

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

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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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.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Prof. Alfred E. Whitford, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COMMISSION OF THE EXECUTIVE COMMITTEE

For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.
For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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Recording Secretary—Mrs. Edgar H. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
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Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
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President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.
Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Duncellen, N. J.
Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

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Secretary—Miss Miriam E. West, Milton Junction, Wis.
Paul E. Tittsworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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

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PLAINFIELD, N. J., MARCH 22, 1920

WHOLE NO. 3,916

Another Word on The Location Matter While the RECORDER has strong convictions that it would be a great mistake to move the publishing house from Plainfield, it has nevertheless tried to be true to the good people of Battle Creek by publishing all they have written regarding the matter. We have been particularly anxious not to take any undue advantage of our position as editor by even so much as appearing to keep back expressions of opinion favoring some other place. And our readers will recognize the fact that the Tract Board has not pushed forward many arguments in favor of keeping the publishing house here.

Indeed there are many who feel that we in Plainfield have not been forward enough in publishing reasons why we think the plant should remain here. And sometimes we fear that we may have been slow in this matter. This is especially so when people from some of our strongest churches write us, as they have recently done, asking for the arguments in favor of keeping the publishing plant where it now is.

The fact is, all our pastors and other leaders have been so familiar with the well-known reasons for moving the plant here, and for keeping it here for over a quarter of a century; and our people have so long recognized the advantages of having the publishing house near to New York as the world-center of religious thought and world movements for human betterment, that we had not deemed it necessary to keep saying very much about it. But when these recent requests came in for data regarding the advantages of this place, we began to fear that too many were still unsettled in their minds as to what is the wisest thing to do. In such a case it did not seem wise to remain entirely silent on the question. Therefore we hope our readers will look again at the articles in last week's RECORDER by Secretary Shaw and by the business manager, L. P. Burch.

In this paper also we venture to make some comments upon an open letter, which we hope you will read.

As to Open Doors And Opportunities We would be the last one to underestimate or belittle any "open doors" or promising "opportunities" that might seem to call upon us to enter inviting fields of service. There are plenty of openings that promise well for any who are willing to serve the cause of God, and I really wish we were able to improve every promising opportunity. As to the question of open doors and chances for coming in touch with people and Christian workers from the wide world of religious thought and action, we know of no place like New York City. One of our strongest leaders said, in an important meeting discussing this point, "A denominational home and the publishing work should be very near one of the world-centers. New York City is a center of struggling religious, social, political, industrial, financial, and other interests, and unless we propose to build a wall around ourselves and die within the walls, the center of our denominational work along this proposed line (of publishing) should be near enough to this throbbing world-center so that it could place its ear to the ground and listen to the battle."

Indeed, friends, I know of no place in America where one can come in touch with more religious workers who bring messages from the ends of the earth, and through whom our mission as Seventh Day Baptists can be more easily made known, than right here at the very doors of our present publishing house, the world metropolis of New York City. The Adventists must have recognized this principle in regard to world-centers when they abandoned their good building in Battle Creek to locate in Washington, D. C. But we think New York is even better than Washington.

Time and again have we seen this truth well demonstrated. For instance; there was the great world conference on foreign missions which it was our privilege to at-

tend some time ago; and again only last week the Religious Education Convention for editors of religious papers referred to in last week's editorials, and scores of other great world movements of evangelism, and of missions, and of every form of social betterment work—they are all here right at our doors. Scarcely a week passes without something of the sort. We are fully assured that every point which could be mentioned in favor of another locality as regards these open doors—these “splendid opportunities,—” can not only be duplicated in New York, but they can be multiplied over and above any other place for open doors in all the land. So far as these things are concerned, everything that could be said in favor of some other place can also be said of this one. Here we are now right beside the headquarters of all the great commissions of world-wide movements. Printing plants from other sections of the country are actually pulling up stakes and moving to New York to secure the advantages of the most far-reaching influences centered in any city, and why should Seventh Day Baptists go to the great expense of moving the other way in the hope of more promising surroundings?

World-Wide Teamwork Never, in all the ages, has the world seen such a far-reaching, world-wide example of Christian teamwork as is now being carried out in the Interchurch World Movement. Its program is broad, comprehensive, daring, and earnest. Its leaders are Spirit-filled men of recognized worth as organizers with the power to bring things to pass. Its plans embrace every phase of Christian work essential to the uplift and the salvation of the world. Its educational, evangelical, missionary and benevolent enterprises have a greater bearing on the disordered conditions among men than anything ever attempted by the Church since the Christian Era began.

It is wonderful how this movement has sprung up just at the time of the world's greatest need of such help. This very fact fills one with the assurance that Jehovah is still leading in the affairs of men.

**What Do You Know
About the Work of
Our Memorial Board?**

It may be that some of our readers will wonder why this question is asked. A few will understand all about the matter; but we fear that many in our churches have never thought the thing through enough to have an adequate conception of the work connected with the care of the Memorial Fund which now amounts to more than half a million dollars. To keep this money safely invested and to collect and distribute the interest thereof is no small job. Some persons have questioned the propriety of paying for this work, and we have even heard men say: “It seems as though some one might be found who is willing to care for such a fund without any pay for his services.”

If any one will study the thirty or forty closely printed pages in the *Year Book* that show the investments and distribution of the funds in the treasurer's hands, he will gain some little conception of the amount of bookkeeping required. The mere fact that over two hundred mortgages are reported will not attract much attention unless one understands something of the actual work such a number of mortgages really means to the treasurer, and other members of the board.

It is the rule to allow no loan on any property to exceed sixty per cent of its assessed valuation. First mortgages only are taken. Think of what it means carefully to examine and assess every particular piece of property on which a loan is requested? Many properties do not stand the test and after careful investigation these have to be rejected. But the work of investigation is the same as that upon properties that are accepted. So the more than two hundred actual mortgages taken do not show near all the work of investigation and valuation involved.

Then all these properties need to be insured and the policies kept by the treasurer as safeguards in case of fire. These policies must never be allowed to expire without renewal. Careful oversight of properties upon which mortgages are held is also necessary, lest repairs are neglected and they are allowed to run down in value. Then all titles have to be examined to see that they are clear, and the treasurer must be sure that all taxes are paid by the owners.

Then twice every year it is the treasurer's duty to collect the interest on the hundreds of loans. Sometimes this requires considerable following up to secure payments, and sometimes foreclosures have to be made.

More than thirty separate accounts have to be kept for the various interests concerned in the funds, and the amount of correspondence necessary to keep all this work going is very great. One man could not do it alone without clerical help.

The faithfulness with which the work has been done is shown in the fact that through painstaking care and excellent follow-up work no part of the fund has been lost. All the members of the Memorial Board give their time and service freely excepting the treasurer, who receives a salary. We are reminded right here, however, that the present treasurer has for nineteen years served the Tract Board as treasurer with no charges for service.

It should be a matter of satisfaction to Seventh Day Baptists that this large fund is being cared for with all its bookkeeping, stenographer's work, assessments, investments, and collections at a cost of a little more than one-half of one per cent of its value.

**The Devil Is Desperate
Over His Loss**

It has cost this nation many years of struggle to release it from the curse of the liquor traffic. Satan himself must have been fairly stunned over the sudden overthrow of his most effective business for ruining men. His emissaries had so long scouted and defied all efforts to stop his ruinous work, and they had lived and fattened so long on the earnings of their victims regardless of the hunger and tears of women and children, that we must expect them to put up a desperate fight for their outlawed business. We must not expect them to care a fig for the will of the majority or for the welfare of the nation. Without any regard for justice or ethics every means will be resorted to in efforts to nullify the prohibition amendment and to thwart the will of a great people.

Notwithstanding all this the dry movement is progressing remarkably well. And the longer it is allowed to show up its

good results by the depopulating of prisons, the improvement of homes, and the increase of bank deposits by former drinking men whose money went for rum, the less likely will the “wets” be to succeed.

Still it is needful for the “drys” to remember that vigilance is still necessary, and believers in prohibition must not go to sleep. Our national political leaders must be made to understand that any attempt to put “wet” planks into party platforms, or to advance liquor candidates for government officials, will seal their doom. The prohibition tidal-wave is still on. Every good effect from the enforcement of the amendment is being carefully noted by the people who have at heart the welfare of this country and the good of men, and the people are more and more determined that for her own sake and for the sake of the world America must be kept dry forever.

**Handicapped Workers
Weaken Any Cause**

Religious papers are not alone in sounding the alarm and in proclaiming the causes for scarcity of ministers and for the inefficiency of the church. Here is what the Cleveland, Ohio, *Plain Dealer* says upon this all-important matter:

One can not expect workers in any occupation to produce satisfactory results if they are overburdened. Nor can any undermanned enterprise operate efficiently. The same rules apply to the preaching profession and to the church as an institution. It is easy to understand that when young men see aged and respected ministers virtually dependent on charity after years of efficient and faithful labor, and when they see active, highly educated and enthusiastic ministers in their middle ages battling unsuccessfully to feed, clothe and educate their families, it is inevitable that most men hesitate to tread the same course.

**Rev. E. Adelbert Witter
Goes to Berlin, N. Y.**

We are glad to learn that Berlin, N. Y., is soon to have a pastor. Rev. E. Adelbert Witter, of Hopkinton, R. I., has accepted the call to the Berlin Church, and is planning to begin his services there the first of April. This will leave the Second Hopkinton Church pastorless. We are sorry whenever we hear of any little flock being left without a shepherd. The scarcity of ministers almost makes one wish he were young again and able to fill the place of three or four men.

Wandering Painfully in Search of the Promised Land Some of the saddest scenes in modern history are being described in connection with the unled flight of Jewish refugees from the lands of persecution, slaughter, and starvation, toward the land of ancient promise. Behind them is nothing but misery and shame and death at the hands of most cruel foes. They must move on or perish. And so they keep going, thousands upon thousands on foot, hoping somehow to reach the much longed-for new Zion in Palestine.

We can not imagine the untold sufferings, the pathway literally strewn with the sick and the dead. The Hebrews are having another "Exodus," and unless some guiding hand is soon raised up—some new Moses, some faith-filled Joshua, some new giving of manna to keep them from starving—we fear another whole generation must die in the wilderness.

There is need of great preparation before the land can be ready to receive the ever-swelling tide of humanity flowing toward Palestine, and we are glad to see that many of the well-to-do in Israel are taking hold of the matter. Great sums are being raised to finance the movement, and the people seem to realize something of the calamity sure to follow the influx of five or six million of the poorest refugees from all lands, before the land promised to Abraham can be made ready to receive them.

The Hebrews seem to realize the absolute necessity for administrative genius, statesmanship and wise, patient management, if the movement is not to end in overwhelming disaster. We are glad to see such men as Supreme Judge Brandeis, Judge Julian Mack, and other prominent leaders taking hold of this work.

Steps are being taken to lay good foundations for the new Zion. The matters of Hebrew education, sanitation, housing reform, and co-operating industrial organizations are already being taken care of. Many Christians are gladly aiding the movement, not merely to provide an asylum for the oppressed Jews, but to promote modern culture among a people that must necessarily take so important a part in the economic and humane side of the world's

work. To help make the Holy Land a new land of industry and democracy should be considered a great privilege by Jew and Gentile alike.

Mutual Helpers There was a little old woman, bent with toil and wrinkled with care, living in a poor hovel in poverty and loneliness. Most people took no special interest in her excepting to pity one so crippled and so hard worked. Although she was uneducated and without cultured manners, still she loved her Lord and was one of his faithful witnesses.

In a well-to-do home nearby was a cultured lady—a summer visitor seeking rest and the recovery of lost health. She had long been a busy woman receiving recognition as a person of superior ability. One day she found the little old woman in the poor hovel home, and in the days that followed, made many calls upon her there.

When the summer was over these two women spoke of the influence each had felt from the other. This was the testimony of the poor woman regarding her caller: "She said things to me that sounded as if they were out of some lovely book, they were so kind and comforting, and they will do me good as long as I live. I wonder why she said them to poor little me? I love to think of heaven as being full of such lovely folks, and all of us having a chance to see and hear them."

On the other hand the wealthier woman said that she had been greatly helped, and that she could be a better, braver woman all her life for having seen the blessed spirit of the other. She had been made to feel more grateful for the privilege of living and working in the world, more satisfied with her lot because she had known the patient, contented little woman in the hovel.

When the little old lady heard of this she said, while her eyes filled with tears, "To think that lovely woman should say I had done *her* good! I don't deserve it! No, as happy as it makes me, I don't deserve it."

Thus it is ever. The spirit of the Christ makes those whose lots are cast in widely different conditions to be mutual helpers one of another. Poverty can not destroy the witness of the most humble Christian. Such a one can shine her own little light

until it illumines the heart and blesses the life of the wealthiest. On the other hand the well-to-do may little realize the greatness of the blessing she is able to carry to the less favored ones by coming into sympathetic touch with them in their lowly condition.

BATTLE CREEK CHURCH TO THE TRACT BOARD

The following communication from the Battle Creek Church regarding the location of the publishing house was presented to the Tract Board at its meeting on March 14, and after noting its contents, the board ordered it published in the earliest possible issue of the SABBATH RECORDER. The secretary was requested to acknowledge its receipt.

