Matilda Brock Kenyon, and wife of William Albertus Millard, was born in the town of Petersburg, N. Y., March 23, 1844, and died in the town of Berlin, N. Y., January 22, 1919, aged 74 years, 9 months, and 29 days.

Sister Millard was baptized by Elder James Summerbell and united with the Berlin S. D. B. Church of Berlin, N. Y., about 45 years ago. She remained a steadfast and consistent member till death. In February, 1860, she was united in marriage with William Albertus Millard; and to them were born nine children. Five of the children and Brother Millard preceded Sister Millard to the other shore.

The four remaining children, Mrs. Mary M. Lamphier, and Frank, Arthur D., and Reuben K. Millard, are left to mourn a devoted and loving mother.

"A woman that feareth the Lord shall be praised."
G. H. F. R.

LING.—Caroline Bergdahl Ling was born February 15, 1838, in Sweden, and died January 29, 1919, at New Auburn, Wis., aged 80 years, 11 months, and 14 days.

She was married to Andrew Peter Ling, June 24, 1865, in Felsboro church by Pastor Tangner. In the fall of that year, she, with her husband, joined a small band of First Day Baptists that had withdrawn from the Lutheran or State Church. They came over to this country and located in Jamestown, N. Y., in 1869. Three years later they removed to Grantsburg, Burnett County, Wis., where, in 1875, they began the observance of the Sabbath as a result of their study of the Bible. They moved to Grand Junction, Iowa, in 1892, where they lived for seven years. They then came to Cartwright, or

what is now New Auburn, Wis., where they both lived the rest of their lives. Her husband died in July, 1908. On December 20, 1899, they both joined the Cartwright Seventh Day Baptist Church, Mr. Ling filling the office of deacon until his death. She was a great student of the Bible and her trust in her Savior was firm and sure to the end.

Five children survive her: August, Martin, Joe and Philip, of New Auburn, Wis., and Albert, of Kansas City, Mo. Philip is at present with the American Expeditionary Force in France. There were also four other children who died in 1881.

Funeral services, conducted by her pastor, Herbert L. Cottrell, were held January 31 from the home of her son August, with whom she had lived for the past two years, and interment was made in the Seventh Day Baptist Cemetery at New Auburn, Wis.
H. L. C.

DAVIS.—Mae Livingston, the youngest child of Harold C. and Alice Sheppard Davis, aged 7 years, and 6 months.

May was born near Shiloh, N. J., July 7, 1911, and died January 7, 1919. May was a bright, lovable child that was, not only loved by her family and relatives, but by all who knew her. Early in the fall she had an attack of the influenza but seemed to recover but when the second epidemic broke out in the community she was again stricken and was sick but a few days. Her heartbroken parents, her sister Bessie and brothers David and Percy have the sympathy of the community. The funeral was held in the home and was conducted, owing to the severe illness of Pastor Sutton at the time, by the Rev. J. C. Krause, pastor of the Presbyterian Church of Greenwich. Burial was at Shiloh. E. E. S.

TOMLINSON.—At her home in Shiloh, N. J., February 12, 1919, Miss Sophronia A. Tomlinson, M. D., aged 80 years, 1 month, and 25 days. Sophronia A. Tomlinson, the second child of Dr. George and Phoebe Mulford Tomlinson, was born in Roadstown, N. J., December 17, 1838. She was one of a family of eight children, five brothers and three sisters, Thomas H., M. D., of Plainfield, N. J., the oldest and the only one now living; Sophronia A., M. D.; Horatio M., who studied medicine but later took up art; Edward M., who was for many years professor of the Greek language in Alfred University; Emma M., wife of Dean A. E. Main; George, Mary Jane, and Joseph, physician and surgeon.

Dr. Sophia, as she was usually called, was a student in Union Academy, Shiloh, N. J., graduated from the New Jersey Normal School in 1871 and from the Woman's Medical College of Pennsylvania, Philadelphia, March 14, 1878. She took hospital training in the Nurse's and Child's Hospital, Staten Island, N. Y. After completing her medical studies she began the practice of medicine in Fall River, Mass., but a little later went to Providence, R. I., where she practiced for about thirty years. While here she was attending physician at the Sophia Little Home, an institution for unfortunate girls and women. This was largely a work of mercy for which she received little or no financial remuneration. Some years ago she retired and came to live in the home built by her father in Shiloh.

She was baptized by the late Rev. Wm. M. Jones and united with the Shiloh Seventh Day Baptist Church, March 29, 1851, thus being a member of the church nearly sixty-eight years. She was always deeply interested in the work of the church and its affiliated organizations. For several years during the sixties, she had charge of the Primary department of the Bible school and for many years she has been president of the Female Mite Society of the Shiloh Church. Although in feeble health, she attended the Sabbath morning worship much of the time until less than three weeks ago, being present at the annual Roll Call, January 25th, and the community dinner and annual church business meeting on Sunday, the 25th. She has now answered the last roll call and has entered the Church Triumphant.

