

The Sabbath Recorder

The Commercial part of the Denominational Building is an immediate necessity

Study the question of location and express your views by March 29, 1920

If some of your Liberty Bonds were reserved for this building

GIVE THEM NOW

THE MINISTRY, as some wise man has said, is the greatest of all callings and the worst of all trades. If a man belongs there, called of God and fitted in spirit for the task, there is no life, I think, so self-rewarding, so full of opportunity for vital service, so rich and fruitful in its human relationships, so full of challenge to a man's whole nature. For myself, if I had a thousand lives I should like in this generation to go into the ministry with every one of them. . . . Because the wreckage of sin in individual and social life can never be repaired without the creative power of a vital spiritual life; because the high ideals of a better world for God to rear his children in can never be convincingly believed in nor effectively worked for without a reasonable and vigorous faith; because the one unshaken thing in all the shaken world today is the ideals and purpose and personality of Jesus Christ; because the churches which represent all this are only half adequate, crying for leadership, ready to welcome light and guidance, bravely trying to achieve an ideal task with unideal instruments; because it takes courage to be a true minister, fearlessness of the face of mortal clay, willingness to fight when necessary, unwillingness to compromise the truth ever; because with all the limitations, difficulties, handicaps and hardships of the minister's life, the opportunities are so great that even a whole man can never fill them—I am glad that it is my lot to try to be a Christian minister.—Harry E. Fosdick.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920

President—Prof. Alfred E. Whitford, Milton, Wis.
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COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
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Vice-President—William M. Stillman, Plainfield, N. J.
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Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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Treasurer—Frank J. Hubbard, Plainfield, N. J.
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Alfred, N. Y.

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

The Sabbath Recorder

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

VOL. 88, NO. 11

PLAINFIELD, N. J., MARCH 15, 1920

WHOLE NO. 3,915

A Serious Crisis Meet It Advisedly There never was a time when the Seventh Day Baptist people faced a more serious crisis than the one that confronts them now. The cause we love needs prompt, loyal, and unselfish action. All sides of the question must be considered or we may make a fatal mistake. Never was there greater need of wise and careful counsel, and of prayerful study of the various phases of the problem regarding the publishing house matter. If our people do not acquaint themselves with all that is involved in their pending decision as to locality for the publishing house, they can not vote advisedly upon this question.

In order that they may know just what their votes will mean when counted, we have given them the "reprint review" of the case in the RECORDER of March 1.

We desire to place all data for or against a change of location in the hands of our readers, and to make it perfectly clear as to what may be the outcome, so far as we can do so; and then we want the people to feel sure that the Tract Board will loyally abide by whatever decision comes. We do want you to understand beforehand just what any choice you may make will mean, so there can be no misunderstanding or disappointment when the die is cast.

After all is said and done there will be one phase of the question that can be figured out only in a most general way, and that is a very important one. We refer to the immense cost of moving such a printing plant, the necessary loss of business, now well in hand, which must needs be given up when a plant is moved away, and the serious handicap to a plant in securing new business in any town where competition in printing is great—all these matters should be considered. Mr. Burch gives reliable data on this phase of the subject on another page.

Believes There Are Many Who "Care" A letter from the Pacific Coast reads as follows:

DEAR DR. GARDINER:

This is Sabbath Day and I have read your editorial on "The Distress We Are In." My wife and I have decided to send \$40 at once to help out that much. I can not help believing that there are many more who "care."

While we were L. S. K's we often wondered how the churches, generally, regarded and supported the Forward Movement. Am glad to learn so many are coming up to a high mark.

I have hopes we will soon see our dear old RECORDER in a home of its own.

Yours for more hope,

Our readers will remember the last few words of the first editorial in the RECORDER of February 16: "Can you not see the distress we are in? How much do you care? We anxiously wait to see."

These are the words referred to by the writer of this letter. We too "believe there are many who care," and we shall be much disappointed if they do not show just how much they do care.

Birthday Gifts Requested For Serbian Orphans Request is made for a "tribute from

a nation of Opulence to a nation of Orphans." One out of every seven persons in Serbia is an orphan child. One hundred and fifty thousand in that land have no fathers and fifty thousand have neither father nor mother. Most of them have great need of medical treatment.

All Americans are requested to give one day in 1920 to save the starving children of Serbia. The birthday is suggested as the appropriate one to be given, and the RECORDER will be glad to forward any birthday money its readers may wish to devote to that worthy cause. Or what is still better, each one may send his gift direct to Mrs. Oliver Harriman, Serbian Child Welfare Association of America, No. 7 West Eighth Street, New York City.

They Are Doing A Great Work The next thing we picked up after writing the item regarding Serbian orphans was a letter from the Near East Relief Association in reply to one the RECORDER sent in forwarding a gift from a church in the Northwest to the suffering Armenians. The writer enclosed a cablegram which he thought we might enjoy reading. It shows how effective is the work being done by our gifts to war-country sufferers.

The very existence of the Armenian and Syrian people who have been driven from their homes must depend upon American philanthropy until the peace problems are settled enough to allow the exiles to return under some safe form of government.

The cablegram follows:

December report shows following activities maintained:

- 80 orphanages
- Giving total support 21,000 orphans
- 26 hospitals
- 4,000 occupied beds
- Over 1,700 daily hospital cases in thirty ambulances
- 17,000 refugees in camp
- 23,000 children-fed in soup kitchens daily
- 390,000 refugees aided by bread and soup daily
- 4,300 orphans receiving industrial training
- Over 20,000 individuals vaccinated with smallpox and tetra vaccine
- 6,700 received old clothing
- 10,300 individuals employed our industries

In spite of the large relief above shown much remains undone. We must have funds or curtail effort rather than expand to meet desperate situation.

War-time Agencies Of the Churches The Religious Publicity Department of the Federal Council has published a "Directory and Hand Book" entitled, "War-time Agencies of the Churches." The book contains 337 pages, and has a complete topical index of twenty-nine pages.

The purpose of the book is to give in condensed form a record of the war-time activities of the different denominations and church agencies engaged in war work. It has to do largely with the organizations that co-operated with the War-time Commission of the Churches, and shows how well the different denominations responded to the country's call for war service in various forms.

In the campaign of education to quicken the spirit of America in support of the

President's policies for a safe world, the churches performed a wonderful service. It is well worth while to gather the records of church war work into a hand book for ready reference.

A Remarkable Convention On March 8, at the Pennsylvania Hotel in New York City, more than sixty religious editors and leaders in the educational survey department of the Interchurch World Movement, met in an all-day convention to consult upon the two great problems: "The National Educational Emergency," and "The Religious Education Survey." The convention was called by the American Religious Education Survey Department, and was presided over by Dr. Sidney A. Weston, of Boston, Mass.

The purpose of the meeting was to face squarely the conditions prevailing in America in matters pertaining to education for citizenship. The revelations regarding illiteracy and inefficiency brought out by the war are opening the eyes of many of our leaders to the fact that we are facing a national emergency that threatens disaster if not properly met.

This phase of the question was given close attention in the forenoon session. Professor George Strayer of the Teachers' College in New York was the first speaker. After referring to the fact that one out of every four men drafted into the army were not able to read or write, and that one out of every three were physically unfit, he made it clear that there had been unpardonable neglect where a nation allowed thousands upon thousands to grow to manhood and assume the duties of citizenship in such abject ignorance that they could not read the Constitution or even write their own names!

The speaker told the story of one case to illustrate what is absolutely true of many thousands. His friend, a captain, had to do with a man from the mountains in one of our States who could not write his name. The captain determined to teach him to sign his papers in order to receive certain dues coming to him. But after the poor fellow had tussled with the pen in desperate but unsuccessful efforts to no avail, the captain gave up and asked him

how one so bright and capable in many ways—a perfect marksman, a dead shot—had come to years without being able to read or write. His reply was: "Cap'n, I never had no chance. There wasn't any school nor teacher." Then the captain learned that although both the parents of the boy were native born and reared in Uncle Sam's domain, neither one of them could read or write!

Think of thousands upon thousands in America just as illiterate as that boy and yet they are voters under a democratic government, to be buttonholed and misled by designing politicians and demagogues!

The need of physical education for a strong citizenship was clearly set forth. And the folly of allowing foreign teachers in private schools to teach in other languages the children who never hear English in their homes and who are not even taught English in their schools, is coming to be a real menace to our country. No child should be allowed to grow up in America without being taught the English language.

One hundred and forty thousand teachers have quit the profession because the Government offers salaries so small they can not live upon them. And incompetent, untrained, immature teachers are trying to take their places. Unless conditions are made better; unless the federal government makes education a national affair, giving it the place of importance it deserves, and providing for the education of its illiterates, democracy is doomed.

Thinking of Education In Terms of the Nation Professor W. C. Bagley made a strong plea for Americans to think of education in terms of the nation. An uneducated citizenship is a millstone about the neck of our nation. While our educational system is not all bad—it is good in spots—still two hundred thousand absolute illiterates were found by the draft! The war disclosed the fact that one of our weakest points in the school system is found in the rural and village schools. Mr. Bagley gave us a picture of six hundred and fifty thousand teachers in this land, three hundred thousand of whom are below

the age of twenty-four years. One hundred and fifty thousand are only twenty-one or under, while thousands fall below eighteen. He showed that one half had never gone beyond the high school in studies, and one fourth had taken no more than two years in the high school courses.

More than a million boys and girls are limited to such teachers—teachers who are immature and unfit for such important and responsible positions. These conditions indicate a national crisis in matters of education.

The length of service as teachers averages only four or five years. This makes it necessary to secure one hundred thousand recruits every four years. Three hundred thousand teachers are using rural schools only as stepping stones for something better instead of making a life profession of the teaching work.

Again, there are now one million country boys and girls out of school because teachers for them can not be found. Thus our school system is deteriorating where improvement is most needed.

The teachers' profession must be given a better status in the nation. It deserves a higher recognition. Teachers must not be tabooed. The public attitude toward them must be changed. The Government must make more of the Department of Education and offer greater inducements for its citizens to become teachers for life, if things are to be any better.

Dr. Hugh McGill's Strong Plea Dr. Hugh McGill of the National Education Association, Washington, D. C., corroborated what the two speakers before him had said, and spoke of the bill before Congress for the appropriation of \$100,000,000 to aid the States in perfecting their systems of education and in securing better work. He thinks the Commissioner of Education should be made a Cabinet officer, and have a place in the highest council of government.

He thinks the nation's hope is in the enlightenment of its citizens. It is a shame that thousands had to die on battle-fields for a nation that did not care enough about their welfare to teach them to read its Constitution! Our Government should be interested in every boy and girl under the

flag. It is well that our having trained men for war has taught us the need of training them for citizenship. The wealth of America lies in her citizenship, and it is time we were getting back to the fundamentals upon which our fathers built.

At the close of Dr. McGill's address, the convention, by rising vote, passed the following resolution:

Representative educators and editors of the religious press, in conference assembled, New York City, March 8, unanimously urge the early passage of the Smith-Towner Educational Bill, H. R. 7 and S. 1,017, providing for a Secretary of Education in the President's Cabinet and providing federal appropriations to encourage the States in the promotion of education. They pledge themselves to promote this national educational measure through the columns of their publications, especially urging ministers and laymen to support the Bill and to urge their Representatives and Senators to vote for its enactment.

Religious Education Survey The afternoon of the convention described above was given entirely to the religious education movement, and was in charge of Walter S. Athearn, director of the survey. It will be impossible to describe this most interesting meeting. By use of many lantern slides the speaker showed how utterly inadequate and imperfect are the equipments of most churches for the great work they are being challenged to do in these wonderful times. The churches have scarcely any first-class plants for social and religious work.

Fifty million children in the United States are without any church connection. Six hundred and eleven thousand under twenty-five years of age are not reached or claimed by any church. There are practically twenty-seven million religious illiterates. Churches that can not save their own children can never save the world.

Too little pains is taken in the homes of America to teach the principles of common honesty. In a New York Bible school all the children were tested by giving them money with which to buy some little thing at the store and bring it in. Purposely they were given more than the price of what they were sent to purchase so there would be a dime to bring back. The test showed that in the entire company of children, seven out of ten failed to return the dime.

The editors present were urged to aid in advocating the religious education movement in all their papers.

At the close of this wonderful presentation of the results of the survey, the following was adopted by a standing vote:

RELIGIOUS EDITORS' CONFERENCE

Statistics presented by the American Religious Educational Survey Department of the Interchurch World Movement at the conference held in New York City, March 8, 1920, show five national needs which constitute a real emergency in the field of religious education.

- (1) Unreached millions.
- (2) Inadequate amount of time for religious training.
- (3) Untrained, immature and unsupervised, voluntary teachers and officers.
- (4) Inadequate body of curriculum material.
- (5) Meager financial support.

To meet these five startling facts, five pressing needs are shown:

- (1) A program of Bible school extension that will carry a religious training to every child in the nation.
- (2) More time for religious education secured through week-day and vacation Bible schools.
- (3) Close supervision and practical training for voluntary workers and training schools for professional leaders.
- (4) Enriched courses of study.
- (5) A more generous financial support.

In view of these facts—

Resolved, That it be the sense of this body that the editors here assembled pledge their support to this program and that they commend the general character of the survey as outlined and the methods of the American Religious Education Department of the Interchurch World Movement.

