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will be the first to give a

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BOND

for the

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Eventually we will have quite a number of them, but wouldn’t

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THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

A United Church
In Brother L. A. Makes a Hopeful Outlook
Hughing's interesting article regarding
the church in Boulder, Colo., we were glad
not to note his words concerning the perfect
harmony—the unity of spirit—prevailing
there. It is a blessed thing when any pas-
tor can see such a condition in the fock he
serves. It is a wonderful thing to make
such a church, however small, a strong church.
And happy is the pastor whose hopes are
brightened by the hearty, co-operative ser-
vice of a membership working in harmony
with one another and with him, for the up-
building of the kingdom of God.

Many a church has lost out in the strug-
gle for better conditions because its mem-
bers would not put away their petty differ-
ces and work together in harmony for
the general good. We do not wonder that
Brother J. Nelson Norwood is made glad and
happy is he hopeful over the fact that the spirit
of unity prevails in his little church. God
bless any pastor who must be handicapped
by a discordant spirit among the mem-
bers of his flock.

The Same Principles
What we have said above applies with
equal force in the denom-
ination, Unity
of spirit and harmony in the Master's work
will make any denomination strong, no
matter how small that denomination may be.
Happy is it for any people when those
who have chosen to be leaders can look hopeful-
ly and confidently to the rank and file
for hearty co-operation in carrying out the
plans upon which the denomination is
based. I know a people whose cause has suffered untold loss by the spirit of criticism which
 tends to disintegrate rather than to build
up. Extreme individualism that makes
members persist in condemning all who differ
with them in small matters of methods or of
polity, will handicap not only a church,
but a denomination as well. In the get-toget-
her spirit rests the only hope of more than
one denomination.

As to our own good cause, we are too
hard pressed by the enemy for us to spend
our energies in opposing another. Every
action or word that tends to alienate breth-
ren should be carefully guarded. And
every sign of more perfect unity should be
hailed with joy and studiously cherished.

Good Counsel From
A Lone Sabbath Keeper
It has been some
A. time since we have
heard from our friend
Brother B. R. Crandall, of Cali-
ifornia, and there is so much of general in-
terest in a letter just received from him and
his good wife, that we venture to publish
it.

"Ben," as his boy friends are wont to
call him, is an old Allegany boy, brought
up among the hills of Independence, N. Y.
Although teaching is his profession, he
keeps a good herd of cows when he sees
them, and we will venture to say that nothing
would please him more than to spend a few
of these beautiful spring days in the old
maple "sugar-bush" on his native hills.
Really, the editor himself has almost
homesick several times this spring for some
sunny nook in the old hardwood forest of
his boyhood home. Probably this is the
reason for his suspicion that a teacher be-
yond the Rockies would also enjoy a visit
to the upland plateaus of his early homeland.
Bless the dear ties that bind men and
women to their childhood home. Even
though all the loved ones may have gone
from earth there is still a charm that can
not be broken; drawing the heart toward
the scenes of other years.

There are several friends, who some
times write to the editor to try to start
him off on a memory ramble through the
scenes of bygone days. One does not need
even a personal acquaintance with the
writers in order to be so affected. Something
in the memory of experiences; something
in the very dust of the denomi-

NEW YORK: Published by the American Sabbath Tract Society, Plainfield, N. J.
Vol. 86, No. 10
Plainfield, N. J., March 10, 1919
Whole No. 3862

The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
One other pleasant memory scene is brought to mind by Brother Crandall’s letter in the mention of his wife. It was thirty years ago last January, that “Tillie” and my own dear Dora, dressed in white, were baptized with forty other young people in our new baptistry at Shiloh. That was indeed a happy day, the memory of which will ever stir the soul. It does us good to hear a word from any of the dear ones who found Christ in that revival.

But what has all this to do with the letter we mentioned? We must not forget that. And we hope our readers will not forget the good suggestions it contains.

The Sabbath Recorder, Plainfield, N. J.

My dear Dr. Gardner:

Inclosed please find check to cover another year’s subscription to the Recorder. We lone Sabbath keepers would be lost without our denominational paper. It is indeed "The Tie That Binds."

It seems to me these are great times for our denomination as for every religious institution. These reconstruction days lay a great opportunity and a corresponding responsibility upon the religious influences of the world. I wish all our people could get the vision and, get behind our denominational leaders and organization and give it such an impetus as it has never had! It does seem to me as though we should be centralized and organized as we are in Europe. If we could all see our way clear to do all our giving through the church and the recognized organizations of the church there would be less lost motion and more definite and efficient cooperation. We Seventh Day Baptists have overlooked a very important element in our denominational activities. The economic life of our people is one of the most vital elements in stabilizing our religious life and maintaining the existence and growth of our churches. I am wondering if the economic element has been given consideration in the annual meetings and Conferences? Possibly it isn’t practical. But it appeals to me along the same line as the industrial form of missionary work. I much prefer to call it reconstruction work.

Am sure you remember my good wife. She used to be Tillie Fogg, of Shiloh. She is usually well and we are enjoying the fine California winters as usual here in the Imperial Valley.

With highest regards and all good wishes, I am,

Sincerely yours,

B. R. CRANDALL.

Holtville, Cal., February 24, 1919.

Drive to Rebuild

The Jewish Exposition of Philadelphia is pushing a drive among the children of Abraham for a “Palestine Restoration Fund” of $3,000,000. Its claim that the Jewish people are under great historic obligation to rebuild their homeland, is meeting, more and more, with general approval among the Hebrews. We are glad to see the favorable attitude of the entente powers toward the matter of re-establishing the Hebrew state in the land of promise.

The Exposition pleads for a Palestine with flourishing Jewish colonies, a Jewish bank supporting agriculture, commerce and industry, a Jewish medical unit acting as the protector of the health of Palestine, a Jewish educational system with Hebrew as the language of instruction, a Jewish administrative commission, including departments of agriculture, immigration, commerce, labor and health.

The watchword is, “Let us rise up and build,” Nehemiah 2:18. So they are strengthening their hands for this good work, as did Israel of old. For many years their land has been laid waste; but now loyal souls are once more calling to their fellowmen, “Ye see the distress that we are in... come let us rise up and build... that we be no more a reproach.” Once again in Israel may be heard the assurances: “The God of heaven, he will prosper us; therefore his servants will rise up and build.”

Christians in all lands, as well as Jews, must rejoice that the hope of Israel so long deferred is likely to be realized at last. I have seen something of the curse which the unspeakable Turk has brought upon the Jewish homeland—hopeless desolation, poverty, oppression, ruinous taxation, and every condition opposed to progress. It makes my heart glad even to think of the wonderful transformation that must come under the proposed new regime. After it is well established, I would once again love to ride my horse over the hills and plains of Palestine, to see brighter prospects of a people to whom Jehovah promised “A land flowing with milk and honey.”

Roosevelt Memorial

In Jewish Temple

One gratifying evidence of the high esteem in which the late Theodore Roosevelt is held by various classes of people is seen in the movement to place a Roosevelt memorial window in Temple Keneseth Israel of Philadelphia, Pa. Dr. Krauskopf suggested the plan, which is meeting with general favor on the part of the Temple congregation. Voluntary contributions are coming in daily and it looks as though the undertaking would soon succeed, in which event unveiling ceremonies will be arranged. It is expected that no less than $2,500.00 will be raised by that congregation for the purpose of “Honoring one who, during his lifetime, devoted his energies to promote the best interests of this country.”

Lieutenant Barker

Visits the Homeland

Many Recorder readers are interested in any news from our boys who have been serving overseas, and we are glad to give such data as we may have from time to time concerning them. When the United States Destroyer Lamson sailed tolearned the machinist’s trade in the shops of Calvert B. Cottrell’s Sons, in Westerly. In 1905 Erle enlisted in the United States Navy, in which he served eight years. When the great battle fleet made its famous cruise around the world a few years ago, Erle accompanied it in one of the destroyers belonging to the flotilla.

After his discharge from the Navy, Erle again took up his trade, and became a foreman in the Spicer shops. His work at first was the welding, straightening, and testing of shafts. Then came electric butt-welding, arc-welding, and straightening and testing—a line of services which must have served to fit him for his work in the Navy during the war.

In May, 1918, Erle yielded to the pressure for volunteers, and again entered the Navy. This time he was commissioned as Ensign, and owing to efficient work was
An Aged Veteran

It is seldom that we Appeals to Our Readers are permitted to read a letter plainly written by a man in his ninety-third year. Here is one from a loyal friend who has taken the denominational paper more than seventy years, and who, although he is too blind to read it, intends to still be a subscriber as long as he lives.

Such appeals from the fathers to the people should prepare the way for a successful Recorder drive. The drive number will appear in two or three weeks, if those who have been asked to write for it respond in time.

