THE HOLIDAY SABBATH DAY

1. This is the Holy Sabbath Day, The Day God made and blessed.

The Day He made and gave to us, For worship and for rest. A-men.

2. Jehovah finished all His work
And rested on this Day,
So we will rest from all our toil,
And sing and watch and pray.

3. God gave the Sabbath as His sign,
A token of His love,
That draws us from a life of sin,
To realms of light above.

4. Upon this Holy Sabbath Day,
We raise our hymns of praise,
To Him who loves and keeps us all,
And blesses all our days.

5. Dear Father as we rest in Thee,
This Sabbath Thou hast given,
Prepare us for that Sabbath rest,
Prepared for us in heaven.

A BIT OF EARLY HISTORY

The history of journalism is an intriguing study and that of our own people is particularly interesting and helpful. To know how our fathers lived, what they thought, how they reacted to the needs and challenges of the passing decades, helps us, deepens our own convictions, and gives new courage and help for the future.

Few men or women live today who were born when the first SABBATH RECORDER came off the press. Dr. Theodore Gardiner, for nearly twenty-four years its able editor, was but a little more than one and one-half months old at the time. I presume the oldest one who has written for this issue was not born until nine or ten years after the first appearance of the RECORDER.

Long and honorable has its history. It was born out of the needs of the times and from the convictions of able and wise men that such a paper was needed if the work to which Seventh Day Baptists were called was to be done.

The RECORDER's was not a sudden birth. That is, it was not the first attempt made to publish a paper to meet the needs of Seventh Day Baptists. The Seventh Day Baptist Missionary Magazine was the first actual publication, begun in 1851, and was in the form of a magazine published quarterly and continued through sixteen numbers. Its editors were Elders Henry Clarke and Eli S. Bulley, Brookfield, N. Y., and Wm. B. Maxson, Scott, N. Y. Its short life was due to the difficulty of collecting subscriptions and increased postal rates. Five years later the Protestant Sentinel, a weekly, was published in interests of the denomination with the approval of Conference, at Homer, N. Y. at first, and later at Schenechady. Deacon John Maxson of Scott was its editor; later Elder Alexander Campbell was associated in that labor, and the paper was removed to DeRuyter, N. Y. It was discontinued in the summer of 1856. Next the Seventh Day Baptist Register was undertaken; the first number was issued in the spring of 1840. This paper continued four years with the approval of, but without any financial responsibility of, the Conference.

The circulation of all of these periodicals was small and the subscriptions collected within the denominations was as easy then, as now, to let payments lag until publications were forced to suspend. The price of the last two papers was at $2 per year. Papers without prompt paying subscribers, large advertising support, or adequate support from interested sources cannot long continue.

The first SABBATH RECORDER's masthead looked like the above. It was a four page sheet sixteen by twenty-four inches, printed in five columns. On page two are given the reasons for publishing such a paper;

1. A wish by many to have a paper published in New York City. Hence the change from "Seventh Day Baptist Register," of DeRuyter, to the "Sabbath Recorder," New York City.
2. It will be "devoted to an exposition and vindication of the peculiar views of the Seventh Day Baptist denomination, in connection with the circulation of religious and secular intelligence."
3. "Our first object will be to promote vital piety, in connection with united and vigorous benevolent action among the people themselves."

It will be seen the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution. "It is not from love of controversy, or from a light estimation of the Sabbath institution, that we take this position and commence this work. It is from a deep sense of duty, and a sincere desire to see the Sabbath made a delight, and its hallowed influences extended to all men."

5. "The benevolent and reformatory movements of the day will receive a full share of attention."
6. "In the Intelligence Department we design to present the most important items of foreign and domestic intelligence. "We hope to make the Recorder such a sheet, both for matter and style, as to render it a welcome visitor to all the families where light and religion are loved."

Under "Miscellaneous" in this first number is "Morse's Magnetic Telegraph," which is declared a recent success, and "not merely a beautiful illustration of a philosophical principle, but an agent that may be made of practical and every day utility. The article is nearly two columns in length and was taken from "The American Journal of Science." General news is given a place including New York current prices for various commodities, beginning with ashes, bark, and beeswax and closing with tallow, teas, tin, and wool. General religious news is given a place. A General Conference on the Sabbath by the Methodists is noted, also a notation about the acceptance of the seventh day Sabbath by those who believe in the "speedy appearance of Christ." There is something on missions and about tracts. The Tract Society lists six tracts relating to the Sabbath, priced from one to six cents. This paper's yearly rate was quoted at $2.50, or $2, "if paid strictly in advance."

The copy from which these excerpts are made was given the writer two years ago by the grandson of the RECORDER's first editor—George B. Utter, editor of the Westley Sun—only present day newspaper run on a Seventh Day Baptist basis. Mr. Utter rescued this copy from a pile of old papers used by a local shoe cobbler to wrap up medals for his customers.

The publishing was supported by eleven men until taken over in the summer of 1849 by the Seventh Day Baptist Publishing Society, a society founded for that purpose. Elsewhere Rev. Wm. L. Burdick gives a good brief history of the RECORDER.

WHY A RELIGIOUS PAPER?

For ninety years the SABBATH RECORDER has been coming to Seventh Day Baptist and other homes. We are venturing a hope that this issue is being read by many for the first time. It is hoped that many such first readers will find it stimulating in interest and helpful to such a degree that they will become regular readers and supporters of it.

Perhaps some are asking, "What is it all about, anyway?" or "What is a church paper for?"

Our new readers, as well as old, should know, to begin with, that the paper is not published as a commercial adventure. It is not published for profit or to furnish employment, though it does last. It has never been self-supporting. Its limited circulation and its lack of an advertising field preclude not only profit but necessitate some financial backing, which support for some years has been furnished by the American Sabbath Tract Society. During this year, on a biweekly basis, its publication has necessitated a $4,000 item in the Tract Society's budget.

The paper is published to promote the best interests of the kingdom of God as represented by our denomination. It is evangelical and evangelical in policy and in its attempt at serving its constituency. Every department of work is represented, either regularly or as often as representatives of societies or boards care to report. Consecrated editors of departments are keenly alive to keep the best interests represented before our readers. Every article of work or act of local churches can be made known to other churches through these pages. Considerable space is given to this exchange through the "Denominational Hook-up," "Correspondence," "News Items," etc. Records and reports, printed at times, keep our churches well informed of each other's activities. In all these ways the Recorder links up our churches in unifying and co-operative endeavor. Besides these objectives the SABBATH RECORDER is all the time seeking to promote the Sabbath truth and
to push the influence of Sabbath-keeping Baptist churches out and beyond—that the Sabbath of the Bible, the Sabbath of God, may be restored to the Christian Church. So much is the purpose and plan that the American Sabbath Tract Society, during the year, has believed itself justified in using a large portion of its income for the support of the Recorder.

There is one more point of view by which such a church paper must be estimated. From the earliest Christian times the truth and the purpose of the gospel have been advanced and promoted by the written word. Very early Paul seized upon the pen and made use of it to foster truths already spoken and to encourage the followers of Christ in the early church to lives of active piety, and consecration. Peter and James and John, with others, did likewise. Early too, the gospels began to take shape in manuscript form and careful transcription furnished early scribes with inspiring employment and multiplied the power of the spoken word. Thus through written forms records have been preserved and standards of faith and life have found clear statement. The great religions of the world have endured because of their sacred literatures. The outstanding leaders of the Church have been writers. In the writ ings of such Englishmen as the Sternefits and Bampfylde the church has been blessed. Had not the Church in England a Sentinor or Recorder publication, the continued History of Seventh Day Baptists in England would have been, no doubt, different. Doctor Shipley, editor of the Methodist Protestant Recorder, last winter, significantly said, "The production of even a small paper puts us in an apostolic succession that is Scriptural in origin and essential for the functioning of the Church of this age."