New York City, March 8, 1920.

"Be Strong" One of our exchanges makes a timely plea for the people it represents to make the most of their opportunities in laboring for the evangelical and spiritual uplift in these closing days of the Forward Movement campaign.

The churches should now feel that the supreme business of the World Movement is at hand. If this goes by default little will be gained. And our churches should be more earnest and anxious for the much-needed revival than they have been to go over the top in money raising. The financial task was small, as to importance, when compared with the spiritual load now waiting to be lifted. But no matter how great the spiritual work may seem, nor how weak we may be for the undertaking, it is

a divinely appointed task and we must not falter. Sufficient strength will be given if we go forward in prayerful, trusting dependence upon Him whose stewards we are. Will we do this? It would help us wonderfully to learn by heart Maltby D. Babcock's stanzas:

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong, be strong!

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow comes the song.

A LETTER FROM WHITE CLOUD, MICH.

To the Editor of the SABBATH RECORDER.

DEAR BROTHER: Having read several splendid reports of labor performed by pastors of churches and others, I am impressed with the thought that possibly a short report from White Cloud and vicinity might be read with some degree of interest, especially by those who are personally acquainted with conditions as they exist.

Nearly one year ago we were invited to one of our rural neighborhoods eight miles away, to conduct Sunday services following a Sunday school, which invitation we gladly accepted and followed it up every Sunday with four exceptions; one of these was in order to attend the General Conference at Battle Creek, and another time to attend the ordination service of Brother Loyal Hurley, to which we were called in council. The meetings were continued until the weather became so cold and the roads so bad that it was thought advisable to close them for the present. As a result of the meetings, which were twenty-eight in number, and to attend which made five hundred miles of driving with horse and carriage, one family was brought to the Sabbath truth. The father and mother requested baptism at the hand of the writer, and united with the church upon confession of their faith. Others of the family expect to be baptized as soon as circumstances permit.

The very next Sunday after closing these meetings, the roads being more pleasant to travel upon, we went out to another rural neighborhood nine miles away where a religious meeting had never been held. In company with Dr. J. C. Branch we made seven visits. An interest sprang up such as we have seldom seen. As a result sixteen persons expressed a desire to become Christians and others were deeply affected. At this point the weather became so severe we were compelled to close the effort with the understanding that we would resume the meetings as soon as practicable.

So with this field before us and still another in view we hope to strengthen our hands for the work and trust that many souls will be added to the Lord. This, with our own church to work for, will afford us plenty of work; and then there must be the building of a church which we should have for our own good or else suffer for want of a suitable place to worship in. Such a place we do not possess at present.

It looks as if we would be taxed to our capacity so far as work is concerned; but we are trusting the Lord for his guidance and help. We hope to press into the battle until we may hear it said, It's enough, come and receive the blessing prepared for you.

May we all be filled with new zeal is the prayer of your brother in Christ,

ELDER L. J. BRANCH, Pastor.

White Cloud, Mich.,

February 29, 1920.

DENOMINATIONAL BUILDING

MY DEAR FOLKS:

Big things must be done in a big way. I mean they must be done in a big spirit. Let us be magnanimous now. Prejudice, pet theory, and sentiment should give way to reason and sound judgment when we face a crisis. When building for permanent things we need a broad vision and a far look.

Perhaps our denomination has never faced a more serious condition than it faces now. The locating of the Denominational Building brings a great opportunity freighted with tremendous responsibility. The future of the cause of God committed to our care is dependent in no small way

upon how we decide this matter. In a spirit of humility and prayer, seeking wisdom from above, we should carefully consider the relationship of the Denominational Building to our people as a whole.

How can it be of greatest service to our churches? How shall it minister best to the missionary and evangelistic enterprise to which we as a people must always be committed if we shall witness growth and development of our cause? What inspiration is to come from it that will encourage the education and training of our boys and girls and young men and young women along the line of loyalty to God and his truth? How can it best touch the world with the Sabbath of Jehovah? The permanent location of the building has much to do with all these questions.

After having lived in the North and the South, and the East and the West, and having been engaged in missionary or evangelistic work in almost all our churches and fields east of the Rocky Mountains, and having had a very intimate acquaintance with the peculiar and interesting and successful work of our people at Battle Creek during the last ten years I have no hesitancy in declaring my belief that Battle Creek offers the best location for our Denominational Building.

We owe it to the people of the great and growing West that our publishing interests be nearer them than now. To place them there at this time may unite all our publishing interests in one plant, and save the expense and trouble of others rising up later on. Battle Creek is nearer the Middle West. It has good railroad connections on good trunk lines, and is easily accessible from all points. Locating the building there will be fair to the West and fair to the East. It is a city of 35,000 people, neither too large nor too small for our purpose.

Under the blessing of God we have there a strong, healthful, growing, enthusiastic church, with the prospect that it will continue to grow. Many of our people there own their own homes. The church is there to stay. It has a future.

The Sanitarium there, much the largest of the kind in the world, is a Sabbath-keeping institution. If we do our duty it will continue such. It is visited by all

classes and kinds of people from all professions and avocations throughout the world. It furnishes us the greatest opportunity for getting first-hand information from the ends of the earth, and for spreading our message in a modest but effective way all over the world that can be found on the face of the globe.

Most especially is there no other place anywhere so well adapted to the carrying out of the aims and purposes of the Tract Society. For that society Battle Creek has a farther reach than any other place that can be named. The editor of the SABBATH RECORDER located there would be in easy touch with all the interests represented at the Sanitarium. He would never lack helpful, uplifting, inspiring themes for his department in the RECORDER. Any day he chooses he can talk with missionaries from the various mission fields of the world; or with college presidents and professors; or with lawyers and legislators; or with some of the keenest business men our country has; or with some of our great journalists; or with governors of our States; or with the common rank and file of men and women from the many callings of life. These people are at the Sanitarium for rest and recuperation. Glad indeed are they to open up their hearts to you concerning the great problems with which they are engaged in the busy activities of life. Then they are pretty sure to ask who and what you are, and what you mean by "keeping Saturday for Sunday."

The many lectures, addresses and sermons given in the Sanitarium throughout the year by representative men and women from the wide, wide world furnish a never ending fund of what might be most helpful and inspiring to all our people if editorial skill should pen the thoughts for RECORDER readers.

To my mind it would be unwise to sever the relationship of the present members of the Tract Society from our publishing interests during the time of the transition period, no matter where these interests might be located. Out of loyalty to the cause and work the men who have stood so nobly and self-sacrificingly by these interests should continue to stand by them till they are firmly established in a community best adapted to the fulfilment of the demands

of God upon us. A few members of the board in the location of the plant besides the editor and business manager could keep the board at Plainfield thoroughly well posted concerning all details with which they would need to deal in their meetings in Plainfield.

Let us accept the splendid offer of the Battle Creek Church, and build in that city what will be suited to our needs for half the money that will be asked for if we build in Plainfield. Take the long look, and be big enough to trust God while we move forward toward the promised land of best service and largest harvests.

D. BURDETT COON.

Ashaway, R. I., March 3, 1920.

PLAINFIELD AS A LOCATION

EDWIN SHAW

Since others are expressing their opinions as to the location of the proposed denominational headquarters building, and stating reasons which appeal to them for holding these opinions, I may perhaps be pardoned for expressing my own personal views, which I present in no spirit of debate or controversy, and without reference to the claims which are put forth for other places.

My choice for the location of the denominational publishing interests, and for such other interests as will determine what is called "denominational headquarters" for us as a people, is Plainfield, N. J. My reasons may be stated in part as follows:

1. During the past forty years Plainfield has come to be well known in the world as the headquarters of the Seventh Day Baptists. And so far as our own form of church local independence in government will permit we have ourselves recognized this fact. Without some very compelling reasons for making a change, it is better for the location to stay as it is. Perhaps not so much among ourselves, but among others, a change would result in much confusion for a period of many years.

2. The Trustees of the Seventh Day Baptist Memorial Fund, which is incorporated under the laws of New Jersey, live in Plainfield, and have invested practically all of the permanent funds entrusted

to their care in bonds and mortgages on real estate in or very near Plainfield. It would be unwise, at least at this time, if ever, to change the location of the Memorial Fund Board. Of course there is no official connection between this board and the publishing interests. But there is a vital connection, and the Memorial Fund Board should be in the same place where the denominational headquarters are located.

3. The publishing interests of the Tract Society have built up at Plainfield a good business in a commercial way. This business with all its attendant goodwill would be wholly sacrificed if a change is made to another location, and an absolutely new business would have to be built up from no beginning.

4. But most of all, I think that Plainfield is the place for the denominational headquarters location because it is practically a part of New York City. Recently the foreign missions boards of the Baptist people were moved from Boston to New York. This is only one of many significant things. More and more New York City is coming to be the center, the home base, the headquarters, not only of the business of the world, but of religious and benevolent agencies.

If, as a people, we have no larger outlook than the present location of our churches in this country, if we never expect to go out beyond the borders of the United States in our work, if our plans are but provincial, restricted to the present narrow cross-section of North America,—if this be our outlook, then of course Plainfield is far from being well located geographically.

But if we think of the whole wide world as our field, if our faith is large enough to respond to the great commission of our Lord and Master, if we plan to carry the gospel with the Sabbath of Christ into all the world,—if that be our aim and purpose, then geographical centers cease to figure in our calculations, and spiritual world-centers, thought centers, human-life centers enter into our plans. And I believe that Plainfield is most happily situated for a denominational headquarters location when considered from this world-wide, forward-looking point of view.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."
"Lo, I am with you always, even unto the
end of the world."*

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois

NOTES FROM THE DIRECTOR GENERAL

That there might be an unbroken line of plus prefixes to the Roll of Honor the Second Westerly Church has increased its apportionment, which was completed several months ago with a 100 per cent subscription, by an amount sufficient to place it with the other churches which have reported, each with an oversubscription. The membership of this church is small,

but its spirit is not measured by numbers. They are invariably loyal and generous in anything that pertains to denominational betterment.

JUST A LITTLE MORE DELAY

Some bad weather, grippe germs or other annoyances have temporarily delayed the completion of the canvass in a number of the churches. Possibly it may be due to the influence of leap year that no additions are at hand to record this week.

It is merely a matter of slight delay, however, this increasing membership on the Roll of Honor. The director general anticipates the pleasure of an announcement from certain churches in the Central, Western and Northwestern associations in any mail, stating that their canvass is completed with an oversubscription as usual. A like announcement from the Eastern and Southeastern associations may possibly precede such information affording the occasion for a little additional pleasure.

WALTON H. INGHAM,
Director General.

NEW OPPORTUNITIES FOR BATTLE CREEK CHURCH

HENRY M. STEGMAN

A new chapter in the history of the Seventh Day Baptist Church of Battle Creek, Mich., opened on March 1, when the organization formally took over the Sabbath morning services in the Battle Creek Sanitarium. Hitherto the congregation, of which Elder M. B. Kelly is pastor, had held its principal worship of the week at 2.30 p. m. on Sabbath in the Sanitarium Chapel. The morning exercises on that day in the same place have been undenominational. Usually the sermon was preached by Elder G. C. Tenney, chaplain of the Sanitarium, or his assistant, Elder L. F. Hurley, both of whom are of the Seventh Day Baptist faith. In future, however, the services will be wholly in the charge of the local church, which will consequently omit its former afternoon program. There are from 1,400 to 1,800 physicians, nurses and other employees and from 900 to 1,500 patients in the Sanitarium and some of these have always attended worship in the chapel. The Seventh Day Baptist service will, therefore, reach a number of non-members.

The chapel has an excellent organ. William T. Drever, an accomplished choir-master, will continue in charge of the music. The Sanitarium Quartet, organized by him, will also remain, aided by the Seventh Day Baptist choir. There is no doubt that this new arrangement will be of great advantage to the Battle Creek Church.

The Sanitarium has now in its service a considerable number of Seventh Day Baptists, physicians, scientists, nurses and employees in many departments. It has openings for workers in numerous fields, skilled and unskilled, and would be glad to have letters of application from any persons, men or women, young or old, who desire to observe the Seventh day as Sabbath. There are special advantages for those wishing to educate themselves and at the same time to earn some money towards their expenses. The Normal School of Physical Education and the School of Home Economics, affiliated with the Sanitarium, are institutions of the highest standing. Graduates find immediate employment at remunerative wages. Classes are arranged so that students may work certain hours of the day.

A plan which has just been adopted by the Sanitarium and Hospital Training School for Nurses affords a most desirable opportunity for young men and women to gain an education for a profession without calling on their families to give them financial aid. A merit allowance in cash is given each year to all undergraduates who are intelligent, diligent and faithful in studies and service. The sum at the end of the first year will be \$100; at the end of the second year, \$125; and at the end of the third year, \$150. In addition, those in the school receive board, room, textbooks, uniforms, laundry and an allowance for shoes. They may also earn further cash by working overtime. There is a shortage of trained nurses throughout the country and graduates of recognized schools are certain of positions with good pay.