Dear Old Recorder: I have just sent in my subscription again for another year, although I can’t see it to read it anymore. Yet I mean to take it as long as I live. I am ninety-two and have taken the Recorder for almost seventy years. I wish everybody would take it, for I feel it should be in everyone’s home. Don’t get hard times stand in the way. There are not a few that have said harder times than I have. The dear men at the head, have worked so hard to keep on top, they do need our support. Do everybody, take the Recorder. You need it and your children need it. If the parents don’t set the example their children will never take it. Then what will become of our denominational paper? Think on these things.

Joel Tappan.

Looking Toward the General Conference Page of this paper appears a strong plea for special effort to make the Conference at Battle Creek, Mich., a strong and helpful one. These reconstruction times are calling upon all denominations for forward movements in practical work. Battle Creek is an ideal place for such a Conference as we need to hold this year. There are only about five months before it will be in session, and we have none too much time for thorough preparation if we make it what it should be. Church should be well represented.

The League of Nations

On another page we published a stirring and loyal editorial from the Jewish Exponent on "The League of Nations." We like the genuine American ring of this article. The people of America should insist upon a broader grasp of the real problem than some of its critics seem to possess.

As to the Congress that dies an ignominious death at noon today, the entire people ought to be disgusted with its failure to comprehend the great world-problems, and to do something definite toward meeting them. Indeed, America should blush with shame over a Senate that whined and grumbled for twenty months over what it called a dictation by the President, and then when left alone to do its work without dictation or pressure from the White House to which they put their heads could do nothing but wrangle! It is a shame that in these momentous times, when world destinies are at stake, and while the greatest minds in no less than fourteen civilized nations are bending their energies to plan wisely for a league that will prevent future wars, members of our own Senate should persist in being the most formidable obstructionists.

So far as we can see, the new Congress does not give promise of doing any better. Is it not time our people learned that the American Congress needs broad-visioned statesmen rather than narrow-viewed demagogues?

Something to Be Thankful For

In the midst of a nation’s chagrin and mortification over the miserable failure of the Senate to arise to the great emergency and do well its part in support of measures recommended by the great minds of the world, we are glad to see here and there something for which to be thankful.

In view of the fact no less than fourteen very important bills were deliberately killed by a filibustering group of obstructionists, and remembering that months have been worse than wasted in foolish wrangling, and that, too, in the most menacing crisis this nation, as to its world-relations, has ever known, the vast majority of loyal Americans can but see that personal malice and political bluf in the Senate have disgraced the nation in the eyes of an expectant world. Better things were hoped for by our Allies beyond the seas; but now our President is forced to return to the greatest world-conference of nations in all history, bowed down with shame over the evident narrow vision of men the people of America have elevated to important positions of trust.

With all these things casting their shadows over the world it would not be strange if some of our readers should fail to see anything to be thankful for. Nevertheless there are some hopeful signs for which we are glad. One of the most cheering things of the entire week is the loyal, broad-visioned statesmanlike way in which the great Republican leader and ex-President, William H. Taft, has rallied to the support of the Democratic President in his efforts to secure a peace pact for the good of this nation and the world.

The scenes at the Metropolitan Opera House in New York, on the eve of the President’s second sailing for France, will not soon be forgotten. We predict that the words of Taft and Wilson, spoken to cheering thousands, will be cherished by the world of nations long after the obstructionists have passed into oblivion.

Among many other things Mr. Taft said:

For the United States to withdraw would make a league of the other nations, nothing but a return to the system of alliances and the balance of power a certain speedy recurrence of war, in which the United States would be as certainly involved as it was in this war...

The country should not hesitate to take its place with the other responsible nations of the world and by now making light concessions and small sacrifices greatly reduce the possibility of war and minimize the necessity for armament and destroy competition therein.

No critic of the league has offered a single constructive suggestion to meet the crisis that I have thus summarily touched upon. The resolution of the Senate does not suggest or refer in any way to machinery by which the function of the League of Nations in steadying Europe and the maintaining of the peace agreed upon in the past treaties of peace can be secured. Well may the President, therefore, decline to comply with the suggestions of the proposed resolution. Well may he see that in the treaty, of which the covenant shall be an important and indispensable part, 'If you would postpone peace, if you would defeat it, you can refuse to ratify the treaty. . . .'

'This covenant should be in the treaty of peace. It is indispensable in ending the war, if the war is to accomplish the declared purpose of this nation and the world in that war, and if it is to work the promised benefit to mankind. We know the President believes this and will insist upon it. Our profound sympathy in his purpose and our prayers for his success should go with him in this great mission.'

"If the President insists, as I hope he will, that the league be incorporated in the peace treaty, and brings it back to the nation the responsibility for postponing peace is with the body that refuses to ratify it."

Amid great applause President Wilson spoke of the tremendous issues involved in the plan for the League of Nations. He began by saying:

"My fellow citizens, I accept the intimation of the air just played. I will not come back till it’s over, over there. And yet, I pray God, in the interest of peace and of the world, that that may be soon."

The first thing that I am going to tell the people is that of the water an overwhelming majority of the American people is in favor of the League of Nations. I knew the American people would not be made to face the most cheering beginnings of the world and the voice rings true in every case.

I count myself fortunate to speak here under the flag of the American people and I am happy to associate myself with Mr. Taft in this cause. He has displayed an elevation of view and a devotion to public duty which is beyond praise.

And I am the more happy because this means that this is not a party issue. No party has the right to appropriate this issue, and no party will in the long run dare oppose it. . . .

And so I am going back to my task on the other side of the world. I had not for I forgotten what the spirit of the American people is, but I have been immensely refreshed by coming in contact with it again."

Rev. Henry N. Jordan A note from Rev.

Rev. Henry N. Jordan, assistant chaplain of the Battle Creek Sanitarium, brings the information that he has accepted the call to become pastor of the Seventh Day Baptist Church at Milton, Wis. He expects to begin his services there the first of June.
Due credit is given Luther in breaking from the Catholic Church, but certain weaknesses are pointed out also, which effect the church today. "He retained the baptism which he had received in the Catholic Church including infant baptism and the doctrine of baptismal regeneration. This was a radical contradiction of his doctrine of justification by faith, but he does not seem to have felt the inconsistency.

Of the Anabaptists who arose about this time, he says, "This position on baptism involved radical changes. It necessarily involved a church of regenerate members who have voluntarily associated themselves together in faith and the faith of the gospel; it involved also a separation between church and state and a citizenship based on civil rather than religious considerations; it meant the secularization of the state by excluding it from the field of religion and consequent religious freedom; it led to religious democracy in the government of the church and ultimately to democracy in the state."

In delineating the characteristics of the last period, Dr. McGlothlin speaks of the family of Jay Davis is still at Farnam. If the early period had no relation to Christianity, all mediated to the world by Jesus of Nazareth. It is not meant that all the elements of Christianity were entirely new to the world. Perhaps none of them were absolutely new, for the world had long been feeling after God and he had wonderfully revealed himself to the Saviour and prophets of old. But the grand total was new. Jesus Christ brought life and immortality to light through the gospel, that is, he illuminated them and made them definite, clear and attractive.

Thus the author's conception of the course of Christian history is that of a stream beginning not with Jesus, but receiving and purifying elements in him. This thought is again emphasized in his discussion of the situation in the Middle Ages. "Although many of the early Christians came from heathenism, where they had been accustomed to the use of images in worship, these were apparently entirely discarded in the early churches. But as time passed, feeling among the Christians gradually changed and doubt to the early disappearance of the Jewish element from the churches."

We have not only a faithful picture of the "Dark Ages," but its causes are fairly and intelligently traced also. The author says: "The civilizaton of the Roman world was perishing before the Teutonic world had become civilized and cultured."

DUE CREDIT IS GIVEN LUTHER IN BREAKING FROM THE CATHOLIC CHURCH, BUT CERTAIN WEAKNESSES ARE POINTED OUT ALSO, WHICH EFFECT THE CHURCH TODAY. "HE RETAINED THE BAPTISM WHICH HE HAD RECEIVED IN THE CATHOLIC CHURCH INCLUDING INFANT BAPTISM AND THE DOCTRINE OF BAPTISMAL REGENERATION. THIS WAS A RADICAL CONTRADICTION OF HIS DOCTRINE OF JUSTIFICATION BY FAITH, BUT HE DOES NOT SEEM TO HAVE FELT THE INCONSISTENCY.

OF THE ANABAPTISTS WHO AROSE ABOUT THIS TIME, HE SAYS, "THIS POSITION ON BAPTISM INVOLVED RADICAL CHANGES. IT NECESSARILY INVOLVED A CHURCH OF REGENERATE MEMBERS WHO HAVE VOLUNTARILY ASSOCIATED THEMSELVES TOGETHER IN FAITH AND THE FAITH OF THE GOSPEL; IT INVOLVED ALSO A SEPARATION BETWEEN CHURCH AND STATE AND A CITIZENSHIP BASED ON CIVIL RATHER THAN RELIGIOUS CONSIDERATIONS; IT MEANT THE SECULARIZATION OF THE STATE BY EXCLUDING IT FROM THE FIELD OF RELIGION AND CONSEQUENT RELIGIOUS FREEDOM; IT LED TO RELIGIOUS DEMOCRACY IN THE GOVERNMENT OF THE CHURCH AND ULTIMATELY TO DEMOCRACY IN THE STATE."

