REV. CLAYTON A. BURDICK, D. D.
Pastor of the Pawcatuck Seventh Day
Baptist Church, Westerly, R. I.

The Sabbath Recorder

Vol. 86, No. 17
April 28, 1919

CONTENTS

Editorial.—“He Leadeth Me.”—“How Dreadful Is This Place.”—The Ever Ready Help of God.—May
Prove to Be False Prophets.—He-
patious and Spring Beauties.—Re-
member What Has Faded Away.—Can
In Christian Living.—One or Two Ex-
ample.—Save the World for Time
as Well as for Eternity—Read
Brother Ingham’s Message on An-
other Page.—Alfred’s Recorder
Drives
Mrs. Gardiner Passes Away
Annual Meeting of the Pawcatuck Seventh Day Baptist Church at
Westerly, R. I., April 14, 1919
Victory Loan Can Not Fail
Seminual Meeting
Missions and the Sabbath.—The Min-
istry Stands by Itself.—Missionary
Board Meeting.—Quarterly Report.

—from Georgetown, British Guiana
—Sabbath Rally Day Program—
Suggestions for Sabbath Rally Day
Tract Society—Treasurer’s Report
Woman’s Work—Needle’s Question.
—A Tribute—Woman’s Board—Treasurer’s Report
—Youth’s Work—Minutes of the
Monthly Business Meeting of the Young Peo-
ple’s Board; Battle Creek C. E. Bul-
letin.—C. E. Sabbath Recorder Pro-
gram at Battle Creek, Mich., Friday
Evening, April 11, 1919
Concerning the Randolph Endowment
Summer Work for Young People in
Battle Creek
Deaths
Home News
Sabbath School Lesson for May 17,
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Battle Creek, Mich., August 24-24, 1919
President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Mason, New Rochelle, N. Y.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Randolph, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
[Incorporated, 1912]
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Timworth, Plainfield, N. J.
Corresponding Secretary—Randolph Falls, Plainfield, N. J.
Treasurer—Rev. Edwin Shaw, Plainfield, N. J.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovell Burdick, Janesville, Wis.
Treasurer—W. H. Gerzenman, Milton Junction, Wis.
Stated meetings are held on the third First Day of the month in the months of September, December, February and the first First Day of the month in June at the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD
Recording Secretary—Miss Ethyl Dunn, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—David M. Bottoms, Battle Creek, Mich.
Editor of United States—Rev. L. L. Burdick, Alfred, N. Y.
Junior Superintendent—Mrs. W. D. Bardin, Dunellen, N. J.
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YOUTH SABBATH VOCATIONAL COMMITTEE
Chairman—Frank A. Hubbard, Plainfield, N. J.
Secretary—Miss Lucy A. Nesbitt, Milford, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND
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AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Timworth, Plainfield, N. J.
Corresponding Secretary—Randolph Falls, Plainfield, N. J.
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THE SEVENTH DAY BAPTIST EDUCATION SOCIETY
Regular meeting of the Board is held at Plainfield, N. J., the second Friday of each month, at 2 p.m.

SABBATH SCHOOL BOARD
President—Rev. L. L. Burdick, Plainfield, N. J.
Secretary—Allen B. West, Milton Junction, Wis.
Junior Superintendent—Dr. A. Lovell Burdick, Janesville, Wis.

The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
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"He Leadeth Me" It is well for God's children that they have no chart of the journey through life when they give themselves up to be led by the blessed Master. Hopes may be high and the way may seem bright to the young Christian, as he looks forward and plans for the future. But he can see only the present, and no imagination can portray with any certainty the experiences in store for him. Any plans he may make, any itinerary for his journey, are sure to meet with failure at some points; for he can not see the future.

There is but one source of comfort when dark days are pending, and when life's pathway is hedged up until our plans seem sure to fail. Our Divine Guide knows all the way. He can be trusted to lead even when darkness hides the path. If he sees fit to lead in ways of which we have not dreamed, his way will be the best; for he sees the end to which infinite Love would bring us. Out of desperate situations the divine Leader delights to bring his loved ones. When they are filled with fears, it is comforting to know that he never is afraid, for all power is given to God, who is to be our judge, is enough to alarm any soul who comes to realize his condition.

Sad would it have been for Jacob, if he had let the matter drop with the words, "How dreadful is this place." Certainly, a guilty conscience with a bad record, confronting a just and holy God who is to be our judge, is enough to alarm any soul who comes to realize his condition.