The Battle Creek Sanitarium, through its welfare department, does far more for its employees than an ordinary business establishment; the advantages including medical care, educational opportunities, social entertainments, moving pictures one night

each week, sickness and life insurance and health knowledge and surroundings which are a great aid to an efficient, happy life. That part of Battle Creek in which the institution is situated, is largely inhabited by persons observing the Seventh day Sabbath, the business houses generally being closed on Saturday and open on Sunday. Members of the Seventh Day Baptist Church in the employ of the Sanitarium will welcome any additions to their circle and assure them a home in a community of the best surroundings and the highest ideals.

THE GREATEST FORWARD STEP IN THE HISTORY OF PROTESTANTISM

EDITOR OF THE SABBATH RECORDER:

I am very much pleased to see the article by Rev. A. L. Davis, in the SABBATH RECORDER of March 8th under the heading "An All Pastors' Conference." His heading does not suggest the part of the article which seems to me to be of very great importance to us just now: *The relation of the Seventh Day Baptist Missionary Board to the Interchurch World Movement.* I felt a very keen disappointment when I read that the Missionary Board had refused to endorse the Interchurch World Movement and to participate in its program. That action is the reverse of the almost unanimous action of our General Conference, and I feel sure that it does not represent the spirit and desire of our churches.

I fear we do not realize the significance of this Movement. It means a new day for the Church of Christ in the world. It is undoubtedly the greatest forward step in the history of Protestantism, and I think we ought not to hesitate to take a forward step with other Christian bodies.

True, our resources are limited and we can not accept obligations beyond their possible expansion, but we can assume a sympathetic attitude and do our best.

I wonder if it might not be possible for such an assurance of our attitude to be given to the Missionary Board that at its next meeting it might take such action as would reverse its attitude toward the Interchurch World Movement.

JAMES L. SKAGGS.

Plainfield, N. J., February 9, 1920.



Julius Friedrich Sachse

JULIUS FRIEDRICH SACHSE, LITT. D.

CORLISS F. RANDOLPH.

Julius Friedrich Sachse, son of J. H. Friedrich and Julianna D. W. Buehler Sachse, was born in Philadelphia, Pa., November 22, 1842, and died at his home at 4428 Pine Street, in that city, November 15, 1919. He was descended from John Friedrich Sachse—a German, belonging to an old Hanoverian family—who in company with two brothers came to America in 1753 and settled in Philadelphia. One brother, George, in order to pay his passage to this country, was sold as a "redeemtion"; subsequently, he married and became the father of John Godfrey Saxe, the poet, the name having been anglicised through the mistake of an enrolling officer soon after the father reached this country. John, the ancestor of the subject of this

sketch, served in the Colonial Army in the French and Indian war.

Julius, whose mother was also of German descent, from a well-known family of Saxony, was educated in the grammar schools, as well as in the old Lutheran Academy, of Philadelphia. In more recent years, in recognition of his extensive and valuable work in the field of letters, Muhlenberg College, of Allentown, Pa., conferred upon him the honorary degree of Doctor of Letters.

The manner in which he spent his boyhood days, and how he became interested in historical work is interestingly described by himself in an article written in the third person, in the SABBATH RECORDER of April 16, 1917, as follows:

"As a small boy some ten years before the outbreak of the Civil War, he spent his summers with a Quaker family in Easttown, Chester Co., Pa.; they had there a copy of Day's *Historical Collections*, which was at his disposal on rainy days. Boy as he was, he became interested in the local and Revolutionary history of Chester County. Isaac Wayne, son of 'Mad Anthony,' was then still living on one of his farms

in the vicinity, and, among the youngsters, was looked up to in awe and reverence. From the family, the boys heard many legends, traditions, and stories about the local actors in our Revolutionary drama and about the Seventh Day Baptists who had formerly dominated that immediate section of Easttown and Newtown Townships. One was that General Anthony Wayne's mother was a Seventh Day Baptist, and was buried in the Seventh Day Baptist burying ground near what was known as the 'Old (Newtown) Square,' almost opposite the Friends' Meeting House which was attended by the family and the present writer while there.

"It was this incident, together with the stories and traditions heard in boyhood days, that first attracted the present writer's attention to the Sabbatarians, and, in later years, became the chief incentive fully to run out the story of these early pioneers for religious liberty in Penn's domain. Some of the results of these researches, which extended over the eastern part of Pennsylvania and adjoining States, were published some thirty years ago in a series of articles in the *Village Record* of West Chester, and in the SABBATH RECORDER.

"The historical bent, thus aroused in boyhood

days, increased with the years, and every summer prior to 1861, the various landmarks in eastern Chester County and many in the adjoining county of Delaware were looked up, visited, and studied; he thus became acquainted with both persons and places.

"A few years after the war, the writer with wife and child again came to Chester County, the favorite home of his boyhood days, whence fugitive local sketches from his pen appeared in Philadelphia and county papers. In 1869 or 1870, the old home of Rev. David Jones of Revolutionary fame was purchased; this was on the Newtown and Paoli Road, a short distance east of the cross-roads hamlet known as the 'Leopard.'

"Shortly afterwards, the present writer became a regular contributor to the *Village Record* of West Chester; to the *Public Ledger* and to the *Times* of Philadelphia; to the *Lutheran* and to other papers. One of the best known of these efforts is the series of papers on the *Old Inns on the Lancaster Roadside*, which appeared in the *Village Record*, and have been republished in book form, now in the third edition."

He ultimately succeeded Thompson Westcott as the historical specialist on the editorial staff of the Philadelphia *Public Ledger*. For eight years, he was the editor of the *American Journal of Photography*, and for an extended term of years made illustrative reproduction a special study. His proficiency in this field soon brought his services into demand among publishers issuing high grade art books, among whom may be mentioned George Barrie and Sons, of Philadelphia; and the Burrows Brothers, of Cleveland. For a number of years, he was employed in a similar capacity on the *Ladies' Home Journal*, of Philadelphia. So highly was his ability esteemed by that periodical, that he was commissioned to make a special visit to England at the time of Queen Victoria's Diamond Jubilee for the express purpose of photographing the various phases of that celebration. Though flattered by the commission, he declined to make the trip, but obtained the necessary photographs through professional friends in London.

For thirteen years immediately preceding his death, he held the important position of Librarian and Curator of the Museum of the Grand Masonic Lodge of Pennsylvania, with his office in the Masonic Temple bordering on City Hall Square, in Philadelphia. In this connection, he did much valuable historical research, particularly in connection with the Masonic careers of George Washington, Benjamin

Franklin, General Lafayette, and others.

He was a member of the American Philosophical Society, the American Historical Association, the International Congress of Orientalists, the Historical Society of Pennsylvania, the Pennsylvania-German Society, the American Library Association, the Washington National Memorial Association of Alexandria, Va., the American Jewish Association, the Colonial Society of Pennsylvania, the Quattor Coronati Society, and numerous other professional and learned societies in this country and abroad. By appointment of former Governor Pennypacker, he was a member of the Advisory Committee on Public Records of the Commonwealth of Pennsylvania. It is confidently asserted that he "was one of the most erudite scholars in Masonic history in the world." He spoke and read English and German, including the various dialects of the so-called "Pennsylvania German," all, with equal facility.

Although for reasons of convenience, he had attended the Episcopal Church for many years before his death, he was a loyal Lutheran and a valued adviser in the Lutheran Church. It was upon his motion that the Lutheran Church initiated the celebration, by all the Protestant churches in this country, in 1917, of the 400th anniversary of the revolt of Martin Luther, in 1517, against the Papal power.

His literary activities embraced the following books:

The German Pietists of Provincial Pennsylvania, 1694-1708, 1895; The German Sectarians of Pennsylvania, 1708-1742. A Critical and Legendary History of the Ephrata Cloister and the Dunkers, Vol. I, 1899, Vol. II, 1900; Pennsylvania—The German Influence in Its Settlement and Development; Horologium Achaz-Christophorus Schissler, Artifex; Justus Falckner, Mystic and Scholar, 1903; The Music of Ephrata Cloister, 1903; Falckner's Curieuse Nachricht von Pennsylvania (the book that stimulated the great German emigration in the early years of the XVIIIth century), 1905; Benjamin Franklin as a Freemason, 1906; Freemasonry in Pennsylvania, 1727-1907, (with Norris S. Barratt), Vol. I, 1908, Vol. II, 1909; Old Masonic Lodges of Pennsylvania, 1730-1800, Vol. I, 1912, Vol. II, 1913; Quaint Old German-

town (with J. Richards), 1913; *A Unique Manuscript*, by Rev. Peter Miller, Prior of the Ephrata Community, Written for Benjamin Franklin, together with a Fac-Simile and Translation of Beissel's 99 Mystical Proverbs, (compiled), 1912; *The Diarium of Magister Johannes Kelpius, With Annotations*, 1917; *Washington's Masonic Correspondence as Found Among the Washington Papers in the Library of Congress*, (compiled and annotated), 1915; *General Lafayette's Fraternal Connections*, 1916; and numerous other publications, historical and scientific.

Doctor Sachse had a very warm place in his heart for Seventh Day Baptists, the occasion of which has already been explained in his own language; and he let no reasonable opportunity pass to give evidence of it. When the City of Philadelphia condemned the old Sparks Burying Ground, on Fifth Street, between Market and Chestnut Streets, for the purpose of widening Fifth Street in front of the then proposed new bourse, Doctor Sachse appeared before the court charged with the jurisdiction of the case and stated the claims of the Seventh Day Baptists in terms such that the court awarded satisfactory damages to the Shiloh and Piscataway churches for the property thus condemned, with the stipulation that the graves should not be disturbed, and that the spot containing them should be marked by four brass stars in the pavement, one at each corner, with a brass tablet in the center bearing a suitable inscription. This transaction is described by Doctor Sachse, himself, in the SABBATH RECORDER for April 23, 1917.

Again, when, some thirty years ago, more or less, Dr. Abram H. Lewis was engaged in an earnest effort to have the old blue Sabbath Law of Pennsylvania amended so that there could be no future persecution of Seventh Day Baptists, or other Sabbath-keepers, for violation of that law, Doctor Sachse, along with the Hon. Horatio Gates Jones, gave material aid, through a careful study of the history of this law, and the results of his research were published in the *Outlook and Sabbath Quarterly*, at the time.

He showed every possible courtesy to the present writer in the preparation of the latter's articles on the *German Seventh Day*

Baptists, and the *Rogerenes*, both in the second volume of *Seventh Day Baptists in Europe and America*, giving freely of his time, his labor, and his advice, besides allowing the greatest possible freedom in the use of his books already published upon those subjects. Again, when a few years ago the present writer undertook a study of the history of the Sabbath in view of more recent historical research, Doctor Sachse showed the greatest sympathy, and it was his hope, as soon as the aftermath of the Great War had cleared away, to give material aid in a study of the history of the Sabbath in Germany.

The one great accomplishment of his life was his study of the German Pietists and the German Sectarials of Pennsylvania. Upon this general subject he was the greatest authority that has yet appeared. Indeed his books upon this topic will remain the one monumental source of information touching these movements, and they will have to be reckoned with by all future historians of Colonial Pennsylvania. This is particularly true of the Ephrata Community, which was unique in the history of America. The collection which he gathered of original material pertaining to Ephrata was the most complete known to be in existence. He acquired it through a period of more than thirty years' patient search, and, when a few years ago, the present writer asked him what he intended to do with it, he said that he would like to have it placed where it would remain intact, but that he didn't quite know where that would be. Subsequently he indicated that nothing would please him more than to have it come into the possession of Seventh Day Baptists, and offered it for a small fraction of its current commercial value, provided a suitable organization was formed for the purpose, and that it was understood that the collection should be kept together. Accordingly, the Seventh Day Baptist Historical Society was organized, incorporated, and the transaction completed. He continued to make contributions to the collection up to the time of his death.

Doctor Sachse attended two sessions of our General Conference. The first visit was made to the session held at Ashaway,

R. I., in 1902, and the second to the session at Plainfield, N. J., in 1917.

For many years previous to the Great War, he had been in the habit of making frequent visits to different European countries in the summer time. Indeed, it was in Germany that he found several of the rarest and most valuable items of his Ephrata Collection. Wherever his travels took him, he never forgot his interest in Ephrata. On one occasion when in Canada, he found certain indications which led him to believe that, after the Eckerlin brothers had left Ephrata because they could not agree with Beissel who was the founder and head of the community, one of them had been captured by the French near the present site of Pittsburgh, in the French and Indian War, and carried away to Canada and confined in a Roman Catholic monastery. Doctor Sachse long cherished the hope that the time might come when he should return to Canada and have sufficient time to make an exhaustive search of the records that he had discovered, for the exact facts in the case, but that time evidently was not to come, for he died with the hope unfulfilled.

He was an indefatigable worker and had no patience with those who were otherwise. When engaged in literary work in his capacity as librarian at the Masonic Temple, it was no unusual occurrence for him to remain at his desk till midnight or later to complete some interesting feature of the task in hand. When he came home in time for evening dinner it was his custom, after the meal, to go to his study and work for several hours before retiring.

In the midst of his work, on April 21, last, he was stricken with what was then called nervous prostration, but what is now believed to have been something more serious. At all events, his recovery was very slow, and it was several months before he was able to resume his duties at all. He spent the summer season at the seashore in company with his wife and daughter. In September, he had improved sufficiently to give some attention to his work, and the present writer had an occasional letter from him. But he had by no means regained his normal degree of strength. He continued, nevertheless, so far as his energy would permit, the accustomed

routine of his duties. The evening of November 14, he had spent in making plans for the following day and was in excellent spirits; and, when his wife and daughter assisted him in his preparations for retiring, he remarked that he thought he was going to rest very comfortably through the night. On the following morning, when they went to call him, it was found that, several hours before, possibly even before midnight, he had entered peacefully upon his last, long sleep.