*To the American Sabbath Tract Society,
Plainfield, N. J.*

DEAR BRETHREN: We have noted the statement in the RECORDER of the situation into which the publishing work has been thrown, and realize the necessity of taking steps promptly for locating our publishing work in more satisfactory quarters. The church in Battle Creek feels that it is incumbent upon us to place before those who are personally responsible to provide for our publishing work in this crisis what seems to us to be a reasonable and satisfactory solution of the problem with which your board stands face to face.

While we have not one word to say derogatory to the claims that other locations may have for the location of the publishing work in their midst, it is our purpose simply to state some of the considerations which to our minds make Battle Creek a desirable place for such location.

Battle Creek is centrally and favorably located for access to all parts of our country. It is situated on two trunk rail lines. It is comparatively a clean city. Over eighty per cent of its people live in their own houses. The foreign and undesirable classes form but a small percentage of the population. It is a favorable place in which to locate, especially for Sabbath-keepers. Our church now numbers over two hundred members. The management

of the Sanitarium has asked our church to assume charge of the principal Sabbath services of the institution, and we have accepted the opportunity and responsibility.

There is a building available on very short notice constructed for publishing and office purposes. In the press room the beds for large presses are in place. The building is two stories in height, substantially constructed and was originally occupied by the Seventh Day Adventist publishing work and general conference offices. While this building is still intact and in good shape of preservation in its foundations and walls, it needs extensive renovation interiorly to place it in good condition for occupancy by our work. There are sixteen rooms on the upper floor and fourteen on the first floor. These rooms vary in size from an ordinary office room to an assembly room 48 feet square. There are four fire-proof vaults. These numbers do not include closets. There is a freight elevator from the basement to the upper floor. The basement contains room for large presses with beds in place, stock and storage rooms. The space not required for our work could be rented profitably for offices or other purposes.

The building is located on a lot approximately 120 by 100 feet. An open driveway surrounds the building which gives about 14,000 feet floor space. The situation is at the corner of Main Street and Washington Avenue. The Seventh Day Adventist Tabernacle is on one corner, a bank occupies another, and diagonally across the corner in McCamly Park. It is ten minutes from the center of the city, and three minutes from the Sanitarium. A moderate valuation of the land is \$10,000. The price asked for the property is a maximum of \$30,000. One fourth of the price being paid down, the remainder may be left on interest to suit the purchaser. The rentals would doubtless be sufficient for the upkeep and interest.

With a good printing outfit and good management a large amount of commercial work would be within easy reach. As an appeal has been made for suggestions as to a means of escape from the present dilemma this one seems to be feasible. The saving to our denomination in the erection

of a new building at this juncture would doubtless be very great and thousands of dollars would thus be saved for other needy purposes.

Should it later be thought advisable to build a new and more attractive building it is confidently felt that this property could be readily sold without loss.

We do not wholly approve of the idea that this board must be located in one community. The work is of a general nature and all portions of the field should be represented, though doubtless it might be well for a quorum to be within call.

In urging this proposition upon your consideration we hope and trust our motive is not a wholly selfish one. We send out this letter with an earnest prayer that the will of God be done. It is a matter for him to decide, and we trust that the spirit of wisdom will be given to those who must make the decision. Whatever that decision may be, we expect to accept it heartily and to extend to our beloved cause the hand of co-operation and helpfulness.

THE BOARD OF TRUSTEES
OF THE BATTLE CREEK CHURCH,

W. B. LEWIS, M. D., *Chairman*,
B. M. KINNEY, *Secretary*.

Battle Creek, Mich.,

February 29, 1920.

THE EASTERN ASSOCIATION

It has been quite a long time since the readers of the SABBATH RECORDER have heard anything from the Executive Committee of the Eastern Association, concerning the coming session of the association in June. This fact, however, does not indicate that the plans of the committee have been lying dormant, for we have been working on the details of the program, striving to work out these plans in such a way as to make each session exceedingly interesting.

If the individual members of the churches, the Sabbath schools and the Christian Endeavor societies will heartily co-operate with us so far as possible, and comply with our requests, we shall feel assured of the success of this, the eighty-fourth session of the Eastern Association, to be held with the Piscataway Church, at New Market, N. J., June 10-13, 1920.

A BIT OF HISTORY

Before going further into the details of our plans, a few historical facts concerning the association may be found interesting.

"For more than a hundred years before the organization of the Eastern Association, the Seventh Day Baptist churches of Rhode Island and New Jersey maintained yearly meetings for the purpose of spiritual growth and aggressive Christian work. These meetings partook somewhat of the nature of the more complete organization that subsequently grew out of them, namely, the Eastern Association.

"In pursuance of the recommendation of the General Conference a committee appointed for the purpose met in the Seventh Day Baptist meeting house in Piscataway, May 8, 1836, to decide upon the advisability of forming an association. This committee consisted of the following persons: From Piscataway, Elder William B. Maxson, A. D. Titsworth, Randolph Dunham, J. R. Dunham, Francis Drake, Isaac Titsworth, P. Mosher, David Dunn, and I. D. Titsworth; from Shiloh, Elder John Davis, Caleb Sheppard; from First Hopkinton, R. I., Elder Matthew Stillman, Deacon William Stillman; from Second Hopkinton, Deacon A. H. Perry; from Third Hopkinton, a letter (but no delegate) requesting to be considered a member of the association if formed.

"At this meeting the question of the propriety of forming an association was discussed and it was decided to organize what we now know as the Eastern Association. It was decided that its first meeting should be held at Piscataway, N. J., the fifth day of the week before the last Sabbath in May, 1837, beginning at 10.00 o'clock a. m. Elder John Davis was chosen to preach the introductory sermon, with Elder Amos R. Wells, alternate.

"Articles of Constitution were adopted at that meeting that were essentially the same as those now in use. Among the resolutions adopted at the first meeting of the association was the following: Resolved, That the cause of Domestic Missions claims the prayerful and liberal patronage of all the members of our churches, believing that those who sow liberally shall reap bountifully."

Thus we see that the first session of the Eastern Association was held with the Piscataway Church, New Market, and that at that meeting was sounded the call to the churches for more aggressive Christian work along advanced lines of effort.

THE PRESENT CALL

Again the association is called to meet with the same old church in New Market, and although eighty-three years have passed since its first meeting, the clarion call of duty and advance is still being sounded in our ears. Will the churches of the association, through the devotion and unity of their individual members, respond to this call? We believe they will. The responses of the churches to the Forward Movement give us foundation for this belief.

MORE DELEGATES

In a previous article we expressed the opinion that, next to the pulpit, the association and other local gatherings of our people are the greatest mediums of education along denominational activities, and are also of the greatest spiritual uplift. This is largely due to the fact that a greater number of representatives from the different churches are able to attend these local meetings than can possibly attend the General Conference.

With this in mind, the Executive Committee is endeavoring to build up a program that will make every session helpful and inspiring. While we are anxious to interest and help every one who attends, we are trying especially to make the association attractive to the young people, and we hope to arouse sufficient enthusiasm to cause every church to have in attendance a number of regularly appointed delegates. To this end we are asking the Sabbath schools and Christian Endeavor societies to send delegates appointed from their own members, in addition to those chosen by the church. This will not be a great financial burden to any Sabbath school or Christian Endeavor society, or to individuals, as New Market is centrally located in the association. The benefits to the school or society will more than repay what it may cost.

We are asking this because we feel that the future of our denomination depends

upon the continued loyalty and devotion of its young people. It is their privilege as well as duty to attend as many meetings of this kind as possible for two reasons: First, because of the many benefits they will receive themselves; second, because of the good they can carry back to their home churches.

This is no new thought for in the minutes of a meeting of this association held with the New Market Church in 1864 we find the following resolution:

"Resolved, That the chief hope of our denomination is in the hands of the rising generation, and therefore it is the imperative duty of all our churches to engage heartily in the work of Sabbath schools."

This comes to us with even greater force today than in the troublesome times of 1864. It is the imperative duty of every church, of every Sabbath school, of every Christian Endeavor society, of every individual church member of the Eastern Association, to engage in the work of strengthening the backbone of denominational loyalty among all classes.

HISTORICAL PICTURES

To stimulate the interest of the young people in the coming association we are going to give them some work to do. One of the special features of the association is to be a "Picture Pageant." This is to be made up of pictures portraying to some extent the history of each church in the association. There will be pictures of church buildings, pastors and people, schools, industrial plants, business houses, homes, and other points of special interest connected with the present or past of the churches. Each church will be asked to make this collection of pictures and arrange them under the supervision of the corresponding secretary, Mrs. W. D. Burdick. We believe such an exhibit can be made very interesting and helpful.

I would like to ask of the churches that when they receive a communication from the corresponding secretary concerning matters pertaining to the association, they will endeavor to be very prompt in answering, as this will expedite our work very materially.

Mark your calendars June 10-13, 1920.

JESSE G. BURDICK,
President Eastern Association.

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
- + ★ Boulder, Colorado

NOTES FROM THE DIRECTOR GENERAL

BEAUTIFUL BOULDER ADDS ITS NAME TO THE ROLL OF HONOR. IT CONTINUES THE UNBROKEN PLUS LINE OF CHURCHES

It was a favorite comment of my dear mother many years ago, whenever one's graces were being extolled, to remark that "Handsome is that handsome does."

Out in Colorado it is known as Boulder, the Beautiful. If the old adage still holds good the achievement of this missionary church in oversubscribing both the local and denominational budgets surely entitles it to the distinction of being termed "beautiful," even though nature had been less lavish in bestowing her favors upon this cultured city.

Early in the campaign in response to an inquiry as to the sentiment at Boulder toward the Forward Movement, Pastor Wing replied that the undertaking met with the approval of the church and that its quota would in due time be secured through its own efforts. The quota was \$920 with a church membership of sixty-three resident and twenty-nine non-resident members.

As early as the latter part of September the matter was carefully considered at a morning church service and thoroughly discussed, with the unanimous decision to assume its share of the financial obligation and proceed with the canvass. The work was carried forward under the general direction of the finance committee of the church, which later chose five members as the active canvassers, Darwin M. Andrews, the treasurer, Lillian R. Wheeler, the clerk, together with Pastor Wing, Mrs. Ethel Sutton and Frank Saunders.

About Thanksgiving time a report in progress showed nearly one-half the total amount already subscribed, a very satisfactory statement.

The church moderator, Dr. F. O. Burdick, was the general chairman and rendered splendid service in getting the campaign under way. Owing, however, to the press of professional and civic duties he was obliged to resign about the first of the year, being succeeded by Herbert W. Saunders. Unfortunately a severe accident confined the latter indoors nearly two months thereby making more delay, then the "flu" came along closing all business and services for some additional weeks. In spite of fracture, "flu" and other misfortunes the work progressed steadily, and along the latter part of February the full amount necessary to meet the church and denominational requirements was subscribed. The canvass of the non-resident members was fairly satisfactory with subscriptions from nearly

one-half the number, with this canvass still incomplete.

The Missionary Society of the church, that band of faithful workers, subscribed one hundred dollars, and by the time this article appears in the RECORDER they may have the full amount of their pledge paid in. These Women's Aid societies certainly do make good every time.

One of the faithful workers was Mrs. John R. Wheeler, the church clerk. In her devotion to the cause she is not unlike her good father, "Uncle Oliver," who would rather do a needy stranger some kind favor than sit down to a four-course dinner. She writes, "Pastor Wing especially has done faithful and untiring work along this line, and we as a church feel very grateful to him. In his quiet way he is always doing all the good he can in the Master's cause.

"We naturally feel pleased at the outcome. We have had no outside help, no especial season of enthusiasm, but just a quiet feeling of interest in the cause, with faith that we could raise the required amount. The Boulder Church has enjoyed raising its quota, and feels stronger spiritually for it. As some one has already said, 'People like to tackle something big, and make a success of it.' We are going to increase the pastor's salary, and expect to meet the pledge with no difficulty."

No better expression of the real life of the church is found than in this closing sentence—"We are going to increase the pastor's salary," and then doing so.

Already in a few churches this condition has followed the successful completion of the financial drive. Second only to a higher degree of spiritual life in the church is this matter of a better support of the pastors. It is quite possible that with just compensation for the latter provided for the first named condition may be hastened and intensified.

Would that every church named on the Roll of Honor might continue its canvass until each pastor's salary is increased several hundred dollars! This matter in most cases is one of action, going about the job in a decisive manner and doing it. In these times it is no longer a question of a church's financial ability—its ability is unquestioned. It is rather a test of real con-

cern in the pastor's welfare and peace of mind. Now that these churches have such excellent and experienced committees already available why not make use of them to do the fair and right thing by him who serves so faithfully?

Recall how easy it was to raise that seventy odd, millions for the United War Work after more than seventeen billions of bonds had been purchased.

If a church is in dead earnest about this matter of an increase in its pastor's salary it may actually surprise itself by the ease with which it secures three hundred to five hundred dollars additional subscription.

Capitalize the favorable sentiment now, and hereafter rejoice in a worthy deed well done.

WALTON H. INGHAM,
Director General.