The Sabbath Recorder is a living, vital thing, coming, as it does, from the life of the people. In its columns are found the best of the Church's thoughts, hopes, ideals, and deeds. Herein are projects of the Church brought to the attention of all who read, and who, in many cases, are inspired and directed to do. Suggestion and exhortation may "fertilize" into blossom and fruit. What some have done or experienced may be the means of great enlargement in others. Says one, above quoted, of the church paper, "It steadies the heart that may be wavering, by showing that some are standing in an evil day. It tries to gather the best of the past to strengthen the faith of the present and to show the right path of the future."

May those responsible for the Sabbath Recorder increasingly be successful in making it an instrument used of God to show Seventh Day Baptists the width of its hope and purpose in promoting the Sabbath and in every way to serve our Lord.

A RELIGIOUS PAPER NEEDED

Our forefathers realized the need of a religious paper and made heroic and sacrificial efforts to produce it.

We are faced with conditions today that are sweeping many journals with fields and aims similar to our own into mergers, greatly reduced forms, or extinction. The Baptist ceased publication nearly two years ago; many Methodist Episcopal papers did the same. The Christian Herald and Christian Observer became monthly, and finally the latter ceased with the mast head. The American Sunday-school Union went off a weekly basis or greatly reduced their number of pages. The Recorder has been crippled but continues—though as a bi-weekly. Even this is made possible only by the efforts of the Tract Society, as their self-supporting, the paper never needed its friends more than at the present time.

The loss to Seventh Day Baptists, should such a paper cease being published, would be disastrous. The religious journal is needed more than ever. Dr. Joy Elmer Morgan, editor of the Journal of the National Education Association, recently addressed the Religious Press in Washington, He said:

The Religious Press today has a unique and far-reaching responsibility. It is one of the major enterprises of the Christian Church and should be given greater emphasis than it now has. By and large, the Religious Press is the only national press free from the commercial spirit which reaches the press bureaus of active citizens with sufficient force as an inspiring and motivating force in dealing with current social and economic problems.

These problems cannot be put off. They cannot be solved in ignorance and indifference. Pagans under every name offers no solutions. The Christian Press, moving like a mighty flame throughout the homes of the land, has opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down to the lights of civilization go out and the twilight of greed and paganism envelopes mankind.

The Sabbath Recorder is a part of the Religious Press and responsible for its sector in the advance against evils of darkness and sin. If we are loyal to our convictions and resolutely go forward, the generations yet unborn will have cause to thank God and take courage because of the journalistic efforts of those who went before them.

LATER EDITORS

Other writers in this issue will speak of the earlier editors of the Sabbath Recorder. There have been three editors during the past thirty-six years.

Dr. Abram H. Lewis, corresponding secretary of the American Sabbath Tract Society, became editor of the Sabbath Recorder by action of the Tract Board February 21, 1896. This assignment was for six months, but was continued until 1907, when he resigned to answer the emergency of the completion of some heavy work. The time involved the project of a special monthly issue to take the place of the Sabbath Outlook.

An appraisal of Doctor Lewis' work as editor is not needed here. For more than eight years he maintained the high ideals expressed on assuming the editorship. "I shall try to carry on the commission," he says in his first editorial, "where final results will meet us, and the real harvest of life will be gathered. I shall seek Christ's approval, and hope to gain yours." That he succeeded we are in hearty agreement, and many still live who can testify to the helpful influence of his spiritual guidance, good cheer, and vision. He labored willingly, lovingly, and cheerfully amid many discouragements. His was the conviction that God demands of Seventh Day Baptists a higher type of Christian character and a deeper devotion to Seventh Day Baptist Christianity. What he felt thirty-six years ago is still eminently true today, and very well may we seek to impress upon ourselves now the need he urged them. "Now, as never before," he asserted, "impending evils crowd upon the Christian Church, through want of loyalty to God's law and want of reverence for God's Word. The work demanded of the Seventh Day Baptists now cannot be done except with deep, rich, and glowing faith that is needed is character more than creed—living more than theorizing... Great duties demand greatness of soul, in all purity, holiness, power." For more than eight years Doctor Lewis prayerfully endeavored to use the Recorder for the cultivation and development of spiritual life and character.

Dr. Theodore L. Gardiner began his editorship with the Sabbath Recorder of September 16, 1907, and vigorously "pushed the pen"—his favorite expression—in behalf of his beloved people for twenty-three years and seven months. Throughout the years his editorials continued to make the Sabbath Recorder the beloved periodical in Sabbath-keeping homes. Early in his work the urgency of his appeal, the Young People's Department in the Recorder was revived and has continued a strong department ever since.

All the various interests of the denomination received his careful attention. His appeals in behalf of the various boards brought larger support and the prayers of the people. Perhaps his outstanding achievement was in the successful promotion of the denominational Building.

There was regret on his part and a feeling of sadness and loss on the part of the people when he had to retire a few years ago. He lives in fair health, in the comfortable home
of his daughter, Mrs. Gertrude Davis, Lost Creek, W. Va. But he lives just as truly and even more fully in the lives of thousands who have been helped and inspired by him.

For the past three years the editorship has been vested in Rev. Herbert C. Van Horn, corresponding secretary of the American Sabbath Tract Society.

DEPARTMENTS—CONTRIBUTORS

No paper is made by any one person. It would take much space just to list the names of the contributors. Articles of our faithful and able contributing editors. We recall, still, the racy contributions of the "Western Editor," Rev. Lester C. Randolph. The departments as conducted by the various boards further their objects. The stories for children from the early RECORDER days down to the Children's Page of today, with the letters from the children themselves, have been of interest to old and young. The sermons in Our Pulpit are inspiring and challenging. We appreciate such unsellable help and are thankful for it.

ITEMS OF INTEREST

Doctor Brodbeck's pamphlet (Methodist Book Concern) on "The Sunday Bicycle," notes with great emphasis the decline in church attendance because of the wheel on Sunday. The author declares that in many cases whole classes have disappeared from Sunday school for this reason. He also declares that the crowds which attend public and ride past places of worship with noise and laughter disturb the worship of those who do not ride.

—Recorder, February 28, 1898.

From a report of the Eastern Seventh Day Baptist Association held with the First Hopkinson Seventh Day Baptist Church, May 22, 1844, we find the meeting was well attended. Number of places which attended during the year under review, ye in some cases, according to the favor of God had been manifested in the revival of his work, and the conversion of sinners. A committee reported on ways of increasing the efficiency of the association's actions. "We consider the grand object of this association in its annual convocation is to be the promotion of piety, order, and increase of the churches belonging to the body, and . . . furthering of such measures as shall appear to them calculated to promote the cause of our Lord Jesus Christ in the world."

It was recommended that appropriate committees be appointed to promote and report to the association upon particular lines of denominational work. Another recommendation would effect the appointment of a "Messenger" who would visit the various churches of the association for their encouragement and for the deepening of interest in religious work.

—June 13, 1844.

Daily, the robber of Mr. McKee, committed suicide at Albalt, after having been tried and found guilty.

—July 4, 1844.

A NOTICE

The Fortieth Anniversary of the Seventh Day Baptist General Conference will be held with the First Seventh Day Baptist Church in Verona, Oneida Co., N. Y., commencing on the fourth day of the week, September 11, 1844, at 11 o'clock A. M., at which time we shall hear the address of President McKee, of this church, and Rev. Mr. Burch, of the Syracuse Railroad and the Erie Canal offer facilities for a general representation, which is earnestly requested.

—July 18, 1844.

When the mammoth cannon was recently proved at South Boston, the heaviest shell was thrown over three miles, and the time occupied in its journey was a minute and a half. Thus it appears that its velocity was only about double that of some of the English railroad expresses.

—November 19, 1846.