Always cheerful and ready to help those in trouble, she will be greatly missed in the community. A long, useful life has ended but her works shall follow her for the good can not live in vain. The love in which she was held was attested by the floral offerings and the large number of people which attended her funeral which was held in the Shiloh church, Sabbath afternoon, February 15th, conducted by her pastor, Erlo E. Sutton, who used as a text these words, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Cor. 15: 49).
E. E. S.

LINDSEY.—Frances Jane Lindsey was born March 21, 1901, and died at her home near Adams Center February 2, 1919, of influenza and pneumonia.

She was the oldest child of Charles and Grace Dealing Lindsey. She was born near Adams Center, and with the exception of three years which she lived in Syracuse her life has been lived here. On March 24, 1915, her present pastor baptized her and she joined the Adams Center Seventh Day Baptist Church. She was faithful in her attendance at church and Sabbath school, and we are now left to mourn the loss of another one of our dear young people, this being the fourth one of our young people that we have laid away within less than a year. At the time she was taken sick she was attending the Adams Center High School. She is survived by her father and mother, one brother Foster, her grandparents, Mr. and Mrs. Foster Dealing, and a number of uncles and aunts. Funeral services were held at her home by her pastor and she was laid to rest in the Adams Center Union Cemetery. The following resolutions were passed by her class and Sabbath school.
A. C. E.

RESOLUTIONS OF SYMPATHY

BY THE SABBATH SCHOOL AND PHILATHEA CLASS
For the first time since our class was organized God in his infinite wisdom has seen fit to enter our midst and call home our friend and member, Frances J. Lindsey; we would humbly submit to his will knowing that he is a loving Father and doeth all things well. While we deeply miss our classmate we feel that her life was a rich legacy and leaves behind a memory which we will all cherish. May we follow her example of cheerfulness and helpfulness in her

home, her loyalty to her friends and her trust in God.

We desire to express our sympathy to her dear ones. While the loss falls most severely upon her own home, yet it is a loss that comes to us all. Be it

Resolved, That a copy of these resolutions be sent to her dear ones and placed upon the records of the class and school and published in the SABBATH RECORDER.

Weep not that her toils are over;
Weep not that her race is run;
God grant we may rest as calmly when
Our work, like hers, is done!
Till then we would yield with gladness
Our treasurers to him to keep,
And rejoice in the sweet assurance—
He giveth his loved ones sleep.

HELEN WHITFORD,
KATHRYN TROWBRIDGE,
EVA WHITE.

A TRIBUTE TO THE MEMORY OF MISS CORA J. WILLIAMS

Again the Ladies' Society of the First Verona Church has been called to pass under the shadow of a great loss, in the death of Miss Cora J. Williams. She was a person of rare executive ability, conscientiously accurate in word and deed.

At the organization of our society she became a constituent member and later served as its efficient president for twenty years, always feeling a deep interest in its work and prosperity. Since the death of her parents the management of the home and the care of an invalid sister has rested upon her and well and faithfully has she performed her task. Her life has been an example of heroic devotion and self-sacrifice. She battled bravely with disease that she might live to still care for those she loved and hoped that she might again take her place in church work, which she had been compelled to lay down. As physical suffering increased she remarked that she had only to endure patiently to the end, which was not long delayed for the summons came and she passed on to dwell forever in the mansions the Father hath prepared for those who love him.

"If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key,
But not today; then be content, dear heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

MRS. EFFIE NEWAY,
MRS. IDA THAYER,
MRS. VIE WARNER.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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THE SABBATH RECORDER

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Sabbath School. Lesson XI—Mar. 15, 1919

THE CITIES OF REFUGE. Josh. 20

Golden Text.—"Blessed are the merciful; for they shall obtain mercy." Matt. 5: 7.

DAILY READINGS

Mar. 9—Numb. 35: 9-21. Cities of Refuge Appointed.

Mar. 10—Numb. 35: 22-34. Rules for Refugees.

Mar. 11—Josh. 20: 1-9. The Cities of Refuge.

Mar. 12—1 Kings 2: 36-46. A Life Lost Through Disobedience.

Mar. 13—Isa. 28: 14-22. A Refuge of Lies.

Mar. 14—Heb. 6: 13-20. A Sure Refuge.

Mar. 15—Ps. 91: 1-16. Jehovah a Refuge.

(For Lesson Notes see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

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The Sabbath Recorder

A TRIBUTE

To One Who Loves His Fellow Men

There are men that time but mellows as it ever onward goes;
There are hearts that carry fragrance as the fragrance of the rose;
There are greetings that are warmer for the snowy, frosted head;
There are memories we shall treasure e'en till memory has fled.

There are faces time has furrowed, where are joy and sorrow blent;
There are feet that ne'er grow weary when on deeds of kindness bent;
There are souls that bid defiance to each worldly, selfish creed;
There are men we love to honor for each thought and word and deed.

There are those who are as sunbeams as they go their daily round.
They are worthy of remembrance, for but seldom are they found.
So I write this humble tribute, though it needs a worthier pen,
To a prince of nature's molding,—one who loves his fellow men.

—Samuel Wyatt

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