WHY HE VOTED FOR BATTLE CREEK

In the following letter the writer gives his reasons for voting as he did on the question of location for the publishing house. In a note to the editor he writes: "I feel that the people should know them before voting. Will you kindly publish them in the next week's RECORDER?"

Although the letter bears date of March 7, its envelope carries the Battle Creek postmark of March 10, and it did not reach us until March 12 after the "next week's RECORDER" was full and its forms all made up. So this is the first issue in which it could appear. We gladly let the letter speak for itself:

DEAR BROTHER:

Before signing the card in the last RECORDER, showing my preference for the location of the publishing house I wish to give explanation.

After the appeal in the RECORDER some two weeks ago regarding new quarters for the publishing plant, at a church meeting which had been called my name was mentioned as one of a committee to draft a letter showing why Battle Creek was a favorable location. As I was soon to leave I asked that my name be dropped, and after some discussion the whole matter was turned over to the trustees, with power. Then I was asked by one of the board to aid in the preparation of the letter, and supposing it was the will of the board, I wrote out my ideas. But before the board meeting which I was asked to attend, two or three of the board, in company with others looking over the building which has been proposed, deeming immediate action necessary, appointed another committee to act at

once, which they did and doubtless you have their letter before this.

Some, knowing something of the reasons I gave, have urged that I also send out mine as a second or follow-up letter, but this I did not wish to do, and should not write this only as an explanation as to why I sign the card in the RECORDER as I do.

Understand I am in perfect accord with the letter sent out, but feel there are other reasons of greater importance than any given in the one sent.

Personally, I have such faith in Battle Creek as the point for the publishing house because it gives us greater opportunities than any other point, and because I know such a change will make extra expense to the board, I am willing to contribute toward that expense without lessening my contribution to the Forward Movement. Quite a number have expressed the willingness to stand with me.

Again, personally I am in favor of renting for a period of five years, with an option to buy. I am not sure that this can be done but think it can. Then at the end of that time if we find the experiment is not wise, we can go to Milton, Plainfield or Riverside, if best.

So far as the refusal of the present board to work if the plant is moved from Plainfield, I have too much confidence in the loyalty of the men composing that board to think they would try to cripple the work in that way, but think they would *loyally* serve until such time as a change could be gradually made without injury to the cause. Even if in the near future it is felt that a part of the board should be in Battle Creek, we have no hesitancy in saying that we have men occupying positions quite as important as any on the board, and within easy call, men whose ability, we feel, no one will question.

The reasons I wish to give, in addition to those given in the letter already sent out, are reasons I think all should know before voting on the question, and when all the facts are before the people, then let the voice of the people rule. To this end, I am sending a copy of this to the RECORDER for publication, if thought best, that all the facts may be before the people.

In addition to the considerations given in the other letter, I wish to offer the following:

(1) Good schools for our young people, with the opportunity to work during recess hours, which some are doing and covering expenses.

(2) Those on the Sanitarium management, who favor the Sabbath, are anxious that Seventh Day Baptists come and aid by their presence and influence the Sabbath cause.

(3) Opportunity for young and old to get employment and keep the Sabbath.

(4) The doors of opportunity for the spread of Sabbath truth, such as are open to us in no other place, of which we know. As evidence of this, both our chaplains and my daughter as social secretary, are often approached on the Sabbath question, and how we differ from the Seventh Day Adventists. Even "poor little me" often has an opportunity to stand for the truth.

(5) The evidence that God is calling Seventh Day Baptists to enter open doors at Battle Creek,

as shown by the Sanitarium service being turned over to our church to conduct, which was mentioned in the other letter.

Last Sabbath was a "Red Letter Day" for our church, two converts to the Sabbath being baptized. One, a gentleman from Flint, came into the Sabbath-school class which I have had the honor to teach, and showed marked interest. This was about three or four weeks ago, and last Sabbath we had the pleasure of hearing him say something as follows: I had heard of the Sabbath through the Adventists; I knew before coming that the Sabbath was kept here, but when I came in touch with the spirit of the place I commenced to think as I had not before, then asked for baptism and membership in the church.

(6) With these evidences, and the call of the Sanitarium, I can but feel that God is calling Seventh Day Baptists to rally round the interest here and help save the Sanitarium as a monument to Sabbath truth, for which it has stood for all these years, helping stem the tide of opposition which exists.

(7) Should we turn our backs against these calls, and allow the enemies of the Sabbath to prevail, I can but feel that God will hold Seventh Day Baptists to an account for negligence.

I must therefore vote for Battle Creek.

Very truly,
J. T. DAVIS.

Battle Creek, Mich.,
March 7, 1920.

One statement in this letter seems so likely to be misleading that we venture to mention it here, hoping thus to avoid a misunderstanding. We are confident that the writer himself would not like to be misunderstood in any statement, or in any implication his words might imply. We wonder when the present Tract Board has ever refused "to work if the plant is moved from Plainfield"? If it has refused, we have never heard of it. The statement in the letter regarding this matter might easily be taken to mean that the Tract Board is attempting to bring pressure to bear upon the matter in order to keep the plant in Plainfield. Now *this is exactly the thing the Tract Board has studiously avoided doing.* It has refrained from arguing the case for Plainfield because it felt that zeal in that line would be so likely to be misunderstood and selfish motives assigned for such action.

We are not aware of any "refusal of the present board to work if the plant is moved"; but its members have stated their conviction that the board must be located, *for reasons of efficiency only*, where the plant is located. This is the conviction of each member of the board after years of experi-

ence with the publishing house, and it has no other bearing on the situation than that of the best good of the work.

The last two clauses in the letter seem to imply that locating the denominational building or publishing house elsewhere than in Battle Creek would be an evidence that we are "turning our backs upon these calls." We can not quite agree with the writer in this matter; for we feel that the location of a printing plant is not necessarily the ultimate thing in the line of religious work. By other ways we can be loyal to these calls and uphold the work to which they seem to invite us.

We are sure that the claims of Battle Creek have been most fully and fairly presented in the RECORDER, and we have no doubt that many in the churches will be persuaded to vote for Battle Creek. We are also sure that the writer of the letter given above will appreciate the fact that the Tract Board in its letter has endeavored to present the matter in an entirely impersonal way.

T. L. G.

THE CHRIST-GIVEN PRAYER — MATTHEW 6: 9-13

REV. SAMUEL R. WHEELER

Most reverent salutation to "Our Father, who art in heaven." Then special petitions—"Thy kingdom come. Thy will be done in earth as it is in heaven" (R. V., "As in heaven, so on earth"). This petition rightfully takes first place. It is a far-reaching, world-saving prayer. The Scriptures, both old and new, assure us that it will be answered in full.

Isaiah says, "Of the increase of his government and peace there shall be no end" (9: 7). "For the earth shall be full of the knowledge of the Lord as the waters cover the sea" (11: 9).

Habakkuk says, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2: 14).

The apostle John says, "God sent his son into the world . . . that the world through him might be saved" (3: 17).

Christ himself said, "I came . . . to save the world" (John 12: 47).

Paul says Christ's work will continue "till he shall have put down all rule and all authority and power. For he must reign,

till he hath put all enemies under his feet" (I Cor. 15: 24, 25).

The God-inspired writers and workers before Christ did much to prepare the world to accept the blessed Savior.

The Christian workers who have gone to their heavenly home did much to help answer this world-saving prayer.

So also the Christian workers now living are collaborators with Christ to bring the complete answers to this well-known world-saving prayer.

Thus also will the future generations of Christians carry on the work until the millennium (Rev. 20) shall come. Then the mass of humanity will be so given over to godliness that Satan will find himself bound, shut up, power all gone.

Now let us all bear in mind that Christ is to do this mighty work of saving the world *through his followers.*

HE HAS NO OTHER PLAN

To one who for half a century preached the gospel, and is now fourscore and five, with bodily infirmities forbidding much active service, it is very cheering to note the religious wave now spreading over the world.

Especially is it very gratifying and satisfying to note the progress of the "Forward Movement" of our own beloved Seventh Day Baptist Denomination. When the religious world comes to its fullness, *as it surely will*, baptism and the Sabbath will be honored as the Scriptures teach.

Beloved brethren, however long the time before the millennium, our "labor is not in vain in the Lord."

Most assuredly our work has its important place in the redemption of the world through Christ.

Let every one strive, according to age and strength, to hasten the glorious answer to the Savior's world-wide saving prayer,

"THY KINGDOM COME. THY WILL BE DONE AS IN HEAVEN SO ON EARTH."

The apostle Paul tells the reward. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 7: 18).

"A thousand 'I'm sorrys' can not recall the half-dozen words that made us sorry."

MISSIONS AND THE SABBATH

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

LETTER FROM CHINA

To the SABBATH RECORDER Readers.

DEAR FRIENDS: My time for writing you has passed a week or two ago. You know each one of us in China is trying to send you a letter once in two months.

Right at present there is somewhat of a lull in our medical work. Dr. Grace says it's because of the near approach of Chinese New Year and every Chinese is getting ready for it and none of them want to be in the hospital at this time. One of the patients in the hospital now is a man who was bitten by a donkey. The wound was in such a filthy condition I feared tetanus and gave him anti-tetanus serum. His recovery has been rapid. He will go home about day after tomorrow.

I've been writing to different parties trying to get some anti-opium literature. No success so far. Lately it's become quite fashionable to smoke opium and there's a great deal of it in this little town. We had the son of the head official of this town in the hospital for treatment for this awful habit. I must confess he didn't come in for that. He came to be treated for tuberculosis and when this disease was arrested he consented to be treated for his opium habit. He left in good condition physically and had entirely gotten rid of his opium habit he declares. I'm always a little skeptical, fearing he will go back to it. Another patient we had in the "ward for crazy people" was mentally unbalanced largely because of worrying over his wife's opium habit.

One patient I saw in the clinic said he was smoking eight dollars' worth a day. He also had beginning tuberculosis. I tried to persuade him to come into the hospital for treatment, but he would not. I noticed he was one of the chief guests at a fashionable Chinese wedding, a few days later. Only the rich can afford to smoke opium, but some poorer people use pills.

While Dr. Crandall was in Shanghai last

week I had several out-calls. One was to a neighboring village called Thai-Tsung. The case was not difficult. The elder man there could speak English well and was acquainted with different members of our mission. The home had thirty-three rooms and was built like a foreign house, the first home of this sort belonging to Chinese that I've seen, though I've been in some nice Chinese houses, but these are very few. The average Chinese country home has a dirt floor, unplastered walls and often only a small hole in the roof for light in the bedrooms.

I'm teaching two of our servants the Bible and English. They both seem pleased to study in their spare time.

We have no Bible woman here any more. The one we had has been sent back to study more. One of the nurses here is quite good at explaining the Bible. I took her with me to read to an our-patient once and was much impressed by the dignity and wisdom with which she explained what she read. She is just a young girl, only seventeen years, and much smaller than an American of that age. I tell the nurses to read the Bible to the patients in the hospital. Most of them usually do it cheerfully.

All of us are very grateful for the increase in our salaries. It will enable some of us to do more for the work in China.

Asking your prayers for us and the people of Lieu-oo,

Very respectfully yours,

BESSIE B. SINCLAIR.

Grace Hospital, Lieu-oo, China,

January 31, 1920.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 14, 1920, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Alex W. Vars, George B.

Shaw, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Mrs. William Seward.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Advisory Committee reported on matters relating to the Field work as being conducted by the committee, and in line therewith Rev. George B. Shaw reported informally on his recent work at Waterford, Conn.

The Committee on Distribution of Literature reported 1,400 tracts sent out during the month, and six new subscriptions to the SABBATH RECORDER. They also reported marked progress in developing the plan for distributing literature as adopted at the last meeting of the Board.

The Committee on Italian Mission reported meetings held as usual in New Era and New York during February, and 200 tracts distributed.

The Committee on Denominational Building reported a conference with members of the Society in this vicinity, on February 15th, which passed a resolution as the sense of the meeting, that steps be taken at once toward securing the erection of a printing shop. They also reported a letter prepared and sent out to the churches on February 24th, and other correspondence in relation to the location of the Denomination Building.

A letter from the Battle Creek Seventh Day Baptist Church advocating the establishing of the building in Battle Creek was read.

On motion, it was voted that the letter be published in the next issue of the SABBATH RECORDER, and that the Corresponding Secretary be requested to notify the trustees of the Battle Creek Church of such action.

The following report was presented:

REPORT OF THE COMMITTEE ON THE REVISION OF DENOMINATIONAL LITERATURE

To the Board of Directors of the American Sabbath Tract Society:

Your Committee on the Revision of Denominational Literature beg leave to report that a meeting of the committee was held on February 22, 1920, in one of the rooms of the Young Men's Christian Association, at 215 West 23rd St., New York City. Three sessions of the committee were held: One in the morning, one in the afternoon, and one in the evening.

The chief purpose of the meeting was the con-

sideration of manuscripts prepared at the request of the committee, with a view to their publication by the Board as tracts. Accordingly, manuscripts were presented and accepted, with certain minor changes suggested by the committee, and recommended for publication as follows:

Will You Begin Now? by Rev. Herman D. Clarke. This is a revision of a gospel tract previously written by Mr. Clarke, and published by this Board.