In the loss of the struggle on Seven Day Baptists for equal civic Sabbath rights in New Jersey, one brother, David Dunn, writes to the editor, summing up his interpretation of the reasons for the opposition:

"Your people are forever lecturing upon the subject of the Sabbath, and presenting its claims in various ways. You have never yet found opportunity to drive the subject throughout the length and breadth of the land. You are too officious in this business. If our minds get at ease in reference to the matter it is again urged upon us, either directly or indirectly, whenever we come in contact with you, so that we are continually disturbed. It would be much better for you to drop your Jewish notions and unite with the Christian world in the observance of Sunday."

—March 18, 1847.

Friends of our publishing interests, take the RECORDER yourselves. Induce as many others as you can to do likewise. Then pour your gifts into the treasury of the Society, that they may be able to meet the increasing demands for our tracts and public papers. Never was there such a demand for them as now. The fields are white for the harvest. . . . Brethren, the press is the right hand of our power. Let us stretch it forth.

—December 18, 1879.

"EARLY EDITORS I HAVE KNOWN"

BY REV. WILLARD D. BURDICK

I have before me the first copy of the first issue of the Sabbath RECORDER, given to me in 1824, by W. J. Mosher. He told me that his father, John M. Mosher, who was working in the Recorder office, took the paper from the press. The paper is dated June 13, 1844, and was published in New York City, "Edited by George B. Uter.

I would like to get the opinion of readers of the RECORDER, the different articles in that first paper, especially the "Introductory" by the editor, but I am called to another task.

My early life was spent in Minnesota, and I did not attend sessions of our General Conference till the one that was held at Mil- ton in 1887, consequently I never saw two of the editors, Rev. W. B. Mosher and Rev. N. V. Hull.

Rev. George B. Uter served as editor from 1844 to the end of the thirteenth volume, in 1857. Rev. W. B. Mosher was editor from that date till sometime in 1862, when the paper was sold to George B. Uter, who as editor and proprietor published it at Wes- tern, Now., all the while the title was "The Sabbath Recorder," in the fourteenth volume, in 1872.

I think that it was near the end of Mr. Uter's connection with the RECORDER that he visited my parents in Freeborn, Minn. I especially remember that visit because Mr. Uter read from the paper, the Narragansett Weekly, for a year.

Mr. Uter as editor for nearly a quarter of a century, raised a high standard of excellence for the quality of the SABBATH RECORDER.

Rev. N. V. Hull succeeded Mr. Uter, ably filling the position as editor till his death in 1881. During these years, Rev. Willard D. Burdick temporarily served as editor for a short time, and then for a few months a nonresident editorial corps had charge, consisting of Rev. L. L. Farnsworth, Rev. L. R. Swaney, Rev. A. B. Prentice, Rev. E. M. Dunn, and Rev. D. B. Macon. It was my privilege to know each of these men slightly, and I have always considered it a great honor to have any of them at my service. My early life was spent in Minnesota, and I did not attend a session of our General Conference till the one that was held at Milton in 1887, consequently I never saw two of the editors, Rev. W. B. Mosher and Rev. N. V. Hull.

Rev. George B. Uter served as editor from 1844 to the end of the thirteenth volume, in 1857. Rev. W. B. Mosher was editor from that date till sometime in 1862, when the paper was sold to George B. Uter, who as editor and proprietor published it at West-"
For nearly eleven years Doctor Platts was editor of the Sabbath Recorder. With the first issue in 1898, he became an editorial correspondent, and with the issue of October 19, 1898, he assumed entire editorial charge of the paper. The following year he also had the entire charge of the business of the publishing house. On February 12, 1897; Jan. 26, 1893.

During this time Doctor Platts not only had the editorship of the Recorder, but he was the principal editor of the Swedish paper that our people now publish. He was also the editor of the Helping Hand. There was much Sabbath Reform, were the editors during this period, and the monthly edition of the Sabbath Outlook.

Doctor Platts had the reading of proofs of everything issued from the office. For a period of 200 consecutive weeks he produced its quota of manuscript without a break — about 4,500 paragraphs and articles of varying lengths.

For fifty or fifty-one years he attended the sessions of the General Conference, and he attended forty-seven consecutive sessions.

If the space would quote the memorial to Doctor Platts adopted by our General Conference in 1913, when he was in attendance at his forty-fifth consecutive session. (See Year Book, 1913, p. 43.)

February 3, 1893, Rev. L. E. Livermore succeeded Doctor Platts, serving until March 1, 1898, when he gave up the work because of ill health.

I have always lived in a home where the Sabbath Recorder was a regular and welcome visitor. About the time that Mr. Livermore became its editor I began taking the Recorder, and I have nearly every copy of the Recorder for the forty years. The paper has been of inestimable value to me, and I now count the set of papers a very valuable part of my library.

In the Recorder, February 14, 1916, is a Life Sketch of Mr. Livermore, written entirely by himself. In it he told of the three different times when he was pastor of the church in New Market, N. Y., in succession. The second pastorate was concluded when he took the editorship of the Recorder. Before he left New Market he received a call from other churches, but after careful consideration I decided to accept the call given me by the Jackson Center, Ohio, Church. Later in my pastoral life I have been in New Market, and while there learned of the high esteem that the people had for Rev. L. E. Livermore.

Mr. Livermore spent the last winters of his life in Florida, dying at Kissimmee, January 22, 1916. That winter I visited Sabbath keepers in about twenty places in Florida. Of course I was left at home in Milton [he corresponded with Mr. Livermore and planned to visit him. Both of us looked forward with pleasant anticipation to the visit, but death called].

My call on Mrs. Livermore at the pleasant home where her husband spent his last months will always be remembered by me with pleasure, about the house that he loved—his work shop and carpenter tools, and the place where he rested and read, and told of his continued interest in the denomination he loved and had served so long.

In conclusion, I wish to leave my testimony as to the value of the Sabbath Recorder to me during all the years of my life. No other literature, except the Bible, has helped me as the Recorder has. I hope that in the near future it can be supported as a weekly paper, and that it can be enlarged to its former size.

How pleased I would be if every newly married Seventh Day Baptist couple would take the paper, and read it for forty years as we have done.

YOUTH'S APPRAISAL
THE SABBATH RECORDER AS SEEN BY A YOUNG JOURNALIST
WILLIAM DENNIS

Twenty-two thousand people in the town which once composed Ancient Wethersfield, Connecticut, will soon join hands in the Recorder. The town was founded in 1634. One thousand men, women, and young people form the committees. Months and months are spent in the picking of materials and articles which will long outlive the memory of present citizens, and it is of great interest to note that fully half of the offices for the Recorder are held by young people. The Recorder is printed at Schenectady, N. Y., in September, 1898, and is published as the magazine for the American Baptist Tract Society.

The Recorder is a part of our denomination's life. No other publication is more beloved by those who are interested in our church, and, for that reason, is more necessary to its work.

And, to a publication of this sort, there is much more to be said. Problems must be clearly set forth and met when disastrous times curtail space. Problems of cutting down, weeding out, printed at least every month, and still log ink up to the present, are hard ones, tasks which only editors realize fully. They must visualize clearly the completed copy, that they may produce one of the best and most readable of all denominational weeklies. Their favorite section may be 'Certainly all congratulation are due to those who solve these problems so judiciously, and honor to those who brought this printed link into being, that we might preserve so well the ideals, history, and aspirations of our people, and make them a part of our daily lives.'

Harford, Conn.

HISTORICAL SKETCH OF THE SABBATH RECORDER
BY REV. WILLIAM L. BURDICK

The first issue of the Sabbath Recorder was June 13, 1844; seven years after the first attempt to publish a paper representing Seventh Day Baptists was made. At the Conference in 1829, John Maxson (the John Maxson mentioned above) and the Conference for Seventh Day Baptists was organized. But the first attempt to publish a weekly in the interests of the denomination. This proposition the General Conference approved and the first number appeared the following April. Deacon Maxson was the editor and proprietor of the paper and was published in Homer until 1854.
when at the beginning of the fifth volume he moved his plant to Schenectady, thinking that a place less remote from the great centers of population and the world’s activities would be advantageous. At the expiration of two years, the end of the sixth volume, Elder Alexander Campbell became associated with Deacon Maxwell as editor and proprietor and the plant was moved to De Ruiter, N. Y., where the paper was published until 1839. The last volume, however, was edited by William Cochran. The paper was published as a weekly throughout its history.