On May 15, 1864, he was married to Miss Emma Caroline Lange, of Philadelphia, who, with their five children, survives him. The daughter, Emma Florence, is at home with her mother.

Doctor Sachse was one of the most charming of men, a most interesting conversationalist, whose wide travels and various experiences constituted a never failing store from which he drew material to suit the occasion and his audience. Then, his artistic tastes, his skill as a connoisseur of rare books and exquisite bindings, all added to his accomplishments as a cultivated gentleman, whose acquaintance was to be valued and whose friendship to be prized.

As a scholar, his death leaves a vacancy that can not readily be filled. He was the one distinct authority on certain phases of early American history. He showed how intimately the great Masonic fraternity, as such, was connected with our early national life; his knowledge of Colonial Pennsylvania, particularly as pertained to the German immigration, was unexcelled; and, as an authority upon one of the most unique phases of Colonial American history—that of the Ephrata Community—he was easily the court of last resort. The fact that all these constitute important factors in our national life means that, in his writings, Doctor Sachse has built for himself an imperishable monument.

Of his loss to his family and to his large circle of personal friends, one can not, with propriety, more than merely make mention here. Possibly it may be permitted to say that, to the present writer, he was not only the brilliant accomplished scholar, but, no less truly, a warm friend, a genial companion, a sane counsellor, and a co-worker, whose loss is mourned and whose place can not be filled.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

The secretary will welcome from lone Sabbath-keepers lists of names and addresses of those who are not now Sabbath-keepers, to whom to send in some sort of definite and systematic ways, samples of Sabbath literature. The secretary has asked 100 people scattered throughout the denomination to furnish him each 100 names and addresses. Several of these people have as yet made no reply and several have sent in lists which are a little short of 100 in number. Provision is being made for literature and stationery for 10,000 names, and the secretary solicits the help of the scattered Sabbath-keepers in this matter. Such lists are greatly desired before April 1. The secretary could easily get names from telephone and other directories in various places. But he desires a list of 10,000 people, representing 10,000 different homes, that is really a personally selected list, so that there shall be some sort of an acquaintance existing, even though it be rather remote and indirect, between the senders and the receivers of this Sabbath literature.

No part of our work as a people is more imperative than the promotion of evangelism. Well may we in every possible way continue to bring this spiritual fast to the minds and hearts of our churches.

Severe weather, bad roads, illness, and the prevailing epidemic of influenza, have tended to interfere with special revival services among the churches. But with the coming of warmer weather, conditions will be more favorable to such campaigns.

The slogan that is being used in some agencies at the present time for these special efforts is:

*Every Christian an Evangelist,
Every Church a Center of Evangelism,
Every Church a Center of Community Service.*

Among the suggestions that are being made for this united effort among Protestants are these:

Special evangelistic meetings in every church under the direction of the resident minister at least two weeks before Easter.

Business men's luncheons where these leaders in the community may be brought face to face with their personal obligations for personal soul winning.

Shop and factory meetings, with a meeting at noon on the Friday before Easter with extended time, without loss of pay to the workers.

Special observance of the week before Easter, with union meetings, and in towns merchants asked to close their stores for the noon hour meetings on Friday.

An assembly of the official members of all Protestant churches of the community to confront as a united body the common evangelistic task of the locality.

Church bells to be rung every noon during the week before Easter as a call to prayer for a spiritual awakening among the people.

WHAT MEDICAL MISSIONS MEAN

MARY ELIZABETH TITZEL

Witches' brews and incantations still take the place of medicines and the surgeon's knife for the majority of the world's population, according to the Interchurch World Movement, which is aiding the Centenary of Medical Missions, in a campaign to enlist young men and women to serve as physicians in foreign countries.

China has only a thousand modern doctors, about a third of them missionary doctors, to answer the needs of 400,000,000 people. Physicians are as scarce as polar bears in the interior of Africa. There is one vast area almost a thousand miles square with millions of inhabitants, where there is not a single doctor.

The Indian woman is forbidden by custom and religion to avail herself of the services of a male physician, yet there is only one woman doctor to each million Indian women.

Some of the medical practices still in vogue in Africa and the Orient are almost inconceivable by people accustomed to the ministrations of modern medicine. In China a straw figure is put into bed with

the patient, and money is tied to it to bribe the sickness away from the true man into the false. After a suitable interval the straw figure is burned, the disease, as is fondly hoped, burning with it.

Mohammedans in India have a simple remedy used for such diverse ailments as a raging fever, an ulcer, or a broken bone. The word Allah is written on a plate several times in India ink and then washed off, and the water is given to the patient to drink. In Korea, a drastic cure for sore eyes is to pierce the eyeball with a hot needle. Most of the trinkets of the savage African are worn, not for adornment, but as charms against the spirits that cause disease.

The churches see an opportunity for service in relieving some of the untold misery that results from ignorance of modern hygiene and medicine. They hope this year to double the number of medical missionaries now in the field. According to the estimate of the Interchurch World Movement, 1,831 medical missionaries will be required during the next five years by the churches participating in that movement.

MISSIONARY SOCIETY—MONTHLY STATEMENT

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society.	
Balance on hand February 1, 1920	\$5,001 62
Chicago Church	15 00
Syracuse Church	10 00
Rev. George P. Kenyon	13 60
West Edmeston Church, John Manoah	1 25
Lost Creek Church, Forward Movement	28 80
Willing Workers, Salemville Church,	
Georgetown Building	5 00
F. F. Randolph	5 00
Chicago Church	60 73
Fouke Church, Foreign Missions:	
Missionary Society	88 50
Georgetown Chapel	4 64
Boys' School	7 70
Gills' School	8 00
First Hopkinton Church, Georgetown	
Mission	259 00
Rev. George P. Kenyon	5 00
W. C. Whitford, Conference Treasurer:	
Georgetown Chapel	33 96
Boys' School	135 84
Girls' School	135 85
Missionary Society	995 62
Washington Trust Co., interest on	
checking account	6 61
	<hr/>
	\$6,821 72

	Cr.	
Rev. M. C. Pennell, Jan. sal.	\$	66 66
Rev. L. A. Wing, Jan. sal.		37 50
Anna Crofoot, acct. J. Crofoot		12 50
Rev. T. L. M. Spencer, Feb. sal.		83 33
Rev. S. S. Powell, Jan. sal.		25 00
Rev. J. J. Kovats, Hungarian Mission		20 00
Jesse G. Burdick, Italian Mission		29 16
Rev. George W. Hills, Jan. sal.		58 33
Rev. R. J. Severance, Jan. sal.		83 33
Rev. W. L. Davis, Jan. sal.		25 00
Edwin Shaw, sal., trav. exp., etc.		96 63

Stephen J. Davis, sal. Rev. P. S. Bur-		25 00
dick		41 33
Dr. Rosa W. Palmberg, Jan. sal.		27 00
Mrs. Zilpha Seward, sal. Jan. 18-31		25 00
William C. Whitford, acct. Susie Bur-		2,400 00
dick		20 00
T. L. M. Spencer, purchase of land		3,745 95
Treasurer's expenses		

Balance on hand March 1, 1920	\$3,075 77
	<hr/>
	\$6,821 72

Bills payable in March, about	\$3,000 00
Notes outstanding, March 1, 1920	3,000 00
E. & O. E.	
	<hr/>
	S. H. DAVIS, Treasurer.

THE COMMERCIAL ASPECT OF THE DENOMINATIONAL BUILDING

L. P. BURCH

In considering the location of the proposed denominational building and publishing house, it seems well to consider the commercial advantages and relations of the various propositions.

In 1895 the publishing house was moved to Plainfield because the Tract Board was located there, and because Plainfield possessed the location and the elements which would make possible the building of a successful commercial business. Each succeeding manager since that time has endeavored to create a reputation and goodwill for the house which could be used as a business asset.

In 1903 the commercial business amounted to \$1,800. In 1910 it had increase to \$8,831; while nine years later, July, 1919, it amounted to \$19,642. For the first eight months of 1919-20 the commercial business of the publishing house has totaled \$16,310. These figures are for all work done in the publishing house outside of the work that is strictly for the Tract Society. Now to go into details of the business. The hour costs are found for the total number of hours' labor that are sold in any month, and the work charged on that basis. The greater number of hours that are sold the lower is the hour cost. So in the course of the year the commercial business amounts to considerably more than the Tract Society work. Consequently the outside work is carrying more than half of the overhead. In a like manner if a plant is running to capacity its overhead charges are less per hour than if it is only running 75 per cent of capacity. That being the case, it follows that the Tract Society and

denominational work is costing much less than if we were confined only to that work.

Now if the plant was to be located at some distant point from its present location it means the sacrificing of this goodwill which the years of effort have established, the dropping of all the established business and the beginning again at the bottom to build a new business. That may not be so hard just now as it was in the past, neither is it to be a job to be taken lightly. There is no section of the country that is so well situated for the printing business as the metropolitan district of New York. Statistics show that by far the largest volume of that business emanates from New York and its environs. While it may be cheaper to build in some other locality than in Plainfield, the heavy cost of moving the presses and other machinery and the attendant loss of time in the transition, which at the present time can not be estimated, will go a long way toward offsetting that additional cost.

Then there is the question of whether it would be possible to move the plant or better to install a new one. At the present time a new plant could not be gotten together in months, and the present replacement value of the publishing house would be well over \$20,000. Is it wise to try to move the equipment to a distant location, shall it be sold for what it will bring and establish anew, or would it be in the true interest of all to retain the publishing house in Plainfield? This is a question that must be settled, and from my own viewpoint it would be best to locate in Plainfield. This is said after studying the question from all angles and without prejudice against any other claims to the location of the publishing house, but purely from a plant view.

RESIGNATION OF PASTOR W. L. BURDICK

Our readers will regret that ill health necessitates the resignation of Pastor Burdick of the First Alfred Church, who was president of the General Conference last year. We take the following from the *Alfred Sun*.

To the First Seventh Day Baptist Church of Alfred:

It was nine years the first of last month that I became pastor of this church. With

scarcely an interruption I have served as pastor over twenty-six years; the last sixteen years the work has been very heavy and intense and last year it was terrific. My physicians tell me that I must slow down a bit. I would not intimate that I am sick, for I am not, but I am told I must go slower till I get my breath, anyway. This fact, together with the proposition which the church and this field put up, makes it impossible for me to do what the church expects and what should be done. Under these conditions it seems best for all concerned that I sever my relations with the church.

Therefore with deep and lasting gratitude to all who have held up my hands, I regretfully tender my resignation to take effect April 15, 1920. When you extended the call to me nothing was said as to the length of time notice of resignation should be given before taking effect, and I have named April 15th because it seems to be a desirable time for both parties. Perhaps I should say in this connection that there will be no farewell sermon. I do not believe in them. Often they do more harm than good and I never preach them.

I am not leaving the ministry, simply taking a vacation for a few months. Though I resign to accept a position as levelman with an engineering corps in the employment of the Federal Government with headquarters at Denver, Colo., I look forward to a return to active work in the ministry when I have secured recuperation through a change of occupation; but my future work in the ministry is in the hands of the denomination, as is the entire problem of our ministry in the years that are before us.

Faithfully and respectfully submitted,
WILLIAM L. BURDICK,
Pastor.

The Hun Chancellor: "The people, your majesty, are complaining about the food. They say there isn't enough to go around."

The Kaiser—"How unreasonable! Don't the ingrates know I'm doing all I can to increase their pro-rata supply? Don't they realize my drive on the western front has already made a million fewer mouths to feed?"—*Life*.

WOMAN'S WORK

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

PROGRAM OF PRAYER

Fourth Week of March

The lonely and shut-in ones in our Home departments need our loving remembrance.

Pray earnestly that the lone Sabbath-keepers of our Correspondence department may by faith and practice show the truth of the Bible Sabbath in a convincing way.

Miss Alberta Crandall, instructor in piano in Milton College, has received an interesting letter from Mrs. Eugene Davis. Extracts of this letter were read at the March meeting of the Woman's Board and the members of the board begged the permission to have the extracts published in this department. The letter, as you will see, is sent in reply to a letter in which Miss Crandall tells of sending her some books that she thinks will help her in her work of helping others. The extracts follow:

"It was certainly a pleasure to receive a letter from you last week. I had been thinking so hard about you during the days just preceding, that I couldn't tell whether I was awake or dreaming when I found I was being spoken to by your own pen.

"Surely it is kind of you to send those books, which, though they've not arrived yet, I am sure will be of much use. I have wished so many times that I could ask your help and advice, and had just made up my mind to write you soon, when your letter came in.

"During my stay at home it was my ambition to study music so that should I return to China it would be possible for me really to teach both singing and instrumental music. But there never seemed to be any opportunity, and when I did return, it was a burden to have to take up that work which seemed to fall to my lot—a very important work, I consider it, and

not merely an embellishment to a school curriculum.

