

# The Sabbath Recorder

IF your vote on the location of the Denominational Building is in the hands of the Committee before April 11th it will be counted.

If some of your Liberty Bonds were reserved for this building

**GIVE THEM NOW**

"COULD I but teach man to believe,  
 Could I but make small men to grow,  
 To break frail spider-webs that weave  
 About their thews and bind them low,  
 Could I but sing one song and lay  
 Grim doubt, I then could go my way  
 In tranquil silence, glad, serene,  
 And satisfied from off the scene.  
 But ah! this disbelief, this doubt,  
 This doubt of God, this doubt of God,  
 The damned spot will not out!  
 Wouldst learn to know one little flower,  
 Its perfume, perfect form, and hue?  
 Yea, wouldst thou have one perfect hour  
 Of all the years that come to you?  
 Then grow as God hath planted, grow  
 A lovely oak or daisy low  
 As he hath set his garden; be  
 Just what thou art, or grass or tree.  
 Thy treasures up in heaven laid  
 Await thy sure-ascending soul;  
 Life after death—be not afraid!"

—Joaquin Miller.

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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.  
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**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.

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

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 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.  
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**Junior Superintendent**—Mrs. W. D. Burdick, Dunellen, N. J.  
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## THE TWENTIETH CENTURY ENDOWMENT FUND

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

# The Sabbath Recorder

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

VOL. 88, NO. 15 PLAINFIELD, N. J., APRIL 12, 1920 WHOLE NO. 3,919

## GOD'S OWNERSHIP

In the beginning God created the heavens and the earth.—Genesis 1: 1.

God created man in his own image.—Genesis 1: 27.

Whatsoever is under the whole heaven is mine.—Job 41: 11.

For every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.—Psalms 50: 10, 12.

Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein. . . . For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment.—Deuteronomy 10: 14, 17, 18.

**Good Cheer From Nortonville** Our hearts are made glad by the good news from Nortonville, Kan., as told in Pastor Polan's article on another page. We have been hoping to hear of similar results by way of spiritual uplift in all the dear churches. Somehow the feeling has grown upon us that churches interested enough to go over the top in the financial part of the Forward Movement must become sufficiently revived in spirit to receive newness of life and find a higher, happier plane of Christian living. Such a revival at this time is the one thing most needed, and the one thing about which we should be most concerned.

**The Lash of What** It is remarkable to see how completely the secular press has, all at once, become alarmed over the "menace" to our country "of blind tigers, bootleggers, moonlight stills and other forms of illicit liquor traffic." One can not help smiling over the terror into which the editors of our great dailies have been suddenly thrown by what they call "the Anti-Saloon lash." They keep announcing in one form or another that "Congress is trembling before that lash, and that prohibition fanatics have compelled our legislators to ratify the amendment that will make the nation dry.

What are the real facts in the case? And what was the real "lash" which congressmen have felt until they were ready to submit the prohibition amendment to the States?

First, blind tigers and all sorts of law-breakers in regard to the liquor traffic have always flourished without so much as to disturb the feelings of the very editors who now go into spasms over them! But since prohibition has come to stay the editorial eyes of many great dailies have been marvelously opened and their vision sharpened until they now see "blind pigs" and all sorts of things which to them had been invisible before! Not long ago a leading newspaper among the wet sympathizers gave out the startling information that, "Congress is still trembling under the Anti-Saloon lash!" Those who tremble most usually make the greatest fuss, and they are the ones who think the other fellows are trembling.

It requires but little study to see what "lash" has been felt by the nation's lawmakers until they have caught the spirit of the country and bravely done the right thing. The things that have brought Congress to its position are not the Anti-Saloon lash and the cries of "prohibition fanatics." The countless atrocities, the heartless, cold-blooded ruin of men and women, the glaring misrepresentations of wet newspapers, the brazen effrontery of privileged malefactors that for years have been arousing the public and opening the eyes of the American people to the worst menace that ever threatened our civilization—these are the things that have moved Congress to come to the rescue of a long-suffering people.

The lash of an enlightened common

sense; the lash of bitter experience; the demand for greater economic efficiency; the lash of scientific education; the lash of the awakening Christian Church, the lash of an indignant people over the corruption of politics through the saloon—these are the things that have at last lashed Congress to take action intended to save a nation from the curse of rum.

#### Suggestions by a Loyal Friend Sermons Wanted

A friend in the Northwest writes words of good cheer and sympathy that come very near the heart. They are full of encouragement because they breathe the very spirit of genuine loyalty to the causes we love. Indeed, we are made glad many times by the fidelity to truth and the love for the RECORDER expressed by such lone Sabbath-keepers as the writer of this letter. Two families live near enough to alternate in meeting in their homes for Bible study on Sabbaths, and to read sermons from the RECORDER.

Regarding sermons, the writer says: "If we find no sermon we read something else. But if those capable of writing sermons could realize how we appreciate them, I think they would see that no RECORDER is issued without a good sermon in it."

We hope every minister capable of writing a good, crisp, helpful gospel sermon, two or three pages long in the RECORDER, will read this plea from a lone Sabbath-keeper. Perhaps it may do more good than some of the editor's personal letters in which several of our pastors have been requested, more than once, to send such sermons to our paper. Really, friends, we have made out schedules for sermons weeks and months ahead, setting dates and requesting our ministers to fill them, only, in many cases to receive no reply, until we have practically given up such efforts and resorted time and again to sermons in other papers rather than go to press without one. A few have generously responded, but too many who might send a cheering message to hungry souls in little groups where there are no pastors, either refuse to do so, or neglect the good opportunity to help in time of need.

We do not ask for long sermons. One that can be read in twenty minutes is far better than a forty-minute sermon.

Twenty minutes of inspiring, comforting, hope-giving sermon matter may do untold good to scattered ones who are hungry for such messages. Why don't our good preachers send them?

**Plainfield Church Annual Meeting** Sunday, April 4, was the day for Plainfield's annual church meeting and dinner. At four o'clock the business meeting was called to order and a large audience was ready to hear the annual reports and attend to the necessary business, such as election of officers and planning for the work in the days to come.

At six o'clock a dinner was served and every one seemed to enjoy the social hour. The first item of the evening was the referendum vote upon location of the publishing house. Then came the pastor's report, and the summary of the year's work by church organizations was presented by Mildred Greene, and the reading of letters from absent members by Roy Titsworth. The two reports mentioned here will be found elsewhere in this RECORDER.

A male quartet furnished music for both sessions. The congregation was led in songs by Mr. Frank Langworthy. Just before the close, it was announced that Mr. Langworthy and wife were about to leave Plainfield for a home in Allegany County, N. Y., and the audience by rising vote expressed its high appreciation of their services in the church during the years they have spent here. All joined in singing "God be with you till we meet again" and it was evident that the best wishes of this people will go with Brother and Sister Langworthy to their new home.

On Sabbath eve the choir gave the cantata entitled, "The Message From the Cross," by Will C. Macfarlane. And on Sabbath morning a large audience enjoyed the fine song service entitled, "Victory Divine," by the author, J. Christopher Marks. This Easter Sabbath and the annual meeting together gave us a real treat that will bring pleasant memories as the months go by.

**Americanizing the Millions** On every hand we see evidences of excellent work being done by various institutions in the line of Christianizing and Americanizing the millions of foreign birth who have sought

homes in America. The schools and colleges are rendering most important services, all the time, in this particular line. In our rejoicing over the good work of the new organizations that have forged to the front in recent years, we must not forget the services of the schools that have been quietly working in most loyal and patriotic ways for many years.

In our great cities, and in many smaller ones as well, philanthropic teachers have been taking on special work in evening schools for the benefit of foreigners who are unable to attend the day sessions. We have just noticed a report of the Americanization work at Moody Bible Institute of Chicago. Recent investigation showed twenty-four nationalities in attendance among the students, as follows:

(Syrian, Japanese, Finnish, Armenian, German Bohemian, Norwegian, Danish, French, American negro, Dutch, Russian, English, Scotch, Irish, Canadian, Assyrian, South African (English descent), Russian Jewish, Italian, Czechoslovak Bohemian, Porto Rican, German, Swede and American.

All these men, together with their fellow-students in the institute, totalling about 800 in the day classes and 700 in the evening classes, are preaching and teaching and doing visitation work in connection with their studies, among the people of Chicago of their own nationalities, and preparing to continue the good work either in this country or abroad.

**"How Readest Thou?"** The following letter shows why  
**"The Letter Killeth"** we ask the ques-  
**"The Spirit Maketh Alive"** tion at the head of this editorial. We are glad to give it place, and just as glad to publish the clipping from a modern socialist paper as requested by the writer of the letter.

The letter shows how easily a phrase or part of a statement, taken by itself without regard to the entire spirit of the article in which it stands, can appear to make a writer say exactly the opposite from that which he does say.

Alden, Minn., April 1, 1920.

Editor SABBATH RECORDER.

DEAR BROTHER: Not long ago there appeared on the editorial page of the RECORDER an item entitled Christian Socialism, which said in substance that the world is looking more and more to socialism to solve its problems, also in effect that Christ was a socialist. I am enclosing a letter published in the Minneapolis Journal which I ask you to publish in the RECORDER in as

conspicuous a place as you did the item mentioned above. In view of the facts concerning socialism you owe it to the readers of the RECORDER to publish this letter.

I have read socialist papers the last twenty years or more and I have not found any Christian socialism in any of them. Instead they confirm this letter. I think that since I have paid for the RECORDER more than forty years I am not asking too much. However, I enclose a stamp and if you refuse to print the enclosed letter please return it to me with your reasons. Thanking you in advance, I am

Yours truly,

In the editorial referred to (see RECORDER, February 9, page 166) the editor did not dream of any one's taking his words, "Christian socialism" to mean modern socialism as his critic evidently did. The term *Christian* would be a misnomer if applied to the so-called socialistic movements of today. This idea stands out clearly in the article criticised, and from which certain phrases are taken.

Indeed the article as it stands in RECORDER of February 9 shows the editor to be as much opposed to the socialism explained in the following clipping as is the one who writes the letter demanding its publication. The clipping only confirms the opinion expressed in the editorial. Here it is:

#### SOCIALISM AND RELIGION

To the Editor of The Journal.

The following letter written to the Toronto Daily Globe shows how one socialist feels about religion:

"Would you permit me, as the accredited organizer for the socialist party of Canada for the province of Ontario, to give a repudiation to the statement of Rev. Dr. Chown that 'Socialism is founded upon the teachings of Jesus.' The socialist position is founded upon science, both sociological and economic. As such, it is opposed to all religions, which we maintain were products of given social conditions. With the establishment of a social régime, Christianity, Judaism and all supernatural ideas clinging to mankind will be abolished. The socialist party of Canada is opposed to the unscientific worship of Christ, Buddha or Mahomet. We do not believe in the salvation of the church. We oppose that idea. It is far better to have the people to understand this now than let the confusion exist or let it be disseminated in the pulpit. Socialists can not believe in any supernatural God. If they do, they are not socialists. The pamphlet issued by the socialist party of Great Britain on 'Socialism and Religion' is the only attitude we can take up. The church will find in us its unrelenting foes. Christianity with its superstitions must be submerged before the workers obtain their complete emancipation. That is our slogan. That is our challenge.

Far better let it be known now and so avoid misconception in the future. Finally, a Christian can not be a socialist and a socialist can not be a believer in Christ or God.—*Moses Baritz.*

Socialists may make all sorts of excuses, but the fact remains that Moses Baritz not only knows socialism, but he has the courage to tell the truth from the socialist point of view.

G. F. JORDAN.

Minneapolis, March 23.

It will be noticed that our friend quoted only two words out of seven in the title we used. Possibly we expected too much as to the reader's ability to understand when we took it for granted that the main emphasis would be, naturally, placed on the word *Christian*, in the title, "Christian Socialism the Hope of the World." The word *Christian* was purposely used to differentiate the socialism meant in the editorial from the modern socialistic movements with which we are all familiar.

Certainly the article from which our words were taken can not be construed as favoring the modern thing called socialism. If its words mean anything they teach that the kind of socialism introduced by Christ—"Christian Socialism"—is yet the hope of the world, while modern socialistic methods are not so.

After saying: "The eyes of the world are being turned toward socialism as a remedy for all the trouble," the editorial went on to show that the world is looking all in vain for help in this direction. With all its efforts to find help in modern socialism the spirit of unrest increases and "the Golden Rule is not yet in force. Men have not yet learned to treat one another as brothers. . . . And just as soon as men do learn this and begin to apply Christian principles of brotherhood, all this ferment and unrest will cease."

The socialistic methods of Christ were squarely against those of modern socialism, and this is what we tried to make clear in the editorial referred to. But this part, our critic utterly ignores, and sees only the meaning of a phrase or two, removed from their settings, and that too in spite of these closing words:

"Let all true Christians unite in loving efforts to show socialists of our day that what they so much long for—what they feel the great need of, and what they ignorantly seek after—can only be found in the light of the gospel of Christ."

**1920 as Bible Year.** The New York Bible Society is undertaking to make the year 1920 a "Bible Year." The idea started in Great Britain with the Lord Bishop of Durham who is president of the society there. The purpose is to set forth the value of the Bible upon the individual and national life and to increase interest in the blessed Book.

In America plans are announced for meetings in various places to stir the people and encourage them to aid in securing more thorough Bible reading in all the land.

The governors of thirty-six States have written to the Bible Society commending the movement. Members of the Cabinet, and mayors of several cities approve the efforts being made, and several of them refer to the Bible as containing the remedy for present-day evils and the best help for solving our difficult problems.

**Twelve Touring Teams** One hundred and forty-eight cities are to receive Interchurch World Movement messages in April by the services of twelve teams of experienced laborers. These teams will contain from two to ten persons each. The plan is to hold a noon-time luncheon meeting for men, an afternoon meeting for women, and a mass meeting in the evening for both men and women. Thirty denominations are co-operating in this work.