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BOUVER, "BEAUTIFUL FOR SITUATION"

The Sabbath Recorder, Plainfield, N. J.

Having been accustomed in the past to have the church news written up for the Recorder by the appointed correspondent, I feel myself awakened to something unexpected in being gently informed that a pastor of the Boulder Seventh Day Baptist Church is expected to "butt in" occasionally with a few lines, that precedence may not be entirely lost on that account.

It has been taken for granted that the pastor's part in this was strictly optional, and hence gave him the advantage of deciding, if he chose, that as a rule, it is the part of good judgment to let "good enough" alone.

When our very capable correspondent shall favor the Recorder family with the next "write up" of Boulder church affairs, it may be plainly seen how the writer of this naturally shrinks from being placed in the light of manifest disparity: but if this must be endured to avoid the suspicion of indifference and neglect, here goes for an effort.

First of all I am pleased to report that from the first we have been delighted with Boulder, especially on account of the climatic and scenic advantages which it affords. It is truly "beautiful for situation," and our wonder, in common with many others, has often been why more of our people who are looking for a desirable place in which to locate where they may enjoy the fruits of their financial success gained in undesirable locations elsewhere, or in which to invest so as to combine pleasure and profit, do not come here. The sunshine and pure air, so conducive to good health; and grand and beautiful scenery as seldom falls to the lot of man to enjoy; surroundings in which one seems to live longer than under those less favorable. Often in giving account of fearful storms and continuous cold weather, in various States, the Denver Post closes by saying: "It is a privilege to live in Colorado." And it is especially so in Boulder.

I take it that it is generally known by our people that the Boulder Church is comparatively small, and that its work has to be varied on under some disadvantages that we trust will be measurably, if not fully overcome some day. But a brave stand is taken against a spirit of discouragement and the motto is to do the best we can under the circumstances, trusting that better days may not be far in the future, one feature of which may be an addition to our numbers.

On this field there are present encouragements; but among those who are planning to make their home conditions more desirable by a change of location—seeking an earthly country, but above all a heavenly—who seek first the kingdom of God and his righteousness, and count more on spiritual efficiency than anything else—to all a hearty extension of an invitation to come and help on the good work. For anything that might appear to be left out in this connection please read between the lines.

I confess that I am a member of the publicity committee of this church, but have been rather slack in doing my part, judged from the standpoint of my convictions relative to so important a trust as relates to the moral interest of the church and those who might reap a benefit from what may be said relative to the home advantages in this section.

Circumstances strongly justify us, from our experience and viewpoint, in what might be called an overdrawn picture of the facts in the case. However, what remains to be said rests in favor of our view of the question, allowing us to be the judges.

One of the specially encouraging features of our church life here is the spirit of unity and good fellowship manifest to a marked degree. Surely it is a comfort to live and labor with such a people, though they are few in numbers.

All of the regular services and work of the various departments have been kept up until the city was struck by the influenza epidemic. This held up the work about three months, during which we passed through a very trying time. It fell to our lot to lose our daughter, a victim of the fearful scourge. We are in deep sorrow, but not in despair. Surely these are days of great sorrow for this old world. While we look to our heavenly Father through our tears, we most earnestly desire more grace for better service. In this and this alone does life's struggle seem worth while. Our services are now regularly conducted with the attendance good.
We were recently favored with a visit from Elder A. F. Ballenger, of Riverside, Cal., He was with us for two Sabbaths, preaching both in the morning and afternoon. His discourses were powerful representations of vital gospel truths, and were highly appreciated by all in attendance. During the week he conducted four evening services, taking up certain lines of prophecy in the book of Revelation relating to the theme, "Before Armageddon." His masterly and convincing way of presenting the subject drew large and attentive audiences. I am told that no other speaker ever drew such an outside attendance to the church before.

Brother Ballenger has had a successful experience in the past as an evangelist, and we would have been pleased if it had been so that he could have remained with us for awhile in the interest of such work, but his plans would not permit him to do so. We are truly thankful to him for the help and encouragement he so ably proffered, and hope he will be with us again under circumstances in which he will be able to spend some time in special evangelistic work.

Everything considered, we have much to encourage us for which we would be thankful to our Heavenly Father, and in his name we will press the battle hopefully and trustingly.

L. A. WING.

Boulder, Colo., Feb. 27, 1919.

THE BELRFY CHIMES

This poem was cherished by the late Mineeda Tomlinson, and is furnished the "Recorder" from her father and mother, Dr. and Mrs. T. H. Tomlinson.

Far up above the city,
In the gray old belfry tower,
The chimes rang out their music
Each day at the twilight hour.
Above the din and the tumult
And the rush of the busy street
You can hear their melody
In an anthem clear and sweet.

When the busy day is dying,
And the angel gates flung wide,
Mark a path of crimson glory
Upon the restless tide;
As the white-winged ships drop anchor,
And furl their snowy sails,
While the purple twilight gathers,
And the glowing crimson pales.

Then from the old gray belfry
The chimes peal out again,
And a hush succeeds the tumult
As they ring their sweet refrain.
No sound discordant clanger
Mar the perfect melody.
But each, attuned by a master hand,
Has its part in the harmony.

I climbed the winding stairway
That led to the belfry tower,
And a glimpse of the evening
Heralded the twilight hour;
For I thought that surely the music
Would be sweeter and clearer far
That when, through the din of the city,
It seemed to float from afar.

But I! as I neared the belfry
No sound of music was there;
Only broken clanger
Disturbed the quiet air!
The ringer stood at the key-board
Far down beneath the chimes,
And patiently struck the noisy keys,
As he had uncounted times.

He had never heard the music.
Though every day it swept
Out over the sea and the city,
And in lingering echoes crept.
He had not heard the music
That flooded the quiet.
Only the far-off clanging
Fell harshly on his ear,
And he missed the melody chinging
That every one else could hear.

So we, from our quiet watch-tower
May be sending a sweet refrain
And gladening the lives of the lowly,
Though we hear but a strain.
Our work may seem but a discord,
Though we do the best we can.
But others will hear the music,
If we carry out God's plan.

LISTENING TIMES

What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. The great clock bell of Saint Paul's is not heard even a few streets off in the roar of traffic all day long, but it can be heard, over half the metropolis in the silence of the night. One reason why God so often spoke to his servants in the night was that all was quiet then.

G. H. KNIGHT.

MISSIONS AND THE SABBATH

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

A LETTER FROM HOLLAND

Readers of the Recorder will be interested in the following extract from a letter from Rev. Gerard Velthuysen, at Amsterdam, Holland, dated January 10, 1919.

"How thankful we all are for the cessation of the war. We are not all convinced the world has entered into a better era. What we observe here from the results of the war in Europe, in moral and political respects, is that the conditions have grown much worse than before the war. May God favor the noble and idealistic aspirations of President Wilson and the American nation though I fear that in the end there will be little left, in reality, of his program.

Energetic and cordial cooperation between me and my church in every nation wanted more than ever for the upholding of the moral standard and the protection of the young, but a wonder must happen in this world of hatred to produce such a cooperation under the present chaotic conditions in Europe. I rather feel that we stand in the ruin of the endeavors of generations and at the eve of a period of great moral deterioration. Still, I need not tell you, there is nothing which will rejoice me more than to state that I have been mistaken in my expectations.

"As to our work as Seventh Day Baptists in Holland, I am glad I can add some items to my last letter to you, written in December.

"At the anniversary meeting of the Haarlem Church to be held next Sabbath, January 17, 1918, we hope to meet several non-resident members (for the most lonely Sabbath meetings) as delegates of the other churches. For the first time two delegates of the church in Leeuwarden will attend. This little church probably will join our Alliance. At the same occasion two brethren are to be baptized, new members of the Groningen Church. One of them is the husband of the sister baptized in August last at the occasion of our General Conference.

The other is an earnest Christian from Delfzijl, a city not far from Groningen; he has been keeping the Sabbath since about a year.

"Brother Taekema is to move from here to Groningen at the end of this month. Finally he has found a room and intends to engage in his work as pastor of the Groningen Church. He will have the same excellent elder in Brother Vroegop, whose work for the church has been blessed abundantly.

"I spent a Sabbath in the church at The Hague. I was very heartily welcomed there. No doubt they will be represented at the Haarlem anniversary too.

"The last meeting of our Central Committee was held at my home last Sunday. There the financial report over 1918 was tested and approved.