The Seventh Day Baptist Register

When the Protestant Sentinel was discontinued, two groups of men, one in De Ruiter and the other in New York City, took under consideration the publishing of a paper for the denomination, and the General Conference the same year that the Sentinel was discontinued, 1839, put its approval upon the undertaking, but with the understanding that no group should be created, and the General Conference should assume no responsibility. At De Ruiter, forthwith, began the publication of a weekly called the Seventh Day Baptist Register. The first number appeared in the spring of 1840. Three periodicals had now, 1844, made their appearance and their disappearance. In every case they were discontinued because of lack of support, and for the most part because subscribers let their subscriptions get so far behind as to make the paper unprofitable. In the case of the Sentinel, however, it was not that the interest was lost, for, if we are to judge by the present day, it appears that at no time did any of the periodicals have a circulation of more than 650. The price of the Sentinel and Register ranged around the $2 mark.

Twenty-five years had now passed since the first attempt to establish a denominational paper. It was not called the Sabbath Recorder, but they were not entirely satisfied with their work. The Seventh Day Baptist Register had been a failure, but it had all been the unfolding of the same effort to achieve the same purpose. These were the ancestors of the Sabbath Recorder and prepared the way for it; it could not have started as it did had it not been for its predecessors; they had served the purpose for which they were intended and as such had given the denomination twenty-five years of experience and paved the way for the launching of the Sabbath Recorder.

THE SABBATH RECORDER—NINETY YEARS OF SERVICE

The first number of the Sabbath Recorder, proper, bears date of June 13, 1844 (not “June 14” as has so often been written), but it was not taken over by the society now publishing the paper until the beginning of the following year, 1845. The Sabbath Recorder was published at first by eleven men in New York City and vicinity and was edited by Elder George B. Utter. This plan continued until the end of the volume, when it was taken over by an organization, the Seventh Day Baptist Publishing Society, founded that year for that special purpose. Under the direction of the Society, the paper continued until the end of the thirteenth volume, 1857, Elder Thomas B. Brown being associated with him in the editing of volumes 6 to 13 inclusive. The Publishing Society continued to publish the paper until the beginning of 1862, when it was taken over by an association of “responsible brethren,” who moved the headquarters from New York City to Woodstock, R. I., and exchanged the name from the “Sabbath Recorder” to “The Recorder.” On account of the removal no numbers appeared the last three months of 1861, and only four the last seven months.

After the removal to Westerly, R. I., Deacon E. G. Champlin was editor and publisher of the paper. The Recorder continued to be published every year, for the men who had taken the paper over found it was a losing proposition and arrangements were made by which Elder Champlin and his family, who resided there, took over and published the paper. Elder Champlin continued to edit the paper until 1872, when the American Sabbath Tract Society bought it and removed the headquarters to Alfred, N. Y.

The American Sabbath Tract Society was no new organization at that time. It was organized and commenced business in 1863, one year before the Sabbath Recorder was founded and had given the denomination twenty-five years of experience and paved the way for the launching of the Sabbath Recorder.

The Recorder had been the publication and distribution of tracts, the distribution being made through the mails, colporteurs, and traveling agents. With the purchase of the Sabbath Recorder the Society entered upon a field which had been one of its primary purposes, and it began a new career of immense importance, for it has not only published the Recorder for over sixty years, but it has undertaken other very important work.

The Sabbath Recorder was published in Alfred until January 1, 1895, when it was removed to New York City. The Recorder and the SABBATH RECORDER II.

Glimpses Through the Recorder Files

A search through the old Recorder files for particular data for this anniversary number became quite an interesting occupation. Certain data were specific and to the point, while others were of a more entertaining nature; and, to me, that are not much connected with facts and figures, and I will try to tell you of some of these.

The first impression was one of admiration of, and gratitude to, those early conscientious Seventh Day Baptists for starting such a paper. Our editor has given you the main reason the leaders of that day gave for its publication, and these show what courage and foresight possessed their souls. Reading through old Recorders gives one a feeling of reverence—reverence for God and for the Christian ideals of his people.

Those large seventeen by twenty-four inch papers present quite a different appearance from what we see today. It was designed to be, first of all, a religious paper, and also to partake somewhat of a newspaper, inasmuch as many people could afford to subscribe for only one copy, because it contained the general news of the day—both home and foreign—in the Religious Department, and literary and scientific articles. “New York Current Prices” were given regularly and the “Bank Note List.” Good recipes were given for the benefit of the home and the “Advertisements” were often more interesting than the present name. These have been years of noble effort and self-sacrifice; every number has meant sacrifice and devotion on the part of one of the elders. The Reverend Alfred until his death was the editor of the Recorder, and had been a member of the Society since 1822.

The SABBATH RECORDER is now completing one hundred fifteen years of effort to furnish Seventh Day Baptists a denominational paper, and practically ninety years under the present name. These have been years of noble effort and self-sacrifice; every number has meant sacrifice and devotion on the part of one of the elders. What it, with its predecessors, has meant to the denomination and the cause it represents is more than we can measure. It has been the indispensable means of accomplishing our work; we could not have maintained an existence without it as the years have surged by with their temptations and problems.

It was never more indispensable than now.

The “abased, misused missionary” said: "In China, dear friends, human life is regarded as of slight value. Indeed, if a wealthy Chinese is condemned to death he can easily hire an assassin to do the work for him. Many poor fellows actually get their living by thus acting as substitutes.—"Everts, in Methodist Recorder."
one is convinced of the fine scholarship of its editors and many of its contributors.

Many of the articles and reviews are of a religious character, and the editors and contributors are well versed in this branch of knowledge. The editor is a man of deep thought and strong convictions, and his articles are written with great ability. The reviews of religious books are well done, and the church news is given in a clear and concise manner.

The Sabbath Recorder is a valuable publication, and its subscribers are all the better for having it in their hands. It is a Outlook for the religious world, and its views are not always the same as those of other journals. It is a newspaper that is not afraid to speak its mind very plainly on its religious convictions, and this is a great asset.

Many people who have been accustomed to reading the articles and news of the day, and the Sabbath Recorder could always be counted on as standing stanchly for moral and religious reforms. Many thrilling stories of slavery days are found on its pages, and the paper must have had a great influence in shaping public sentiment against the terrible slave trade of our country.

It is to have no trouble. It is to rise to all occasions, and to be an inspiration to present and future generations. God grant that our courage and consecration and keen foresight into the needs of the day may never to be taken away, and that we may continue to work and to prosper.

The Sabbath Recorder is a daily paper, and the people of the Sabbath Recorder's society are interested in its welfare. It is a newspaper that is not only does not detract from the glory of the Sabbath Recorder's achievements of its record, but it magnifies our appreciation of it, and makes us hungry for the time when it will resume its former full size, and come to us each week.

"Temptation is a solicitation to evil from a power without to a weakness within."
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK
IT IS TO THINK

WITH MEN OF THE AGES

A Sabbath Recorder of ninety years ago has a story concerning a young man, in which is the following paragraph:

"Great is the power of thought over one's self—great is the power of thought over the form of words. It goes with the image of its author. Let a word or thought or usage upon the mind of perhaps millions yet to live and yet to die. Somewhere has thought moving around the image of the words that he used, daily moves thousands and thousands whom its first projector never embraced within the sphere of his imaginings—until the whole race of civilized men are brought under its influence and impressed with its power."