Pastors will make special pleas for the work in their respective denominations.

**Hope for Better Ministerial Support** Dr. William H. Foulks, one of the leaders in the World Movement, is very hopeful that great good will come to the ministry, through the drive, by way of better remuneration. He says, in part:

"The Interchurch World Movement was wisely led at the beginning of its labors to give large and sympathetic recognition to the present critical situation of the gospel ministry with reference to inadequate support. In connection with the proposed survey of conditions at home and abroad, it was early determined to make an equally thorough review of the actual conditions confronting the gospel ministry. . . .

"In the survey volumes which are being given widespread circulation it is safe to say that a most appealing presentation of the case of the gospel ministry with reference to its claims for proper support, has been made and is being made by the Interchurch World Movement. . . . It has been deemed wise and indeed, inevitable,

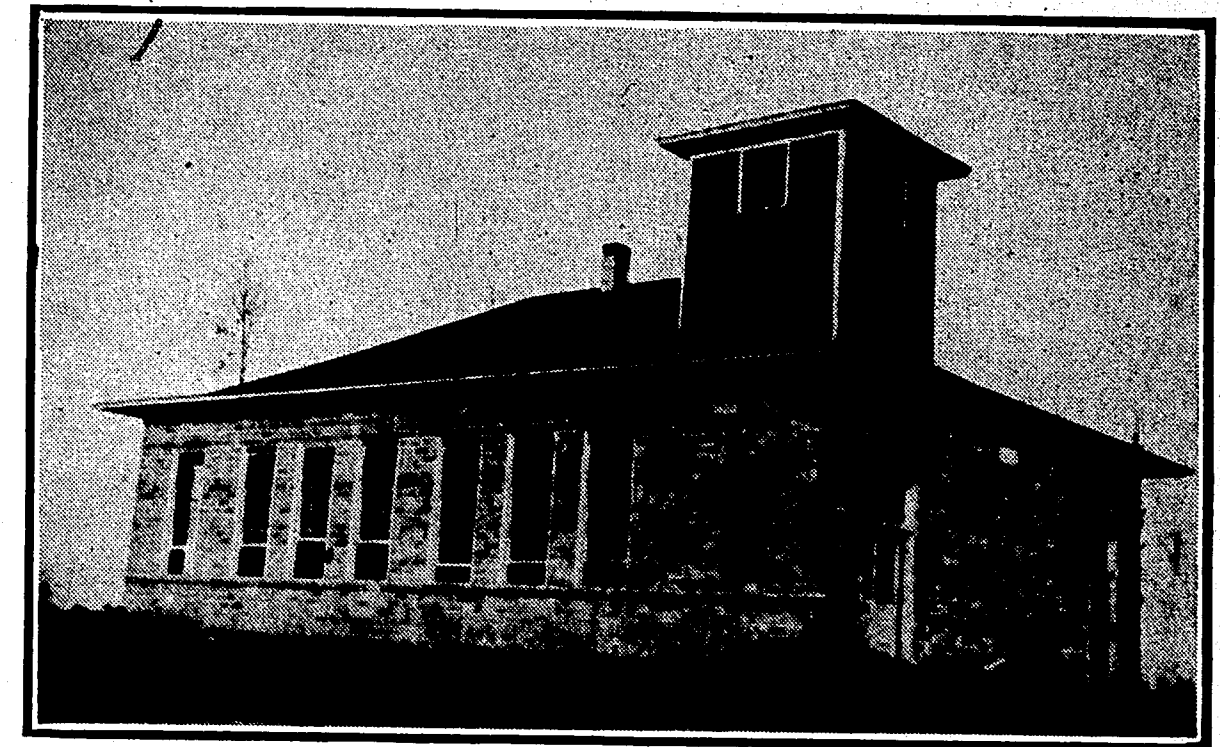
however, that the Interchurch World Movement should not fall into the pitfall of taking away from the denomination, and its individual churches, the privilege and responsibility of administering this important matter.

"All that the movement has any right to do, is to bring such information to the attention of the various communities and their individual churches as will enable them to face the situation fairly and squarely."

**Fouke School** Our readers will be interested in the pictures given here of the new building and school at Fouke, Ark.

The cut of the building appeared in the RECORDER of March 3, 1919, with a little write-up by Fred I. Babcock. In this issue we have a picture of the students and teachers.

New School Building at Fouke



The group includes the graded and high school students. Eight of the students, however, were absent on the day the group was photographed. At the right will be seen the three teachers, Miss Annette Rasmussen in front; behind her is Miss Fucia



Group of Students and Teachers, Fouke School

Randolph, and the third will be recognized as Brother Paul S. Burdick, the principal.

All the trees that made the old building so comfortable were ruined by the fire, and as yet new ones have not been planted. They hope to have some started soon. About one-third of the students are from Sabbath-keeping homes.

### ANNUAL MEETING OF PLAINFIELD CHURCH—PASTOR'S THIRD ANNUAL REPORT

REV. JAMES L. SKAGGS

In rendering his third annual report to the Plainfield Seventh Day Baptist Church of Christ, the pastor would acknowledge the goodness of God and bear testimony to his unfailing faithfulness. "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Ps. 40: 5).

The continued loyalty, counsel and forbearance of the church in its relation to the pastor is deeply appreciated, and the very evident interest, on the part of many, in the triumph of the kingdom of God on earth has been a source of strength and encouragement. "I thank my God upon all my remembrance of you. . . . And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God" (Phil. 1: 3, 9-11).

Our work during the year has been nearer normal than during the past active war period. However, we have felt the strain of social, economic and religious readjustments. The attendance upon the appointments of the church has not greatly varied, possibly it has slightly diminished on account of conditions which were not within our control. The prayer meeting has been an exception, having generally a larger attendance than for several years preceding January, 1919.

There has been the usual loyal response by many members in the financial support

of the work. The Forward Movement financial drive was a gratifying success as to the amount of money pledged, the pledges amounting over our apportionment to more than four hundred dollars. The amount will be still further increased by such appropriations as may be made by the Christian Endeavor Society and by the Woman's Society for Christian Work. We have responded to many outside calls for money. Our pledge to the work of the Anti-Saloon League was nearly three hundred dollars. We have made our contributions to the Armenian and Syrian Relief, to the Community Chest. When the community meeting in the interests of Serbian Relief was held in this church the pledges and cash amounted to over \$2,300, a large and unknown amount of it being given, doubtless, by members of this congregation. On the whole we have probably raised more money than on any recently past year.

In addition to his regular duties during the year, the pastor, representing the church, attended the General Conference at Battle Creek, Mich., the Eastern Association at Rockville, R. I., and the Yearly Meeting at Berlin, N. Y. He has spent two Sabbaths with the New York City Church, one at Piscataway, and one at Berlin, N. Y., making a total of seven Sabbaths during the year that he has been absent from the pulpit of this church. On six of these occasions he delivered a sermon to another congregation. The pastor has been called upon frequently to preach in other churches, and he has given to other congregations a total of thirty-six sermons. He has conducted sixteen funerals, and officiated at three weddings.

Quite a number of interesting speakers have been heard in our church during the year at our regular sessions and upon special occasions. They include the following, some of whom have spoken more than once: Arthur M. Harris, Theodore G. Davis, Anna M. West, Walton H. Ingham, Rev. John J. Moment, Dr. Henry M. Maxson, Franklin A. Langworthy, Rev. George B. Shaw, Professor Paul E. Titsworth, Rev. Theodore L. Gardiner, Rev. T. L. M. Spencer, Frank J. Hubbard, William D. Murray, Rev. John Y. Broek, Rev. C. M. Levister, Rev. Edwin Shaw, Rev. John W.

Flynn, Sergeant Ruth Farnum, Rev. Berryman H. McCoy, Rev. Willard D. Burdick, Rev. Charles E. Herring.) Several individuals made short talks reporting the General Conference which was held at Battle Creek, Mich.

Special days, Thanksgiving, Christmas, and Easter, have been observed with appropriate and inspiring programs. Great gratitude and appreciation are due our organist, S. Frederick Smith, and the members of our choir who have been so faithful in providing good music from week to week and the cantatas and program for special occasions. It is a service of great value which is rendered to the church—much of it without any material remuneration or credit.

The church has so far as practicable cooperated with the evangelistic campaign movement in this city, appropriating funds for its expenses and joining in the general survey. However, no special meetings have been held except during the week of prayer, when some of our laymen participated in the leadership, and sermons were presented by Rev. George B. Shaw, Rev. Theodore L. Gardiner, Rev. Willard D. Burdick, Rev. Edwin Shaw, and the pastor.

In the early winter several communications were sent out to our entire membership by the committee appointed to conduct the financial campaign of our Forward Movement. The resulting number of subscriptions was not all that could be desired. However, it was sufficient to put us well "over the top" in the amount of money raised. Since that campaign the pastor has sent out some leaflets prepared by the Interchurch World Movement on the Stewardship of Life and Possessions. He has also sent to non-resident members a printed "News Letter" concerning the work of the church during the year, together with a short personal letter. In response he has received the letters which are to be read at this meeting.

The death, last June, of Deacon Thomas H. Tomlinson, M. D., who had served the church with great devotion for more than forty years, left us with only three deacons. It seemed wise to the church to elect and ordain to that office two of our number.

Accordingly Dr. Henry M. Maxson and Mr. Orra S. Rogers were chosen, and their ordination took place on the sixth of March. The ordination sermon was preached by Rev. George B. Shaw; the consecrating prayer was made by Rev. Theodore L. Gardiner; the charge to the deacons was given by Rev. Edwin Shaw, and the pastor gave the charge to the church. Deacon Nathan H. Randolph extended a welcome to the fellowship of deacons and to the responsibilities and happy privileges of the office.

We have lost an unusually large number by death. Last year we reported a loss of six; two years ago a loss of three. At this time we have to report a loss of fourteen: Deacon Thomas H. Tomlinson, Mrs. Alice Clawson Gardiner, Mrs. Rose Kenyon Ellis, E. Woodruff Titsworth, Mrs. Sarah Ross Titsworth, Mrs. Flora Clarke Dunham, Arthur C. Hunting, Mrs. Emma Ayers Miller, Joseph A. Hubbard, Mrs. Farozina St. John Allis, Mrs. Afein Bakker Vlet, Julius J. Williams, Pieter Vlet, Elizabeth Ross Spicer. We have a keen sense of loss in the home-going of these dear ones of our number. As a church we have shared the sorrows of the bereaved homes.

We have issued letters of dismissal to Mr. and Mrs. Percival Graves, of Vine-land, N. J., and Mrs. Bertha Stevick, Astoria, L. I., N. Y., and a letter of transfer to the Milton (Wis.) Church to Claude S. Grant. So our membership has been reduced by a total of eighteen.

The past year has been one of unusual activity in the Protestant churches of America. The demands of the war period were such as to arouse the church to a new consciousness of her responsibility. The breaking down of the old order in the economic and political life of the world; the failure of the materialistic theories to preserve the peace and welfare of mankind; and the losses and sufferings of the years of war, have prepared the nations for a new philosophy of life and relations. We believe the church has recognized this as her "day of visitation," her day of new and incomparable opportunity. The Christian denominations are doubling and trebling their plans for aggressive work. There is an increasing call for workers and a grow-

ing disposition to give them adequate support. There are new visions of mission fields at home and abroad and new consciousness of the great commission: "Go ye into all the world and preach the gospel to the whole creation."

The Interchurch World Movement is very significant. The churches are coming to see the folly of trifling divisions and competitive and over-lapping activities. Modern times have never witnessed a greater devotion to the cause of Christ in the world, or so great an indifference to denominationalism. Denominational morale is at a low ebb. We hear talk of organic union of churches on every hand: a union which would provide room for wide differences of belief and polity. That which we see today is the logical result of many years of development in a more liberal theology and in co-operative effort. Only God knows what the end of the movement may be; but Christian people generally have a deep seated consciousness that it is of God, and that they who fail to enter the procession will find their place among the fossils of an all-but-forgotten past, "while God goes marching on."

It is in the midst of these conditions that we must take stock of ourselves. The individual or the group should not be afraid to look itself in the face and strive to form an honest estimate; though it may not be wise to shout all conclusions from the housetop. Most of our battles are fought and won—or lost—in the deep recesses of the soul. Our power and our weakness lie in our individual and group consciousness. How do we feel down deep in our hearts concerning our personal and denominational relationship with the Master's work.

On the whole the pastor looks hopefully upon the work for the advancement of the kingdom of God in the world. The best days of the church are surely ahead. The present time challenges us to give the best that we have: ourselves and our possessions for betterment of the mankind. The apostle James gave good counsel when he said: "If any of you lacketh wisdom let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

## REPORT OF CHURCH ORGANIZATIONS, PLAINFIELD, N. J.

MILDRED GREENE

### WOMAN'S SOCIETY FOR CHRISTIAN WORK

The usual monthly meetings have been held during the year, with the customary summer recess during July, August and September. As Central Auxiliary of the Red Cross was still holding its sewing meetings in our church and on our regular meeting day during the spring of 1919, the regular business meetings of the society were held the second Sunday afternoon of the month. But in October it reverted to its usual day. Once a month, on Wednesday, during the working year, an all-day meeting has been held with picnic luncheon. Several business and professional men have come for the luncheon for which thirty-five cents was charged.

The society now has sixty-five members and nine non-resident members, a total of seventy-four, of which two, Mrs. D. H. Davis and Miss Jessie Utter, are honorary.

Since the first of April, 1919, the society has lost four members, Mrs. Theodore L. Gardiner, Mrs. F. A. Dunham, Mrs. Joseph Miller and Mrs. J. P. Allis.