"I hope the time will not be very far to render us an opportunity for oral deliberation on the work in Holland and other continental countries. The conditions are more hopeful here than they were when I first met our beloved Brother Tissworth, but even now there are constantly many adversities in our work for our common cause. Nevertheless, there is a steady growing in members and spiritual power of our people.

"Often our thoughts and prayers go to our dear sisters in Java. I rejoice very much in the idea that probably Brother Davis will be there about this time to visit them. May the result of his advice be of great comfort and help to Sister Jansz and her helpers, as well as to the sisters in Gam bang Waloh. I am wondering what his advice will be concerning the future of our work in Java.

"Concerning the Boodschapper, I hope to soon be able to send a report over 1918 to Brother Hubbard."

"I must close this letter now by recommending you and all the brethren across the ocean to the love of our heavenly Father, the grace of our Lord Jesus Christ and the fellowship of the Holy Spirit.

"Your brother in Christ,

G. VELTHUYSEN.

Americanism is a question of spirit, conviction and purpose, not of creed or birthplace.—ROOSEVELT.
ALFRED COLLEGE, ALFRED, N. Y.

THE CONTAGION AND THE CURE

LIBERTY, equality and fraternity are in the balance. Although the war is over, America faces herculean tasks. She must track the fire-spewing dragon of international discord to its lair and knfe it to the death. She must scotch the spotted adder of social anarchy nesting in her own bosom. These two tasks she must do if the men and women of Cairo, Illinois, and those of Cairo, Egypt, are to have the chance Democracy promises them.

Liberty, equality and fraternity must increasingly prevail in mine, lumber-camp, factory, college, town and country. The development of all America's wealth of earth, ore, forest, river, field; mind and heart. Social and moral and physical pest-holes must be wiped out. Arid acres and arid people must be redeemed. The war has taught us priceless lessons about the worth of sugar and coal and manhood. Whence shall come the pilot and the motor forces for the new day? Shall it be from education?

The civilized world has long coquetted with the word efficiency, but efficiency may brutalize men, insult women, slaughter children, torture the defenseless and destroy sanctuaries. We are beginning to recognize what a clitch this boa constrictor has on America's vital centers. Germany, dy ing militarily, still spreads herself like an evil smell, permeating policies, institutions and people.

Thrashing Germany means more than forcing her political collapse; it means conquering her malignant ideals. If her insidious propaganda and her perversion of philosophy of life could take root in America's irresponsible and indifferent citizenship, bringing forth an hundred fold in anarchism. Bolshevism and other disintegrating isms, she would still win. Her efficiency is another name for a certain eternal selfishness. An efficiency which is not the servant of a moral ideal is vicious. To such efficiency, America must oppose skill, cleverness, vision, resourcefulness which are suffused with goodwill. The dawning era will be dominated by great minds and by the ideals of the Nazarene.

Christian education must look to the broader instruction of the many and to higher education for leadership. Such an education 'is not a luxury, it is a personal and national necessity. The American college, for instance, must create, if it can, an efficiency which does serve a moral ideal. In the words of Dr. Butler, it must purvey a "body-building, spirit-building, institution-building" instruction. Should Christian education fail of its duty, American civilization will one day be a rope of sand. Lying as it does in a broad and otherwise unworked field of opportunity, Alfred College must do for its constituency what Columbia and Yale and Harvard do for theirs. Our region is as well worth saving educationally as any other acres in America. Citizenship in Western New York and Pennsylvania must be built up, human relations sanctified, wits sharpened, human resources opened up and men generally made more social and humane.

Alfred College resumed its regular work January 2, 1919, with a good registration of sober-minded, earnest students. Their spirit and numbers augur well for the present and the future. Fifty discharged soldiers are taking college work this term. Many others will follow.

Alfred is resuming its campaign for the Improvement Fund, which it relaxed during the last months of the war. Up to last September $32,000.00 had been secured. Now the trustees propose to complete the $100,000.00 by next June. A contribution to Alfred is taking out national insurance against the forces of decay and discord, and helping to re-educate many a disabled or returned soldier.

Alfred is not only the name of a college, it is the designation of a human service.

ALFRED WAR RECORD

Men enlisted and drafted ............ 242
Men inducted in S. A. T. C. .......... 145
Total in service .................. 387
Men in Army ....................... 350
Men in Navy ....................... 37
Men lost from death ................ 50
Men lost from service ............... 50
Total men in service (not including S. A. T. C.) 107 per cent of University enrolment of men in April, 1917; 35 per cent of the living alumni (men) in 1917; and of these 21 per cent received commissions.—College Bulletin.
THE SABBATH RECORDER

home comforts are too great a loss to be tolerated longer. Therefore precious little books like "Blessed Be Drudgery" are sent out, and articles condemning Sophonisba (who neglected all necessities for sake of her art) appear in "The Outlook," which also contains in its January 29 issue an article on "Drudgery as a Fine Art," elevating dish-washing, cooking, chamber-work to the dignity of an art, which all household occupations truly are.

Instead of reproducing on canvas or marble or plaster or bronze the beautiful lines of natural figures or shapes, progressive art is looking for the defects that sin and error are making in the cosmic beauty of God's creations; and where defects are found, the cause is sought and removed.

What once was despised as drudgery is now exalted as the means divinely ordained for shaping and perfecting the perfect man, who must be brought up to the "measure of the stature of the fulness of Christ" in whom dwells "all the fulness of the God-head body." With this high aim every upper chamber, every kitchen may become a studio, and even the despised mending basket may be transformed into an irksome task to a delightful art.

STAY IN SCHOOL—EDUCATION PAYS

A MESSAGE TO THE BOYS AND GIRLS OF AMERICA

Here is the proof:

This table (prepared by the United States Bureau of Education) compares the wages of a group of children who left school at 14 years of age with another group who left at 16 years of age.

<table>
<thead>
<tr>
<th>Age</th>
<th>Earnings per week of children who left school at 14</th>
<th>Earnings per week of children who left school at 16</th>
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<tbody>
<tr>
<td>14</td>
<td>$4.00</td>
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<tr>
<td>15</td>
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<td>$16.00</td>
</tr>
</tbody>
</table>

At 25 years of age the boy who had remained in school until 18 had received over $4,000 more salary than the boy who left at 14, and was then receiving over $30 a year more.

This is equivalent to an increase of $8,000 at 5 per cent. Can a boy increase his capital as fast any other way?

From this time on the salary of the better educated boy will rise still more rapidly, while the earnings of the boy who left school at 14, will increase but little.

Although the wages paid now are much higher than when this study was made, the comparison remains the same.

- Children's Bureau,
- U. S. Department of Labor,
- Child Conservation Section,

THE ELLESKAYS

As is always the case when a new family moves into a rural neighborhood there was a good deal of talk at the Corners postoffice about the family who had bought the Si Baker farm up beyond the Simpson hill. It might have passed if it had not been for the two ministers. Two things were plainly understood about them, and that was that they came from New Jersey, and that the man's name was John Smith. And still, it was about the name that there was the most talk.

It started that morning, when, as the time for the mail was approaching, the newcomer and another man drove up in a lumber wagon. Getting down from his seat, and leaving in his companion's hands, the man entered the office, and rented a box, giving his name.

"Others in the family who'd get letters?" asked the postmaster.

"No; only my wife and I," was the reply. "There's only us two and Pete, my man; but Pete never has his own name on anything." As he was thanking the minister for the invitation, the Baptist minister came forward with extended hand and invited him to attend his services.

Doubling his thanks, he was about to say something, when the Methodist minister handed him his Christian Advocate, remarking that it was good reading.

"Take this, too!" the Baptist minister put in, and pressed into his hand his Zion's Advocate, adding that it was the paper for Home, and that it was long coming.

"Well, now, I thank you both for your invitations and papers," the new-comer said, "but really, we are neither Baptist or Methodists."

"Congregationalist, I bet!" exclaimed Sqwe, who is also am 15 boy, being no church of our kind here, I go first to one and then to t'other of the meetings." "Oh, we are not Congregationalist," Mr. Smith replied. "To tell the truth, we may be known sooner or later, we are Elleskays."

Then, with a "Good morning!" he went out, got into his wagon, and drove to the blacksmith shop.

"Elleskay!" the men in the office repeated, one after another, and all quizzical, and with 'Wonder what sect is that?'

"Sounded to me like as if he said L. S. K.," said Farmer Day. "Maybe they stand for his front names."

"Which front name is John," said the postmaster. "No three letters stand for plain John!"

"P'raps they stand for Little Souled Krank!" said Tom Hall, the constable.

"No crank about him!" both ministers spoke together.

"Seems to be a real Yankee," observed the doctor.

"Dunno 'bout that!" the Squire said.

"Let me tell you what I think. He said he was from New Jersey. Samuel J. Til- den once said that New Jersey is a furin country. My pinion is that he's a furiner of some tribe."

Others made their guesses. After the mail was distributed the Baptist minister started for home. In ten minutes he came hurrying back.