The Light of the World, by Rev. Willard D. Burdick. This is a new gospel tract written by request of this committee.

The Time of the Resurrection: Has it any Bearing on the Sabbath? by Rev. Willard D. Burdick. This was likewise written at the request of the committee, and is well defined by its title. The committee suggest that a copy be furnished for publication in the SABBATH RECORDER, also.

An Appeal to the Jews, by Rev. Arthur E. Main. This was also written at the request of the committee, and although referred to a committee of three, consisting of Doctor Main, Rev. William C. Daland, and Corliss F. Randolph, it was written by Doctor Main, after consultation with other members of the committee. The tract is really an appeal to the Jews for their co-operation in bringing about a restoration of God's holy Sabbath.

The Holy Supper, by Rev. Arthur E. Main. This, again, was written at the request of the committee, who feel that there is a lack of intelligent understanding among our people of the significance of this ordinance.

An outline of a plan for a catechism was presented by Rev. Willard D. Burdick, in behalf of Mrs. Burdick, who had been requested by the committee to undertake the preparation of such a manual. The outline was presented at this time for suggestions and advice, and it is hoped that at no distant date, the manuscript will be completed and made ready for publication.

Other manuscripts were reported in course of preparation, but no more were ready for consideration by the committee at that meeting. Since the meeting, however, some other manuscripts have been received, and it is hoped that the committee will be able to pass upon them in the near future.

Different requests, one from the Young People's Board, were presented to the committee for a brief history of Seventh Day Baptists suitable for study classes among the young people of the denomination. Such a project was approved by the committee, and tentative steps taken toward carrying it out; but they have not proceeded far enough to report to this Board.

Other matters pertaining to denominational work, and particularly of the American Sabbath Tract Society, were discussed informally, but no definite action taken.

The meeting was attended by all the members of the committee; namely, Rev. Arthur E. Main and Rev. William L. Burdick, of Alfred, N. Y.; Rev. Edwin Shaw, of Plainfield, N. J.; Rev. Willard D. Burdick, of Dunellen, N. J.; and Corliss F. Randolph, of Newark, N. J.

The deliberations, as usual, were marked by a

spirit of freedom and frankness; and the action, as always, was unanimous.

It may be noted in closing that all the meetings of the committee have always been attended throughout by all its members.

The expenses of the meeting were \$51.73, and have been paid from the appropriation of the Board for that purpose.

Respectfully submitted,

CORLISS F. RANDOLPH, *Chairman*,
ARTHUR E. MAIN,
WILLIAM L. BURDICK,
WILLARD D. BURDICK,
EDWIN SHAW, *Secretary*.

Plainfield, N. J.,
March 14, 1920.

On motion it was voted that the report be received and adopted.

On motion it was voted that the Tract Board make it possible for Rev. George B. Shaw, Rev. Willard D. Burdick and Rev. Theodore L. Gardiner to render such service to the Committee on the Revision of Denominational Literature as it may require.

The Treasurer reported receipt of bequest of Oliver Davis, late of Nortonville, Kan., amounting to \$4,989.80, and of the estate of Elizabeth R. Davis, wife of Oliver Davis, amounting to \$224.69, Mr. O. W. Babcock, of Nortonville, Kan., being executor of both estates.

The Corresponding Secretary presented correspondence from various persons, and also reported the form of a letter sent to a number of persons, asking lists of names of young people from eleven to twenty-four years of age throughout the denomination to whom a letter will be sent from the Joint Secretary, to stimulate interest in denominational matters.

He also reported that he is preparing a program for Sabbath Rally Day, which will occur in May next.

He further reported that the room in the Babcock Building formerly occupied by Treasurer Joseph A. Hubbard had been leased for the Editor and Joint Secretary for the term of one year, with the privilege of two years, at a rental of \$25 per month, and that the office is now being suitably equipped for use.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary,
ALEX W. VARS,
Assistant Recording Secretary, pro tem.

THE HOLY COMMUNION

DEAN ARTHUR E. MAIN

Jesus Christ, our Savior and Lord, became the world's Redeemer by such ways as the following; and these ways are embodied or revealed in the Lord's Supper.

(1) By his words in teaching and preaching. His words came from the wealth of love in his own heart, which was in perfect harmony with his Father's heart. It was this harmony that made him the Word of God. That is, he expressed the thoughts of God concerning men, his children. The truths that he taught and the glad tidings which he proclaimed were the word of the Kingdom, the seed of personal righteousness.

(2) By his deeds. His acts were works of divine compassion, a gospel for the soul, and a prophecy of the final overthrow of all evil, physical and moral.

(3) By his unique personality, which grew in power in the course of his life and work on earth. He was the personal conqueror of Satan and the destroyer of the kingdom of evil. He overcame the Tempter and thus proved his power to keep us from selfishness and sin. It is he alone who reveals the Father that men may know him. To the Son they who labor and are heavy laden may come to find rest. He teaches us to confess him before men. It is his right to interpret the ancient Scriptures and to show the path of righteousness. The things of the Kingdom are delivered unto him; and to him is given the authority to send men forth to make disciples and to promise their Lord's abiding Presence. This incomparable Person is the coming King and his the coming Judgment.

(4) By his death as the consummation of a sacred and devoted life; and by the power of his resurrection life. The Cross is a Christian symbol of a LIFE, of a now living, not a dead, Savior.

The hating opposition of the powers of darkness naturally increased in the bitterness of its hostility toward this preacher of real righteousness, individual and social. His own followers were slow of heart to believe what the prophets had spoken (Luke 24:25). And it was the death and the resurrection of the Messenger of the

Kingdom that revealed the moral, spiritual, and heavenly nature of his kingdom.

Jesus came to be the servant of men and to give his life as a ransom to set them free from the bondage of sin. But he redeems not in a legal but in a dynamic sense; he has more than merely a moral influence over men; he brought into the world a mighty moral energy which is transforming the world's life.

Jesus is an example of unselfish service for others. He became our example by his purpose to reveal God as our Father, a Father of perfect holiness, of pardoning love, whatever of suffering the accomplishment of this purpose might cost him. What his mission among men did cost our Lord is itself a revelation of the Divine love, and of the nature and power of sin.

His sufferings and death, however, did not change an angry God into a heavenly Father, or Divine justice into infinite mercy. They assure men that God is and always has been a merciful Father. Jesus came to teach that nothing stands in the way of our salvation but ourselves. Any other explanation of the Cross contradicts Jesus' own doctrine of God.

When Jesus refers to his "body" and to his "blood," he is speaking in a figure of his life given in our behalf. His death was the consummation of his ransoming gift of himself, that commenced with his incarnation. The significance of the death of Jesus is in the fact that it was a crowning part of his God-revealing life. He came to make his God and Father, and ours, known to the world, in all the wealth and power of his redeeming love for sinful men. He thus brings about mutual reconciliation between God and his repentant children.

There is then a real, necessary, and vital connection between the death of Christ and the salvation of men, because his death and resurrection completed and crowned a surrendered and love-revealing life (Mark 10:42-45). This did not move God to grant forgiveness and salvation, and thus make possible the gospel, but ratified the glad tidings of redeeming grace.

We enter into one another's joys, and, in some real sense, participate in them. By our sympathies we enter into one another's sufferings and sorrows, and, in some true

sense, share in them. When real friendship and strong love are present, we so enter into the sins of those we love that we feel their sins as burdens of our own, and in our anguish, cry out unto God for mercy. This is neither poetry nor fiction, but, as some know, a solemn reality.

Now Jesus Christ, the God in man, by the power of his love, so entered into the joys, sorrows, and sins of all whom he came to serve and save, that in some very real sense, I believe, he felt them as his own. It is written that he came unto his own, and his own received him not. Is not this a key to at least a glimpse of the awful meaning of such words of our Lord as are recorded in Matthew 26:38, 39, and in Mark 15:34? At any rate, let us feel assured that Gethsemane and Calvary were not stages on which tragedy was acted. They stand for eternal fact and truth, even though the Divine mystery is deeper than we can fathom.

The Lord's Supper symbolizes all these truths. We find in it the divine teaching and action of Jesus; we find himself as the eternal Revealer of the creative and redeeming love and purpose of God; his complete self-surrender; the unity of the Church in the oneness of believers; and the way of eternal life.

Speaking in general, there are five views concerning what the Lord's Supper really means:

1. The Roman Catholic. The bread and wine are miraculously changed into the body and blood of the Lord. This is called transubstantiation.

(2) The Lutheran. The body and blood of Christ are in some very real though spiritual sense essentially present with the bread and wine. This is called consubstantiation.

(3) The Episcopal. It is not easy to give an exact definition here. Views range from that which is very near the Roman Catholic doctrine to that which is close to the Zwinglian idea. But this must be said: Our Episcopal friends magnify in theory and practice the sacredness and the profound significance of the Holy Communion.

(4) The Calvinistic. According to this teaching the Lord's Supper is a religious exercise of extraordinary importance to the

Christian. Its neglect brings special spiritual loss; its true observance, special help and blessing.

(5) The Zwinglian. Extreme Protestants try to get as far as possible from Rome. Seventh Day Baptists are among the Christians who tend that way. In this view the Supper is a memorial and sacred institution; but care is taken not to over-emphasize its doctrinal meaning, or its spiritual value, as compared with other religious exercises. Nothing in theory or language should lean at all toward the Catholic doctrine.

The Zwinglian view was a part of my religious inheritance. But, several years ago, a fresh study of what Paul writes in First Corinthians, chapters 10 and 11; and especially of our Lord's words at the Last Supper, and of his discourse found in John, chapter 6, led me to believe that Christian minds and hearts ought not to be satisfied with anything less than the view of Calvin and the Reformed Church. While the symbolism of the language is more realistic than we Westerners would be likely to use, I felt convinced that the meaning was richer and deeper than many of us had generally thought.

Taking the pagan sacrificial systems, or the Hebrew, as a whole, it may be said that they symbolize a part or all of the following ideas: a Gift, Consecration, Fellowship, Confession and a Covenant.

The offering may be a gift to gods or to God, as a sign of gratitude, or for purposes of conciliation (Gen. 8: 21). It may signify the worshiper's consecration of himself, as in the case of the whole burnt offering. See Romans 12: 1 for the New Testament idea of this particular sacrifice. It may symbolize fellowship, as gods and men eat together. In the sacrificial meal of the Hebrew ritual, the worshiper ate a part of the offering; the parts supposed to be the choicest were burned, that they might thus enter into the unseen and divine world; and part was eaten by the priest. It may stand for confession of sin and guilt, and a prayer for forgiveness, the sacrifice taking the place, symbolically, of the punishment due the penitent worshiper; or it may mean a covenant mutually binding upon God and man.

The language of our Savior in Matthew

26, Mark 14, and Luke 23, seems to have been taken from Exodus 24: 1-8 and Jeremiah 31: 31. The blood of sacrificed animals was sprinkled on the altar and on the people. The altar represented the presence of God; and the sprinkling of blood, as the supposed seat of life, symbolized the possession by God and the people of a common life; and by virtue of this common life, they were sacredly bound to keep their word with each other; that is, mutual reconciliation and a covenant were established.

In the tenth chapter of First Corinthians, Paul teaches that the cup of blessing is a communion of the blood of Christ, and that the broken bread is a communion of the body of Christ. This can not mean less than that we share in the body and the blood of our Lord. In the eleventh chapter he says that the purpose of the Lord's Supper is to put us in remembrance of Christ, and to proclaim his death till he come. In the sixth chapter of John, Jesus says that he, himself, is the living bread, which came down out of heaven; and that if any man eat of this bread he shall live forever; and that the bread which he will give for the life of the world is his flesh. He also says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life. My flesh is meat, indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him."

These striking words led the people to exclaim, "This is a hard saying, who can hear it." And Jesus at once furnishes a key to its understanding. "It is the spirit that giveth life, the flesh profiteth nothing. The words that I have spoken unto you are spirit, and are life."

In Matthew's account of the Last Supper, it is recorded that Jesus took bread, and blessed, and brake it, and gave to the disciples, and said, Take, eat; this is my body. And he took a cup and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins.

According to Mark, he blessed the bread and brake and gave it to them, and said,

"Take ye; this is my body. And he took a cup and when he had given thanks, he gave to them, and they all drank of it, and he said to them, This is my blood of the covenant which is shed for many."

According to Luke, he took bread, gave thanks, brake it, and gave to the disciples, saying, This is my body, which is given for you. This do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

Such words as these can not mean less than that to eat the bread and drink the wine of the Lord's Supper is a symbol of our eating the flesh and drinking the blood of the Christ, in a spiritual sense; which can not but mean that we come into actual, living, communion with himself. For the wine represents the blood, and the blood the life, of our Savior. And by the way of this sharing in the now living Christ, we are brought into reconciled and covenant relations with God, from whom he came. God covenants to write his law in our hearts, to be our God, and to forgive our sins (Jer. 31: 31-34); and we covenant to keep that holy law, in its inner spirit. For example, under the old covenant, the law was written on the stone, Thou shalt not kill. Under the new covenant, it is written on the heart, Thou shalt not hate.

At the sacred mount, after the people had heard the words of Jehovah, they answered with one voice and said, All the words which Jehovah has spoken will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.