The auxiliary of the society, the S. D. B's, has a membership of twenty-three.

The treasurer's annual report showed the receipts for the year to have been \$461.59, and the expenditures \$367.97, leaving a balance, October 1, 1919, of \$93.62. This budget, excepting the membership dues, has been raised by individual pledges of the members and is now in its third year of raising it in this manner.

In the thirty years of the existence of the society, it has raised \$10,362.15.

On June 18, Mrs. W. C. Hubbard was made assistant treasurer, because of the illness of Mrs. F. A. Dunham, the treasurer.

The death of Mrs. Dunham, September 25, after thirty years as treasurer of the society, brought a great loss, as she was an earnest worker not only in her official capacity, but in all the activities of the society.

While the Red Cross auxiliary was still meeting with us, the Quilt Committee was the only department of sewing really active, and Mrs. J. G. Spicer, its chairman, reported having brought in more money than

ever before—not because of many workers, but because the church was warmed for Central Auxiliary, and the few quilts quilted all day. Since October, beside quilting, the society has been sewing for local charities.

The society always has an interest in the parsonage repairs and equipment and this year added a Wilton rug for its dining room. One of the committees prepared a summer box, and also a box at Christmas time, of articles for Miss Carrie Randolph.

The officers for 1919-20 are as follows: President, Mrs. W. C. Hubbard; vice president, Mrs. Sarah L. Wardner; corresponding secretary, Mrs. Edwin Shaw; recording secretary, Mrs. Orra S. Rogers; treasurer, Mrs. Alexander W. Vars; auditors, Mrs. John G. Spicer, Mrs. F. J. Hubbard.

The June meeting was held on the lawn at the home of the Misses Ida and Etta Randolph.

There was a Thanksgiving supper and entertainment and one on the night of February 25th.

The Tract Committee of the society secured Mr. Franklin A. Langworthy to give an illustrated lecture on his Y. M. C. A. work in France on the evening of January 11th.

The Missionary Committee secured Sergeant Ruth Farnum of the Serbian Army, who spoke on Serbia and its needs one evening, and the same committee served tea one Sunday afternoon, after which Mr. Edwin Shaw gave a talk.

### SABBATH SCHOOL

Owing to difficulty in securing a superintendent for the Sabbath school at the beginning of the year, a new plan was adopted by which the following four superintendents were appointed, each one serving for three months: Mr. C. W. Spicer, Mrs. J. E. Kimball, Mr. O. S. Rogers, Mr. A. W. Vars.

The school has an active membership of eighty-four and associate membership of thirty-five. The Home department has forty members. Eight new members have been added during the year, and four have been lost by death. Twelve have left the school temporarily or permanently, three members being in college. The average

attendance for the year has been seventy-one. Two classes are entitled to the banner—Miss Ida Randolph's with a percentage of eighty-six and average of six, and Mrs. N. E. Lewis' with a percentage of eighty-eight and average of four. There have been three hundred seventeen visitors during the year, an average of six each week. Two members—Mr. Irving Hunting and Mr. Nathan Wardner—have been present every week.

At the Rally Day exercises in September, the address was given by Rev. J. J. Moment, of the Crescent Avenue Church, and each class took part as a whole in some manner, one class reciting the Golden Texts for the year, another singing a song, etc., etc.

In July, Professor Edward Whitford, of New York City, spoke to the school about his experiences while engaged in Y. M. C. A. work in Europe.

On September 21st, a picnic was held in the church. It was planned to make this a real outdoor picnic, but rainy weather drove us all to the church parlors. The same plan was followed as in the Rally Day exercises, each class performing some "stunt," a prize of a watermelon to be given the class furnishing the most amusement. As it turned out, Dr. Maxson's class and Pastor Skaggs' class both had such funny stunts, that a prize had to be awarded each one.

The receipts for the year have been:

RECEIPTS	
Balance on hand beginning of year	\$ 66 85
Appropriation from church	50 00
Other sources	321 65
Total	<u>\$438 50</u>

DISBURSEMENTS	
Paid from General Fund	\$125 90
Paid from General Benevolent Fund	124 15
Paid Missionary Society	74 27
Paid Tract Society	72 79
Paid Sabbath School Board	14 80
Total	<u>\$412 11</u>
Balance	26 39
	<u>\$438 50</u>

### MEN'S CLUB

In May, the Men's Club held its annual meeting and elected the following officers: President, Mr. O. S. Rogers; vice presi-

dent, Mr. Lucius P. Burch; secretary, Mr. Raymond Burdick; treasurer, Mr. George Clarke; executive committee, above officers and Mr. Nathan Lewis and Mr. A. W. Vars; representative to Federation of Men's Clubs, Dr. O. B. Whitford.

At one meeting of the club Mr. A. M. Harris, treasurer of the International Y. M. C. A., gave an address on his experiences and impressions of the war work of that organization in Europe, and especially in France. This was most interesting and instructive, and much enjoyed by all who were fortunate enough to be present.

In October, Mr. Theodore Davis gave an illustrated lecture on his trip to the Far East. In January the club served a picnic supper in the church parlors, after which Mr. Davis concluded his lecture on his trip to the Orient. One portion of the talk which was most interesting to the audience, was his description of the work, conditions and needs of our mission in Shanghai, China. The pictures of the various buildings, which were thrown upon the screen, together with his description of the mission and the work carried on there, gave all who were present a better understanding of the situation and the problems which confront our missionaries than they had had before.

#### CHRISTIAN ENDEAVOR SOCIETY

The Christian Endeavor society now has a membership of eighteen. The Sabbath afternoon meetings are well attended, and the members show much interest and enthusiasm. The monthly business meetings are held on the first Wednesday evening of each month, followed by a social hour at which light refreshments are usually served. This constitutes the only social work of the society.

The society is always well represented at the meetings of the C. E. Union of Plainfield, which are held about every two months, and has several times received the banner for the best percentage of attendance.

The society has pledged \$61 for the Forward Movement, of which \$42.52 has been paid up to date.

#### JUNIOR CHRISTIAN ENDEAVOR SOCIETY

The Junior Christian Endeavor society is composed of earnest, active boys and girls

from seven to thirteen. There are ten members with an average attendance at the weekly meetings of eight.

In order that they may early learn to be dependable, all have their places of responsibility to fill. Each member takes his turn as leader of the meeting and each is an officer or chairman of a committee. For Bible memory work the Juniors learn a verse to give in response to their names at roll call. Mission work, both home and foreign, has a large place in the interest of the children. Socials are occasionally held and flowers often sent to cheer the sick of the congregation.

#### S. D. B. SOCIETY

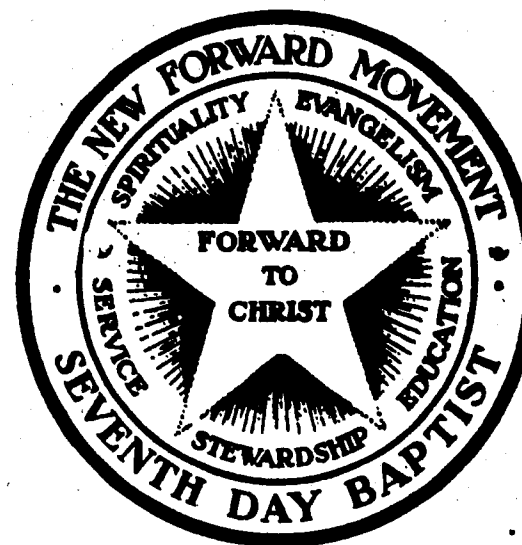
The youngest organization of the church is the S. D. B. society, composed of twenty-three of the young ladies of the church. This society works as an auxiliary of the Woman's society, turning over to them all money received from dues. Its meetings are held at the homes of the members on the first and third Sundays of each month.

During the past year, in addition to its regular meetings, an ice-cream festival, a Hallowe'en party, and a Christmas sale have been held. The society also had charge of the Christmas entertainment for the Sabbath school.

In the early part of the year, after the Red Cross work had ceased, some work was done on refugee garments, the work being done at the regular meetings of the society. At each meeting each member present pays ten cents and this money is kept in the treasury of the society. These collections, together with proceeds of sales, etc., have amounted to \$93.81, in addition to \$8.50 received from dues, making a total of \$102.31 received during the year. The expenditures for the year have amounted to \$44.07, leaving a balance of \$58.24 in the society's treasury at the present date. This money will be spent in some kind of missionary work, probably to pay for the education of a Chinese girl in our mission at Shanghai.

"Only God can know what will be the fruits of our good deeds; but even God can not produce good fruit from a good deed never done."

## 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
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas

#### NOTES FROM THE DIRECTOR GENERAL

No news for this week's report is at hand from any additional church announcing the completion of its canvass and the success of the denominational budget.

It is not surprising that just at this time there is less activity in the canvass in some places. In rural districts the roads are in bad condition, and certain spring work demands immediate attention. Serious illness in two churches is interfering with the campaign.

These delays are unavoidable, but will not affect the final result. Two or three churches whose canvass is nearing completion indicate a full subscription of their quota.

#### ABOUT THOSE FIVE ADDITIONAL NON-RESIDENT MEMBERS

Another church has expressed its willingness to get and keep busy until it secures favorable responses from at least five more non-residents. A resolution of this nature practically assures its complete success, as there are so many unreported ones in each church possible of being sufficiently interested.

This object involves labor only, it calls for no increased subscription from any home member, but its success means so much to both parties, and every additional dollar will be needed this year to meet the requirements of the various interests.

Our schools are sorely pressed and distressed for adequate funds, in which respect, however, they are in the same condition as colleges of other denominations. It is not only in Seventh Day Baptist institutions that this need is so urgent, it exists everywhere. And the small Christian college stands second only to the church in the large service it will continue to render with better support.

Three churches are now at work to secure at least fifteen additional subscribers from its non-resident ranks. What a splendid help it would be to the schools, what an encouragement to the small churches in each association, churches which are absolutely unable to meet their quotas, if seven times three churches would unitedly join in this worthy movement and be big brothers to those churches and localities less favored.

The field is so inviting, the cause so worthy, the need so great, let's help out, and go the second mile.

WALTON H. INGHAM,  
Director General.

### THE FORWARD MOVEMENT CAMPAIGN IN THE NORTONVILLE CHURCH

REV. HERBERT L. POLAN

There are three results of the Forward Movement campaign of which I wish to speak briefly in this article. That it was a success here at Nortonville there is no doubt.

For the first time in the history of the church the simultaneous two-by-two canvass was made a plan that worked very successfully. It was put up to the men of the church as a man's job. In our Brotherhood the question was discussed as to the best method of meeting our responsibility. It was suggested that the men go two by two and that each one choose his fellow-worker. This arrangement strengthened the idea that any two ought to be willing to work together—that we were all brethren. As a result six teams of two each went out as brethren working for a common cause. The canvass was advertised so that when the day arrived the people were prepared to say what they would do.

At the close of the Sabbath morning service previous to the day of the canvass, the men came forward when special prayer was offered, consecrating them to the work and petitioning for a consecrated church to meet its financial responsibility.

We are hoping for greater response from the absent members and will continue this line of work.

We are glad that we can report three-quarters of the quota paid and the remaining portion in sight, which means that the Nortonville Church will contribute much more than it has contributed any previous year. The success of the Forward Movement campaign means that this church will do its part both in supplying funds for all denominational purposes and in meeting all its local expenses.

When the large delegation from Nortonville returned from the Battle Creek Conference, we felt that we had a great burden upon us as a church. We were really sincere in wondering if Conference had not made a mistake in asking ten dollars from each member. Nevertheless we made our plans with much care, determined to raise our full amount and measure up to our quota. And so the budget was met. But the people were not content to stop

with that service. One success called for another. A few weeks later the same teams went out to raise \$1,200 to \$1,500 to increase the pastor's salary and make some much needed church repairs and improvements. As a result of that canvass the pastor's salary has been raised and the improvements are nearing completion. Truly, as one of the men said, "Something has broken loose." It would have done any one's heart good to have heard them talk and to have seen the interest shown in the work as they gave expression to their feelings.

Best of it all though was not the raising of the funds for the Forward Movement, much as they are needed, nor making the necessary repairs, nor even the increase in the pastor's salary, but the spiritual uplift that came to each of us as we planned and worked together. The canvassers will never forget the impressions and good cheer that came as we sat together planning our work—no one having any desire to dictate but all of us moved to do our part for the good of the cause. It was truly a brotherhood meeting we had that Sunday night. Some of the canvassers had wonderful experiences as they went from house to house. Two of the men called upon a widow who said: "My tithe will pay the ten dollars for denominational purposes, but—well, I'll get the other seven dollars for local expenses somehow." What man who has a spark of manhood in him would not be touched by such a testimony as that?

The wife of one of the canvassers said, "I'm glad my husband was asked to have a part in the work. He is real enthusiastic about it now." And they were enthusiastic about it. The campaign was indeed an uplift to them and to the church. Our success in the undertaking made us think more of the real purpose of a church, and to ask ourselves what else there was to do.

Ever since Conference some of us have felt that we ought to have special evangelistic services and that they should precede the campaign to assure the success of the canvass. Well, we have practically completed the campaign, subscribed both the denominational and church budgets and have had the revival, and we thank God for it all. Rev. W. D. Burdick was with us for three Sabbaths and preached every

night. The visible results are that twelve young people came forward last Sabbath,—eleven of them to be baptized and nine to join the church. Voices that had not been heard for years united with us in giving praise to God. It was a spiritual feast and uplift to us all. There are yet others for whom we shall continue to work and pray. Pray for us here at Nortonville that we may humbly submit to His will and do whatever He has for us to do.

### ANNUAL MEETING AT LITTLE GENESEE

[The manuscript for this article was sent soon after the January meeting; but it never reached the RECORDER. Miss Bowler has done her best to duplicate the original copy. The pastor's report will be missing here because no copy of that sent in January was kept.—Ed.]