"Squire, you must be right!" he said to Mr. Francis. "The people on the Si Baker place must be foreigners. Passing the blacksmith shop, I spoke to the other man, who sat in the wagon, and incidentally asked him what religion the Smiths have, and he, in an unmistakable foreign tongue, said that they are 'Nishelas'. Pronounced it plain,—Nish-e-las. Foreigners of some kind, whose faith is, as Mr. Smith said, Elleskay. See?"

But no one saw! Little came to be known of the Smiths. They did not come to church, and only came to the village once a week. They had no near neighbors but those who passed the farm said that things looked neat and prosperous. There was one interesting thing, however. Saturday, when school was not in session, and boys went hunting or fishing, they said that Mr. and Mrs. Smith and their hired man sat on the piazza, 'dressed up' and reading their Bibles. On Sundays, people going to or coming from church, noticed that they were doing the same. On other days the men were seen to be busy at work on the farm.

The summer passed, and fall came. One October day Mr. Smith came down accompanied by his man, who was well dressed and had a valise.

"Going trav'ling?" asked the postmaster.

"No," Mr. Smith replied, "not me. Peter's going home to the old country to spend the winter."

"To Jersey, I s'pose?" the postmaster said.

"No," was the reply, "to Italy. He's Italian. Thinks he can do his folks good over there by taking them some Testaments and telling what a blessed Savior he has found since he has been with us; Guess he'll be lonesome; but he's got use to that since we moved up here to Maine and become Elleskay."

"Now see here!" the postmaster said, "What, in all creation, are Elleskays?"

"Why, don't you know?" Mr. Smith laughed. "Wife and I are Seventh Day Baptists. Your Saturday is our Sabbath. We keep it. Those of our sect who are not one of our churches, on that day refrain from work, and read the Bible and SABBATH RECORDER, (though we also keep Sunday). Being Sabbath-keepers, all 'lone, we are Lone Sabbath Keepers, and by the three initials are what Peter calls the 'initiars', or as we say, L. S. K."

While we were thus engaged, time for the next waiting for the mail, the postmaster enlightened the villagers as to the Smiths' religious belief, the Baptist minister said to the Methodist minister. "Would any of your Methodists, situated as the Smiths are, all alone, and away from a Methodist church, observe the Lord's day with such zeal?"
THE LEAGUE OF NATIONS

The great question now before the American people is that arising from the projected League of Nations, the draft of which has been presented to the Peace Conference by the Commission of which President Wilson is the head. No other issue now pending equals this in importance. On its proper disposition by this country depends in large measure the possibility of permanent peace for the nations, great and small.

The question is one in which partisan politics has no right to enter. No political party is great enough or important enough to put itself in opposition to any well-considered plan which promises to secure permanent peace and end the barbarous, inhuman and hideous ravages of war, especially as war is now conducted in this day and generation. There are Democrats as well as Republicans in the Senate of the United States who have already declared themselves opposed to the plan outlined in the draft. Some of them have made vociferous speeches giving reasons as to why they have for their opposition. The responsibility is the direct responsibility of the Senate, but it is the onus for the outcome of this project, if it is conducted in the Senate, will rest on the whole American people.

The draft of the plan for the League is admittedly tentative, and has been declared by its sponsors that it is necessarily subject to revision and amendment. Therefore the discussion of its provisions is not only desirable but is highly necessary. The step is a momentous one and should not be undertaken as a leap in the dark. But the discussion should be calm and deliberate, well-informed and clear-visioned, and not the wild and woolly claptrap which prevails to be inspired by the purest patriotism, but is in fact derived of motives that are at once sinister and questionable. No advocate of the League of Nations wishes to violate the Constitution of the United States in its declaration of America's sovereign rights. The opponents of the League who are so eager to influence public opinion that they must rush in without waiting to hear the explanation of the proponent of the plan have not shown wherein these sovereign rights are violated. It is necessary to preserve the Monroe Doctrine with strength and vigor. The opponents of the League have not as yet, except in bombastic denunciation of this or that reason, presented the slightest evidence that the plan ignores that doctrine. In fact it extends its basic principle of the protection of weak nations against the more powerful to all the nations of the earth.

Lord Robert Cecil, one of the British delegates to the Peace Congress, who has shown a broad grasp of the problem and a keen vision of the state of affairs is quoted as saying to a correspondent:

"The league is an eminently practical scheme that will minimize the danger of a repetition of what we endured during the last four and one-half years. It is easy to criticize the proposals made. They are awkwardly and properly tentative. But let the critics examine the draft. What is their plan? Are they content to go on with the pre-war system? Are they content to risk the renewal of the world war under still more terrible conditions, involving the destruction of the whole fabric of European civilization?"

Here spoke the real statesman, not a mere wind-jammer, anxious to figure in the limelight, resolved to speak his piece and let the peace of the world go hang. Whereas is the plan of the opposition. He had to be. If a million trained soldiers hurled themselves in solid mass against a quarter of that number unprepared, the issue is clear as when an ocean liner strikes a fishing smack. Yet, strange to say, several times in human history one has chased a thousand and two have put ten thousand to flight. Perhaps even the poet saw the truth when he wrote of that knight whose strength was as the strength of ten because his heart was pure.

There were days during this last war when nothing but faith in the ultimate might of right kept many of us from despair. Not a few, when victory for the foe seemed inevitable, still affirmed it could not be that wrong would triumph. Multitudes said: "Where is now your God?" This is worth remembering now that we know he neither slumbered nor slept nor had gone on a journey. It was not the army with the greatest number, or with the heaviest guns, or with the most submarines that won the war. That army was defeated at the start. The only army that had that behind the front of their guns and inside their breasts which was mightier than their guns and which doubled their daring. What won the war? We believe the verdict of history will be: "Right and not Might—Moral Ideals born of men's faith in the reality of the Eternal Justice at the heart of things." "They are short-lived who contend with the Immortals."—Our Dumb Animals.

WHAT WON THE WAR

They said that might made right. This—it was a part of their faith—was the law of the universe. Of course God was on the side of the strongest battalions. He had to be. If a million trained soldiers hurled themselves in solid mass against a quarter of that number unprepared, the issue is clear as when an ocean liner strikes a fishing smack. Yet, strange to say, several times in human history one has chased a thousand and two have put ten thousand to flight. Perhaps even the poet saw the truth when he wrote of that knight whose strength was as the strength of ten because his heart was pure.

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We become new Christians if we were formed through union with Christ, and we are separate, having a real part in the kingdom of God, through the grace of the Holy Spirit. We must be born anew spiritually.

Integrity of character shall receive its just reward. We seek that we should desire no greater good for others than for ourselves. If we should be willing to grant to them. This is the Golden Rule of life.

We should emulate in our lives all the qualities of character which Christ is the perfect example.

THOUGHTS ON THE TOPIC

In building character we should be careful how we build and upon what foundation we build. The only safe foundation on which character can be built is that which is laid in Jesus Christ.

The time will come when the test will be applied to the foundation on which we have built, whether it be of gold, silver, costly stones, wood, hay, or stubble. The test will reveal the stability of our characters. Some men, when the testing time has come, have revealed that their lives were built on superficial or worthless foundations. There is but one sure and solid foundation—Jesus Christ.

Some one has said that John Ruskin "studied the laws by which foundations were made firm, by which towers were made secure and domes made perfect," the laws which he called the "Seven Lamps of Architecture," he completed a volume in which he forgot man, and remembered only the problems of stone and steel and wood; but yet let us analyze these chapters we find that these seven lamps of architecture are in reality the seven laws of life and happiness. So it is. There are certain laws that are as necessary to life and happiness as that great buildings should be constructed according to certain great laws if they shall stand firm and sure.

Jesus Christ is the sure foundation upon which character must be built if we shall not suffer loss in the day of testing.

MINUTES OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session, in the College Building of the Sanitarium, Battle Creek, Friday, 3, 1919, at 7:30 p.m.

Meeting called to order by the President, Henry N. Jordan.

The following members were present: D. M. Bottoms, Mrs. Ruby Babcock, W. B. Lewis, E. H. Clarke, B. F. Johanson, Mrs. Marian Hargis, Edna Van Horn, Clark Siedhoff and Henry N. Jordan.

Visitor, Gerald D. Hargis.

Prayer was offered by the Rev. Gerald D. Hargis.

The Corresponding Secretary reported correspondence from Mrs. W. D. Burdick, Miss Edna Burdick, Miss Ethel C. Rogers, Miss Verna Foster, President E. B. Clark, Miss Magel E. Jordan, Miss Mary Brown, Mrs. Abbie B. Van Horn. The Secretary also reported having sent stationery to the editor of the Young People's page; to the superintendents of the Quiet Hour and Mission study; to the editor of the Junior Column in the Sabbath Visitor; and to two of the associational secretaries. Letters containing programs for Christian Endeavor Week had been sent to all the societies.