The Lord's Supper is a pledge of mutual and reconciling love between God and us; and of our love for one another as members of the one body. Christians ought to show their fellowship in a common spiritual life by worshiping and communing together. This is communion with God through his Son, and with one another.

Professor Höffding says, "The deepest religious word ever spoken is the prayer of Jesus, 'Not my will, but Thine be done.'" The holy Supper witnesses to the calm assurance and intelligent self-surrender of the Master, as, with the Garden, the Mob,

and the Cross, just before him, he gave to his disciples the symbolic bread and wine. He knew himself to be the world's life-giving Savior and its living Bread.

When Jesus said, "I will no more drink of the fruit of the vine, until I drink it new in the kingdom of God," he was speaking of a new kind of wine. A feast is a familiar Bible figure of the associated life and the common joys of salvation. Our Lord sees beyond Calvary and the grave an eternal Messianic Banquet. The Lord's Supper, then, is a "visible word" concerning an accomplished world-redemption. "There is thus a note of sadness, a word of breaking up, closing these human associations, but a more solemn note of gladness, looking forward to the new spiritual associations and joys of the Messianic Kingdom." Dr. Ezra P. Gould, on *Mark*.

Our most carefully chosen words are suggestive symbols of thought and feeling that are not ordinarily comprehended in the fullness of their meaning. Our country's flag is a beautiful emblem of liberty, justice, opportunity, and duty. The Lord's Supper is the most sacred symbol of our redemption. It is the crowning act of the public worship of God. It has satisfied, and will continue to satisfy, the religiously esthetic and social, the ethical and the deepest spiritual, needs of many millions of believers in the Father's grace and truth that came through Jesus Christ his Son.

It seems to me, therefore, that the covenant meeting, and the Lord's Supper are the greatest and most-sacred functions of the Christian Church. At the covenant meeting, we the people of God of the new covenant, ought to say, All that Jehovah hath spoken will we do. And then, at the Lord's Supper, as we eat the body, and drink the blood of our Lord, in communion with him, we ratify our holy covenant.

Mere externalism in religion is of course without value or use. The Lord desires goodness and not sacrifice; and the knowledge of God more than burnt offering. It is not thousands of rams or tens of thousands of rivers of oil that please Jehovah; for he requires that we do justly, love kindness, and walk humbly with God. If iniquity abounds, walking in his courts, oblations, incense, the Sabbath, assemblies, religious feasts, and many prayers, are an

abomination. The divine command is, Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek justice; relieve the oppressed, judge the fatherless; plead for the widow. The Lord delighteth not in sacrifices unless they are the sacrifices of righteousness. The sacrifices of God are a broken spirit, a broken and a contrite heart. If we eat the bread or drink the wine without intelligent faith, and without the spirit of obedience, we eat and drink in an unworthy manner.

But in Jesus Christ, the world's sacrificial offering, by faith and purposed obedience, we confess our sins and receive forgiveness; give to God our gratitude, trust and love; enter into covenant relations with the great covenant Maker; and consecrate ourselves to holiness and service.

And it is then ours to say with Paul, We have been crucified with Christ; and it is no longer we that live, but Christ liveth in us; and that life which we now live in the flesh we live in faith, the faith which is in the Son of God who loved us and gave Himself for us. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof. Far be it from us then, to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto us and we unto the world.

May there come to us a new realization of our need of the covenant meeting and the Lord's Supper as helps to abide in Christ.

*Alfred Theological Seminary,
Alfred, N. Y.*

A portly Dutch woman applied to the postoffice for a money order, so a western paper says, to send to her son in the Far East. She told the clerk she had left her son's letter at home, but said he was "some place out in China dot sounds like der noise an automobile makes." The clerk smiled and asked another clerk, "What kind of a noise does an automobile make, Joe?" "Honk! honk!" was the apt reply. "Yah, dot's it!" exclaimed the woman, her face brightening. "Honkhonk, dot's der place." The clerk made out the order to Hongkong.—*The Baptist.*

NEW YORK STATE PASTORS' CONFERENCE

HAROLD R. CRANDALL

The pastors' conference of the Inter-church World Movement held at Rochester, March 1-3, was a memorable occasion. Nearly fifteen hundred pastors of Protestant denominations in forty-eight counties were in attendance. It is to be regretted that not every Seventh Day Baptist pastor in the State was present. We felt more than repaid for the effort to attend this conference. The information and inspiration obtained are of incalculable value.

This movement surely seems blessed of God, and under his guidance will attain results hardly dreamed of in our generation. Its scope and purpose is greater and farther reaching than any religious movement of modern times. It makes possible a systematic and efficient co-operation of the Protestant denominations in forwarding the work of God. The movement should have the hearty support of all Seventh Day Baptists. Let us unite our prayers and go forward in this movement to victory for Christ.

*DeRuyter, N. Y.,
March 10, 1920.*

When a man enters a saloon he says "Good-by" to Self-Respect. The growing sentiment against saloons has been the greatest factor in overthrowing our national drinking habit. Dens where the drug alcohol may be obtained will continue here and there for a time even under National Prohibition, but no man will be able to enter them and take "Self-Respect" with him.—*The National Advocate.*

THE BATTLE CREEK SANITARIUM

Wants At Once

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

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

Permanent positions guaranteed to those who prove a success.

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

WOMAN'S WORK

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

PROGRAM OF PRAYER

The Church

Pray that the church universal may have a deeper appreciation of the goodness and mercies of God. That we may love God with all the heart, soul, mind and strength, and our neighbor as ourselves, and that we may enter wholeheartedly into the program of the Inter-church World Movement to spread the message of evangelistic, educational and social Christianity around the world.

WHAT LACK I YET?

The spirit of unwillingness to give to missions is prompted by

- Lack of Knowledge,
- Lack of Sympathy,
- Lack of Love,
- Lack of Faith,
- Lack of Gratitude.

All of these have their roots in selfishness.—*Missions.*

The third week in March marks an important date in the Christian world. That is the date of the centenary of medical missions and also the jubilee of medical missions for women.

Dr. John Scudder, of New York City, a graduate of Princeton, who chanced to read a pamphlet, "The Conversion of the World, or the Claims of Six Hundred Million," decided that his life work should be in the foreign mission field. After a little investigation he found that a man who could heal the bodies of the people that he sought to teach might have greater opportunities for work. He found also that the American Board was seeking such a man, so he applied for a place under this board and was accepted. In 1819 he and his wife sailed for Ceylon, beginning his work there in 1820.

It is interesting to read that thirty-eight of Dr. Scudder's descendants, representing

four generations, have entered some form of missionary work. Most of them have worked in India, and many of them have followed the profession of medicine.

Following the example of Dr. Scudder and the American Board many medical missions have been established until now, after one hundred years, it is said that medical missions have formed an entering wedge into all parts of the 24,094,216 square miles of the non-Christian lands. There are approximately 1,100 medical missionaries on these fields, or about one to every million people. In addition to these workers there are many trained native doctors and nurses in China, India, Japan and the Near East. Many of these native workers have received their training in schools established in their own countries. There have been established 702 hospitals and 1,156 dispensaries. In many countries the only ideal of Christianity is the one that has been gained through the contact of the physician and the patient.

Sometimes there is a tendency among a certain class of writers to decry the success of any sort of philanthropic work. I have been wondering, now that prohibition seems to be an assured fact, what new fad the "personal liberty" fan would take up. Today I had it brought to my attention that some of them intend to attack the foreign missionary as being "narrow" and altogether a Pharisee. I have it in my mind to write a letter to a certain high class magazine and protest against the publication of fiction of this kind, which has been appearing in that magazine recently. It sounds to me very much like an effort to discredit the missionary at home, whether or not to limit his efforts, should the breweries decide to locate in the countries that so many missionaries have given their lives to help. Should you see articles of this kind in your papers, I believe that you would be helping form public opinion if you would write to the editors and protest.

The following contrast between China of one hundred years ago and China of today is taken from the *Missionary Review of the World*. Read it and be ready to answer any argument that the non-Christian may make against the value of missions.

MEDICAL MISSIONS IN CHINA—A CONTRAST

One Hundred Years Ago

Less than one hundred years ago, China, with one-fourth of all the people in the world, was

1. Without a physician, foreign or native, who had ever seen a medical college, or had medical training of any description.
2. Without a surgical instrument of any description other than needles.
3. Without an anæsthetic of any description.
4. Without one dispensary or hospital.
5. Without one trained nurse.
6. Without a medical school or class of any grade.
7. Without any knowledge of scientific or research work.
8. Without any knowledge of quarantine, or how to prevent the spread of contagious diseases.
9. Without any true knowledge of anatomy, physiology, hygiene, surgery or sanitation.
10. Without a Red Cross of any nationality.

Today

Turn from that picture to see the improvement today.

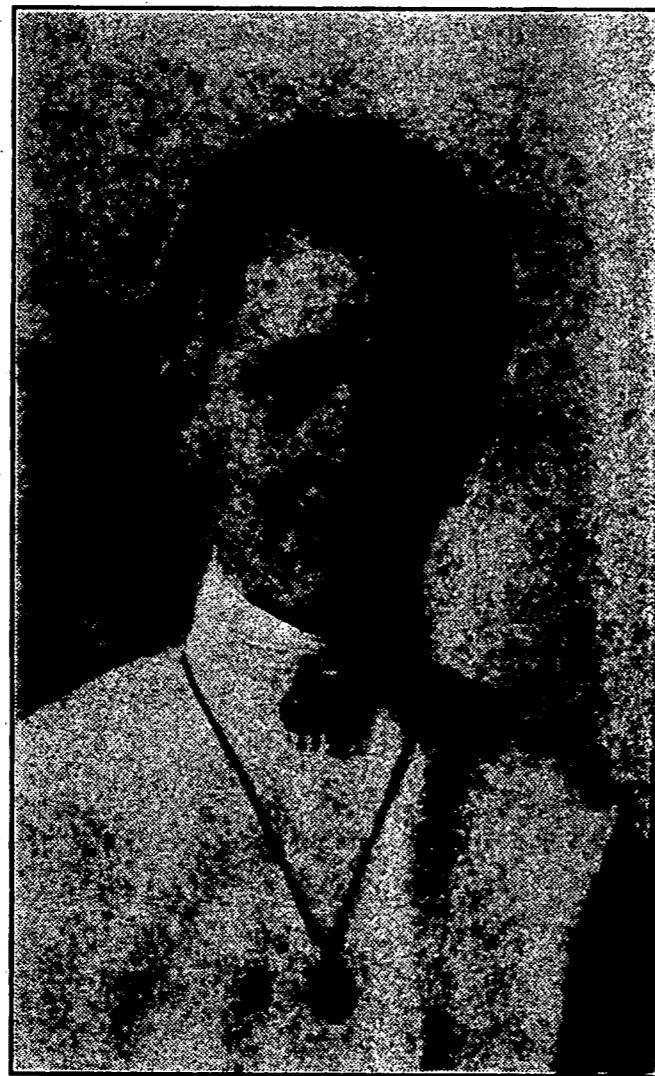
1. Medical missionaries and trained nurses from America and Europe, native physicians and nurses educated in America, Europe and China, healing the bodies of men and women, have gone to every section of China, and show forth the benevolent side of our Christian religion.
2. Surgical instruments and apparatus are available.
3. Anæsthetics, serums and modern medicine are available.
4. Modern hospitals and dispensaries are in many sections.
5. Many Chinese have been trained as physicians, surgeons and nurses.
6. Medical teaching is conducted in well equipped colleges.
7. Scientific and research work is being done in every important center.
8. Quarantine is being enforced to prevent the spread of contagious diseases.
9. Some of the latest modern textbooks are available for Chinese study.
10. A well-organized national Red Cross has been established.

A FEIN BAKKER VLET

The death of Mrs. Pieter Vlet at the family home, 1401 Bellview Avenue, Plainfield, N. J., on Sunday night, February 8, 1920, was surrounded by unusual sadness. She was the only daughter of Rev. and Mrs. Frederik J. Bakker, formerly of Holland. She was born at Vrieschaloo, Holland, November 14, 1887, and has always lived with her parents—going with them to Asaa, Denmark, in 1908, and coming with them to America in 1913. She was married to Pieter Vlet, also of Holland, Jan-

uary 9, 1915, after which she and her husband and parents lived in the home together. She soon acquired a knowledge of the English language and became a real connecting link between her aged mother and her American environment. Her father has a fair use of several languages, including English.

A few days before her death, she and her husband were both stricken with pneumonia, and the mother, strength failing, was also confined to her bed. Her husband's memory of her is as she lived, as he was unable to see her again after both



were stricken. At this writing Mr. Vlet and Mrs. Bakker are regaining their health. Mr. Bakker, though seventy-eight years of age, was given strength to keep up and to bear heavy burdens during those days of anxiety and sorrow.

Mrs. Vlet is survived also by her four brothers: Jacob and Frederik, who have their homes in Plainfield; and Garrelt F., of Portsmouth, Ohio; and Herman, of Brooklyn, N. Y.