The annual meeting and community dinner of the Little Genesee Church was held January 2, 1920. Owing perhaps to the extreme cold weather the attendance at the preliminary meeting in the morning when reports of the various organizations affiliated with the church were given, was rather light. About one hundred and fifty partook of the very excellent dinner provided at the church hall and enjoyed the social time. The attendance and interest at the church meeting in the afternoon was good.

The morning meeting was called to order at eleven o'clock by the moderator, Thomas B. Burdick. Rev. J. L. Hull offered prayer. The report of the Sabbath school by the secretary, Miss Gladys Hulett, was given. The average registration for the year was 133.5; average attendance, 77.7; percent attendance, 58.2. The report of the treasurer, Miss Helen Maxson, showed amount brought forward, \$31.44; raised by school, \$122.08; \$123.16 paid out; balance in treasury, \$31.26. The Cradle Roll and Home department are being looked after. There were no additions to the Cradle Roll this year. The superintendent sees her finish if there is not a change. The Baraca class, as reported by the secretary, O. M. Burdick, showed good interest and good fellowship. The treasurer, Mrs. Alice Prindle, reported \$71.74 raised by class and \$52.25 paid out.

Mrs. Grace Coon, secretary of the Bethel class, reported eleven class meetings, \$10 given to church, \$50 pledged for the Forward Movement; church decorated with flags and bunting for the patriotic demonstration for home coming of the boys; flowers sent to the sick and also remembered at Christmas with cards. They raised for the year \$97.86 and paid out \$77.27.

The Christian Endeavor, Hazel Burdick, secretary, has twenty-four members. A delegate was sent to the Buffalo convention who gave a most interesting report to the church. A delegate was also sent to the convention at Andover. All pledges have been met and all social and business meetings have been held. Miss Cora Prindle, treasurer, reported a total of \$64.37 raised; \$51.12 paid out; \$13.25 on hand. The Junior Endeavor, Arloine Hall, secretary, has a membership of twenty, and the weekly meetings are well attended.

The Woman's Board Auxiliary, Miss Ida B. Coon, secretary, has gained four new members, raised by dues and donations \$113.17, \$60 of which may apply on Forward Movement. The W. C. T. U., Mrs. F. E. Hull, secretary, mourns the loss by death during the year of two faithful members, Mrs. Inez Wilber and Mrs. Hannah Crandall. They have gained three new members—making twenty-nine in all. Meetings and interest are well maintained. Ours was the first union in the county to meet its apportionment of three dollars a member for the Jubilee Fund. We realize that the work of the W. C. T. U. was never more needed than now. The Ladies' Benevolent society was reported by the secretary, Mrs. S. E. Grow. They have quilted regularly each week.

The pastor, Rev. E. F. Loofboro, read his annual report, but as it was sent with the report when sent at first no notes of it are available.

The annual church meeting was called to order and opened with prayer by the pastor. Minutes were read and adopted. The treasurer, A. J. Crandall, reported as follows:

RECEIPTS	
Balance brought forward .....	\$ 560 00
Money raised .....	1,981 99
Total .....	<u>\$2,541 99</u>



## EXPENDITURES

Church expenses for year .....	\$1,429 73
Missionary Society .....	643 55
Tract Society .....	229 15
Balance in treasury .....	239 56
	<hr/>
	\$2,541 99

The directors of the church hall, Mrs. A. K. Crandall, treasurer, gave their report as follows:

## RECEIPTS

Balance on hand .....	\$10 17
Received from use of hall .....	44 80
	<hr/>
Total .....	\$54 97

## EXPENDITURES

Expenses .....	\$37 38
Balance January 1, 1920 .....	17 59
	<hr/>
	\$54 97

Nothing definite could be reported as to our part in the Forward Movement. The Committee on Finance assumed the management of the drive, rejected the plans formulated by the Commission for a personal canvass and had made a partial canvass on an estimated budget of church expense and Forward Movement combined.

Officers were elected as follows: Thomas B. Burdick, moderator; Mary E. Bowler, clerk; Walter H. Burdick, trustee for two years, filling the unexpired term of Deacon George H. Crandall; W. W. Millard, F. M. Burdick, trustees for three years; A. J. Crandall, treasurer. Mr. Crandall asked for an assistant and it was voted that he name whom he wished. Miss Gladys Hulett was chosen. Chorister, Mrs. T. B. Burdick; assistant chorister, W. H. Burdick; organist, Miss Janette Wells; assistant organists, Mrs. Alice Prindle and Mrs. John Bell; ushers, Mark Sanford and Herman Burdick; assistant ushers, Leland Hulett, Lyle Burdick; hall director for three years, Rev. E. F. Loofboro. It was voted to engage Mr. Loofboro as pastor for another year at a salary of \$1,000. Voted that the church furnish the pastor with a typewriter, provide 500 letter heads and envelopes for his use and pay postage on all communications to non-resident members—and church business.

MARY E. BOWLER,  
Church Clerk.

## THE NEXT GENERAL CONFERENCE

This is written to remind the reader that Alfred, Allegany County, New York, is still on the map of the great Empire State. As many know, it is beautiful for situation, built on the sides and in the valleys of the Allegany foothills, some eighteen hundred feet above sea level. Like every Seventh Day Baptist community, the people are also at a high level of excellence in respect to social, ethical and religious ideals and practices.

This is not a formal invitation to come to Conference, for the writer has not the authority to give one; but he does suggest that a lot of people begin to decide to come, and that churches begin to decide to send their pastors, in order that when the authoritative invitation is received they will be ready to answer at once. We purpose to be there.

We, of the seminary, also, would be delighted to see all of the students who have been at the Gothic since and including 1901, together with such additions to their families as may have come during these years.

It would also be very pleasant if we could have a meeting of all our living ministers who received a part or the whole of their school preparation for the ministry here at Alfred.

We confidently expect a large attendance. There are signs that our next Conference will be a somewhat critical turning point in our denominational history. That we may turn only in right and wise ways is a consummation devoutly to be prayed for.

ARTHUR E. MAIN.

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

## SEMIANNUAL MEETING

The semiannual meeting of the Michigan Seventh Day Baptist churches will be held with the church at Battle Creek, Mich., April 23, 24 and 25, 1920. Sabbath-keepers in Michigan and adjoining States are urged to attend. Please notify the secretary, Mrs. Ruby C. Babcock, R. 7, Box 208, Battle Creek, Mich., if you are planning to come.

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

## MISSIONS AND THE SABBATH

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

## MISSIONARY AND TRACT SOCIETY NOTES

The following paragraphs are from a letter just at hand from our missionary in British Guiana, Rev. T. L. M. Spencer:

"Steamer just at hand with check for balance of the purchase money on property. It will come into our possession at the end of this month (March). The tenement rooms will not be suitable for meetings now, but I am hoping to be able to fix up the house for us to use as a parsonage. We are very fortunate in securing this valuable spot. The way prices are going the land alone will soon be worth more than we paid for the entire property. Strangers are crowding in here from up north, and the city is full of tourists just now.

"The work is moving on. Since my return four persons have embraced the Sabbath truth. Last Sunday night at our service there was not room to accommodate the people. The steps as well as the entrance leading to the mission room were crowded. Many who would not attend our services, thinking we were just ephemeral, are now attending and stirred up about our work. I attribute this great interest to the prospect of our building soon. The Lord is blessing us."

The following in a letter from our general missionary on the Southwest field, Rev. R. J. Severance, is in reference to work he is doing at Fort Smith, Ark.:

"I came here Sunday, preached to about fifty people each night. Am not prepared to say yet just what the conditions are. One minister says that he is fully determined to begin the observance of the Sabbath. The other one, while claiming to believe it is the thing to do, has not yet declared his intention of practicing it. There is a church organization of about sixty members and from what I can learn a large number of them believe that the Seventh Day is the Sabbath, and that they ought to observe it but do not see how they

can. They are laboring people, largely engaged in the shops and factories, many of them work seven days a week, or part of Sunday."

The secretary has a long letter from Sister Marie Jansz, of Java. More and more the need grows for a man and his wife to go to the assistance of this work in Java. He should be a young man, and a speaking knowledge of the Dutch language would be a very great help, especially at the start. If such a man should rise up among our friends in Holland, would the Seventh Day Baptists of America respond with the financial support? This work of Sister Jansz has made a strong appeal to our people for some time. She is getting well along in years, and greatly needs help in her service for the Javanese people. If death should suddenly call her away at the present time, it would seem, from the human point of view, that her work would soon collapse and go to pieces from want of leadership.

A book has recently been published called "Religion Among American Men as Revealed by a Study of Conditions in the Army." A summary of the study made by the group of men who prepared the material for the book is given on page 57. This summary may not be very satisfying, or hopeful, or encouraging; but if it be a true analysis of the situation, we may as well face it, and in the light of the facts thus revealed, the better direct our efforts for the kingdom of God.

1. The number of men in the army who expressed themselves as having no religious faith was negligible. The great majority of men were nominally Christians and a large proportion had some church connection. But the number who were conscious Christians and in active, vital connection with the church was relatively small.

2. Probably the most outstanding fact that emerges from our investigation is the widespread ignorance as to the meaning of Christianity and misunderstanding of the fundamentals of Christian faith and life—and that not only among men outside the church but also among those nominally in its membership. It is evident that the church has seriously failed as a teacher of religion.

3. Although the great majority of men were not consciously Christians and not in vital connection with the church, there is abundant evidence that there were, thousands who were

motivated by loyalty to Christ, who had a definite relationship to the church and who bore unmistakable witness to the reality and power of the Christian faith.

4. The consciousness of denominational differences among Protestant laymen was very slight. The characteristic attitude was not so much one of conscious criticism of denominational lines as of indifference to them and practical ignorance of them. There was very little demand for distinctively denominational ministrations or services.

5. Criticisms of the church for inadequacy in its moral life were fairly common along the following lines: that the salvation preached by the churches is narrowly selfish, that Christianity is presented as a collection of "don'ts," and that even if the moral standards of the church are right its members are not particularly distinguishable for their all-round goodness, and the church does not manifest the spirit of brotherhood of which it talks.

6. The church was also criticised on the ground of the unreality or triviality of its work along the following lines: that it is concerned about things far removed from the real business of life, that it emphasizes unimportant matters such as services and ritual, that its "doings" seem trivial or routine.

7. The great majority of men have some religious ideas, but they are dim and vague. Here it is particularly difficult to generalize, but the following tendencies seem to be fairly clear:

(a) Religion is regarded as primarily a matter of deeds rather than of belief or worship.

(b) There is almost universally a belief in God and in immortality, but neither conception has definitely Christian content. It is a vague notion of the general beneficence of the universe rather than faith in the God and Father of our Lord Jesus Christ.

(c) So far as men think of Christ, it is with feelings of respect, but to great numbers he is only a dim figure of the past far removed from their present interests and needs.

(d) The sense of sinfulness and of need of "salvation" is relatively infrequent.

8. The general effect of contact with the men, with their mingled virtues and moral weaknesses, has been to renew faith in the possibilities of human nature.

(a) Under the stress of war men showed the elements of great Christian virtues, even though not largely motivated by conscious allegiance to Christ. The following virtues were generally admired and widely found: courage, unselfishness, generosity, straightforwardness, humility, loyalty, devotion to home and mother.

(a) The following vices were widely found and largely condoned: sexual immorality, profanity, obscenity and gambling.

**LETTER FROM JAVA**

MY VERY DEAR FRIENDS:

Some weeks ago I read, to my great surprise, "The Story of Marie Jansz," written in the RECORDER by Maleta Davis. I did not know I had a friend of that name who

knows me so well. Oh, I think I have a lot of friends unknown to me, like Mrs. Olin Sepp wrote to me in her lovely letter: "I must let you know that you have very many people watching and reading your letters in the SABBATH RECORDER, and praying for your body, soul and spirit, that the Lord may be glorified by your work of love." My heart is overflowing with gratitude to our heavenly Father, that he has given me so many precious friends, and with gratitude to you all who uphold me with your prayers and who gladden my heart with so many tokens of love. I feel I owe so much to your prayers. Often I feel so unfit and unable to do what I ought to; and yet the work goes on, and over three hundred people are fed and clothed and have a roof above their heads, and in several cases of severe illness God gives recovery; and in all sorts of difficulties he helps us out. Yes, it is really wonderful that everything is going as it goes, although I make so many mistakes, and I see so clearly my shortcomings. I can see God's grace and mercy every day, and his power to overcome the opposition of the evil one. I feel sure we shall see his power more and more, and the victory of his wonderful light over all the darkness of sin and misery. Oh, could you see how miserable many of these poor creatures are, who come here for help! Sometimes I have to send them to the missionary hospital, because I am not able to help them properly. Indeed here is work for more than two; there will be enough to do even if I had three or more European helpers.

The little boy I wrote about, who is apt to stealing, is still with me in my house. Sometimes I can see he is trying to be good. Once he found a twenty-five cent piece, which I had dropped without knowing. He tied it in his jacket, and when the other children asked him what it was, he said it was the cent I had given him the day before. So they believed him, and nobody knew it was a silver coin. At once he untied the knot and brought me the money, saying, "Mother, I have found this." But the other day he has been very naughty again, trying to deceive me, in order to get a few cents. But the Lord lays it on my heart to bring him and all these poor souls to him in prayer again and

again. He will change their hearts and make them to hate sin, I believe.