"A Miss Adams, a woman of rare personality, and a musician who might have been famous, had not an almost fatal railway accident cut off a public career, has been in Shanghai for four years, doing some teaching and much drilling in the American School. She offered last autumn to teach me to teach the girls vocal music. It was a wonderful inspiration and foundation for me. At the same time she helped me to get in touch with a Mrs. Taylor, whose method of teaching piano has attracted many pupils. I began going to her for instruction as to how to teach the girls. It was all a veritable sesame to me, and I was up to the shoulders in work—when—the "flu" got me, and I had to stop all work for a time. Now I am studying instrumental but not teaching any until next autumn.

"One point I want to mention in connection with the vocal work, I have developed something of a mixed chorus in the church—a wonderful step in advance for Chinese boys and girls to sing together, you know, although it is being done in more quarters than formerly. It came about through a big community chorus which we had in Shanghai just before Christmas. This consisted of three hundred voices taken from the Mission schools and colleges of Shanghai. We worked hard in preparatory training in each school and then a few rehearsals were held under the direction of Mr. Gianque who conducted the public singing. In the midst of getting ready for it I was taken ill so I couldn't see it through. But we are told that the production was remarkable considering all disadvantages. It was all in English sung by Chinese and was remarkably clear in enunciation, they say."

BOTH SIDES OF THE FENCE

"She looks like an awfully nice girl," I said, nodding toward the pretty blonde who leaned diligently over her desk.

"Yes, she does look like an awfully nice girl," acknowledged in my friend, "and she would be an awfully nice girl, too, if—"

My friend paused.

"If—what?" I questioned.

My friend is an ultra-fairminded, ultra-

kind young lady. She is not given to criticism. But—

"If she wasn't a hypocrite!" said my friend.

The blonde girl raised her eyes from her work and glanced in our direction. Seeing my friend, she raised a graceful little hand and threw a light kiss from the fingers of it.

"That," said my friend rather sorrowfully, "is what I mean. Anybody seeing that kiss would think that she liked me. But she doesn't. She told our office manager that I was incompetent—for our office manager told me about it. And she told one of the boys—a chap that I lunch with occasionally—that I was a flirt. He told me about it the next day. And once, when she made a rather serious mistake in filing, and I wasn't in the room, she said that the mistake was mine. Of course it came back to me; things like that always do come back."

The blonde girl paused in her work and nibbled at the end of her pen. One, seeing her, would have thought that she was a demure picture of harmlessness.

"I can scarcely believe it!" I exclaimed.

"It is hard to believe," said my friend to me, "especially when she throws kisses and smiles. I didn't believe it, either, at first."

"She looks," I remarked, like "a fluffy, pettable kitten."

"That," said my friend, "is the reason that she is so dangerous. She's twice as bad as the sort of a person who says what she has to say to your face."

There were five of us together at afternoon tea not long ago. Somehow the conversation drifted—as conversations will drift—to a woman who was not particularly popular with any of us. Almost every one of the party had something not too complimentary to say of her.

They had discussed her for perhaps a half-hour when I noticed that one of the men had carefully avoided any comments. I began to watch him and saw that he tactfully changed the subject whenever it came to him.

It was perhaps a week later that I found the opportunity to talk with him alone.

"You must like May Smith better than the rest of the crowd like her!" I said.

"I wonder," questioned the man, "why you ask?"

"Because," I answered him, "when they were all talking about her at tea the other day you didn't join the conversation. You sat at one side of the room and didn't pay any attention to what every one said."

The man smiled. "That wasn't because I especially like May Smith," he said; "it's because I've always made a rule never to say anything about folks that I don't want repeated back to them. I have no doubt that by this time May Smith knows just exactly what was said about her at that tea party. I have no doubt that she knew the next day. Things always get back!"

"That's why I don't talk much about folks. I never want to be in the position where I'll have no answer if any one says to me, 'Did you say thus-and-so?' I, if I do criticize, want to be in the position to always answer such a question with 'Yes, I did say it!' Then I can't go very far wrong."

"I wonder what gave you your point of view," I asked. "It's a bit unusual."

"It shouldn't be unusual," answered the man, "unless one wants to be a hypocrite!"

"Being a hypocrite is a habit," the Philosopher told me one day. "Just as smoking and drinking are habits. It's an easily acquired habit, too, and an insidious habit, and a hard habit to get rid of!"

"How is it acquired?" I asked.

"Very often," answered the Philosopher, "because being hypocritical is an easy way to become popular. The hypocrite can play a double game and get away with it. When every one in a room is saying something disagreeable about a person, it is far easier to join in the conversation than it is to keep still. One gets the idea that the others will be rather pleased to have him agree with them. Very often, an onlooker with a desire to please says a good many things that he doesn't mean, just to be agreeable!"

"That hardly seems probable," I answered thoughtfully. "Not when the onlooker in question is strong-minded."

"And then," continued the Philosopher, ignoring my interruption, "when your onlooker, who really has nothing special against the person he was—was knocking, goes to said person's home or meets him

casually, he is particularly pleasant by way of making amends. And because he's trying, desperately, to be popular with both sides—because he's trying to sit on both sides of the fence and keep his balance—he becomes a full-fledged hypocrite before he realizes it."

"Then," I said, "nearly everybody is a hypocrite to a certain extent, I should almost think!"

"Not at all," said the Philosopher a bit angrily. He always gets a bit angry if he is made to explain a theory of his. "Because the people who are hypocrites through kind intentions and the wish not to hurt another's feelings are—are not hypocrites. There's a very fine distinction. Technically, I suppose, the person who actually dislikes a person and doesn't show it is a hypocrite. Technically, a person who, believing everything said against another person, keeps silent, is another hypocrite. But that sort of hypocrisy is almost to be encouraged. It's the sort of double-facedness that goes slyly through the dark, that insinuates, that whispers behind backs and smiles into faces, that is the hateful kind!"

Oh, friends of mine, if you can be the kind of a person who keeps silent when other folk are saying disagreeable things, you are taking a worth-while position. Avoid saying or doing things to hurt people. But if you have something unpleasant that you feel you must say, say it in the open—to the person it is about. It isn't only for the sake of the person in question that you should take this attitude; it's for your own sake. Because it will make you squarer in your dealings and fairer in your judgments, and it will keep you out of the embarrassing and difficult situation of being asked, "Did you say something about me?" and having nothing to answer.

It's mighty hard to say the thing

That you feel you ought to say;

It's easier far to just agree

In a pleasant, smiling way!

Sometimes it's right and they call it tact,

And sometimes you're glad that you

Can play the game in a double way—

But sometimes it's scarcely—true.

Give me the girl who tells the truth

In the face of right and wrong;

Or give me the one who doesn't speak

To add to a tale too long!
Give me the girl who uses tact
In a tactful, truthful way—

For she is the one who plays the game
In the way she ought to play.

Playing the game—the game of Life—
Is a task we all must do;

And the girl who wins in the game of Life
Is the one who sees it through,

Sees it through in an honest way,
With a handclasp firm and true,

And a pleasant word, and a smile she means;
And I hope that kind is . . . you!

—Margaret E. Sangster, in *Christian Herald*.

MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with Mrs. L. M. Babcock, on March 1, 1920. The members present were Mrs. West, Mrs. Morton, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. Jordan, Mrs. O. U. Whitford, Mrs. A. E. Whitford, Mrs. A. R. Crandall and Mrs. Van Horn; visitors, Mrs. Colton, of Adams Center, N. Y., and Mrs. Grant W. Davis.

Mrs. West read the 68th Psalm, and called for several prayers for definite objects. Mrs. A. E. Whitford offered special prayer for our missionaries and the Girls' School in China; Mrs. Van Horn, for the Missionary Board; Mrs. J. H. Babcock, for the Boys' School; Mrs. O. U. Whitford, for the Tract Board; Mrs. West closing the season of prayer.

Minutes of the last meeting were read.

The Treasurer's report was read, showing total receipts for February of \$212.76, with disbursements amounting to \$100. The report was adopted. Mrs. Whitford read also an interesting letter from Mrs. Lucy Sweet, of Long Beach, Cal., enclosing \$2.25 from her Juniors, for the needy baby spoken of by Marie Jansz. A letter was read from Rev. W. C. Whitford, treasurer of the General Conference.

The Corresponding Secretary read a letter from Mrs. L. L. Coalwell, of Ulen, Minn., who is conducting a Mission Study class at that place; also a communication from the Student Volunteer Movement for Foreign Missions, concerning the report of the convention of that body, held December 31-January 4 at Des Moines, Ia. It was voted to order a copy of this report.

The Board always welcomes visitors, and seeks in this way to keep in touch with the

women of all our societies, so were very glad to hear Mrs. Colton, of Adams Center, N. Y., tell of the work and interest in the New Forward Movement, of her home society.

Mrs. A. R. Crandall read extracts from a letter from Mrs. Eugene Davis, of Shanghai.

The President appointed Mrs. Morton and Mrs. O. U. Whitford, the committee to write the Program of Prayer for April.

On motion it was voted that Mrs. West, Mrs. Van Horn and Mrs. Crosley act as committee to prepare the program for Women's Hour at the next General Conference.

Minutes of the meeting were read and after corrections were approved.

Voted to adjourn to meet with Mrs. H. N. Jordan on April 5, 1920.

MRS. A. B. WEST,
President,
MRS. E. D. VAN HORN,
Recording Secretary.

THE INTERCHURCH WORLD MOVEMENT

We, the undersigned, having been in attendance at the New York State Pastors' Conference, of the Interchurch World Movement, in Rochester, March 1-3, 1920, desire to state our conviction that the Movement is worthy of our heartiest confidence and support.

It was affirmed clearly and with emphasis that the Movement does not stand for organic union of denominations, but for co-operation in the great fields of missions, Christian education, and care for the poor and needy and the suffering.

The kingdom of God needs the combined labors of the Church. The Movement needs Seventh Day Baptists, and we need the Movement.

It is well worth our while to show the world that we can be both denominationally loyal, and stand shoulder to shoulder with other Christians in the grand task of telling, to the ends of the earth, that Jesus is Savior and King.

It is probable that many hundreds of churches, with faith, prayer and effort, will seek for a large ingathering by next Easter time. We earnestly recommend to our own churches that in pulpit and prayer

meeting, in Sabbath school and Endeavor society, in home and college, we strive anew, in the near-by weeks, to deepen and enrich our religious experience, and to bring many to open confession of Christian faith and loyalty.

We commend the Movement to our boards, schools and churches.

It is to be regretted that all of our New York pastors were not present to share in the fellowship, instruction and inspiration of the conference.

A. E. MAIN,
W. C. WHITFORD,
T. J. VAN HORN,
H. R. CRANDALL.

Rochester, N. Y.,
March 3, 1920.

APPEALS FOR FOOD RELIEF TO EUROPE RENEWED BY FEDERAL COUNCIL

In a telegram to the Hon. Joseph W. Fordney, chairman of the Ways and Means Committee of the house of Representatives Rev. Charles S. Macfarland, general secretary of the Federal Council of Churches, renewed the appeal for the immediate passing of the measure appropriating \$50,000,000 for the relief of the starving population of various European countries.

The text of the telegram was as follows:

The imminent death by starvation of tens of thousands in Europe constitutes as great a challenge to America as the war itself. We can not refuse their call for aid without stultifying ourselves before European nations already impatient over our long delay in acting upon the Peace Treaty. The permanent policy of aiding rehabilitation in devastated countries of Europe through regular commercial undertakings will be in no way affected by granting credit for purposes of immediate relief to starving people. Pursuant to the action of the Federal Council of the Churches of Christ in America, I urge that favorable action be taken on the Bill now before your committee appropriating fifty million dollars from funds remaining with the Grain Corporation to be used as recommended by Mr. Hoover for European relief.

In commenting on this action, Dr. Macfarlane stated that he had seldom seen such unanimity of sentiment in regard to any public measure as American church leaders are showing in backing up the recent appeal of the Federal Council on behalf of this relief appropriation.—*Exchange.*

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

AMERICA'S NEED OF CHRIST

Christian Endeavor Topic for Sabbath Day,
March 27, 1920

DAILY READINGS

Sunday—Hard hearts (Ezek. 2: 1-8)
Monday—Dead to God (Ezek. 37: 1-14)
Tuesday—Our need of repentance (Luke 3: 1-14)
Wednesday—When Christ comes in (Rom. 8: 1-10)
Thursday—Making men over (II Cor. 5: 17-20)
Friday—A rain of the Spirit (Joel 2: 28-32)
Sabbath Day—Topic: America's need of Christ (Acts 4: 11, 12; Rom. 10: 12-15)

The subject for this lesson is large enough for a set of books. In every locality we see the overwhelming need of Christ. We see the need for a cleansing of personal, social, economic and political life. The introduction of Christ into the human heart or into human relations gives that cleansing.

An attempt to write of America's need of Christ is somewhat bewildering it is so great, and the time and space are so limited. So much of that need we feel in our hearts and it is laid bare before our eyes. Every Christian Endeavor group could well spend its time in the consideration of its immediate environment, and in praying that power might be given to help meet those needs.

My mind turns to groups, neglected groups, which the church seems to have given little consideration. The Interchurch World Movement survey is bringing to light some very interesting facts, and from the report of that survey the following statements are quoted:

"Nature's prodigality is necessarily seasonal. To harvest her diversified and scattered bounty requires an army of 1,500,000 migrant workers. This army is unorganized, unskilled, uncared for, and is at the mercy of the radical and the exploiter."