The Secretary presented a letter prepared by Miss Verna Foster, superintendent of the Quiet Hour, to be sent to the local Sabbath-keepers.

On motion voted, that a committee of three be appointed with power to make minor changes in the above letter and to issue the number needed. Mrs. Ruby Babcock, Miss Edna Van Horn, and Mrs. Marian Jordan were appointed the committee.

The Treasurer reported a balance on hand of $120.

The report of the Committee on Program for Christian Endeavor Week was presented and on motion was adopted.

The following appropriations were ordered paid: Salem College Library fund, $250; Fouke School, $25.00.

The following bills were ordered paid: Extension Department of the Sanitarium, printing, $1.35; Henry N. Jordan, postage, $1.47; Ruby C. Babcock, postage, 65 cents. Minutes read, corrected and approved.

* Welcome B. Lewis, Secretary, pro tem.
Edna Van Horn, Miss Ethlyn Davis and Henry N. Jordan.  Meeting called to order by the President, Rev. Henry N. Jordan.  Prayer was offered by Dr. B. F. Johanson.

Minutes of the last meeting read.  The committee appointed to co-operate with Miss Verna Foster, superintendent of Quiet Hour department, in the preparation and distribution of letters to lone Sabbathkeepers, reported that 600 letters were needed and that these had been prepared and were ready for distribution. Report adopted.

Voted that the Board endorse the plan of the Riverside Christian Endeavor society to issue denominational, devotional Christian Endeavor calendar pads and accept the invitation to prepare twelve topics for the calendar.

Voted that a committee be appointed, of which the Corresponding Secretary shall be a member, who shall secure further information regarding the Christian Endeavor calendar pads and arrange for the preparation of the twelve topics for Mrs. Ruby Babcock, Miss Ethlyn Davis and Mrs. Marian Harfig were appointed.

The President read a letter from Rev. R. R. Thorngate, who requested that he be relieved of the editorial work of the Young People's page in the SABBATH RECORDER. After an earnest discussion of the editor's request, it was voted that the Board accept the resignation. It was also voted that the President write Rev. Mr. Thorngate, expressing their deep appreciation of his efficient, faithful work in connection with the Young People's department in the Recorder and their regret that he feels the necessity for resigning this important position.

Voted that a committee of three be appointed, of which the President shall be a member, who shall select from among available persons, one who will assume the editorship of the department for the remainder of the Conference year. B. F. Johanson, C. H. Siedhoff and Henry N. Jordan were appointed the committee.

The Treasurer reported a balance of $89.76 on hand.

Voted that $25.00 be paid to the Fouke School fund.

Bill for $1.20 presented by the President, for paper and printing was ordered paid.

Meeting adjourned.  Ethlyn M. Davis, Secretary.

LOYALTY AS A TEST OF GREATNESS

When one turns in the Gospels to find the test of greatness he is immediately aware that three or four tests appear on almost every page. The most outstanding are service, stewardship, faithfulness and loyalty. Perhaps the last is the greatest test of all. The great man is he who can rise above all lesser loyalties to loyalty to the kingdom of God. Professor Josiah Royce was strong in this continual emphasis on loyalty in the Pauline writings that he finally came to sum up Paul's doctrines under that one word. Christianity to Paul was loyalty to the "blessed community," the community in Paul's case being the Christian Church. Professor Royce expanded these doctrines and in his two great volumes of the Gifford Lectures on humanity, loyalty and religion synonymous terms. Whether this be so or not—and it is not—still loyalty to the ideal is one of the four tests of greatness the gospels are continually employing. The man who lives not for himself but for the good, that is, true, great man. The man who can go beyond the community or the state or the nation to humanity, to all the world, to the Church universal, to the kingdom of God, is greatest of all.

The experience of the last four years has served greatly to emphasize this phase of Christian greatness, for it has been on a larger scale perhaps than any other age has ever witnessed this power to rise to the largest loyalty of all—loyalty to humanity, Christ and his kingdom. Many of the millions of boys who have been to the war and even laid down their lives not to fight for their country but for humanity. How seldom one heard a boy saying that he was going to France to give his life for his country. The protection of his country had hardly been referred to, and he had scarcely thought of it. He went for people he had never seen, countries he had never known, for no reward or recompense either to himself or to his country. He went out of a great loyalty to justice, righteousness, the welfare of all peoples, a world-wide idea and cause, but if he did not say so, for it was the thing for which Christ stands, for his kingdom. Sir George Adam Smith told us the same thing about the British boys. He said that of the hundreds of students who came to him as principal of Aberystwyth in his recruiting release to go to France, not one of them said anything about going to fight for "Britain"—they all wanted to go to uphold "honor, justice, righteousness" in the world. This is the loyalty of which the gospels are continually speaking.

But with us are all familiar, and it is of another and new and wonderful thing we would speak; namely this, that throughout all the world a feeling is rising among the people, here vaguely felt, there clearly expressed, that this loyalty to something bigger, waster, as wide as humanity itself, is the thing that makes a nation great, just as it is the thing that makes the great man. The nation which lives to itself alone is not better than the lives to itself alone, is the feeling possessing all the world. The condemnation of Germany has come largely from this thing. Never has she during the last four years manifested a loyalty to anything above herself and her own interests. On the other hand, we have seen the British Empire rush to arms in four hours to fight the battle of Belgium, and we have seen the United States finally, at the cost of billions of dollars and thousands of men, enter upon a course from which it had nothing to gain for itself, and seeking merely to serve our own country. We had cause to enter the war before we did or not, the fact remains that when we did enter it, it was in a great loyalty to humanity at large rather than to itself. A nation became Christian in its impulse and forgot itself in loyalty to the larger kingdom of God. That else has voiced this new feeling of the peoples as has our own President. Indeed, he has become his recognized prophet, although Lloyd George has delivered some noble utterances on this very thing. In all of his addresses the President has spoken to the effect that the United States went into this war seeking nothing for itself and seeking liberty, justice, rights for all oppressed peoples. He said that it was an unheard-of thing for nations to be unfilself in their foreign relations and he wanted them for the United States to be the great example. With Great Britain she has done so. Speaking in France last month the President said: "From the first the thought of the people of the United States turned toward something more than the mere winning of the war. It turned to the established of eternal principles of right and justice. It realized that to win the war was not enough; that it must be won in such a way as to insure the future peace of the world and lay the foundations for the freedom and happiness of its many peoples and nations." Here is the new loyalty, America fighting for the freedom and happiness of all peoples, not its own. Again he said to Congress, just before he went abroad, that we must make "a peace secure against the violence of irresponsible monarchies and ambitious military coteries, and make ready for a new order, for new foundations of justice and fair dealing"—notice that this new order America is to help make is for the world. It is Europe that is the prey of "irresponsible monarchies and ambitious military coteries." Again he says: "It is international justice that we seek, not domestic safety merely.

We have quoted only recent utterances, but all of the President's addresses during the period of our participation in the war breathe this new spirit of loyalty rising beyond country to the utmost confines of the world. It is the most hopeful spiritual gain of the war. Everybody should pray that it dominate the nations at the Peace Conference—Frederick Lynch, in Christian Work.

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

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Requirements: Good character; physically able to work; at least a grammar school education. Permanent positions guaranteed to those who prove a success.

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TRAINING LITTLE CHILDREN

SUGGESTIONS FOR MOTHERS ISSUED BY THE UNITED STATES BUREAU OF EDUCATION, WASHINGTON, D. C., AND THE NATIONAL KINDERGARTEN ASSOCIATION, 8 West 40th Street, New York.

ARTICLE XXIX

Wise Motherhood With Patience and Assurance Guides the True Self of the Child—Such Motherhood Is Joy, Not Dredgery

MISS HARRIETT FRANCES CARPENTER

A MOTHER who had taken a course in kindergarten work made a call at the school where she had studied, "I can not tell you of what value my training has been, but I wish I could have more," she cried wistfully. "The problems a mother has to meet are so many. For instance, my little girl has long, curly hair, and when I take her to the shops the clerks comment upon it before her. I fear she is becoming very vain. Only the other day she said, 'I see myself in the mirror: 'I have pretty hair, mamma!'"

"What did you say?" asked the kindergarten training teacher.

"I replied as calmly as I could: 'It looks very well when you keep it neatly combed.'"

This answer showed that the mother had grasped the core of Froebel's idea when he wrote: "Mother, let your behavior be such that your child may early learn to realize that your approval is given not to his small, visible person, but to his true self. . . . Whether the child strives for being, or appearance, for what is temporal or eternal, rests upon the power of the mother to guide his aspiration. . . . That the bond between mother and child may not be merely a physical one, she must be a mother not only in feeling, but with insight which assures deliberate deeds."