Several of the big boys are coming to the prayer meeting lately, and pray for a new life in the power of the Holy Spirit. Before this there were only girls in the prayer meeting, besides the grown-up people,—but now I am so glad seeing the boys coming too. One of the people who recently came to our colony, is very interested in the meetings. He does not belong to the lowest classes; neither did he come for help. He is related to one of the others, who has been here for a long time, and he asked for permission to live with his relatives, but he would get his own living. He has been here for about six months now. He is very diligent to go to the meetings, and lately he has prayed in the prayer meeting. He said he was eager to follow the Lord and he wants to know all about his love and his teachings. He can read a little (Javanese, of course); and oh, I hope and pray he may become an evangelist for to work in the surrounding villages. I am so sorry I can not find the time to teach him in particular. But somehow the Lord may open up a way for that.

I want to thank the dear friends who have sent me a Christmas card; I do value their thoughtfulness; but I did not know their proper address, so I could not answer them. Now I send them my heartfelt thanks through this letter. The names are: Elmer L. Hunting and N. H. Wardner.

May God bless all, all of you, very, very richly! What a happy time it will be when I can meet you in God's beautiful Paradise, and there I shall get to know you face to face.

Yours believing in the victory through our Savior's blood,

M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,  
February 10, 1920.

**MONTHLY STATEMENT**

March 1, 1920, to April 1, 1920

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society.	
Dr.	
Balance on hand March 1, 1920	\$3,745 95
Chicago Church	25 00
Ashaway Church, Forward Movement	20 00
Lost Creek Church:	
Georgetown Chapel	6 83
Shanghai Boys' School	27 30
Shanghai Girls' School	27 30
W. H. Tassell, Debt Fund	10 00

Christen Swendsen, special acct. China exchange	20 00
Nortonville Church:	
Georgetown Chapel	4 20
Shanghai Boys' School	16 80
Shanghai Girls' School	16 80
Missionary Society work	120 40
Conference Treasurer:	
Georgetown Chapel	18 28
Shanghai Boys' School	73 11
Shanghai Girls' School	73 10
Missionary Society work	585 80
First Hopkinton Church:	
China Field	5 00
Missionary Society	21 50
Java Field	5 00
Home Field	2 50
Plainfield Sabbath School:	
Education Chinese Children	4 19
General Fund	7 24
Woman's Board:	
Miss Burdick's salary	210 00
Miss West's salary	210 00
Marie Jansz	50 00
Shanghai Boys' School	45 00
General Fund	50 00
Washington Trust Co., int. on checking acct.	3 48
	<b>\$5,354 78</b>

Cr.	
Rev. M. C. Pennell, February sal.	\$ 66 66
Rev. Luther A. Wing, February sal.	37 50
Anna Crofoot, acct. J. W. Crofoot	12 50
Rev. T. L. M. Spencer, March sal.	83 33
Rev. S. S. Powell, February sal.	25 00
Rev. J. J. Kovats, Hungarian Mission	20 00
Jesse G. Burdick, Italian Mission	29 16
Rev. George W. Hills, February sal.	58 33
Rev. R. J. Severance, February sal.	83 33
Rev. W. L. Davis, February sal.	25 00
Edwin Shaw, sal., trav. exp., etc., February	88 04
Stephen J. Davis, sal. Rev. P. S. Burdick	25 00
Dr. Rosa Palmborg, February sal.	41 33
Mrs. Zilpah Seward, two weeks' sal.	27 00
Washington Trust Co.:	
Interest	15 53
Payment of note	1,000 00
Payment two-thirds China missionaries' salaries	2,000 00
Treasurer's expenses	25 00
	<b>\$3,662 71</b>
Balance on hand April 1, 1920	1,692 07
	<b>\$5,354 78</b>
Bills payable in April, about	\$1,400 00
Notes outstanding, April 1, 1920	2,000 00
E. & O. E.	S. H. DAVIS, Treasurer.

**SEMIANNUAL FINANCIAL REPORTS OF THE CHINA MISSION**

Grace Hospital Financial Report  
June 1, 1919—December 1, 1919

Receipts	
To balance June 1, 1919, including Gold \$200	\$ 911 14
Balance not including Gold	691 10
Out-calls	172 00
Dispensary	309 98
In-patients	757 20
Board of various people	60 09
Sale of incidentals	16 08
Tuition of an English pupil	7 00
Excess due to exchange	1 20
	<b>\$2,015 35</b>

Expenses	
Housekeeping	\$ 267 34
Medicines	282 39
Evangelist's rent	20 65
Repairs to plant	78 96
New equipment and supplies	78 13
Wages	80 85
Insurance	30 83

December 1, 1919, balance in Mexican dollars . . . . . 1,076 21

\$2,015 35

December 1, 1919, also balance in Gold \$ 200 00 E. & O. E.

The gold is left in a separate account because of the changing exchange rate which makes it impossible to reckon with any certainty in Mexican dollars, money which is held in gold.

Respectfully submitted,  
GRACE I. CRANDALL.

**Girls' Boarding School Financial Report**

June 1, 1919, to November 30, 1919

Receipts

Balance	\$1,961 01
Bank interest	13 50
Remittance from U. S. A.	262 50
Board and tuition	1,020 70
Day School fees	100 20
Books	1 40
Work	8 00
	<hr/>
	\$3,372 31

Expenditures

Rice and provisions	\$ 330 10
Fuel and electricity	53 13
Wages	804 00
Repairs	106 95
Books and supplies	39 71
Rent	42 00
Incidentals	7 52
	<hr/>
	\$1,383 41
Balance	1,988 90
	<hr/>
	\$3,372 31

SUSIE M. BURDICK.

Examined and found correct.  
N. M. WEST.

**Seventh Day Baptist Mission—Evangelist and Incidental Account**

From June 1 to December 1, 1919

Receipts

Balance	\$ 310 98
Treasurer Davis—Gold \$250 at Mex. \$1.75	437 50
Dr. Grace I. Crandall:	
Insurance and paint	58 02
Rent of house for Mr. Tong	6 90
Old paint pails sold	2 85
French Municipal Council. overpaid tax	71 48
	<hr/>
	\$ 887 73

Expenses

Mr. Tong, evangelist:	
Seven months' salary	\$ 210 00
House rent	13 50
Insurance on hospital	30 82
Paint for hospital	27 20
Insurance on parsonage	18 32
Paint for roof of church	63 67
Labor, painting roof of church	25 00
Plumbing and septic tank at "Crofoot home"	110 00
Mason and carpenter work with above	9 55
Painting, ditto	10 11
French Municipal taxes	51 61
Fees in securing new deed for Boys' School lot	23 00
Cement fence posts	20 00
Repair of bamboo fence	41 40
Trip to Lieu-oo	2 00
Registering Power of Attorney at U. S. Consulate	2 85
Repairs on buildings	36 27
	<hr/>
	\$ 695 30
Balance to new account	192 43
	<hr/>
	\$ 887 73

J. W. CROFOOT.

Examined and found correct.  
N. M. WEST.

**Financial Report of Grace High School**

June 1, 1919, to November 30, 1919

Receipts

Balance from previous account	\$ 397 66
From pupils, tuition, board, uniforms, etc.	1,357 55
Rent of room to Koreans in summer vacation	45 00
Interest at bank	2 61
	<hr/>
	\$1,802 82

Expenses

Light	\$ 20 27
Water	12 53
Sanitation, scavenger, hospital fees, etc.	4 90
Board	549 99
Teachers' salaries	546 00
Coolie wages	48 00
Ts Dau's account (Orphan in charge of the school)	68 38
Postage, telegram, etc.	3 39
Magazines	1 70
Mops, brooms, and other supplies	4 90
Lamp bulbs	3 26
Coal for bath room	1 63
Refund of uniform fee to boy who left	2 50
Sign board repair (blown down)	10 12
Books, stationery, etc.	41 21
Athletic supplies	27 40
Advertising date of opening	19 80
Small repairs, etc.	4 20
Whitewashing	15 30
	<hr/>
	\$1,385 48
Balance to new account	417 34
	<hr/>
	\$1,802 82

J. W. CROFOOT.

Examined and found correct.  
N. M. WEST.

**Y. W. C. A. IN CHINATOWN**

A Y. W. C. A. is being organized in the Chinatown of New York City. This is the result of a petition signed by the leading women and several of the merchants of that district asking the National Board of the Young Women's Christian Association for assistance in organizing a Y. W. C. A. for the Chinese in New York. There are about one hundred and fifty Chinese women and girls in the city, a few of them students but most of them wives, mothers, and daughters of merchants and other business men. These women will some day carry back to China Western ideas and methods and especially the practices of American women. They are interesting themselves in everything that American women do. "In establishing an association, we are hopink to learn of the best elements in American womanhood," says one of their leaders, "and at the same time to retain our ideals of Chinese civilization." This Chinese branch will train women in citizenship, American customs, organized recreation, physical exercise and the usual lines of activity carried on in a Y. W. C. A. center.—*War Work Council.*

**SABBATH EVANGELIST'S LABOR**

REV. E. H. SOCWELL

The first point visited after leaving Grand Junction was Botna, Ia., where I was entertained in the home of my sister, Mrs. Ellen W. Ramsey, who is a member of the Garwin Church. Here at Botna I made several visits, all among First-day people, and on Sunday I preached in the United Brethren church in town to a very fair audience considering the bad condition of the roads. This was the first time a Seventh Day Baptist minister had ever preached in Botna. The few days spent at Botna were busy days. The preaching was well spoken of and the personal work performed was well received by all and with gratitude by some. In all this work I am depending upon personal, heart-to-heart labor, and in each place visited this has been received by all in the most kind manner and by some, in each place, with tears of gratitude of which I do not feel free to write.

Twenty miles southwest of Botna I stopped at Harlan, Ia., and visited Mr. and Mrs. Emory Johnson, two loyal Sabbath-keepers.

Mr. and Mrs. Johnson have been baptized and are Christian people, but are not members of any church. There is a Seventh Day Adventist church in Harlan and these friends attend Sabbath services with these people. Mr. Johnson is a brother to Mrs. G. W. Hills, of California, and she was visiting in her brother's family at the time I was there, and I was thus permitted to enjoy a pleasant and unexpected visit with her.

In Council Bluffs I had a most enjoyable visit with Mrs. A. M. Weaver, a loyal member of the North Loup Church. Mrs. Weaver comes from good, old-fashioned Seventh Day Baptist stock and is loyal and true. During my visit Mrs. Stella Burdick, of Omaha, came to Mrs. Weaver's home and I was permitted to visit her also. Mrs. Burdick is also of staunch Seventh Day Baptist stock and is a faithful lone Sabbath-keeper in a large city, having her membership with the Nortonville Church. The visit with these friends was thankfully received and highly appreciated and I was well repaid for making it.

At Sioux City I called at the home of

Mrs. Mary C. White, a member of the Brookfield Church. Very much to her sorrow, Mrs. White was prevented from entertaining me, by reason of very serious sickness in her home. She expressed the deepest regrets over the conditions under which she was placed and her warm sympathy with the work in which I am engaged and handed me a liberal contribution to our Tract Society, urging me to visit her in the future, when she could entertain me in her home.

The next place visited was Viborg, S. D., where I was entertained in the home of Christen Swendsen, known to the readers of the RECORDER by his liberal support of our Missionary and Tract societies, and to many needy ones by his kindly assistance when most needed. On Sabbath afternoon I preached in Brother Swendsen's home to a small company of Sabbath-keepers, some of whom were Seventh Day Adventists whom Brother Swendsen invited to the services. After the preaching services I was taken to the home of Brother Timon Swenson, two and one-half miles in the country. Brother Timon Swenson and his wife are known personally to many readers of the RECORDER and to many others of the RECORDER family, by their liberal donations to our missionary and publishing interests. Brother Swenson is state secretary of the L. S. K's, a progressive farmer and stock raiser, and is deeply interested in all our denominational work. Mrs. Swenson was formerly Miss Maud Cockerill, of Berlin, Wis., and is a quiet, unassuming Christian worker and, like her husband, is deeply interested in our denominational life.

It was a privilege which I shall always remember to visit these two loyal Seventh Day Baptist families. As we said "good-by" each of these families made fitting donations to our Tract Society, and I continued my journey feeling that the work at Viborg had been a blessing to me, if nothing more.

Sioux Falls, S. D.,  
March 28, 1920.

Now I see the secret of the making of the best persons: It is to grow in the open air and to eat and sleep with the earth.—*Walt Whitman.*

## WOMAN'S WORK

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

### PROGRAM OF PRAYER

THIRD WEEK OF APRIL

Pray for a spirit of unity and harmony among the membership and that they may accept and follow the counsel of Paul, the great apostle, in First Corinthians 13, remembering that love suffereth long and is kind, envieth not, seeketh not her own, endureth all things, hopeth all things, believeth all things and that love never faileth.

The Lord is risen indeed,  
He is here for your love, for your need—  
Not in the grave, not in the sky,  
But here where men live and die;  
And true the word that was said:  
"Why seek ye the living among the dead?"

Wherever are tears and sighs,  
Wherever are children's eyes,  
Where man calls his brother,  
And loves as himself another,  
Christ lives! the angels said:  
"Why seek ye the living among the dead?"  
—Richard Watson Gilder.

### THE UNSEEN PRESENCE

It was a bright October day, and a man was riding on horseback through a bit of timber land in one of the cotton States of the South. All at once he came across a bit of a clearing in the trees, and in the clearing an old cabin almost fallen to pieces. In the doorway of the cabin an old negress was standing. Her back was bent nearly double with the years of hard work, her face dried up, and her hair white; but her eyes were as bright as two stars out of the dark blue. And the man called out cheerily, "Good morning, Auntie. Living here all alone?" The old woman looked up, with her eyes brighter yet with the thought in her heart, as she replied, "Yes, me'n Jesus, massa." But he said a hush came over the whole place; there seemed a halo about the old cabin. How poor and limited and mean her world had looked to him as he rode! But how

quickly everything had changed as he saw it through her way of seeing it! Her world was changed and beautiful in the loneliness of the woods by reason of her Master's presence.—*Dr. S. D. Gordon, in Tarbell's Teachers' Guide, 1918.*

### A SONG IN THE NIGHT

"Peace, perfect peace, with loved ones far away;  
In Jesus' keeping we are safe, and they.