She made the Christian confession and became a member of the Seventh Day Baptist Church at Haarlem, Holland, May 1, 1904. She transferred her member-

ship to Asaa, Denmark, in 1908, and to Plainfield, N. J., U. S. A., in 1914. Her quiet, unassuming, faithfulness, her evident love for God and his kingdom, won for her a place in the appreciation and confidence of her American friends and in the Plainfield Church. Much of sympathy was felt for her in her sickness and death, and for her loved ones in their loneliness and sorrow.

The farewell service, held at the Seventh Day Baptist church, Plainfield, Thursday afternoon, February 12, 1920, was conducted by the pastor, Rev. Edwin Shaw assisting. Interment was made in Hillside Cemetery.

JAMES L. SKAGGS,
Pastor.

E. DAN STILLMAN

EDWIN SHAW

Word comes from a friend whose home is in Elkhart, Kan., of the passing away on January 14 of E. Dan Stillman. He was sixty-one years old and leaves a wife, five children—three sons and two daughters—ten grandchildren and two brothers.

He was one of the charter members of the Cosmos (Okla.) Seventh Day Baptist Church, established in the fall of 1907, and he was made a deacon at that time. The Cosmos Church has since been moved about two miles and is now just over the line in the State of Kansas, at Elkhart. In November, 1915, he was granted a license to preach and to administer the ordinances of the church.

My personal acquaintance with Dan Stillman was brief but intensive. I spent a week at Cosmos in July, 1910, before the railroad was within forty-five miles of the place to the southeast and sixty-five miles to the north. I came from the north, leaving the railway at Syracuse, Kan., and traveling across the prairie by stage over forty miles to Richfield. Here I was met by Mr. Stillman, and with his span of little mules we started for Cosmos, twenty-five miles farther on, as the sun was nearing the western horizon. It had been a scorching hot day, but with the evening there came up the breeze across the plain that brings refreshment, and before we reached his

prairie cabin it was cold enough to appreciate an outside coat.

Dan was a hustler, an energetic worker. He interested himself in Bible-school work out on that frontier. He established and supported appointments for religious meetings in the schoolhouses. He was a zealous advocate of prohibition and was a great help to the W. C. T. U. organization. He would have been glad to take part in a sort of traveling evangelistic enterprise, living in an automobile, if there had been financial resources at hand to support the undertaking. He loved to help and to be of service to those who were in need. He took pleasure in raising flowers in his garden that he might have blossoms to take to people who were sick or shut in. He made friends easily with strangers. I remember that first evening we stopped at one of the few houses on the road to get water to drink. He asked if we could have supper. The woman of the house seemed to be about out of anything to eat, but she briskly brought us a box of Uneda Biscuits, a pitcher of buttermilk, and a raw onion. This was our supper, but we made friends with the woman and her family of small children.

I made my home during the week I was in Cosmos at another house, but I saw Mr. Stillman nearly every day, and came into sympathetic touch with his wishes and hopes and aspirations for agencies to meet the religious needs of that pioneer country. And I felt that I came to know him very well. We did not agree in some of our religious views, and not altogether in our opinions of the best methods of prosecuting religious work. But we were of the self-same mind in our desire to see the kingdom of God built up, and human society made better through purity of life, through honesty and justice and unselfish Christian service, and especially through the power of the gospel and the preaching of the Word of God.

A bit of marble, at the most thirteen and one-half inches high and twenty-three inches long, sold in New York the other day for \$8,475. The reason the marble brought such a price was that a man named Rodin had once done some cutting on it—and at the end had dubbed it "Despair."

YOUNG PEOPLE'S WORK

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

AN ENDLESS LIFE

HELEN A. TITSWORTH

Christian Endeavor Topic for Sabbath Day,
April 3, 1920

DAILY READINGS

Sunday—Heaven's drawing power (Heb. 11: 13-16)
Monday—Saved by hope (Rom. 8: 22-28)
Tuesday—The joy set before us (Heb. 12: 1, 2)
Wednesday—Power to sanctify (I Peter 1: 13-25)
Thursday—Power to make steadfast (I Peter 1: 1-9)
Friday—Power to serve (II Tim. 4: 6-8)
Sabbath Day—Topic: The Power of an Endless life (Heb. 7: 15, 16, 25; I John 3: 1-3) (Easter consecration meeting)

This is our Easter consecration service, and while in the religious life of most of us Easter does not hold the place that it does for many, there is for every one the wonderful unending lesson of hope. Perhaps I should rather say faith, for this hope of ours is founded on the corner stone of God's love and eternal promises. Every life has its winter seasons when hope seems dead; when every plan for our lives, for self-advancement or usefulness to others has apparently ended in nothing or worse; when the outlook is dreary and we feel like saying, "What's the use?" But nature has a never failing lesson for us in the return of new and more vigorous life to apparently dead branches, and the sturdy pushing of fresh green through the accumulated dirt and slime of the winter season. On my window sill is a pot of glorious daffodils. Two weeks ago I had only an old can of dirt, but today there are long green leaves and bursting yellow blossoms that bring sunshine inside even though snowflakes still fly. It took faith to believe that the can of dirt could ever be anything more than it was, but I had faith in the friend who sent it, gave it the sunshine and water she said it needed, and today I have my flowers. If I had doubted her word and thrown the can into the alley, there would have been no flowers. But would it have proven that there was no possibility

of them? God does his part even as my friend had so lovingly gathered the good woods dirt and planted and cared for the bulbs, but if I had failed to do my part, what of the results? Every life is planted with seeds of possibilities but unless we place ourselves in the sunshine of God's love and let him use us, unless we faithfully do our part, there can be neither flowers nor fruit. "For we are saved by hope," by faith in God and by prayerful co-operation with him.

In a very real sense all life is endless. Physics teaches us that no matter is ever lost or added to; that it may change form and disappear from human sight but that as some form of energy it still exists and produces results. So in human life, though we may pass from life as we know it, we leave behind a something called "influence" which lasts beyond the power of man to measure. We are all familiar with the illustration of the pebble dropped into the water and the resultant ripples. It's too easy to focus our attention on the stone and forget the ripples—nevertheless the ripples are real and must be reckoned with. What man who sanely chooses would not elect the strong, the beautiful, the right by which to be remembered. How much we affect others we can never measure, but he who prayerfully chooses the "endless life" will leave a perpetuation of himself in the lives of others which will last beyond any human measurement.

A gentleman was traveling in the Far West, in a section of the country where discouragement and ill fortune seemed to have gained control. Ill-kept buildings, poor stock and primitive ideas of farming were everywhere the rule. Night came and he hesitated to ask for lodging at any place he had yet found. Suddenly his attention was arrested by a light, clear and steady, shining through the distance. He followed it and soon found himself hospitably welcomed to a modern home, with many city conveniences and every evidence of prosperity. The contrast with what he had seen through the day was so marked that he questioned the owner as to this difference. The story was this—"I came from a little town back in Wisconsin to seek my fortune. Like many others, I found that the land I had been led to buy

was apparently hopeless. The whole country bred discouragement. In the academy back home, though, there had been a teacher—a small sandy-haired man, quiet in his way—who had somehow given me a vision of the value of looking up, doing your best and keeping at it. I made up my mind that I would not be easily beaten, perhaps the trouble lay with me, perhaps Wisconsin methods and Wisconsin men needed to be fitted to the new life. So wife and I set out to work, to learn and to keep hope with us. We would have given up many times but for the memory and inspiration of that teacher's life. Today we have gained some of the things for which we have been working. But the greatest gain has been the lesson we have learned." The traveler was much interested and asked the name of the teacher who had so made himself felt, saying he too had lived in Wisconsin. "Oh," replied the farmer, "you wouldn't know—it was only a little town and a man of whom you never heard. If you are interested, though, the town was Albion and the teacher was Thomas R. Williams." Many of you young people never knew Dr. Williams but your parents did, and the men who studied under him in our theological seminary will gladly tell you of his worth and his influence on their lives. We each have our own place. Shall we choose "an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you"?

Who in all the pages of history died a more ignominious death than Jesus of Nazareth, and yet after twenty centuries his followers are beyond numbering and the ideals for which he stood have become the acknowledged foundation of modern civilization. Remember "he that loseth his life, for my sake, shall save it." Our young men who today sleep so quietly in France have already "pressed on to the things which are before" and in giving lives even as Christ gave his, have already entered in.

Our assurance of an endless life lies in the possession of Christ in our lives. "He that hath the Son, hath life" and "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." In God's plan, the wicked are the

refuse which can not be used. Righteousness, life; sin, death—these stand in the relation of cause and effect. God made man with a principle of life so persistent that only through his personal choice of evil shall he see death. The longing of man through all the ages for a certainty of something beyond this life is typified in the Messianic prophecy of the Jews which was fulfilled in Christ. There will come a time when sin and suffering shall cease. Righteousness is universal but evil shall be blotted out, "for the wages of sin is death, but the gift of God is eternal life." "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "Receiving by the end of your faith even the salvation of your souls."

What and where is the kingdom of heaven?

Why is life here on earth more worth living when we follow the principles of the "endless life"?

What has most given you an insight into the things beyond?

What is the effect of my life on my own community?

What can I do to help others to choose the "endless life" for themselves?

Chicago, Ill.

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, APRIL 10

What Shall We Do With Our Sabbaths?
(Neh. 13: 15-22)

DAILY READINGS

Sunday—Meditate on God's goodness (Ps. 92: 1-15)
Monday—Worship (Ps. 5: 7)
Tuesday—Serve (Mark 2: 23-28)
Wednesday—Rest (Exod. 20: 8-11)
Thursday—Personal evangelism (Acts 16: 13, 14)
Friday—Sabbath services (Acts 18: 4)
Sabbath Day—Topic, as above

A STATISTICAL LETTER

DEAR ENDEAVORERS:

The Young People's Board thought that maybe you would like another statistical report from the societies.

Of the 40 cards that were sent out for the officers, 29 have been returned. Other societies have been heard from. Dodge Center and Welton cards were returned

first. Sixteen societies have sent in their Efficiency rating. The ones with ratings over 200 are: Salem—279; Milton Junction—227; Fouke—225; Battle Creek—207. Please take them again March 1st and send to Mr. Tappan.

There have been 150 lone Sabbath-keepers' Christian Endeavor bulletins sent out. Exeland and Lost Creek hope to have Christian Endeavor societies organized before the end of this Conference year.

The "News" has been sent in rather slowly to the Young People's editor. Did you observe Christian Endeavor Week? If so, will you not please write it up for the RECORDER as we all would be glad to read about it. Mr. Holston is visiting Nortonville, North Loup, Boulder, Garwin and Welton this quarter.

Please send your Goal report (number of active members, Quiet Hour Comrades and Tenth Legioners) to Dr. Johanson the first of April.

Jackson Center, West Edmeston and Battle Creek have ordered "The Simpson Study Course" to be used in their Christian Endeavor. The pictures to go with this Study can be secured for 25 cents per set, printed on one large sheet. We need to order at least 100 sets altogether to get this rate. Let us hear from you at once if you wish them.

The following societies have paid their apportionment in full for the year: Hammond, Riverside, Battle Creek, Verona, Fouke, First Hopkinton, Waterford, DeRuyter, First Hebron, Scio, Walworth, Welton, Chicago, Los Angeles, New Market, New York City, West Edmeston, Dodge Center (nearly).

Ones with one-half year apportionment paid are: Marlboro, Second Westerly, Nortonville, Stone Fort, Milton Junction, White Cloud, North Loup, Farina and Independence (nearly).

Ones with one-fourth year apportionment paid are: Shiloh, First Westerly, Plainfield (nearly one half), Salem, Salemville, Second Brookfield, Alfred Station, Little Genesee, Milton, Garwin.

Yours in the cause of Christ,

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

Battle Creek, Mich.

C. E. NEWS NOTES

MILTON, WIS.—About sixty Christian Endeavorers of the Milton and Milton Junction societies met in the Milton church basement February 14, for the second joint meeting. The service was led by Myrtle Ellis, who used the topic "Prayer." Albert Whitford, representing the Milton Intermediates, spoke on prayer as thanksgiving; Susie Burdick talked of "What prayer means to me"; Leo Lamphere told of the soldiers' idea of prayer, and George Thorngate gave the reason for prayer. The meeting was a very interesting and helpful one, and no one regretted having braved the cold wind to come. The society had charge of the prayer meeting Friday night of Christian Endeavor Week, and observed Decision Day. The results of both were very gratifying to all.

MILTON JUNCTION, WIS.—Christian Endeavor Week was observed here, beginning with the Friday evening prayer meeting. Special topics were spoken on by Christian Endeavorers and church members. The regular Christian Endeavor meeting emphasized Christian Endeavor Week and on Sunday night a missionary social was held, with guessing games about our home and foreign missionaries. The Juniors also had a social that was announced as "A Trip to New York," which included the zoo, movies, vaudeville and shops. The last meeting of the week was withdrawn on account of the death of one of our members. The Milton Endeavorers invited our society to their prayer meeting on February 14. The meeting was very interesting and enjoyed by all.

DODGE CENTER, MINN.—The society has organized an expert Endeavor class, with Miss Glee Ellis as leader. The Junior society is well attended with a weekly average attendance of eighteen. The Intermediate class is taking a course in Bible doctrine. Readings in the history of the early Seventh Day Baptist churches in America have recently been given in the latter part of the Christian Endeavor hour. The Efficiency standards reveal to us in a striking manner how much we may do—if we try. The pastor supplied the Methodist pulpit at West Concord during February.