YOUNG PEOPLE IN 1844

In 1844, there were young people—Seventh Day Baptists young people—who worked in and for the Church. Do you know? I do not have any definite facts stating this, but I feel confident that it is true. In the first place there were young people; there always are young people before we have adults. That goes without proof, and does it not follow that since the Day began, there must be the young people, or whence came the adults of the church in the years that followed? I know that there were young people active in our churches, for these young people had their families, and the leaders in the churches of thirty to forty years after the year 1844, began to form organizations for young people. They felt the need for definite training in church work for youth. These Exchange Bands were followed by Christian Endeavor societies; the first Christian Endeavor society was formed fifty years ago, October, 1884, in Westerly, R. I. These things make me believe that there were Seventh Day Baptist youth active in Christian work ninety years ago. Other things point that way also. The Sabbath Recorder of 1844 refers to young people and in its very purpose includes the youth of our people with these two quotations from early issues of our denominational paper, June and July, 1844. The second evidently was written for young men, but it is a young people's thought to lay them to heart, and to persuade this and follow some of this good advice.

THE LORD WILL PROVIDE

Who were founders and father of the Baptist Missionary Society in England? In the breast of

Carey, a young shoe-maker, the work originated. When a secretary was brought from the flaw. A little boy brought the copy book to a venerable minister. The old man stroked his head saying, "Write a fine hand, perhaps you will one day be a secretary of the church." Next morning, he was writing letters for John Dyer. Afterwards a treasurer was needed. A little boy was a copyist in his father's office. That lad became B. W. Gurney.

Industry in a female is always an important trait. There is much uncertainty in the voyage of life that no young man can be deemed otherwise than early training has imprinted that of a person whose domestic education and habits of life have been adverse to the practice of the essential virtues. There are thousands who lose to the altar, girls with minds as vacant and hands as unacquainted with employment as though they had existed in childhood in a parental and social seclusion, wholly ignorant of the ordinary wants and of the means by which they are honorably secured. It is indeed to be regretted that in our day the entire routine of courtship and social intercourse between the sexes is little better than a regularly graduated course of artific and systematized deception. There are, says Macin, "certain outward signs which, if attended to with care, will serve as a pretty sure guide. First if you find the tongue lazy, you may be quite sure the feet are the same. By laziness of the tongue I do not mean absence of talking, for that is almost cases is very good, but I mean a slow and soft utterance, a sort of sucking out the words instead of speaking—so as if they were sick at the stomach. The pronunciation of our words is quick and distinct, the voice, if not strong, firm at least. Look a little at the labor of the teeth, for these correspond with the habits of the body, and see her work a mutton chop and a bit of bread and cheese. The deal of those with whom you have a pretty good security for that industry without which a wife is a burden instead of a blessing. Another mark of industry is a quick step and somewhat haughty head so that the foot comes down with a firm and steady part of this you may doubt your sauntering soft-stepped girls who probably move as if they were indifferent to the result."

These are events probably ninety years ago; what would you consider essential characteristics in choosing your life-mate in these days? Would there not be more happy, successful homesomeness and party gatherings. Were the educated Christians, seeking ever to make other people happy? Much of trouble arises from the one or the other of the fashions and thinking of his or her own rights more than the welfare of the entire family. Christian homes are greatly needed to hold all true to their best, in these days as well as of old.

(Historical material contributed by Mr. Trevor Sutton and Mr. Frederik Bakhter.)

THE SABBATH RECORDER

DENOMINATIONAL BUDGET
STATEMENT OF TREASURER—May, 1934

Receipts

<table>
<thead>
<tr>
<th>Location</th>
<th>May</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$60.00</td>
<td>$404.50</td>
</tr>
<tr>
<td>Albion</td>
<td>15.00</td>
<td>85.54</td>
</tr>
<tr>
<td>Alfred, First</td>
<td>105.63</td>
<td>1,151.47</td>
</tr>
<tr>
<td>Alfred, Second</td>
<td>56.05</td>
<td>198.81</td>
</tr>
<tr>
<td>Andover</td>
<td>113.89</td>
<td></td>
</tr>
<tr>
<td>Attalla</td>
<td>200.00</td>
<td>200.00</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>138.10</td>
<td></td>
</tr>
<tr>
<td>Berlin</td>
<td>159.81</td>
<td></td>
</tr>
<tr>
<td>Boulder</td>
<td>1.50</td>
<td></td>
</tr>
<tr>
<td>Missionary and Aid society</td>
<td>5.00</td>
<td></td>
</tr>
<tr>
<td>Women's Benevolence society</td>
<td>25.00</td>
<td></td>
</tr>
<tr>
<td>Brookfield, First</td>
<td>32.64</td>
<td></td>
</tr>
<tr>
<td>Brookfield, Second</td>
<td>97.64</td>
<td>173.74</td>
</tr>
<tr>
<td>Canton Sabbath school</td>
<td>5.00</td>
<td>18.00</td>
</tr>
<tr>
<td>Chicago</td>
<td>210.00</td>
<td></td>
</tr>
<tr>
<td>Daytona Beach</td>
<td>50.00</td>
<td>50.00</td>
</tr>
<tr>
<td>Denver</td>
<td>3.50</td>
<td>24.32</td>
</tr>
<tr>
<td>De Ruyster</td>
<td>30.00</td>
<td>249.00</td>
</tr>
<tr>
<td>Detroit</td>
<td>12.00</td>
<td></td>
</tr>
<tr>
<td>Dodge Center</td>
<td>75.00</td>
<td></td>
</tr>
<tr>
<td>Sabbath school</td>
<td>22.00</td>
<td></td>
</tr>
<tr>
<td>Christian Endeavor society</td>
<td>5.20</td>
<td></td>
</tr>
<tr>
<td>Edinburg</td>
<td>12.40</td>
<td>145.50</td>
</tr>
<tr>
<td>Farina</td>
<td>36.00</td>
<td></td>
</tr>
<tr>
<td>Foss</td>
<td>20.00</td>
<td>21.00</td>
</tr>
<tr>
<td>Friendship</td>
<td>125.00</td>
<td></td>
</tr>
<tr>
<td>Genesee, First</td>
<td>113.35</td>
<td>316.15</td>
</tr>
<tr>
<td>Genesee, Second</td>
<td>5.00</td>
<td>10.50</td>
</tr>
<tr>
<td>Hammond</td>
<td>10.00</td>
<td>20.00</td>
</tr>
<tr>
<td>Harrisville, special</td>
<td>25.00</td>
<td></td>
</tr>
<tr>
<td>Ladies Aid society</td>
<td>25.00</td>
<td></td>
</tr>
<tr>
<td>Hebron, First</td>
<td>80.00</td>
<td>80.00</td>
</tr>
<tr>
<td>Hebron, Second</td>
<td>75.00</td>
<td>10.00</td>
</tr>
<tr>
<td>Hopkinton Center</td>
<td>1.05</td>
<td></td>
</tr>
<tr>
<td>Christian Endeavor society, special</td>
<td>6.00</td>
<td></td>
</tr>
<tr>
<td>Intermediate Christian Endeavor society, special</td>
<td>3.00</td>
<td></td>
</tr>
<tr>
<td>Junior Christian Endeavor society, special</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>Long Beach</td>
<td>12.00</td>
<td>415.00</td>
</tr>
<tr>
<td>Independence</td>
<td>46.00</td>
<td>265.50</td>
</tr>
<tr>
<td>Jackson</td>
<td>32.00</td>
<td>93.53</td>
</tr>
<tr>
<td>Little Prairie</td>
<td>7.42</td>
<td></td>
</tr>
<tr>
<td>Lost Creek</td>
<td>132.00</td>
<td></td>
</tr>
<tr>
<td>Marble</td>
<td>3.50</td>
<td>5.50</td>
</tr>
<tr>
<td>Milton</td>
<td>67.45</td>
<td>1,103.40</td>
</tr>
<tr>
<td>Milton Junction</td>
<td>7.50</td>
<td>277.44</td>
</tr>
<tr>
<td>New Auburn</td>
<td>5.00</td>
<td>12.00</td>
</tr>
<tr>
<td>New York City</td>
<td>$42.07</td>
<td></td>
</tr>
<tr>
<td>Special</td>
<td>10.00</td>
<td></td>
</tr>
<tr>
<td>North Lothrop</td>
<td>52.07</td>
<td>513.65</td>
</tr>
<tr>
<td>Northville Sabbath school</td>
<td>11.65</td>
<td>189.70</td>
</tr>
<tr>
<td>Pawcatuck</td>
<td>625.00</td>
<td></td>
</tr>
<tr>
<td>Christian Endeavor society, special</td>
<td>3.00</td>
<td></td>
</tr>
<tr>
<td>Intermediate Christian Endeavor society, special</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>Providence</td>
<td>625.00</td>
<td></td>
</tr>
<tr>
<td>Rochester</td>
<td>50.00</td>
<td>438.50</td>
</tr>
<tr>
<td>Rooke</td>
<td>10.05</td>
<td></td>
</tr>
<tr>
<td>Rockville</td>
<td>3.20</td>
<td>10.10</td>
</tr>
<tr>
<td>Salem</td>
<td>91.10</td>
<td>799.25</td>
</tr>
<tr>
<td>Scio</td>
<td>50.00</td>
<td></td>
</tr>
<tr>
<td>Shiloh</td>
<td>470.00</td>
<td></td>
</tr>
<tr>
<td>Stonington</td>
<td>7.00</td>
<td></td>
</tr>
<tr>
<td>Syracuse</td>
<td>5.00</td>
<td></td>
</tr>
<tr>
<td>Verona Ladies' Aid society</td>
<td>5.00</td>
<td></td>
</tr>
<tr>
<td>Special</td>
<td>20.00</td>
<td></td>
</tr>
<tr>
<td>Walworth</td>
<td>25.00</td>
<td>180.00</td>
</tr>
<tr>
<td>Washington</td>
<td>56.00</td>
<td>60.00</td>
</tr>
<tr>
<td>Waterford</td>
<td>25.00</td>
<td>60.00</td>
</tr>
<tr>
<td>Christian Endeavor society, special</td>
<td>1.50</td>
<td></td>
</tr>
<tr>
<td>Western Reserve</td>
<td>26.50</td>
<td>207.50</td>
</tr>
<tr>
<td>Wellsville</td>
<td>30.00</td>
<td></td>
</tr>
<tr>
<td>Welton</td>
<td>10.00</td>
<td></td>
</tr>
<tr>
<td>Special</td>
<td>15.00</td>
<td></td>
</tr>
<tr>
<td>West Edmeston</td>
<td>25.00</td>
<td>111.93</td>
</tr>
<tr>
<td>White Cloud</td>
<td>76.25</td>
<td></td>
</tr>
<tr>
<td>Individuals</td>
<td>2.85</td>
<td></td>
</tr>
<tr>
<td>Mrs. Margaret Clapper</td>
<td>2.50</td>
<td></td>
</tr>
<tr>
<td>Amount received in May</td>
<td>$15,124.10</td>
<td>$1,716.24</td>
</tr>
</tbody>
</table>