"Peace, perfect peace, our future all unknown;  
Jesus we know, and he is on the throne.

"Peace, perfect peace, death shadowing us and  
ours;

Jesus has vanquished death and all its powers.

"It is enough; earth's struggles soon shall cease,  
And Jesus call us to heaven's perfect peace."

As the sweet voice rang out under the stars, figure after figure rose out of the shadows where they had thrown themselves down on the hillside, and crouched about the singer. With the last line, the half-clouded moon struggled free and lighted the lovely uplifted face of a girl of twelve, in the center of a forlorn group whose every countenance was stamped with tragedy. As the child sang on, here and there a woman's head dropped in the blessed relief of tears. All about the circle, men relaxed grimly-brooding brows and set their lips with a new strength. Little children who had been dragged along all the weary day, revived like flowers under rain.

"Though like a wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone,  
Yet in my dreams I'd be  
Nearer, my God, to thee,  
Nearer to thee."

The singer ended with a soft thrilling note that lingered on the cool air. Above them a Turkish guard awoke and shouted a rough command of silence, but it came too late. Through the power of a song, his prisoners had for the time escaped him.

Who knows what doors of the spirit such hymns can open, when sung in a situation where every suggestion of trial is literally true? These sad listeners, and hundreds of others herded in camp around that barren hill, were remnants of the exiled Christian population of the little village of Mounjounsun in Cesarea. A month ago, in July, 1915, little Virjin Yakoubian had

been singing in her Sabbath school, her beloved church and her home. She knew the words of every hymn she had heard, and young as she was, interpreted them with that instinctive sense of the Light in the valley of the shadow, which is bred into a persecuted Christian race.

One day all the saddest songs came true. The mob of Turks that seemed to spring up out of the ground armed, so suddenly did they appear, rushed into every Armenian household in the city, insulting and plundering, killing all who resisted. That first morning Virjin's father and mother were both killed in her sight. Dodging under the bloody swords of the murderers, the little girl ran for protection to her uncle, only to stumble over his dead body at his own door. Death had entered here, too, and claimed all but her aunt and one cousin. These three clung together when the Turks returned, for the moment tired of slaughter, to drive the living to find shelter where they might in a rugged and unknown country.

All that day, Virjin had seemed dazed, like so many, unable to sense the absolute wrecking of her life. But before evening came, she had felt her way along the tiny thread of faith and tested it, and found herself still "anchored to the Infinite." That night after the Turkish guards had camped, and the exhausted exiles had flung themselves down to mourn, Virjin had raised the song that of all others best underwrites the sorrows of the moment with the calm of eternity—"Peace, perfect Peace"; she had sung it all that week, she was singing it still.

Would the frail bridge of song hold, under the weight of sorrows still to come? The next day, near Azeya, the living were taught the first bitter reason why they had been spared. In the midst of that first wild attack, every woman had rushed to the secret recess where she kept her ornaments, every man had dug up the hidden savings of years to carry away. It was only so much money gathered together, and now the soldiers were spared the trouble of long hunting. Beads and coins and jewels, they plundered them all, even snatching away needed articles of clothing.

"Faint not nor fear, His arms are near;  
He changeth not, and thou art dear;

Only believe, and thou shalt see,  
That Christ is all in all to thee."

So Virjin's thrilling voice still recalled to the destitute their heavenly treasure. A passing gendarme, attracted by the sound, twitched away the child's head-dress, and stood regarding her lovely face and hair with a peculiar appraising look that made her aunt's heart stop beating. The dread suspicion was verified that afternoon when most of the prettier girls and women were picked out and taken away for a fate sadder than starvation. Virjin escaped this time, for her aunt hid her on a shelf of rock she had noted above the trail, and stole back for her late at night after the danger had passed.

That evening the broken-hearted camp was left doubly forlorn with no singer to hearten them. But the next day she sang again:

"Guide me, Oh thou great Jehovah,  
Pilgrim through this barren land."

and the exiles straightened with a thrill at the reminder of the inner significance of their suffering. Pilgrims they were, journeying steadfastly to the better land, and the sacred metaphor gave them new courage. But their help was Virjin's danger, for the singing called attention to her. As she sang on, a soldier caught her and tried to drag her away. Angered by her determined resistance, he seized a donkey-whip and lashed her till she fell unconscious before he strode on. The little cousin who had watched sorrowing, unable to help, stopped beside the trail to strip the garb from a dead lad as a slight disguise for Virjin. So protected, her hair and eyes shrouded, and her fair skin rubbed with earth, Virjin journeyed on toward Aintab. Barefoot, cruelly bruised, the little interpreter still sang.

When every man left in the company was seized by the soldiers, bound with his hands behind his back, and killed, Virjin's voice rose in requiem:

"Thou wast their rock, their fortress and their  
might,  
Thou wast their Captain in the well-fought fight,  
Thou in the darkness drear their one true Light.  
Alleluia! Alleluia!"

Before they reached the city over the mountain, the child's one garment hung in

shreds, her voice was weakened and subdued with hunger, but never had it been so sweet:

"Naked, poor, despised, forsaken,  
Thou from hence my all shall be."

Bereavement, exile, starvation, prison itself; not these could break the faith that still found expression in the girl's song. Cast into prison with the remnant at Ourfa, her voice rose in its unearthly comfort through those awful nights of suffering and death. One day a guard offered her liberty if she would stop singing and praying and become a Moslem."

"No, I will not," said this thirteen-year-old girl, wrapped in her certainties, "I love Jesus too much, and some day he will take me to my mother in heaven."

What myterious edge of vision struck awe into that Moslem guard, so that when he left, silent, he left the prison door open, and the singer with her friends was permitted to escape? "Jesus did it," said Virjin. But what far-hidden mercy lay behind the permission? For after ten days, when they reached Rakka on the Euphrates, they were all but starving. And even here the soldiers pursued them. Virjin's aunt, her second mother, was taken to the other side of the river. In the one moment left of freedom, Virjin knelt in the gathering twilight for a last prayer.

"Other refuge have I none,  
Hangs my helpless soul on thee."

"Dear Jesus," begged the steadfast singer, "save me from the hands of these cruel men. I want rather to die and come to you."

So at the approach of the soldiers she sprang into the river, crying:

"Lord Jesus, receive my spirit."

But not so was she allowed to answer her own prayer. Faith like hers was all too precious on the depleted earth. She was rescued against her will and that night was taken to the home of a Turk. Because she refused to stop singing and praying, and turn Moslem, she was imprisoned in the Turk's home for two years. Why so obstinate a Christian was not killed is one part of the mystery; how faith held fast is another, but she sang still:

"I know that my Redeemer lives;  
And that he cares for me;  
A token of his love he gives,  
A pledge of liberty."

Spiritual liberty indeed she had, but the way to freedom came only after two years of constant prayer: "Dear Jesus, find the way for my escape." When the chance came, she fled to Barajih, where she found first Armenian friends, then American, and is now safe in the Orphanage.

She can still sing! And every song is to her something that she has lived on throughout the four years that saw her stripped of everything but her inaccessible soul. She has gained—at what cost, this girl of sixteen—the knowledge that these are not mere words, but the very bread and wine of communion:

"I take, Oh Cross, thy shadow  
For my abiding-place. . . ."

"A home within the wilderness,  
A rest beside the way,  
From the burning of the noon-tide heat  
And the burden of the day."

—Near East Relief Tract.

### NOT ACCEPTABLE

For years it has been the custom of the Governor of New Jersey to speak in the Auditorium at Ocean Grove, N. J., on July Fourth. But the present Governor's attitude on the liquor question has made him so obnoxious to all enemies of the saloon that the authorities of that famous Christian resort will break the custom of years and celebrate Independence Day without a Governor. Bishop Charles B. Mitchell will preach in the Auditorium on Sunday, July 4, and deliver the patriotic oration on the holiday following. The dropping of the Governor will serve notice to him that a public official can not court the favor of nullifiers of the law and retain the esteem in which all good citizens would like to hold the chief magistrate of the State.

—The Christian Advocate.

"The World War is now over and the door to opportunity was never more widely open. Christian people can not longer look upon the world's needs and pass by on the other side. That procedure has been condemned for all time."

### SPECIAL HOME MISSION STUDY IN THE PLAINFIELD CHURCH

MRS. D. H. DAVIS

Some weeks ago the Missionary Committee of the Woman's Society for Christian Work in the Plainfield (N. J.) Church decided to ask Rev. Edwin Shaw to give them a talk on home mission work, so it was arranged for the afternoon of March 21. All were invited to come at 3.30 for a social hour, and it being Sunday many of the men of the church were also able to attend. Their presence gave inspiration to the occasion as several kindly read the letters which had been solicited from some of the workers on the home mission fields.

Mr. Shaw using maps of the States, which he had especially prepared, pointed out very clearly the locality of Seventh Day Baptist churches as grouped in different parts of the States and then indicated more especially the places where the missionaries either as pastors or otherwise are working. As he spoke particularly of each field the man who represented by letter the missionary at that station, came forward and read his message.

It certainly was a most interesting and instructive occasion.

After the close of the meeting refreshments were served and I think all felt repaid for their effort in attending. The attendance was large, when we think that it was one of the lovely spring days we have been enjoying of late and which tempt one to spend his leisure moments in God's out of doors rather than in a mission service.

We give here some interesting extracts from the letters from the fields referred to above. Brother S. S. Powell, of Hammond, La., writes:

The work here has numerous advantages, in that there is a good church edifice and parsonage—unfortunately, so far, the only parsonage in the Southwestern Association. We have the good esteem of the entire community hereabout and unfailing courteous treatment, the loyal support of a faithful little band of Seventh Day Baptists, and a location that makes it probable that almost every winter new faces will be seen in our congregation, from the North.

An interest has developed thirty miles away in Livingstone Parish. It has been my privilege to make several trips thither, always with great pleasure. Several times I have preached in an old empty store, at another time in a private

home, of people not Sabbath-keepers. We have two Sabbath-keeping families out there. There is strong opposition to public opinion in that community.

The difficulties for the work in Hammond arise from the fact that some six years or more ago a good part of the strength of the church was taken away by removals. One family of live lone Sabbath-keepers has taken their place, and that helps much.

Brother R. J. Severance, of Gentry, Ark., writes of the Southwest field:

There are four principal points, aside from Gentry and vicinity, that my predecessor, Rev. T. J. Van Horn, recommended as centers for aggressive missionary work. The places are Memphis, Tenn.; Little Prairie, Ark.; Belzoni, Okla.; and Morales, Tex.

I have visited all these places and am convinced that Brother Van Horn was wise in his recommendations. I found in each of these places consecrated Christians who are interested in advancing the cause of Christ in their communities. This to my mind is the most encouraging feature of the work.

There is no organized church of our faith at any of these places visited except at Little Prairie and no regular services have been held there for several years. The apparent reason for this is the lack of leadership. It is strictly a rural community and eighteen miles from the nearest railroad town. Our people have a comfortable house of worship and surrounding it there is a large population of people entirely unchurched. My predecessor felt that if a dwelling could be erected on the church lot or nearby and a Christian worker located there the church might be revived and again become a positive force for good in that needy field. After visiting there last summer I feel the same about it and am planning to go there in the near future for the express purpose of arousing sufficient interest so that the people will build a parsonage. I go with a feeling of grave responsibility for I fear that if we fail to accomplish the results sought it will mean that another Seventh Day Baptist church has become extinct. I crave your earnest prayers for the work and the workers that the Holy Spirit may direct and lasting good shall result.

I plan, for the coming summer, an intensive evangelistic effort covering several weeks at Belzoni, Okla.; also at Morales, Tex. There are recent Sabbath converts at both these places and several people in the communities are particularly interested in the Sabbath question.

Rev. W. D. Tickner, of Grand Marsh, Wis., writes of rapid changes in his field and goes on to say:

The members composing the working force of the Grand Marsh Church are few in number and, financially, are not able to assume the support of a pastor, but by the combined efforts of the church, the Missionary Society and the pastor himself he has been able to remain on the field. Owing to this arrangement, how-

ever, much work is, of necessity, left undone that otherwise could be done.

The pastor must, of necessity, prepare his sermons while at work in the field. This doing double duty at the same time is a severe tax on the nervous system; but the loving Father has thus far sustained me.

I said that the members composing the working force of the church are few in numbers; but, like Gideon's band, they are an army to be reckoned with. They do not hide their light away from the community in which they live; but on the contrary are a living, vitalizing force wherever they go. Their one prayer is, "Lord, plant my feet on higher ground."

No one can be intimately associated with this people without being impressed with the belief that they have learned of Jesus. It is not profession, but life that tells of our love.

It is not having a name to live that will win the world to Christ; but the deep, abiding, unwavering, confidence in God that bears fruit to his glory.

Opportunities for service are multiplying. The field near Mt. Tabor (P. O. Wilton) is, to my mind, a most promising one. The Missionary Board made it possible for me to visit this people last October. They anxiously await my return this spring.

Work at our doors is loudly calling. Days of service should be given where now only hours are possible. Prayer meetings have been held from house to house nearly all winter, although I have been unable to attend only a few times.

A fitting end to a wood-bee for my benefit was a prayer meeting. We ask your prayers for this field.

Brother J. C. Branch, of White Cloud, Mich., writes in part as follows:

The Michigan field, like many others, has its discouraging as well as its encouraging features. First among the discouragements is the lack of ministers who can and will go into the work and trust God for support. Just here is the place where God will test any one who undertakes to labor in his vineyard. This is a great work and if God is not able to provide for us, there must be something wrong. Faith is the key that unlocks heaven and secures the blessing.