"A study of a limited number of these migrants indicates that perhaps 25 per cent are subnormal or mentally defective. Of 40,000 seasonal workers studied in

California, about 90 per cent proved to be unskilled and only 10 per cent were married."

These migrants belong to rather distinct groups, as harvesters, berry pickers, canners, sheep-shearers, lumbermen. They move from place to place as the season advances or as employment opportunities require. The wheat harvesters may begin early in the season in Texas and follow the harvesting north as far as Canada.

"As the harvesters demobilize one stream of men turns southwestward and seeks employment in mining and railroad construction or in agricultural work in sugar-beet fields and fruit areas, even going as far as the Pacific Coast. A larger number work their way south, turning to mining or lumbering or continuing agricultural work as corn pickers. Thus they move from one field of labor to another—a restless, roving, group of workers."

Similar statements might be made concerning those who follow other lines of seasonal work than wheat harvesting.

"The logging camps furnish a highly specialized problem. While related to more normal communities in the larger mill centers and in the growing agricultural areas which follow the cutting of the forests, the logging camps are isolated communities, consisting largely of men hidden away in the edge of the forest and moving forward into them at the rate of about three miles a year. The big mill centers present a different and distinct problem. These camps afford a specialized problem also from the fact that they are centers of an extremely radical social sentiment and propaganda. Loggers are almost solidly radical and overwhelmingly I. W. W. in convictions. The men are indoctrinated with the idea of the 'revolution.' They look upon ministers as parasites and call them 'swamp angels.' They hold that the churches are capitalistic and that there will be no church in the 'revolution.'"

"Were each of the lumber camp pastors (employed by the denominations) to visit three camps and mills a week in the Pacific Northwest alone, they would not be able to make the rounds once a year."

"In the county (Grays Harbor County, Washington), there are 64 logging camps, employing 5,000 men, located in the midst

of primeval forests far from social, moral, and religious influences. Of the 64 logging camps in the county, 56 are without religious ministrations of any sort. There are 500 children alone so isolated that they receive no religious or educational advantages."

"The majority of fruit pickers' camps are simply existing outbuildings temporarily devoted to human habitation. Conditions in such quarters vary greatly. . . . Where immigrant family labor is used, one may find a long two-story tenement in the midst of an orchard housing an indeterminate number of families; there is no logical separation of living quarters; no provision for individual privacy or domestic economy. . . . At worst a number of families may be housed in a barn loft without any partitions whatever dividing family sleeping quarters. Men, women, and children, young people and adults, the married and the unmarried alike are compelled to live in this promiscuous manner."

"Migrant workers present a national problem. Their itineraries cover a wide area and they engage in a diversity of occupations. . . . Their care must be a national concern. The peculiar needs of these necessary wanderers must be met by the Christian church. . . . Specialized Christian workers must follow and minister to varied groups, just as the church followed and ministered to the soldier, in camp, on the march, at war, and now in unemployment."

These quotations from many pages devoted to the needs of the migrant population may serve to suggest a vast and needy field which has scarcely been touched by the church.

My task is to point our *America's need of Christ*, and that is too great a task to carry to completion. But I believe the church is coming to see the need with new and clearer vision. A day of opportunity for young people in Christian work is just at hand.

YOUNG PEOPLE'S BOARD MEETING

The regular monthly meeting of the Young People's Board was called to order by the President, Mrs. Ruby Babcock, in the Sanitarium Welfare office.

Prayer was offered by E. H. Clarke.

Members present: Mrs. Ruby Babcock,

Mrs. Frances Babcock, Miss Ethlyn Davis, Miss Edna Van Horn, Dr. W. B. Lewis, Dr. B. F. Johanson, E. H. Clarke, I. O. Tappan and C. H. Siedhoff.

The following report was accepted from the Corresponding Secretary:

Number of weekly letters sent out 210
Number of personal letters written 75
Number of L. S. K. bulletins sent out 150
Number of cards received with names of officers 31

Letters have been received from Eva Bezant, Esther Vars, W. A. Kenyon, Rev. T. J. Van Horn, Juna Dorward, Rev. R. R. Thorngate, Mrs. Lura Crofoot, Vera Thorngate, Mrs. Coalwell, Arthur Johnson, Myrtle Averill, Julia Meathrell, Alberta Davis, Minnie Godfrey, Rev. D. B. Coon, Verna Foster, N. O. Moore.

Orders have been received from Jackson Center, West Edmeston, Battle Creek, Ashaway and Fouke for the Simpson Study Course.

Respectfully submitted,
FRANCES FERRILL BABCOCK.

The Quiet Hour superintendent reported that Milton and Fouke had reported new members of the Quiet Hour and progress in the work.

Voted that the final reports of the Goal Committee and the committee on the preparation of Board stationery be accepted and the committees be discharged.

Reports of progress were received from the Efficiency and the Social Fellowship superintendents.

The following report of the Treasurer was read and accepted:

E. H. Clarke
In account with
The Young People's Board.
MARCH 1, 1920

Dr.
Balance on hand \$303 22
New York City C. E. 6 00
West Edmeston C. E. 8 00
Ritchie Church 15 00
Conference Treasurer:

Albion Church \$ 54
Second Alfred Church 1 77
Second Alfred Industrial Society 1 47
First Brookfield Church 1 22
First Brookfield Sabbath School 1 25
First Brookfield Women's Society 1 84
Dodge Center, Church 1 04
Farina Church 2 77
Friendship Church 1 23
Hartsville Church 1 23
Independence Church 4 91
Marlboro Church 1 84
Middle Island Church 1 23
Pawcatuck Church 36 81
Piscataway Church 4 42
Plainfield Church 13 71

Richburg Church 1 05
Riverside Church 5 44
Rockville Church 98
Salem Church 6 63
Syracuse Church 27
Walworth Church 98
Waterford Church 1 79
Welton Church 9 82
West Edmeston Church 2 45
White Cloud Church 3 93
Second Brookfield Church 1 34
L. S. K., Colorado 24
L. S. K., Oregon 02
A. H. Rogers, Hope Mills, N. C. 98

113 20

\$445 42

Cr.
Corresponding secretary, supplies \$ 7 50
Efficiency superintendent 1 90
Mimeographing 2 46
Stamps 88
Salem College Library 75 00
Fouke School, General Fund 100 00
H. N. Jordan 2 00
Balance 255 68

\$445 42

Respectfully submitted,
E. H. CLARKE,
Treasurer.

The following bill was allowed the Goal Committee for the new Goal Banner, \$7.75.

Voted that \$100 be paid the Fouke teachers.

A report of the Fouke School Board to the Young People's Board was read and accepted.

Voted to change the time of meeting of the Board to the first Thursday evening of the month.

Voted that Mrs. Ruby Babcock and Miss Edna Van Horn be a committee, with power to act, to prepare a Junior Banner to replace the old one.

Voted that the following idea received in a letter from N. O. Moore be endorsed by the Young People's Board and the Riverside society asked to push the matter and to arrange for such a program among our societies:

"We folks here in Riverside are planning a sort of 'Conference Program' while Conference is in session at Alfred next August. The purpose is to stimulate and arouse a greater interest in denominational affairs. We are too far from Alfred to attend the Conference so we are going to bring Conference to us as best we can."

A discussion of the Fouke situation was

held and correspondence concerning the same was read. We do not want to lose an opportunity to do all we can on this field.

Reading of the minutes.

Adjournment.

Respectfully submitted,

C. H. SIEDHOFF,

Recording Secretary.

26 Read Terrace,
Battle Creek, Mich.,
March 3, 1920.

LONE SABBATH-KEEPERS' CHRISTIAN ENDEAVOR BULLETIN

During the past few months, the Young People's Board has made a systematic and persistent effort to get into touch with all lone Sabbath-keeping young people. An effort has been made to secure the names and addresses of all such and place them in a directory. Very recently a letter, or bulletin, has been sent to all those who could be reached. The letter while made up of bits of Christian Endeavor news that has already appeared in the young people's department from time to time, is so interesting that the editor of the department is venturing to print it in the belief that there are many who will be interested in reading it, even though they may not be lone Sabbath-keepers. The letter immediately follows:

The Seventh Day Baptist Young People's Board sends its heartiest greetings to you who are lone Sabbath-keepers. We want that, though you may not be able to attend the services of our Christian Endeavor societies, you are still one with us. Anything that will increase this feeling of fellowship, we will welcome as heartily as you will. Some such things we would like to suggest. If you think of others write about them to Mrs. Miriam Stewart (see board directory for addresses), who is our lone Sabbath-keepers Christian Endeavor superintendent. Do you have a Christian Endeavor topic card? Mrs. Stewart will send you one if you wish it (just ask), and then you can follow the lessons that we are studying in our regular meetings.

A Denominational Study Course compiled by Rev. William M. Simpson is being

offered to the societies this year. We are sending you a sample lesson. There are similar lessons covering all the Denominational boards and organizations. If you have a copy of "Seventh Day Baptists in Europe and America" and the RECORDER you can easily take up the Study. The Studies will cost 8 cents and the pictures to go with them.

Order from Mrs. Ruby Babcock (see directory), and write Miss Miriam West (see directory), Missionary superintendent, for any information you may need concerning the Study.

Perhaps you would like to join the Quiet Hour or Tenth Legion groups. Either superintendent will be glad to hear from you and give you the information desired. Our reports show six hundred Quiet Hour Comrades and one hundred and ten Tenth Legioners.

The denominational goal set for the societies this year is as follows:

Trusting in the Lord Jesus Christ for strength and with 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, Alumni, Senior, Intermediate or Junior, in every church in the denomination.
5. Increase of social activities to promote Christian Fellowship.
6. An increase in the membership of each society.
7. An increase in the membership of the Quiet Hour Comradeship.
8. An increase in the membership of the Tenth Legion.
9. A budget of \$2,000 for the year to be paid one-half by January 1, 1920, and the balance by July 1, 1920.

The budget of \$2,000 was divided as follows:

Dr. Palmborg's salary	\$300 00
Missionary Society	100 00
Salem Library	75 00
Fouke School:	
General Fund	200 00
Principal	200 00
Two teachers	200 00
Advertising and expansion	100 00
Field secretary, salary	334 00
His traveling expenses	200 00

General Missionary Fund	100 00
Board expenses	191 00

Up to date \$843.55 has been paid into the treasury and has been disbursed as follows:

Dr. Palmborg's salary	\$175 00
Fouke principal	100 00
Fouke teachers	100 00
Special for Boys' School from Battle Creek and Riverside	37 00
Field secretary, salary and expenses	121 56
Board expense	99 91

A new Goal banner is to be awarded at Conference to the society having the highest percentage on the three last points of the goal. In the January rating the societies showing the best reports stood as follows:

Hammond	431
Battle Creek	280
Welton	169
Milton Junction	162
Riverside	146
Waterford	140
Ashaway	132
Walworth	128
Fouke	101

Three banners are awarded each year for work on the Efficiency chart gotten out by the United Society of Christian Endeavor, one for the highest rating, one for the greatest gain during the year and one for the most Christian Endeavor Experts. Battle Creek holds the first two banners and Salem the third one.

Reports show that sixteen societies are using the Efficiency chart this year.

The Salem society has challenged the Milton Junction society on all points of the chart. The latter has the highest rating of any of the societies at the present, it being 227. Fouke is next with 225.

In January the board was honored by having Dr. Francis E. Clark, the founder of the Christian Endeavor movement, to meet with them. He gave us several very good suggestions that we hope to carry out. He was soon to leave for Europe to visit the countries where there had been Christian Endeavor societies before the war, and that are needing help in reorganization.

Mr. E. M. Holston has been hired as Field secretary by the Sabbath School and Young People's boards this year. He has visited all of the societies in the Southeastern Association and is to start on a trip

through the Northwestern Association soon.

The following are the members of the board with their addresses. Any of them will be glad to hear from you at any time:

President, Mrs. Ruby C. Babcock, R. 7, Box 208, Battle Creek, Mich.; vice presidents, Dr. B. F. Johanson, Goal superintendent, 82-Howland Street, Battle Creek, Mich.; Ivan Tappan, Efficiency superintendent, 52 Ann Avenue, Battle Creek, Mich.; Miss Ethlyn Davis, Social Welfare superintendent Sanitarium, Battle Creek, Mich.; Dr. W. B. Lewis, Sanitarium, Battle Creek, Mich.; Miss Edna Van Horn, Sanitarium H. P. O., Battle Creek, Mich.; recording secretary, C. H. Seidhoff, 26 Read Terrace, Battle Creek, Mich.; corresponding secretary, Mrs. Frances F. Babcock, R. 7, Box 80, Battle Creek, Mich.; treasurer, E. H. Clarke, Sanitarium H. P. O., Battle Creek, Mich.; trustees of United Society, Rev. H. N. Jordan, Milton, Wis.; editor of Young People's page of SABBATH RECORDER, Rev. R. R. Thorngate, Salemville, Pa.; Field secretary, E. M. Holston, Milton Junction, Wis.; superintendents: Junior, Mrs. W. D. Burdick, New Market, N. J.; Intermediate, Rev. H. N. Jordan, Milton, Wis.; Quiet Hour, Miss Verna Foster, Milton, Wis.; Tenth Legion, Lyle Crandall, Sanitarium H. P. O., Battle Creek, Mich.; Extension, George Thorngate, 811 W. Dayton Street, Madison, Wis.; Mission, Miss Miriam West, 314 University Avenue, Minneapolis, Minn.; Lone Sabbath-keepers, Mrs. Miriam P. Stewart, 420 W. 8th Street, Columbus, Ohio; Association secretaries: Eastern Association, Miss Edna Burdick, Dunellen, N. J.; Central Association, Craig Sholtz, Oneida, N. Y., R. F. D.; Western Association, Miss Mabel Jordan, Nile, N. Y.; Northwestern Association, Miss Marcia Rood, North Loup, Neb.; Miss Verna Foster, Milton, Wis.; Southwestern Association, Miss Neva Scouten, Fouke, Ark.; Southeastern Association, Miss Alberta Davis, Salem, W. Va.; Pacific Coast Association, Miss Mary Brown, Riverside, Cal.