Disbursements

Missionary Society: $700.44
Special: 67.50
Tract Society: 144.04 131.54
The Sabbath Recorder

Our Letter Exchange

Dear Recorder Girls and Boys:

Since our young Recorder girls will be ninety years old, this is the thirteenth of this month, I shall have to hold over for another two weeks some interesting letters from four of our Recorder girls who try to do their part in commemorating the Recorder's nineteenth birthday, by relating to you, in story form, some incidents in the life of a real little Recorder girl of ninety years ago.

Little Addie's mother had gone to live with her dear heavenly Father when Addie was a very little girl, but she was left in the care of a kind elder sister who was a real mother to her, so she was usually a very happy little one. But one bright morning, about ninety years ago, she stood in the wooden door of a quaint, old-fashioned farmhouse in western New York which was her home, with anything but a happy expression on her little face; in fact it was puckerred into a very decided frown. "Oh, dear!" she thought aloud, "I wish I didn't have to wash dishes. It would be such fun to sit and do nothing at all."

"Well, I never!" said her sister's voice close at hand, "I'm going to wash dishes as soon as I get up."

"You shall sit still and do what I'll wash the dishes. Sit right here by the table and fold your little hands."

With a happy laugh Addie did sit down in her sister's chair by the kitchen window with her hands folded in her lap. Her sister began slowly to wash the dishes, taking as much time as she could, and very often put a pin in a pin to mark the end of her stint. She sewed for awhile but the pin seemed very far away. Then she stopped to look at the baby and tell how cute he was; sewed a little more, then took the pins out and was doing over again, but still the pin seemed very far away.

"Sister must have made a mistake and put the pin far too far," thought Addie. "Guess I'll move it up a little."

Out came the pins, and then a sober look came into Addie's face. She held the pins in her fingers a few minutes, then put it back just where she had found it, saying softly, "God wants me to be a honest little girl."

She began to sing softly to herself and almost before she knew it her stint was done and she could go into the sitting room and play with her dollys to her heart's content.

Now you and I would have thought her dollys very queer. Some were rag dolls which her sister had made for her and some were wooden ones which her father had turned for her with his lathe on quiet winter evenings. She loved them, every one, for she had never had the keenest ones. So she played happily for some time, paying little attention to anything but her play, until all at once she heard her father's voice just outside the window. "Whoa, whoa! Nell! Shut the bedroom door, please."

She dropped her most cherished dolly, rushed to open the door and was soon in her father's arms.

"Guess what I've brought you," said he.

"Is it new shoes?" asked Addie, looking down at her worn ones.

"To be sure, daughter, and a new dress and from the little girl of that family.

"I think you are the best father in the world," was the answer. "I don't know which is nicest, the hat, the shoes, or the dress," she said, with a merry laugh, but she could hardly let go of the hat long enough to eat her dinner.

When Addie was all finished with the first bought hat she had ever owned. But the dear little heart, she never wore any of these wonderful things for they were all given to a little neighbor just as Addie had called to go on a long journey and had no time to buy new clothes before she left. It was a great disappointment to the child, but she chocked back her tears and willingly gave of her best to help her little friend.

On the Sabbath, Addie went to church and was very happy to go, even though she had no new clothes to wear. On her feet she wore her oldest shoes, carrying her better ones in her hands and changing at the church door, so that she would not track dirt into the church.

Along the sides and front of the church was a gallery, a favorite gathering place for the children and young people; but on this Sabbath her dear little heart was greatly disturbed. Addie was never allowed to go into the gallery, but must sit sedately with the family in the pew.

One Sabbath, during the reading of the Scripture, a little stir among the children in the gallery, and the minister said sternly, "Boys and girls, please be quiet in the house of God." Straightway, oneexasperated mother marched up into the gallery and led two very red faced little girls down to the family pew, directly in front of the gallery.

At the close of the service Addie's sister asked, "Aren't you glad that sister did not let you sit in the gallery? And the little girl now has a new dress.""\n
Of course Addie went to Sabbath school and must always have her lesson well learned so that she could repeat every word of it from memory and be able to locate each chapter and verse. One Sabbath her teacher said, "I will give a prize to any girl who can learn the first ten chapters of the Acts so that she can repeat any in less than a minute.

Addie and her friend Hattie succeeded in winning the prize and were proud, happy girls.

It was a day long to be remembered when Addie was old enough to start to school. It was a one-room country schoolhouse.
ward the front of the room were two long benches where each class came to recite.

Addie must have been a bit mischievous, for once when she was studying grammar she was overheard whispering to a fellow child. "Oh, Cataline, how long will thou try my patience?"