One encouraging feature is the fact that the Sabbath question has been well taught here for fifty years.

About nine miles from White Cloud is a little red schoolhouse in which there was never a sermon preached, until last fall when I left an appointment to preach there one Sunday. Before the winter was over, twenty dear souls started to serve the Lord. There are many such places in Michigan where souls are dying for want of the gospel to bring them to the Master. . . . We are looking forward to the accomplishment of some good work in the near future. I shall begin again at the little red schoolhouse as soon as the roads permit, and I believe some faithful souls will be found to keep the Commandments.

After writing at some length about the disadvantages and discouragements of his

far-away field, Pastor Hills, of Los Angeles, Cal., writes:

But I would not have you think we have nothing but difficulties to meet here. We have many bright and encouraging facts and conditions on our side of this question. There are some of the most loyal and true Seventh Day Baptists on the coast that can be found anywhere. It is my duty to make a trip over this field each year, and let me assure you that I have found many very "precious jewels" among our scattered flock. Some are of the very "salt of the earth." It is a great pleasure to me to meet and mingle with such real Bible-loving, loyal Christians in their homes. In places, our people, by consistent living and judicious presentation of the truth of the Bible, have won a very high standing among the First-day people about them, not a few of whom freely acknowledge the claims of the Sabbath of our Lord.

Last summer I spent one Sabbath with one of our families in a summer camp in the mountains of Idaho. Strange as it may seem for a summer resort, there were Bibles, the SABBATH RECORDER, the *Helping Hand*, the *Junior Quarterly* in the tent of that family. We had an interesting Sabbath school, after which a First-day lady in the company began asking me questions on Bible subjects. Our Bible conversation continued for nearly three hours, and not a little of it was on the Sabbath question. All freely participated.

During that trip, which lasted seven weeks, I conducted over thirty similar Bible readings, at several of which First-day people were present and took part in remarks and questions with the greatest of interest and freedom. They appeared really to want to know Bible teachings, not only with reference to the Sabbath, but upon other questions that have been prompted by the false teachings of deceivers and destructionists that are abroad in this western land. In all my experiences as a minister of the gospel, I have never found such a deep, candid hungering and thirsting for the real truths of the Bible as now. "The harvest is great, but the laborers are few."

Thus you readily see that we have here the two extremes of thought and life. The prejudices against the Bible and Christianity are very strong and are held by a great many people; while, on the other hand, there is a widespread, deep-seated hungering for the real teachings of the Bible, and not a few are willing to accept them from the lips of a Seventh Day Baptist teacher.

What would life be if it had no hardships? Our hearts would remain locked up in cold seclusion. Our sympathies would be very mean and scanty. Our fraternity would scarcely reach across the street. We should never have human passion enough to generate a great crusade. No hardship, no fellowship.—*Dr. Jowett.*

## YOUNG PEOPLE'S WORK

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

### PERSONAL AND PUBLIC HEALTH

MR. AND MRS. COURTLAND V. DAVIS

Christian Endeavor Topic for Sabbath Day,  
April 24, 1920

#### DAILY READINGS

Sunday—Laws against infection (Lev. 13: 1-3)

Monday—Principle of holiness (II Cor. 7: 1)

Tuesday—Of mutual responsibility (Gen. 4: 9)

Wednesday—Of community healing (Ezek. 47: 1-5, 9)

Thursday—Of human helpfulness (John 5: 1-9)

Friday—Of happiness (Prov. 16: 24)

Sabbath Day—Topic: Christian principles in personal and public health (I Cor. 6: 19, 20)

(We are indebted for much of the material of this article to a treatise on Education for Physical Efficiency contained in a book by Professor Franklin Bobbit, of the University of Chicago.)

The physical condition of an individual or of a nation is intimately related to the moral and civic character. In the man of full vitality there is a richness and width of marginal life. He holds many things in mind at once. Consequently he is the man of wide mental horizon, and of far vision. Since the more complicated social relations are those that involve seeing many things at once and in wide perspective, he alone is in a position clearly to see and appreciate the existing social relations and demands in our modern community. Seeing the relations, he is in a position to act wisely and justly and for the best interests of all concerned. He is morally responsible.

In the case of the semi-vitalized individual the life is much narrowed. He holds fewer things in mind at once; and therefore less adequately sees the relations; especially the complicated ones. These he must see if he is to visualize the community, his place therein, and his rights and responsibilities. But his physical condition shuts out much of the needed vision. Even though he be richly endowed with goodwill he can not hold to action of the highest moral type because he can not see what it is.

For the man of very low level of vitality, the curtains are still further drawn. He misses the road largely because he can not see where it lies. He falls back upon the guidance of instinct, passion and other crude impulses. He may be entirely well meaning yet thoroughly criminal in his conduct. His irresponsibility, however, is but a symptom of illness.

A state of democratic government is one in which each individual is largely free to shape his conduct according to the dictates of his best judgment and of what he believes to be right. And yet the democracy of today is such a combination of mutual interdependencies that if we have both democracy and organization the dictates of judgment on the part of all must largely be identical. Each must, therefore, see the whole of the social mechanism, and his individual part within the coordinated labors of the whole. No other plan can possibly bring community of judgment. But the plan requires that the citizens have the power to hold a large number of things in mind at once so as to see the innumerable and complex relations. This is possible only to a citizenry of large vitality. A wise, vigorous, and beneficent democracy on the part of devitalized individuals is impossible. The uncertainties of our inchoate and wobbly democracy,—not entirely to ignorance and small group consciousness, but in some degree also to a general depletion of physical vitality with its consequent nervous irritability, narrow vision, and lack of inner restraint. Physical efficiency is the indispensable basis of efficient citizenship.

When Paul said that we must glorify God in our bodies he spoke a truth that is even more fundamental and important in our day than it was in his. We can not properly perform our functions in the fullness with which God would have them performed unless every part of our being is in full harmony with his laws and thus in very truth glorifying him. That means not only that our minds must be in fullest sympathy with his but that our bodies, too, must be in the best possible condition to do his bidding.

In an age of multiple interdependencies and contacts, one can not alone determine the conditions upon which physical welfare

depends. These are determined by the social whole, and no man can determine them for himself alone, nor withdraw unto himself from them. A mother once, determined to keep all disease from her children, made her home and her own dooryard free from all forms of dirt or filth of any sort that might prove dangerous, and kept the children scrupulously clean. But she took no interest in civic affairs, nor even in the home life of her nearest neighbor, where, through ignorance, filth and contamination ran riot. She cared only that her own home and her own children be kept free from filth and plagues. But we can not live unto ourselves alone. The dirt and disease of the neighboring home crept through the high walls into the home that had been kept so clean and death carried away two of the loved ones. Care of the health is not merely a matter of personal hygiene, but a co-operative task of the entire community. There is the same dependence of each upon all in the management of the water supply, sewerage disposal, provision of pure air in cities, prevention of flies and other carriers of disease, sanitary conditions of labor, adequate support of the health department, setting up standards of living which recognize the need of physical efficiency, and, finally, the general diffusion of the knowledge, attitudes, and valuations needed for the co-operative performance of these things.

#### A DAY AT FOUKE

I wish "you-all" could visit us for one day. Suppose, then, you were to be called tomorrow morning by the sound of the bell of "Fouke Academy and Graded School." You would make your way along a pleasant road, perhaps passing by a little stretch of pine woods, for a good share of the farms hereabouts have been carved out of the forest, not so many years back. Note the soil under your feet. It is a very fine sand or silt, but is rich, and will raise a good crop of cotton, sweet potatoes or peanuts. You can not raise a crop of corn equal to one in Iowa, but they do raise a good deal. Alfalfa is being tried, too, and with some success. Peach trees have just dropped their blossoms, but enough of the pretty pink petals remain to make our

mouths water in anticipation of the luscious fruit.

But, we must not spend too much time on these speculations, for it is "most time for the last bell" and we must hurry. Arriving at the school, we find it a one-story structure built of cement blocks. (I hope the pictures will appear about this time in the RECORDER so that you may form a better idea of us.) It is not a building over which one would rhapsodize as over a masterpiece of Greek architecture, but it has its fine points. The cement blocks give us a feeling of permanency and security, for we dwell in the midst of a people that build mostly bungalows or log huts. Inside, the newness is not entirely worn off, and we can not help thinking that, in spite of possible discouragement over the loss of the other building, our people determined to build well when they put up this structure. There is not much in the school day to remind you that you are away off in the "wilds of Arkansas." The children average as intelligent, as well dressed, and, I think, as happy, as those of most schools in the North. The three teachers have to plan carefully, though, to find time to teach pupils ranging in grade from first to twelfth.

Of the helpful activities we have enjoyed this year, I would name a few. Our basketball court in the front yard has been a point of attraction at recesses and after school. It has helped to keep the pupils physically fit. Our Wilsonian Society, which meets biweekly, has given us training in public speaking, debate and dramatics. It was organized a year or two ago on the pattern, I think, of similar societies at Milton.

A Young People's Branch of the W. C. T. U. was also organized this year, and has been working along the lines of temperance. We have been fortunate in having some very helpful lectures at the schools on subjects of health and morality. Among the speakers were Dr. Wise and Mrs. La Mance, organizers and lecturers of the W. C. T. U.

Our day at Fouke draws to a close. You must surely visit us again, if not "in the body" then "out of the body." Come again next winter when the drifts are deep and

the cold winds are sweeping over your native State. You will find our winters resemble the first half of December or the latter half of March in New York State. One can scarce repress a smile when the children come to school some morning after an especially invigorating frost, and say, "My, but isn't this c-o-l-d?" Or, again, when we had our only snow storm, to see them perched happily on the woodpile eating snow as if it were a rare treat. It is difficult for us to explain to them what it means to have snow three feet deep, and temperatures with a minus sign before them. Well, if you must go, good-by. Come again soon.

Yours in Christian service,  
PAUL S. BURDICK.

Fouke, Ark.,  
March 28, 1920.

#### GARWIN C. E. SOCIETY ACTIVE

GARWIN, IA.—Although SABBATH RECORDER readers have not heard anything from the Garwin Christian Endeavor Society lately, we are still striving to hold up Christian Endeavor ideals. An orchestra of young people help in furnishing music at the regular Christian Endeavor prayer meetings, as well as in the other regular church services. We have just purchased an Efficiency chart, taken our rating and expect to raise our standing in the near future. Last Sabbath afternoon, a superintendent was appointed for the Tenth Legion and Quiet Hour, and four names were presented for active membership. Two more will be presented at our next meeting. The Social Committee has had three socials this year—a farewell social for Mr. and Mrs. Charles Hurley and son, a denominational social, and a welcome social for Mr. and Mrs. Leonard Severance. The Social Committee plans to have a social every month.

In less than two and one-half months the nine national banks of San Francisco gained \$56,647,333 in combined deposits. This was the first two and one-half months of prohibition, and it is the biggest jump in bank wealth in the history of the city.—*National Advocate*.

#### LABOR FAVORS PROHIBITION

If the poll taken by the *Literary Digest* recently is to be relied on—and it does not seem open to question—politicians or liquor men who have been counting on the labor vote to overthrow prohibition have been reckoning without their host.

The magazine wrote to local trade union officials all over the country asking whether in their opinion, prohibition "has been a benefit to the workingmen and their families." Replies were received from five hundred twenty-six labor leaders, representing many hundred thousand workmen. In about one-third of the cases the replies were based on polls taken in the regular union meetings. In the others the officials were confident that they represented the sentiment of their members.

Of these five hundred twenty-six replies, three hundred forty-five declared flatly that prohibition has benefited the workingmen and their families; one hundred forty-three said that it has not benefited them; thirty-one were doubtful, and seven refrained from giving a definite answer on the ground that prohibition has not yet had a fair trial.

These figures seem to indicate that about two-thirds of the workingmen are satisfied with prohibition. If so, it is certainly futile to appeal to them to demand a repeal of the law.—*Westerly (R. I.) Sun*.

"Forward! The keynote of the new world order! The call for an advance all along the line is clear and unmistakable. Upon us of today rests the high privilege of shaping the destiny of the church and, through her, shaping the destiny of mankind."

#### THE BATTLE CREEK SANITARIUM

##### Wants At Once

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

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

Permanent positions guaranteed to those who prove a success.

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

## CHILDREN'S PAGE

### THE LITTLE GLASS HOUSES

There are rows of little houses,  
Marked, "To Let," in Pantry Lane,  
That ere the summer season's past  
Will all be full again.  
They're made of glass, and spick and span  
Outside as well as in;  
And each is covered snugly  
With a shiny roof of tin.

The occupants are searched before  
They are allowed to pass;  
For people should not carry stones  
Who live in homes of glass.  
Gay Mrs. Cherry is among  
The very first to come;  
And then the Berry family,  
And Mrs. Purple Plum.

The Apple tenants soon move in,  
And live in sweet accord;  
While sometimes, for variety,  
Will take a friend to board.  
Miss Currant and her sisters  
In their crimson frocks appear,  
While Mrs. Peach is seldom seen  
Till later in the year.

Then comes blue-blooded Madam Grape,  
Of Spanish lineage rare,  
Who wears her glowing rubies  
With a truly regal air,  
But she is never haughty,  
And she never even hints  
That she feels herself above her  
Neighbors, Raspberry and Quince.

They're very quiet neighbors,  
Never quarrel or dispute;  
I would that all our family trees  
Could boast such pleasant fruit,  
For when you call upon them,  
They are sweet as they can be,  
And most delightful company  
At dinner or at tea.

—Presbyterian Banner.

### THE STORY OF "TRAMP"

He was just a stray dog when he came one night to the house of some kind people who took him in. Later they had to move away but they got him a home with his present owners. He had been called "Tramp," which is not a very good name for a dog who has a home. He is of no particular breed, a little bulldog, a little of everything else, in fact, he is just plain dog, but every one who loves dogs knows

that it isn't the breed, but the *dog* that counts.