The Young People's Board hopes to send out occasional bulletins similar to this in the effort to keep all of our young people posted upon the work of the denomination, especially the young people's part of it. Would you care to receive these bulletins? If so, write to Mrs. Stewart and your name will be placed on our permanent list.

MRS. FRANCES F. BABCOCK,
Corresponding Secretary.
Battle Creek, Mich.

Go ye therefore and make disciples of all the nations; teaching them to observe all things whatsoever I commanded you. And lo, I am with you always, even unto the end of the world.—Matthew 28: 19, 20.

ORDINATION OF DEACONS AT PLAINFIELD

On Sabbath Day, March 6, the morning services were given to the ordination of two deacons to fill the places made vacant by the deaths of Deacon J. Denison Spicer and Thomas H. Tomlinson. Delegates were present from the New York City Church and the church at New Market, N. J., and Rev. George B. Shaw, pastor of the New York Church, preached the ordination sermon.

Some weeks ago the Plainfield Church chose Superintendent Henry M. Maxson and Brother Orra S. Rogers to the deacon's office and designated the March communion Sabbath as an appropriate time for their ordination.

Notwithstanding the almost impassable condition of the roads due to the severe storms, a good congregation assembled to witness the ceremony. After the sermon by Brother Shaw, the candidates came forward and were set apart for the deacon's office by laying on of hands and prayer. After the consecrating prayer by Editor Gardiner, Rev. Edwin Shaw gave the charge to the deacons, Pastor Skaggs gave the charge to the church, and Deacon Nathan Randolph welcomed the new deacons to the services and duties for which they were chosen.

Then followed the communion service led by Pastors James L. Skaggs and George B. Shaw. There were eight deacons to take part in serving on this occasion, two from New Market, one from New York, and the five in the Plainfield Church. It had been more than thirty years since Plainfield had been called upon to ordain deacons to fill vacancies. T. L. G.

THE BATTLE CREEK SANITARIUM Wants At Once

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

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

Permanent positions guaranteed to those who prove a success.

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

CHILDREN'S PAGE

A ROGUISH WIND

The wind roared up across the hill,
And peeped in through the pane
Where little Lou and Ben slept warm,
Safe from the beating rain.

He peeped in through the window-pane,
"I'll wake them up," said he.
The roguish wind, with roguish thought,
Laughed out in windy glee.

He shook the old house hard and long,
He shook the little bed,
He made the elm boughs tap, tap, tap
The shingles overhead.

He whistled down the chimneys tall,
He whined about the eaves,
And scattered all around the yard
The yellow chestnut leaves.

But little Lou and Ben slept warm
Without a dream of ill,
Till worn and spent when morning came
The wind crept down the hill.
—Annie M. L. Hawes.

ANOTHER LETTER TO THE JUNIORS

DEAR JUNIOR BOYS AND GIRLS:

Of course you are eager to hear about the boys and girls who completed their work in the *Junior Quarterly* and sent their books for me to see.

I received nine books, from seven girls and two boys. (Boys, where are you? Going to let the girls beat you like that?) Here are the names of those who sent in their work:

Rena Stevens, West Edmeston, N. Y.; Charles Williams, Albion, Wis.; Mary Williams, Albion, Wis.; Lenora Babcock, Albion, Wis.; Anna Mae Sheldon, Albion, Wis.; Leona Bentley, Welton, Ia.; Annie Willmott, Hammond, La.; Wallace Mills, Hammond, La.; Irene Campbell, Hammond, La.

The work of all was excellent, and it was so hard to decide whose was "best" that I just had to send a little gift to each one, in order to keep my promise!

A teacher whose class began to use the *Junior Quarterly* January 1 writes me: "My girls . . . fill in the spaces each Sabbath afternoon, after we have studied the lesson in class. I do not let them do the work in class, but we talk over what we

think should go into each space, and then by afternoon they are to complete the work from memory. . . . I told them I should examine the books at the end of the quarter, and look for neatness, thoroughness and thought. If I found evidences of these three things in each book, I would give them a prize. I have watched the work surreptitiously and I know that most of them are working hard. Even when the weather and sickness keep them at home, they make the work up later, and some even bring their books to me on a week day to get help over hard places. It looks now as if I should have to be ready with a prize for each girl."

Wouldn't you like to see those books when they are done? I can hardly wait till the time comes to see them.

How would you like to try once more? Aren't there more than nine Juniors who want to complete their work and let me see it? I will repeat my offer, to send a little gift to the Junior who sends me the *best* quarter's work. I will look for *neatness, thoroughness* and *thought*.

This will apply to the quarter beginning April 1, 1920.

Your friend,
MRS. T. J. VAN HORN.

THE STORY OF SNOWBALL

Snowball was the sweetest little kitten you ever saw. She was as white as her name would show, and she always wore a blue ribbon around her neck, with a tiny bell that went "tinkle, tinkle," whenever she took a step.

In the corner of the nursery was a little white bowl, and three times a day Margery filled it with nice warm milk. And after her little mistress was all tucked up in bed Snowball would lap up the last drop with her little pink tongue and spring upon a cushion at Margery's feet, and curl up and purr herself to sleep.

If Margery ever happened to wake up in the night and was just a wee bit frightened at the great big blackness, she would reach down her hand and touch Snowball, all so nice and warm; then she would close her eyes and go to sleep again, because nothing *could* happen to her with Snowball to guard her.

One lovely summer's day, Margery and her pet went to the meadows for daisies. The flowers were so pretty Margery walked a long way. Just when she said to herself, "Now I have plenty," she would spy such a pretty one a little way ahead of her; and before she knew it the sound of little Snowball's "tinkle tinkle" didn't reach her ears. "Snowball, Snowball!" she cried. But there was no answer.

You see while the grass and flowers only reached to Margery's waist, to poor little Snowball it seemed like a big forest, and she had completely lost her way.

Margery called and called and ran to and fro through the fields until the farmer who lived in the big white house with the bigger red barns told her to get out of his meadow, for she was spoiling his hay.

So poor little Margery went crying home and she wouldn't eat any dinner, but just sat all the afternoon on the front steps, asking the same question of every passer-by.

And this was the question:

"Have you seen the sweetest little kitten in the world, with a blue ribbon round her neck, and a bell that goes 'tinkle tinkle'?"

Every one gave her the same answer and mother was in despair, for Margery said she wouldn't eat until Snowball was found.

At last a man came down the street with one of his pockets all stuffed out. Margery asked the usual question, and he answered:

"No, I haven't seen a pure white kitten with a blue ribbon and a bell that says 'tinkle tinkle,' but—I've seen a very dirty pussy with a very dirty ribbon round its neck and a bell that will never say anything again."

And he put his hand in his pocket and drew out a kitten. But such a kitten! It looked just as he had said!

Margery grabbed it from him and I'm afraid she didn't thank him or hardly listen when he told her how he had taken it from a bad boy who had just thrown it in a mud puddle. She was glad to see her pet again; she kissed it until she was all muddy around her mouth.

Mother had heard the rejoicings and she came out with a bowl of warm milk, and poor little Snowball lapped as if she had

never been fed in her life. Then she went over and sat in a corner and gave herself a good bath.

When she was all clean, mother appeared with her hands behind her back. She made Margery guess what was in them; and what do you think? She had a tiny little collar with a silver bell and a long, blue ribbon that you could tie to the collar and hold on to the other end. And no matter how long the grass might be, Snowball couldn't lose you.

That night Margery dreamed an awful dream. She thought she saw Snowball in the middle of a big mud-puddle, and every time she got to the edge a bad boy would push her in again.

She awoke with a start and was just going to cry out when she felt something move at her feet. She reached down and her hand touched something soft. Then she knew she had been dreaming and she cuddled up and went to sleep. And Snowball purred and purred.—*Alice K. Brower, in Christian Work.*

Here is a Chinese girl's composition on American clothes: "Both American and Chinese ladies must have stay at their house, because Chinese woman have feet bind and American have too tight skirts for much walk. American women not like stay at home all the time; so American men make railroads and automobiles and aeroplanes for her to use. Chinese girls in mission schools have unbound feet and are fine athletics, because they wear trousers and their legs are at free. America is full of liberty with the except for ladies' skirts."—*Everyland.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1920, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan. 3-4-tf.

OUR WEEKLY SERMON

THE CHRISTIAN AND THE WORLD

CHAPLAIN GEORGE C. TENNEY

Text—But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6: 14.

Just what God expects of us as his children living in this world at this time, and how to meet his expectations in our earthly relations should be with every Christian a matter of very earnest study and thoughtful consideration. Our success in this world depends, not upon the amount of pleasure we can get out of it, the degree of self-gratification we can secure, the amount of money we can accumulate, the public attention we can attract, nor upon any personal advantage we may possess or obtain, but upon the successful performance of God's will and the faithfulness with which we strive to be what he wants us to be.

With too many of us life has a double objective, we aim to get all we can out of it that will minister to our selfish ends. It seems a pity to let any opportunity for grasping some of the perishable things of this world go by without improving it. That is the uppermost and foremost consideration. Along with that object we also hope to do enough for God to secure for ourselves an entrance into the better world by and by, when we can no longer hold onto this world. We do not wish to practice any unnecessary self-denial, to do any works of supererogation, anything that is not absolutely necessary to getting to heaven at last. Such people are all the time seeking to cut the corners as close as possible and to give the Lord as scant measure as they dare. They settle with their conscience by sizing themselves up with others and decide that if others pass they, too, will stand a good chance. So they go on through this world reaping the rewards that it has to offer, but running far short of what God expects them to do and to be, I think you will agree with me that this

picture is not over-drawn, but that it is true of a large proportion of those who profess to be Christians.

What the results of such a course will be is foreshadowed in the case of the poor baker in Joseph's time. In his dream he had three baskets on his head. Only the uppermost contained anything. The rest were for show. As he dawdled along the road, visiting and singing, unmindful of his obligations and his work, the birds stole the food out of the basket, and he appeared before his master empty-handed, his work a failure, his duties all neglected. He had had a good time, but it was his ruin. The butler, on the other hand, saw the bare grape vines, watched and tended the budding and growing fruit, was faithful in his duties, and when the grapes were ripe, with his cup in his hand he expressed to delicious juice and placed the filled cup in the hand of his master. Does it not come home to you and to me that we are each acting one or the other of these parts?

What our heavenly Father expects of his children in this world is clearly stated by our Savior. He says, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing." Salt is an anti-septic; it preserves from decay those substances that are liable to putrefaction. Christianity is a social anti-septic, it prevents the decay and tendency to moral rotteness in human society. Withdraw from the world the salutary influences of the gospel and it would soon perish in its inherent corruption. But if that influence is wanting, it is good for nothing. The influences of Christianity emanate from its individual professors. What Christianity is and what its influence is depends upon the course we as individuals take.

Again he says, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "But if the light that is in you be darkness, how great is that darkness!" We are but secondary lights. Christ is the great primary light that "lighteth every man that cometh into the world." Every ray of light, moral, spiritual, intellectual, scientific, radiates from him. It is expected of Christians that they will take up

the rays of light that come to them from the great Sun of Righteousness and let them radiate to all that are in the house. The moon is a body of darkness and its rough exterior makes but a poor reflector of the sun's rays, but, poor as it is, we never tire of singing of its soft beauty. But the intelligent child of God is mentally qualified to receive a large volume of the clear light that shines upon him from Christ and reflect in it its glory upon the dark world around him. Are we doing so? Do our lives reflect the image and character of the Master? This is a sober and all-important question. Do not let us neglect to apply it to our own lives.

There is nothing that so dims the glory that should shine from a Christlike life as does a mere and shallow profession of loyalty to the teachings of Christ. There is nothing that so bewilders the on-looker as does a life that is only a travesty on what it professes to be. Every professed Christian is scrutinized by eyes that peer at him from every corner and angle of his career. A careful imitation of Christ is admired. Unconsciously to us our lives are being held up and analyzed in comparison to our professed standard. People turn away in disgust from the hypocrite. The world demands of Christians that they live up to their profession. God calls upon us by all that is sacred to be true to him before the world, for we "are a made spectacle [theater] to the world, and to angels, and to men."