WELTON, IA.—On February 28 the Welton Christian Endeavor Society had its regular monthly missionary program, consisting of song service, devotionals, piano and vocal solos, vocal duet, recitations, boys' chorus, continued story, etc. After the program we had a leap year pie social. The men brought the pies and the ladies bought them. The pies came so thick and fast that some of the ladies were obliged to buy two and three. The "auctioneeress" was a young lady of the community and she proved that a girl might sell pies as well as a man. The girls paid well for the pies, the average being about 85 cents. The C. E. received a good little sum and the evening was an enjoyable one.

FIRST ALFRED CHRISTIAN ENDEAVOR WEEK

Due to the request of Frances Ferrill Babcock, I will venture to submit a few details and impressions that came to us from Christian Endeavor Week.

The week was launched by an executive meeting. Many problems were unraveled, and several plans were placed upon a practical systematic basis. The executive meeting is a threshing machine for difficulties.

The superintendent of the Intermediate Christian Endeavor took charge of the prayer meeting service. The meeting was conducted as a rally for greater interest of the parents in the Intermediate and Junior work. Several of the most enthusiastic young people from the Junior, Intermediate and Young People's Endeavor, together with several seasoned leaders of the church, spoke on the importance of our young people's societies. The co-operation obtained by this meeting was worth the efforts of the week.

The social evening of the week was managed by Miss Frances Witter. We can surely verify the statement that "All work and no play makes Jack a dull boy." It would be a splendid thing, if every community could have more wholesome attractions for its young people.

The regular morning church service was conducted by us. Miss Amy Van Horn took charge of the program. The following points were dealt with: "Loyalty to

Christian Endeavor Ideals," Miss Eloise Clarke; "Young People and the C. E.," Miss Ruth Randolph; "How the C. E. Can Help the Church," Miss Janette Randolph; "What the Church Can Do for the Christian Endeavor," Mr. Errington Clarke. We hope that at least part of these topics may appear a little later in the RECORDER.

I am sometimes inclined to believe that the hope of our churches rests largely upon Christian Endeavor work. By linking the steadiness of age and the enthusiasm of youth, we can shake the strongest walls of the enemy. Christian Endeavor Week has been a sign board of progress for us.

Yours for service,

CLYDE DWIGHT,
President.

C. E. ACTIVITIES AT NORTH LOUP

Always there is something of interest taking place out at North Loup, Neb., in the way of church activities. The following interesting items of Christian Endeavor news, furnished by the regular C. E. correspondent, are taken as a whole from the North Loup church bulletin.

The Christian Endeavor societies observed, in part, Christian Endeavor Week. A social was held in the basement of the church Monday night. The young people of the other societies in the village were invited. In all, nearly fifty were present.

Several get-together games were played, and then a mock field meet was held. Five groups, representing as many colleges, were formed, and several stunts were performed, the college winning the most points receiving a cup. Sunday evening a joint meeting with the Epworth League was held in the Methodist church. The meeting was very helpful and enjoyed by all present. The Juniors held a social and supper in the church basement Sunday afternoon.

The new officers of the societies are hard at work, and many plans for the year's work are being formulated. The Junior society has a fine group of officers, and all taking unusual interest. Merle Davis is a new teacher in the Junior society, taking the place of Leona Sayre who found it necessary to resign. The average attend-

ance in the Junior society the past month was thirty-four. It ought to be at least fifty.

The attendance in the Intermediate society is very good, and good interest is shown. At a recent Sabbath morning's service the Intermediates assisted the choir and sang a special selection. This assistance was greatly appreciated, and it is to be hoped these young voices may be utilized more in the future.

Impressive Christmas vesper services were held Sabbath afternoon before Christmas at the home of Mr. and Mrs. W. G. Rood. The rooms were decorated with evergreen, and lighted only by candles. Mrs. Esther Babcock played several old-time Christmas hymns, and three Juniors sang, "O Little Town of Bethlehem." Music, a Christmas story, and a few remarks filled the time. Many were present, and it is hoped that the Christmas message was born anew in every heart.

Elsie Van Horn very pleasantly entertained her class of Junior girls and the corresponding class of boys at her home one night during the Christmas vacation.

Two enjoyable socials were held during the past quarter. One was held at the home of Dr. and Mrs. W. J. Hemphill in honor of the teachers and students who were home for the Thanksgiving vacation. Old-fashioned pictures were studied and commented upon, and a mock program was given. The other was held at the home of Mr. and Mrs. E. J. Babcock. The evening was spent in playing various games, patterned after the various sections of a newspaper.

The Juniors held a social in the basement of the church Sunday afternoon, February 29. Ten dollars was raised for the starving children of Armenia.

The joint societies of the various churches held a very interesting and enjoyable community sing at the Methodist church recently. Everybody came and sang. Old-fashioned songs were used and we all had a good time. It is hoped that more such meetings will be held later.

The Christian Endeavorers are sponsoring a cantata to be put on about the middle of April. All the plans are not made yet but we are sure it will be good.

Two study courses are now being con-

ducted and are open to all, old or young.

1. A Study in Stewardship. This class has been organized recently with Pastor Davis as teacher. The textbook is "Money the Acid Test." The class meets at the church each Sabbath afternoon, at 5 o'clock, immediately following the Senior Christian Endeavor meeting.

2. Bible Study, with Mrs. Cora Hill as teacher. Textbook: "The Religion of Israel." This course meets the requirements for teacher-training. The class meets at private homes, Sabbath afternoon, at 3 o'clock.

MEETING OF THE BOARD OF FINANCE

At a meeting of the Board of Finance, held February 21, 1920, there were present, F. C. Dunn, J. H. Coon, Dr. A. S. Maxson, A. B. West, Dr. George W. Post and Grant W. Davis.

The following bills were approved:

W. H. Ingham:	
Postage, telegrams, office help	\$ 7 52
Services 4 days @ \$10	40 00
	<hr/>
	\$47 52
Curtis F. Randolph:	
261 miles private auto, Alfred Station, Nile, Scio, Andover, Little Genesee, Richburg, Hornell—J. N. Norwood and self @ 10 cents	\$26 10
Expenses, Hebron and Hebron Center —J. N. Norwood and self	10 52
Hotel—Norwood and self	2 50
Railroad fare—B. C. Davis	95
Use of stereopticon lecture, "Christianity and World Democracy," and postage	7 04
	<hr/>
	\$47 11

The Salemville Church having increased its pastor's salary for the year 1919 the required amount, it was voted that the pastor of that church be paid \$48 by the treasurer of Conference.

GRANT W. DAVIS.

February 22, 1920.

"A prayer that should fill our hearts during these days is, 'Lord, what wilt thou have me to do?' To know the Master's will for us is always essential to helpful service, and at this crucial hour in our denominational life there is special need that we have clear understanding of that which he would have us undertake for him."

CHILDREN'S PAGE

FIVE LITTLE BROTHERS

Five little brothers set out together
To journey the livelong day;
In a curious carriage all made of leather
They hurried away, away.
One big brother and three quite small
And one wee fellow, no size at all.
The carriage was dark and none too roomy,
And they could not move about;
The five little brothers grew very gloomy,
And the wee one began to pout,
Till the biggest one whispered: "What do you say?
Let's leave the carriage and run away."
So out they scampered, the five together,
And off and away they sped,
When somebody found the carriage of leather,
O my, how she shook her head!
'Twas her little boy's shoe as every one knows,
And the five little brothers were five little toes.
—Unidentified.

FIVE MINUTES

Bob was frankly telling his father about his failure in the algebra class that day.

"I don't see why I missed," he said. "I studied it an hour before school this morning, and that was time enough to put on it."

"Do you suppose you really studied it hard for an hour?" mildly inquired his father.

"Well, half an hour, anyway. And I put my mind right on it, too."

"Half an hour is a long time—a very long time—for a person to keep his mind on any one subject. Five minutes is only one-sixth as long, but I wonder if you realize how long five minutes are?"

He took his watch from his pocket and held it in his left hand, while he raised his right hand, with the forefinger extended.

"Now stand there," he said, "and watch my finger. I will bring it down at the end of five minutes exactly. Now!"

Bob stood as he was bid, with his eyes fixed on the upraised finger. At first he felt like laughing at the idea of looking at his father's finger, but before he knew it he was thinking of something else, and his eyes had wandered to some object across the room. Then he heard the big clock ticking out in the hall. It never ticked so slowly before. He made a calculation

three hundred slow ticks of the big clock before that upraised finger would come down. He began to count the ticks, but it was such slow work that when he got to forty he was tired of it. Surely, it could not take sixty of those ticks to measure off a single minute!

Would the five minutes ever be up? His mind raced from one thing to another—things that had happened at school, plans for the big game next week, the coming class election, the queer ways of the new teacher. It grew harder and harder to keep his eyes on the finger, and in spite of his efforts they wandered away many times. He shifted from one foot to the other. At last, in desperation, he began to count again, and kept doggedly at it.

Five minutes! It was more likely that his father was playing a joke on him, and that ten minutes or more had passed. His father's gaze had not left the watch. At last, as Bob was wearily changing his weight again from one foot to the other, down flashed his father's hand.

"Now!" he said, and smiled as he looked up.

"Honestly, now, was that only five minutes?" asked Bob, as he sank into a chair.

"Exactly five minutes," responded his father. "Seemed pretty long, did it? Well, there is a lot of time to use or to waste in the space of five minutes. If your mind is concentrated on the study or work at hand, you can accomplish a great deal in that time, and the minutes have wings. If you let your attention wander away from your work and think of this or that or the other thing, and then force it back to the task for an instant, only to let it wander off again at once—why, then the time drags, and the task remains undone or half done. I suspect that was the way you worked on your algebra lesson this morning. Next time try to keep your whole attention on your lesson. When it begins to wander off, force it back at once. It will be hard at first, but it will grow easier and easier, and you will be amazed to see how much more quickly you can get a lesson that way, or do any task that has seemed long to you before. Just try it for a few days—try it honestly and faithfully."

And Bob promised that he would.—*Raymond Street, in Baptist Boys and Girls.*

HOME NEWS

DERUYTER, N. Y.—Two months have elapsed since the pastor and his family arrived in DeRuyter. Old King Winter has been very busy all this time passing out cold and stormy weather. Day after day he has piled up the snow in huge drifts, not allowing a thaw until the first of March. But the reception by the good people of DeRuyter has been in decided contrast. They certainly are a loyal and cordial people, and we feel that our lot has fallen in a pleasant place.

The annual meeting and dinner the first Sunday, as planned, gave an excellent opportunity for getting acquainted. A list of gifts of cash, fuel, vegetables, etc., revealed something of the generosity of our people and was a very substantial help. The parsonage had been newly papered, and made ready for occupancy, and is a very pleasant home. The people here are very faithful in church attendance, a goodly number coming out even on the worst days.

The Central Association is to meet at DeRuyter in June, and we anticipate a blessed time.

Our committee on the Forward Movement reports commendable progress in pledges received. We hope to raise our quota in full. We would render a whole-hearted service to God.

HAROLD R. CRANDALL.

BOULDER, COLO.—No report has been sent for some time from the Boulder Church. This does not mean any lack of interest, but a genuine lack of "scribes" among the members.

A spirit of good fellowship has prevailed during the past year. The coming of three new families into our midst has been a source of encouragement. E. R. Maxson and family, of North Loup, C. R. Burdick, wife and little son, of DeRuyter, N. Y., and Roy Dagget and family, of Dodge Center, Minn., have bought property here and seem to have every intention of staying. They show a helpful spirit and are a welcome addition to our society.

The regular Christmas entertainment was given at the church Christmas eve, under the direction of the committee, Mrs. Myrle Saunders, Mrs. Wing and Mrs. Andrews.

The annual dinner was held January 1st, at the home of Mrs. Ethel Sutton on University Hill. Mrs. Sutton and her helpers served between fifty and sixty and the occasion was one of enjoyment to all. The annual business meeting was held at two o'clock in one of the rooms upstairs.

Pastor Wing reported a good degree of interest manifest in church activities and a good attendance at church services; that he had recently made a trip on the field and that he has had considerable correspondence with parties interested in locating in Colorado.

Treasurer Andrews reported the church finances to be in good shape and the pledges kept up.

Dr. Burdick, chairman of the Finance Committee, which has in charge the raising of funds for the Forward Movement, reported that the canvass was progressing satisfactorily and that nearly two-thirds of the quota had been subscribed.

The annual election of officers resulted as follows: Moderator, Herbert W. Saunders; clerk, Mrs. J. R. Wheeler; treasurer, D. M. Andrews; chorister, Mrs. Coon; assistant chorister, Mrs. Myrle Saunders; ushers, Philip Andrews and Orval Rasmussen.

Dr. Burdick, having declined re-election as moderator, a vote of thanks was given him for his faithful and efficient work as moderator of the church for a period of six years. A vote of thanks was also tendered Mrs. Sutton for the offer of her home for the dinner and also for her untiring efforts to make the dinner a success.