From the very first he liked to be close by the baby, and would sit for hours beside the cradle where she slept, and when she was taken out for a ride, Tramp walked sedately beside the little carriage.

One morning both master and mistress went away to do some errands, leaving the baby asleep in its bed, the two older children playing near by, and, of course, Tramp on guard as usual. Suddenly the two older children, both under seven, saw flames at the head of the stairs, and in another moment the whole upper floor was on fire. They screamed and ran out of the house, and the neighbors, hearing their cries, came running into the yard. They reached there just in time to see Tramp dragging the baby by its clothing. He came out the back door, then he crossed the yard and dropped the child into a snowbank. Brave little dog, his first thought had not been for himself, but for the baby, and seeing the danger which threatened, he had lost no time in bringing her to safety. Since that day Tramp has been considered one of the family, and the best in the house is none too good for him.—*N. J. Snell, in Our Dumb Animals.*

Some one has said that though there is still room at the top, the top is higher up than it used to be. Every position and calling demands more efficiency, every place is harder to get and to hold. There can be no laggard climbing, and he who has his foot on the ladder and does not try to go up, is sure to be pushed aside by the more earnest and courageous ones below him.—*Forward.*

### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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



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And they ask you who love America to use them as the channel through which a certain definite part of your income can be applied to make this a better world. Only you can determine what part of your income that should be.

We're passing through the world just once; how much better is the world going to be because *you* passed through?



United Financial Campaign—April 25-May 2

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## MARRIAGES

**ALLEN-DAVIS**.—At the residence of the bride's parents, Mr. and Mrs. J. B. Davis, in Milton, Wis., March 24, 1920, by Rev. George W. Burdick, Mr. Harvey Newton Allen, of Miles, Ia., and Miss Odessa L. Davis, of Milton.

**LEE-RANDOLPH**.—By Pastor William L. Burdick, at the Seventh Day Baptist parsonage in Alfred, N. Y., March 15, 1920, Mr. Elden Raymond Lee, of Rochester, N. Y., and Miss Florence F. Randolph, of Alfred, N. Y.

## DEATHS

**WILCOX**.—Sarah Ann Wilcox, daughter of Stephen and Eliza Burdick Kenyon, was born March 4, 1833, and died at Canonchet, R. I., March 19, 1920.

She was married to Thomas M. Wilcox, who passed on before more than twenty years ago. She united with the Second Hopkinton Seventh Day Baptist Church upon profession of faith, from the Locustville Baptist Church of Hope Valley, R. I., June 16, 1866.

For more than fourteen years she has been totally blind. She was possessed of a pleasant, genial spirit and deep religious nature.

She leaves a daughter, Sarah E. Brown, of Providence; a son, Henry W. Wilcox, of Poughkeepsie, N. Y.; an adopted daughter, Mrs. Elliott R. Thorp, of Westerly, R. I., besides a large family of brothers and relatives.

Farewell services were had from the home of Elizabeth Hoxsie at Canonchet, conducted by Rev. George B. Shaw in place of the pastor, who was unable to go because of a previous engagement that could not be postponed. Interment was had in the Old Hopkinton Cemetery. E. A. W.

**WILCOX**.—In Alfred, N. Y., March 23, 1920, Mr. Samuel Clark Wilcox, in the seventy-eighth year of his age.

Mr. Samuel Clark Wilcox, the son of Consider C. and Mary Dye Wilcox, was born in Almond, N. Y., June 11, 1842. His life was spent in Almond until twenty-eight years past, since which time he has lived in Alfred. He was a member of a large family and the last to pass away.

September 24, 1870, he and Miss Ellen Scott were united in holy wedlock. To them were born four children, Mr. Jay J. Wilcox and Miss Mary Wilcox, of Alfred; Mrs. Frank Beech who died some years past, and another daughter who died in infancy. Beside his wife, son and daughter he is survived by six grandchildren and three great-grandchildren.

Funeral services, conducted by Pastor Wil-

liam L. Burdick, were held at the house March 25th and burial took place in Alfred Rural Cemetery. WM. L. B.

**VLET**.—Pieter Vlet, son of Johannes and Gezina Goppel Vlet, was born in Delft, Holland, March 22, 1889. He died at Plainfield, N. J., March 20, 1920.

In the SABBATH RECORDER of March 22, 1920, appears the obituary of Mrs. Afein Bakker Vlet, who was married to the subject of this sketch January 9, 1915. In that connection the statement was made that Mr. Vlet was sick at the time of his wife's death but that at the time of writing that obituary he was recovering. However, a change came in the trend of his illness and he died before that statement reached the readers of the SABBATH RECORDER.

Mr. Vlet came to the United States from Holland in 1912. Since that time he has lived in Plainfield. His industry, faithfulness and general dependability had won the high regard of those with whom he had been associated in a business way.

He was received by baptism into the Plainfield Seventh Day Baptist Church of Christ by Rev. Edwin Shaw, February 14, 1914. Evidence of Christian purpose and of simple, unwavering faith was abundant. In his death the church has suffered a distinct loss. Elder and Mrs. Bakker, who have been associated with him in the home since his marriage to their daughter, will miss him as a faithful and devoted son.

The farewell service was held at the church on Wednesday afternoon, March 24th, conducted by Pastor James L. Skaggs and Rev. Edwin Shaw. Interment was made at Hillside Cemetery. J. L. S.

**WAID**.—Mrs. Katie Waid, wife of Adam Waid, died at her home, "The Cottage by the Way," at Cloister, near Ephrata, Pa., Sabbath Day, March 27, 1920, at 5.05 a. m., the cause of her demise being a complication of diseases due to heart trouble.

She was working until about ten days prior to her death and after the skill of four different physicians failed, she called her pastor to anoint her and administer communion on Wednesday eve, March 24th, having been reconciled that the end was drawing nigh.

She was baptized by the late Rev. John S. King, of Parkers Summit, Pa., twenty-five years ago, and was superintendent of the Ephrata Seventh Day Baptist Sabbath School for ten years, always faithful, consistent and devoted to her faith, well equipped fearlessly and ably to defend it. For quite a few years she was the regular lay delegate to the Pennsylvania Conference of Seventh Day Baptists and was one of the representatives to the General Conference held at Plainfield in 1918. It seems sad and hard to realize that both of our representatives, Mrs. Waid and Joseph C. Zerfass, passed to the great beyond the past year.

She was also a member of Mt. Zion Temple, L. G. E., a ladies fraternity that attended the funeral in a body.

Her husband, Adam, and David Lester, a sixteen-year-old son who joined our church last

June, survive as do three sisters and brothers of her family.

The funeral was held as she directed, with services in the Saal at Cloister where Rev. John A. Pentz, of Nunnery, Pa., and her pastor, Rev. Samuel G. Zerfass, of Ephrata, Pa., officiated, basing their discourses on II Timothy 1: 12. Her favorite hymns, "Abide with me" and "Heaven is my home," were sung. These, coupled with the touching eulogies, made a wonderful impression on the vast congregation that was present.

Interment took place in the family plot at Bergstrasse Cemetery. The floral offerings were many and most beautiful, showing the high esteem in which she was held by the general public. The deceased was aged 45 years, 11 months, and 27 days. Sister Katie Waid was a devoted mother. She had strong religious convictions, knew them and lived them so that she entered the "valley of the shadow of death" fearing nothing, but confident. She as superintendent of the Sabbath school, led from a sense of duty and privilege—a strong instructor, an efficient leader—regardless of any untoward circumstance, performing her functions as she conscientiously understood them. She was a congenial neighbor, kind, conservative, generous, and led a consistent Christian life so that she will be missed.

She was studious, efficient and persevering, and approached her grave as one who lies down to pleasant dreams. Our loss is surely her gain, peace to her ashes. S. G. Z.

**THOMAS**.—Stephen Thomas was born in Petersburg, N. Y., December 27, 1828.

He came to Allegany County with his parents in May, 1846. His home was in Alfred for thirteen years. From here he moved into the town of Ward, and from there to Hornell, where he lived until about two years ago when he went to his daughter's in Richburg, where he passed from this life into the life eternal March 25, 1920.

He leaves a wife, Sarah M. Thomas, and two daughters, Mrs. Flora Cartwright, of Richburg, and Mrs. Bessie Bush, of Hornell.

Farewell services were conducted at the home of Mrs. Cartwright in Richburg by Rev. Eli F. Loofboro, and the church at Alfred Station by Rev. William M. Simpson. Burial was at Alfred Rural Cemetery. W. M. S.

### REST HOUSES FOR VISITORS TO AMERICAN GRAVES

Two new rest huts for the benefit of relatives visiting the graves of American soldiers in France have recently been opened by the Y. W. C. A. and American Red Cross, in the Chateau-Thierry district, one at the Belleau Woods cemetery, where 2,594 Americans are buried, and the other at Fère-en-Tardenois, with its 3,792 graves.

The huts do not provide over-night ac-

commodations as numerous hotels in Chateau-Thierry, nearby, have been prepared for the many visitors expected this spring; but light lunches and tea will be served and a cheery, comfortable rest room will be open for visitors at any time of the day. Information as to definite locations of graves, assistance in arranging for transportation and hotel accommodations, the taking of photographs of individual graves to be sent to relatives in America—all these are services performed by the co-operating agencies maintaining these huts. This work is established now at four cemeteries in France; Romagne, the largest one, and Bony in the Saint Quentin sector, besides the two new ones. At Thiancourt, where 4,233 Americans killed in the Saint Mihiel drive are buried, and at Montdidier and Soissons, where five or six American cemeteries are located, adequate hotel accommodations and the hospitality of the French people living nearby make rest-houses unnecessary.—*War Work Council.*

### RUMORS CORRECTED

Dr. S. Earl Taylor, general secretary of the Interchurch World Movement, makes public the following statement, authorized by the Executive Committee:

"The Interchurch World Movement declares statements recently made to the effect that 'millions of dollars are being poured into the churches for repressive campaigns against various industrial groups' are false.

"It is not a part of the program or policy of the Interchurch World Movement or of its Industrial Relations Department, as has been alleged, that legitimate grievances of manual workers should be ignored, or that such toilers should be blocked in their efforts to obtain amelioration of unfavorable conditions under which many of them work.

"Justice for all—for employer, for employee and for the public, and the arousing of the Christian conscience of the nation to bring about a rule of justice, constitute the immediate objective of the Industrial Relations Department of the Interchurch World Movement. The study of conditions affecting employer and employee is a part of the program of the Industrial Relations Department. These studies take cog-

nizance of the discontent which exists. The department is working to discover the factors which produce it.

"The report of the Commission appointed to investigate the general problem of industrial unrest and certain specific manifestations of this unrest in several of the basic industries of the country is nearing completion. In due time this report will be published."

### CHICAGO CHURCHES URGE SQUARE DEAL FOR NEGROES

Representing six hundred Protestant churches, the Chicago Church Federation has asked the mayor, the State's attorney and the chief of police as to what is being done to apprehend the perpetrators of the present bomb outrages against negroes in that city and is insisting that more adequate protection be afforded negro citizens.

The action of the Chicago church leaders was precipitated by a letter from Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, stating that "Information has come to us relative to the negro situation which seems to indicate a serious condition and one that would seem to be far more than local. I have been requested to urge that our ministers and churches take up the matter immediately." A report of the survey department of the Interchurch World Movement also indicates that inter-racial conditions in Chicago and elsewhere are far from satisfactory and call for prompt and wise action from officials and community leaders:

"The negroes are feeling very bitter about the indifference on the part of officials," said Miss Mary McDowell, of the University Settlement and chairman of the Inter-racial Co-operative Committee. "We feel that pressure ought to be brought to bear upon the responsible officials, to know why they have made so few arrests. With twenty-eight bombs thrown there have been only two arrests to date. The best colored people feel that none of the white people, churches or clubs are proceeding against these things the way they ought to, and for that reason I believe that the morale of the negroes demands that the white people speak out and say something."

A distinguished special committee has been appointed by the Chicago Church Federation to study facts and recommend action to its Committee on Racial Relations.

## THE SABBATH RECORDER

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

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In one of Kipling's fables the demon appeared to a young man who had long been a good fellow and asked him to give up first his trust in men. He showed their foibles and weaknesses. He then asked him to give up his faith in woman. He pointed out examples of unfaithfulness and led the young man to generalize from very faulty premises. After this he had but one more task to accomplish in order completely to undo his dupe. He asked him to let go the ideals and ambitions of his youth. The young man did not start out in life to be wicked, he simply was weak. We should watch against any loss of trust in our fellows, any cynicism in our attitude toward them, and, above all, we should keep alive the idealism of youth.—*The Continent*.

The American Red Cross is assisting in the inoculation of those living in the districts of Constantinople where pestilence is now raging.—*Red Cross Bulletin*.

### RECORDER WANT ADVERTISEMENTS

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

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### STIRRED FOR SERVICE

Stir me, O stir me, Lord! I care not how,  
But stir my heart in passion for the world.  
Stir me to give, to go, but most to pray;  
Stir, till thy blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart  
Is filled with strong compassion for these souls;  
Till thy compelling "Must" drive me to pray,  
Till thy constraining love shall reach the poles,  
Far north and south, in burning, deep desire;  
Till east and west are caught in love's great fire.

Stir me, O stir me, Lord! Thy heart was stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best beloved One,  
E'en to the dreadful cross, that I might live;  
Stir me to give myself back to thee  
That thou canst give thyself again through me.

Stir me, O stir me, Lord! for I can see  
Thy glorious triumph day begin to break;  
The dawn already gilds the eastern sky.  
Awake, O church of Christ! awake! awake!  
O, stir us, Lord, as heralds of that day!  
The night is past, the King is on his way.  
—Author Unknown

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