Such a mother finds no drudgery in her task. Rather has she the feeling of the artist, for joy is her ruling motive, not joy in selfish possession, but joy in perceiving growth and attaining desirable achievements. She is ready to pause for a song on the way, is not impatient at the length of the journey and, cheerfully following the long zigzags of the steps hewed by Nature's own slowly unfolding methods, she guides the child up the path of the mountain of life.

Wise is the patient care of this mother guide, knowing no fear, even when the child errs, for has not the great Goethe told us that although man has aspiration he can not but err? Has not the newer poet-dramatist, Ibsen, for all his grave sense of human culpability, shown us Solveig, the mother, waiting at the cross-roads till Peer Gynt learns that he has chosen the wrong path, patient through all the years for him to come to her in this old age to purge his soul of dross and fill it with the truth?

"Where was I?" he asks as he kneels before her, dazed by his sense of failure, this man rich in world's success, but barren in things of the soul. "Where was I as myself, the whole man, the true man?"

"In my faith, in my hope, in my love," answered the eternal woman, undaunted in her belief in the final outcome.

"The boy has been resting on his mother's lap. They two have been playing all the life day long. The boy has been lying close to my breast. All the life day long. The boy has been lying close to my heart All the life day long. I will cradle you, I will watch over you."

"Wife, mother, sister art thou," answered the newly-inspired Peer, seeing her for the first time as she was, the woman not of flesh, nor of intellect, nor of this world, but the spiritual mother of the race.

"What mother is there who does not long for this high role of motherhood to her child's soul?"

Please pass this article on to a friend and thus help Uncle Sam reach all the mothers of the country.

SABBATH SCHOOL. LESSON XIII—MAR. 29, 1919

THE SABBATH IN THE OLD TESTAMENT AFTER THE GIVING OF THE TEN COMMANDMENTS

GOLDEN TEXT.—"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." Lev. 19: 30.

DAILY READINGS
Mar. 23—Exod. 31: 12-17. The Sabbath a Sign.

(For Lesson Notes see Helping Hand)
THE BLUE DAY

FREDDIE glanced up into his mother's face as she came down the stairs and he saw that her eyes were tired and that she looked hot and weary. "Father is so ill, dear," she said, "and I have so much to do. Could you take this prescription down town for me? Oh, dear, it is such a blue day!"

"What is a blue day, mother?" asked Freddie.

"A blue day, dear, is one when everything goes wrong and it seems as if they would never be right again, and when you are tired and when — oh, when everything is topsy-turvy, as it is here just now!"

"But, mother dear, the sun is out and the birds are singing and the sky is so blue — not that kind of a blue at all — so why should you be blue?"

"Why indeed!" said his mother, as he looked down into his merry face where the dimples in his cheeks were playing hide and seek with each other.

After he had brought home the prescription Freddie went to school. He carried a rosy-cheeked apple in his pocket which he thought he would eat at recess, but when the time came he noticed that the teacher leaned her head wearily against her hand as if she were very tired, so he went up quietly and laid the apple on her desk with a beaming smile. "Oh, thank you, dear," she said, and as she ate it her face brightened.

"Is it a very blue day?" Freddie asked. Smiling back into his eyes she said: "It was — but it isn't now."

Skipping out into the yard he remembered the lolly-pop that his father had given him because he had helped pick up the apples, so he took it out and sucked it happily until he spied little lame Peter standing all by himself in a corner of the yard watching the other boys play marbles. Freddie ran over to him.

"Want a lick?" he said, holding out the lolly-pop. Peter's eyes sparkled as he took several good licks and then handed it back to Freddie.

"Good, isn't it?" said Freddie; "it's peppermint."

"Thank you," said Peter. "I haven't tasted a lolly-pop in a long time."

" Haven't you?" asked Freddie. "Well we'll take turns. You take a lick and then I will."

When they had finished and there was nothing but the stick left he said: "Does your leg hurt you very much today?"

"It did," said Peter, "but it doesn't seem to now."

When Freddie was on his way home from school one of the big boys passed him running. "Better hurry, Fred — it's going to rain," he said.

Fred laughed as he replied: "Why, that's funny, I thought the sun was shining!" and he hurried home to get there before the storm.

When he reached the house he saw his mother sitting quietly on the porch sewing. "Father is better," she said, "and the work is all done, and it's been such a nice day after all — so bright and sunshiny and pleasant."

"Why, mother," said Freddie, laughing, "don't you know that it is raining right now?"

"Why, so it is!" she replied, as she hugged Freddie up close, "but look! See that beautiful rainbow over there?"

"There is always a rainbow when there is sunshine in our hearts, Freddie," she added. — J. C. R., in Christian Work.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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know yourself—know your physical powers and limitations. Tendencies to weakness or disease should be counteracted. These physical bodies are God-given, meant to be the temples of the Most High, and we should keep them strong and clean to win out in the struggle of life.

Again, you should know yourself as a thinking being—know your mental powers in what direction they ought to be cultivated, whether literary, artistic or scientific. This is fundamental. The disregard of this law of your being is why so many round people are in square holes.

But even more important than knowing the laws that govern the development of mind and body is knowledge of your spiritual powers, the recognition of the finger of God in the soul, pointing to your life port.

And young people, whenever this great over-mastering desire to know yourself—physical, mental, spiritual—takes possession of your soul, whenever the lure of a great ideal becomes a holy aspiration, then will come upon you the great desire for self-improvement, that you may become growing men and women in God's great field of action.

You are stronger today because of the years you have spent tussling with Latin roots, and theorems and formulas. But if you are to seek the highest that your influence may reach the farthest you can not stop where you are. To do so would be a great loss. You will go on to college, I trust. You can, if you want to—that is, if you want to bad enough. The mastery is in your hands and no impossibilities to a child of vision and holy intentions.

See Helen Keller, blind, deaf, speechless, concentrating her energy, her every faculty toward a great ideal; climbing up little by little, gaining, holding, mastering, until on the summit of that higher level, she lives in the companionship of the purest and best. If there be anything of the angels of God should be envious it is a life like that.

All that I have said in reference to the choosing of an ideal; this living of life on the higher level, this care of your physical bodies, this cultivation of your mental and spiritual powers—this plea for your self-improvement—all this is but preparation for you to take your place in society and do your full share of the world's work. You must live with folks, play with them, work with them, meet them in a thousand different relationships, and it is highly important that you have a high purpose that will govern your attitude toward the people among whom you live. And let me say, the only ideal worthy ever to be held before you is sympathy and service. Just now it may be a brother, sister; friend. Soon it may be a neighbor across the road, or a neighbor in France, or Belgium, or Japan. It is all a matter of outreach. And both sympathy and influence will grow with exercise, just as the eye grows keener with seeing.

Out there in the world somewhere is work waiting for you. And if you want to make your life count for the most possible for yourself, your fellow-men, and your heavenly Father, you will seek to do it, putting the best of your life into it, under the leadership of Jesus Christ, cost what it may.

We are taught in the Book that the Judgment Day, the day of final condemnation or approval, is separation between the ignorant from the learned, not of the ugly from the beautiful, not of the clumsy from the efficient; but the selfish from the unselfish, the hoarders from the givers. It has always been true that the men and women whom the war reverses have been those who have not kept their good things, but have spent them for others.

And may I remind you that in a larger sense than ever before is this true today, for this hour is so big in its demands that we are staggered by the thought. The flower of our American manhood is being called to the training camps and the battle fronts—one, two, three, possibly, five millions will be needed. We are glad they are going, for unless the ideals for which we are fighting shall be saved for the world, then God save us from the agony of the final hour.

But young people, when this war is over we will be facing a wrecked world. It must be rebuilt. You young people can't go. But you must leave nothing undone to prepare yourselves to help rebuild this old world, for it is your world and mine. Every volley fired across the sea is a challenge, not only to England, to France, to Germany, but to America as well. It's a challenge for us to work, work and work—a challenge from God himself to us to help him in the task of bringing this world to him—a challenge to us to get ready to help rebuild when the awful wastage of war is over.

And when the war is over we shall need men and women, educated and trained, as never before. Don't run ahead of the divine hand that leads and plans. Until the hour arrives when the Government shall call you by your tasks. It behooves every young person who can get a higher education to do so. Trained chemists and biologists, civil and mechanical engineers, as well as those trained in the practical trades and professions are needed today as greatly as soldiers, and they will be needed after the war is over.

The Youth's Companion, I believe, tells us an interesting story, something like this:

Last spring, not long after America entered the war, a college student enlisted in the navy. He had no misleading vision of glory. He knew that he was facing the hardest kind of drudgery. He was sent to one of our naval stations, and set to guarding a pile of coal. He wrote home whimsically:

You know, dad, when we were little, we always rubbed it into us that anything that was worth doing at all was worth doing as well as it could be done. I've been standing over that coal pile nearly three months now, and it looks just exactly as small as it did when first I landed on the job.

He was relieved at last, promoted—at last given a chance to return to his college work. He realized that America was going to need trained men as never before, but still, he decided the best service he could possibly render was the one he had chosen.