Now her teacher's given name was Asa. One of his pupils, a child named Caroline, was a great trial, so Addie wrote, "Oh, Caroline, how long will thou try Asa's patience?"

When Addie's father came, he exchanged her short dress for a very long one, as was the fashion in those days. She felt very awkward in her long dress and kept stepping on it, so before she was willing to wear it in public she spent a good deal of time practicing walking in private and made many excuses to wear short dresses.

Of course Addie's home was not lighted by electricity, as many of ours are. She had only a candle by which to study, but it never entered her little head that her home was dark. Sometimes her father would spend a whole evening shelling corn for the mill, sister burnin' corn, while Addie studied, all by the light of one candle.

Addie thought it great fun to help sister make candles. The tallow was melted in a boiler, candle wicks were fastened to a long stick and dipped over and over into the melted tallow. Years later the tallow was poured into molds and better shaped candles could be made.

Addie's home was heated by large fireplaces in which huge logs were burned. Oh, what a jolly bright fire it made! The largest fireplace was in the kitchen and over this a large kettle was hung on a crane; in it their food was cooked. Their baking was done in an oven built at the side of the fireplace. Addie saw her first stove when she was five years old, and she was just as delighted over it as children are over a fine new gas range all in green and ivory.

Perhaps you would like to know how Addie and her friends traveled about the country? Most of their trips were made on horseback. Is it possible you may be sure, or in platform or lumber wagons drawn by sturdy farm horses. It was a common sight on Sabbath morning to see whole family parties, including the children, riding to church on a family wagon. The wagon box was taken off, planks were fastened on lengthwise, and all rode with their feet dangling off the side.

I might tell you many more incidents and customs of life in the days of the dear little girl of ninety years ago, who is now one of the dearest, wisest old ladies in the world, but, dear children, our page is more than full and I must pause.

Your sincere friend,
MIZPAH S. GREENE.

Andover, N. Y., June 3, 1934.

(Incidents in this story are true, but the order of events, as indicated in the text, was probably changed by the writer to lead up to these events.)

EARLY IMPRESSIONS OF THE SABBATH RECORDER

DEAR EDITOR:

In reply to your request that I write some of my impressions of the SABBATH RECORDER in its early days, I will say that six years before I was born the RECORDER started on its life mission, with George B. Utter as editor and manager, dated June 13, 1844. Previous to that date, I am told that Rev. Joel Green, Rev. Alexander Campbell, and Rev. James Bailey managed a paper called the "Seventh Day Baptist Recorder" which developed into our own SABBATH RECORDER.

My father, Rev. James Summerbell, was a convert to the Sabbath and was ordained by the Plainfield Church and started on his life work as pastor of the church in Petersburg, N. Y., and on January 27, 1850 (the day I was born), he preached his first sermon to his church. By that time, the RECORDER was a regular visitor, and held second place to the dear old Bible, in our home. I was taught to read its pages while yet a child, and from it was taught the tenets of the church and its stories. When it reached the end of its fifth volume, Geo. B. Utter and Thomas B. Brown were invited to our home, to form a regular newspaper, with headquarters in Westernly, R. I.

It was during those years that our missionary, Rev. Solomon Burnside, came home for a visit, bringing with him from China one of his converts, Chan Chung Lan. The impressions of truth in this man were warmly welcomed by all who met him.

Later, Elder William Jones, a missionary in Palestine, came home for America, with his second wife, a daughter of Rev. W. H. Black of London, Eng., whom he met as he returned from his work in Palestine, and she gave me many interesting ideas of English customs. The RECORDER.

They settled in Scott, and his daughter Miriam was a roommate with my sister and myself in the then popular De Ruyster Institute, where Rev. Stephen Burdick, followed by Professor Albert Whitford, was principal.

The advance of the RECORDER and what Dr. Darling's and I now goes me heartache when I realize so worthy a landmark is gone.

I was 1889—Sabbath Recorder, even when I felt pride in the new outgrowth of the old columns through all of these years, have made it an indispensable paper, should inspire us all to show such an interest in its journal, that I can have no uncertainty as to the growth and success of our own SABBATH RECORDER.

MARY F. WHITFORD.

CORRESPONDENCE

MY DEAR MR. VAN HORN:

Replying to yours of yesterday, I have read the RECORDER since childhood, and have been a subscriber nearly three years, receiving great satisfaction and much stimulation from its regular visits.

Even now, upon its arrival, I read it before everything else. I say "everything," for I have nothing in mind, such as you suggest, that would, if written, be of general interest to its editors. Therefore leave that "column and a half" to be filled by another.

I thank you for the kind letter, and wish you all the prosperity and enjoyment for which you so deserve, and hope that I may again welcome its visits weekly.

Sincerely,

Rockville, R. I., May 9, 1934.

A. S. BARCOCK.

OUR PULPIT

THE PERMANENCE AND VALUE OF THE SABBATH

BY REV. T. J. VAN HORN

Text—Hebrews 4: 9. "There remaineth therefore, a rest for the people of God."

To the presentation of this subject, the last in the series I have tried to give you, I found an old book in my library by Rev. Robert Burnside of London, England. On the fly leaf of this book is the name, Rev. John Green, a former pastor of this church. This book by Mr. Burnside is one of the most readable, clear, and most reasonable arguments in support of the Sabbath doctrine of the Bible that I have ever seen, and I have impressed upon my mind by the table of contents, and a glance here and there through its pages, assure me that there has been a change through the years that are in the line of argument for the Bible Sabbath.

The reason for this is that there have been no changes in the Bible. They had the same Bible two hundred years ago that we have today, and there is no need of change in the line of defense for maintaining our position as Sabbath keepers.

It was my purpose in this last of my series of Sabbath sermons to present the Scriptures that show the practical advantage of the Sabbath keeping. Just a reading of the following pages in the "Acts of the Apostles" will suffice to show what practice was: Acts 14: 13; 18: 12; 19: 4.

Thus, concluding this brief survey of the Sabbath question from the point of view of convenience, let us look at the example of Jesus, and then that of his immediate followers, we are left with the abiding assurance that the seventh day of the week, the Sabbath of Jesus and of the law of Moses, the day which alone has the divine approval for sacred rest and worship.

For many years I have felt a growing aversion to arguing this question. The final and convincing argument of the whole matter is a life. It was the way Jesus lived the Sabbath that gave it its value as an institution. Therefore is the final proof of its permanence. And so for us, consistent conduct, that is conduct in harmony with the purpose of the Sabbath to promote an acquaintance with God, is the irresistible logic to convince the world of its value. To fail here is to neutralize any other form of argument.

Having fortified ourselves in this stronghold, I ask you to rest today in the joy and satisfaction of this Gibraltor of truth — "The Sabbath, therefore, a rest for the people of God."

Think of the security enjoyed here — there remaineth a rest for the people of God."

The Sabbath is a proof of this, all the way up to the present day. Before the last century many things were temporary. The Sabbath is an institution for time and eternity. It represents God as long as we abide in our earthly tents. For a while we must be more or less
concerned with our material existence. But "when that hour of this kingdom is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Then the eternal Sabbath will begin. It would seem from a close study of the chapter in which the text is found that God's dealing with his people is uniform. One supreme purpose runs through history. It is that they might enter into a foretaste of blessed union with God. Joshua's leading of God's people to the Promised Land is a type, that is an illustration, of our entry into the Promised Land of rest. But, as every one knows, this Promised Land is not without its struggles and tests of strength with an unfavorable environment.

The Israelites found that they could not live in the land that was promised to them without wars with the hostile people that disputed their right to the country. Their living there was to be only by right of conquest.

It is important that we get this lesson. We have entered the Promised Land through the leadership of Jesus. But let us not forget that we can retain our place in this rest of faith only if we can retain our place in this rest of glory. For that we can retain our place in this rest of glory, we can have a house on earth when we enter the Promised Land, but when we enter the Promised Land of rest, we shall have a house in heaven. It would seem that the reason for the existence of the Sabbath is to lead us on from our wanderings in sin into a Promised Land of rest.