The Lord does not overlook the fact that we are situated in and surrounded by a world that is inimical to piety and Godliness. "In the world, but not of it," is the laconic explanation of our situation. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," is the prayer of our Savior in our behalf. Said James, "Pure religion and undefiled, before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." The psalmist expresses it in this beautiful way: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The Savior said, "Ye are not of the world, even as I am not of the world."

It is still true that a close walk with Christ in the daily life and intercourse will plainly distinguish the true Christian from the world around him. And while the world may look with pity and even contempt upon the man who is scrupulously discriminating between right and wrong, down in his heart it has great admiration for the man or woman who is true to principle and faithful in his or her allegiance to conscience and to God.

The apostle James in his characteristic explosive style cries out, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore is the friend of the world is the enemy of God." Pretty strong language, we are apt to say, too extreme, too drastic. But are we prepared to take a straight front view of the matter as Jesus saw it? False gods are enemies to the true. Allegiance to false gods is treason to the true. The world is following false gods. Even in this enlightened age the world is "wholly given up to idolatry," and the only exception is the few real followers of Christ. Mammon, the god of gold, is adored by the great mass of men and women, and as never before they are pressing into his service. Gods and goddesses of pleasure have thousands of votaries who have forsaken God's altars. Bacchus and Venus hold high court in the circles of rich and cultured people as well as in the haunts of vice and homes of poverty. Women are degrading themselves in ways that were never before known. These, and all their deadly congeners, are at enmity to our God and his kingdom. To divide our hearts is to betray our Lord; to give our service and our influence to these things is to give aid and comfort to the enemy of all righteousness and to discourage and disgrace the cause of Jesus Christ. Since this is true, we can not deny the force of those words of James.

The apostle Paul admonishes us, "And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." No man can prove what the will of God is, or what it will do for him, or where it will lead him, or how it will fill his heart with joy, until he proves it by following it.

Conformity to the world prevents the will of God acting in our lives. Conformity to the world neutralizes our testimony for a crucified Savior; it is a denial of the sufficiency of our religion to furnish satisfaction to our aspirations.

It would not be perilous to the truth to say that worldly conformity is the greatest source of weakness that the professed church of Christ is cherishing today. The world laughs at our pretenses while we fondly seek its favors and follow its ways instead of walking with our Lord. Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

These times of ours are peculiarly alluring to those whose hearts are not fully in the keeping of Jesus Christ. The great opportunities for gaining dollars, and the passion for spending them, appeals to the masses of men and women. The fascination of worldly pleasures were never so enticing as now, since the days of wicked and dissolute Rome when she tottered to her ruin. The staunch characters of our great men, most of whom are passed away, were never formed under the influence of our modern society. The besom of a dread epidemic carrying away thousands of our fellows, the prevalence of iniquity and the reign of crime and violence do not cause a thoughtless world to pause one instant in its impetuous rush after the delusive temptations of a wicked generation.

These things should certainly produce thoughtful and careful consideration on our part as to where the world is likely to carry those who follow it. We are living over again those degenerate days when men were fiddling while Rome was burning.

As one to whom God has entrusted some degree of responsibility as a watchman on Zion's walls I can not refrain my voice from a solemn warning against the prevalent worldly conformity on the part of Christ's followers. While the world is presenting so many allurements, God, as never before, is calling upon his children for a new consecration of life and soul, for a whole-hearted devotion to service in saving lost men and women, for strong and valiant hands to hold aloft the banner of

truth and righteousness, for a pure exemplification of the principles of our holy religion. These are grand and awful times in which we live, and God expects every man and woman to do full duty in the ranks of those who are striving to advance his kingdom. The right and power to choose whom we will serve is still and ever with us, and the words of that stalwart old hero of Israel should again sound through the land, "Choose ye this day whom ye will serve, if the Lord be God follow him; but if Baal then follow him." The world now needs a new view of the cross and the uplifted Christ. The world is drifting to the rocks of ruin. Already chaos and confusion prevail and men are wondering what next. It behooves the people of God to put on the armor of light and to stand as faithful heralds of the coming King of Glory.

This world is a great ship sinking at sea with its load of thousands of men and women. Boats are alongside for saving the helpless and confused passengers. Men are also bringing up from the strong room bags of gold and bidding the people help themselves. Some are busy rescuing passengers and helping them into the boats, while others are loading themselves with gold that will only serve to sink them. The question of the moment is, Which shall we do?

Battle Creek Sanitarium.

THE PSALMS

The Book of the Psalms is the best known book in the Bible. That is because it is the most complete expression of human life in literature. It ranges all moods. No man can seek the expression of any mood without finding terms for it here. From the depths of despair he can cry for help; in rage at injustice, in the pain of betrayal by friends, in doubt of God's goodness, in assurance of his unfailing love, feeling himself wrong or wronged, seeing the world as going to ruin or as working out a plan of good, wanting inspiration to serve his fellow-men better, or wanting refuge from their demands, fearing the future or hoping for it, in depression or in exultation—whatever mood any man cares to express is here.—*Cleland B. McAfee, in the Continent.*

HOME NEWS

NEW AUBURN, MINN.—On account of the removal of several Seventh Day Baptist families, and other church people, and because of the severe weather the past few months, the work has been interrupted and the church appointments have not been regular.

When the Sabbath school can not meet, the lesson is studied in the homes.

There is a union meeting on Friday night, led by different ones, managed by the Christian Endeavorers of which David Lawton is the president. Lefie Tulberg Richardson, Alta Allen and Clyde Clapper are earnest, efficient leaders.

Some who are away for the winter intend to return in the spring, and others are planning to go away seeking new homes. Mrs. Abbey, who has been in Chicago since January 5, intends to return here for a time about April 1st.

A part of our apportionment of the Forward Movement budget has been raised. The larger part of our members are non-resident, and some do not respond to this call.

*

MILTON, WIS.—Activities in the church and college are numerous this month and have been getting under way for some two weeks back. In giving news of the Milton Church it is difficult to separate the college and the church activities—and we hope that it may continue so.

The College Glee Club has begun a series of concerts in twelve or fifteen cities of southern Wisconsin. The Ladies' Treble Clef gave their annual concert February 25. The annual Basket Ball Tournament comes off March 10-11. The College Orchestra will give its second concert March 17. President Daland is directing it this year. The Oratorical Contest will be put on in a short time; so you see the students and the faculty are busy and the townspeople have plenty with which to amuse themselves.

The church was encouraged two weeks ago by the presence of Rev. J. P. Hanson, of Green Bay, Wis., who joined the church

and also brought us the morning message. Mr. Hanson has been keeping the Sabbath for some time but has not identified himself with any Sabbath-keeping people until this time. He was formerly a member of the Christian Church. He is now engaged in orphan and rescue work.

The Sabbath school will observe Decision Day on the last Sabbath of April or the first of May. There are already some who have made their decisions and we are in hopes that many others will take this opportunity to confess Christ publicly and offer themselves for baptism and church membership.

There is to be a Father and Son banquet in the church basement this week. This meeting is being organized by the Y. M. C. A. secretary for the county. It is to be an interchurch affair.

The ladies of the village observed the day of prayer for missions in an all-day service.

Much sickness has been in the village this winter but there have been very few deaths in our society. Pastor Jordan was confined to the house for several days but is about again. Even the doctors are not immune, Dr. Crosley having been "hors de combat" for over a week. It certainly has been a busy time for the medical men the last four weeks.

THE BROTHERHOOD SCRIBE.

MARRIAGES

BABCOCK-DAVIS—At the courthouse in Grand Island, Neb., by the Judge, May 19, 1919, Earl Babcock, of Exeland, Wis., and Edna Davis, of Farnam, Neb.

DEATHS

THOMSON.—Lillian Bell Millar was born in the village of Milton, Wis., December 25, 1896, and died at the home of her brother Leman in the township of Milton, February 22, 1920.

Mrs. Thomson was the youngest child born to William H. and Martha Wright Millar. The attachment which existed between her and her mother was most intimate and beautiful to see. They were almost always together in attendance upon the prayer meeting, the services of worship and other religious services. In March of 1909 she made a public profession of faith in Christ and was baptized into the fellowship of the Seventh Day Baptist Church at Milton. Dr. L. A. Platts was pastor at the time. To the best of her ability she has tried to lead the life of an earnest Christian woman.

February 12, 1919, she was united in marriage to Mr. G. E. Thomson, of Milton. For a few months they made their home at Lake Mills, Wis. In November of 1919 they moved to Milton Junction to make their future home.

Mrs. Thomson is survived by her husband, her mother, five brothers: L. A. Miller, of Marshfield, Wis.; George W., J. Henry and Ralph D., of Milton; and Leman H., of Milton Junction; and two sisters, Mrs. Ida Leupke and Mrs. Alice Balch, of Milton Junction. Funeral services were held at the late home of the deceased in Milton Junction, February 25, 1920, conducted by her pastor, Rev. Henry N. Jordan. Her earthly remains were laid to rest in the cemetery at Milton.

H. N. J.

TENNEY.—Ivers Albert Tenney, son of George C. and Elsie L. Tenney, was born at Beaver Dam, Wis., November 22, 1877, and died at Battle Creek, Mich., February 7, 1920, aged forty-two years.

He leaves a wife and two sons, his parents and a sister to sorrow over their loss. His death was caused by double bronchial pneumonia following an operation for duodenal ulcer. He was a talented artist and resided in Detroit. He was of a gentle, loving disposition, a lover of men and of the Lord Jesus. His end was that of the perfect man, his last words telling of the love of Jesus in which he was happy. Private funeral services were conducted by Pastor M. B. Kelly.

M. B. K.

DAVIS.—Jane Francis Rowh Davis was born May 17, 1845, and died at the home of her daughter, Mrs. Anna Ford, in Salem, W. Va., February 17, 1920.

She was married May 20, 1869, to Morris N. Davis, who preceded her to the heavenly Kingdom fifteen years ago.

To this union were born eleven children, seven of whom are still living. They are: LeRoy and Lee Davis, of Buckeye Run, near Salem; Mrs. Grace Randolph, of Stanton, Va.; Mrs. Lily Davis, of Oakland, Md.; Mrs. Lura Gayheart, of Stanton, Va.; Mrs. Leta Davis and Mrs. Anna Ford, of Salem. There are also twenty-three grandchildren and two great-grandchildren.

Mrs. Davis had been a member of the Salem Seventh Day Baptist Church since the first year of her married life, or for more than fifty years. She was always kind, and was possessed of that hopeful, cheery disposition which always radiates gladness and sunshine. She had been entirely blind for eight years, but possessed an inner light which shone in her face. She loved little children and was always happy with them. She sought always to be of as little trouble as possible to those who cared for her. Such mothers are the earth's greatest treasures.

Funeral services were held at the home of the daughter February 18 by her pastor, Rev. Ahva J. C. Bond, and interment was made in the Seventh Day Baptist Cemetery, by the side of her husband.

A. J. C. B.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

—Matthew 5: 6.

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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Sabbath School. Lesson XII—March 20, 1920

JOHN'S PICTURE OF WORSHIP IN HEAVEN. Rev. 7: 9-17

Golden Text—Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. Rev. 7: 12.

DAILY READINGS

Mar. 14—Rev. 7: 9-17. John's Picture of Worship in Heaven
Mar. 15—Rev. 19: 1-10. Worshipping God
Mar. 16—John 14: 1-6. The Heavenly Home
Mar. 17—Rev. 21: 1-5. A New Heaven and Earth
Mar. 18—Rev. 4: 1-11. The Throne in Heaven
Mar. 19—Matt. 25: 31-40. "Come, ye blessed"
Mar. 20—Matt. 25: 41-46. "Inasmuch as ye did it not"

(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.

WANTED—A Seventh Day Baptist blacksmith. A splendid opening for one in Albion. Shop and tools for sale on any reasonable terms. Write to O. J. Palmiter or D. L. Babcock, Albion, Dane Co., Wis. 3-1-4w.

WANTED—On the Sanitarium Farm a competent hustling teamster. Steady work at four dollars per day for the man who can qualify. Inquire L. E. Babcock, R. 7, Box 208. 3-8-2w.

WANTED—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-8tf.

WANTED—At Albion, Wis., two men to work on farms and do general farm work. Will pay up to \$60 per month to the right man. We want help at once, and until fall. Why are Seventh Day Baptist young men so afraid of the farm and a little hard work? Is it because they are getting too much education? Write Lester Kelley or H. H. Babcock for one of these jobs. 3-15-5w.

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WE have been fond of saying that we could do nothing without God. The saying expresses a truth to which we must cling with every power of our soul. But do we see clearly also that, in some matters, God will do nothing without men and women? None could have accused Martin Luther of any want of faith or reverence, but Martin Luther said, "God needs strong men, and he can not do without them." John Wesley declared, "God buries his workmen, and carries on his work," and that is true; but the saying must be revised to read, "God buries his workmen, but carries on his work through other workmen." . . . Of course it was God's Spirit that turned the whole world upside down in the first Christian century. Only God's Spirit can turn a world upside down. But it was God's Spirit clothing himself with the personality of the apostles. . . . God's Spirit wrought a tremendous revival in England in the eighteenth century. But it was not God's Spirit alone. It was God's Spirit clothed with John Wesley. God has chosen to work through human lives, and you are known, and marked out in that encircling world of spirit; and God is waiting, waiting and watching, to clothe himself with you. Will you let God do THAT?—Rev. George A. Buttrick.

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