He had a few days before being sent to the front, and was hurried back to his home. He found his summer task was a matter of town history, and he had to face a good deal of jibes from the people. But his answer revealed his spirit. Said he:

"You may laugh, but that coal pile was all I had. I kept my nerfs for a bit, but I figured it out that while I was taking care of that coal pile I was releasing some other fellow who knew things that I didn't know and who could do things I couldn't do. I am ready to stand by a coal pile till the war ends, if that's where I can help the most."

That is the spirit that will conquer in this war, for it is the spirit that never can be conquered. It is not only consecration to duty—it is seeking only an opportunity to serve when the call comes. It is only through such a spirit that we can accomplish any great task in the life of the world.

So let me say again, young people, know yourselves; find yourselves and your tasks, and then prepare for it. And when you have found yourselves and your tasks, you will not want to exchange places with the angels in heaven. For then, so long as health and strength is given you, you will rather be helping to repair the wastage of sin than to be singing songs around the throne of God.

Yes, if we live right, some day we shall have a place given us around the throne of God; but it is better to gain it by struggle, little by little, though the work is hard and you grow weary at it. It is good to have been in the fight and to be a soldier in the battle of life. It is good to have it, but it is better to gain it. That's what I mean.

So I congratulate you young people, standing today upon the vantage ground of youth, with your faces turned hopefully toward the future. I congratulate you upon your chances of knowing God, upon your chances of doing something in this hour for him, worthy of your time, effort, and love. Yield your lives to Jesus Christ, find yourselves and your task; and then work, work, work, with a smile on your face and a song in your heart. And then, when the long night cometh, with the Master's benediction, "Well done," you can lie down in peaceful sleep.

The gospel is good news. It is the gladdest news that ever broke upon the heart of man. It is given to bow us to the ground with a burden too heavy to be borne. It is here amid all the ills that we are heir to, to make us more than conquerors in Christ. —G. H. Morrison.

Nothing is supremely great that has not in it the note of joy. —Patrick Carnegie Simpson.
Ruskın says: "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." —Roosevelt, 
Answer with facts, not arguments.—A. Lincoln.
SMITH, W. V.
Davis, Sergt. Walter H.

WALWORTH, Wis.
Clarke, Capt. Charles P.
Clarke, Harry

LAWRENCE, KANSAS
Lavine, Samuel

SOUTH BEND, Ind.
Smith, Raymond

WELLSVILLE, N. Y.
Brooks, Albert

BURLINGTON, IOWA
Wyatt, C. C.

WELTON, IOWA
Bentley, Ros.; Herley, Frank;
Burkey, Victor; Saunders, Ernest W.

WESTLY, 1. E.
Babcock, Mayor Borden A.
Barker, Earl C.; Burkey, Victor; Burns, Charles A.; Burkick, Lieut. M.; Russell, H.;
Burtick, Herbert; Huntington, John C.; Chapman, John G.; Cook, Howard Ames

#1 Died, January 13, 1918, at Camp Allen, Mass., of cerebro-spinal meningitis.
#2 Killed in action on the Ypres Front, in France, December 27, 1917, in France, February 4, 1918, of pneumonia.
#3 Died at St. Louis, Mo., February 10, 1918, of measles and pneumonia.
#4 Died in France, March 10, 1918, of trench fever.
#5 Died at Itasca, N. Y., of pneumonia, while in Students' Army Training Corps of Cornell University.
#6 Died at Camp Mills, L. I., of influenza.
#7 Killed in action in France, July 12, 1918.
#8 Killed in action in France, October 12, 1918.
#9 Killed in action in France, November 4, 1918.
#10 Killed in action in France, September 16, 1918.
#11 Killed in action October 16, 1918.
#12 Killed at Camp Hancock, Ga., October 24, 1918, of influenza and pneumonia.

HOME NEWS
FROM MORALES, TEXAS
Dear wife and I, as well, though we have had much "fluf" in our families. Wife lost one dear son, but he was saved, thank God, we enjoy the Recorder and Helping Hand. We are members at Gentry, Ark., and gladly help in all the Lord's blessed work we are able. We ask the prayers of every Recorder reader, that we may preach all God's precious truths away down in this great Southwest Mission field.

Your brother and sister.
Eld. A. J. and C. E. Williams.

QUEER KIND OF FUNDAMENTAL
Cardinal Gibbons has given the public press an interview in which he rails bitterly against national prohibition. He says a good deal else, but for the climax of his complaint he saves up what he evidently expected to count most with popular sentiment—the allegation that the prohibitory amendment is an assault on the Catholic Church because it will prevent priests from getting alcoholic wine in which to celebrate the sacrament of the mass. The cardinal is entirely mistaken about this—the law which Congress passes for the enforcement of prohibition will make plenty of allowance for sacramental wine. But how astounding is the language on the matter which the venerable prelate permits himself to employ, when he says that to prevent priests from employing fermented wines at the altar of the churches would "strike at the very fundamentals of the Christian religion." Think of it! The fundamentals of Christianity preserved in alcohol! Essential religion concealed in the bottom of a wine bottle! Yet the cardinal reads a New Testament which tells him that Christianity does not consist in any kind of eating or drinking but in "righteousness and peace and joy in the Holy Spirit." The crass externализm of Roman theology breeds almost inevitably an equally crass dependence upon form and forms. Some mystics may hold to inner realities in spite of everything; but not once in a thousand times does the priest who administers the supposedly saving rites of Catholicism in the altar get away from the idea that these constitute religion rather than the lives that men live in the fellowship of Jesus Christ—From the Continent, by permission.

Peace is not the end. Righteousness is the end.—Roosevelt.

DEATHS

CHAPMAN.—At her home in Tompkinsville, Staten Island, N. Y., on January 27, 1919, Mrs. Elisia S. Chapman, aged 86 years.

Florence Jennison was the daughter of Adelbert and Sophia Bouton Jennison. She was born on January 23, 1873, at Lapeer, N. Y. She was a student at Alfred Normal School for eight years, and was an enthusiastic and successful teacher.

At the time of her death Mrs. Chapman was president of Cardinal Gibbons High School of Greater New York. At the time of the sickness and death of her brother, Mr. Jennison was very ill. Mrs. Jennison, a graduate of the University of Virginia, and the body was taken to Cortland, N. Y., for funeral and burial. Mrs. Jennison had been a lifelong resident of the city. Brother Chapman has the sincere sympathy of many friends.

KENNEDY.—Dr. Erlo Kennedy, son of Lloyd and Clara Wooster Kennedy, was born near Lost Creek, W. Va., February 20, 1880, and died in Denver, Colo., February 4, 1919, aged 38 years, 11 months, 20 days.

He experienced faith and was taken into the Little Genesee, Interment was made at the cemetery of the Portville Church at Main Settlement.

THE FUTURE OF PALESTINE

A few days ago 400 delegates from all sections of the country, and representing more than 3,000,000 American Jews, assembled at Philadelphia for the second session of the American Jewish Congress. The delegates were unusually enthusiastic because of the present bright prospects for the reestablishment of a Jewish nation in Palestine and the realization of the aspirations of the Jewish people throughout the world during the last 2,000 years for a homeland of their own.

The Chairman of the Congress, in this respect are well founded seems evident from the fact that the project has already been approved by France, Italy, Serbia, and also by our own President, and moreover the attitude of the delegates to the peace conference is reported to be almost without exception, favorable to the plan.—The World's Welfare.
THE SABBATH RECORDER

THE SABBATH RECORDER

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Mission at Surabaya.

THE SABBATH RECORDER

II'

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

The First Seventh Day Baptist Church, at Syracuse, N. Y., holds regular Sabbath services in Yokesfellows Hall, 105 N. Main St., at 11 o'clock A. M. and 7:30 P. M. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 55 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 A. M. and services every Sabbath morning at 11 A. M. by George Seifert, Pastor. Rev. Geo. W. Hills, Pastor, 254 W. 42d St.


The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:45 P. M. Christian Endeavor on the 3d floor of the Sanitarium, opposite Sanitarium of every Sunday evening at 8:00 P. M. Visitors always welcome. Parishion, 158 Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath School in the Sanitarium Chapel at 9:45 A. M. and 7:00 P. M. Junior Church at 10:15 A. M. Senior Christian Endeavor and prayer meeting each Friday evening at 7:30 P.M. Visitors always welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3:00 p. m., at Morning Star Baptist Church, 105 Tennyson Ave., Hillingdon, London. A morning service at 10:00 a. m. is held, except in July and August, at the home of the pastor, 105 Tennyson Park, N. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church plans to spend the winter in Florida and who will be in Daytona are cordially invited to attend these services, which are held during the winter season at the several homes of members.

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.—Washington.

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FRED I. BABCOCK, PRINCIPAL

Salem College

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L. F. BABCOCK, PRINCIPAL

Salem College

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