The Sabbath school is in good condition. At the annual election the following officers were elected: Mrs. C. R. Burdick, superintendent in place of Herbert Saunders, who declined re-election; E. R. Maxson, assistant superintendent; Fern Maxson, secretary; Mrs. Andrews, treasurer; Mrs. Myrle Saunders, chorister; Mrs. Wing, assistant chorister.

The teachers elected were Dr. Burdick, D. M. Andrews, Paul Hummel, Mrs. Andrews and Mrs. Wing. Some of the classes

have been reorganized and are beginning the year's study with renewed interest.

During the past year special programs have been given the last Sabbath in each month and a children's choir, under the direction of Mrs. Saunders, has done valuable work in leading the singing and in furnishing special pieces of music.

The Home department, Mrs. F. O. Burdick, superintendent, reported recently a membership of 19, the receipts for 1919 being \$4.25.

E. M. Holston, of Milton Junction, visited Boulder recently in the interests of the Sabbath School Board. His visit was during the two weeks' quarantine for "flu" and all public meetings were forbidden. It was a matter of great regret that Brother Holston could not address us on the Sabbath. However, a meeting of some of the young people of the church was held at the home of D. M. Andrews. Mr. Holston was present at this meeting and talked in an informal way along his line of work. Mr. Holston called at most of the homes in the society and made many friends while here.

The Missionary society, with Mrs. Coon as president, has done good work the past year. Twenty regular meetings were held, eight of these being work meetings. Three new names have been added to the list of members. The society has pledged for the coming year fully twice as much as ever before and expects to raise the amount with little difficulty. There are nineteen active members.

The Boulder Church is feeling especially happy at the present time because the quota for its ninety-two members has been over-subscribed. The canvass began the last of November, when a dinner in the interests of the Forward Movement was held at the home of Mrs. Lillie Ayars. Although the weather was not entirely propitious, more than fifty were present and enjoyed the bountiful meal set before them. The rest of the evening was spent in a discussion of the Forward Movement and its relation to the Boulder Church. Pledge cards were distributed and half of the quota was subscribed by those present. Since then the canvass has gone steadily on. The committee has labored under some difficulties, because of illness in the homes and the quarantine in the city.

Brother H. W. Saunders, the newly elected moderator, who thus became chairman of the Finance Committee, broke several bones in his foot and ankle early in January. Six members of his family had the "flu" and his home was quarantined for several weeks. So the committee had to work without a chairman and this tended to delay the canvass.

The Boulder Church has its share of non-resident members, some of whom do not seem to feel an overwhelming responsibility concerning the church finances. However, there are some who seem to feel as much interest and are as loyal and helpful as if they worshiped with us week by week. They responded nobly with pledges and the past week has seen the end of the work. A number of pledges will still be turned in, no doubt.

The committee feels well pleased with the way things have turned out. We have had no outside help, but from the first there has been a quiet feeling of interest and hope that the full amount might be raised. The thanks of the committee are due Pastor Wing for his faithful work especially during the last few weeks.

The church enjoyed very much the visit of Brother Tenney and wife, of Battle Creek. Although their time was limited, Brother Tenney spoke at the Sabbath morning service and made a number of calls.

Brother Will Jeffrey has returned from service in France and together with his bride (formerly Mildred Saunders, of Alfred, N. Y.) has again located in Denver
(Continued on page 383)

ARE YOU SATISFIED

With what you know and what you can do?

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And Stay to
Conference

Seventh Summer Session, July 6 to August 18,
1920

College Preparatory Work—College Make-up Work—Course for Rural, Graded, and High School Teachers—And Courses for Folks who want to know.

Send for illustrated announcement.
PAUL E. TITSWORTH . . . Director
Alfred, New York

DEATHS

ALLEN.—At his home near Alfred Station, N. Y., February 5, 1920, J. Elbert Allen, aged 57 years, 6 months, and 29 days.

Mr. Allen was the son of George Franklin and Olive Burdick Allen and was born on the Allen homestead just west of Alfred. With the exception of three years his life was spent on this homestead till last spring when, owing to failing health, he sold it and settled near Alfred Station.

December 15, 1891, he and Miss Emily Iona Burdick were united in holy wedlock. Besides his wife, he is survived by two brothers, George A. Allen, of Scottsville, Va., and William H. Allen, of Farina, Ill.; and three sisters, Mrs. Clark T. Burdick, Mrs. H. Emmett Witter and Miss Phalla C. Allen, of Alfred.

When eighteen years of age he was baptized and joined the First Seventh Day Baptist Church of Alfred and of this church he remained a consistent member till called to join the Church Triumphant. He was the soul of honesty and honor and a model as to industry, order and thrift.

Funeral services, conducted by Pastor William L. Burdick, were held at the home February 8, 1920, and interment took place in Alfred Rural Cemetery. WM. L. B.

VLET.—Afein Bakker, daughter of Rev. Fredrik J. and Afein Smit Bakker, was born at Vreischaloo, Holland, November 14, 1887. She died at Plainfield, N. J., U. S. A., February 8, 1920. A biographical sketch may be found on another page of this issue of the SABBATH RECORDER. J. L. S.

CAVENDER.—Dorris Evelyn Cavender, oldest child of Grover and Rosa Cavender, was born December 30, 1910, and departed this life February 16, 1920, after a brief illness, aged 9 years, 1 month and 17 days.

Dorris was a very lovable child, winning many friends by her patient, loving ways. She had a beautifully unselfish nature, always anxious to share her joys and pleasures with others.

The funeral was held at the home by her pastor, and she was laid to rest in the church cemetery. J. T. B.

FOX.—Ruth Fox, daughter of Tice and Willa Fox, was born August 27, 1917, and died February 16, 1920, aged 2 years, 5 months, and 20 days.

She is survived by her parents and two sisters, Helen, 5 years of age, and Mary Margaret, six weeks. Influenza and whooping cough, which developed into pneumonia, was more than the little body could stand. So she slipped away to be with Him who called the children to him and placed his hand on their heads, and took them in his arms and blessed them.

Farewell services were held at the home by Rev. Ahva J. C. Bond, and the little body was laid away in Pleasant Hill Cemetery.

A. J. C. B.

BROWN.—John Dennis Brown was born in Waverly, Van Buren Co., Mich., January 16, 1840, and died at the home of his daughter, Mrs. William J. Phillips, near White Cloud, Mich., Tuesday, February 16, 1920, after a brief illness caused by influenza.

When he had grown to manhood he was married to Mary A. Cranmer, of Galesburg, Mich. To this union nine children were born—two sons and seven daughters—four of whom, with the mother, having died. Early in life the subject of this sketch became a Christian and remembered the Seventh-day Sabbath as a part of his religious faith and rejected several good positions on the account of its interfering with the keeping of the day which God had set apart and made for man. He was a great lover of music, and spent a part of his time in teaching, and composed several hymns which have been sung by the church for years.

He came to White Cloud thirty-two years ago, and since the death of his wife, which occurred seventeen years ago, he has made his home with some one of the children.

His funeral and burial was conducted Wednesday, February 18, 1920, in Prospect Hill Cemetery, his pastor, Elder L. J. Branch, officiating. Only one of the children and two grandchildren attended, with only enough of the friends to perform the service, the rest all sick with influenza. L. J. B.

CLAIRE.—Robert Lee Claire, child of Mr. and Mrs. Leonard Claire, of Alfred Station, N. Y., was born May 10, 1919, and died February 20, 1920.

Funeral services were held at the home Sunday afternoon, February 22, and burial was made in Alfred Rural Cemetery.

"And he took a little child, and set him in the midst of them: and taking him in his arms, he said, Whosoever shall receive one of such little children in my name, receiveth me" (Mark 9: 36). W. M. S.

WILLIAMS.—Julius J. Williams, son of Joshua and Mary A. Eggleston Williams, was born at Watson, N. Y., October 29, 1849. He died at Plainfield, N. J., February 23, 1920.

He lived in the vicinity of his birth until the spring of 1891, when he moved with his family to Plainfield. For a few years after coming to this city he was employed as a carpenter, and assisted in the construction of the Babcock Building and the edifice of the Seventh Day Baptist church. For more than twenty-five years he has been employed by the Potter Printing Press Company and its successor, the Wood Newspaper Machinery Corporation.

He was married January 29, 1879, to Miss DeEtta A. Scriven. To them two daughters were born: Zilpha, Mrs. William Seward; and Nellie, Mrs. Winifred A. Harris. Mr. Williams is survived by his wife, and daughters, and one granddaughter, Evelyn Harris, and other less closely connected relatives.

He became a member of the Watson, N. Y., Seventh Day Baptist Church in boyhood. A few months after coming here he transferred his membership to the Plainfield Church of the same faith. He was a man of quiet, retiring

manner, a devoted and kind husband and father, industrious and faithful in his vocation. When he realized that he must pass on from this life, his Christian faith seemed to illuminate the way and to give assurance of rest and peace.

The farewell service was held at the family home, conducted by Pastor James L. Skaggs, assisted by Rev. Edwin Shaw. Burial was made in Hillside Cemetery. J. L. S.

POTTER.—Near Alfred, N. Y., February 24, 1920, Dana Lewis Potter, in the 30th year of his age.

Dana Lewis Potter was the son of Adelbert H. and Ella Adams Potter. He was born in Alfred and had always lived in the community of his birth. In the spring of 1914, he with thirty-seven others was baptized and the day following his baptism he with forty others joined the First Seventh Day Baptist Church of Alfred. Though physically handicapped he took a man's place in the world and was honored and respected by all who knew him. He was a member of the Alfred Grange, No. 1097, and the Alfred Lodge, I. O. O. F., No. 362.

Besides his parents he is survived by two sisters, Mrs. Odessa Haynes, a teacher in the public schools of Nyack, N. Y., and Mrs. Elbert L. Burdick, of Alfred.

Funeral services, conducted by Pastor William L. Burdick, were held at the home February 26, 1920, and burial took place in Alfred Rural Cemetery. W. L. B.

GREENE.—At the home of her parents in Alfred, N. Y., February 27, 1920, Miss Bertha Greene, in the 33rd year of her age.

Miss Bertha Greene was the daughter of Arthur B. and Mary Sherman Greene. She was born and had always lived in Alfred. Owing to a fall when a child she had been handicapped more than some young people and deprived of many of the privileges of life, but by virtue of the care and affection of her father, mother and brother her development in some directions had been unusual, and now that she has been freed from all earthly limitations she may realize the soul's fullest expansion.

Besides her parents she is survived by one brother, Leon S. Greene, of the University of Wisconsin.

Farewell services, conducted by Pastor William L. Burdick, were held at the home February 29, 1920, and interment took place in Alfred Rural Cemetery. W. L. B.

COON.—Vera Mae Coon was born at Milton, Wis., December 20, 1901, and entered into rest Sabbath Day, February 28, 1920, aged 18 years, 2 months and 8 days.

She was the oldest child born to Floyd T. and Nellie Bird Coon. Besides her parents she is survived by a younger brother.

Vera was an affectionate daughter with a happy, cheery disposition. God shall bless the ministry of her life, for she gave of her best.

Services of consolation were held at her parents' home Tuesday afternoon, March 2, 1920, conducted by Pastor Henry N. Jordan. Burial was in the cemetery at Milton.

"No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead his love for love.

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

H. N. J.

Sabbath School. Lesson XIII—March 27, 1920

CLASS DISCUSSION OF REASONS ADVANCED FOR KEEPING SUNDAY

DAILY READINGS

- Mar. 21—The Time of the Resurrection. Matt. 12: 38-40; 28: 1-8
Mar. 22—The Time of the Resurrection. John. 20: 1-23
Mar. 23—The Law in New Testament Times. Matt. 5: 17-19; Jas. 2: 10; 1 John 2: 3-6; 3: 4
Mar. 24—Paul Kept the Law. Acts 24: 16-21; 28: 17
Mar. 25—Paul Kept the Law. Rom. 3: 31; 7: 7, 12, 22
Mar. 26—Christ's Teaching. John 14: 15-24
Mar. 27—The Sabbath Commandment. Exod. 20: 8-11

(For Lesson Notes see *Helping Hand*)

(Continued from page 381)

where he holds the position of Highway Inspector. We are delighted to have these fine young people so near us and hope to see them often.

Deacon Crosby and wife, with their son Wells and wife, attended church services not long ago. Deacon and Mrs. Crosby are living in Denver at the present time so as to be near their son Leonard, who is a physician in one of the city hospitals.

The Boulder Park Commission has decided not to take over the church property at the present time at least. It may decide to do so later on, however, in which case a new location will have to be found and a new building erected.

Since the middle of December the weather has been mild and enjoyable until a week ago when there was a touch of zero weather for two days.

L. R. W.

March 8, 1920.

Student—"There must be some mistake in my examination marking. I don't think I deserve an absolute zero." Inspector—"Neither do I; but it is the lowest mark I am allowed to give."—*Ex.*

SPECIAL NOTICES

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

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

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

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

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

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

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue.

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

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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

No great movement ever made its way without facing bitter attack. There is nothing strange, therefore, in the opposition which, in some sections of the country, is greeting the Interchurch Movement.

—The Baptist.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Luclius P. Burch, Business Manager

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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.

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