In this world ye shall have tribulation—when he wrote to the Philadelphia Church, "Work out your own salvation." And when he added in his Philippian letter, "for it is God that worketh in you both to will and to do of his good pleasure." This is the spirit of the words of Jesus; "Be of good cheer, I have overcome the world." Now, recalling Paul's encouragement to the war-weary members of his church at Corinth—"For these light afflictions that are for the moment, worketh for us a far more exceeding and eternal weight of glory"—we are assured that it is God's even for to us a house, and to us a kingdom prepared for you from the foundation of the world.

What, then, is the rest that Christians shall enjoy in that stage of development, culminating in the rest of God's presence? 1. It is freedom from depressing anxiety. We are so apt to carry on our hearts the burden of the world's wrong doing. We get so caught up in the cares of others that we cannot remember the words of Jesus, "Be of good cheer, I have overcome the world." Hence the burden is removed and he was at liberty to return home and care for his loved ones who needed him! "My sin! oh the bliss of the glorious thought, My sin, not in part, but the whole!..."

2. It is rest from the burden of religion. We are often burdened with the constant efforts to promote another's salvation. As though he sat on a greening limb.

3. That will be heaven for me. "I know not the sound..."

A bird in a cage can sing, my dear, and if I could sing the song of my consecration to the Lord, which is my own, then shall I be, and that will be heaven for me. "I know not the song that the angels sing, I know not the sound of the harps' glad ring, But I know the voice of the Lord my King, And that will be music for me."
As I now eighty-two years of age, my early recollections of the Recorder stand back for at least seventy-five years. Of course I did not know the meaning of the word "editor," I remember that I thought Geo. B. Utter must be a wonderful man, and (he was) to send us every week such a nice big clean paper. I liked the Children's Column especially well, and I was much impressed with teachings that do not belong to early recollections.

What became of the neatly folded and laid away back numbers I do not know; they may have been given to those who were not able to have, in our home, and my childish mind was taught to have for the Bible.

Serve, he worked to sunset, then paused just to those around him. He thought clearly. He possessed unusual executive ability. A practical joker he could not stand meanness or anything that savorized of unfairness or vandalism. As a classroom teacher, he was seldom surpassed. He was one of those rare students that would not work, not from the slow of comprehension. Amid most strenuous duties he took time to iron out the wrinkles in the lives of many disgruntled or ill-adjusted students. So liberal was his greatest service to the cause of education was in the capacity of dean of Salem College. He there touched the lives of the officials and other prominent workers in the student organizations. These leaders caught something of his spirit and will reflect it in an ever-widening circle.

Dean Van Horn cared little for the lime-light. Modesty was a prominent characteristic. When drafted into service, for summer residence, he had a right to a brief change which would at least be different and would have some of the ear-marks of rest. The last large contribution that he made to the college was in the capacity of acting chairman of the physical education building committee. He not only spent long hours with this committee; he also took an active interest in the work of the builders. A number of changes for the betterment of the structure recurred his personal attention as the building proceeded. He also gave liberally in money to this and all other interests of the college.

A man with his qualities of heart and of judgment will not easily be found. However, he shall live in a thousand lives inspired by his word and example. Let Longfellow express this thought:

"When a star quenched on high For ages was its light,
Still traveling downward from the sky.
Shine on, O men of wisdom and of love.
So, when a good man dies,
For years beyond our ken,
The lives of him who loved him lies
Upon the paths of men.

The message of his life to us today is "Love on." In the strength of his God—our God—we can learn and grow in bearing the burdens which his many shoulders bore so long and so well.

Greater love hath no man than this, that a man lay down his life for his friends."

OBITUARY

BURRAGE—Alice Julia Ayers, daughter of Albert and Sarah Burrage Ayers, was born in Plainfield, Conn., September 9, 1866, at New Market, N. J., and died May 12, 1934.

On October 24, 1883, she married Herbert E. Kenyon. Their son Harry, now of Bound Brook, was one of the first boys to be taught in the school. Another son, Idelbert, of their four children two sons survive Mrs. Burrage and his brother, Jesse Byron, of Dunellen. She leaves, besides her husband and three sons, one sister, Mrs. Charles Leland, of Plainfield; her brother, Mrs. Harvey Dunellen; grandchildren, nephews, and nieces.

She was baptized and joined the Piscataway Seventh Day Baptist Church in 1890. She was an active Christian and a helpful and sympathetic friend of young people.

Funeral held at the home of Rev. Neal D. Mills, assisted by Dr. H. C. Van Evries at the Seventh Day Baptist Cemetery of New Market.

LINDSEY—Charles H., son of Charles and Frances Lindsey, was born in the town of Ellsberg, Wis., September 16, 1865, and died March 25, 1934, after a long illness.

He was baptized and joined the Adams Center Seventh Day Baptist Church when a young man, and remained a faithful member till death.

He was married to Ruby Grace Dealing. He is survived by a son, Foster; his brother-in-law, Philip Dealing; and several cousins. Rev. Raymond B. Tolbert conducted the funeral services at the undertaking home. Burial in Union Cemetery.

WILSON—Mattie Gibbs, daughter of Henry and Alice Wilson, was born September 10, 1872, and died at her home, April 6, 1934.

When a young girl she was adopted by Frank and Janey Babcock. N. Y. Early in life she became a member of the Adams Center Seventh Day Baptist Church of which she remained a loyal member through life. She was married to Rubv Wilson, whom she married February 13, 1895. Besides her husband she leaves a daughter, Mrs. C. H. Adams: her son, Mrs. J. W. McGarity; and seven grandchildren. The funeral services were held in the Burrowsville M. E. Church and conducted by Rev. Raymond B. Tolbert. Burial was in North Waterford Cemetery.

WOOlRTH—Charles Leonard, son of Leonard and Elizabeth Woolworth, was born at Rock River, Wis., February 13, 1849, and died at the home of his daughter, Mrs. A. A. Stearns, in Nortonville, Kan., April 13, 1934.

He was baptized in early life at Rock River, and was a member of the North Adams Center Seventh Day Baptist Church there. On September 19, 1868, he was married to Sarah Whitford in 1917. One sister, Mrs. A. L. Whitford, of Mil­ton, Iowa, survives him. All of his children survive him: Mrs. Florence Kelley of Alton, Ill.; Bernice Stearns, Mrs. Beatrice Crouch, Mrs. Helen Stearns, and Cecil Wood­worth, of Nortonville; and Mrs. Hazel Hawkins and Mr. H. E. Hawkins of Parkville, Kan.

Eleven of his fourteen grandchildren are living. The funeral services were conducted by Rev. Nelson Babcock, of Lester G. Osborne, and interment was in the Nor­tonville cemetery.
Sixty-five Years Ago

Our only hope as a people is aggressive work. We cannot reasonably expect men to yield until the battle smoke thickens. It is time we were freed from the spirit of conservatism, which only soothes troubled consciences. Every concession that gives Sunday observers to understand that they differ from us only in unimportant doctrine is damaging. While Christian charity should always abound, and the rights of those differing in sentiment be most carefully guarded, it must be remembered that the observing of the seventh day is established by divine law. Therefore, the obligation to keep it rests on everyone, and the excuse of ignorance is the only one that will avail them. It is our work to dispel this ignorance, and urge men to accept the truth. Year after year brings its new and increasing demands: May God give us wisdom and zeal to meet them all.

—IRA J. ORDWAY.

September, 1869.

THE SABBATH RECORDER

HERBERT C. VAN HORN, Editor

AMERICAN SABBATH TRACT SOCIETY, Publishers

$2.50 per year in advance.

Entered as second-class matter at Plainfield, N. J.

The present home of THE SABBATH RECORDER

Plainfield, N. J.