"How Dreadful is This Place" That was a wonderful experience for Jacob, when, as a poor, conscience-stricken wanderer from home on account of his sins, and trying to sleep alone on the ground with a stone for his pillow, he was grievously given a vivid sense of God's presence, and the rocky hillside above him became a great stairway to heaven filled with angel messages.

Everything conspired to make Jacob realize as never before his utter worthlessness as a guilty sinner in the sight of God. Out of his narrow, selfish, unspiritual life the supplanter had been brought to a new experience. Separated from all his friends and surrounded by foes he dare not trust, all human help was gone and he found himself alone with God. The great Jehovah had revealed himself to the unworthy man through an angel-vision. The first result was to frighten him, and he exclaimed, "How dreadful is this place!"

Hard is the pillow of a guilty soul. There was no rest for poor Jacob that night; for his sense of guilt must have troubled him more than the hardness of his stone pillow.

When any guilty man with conscience smiting him awakens to the fact that "Surely the Lord is in this place; and I knew it not," his first thought must be like that of Jacob's, "How dreadful is this place." Certainly, a guilty conscience with a bad record, confronting a just and holy God who is to be our judge, is enough to alarm any soul who comes to realize his condition.
May They Prove to Be False Prophets
Almost every day we are impressed with the positive and dogmatic sayings of some who denounce the church and prophesy as to what the soldiers will do with religion when they return to the homeland. There are those who seem to know just exactly what the boys in uniforms will think and do in both politics and religion when they resume the duties of civil life.

It certainly requires a wise and far-seeing man to be able to speak with such freedom and finally concerning what great numbers of men in the military abnormal conditions will surely do when their conditions once more become normal. Before any man can be justified in claiming that the soldiers will renounce the church and demand a new religion, he should know intimately the minds of great masses of them rather than the opinions of here and there one, or even the thoughts of small groups of them. One's acquaintance should be very broad and intimate with army men before he can be warranted in making such sweeping prophecies of ill regarding the coming-comer soldier's attitude toward the church. Again, such a prophet must be very careful lest he reads into the minds of others that which he has cherished in his own mind.

I can not believe that the majority of more than two million men will come back to ignore religion and to despise the church of their fathers. As to the hundreds who have gone from our own churches, I expect to see them more loyal than ever and ready to take hold and help the churches do better work.

Because some men go back on their Christian faith or because some who never accepted religion are to be found who despise the church, this does not give sufficient ground for the wholesale assertions that all will do so. I sincerely hope that several who feel called upon to foretell the downfall of the old religion and the setting up of a new one, will prove to be false prophets.

Hepaticas and Spring Beauties
A stranger Revive Precious Memories whose name I know not and whom I have never seen kindly left a small bouquet of wild flowers at the door for the dear one in the sick room. It was one of those wayside min­istries performed by a thoughtful pilgrim in his journey who tries to scatter bless­ings as she goes about her work. Some­times these little acts of kindness mean more to the recipients than those who bestow them can realize.

Aside from the sunshine this little cluster of woods flowers brought to the heart of the sick one, they brought to me a flood of memories and solace to my soul. It was the beginning of April and it was my privilege to study botany in Al­fred with President Allen as teacher. For­tunate indeed was the student who could take the nature studies under that enthusiastic lover of the beautiful. Our study with the President that spring opened the eyes of at least one farmer boy, who, though he had lived close to nature all his life, had never yet seen a bit of the wonderful things that had been all about him in field and forest. His years had been spent in the open country surrounded by lichens and mosses and flowers of field and forest with­out his having so much as an inkling of what could be found with the glass and by the help of a careful and thorough teacher. Imagine his surprise then, when he discov­ered that even the grey blotches on old logs and fence rails blossomed into things of life and beauty by the help of the botany student's glass. This was a wonderful begin­ning of a series of real revelations, concern­ing the world of plants, trees, and flowers, which continued to unfold as the weeks of spring went by. Every tree of the forest had some little secret to reveal, which had never been suspected by this country boy.

I can still see the noble form of our grand old teacher in the midst of his class giving direction to the work. His hearty laugh, the sparkle of his eye, the deep-toned voice, his beaming face as he explained points, or called attention to something his pupils had not discovered, the enthusiasm of the boy who listened—all these things, and more than these, came again in memories aroused by this little bunch of hepaticas and spring beauties.

The memories of our class of 1873 did not stop with scenes in the classroom. The bunch of wild flowers recalled the forest scenes and the fields about Alfred through which, with my brother classmate, David H. Davis, I wandered in search of spec­imens. Again I hear the rustle of dry for­est leaves stirred by our feet; the sound of drumming partridge falls once more upon the ear; the caw of the crow is heard above the trees, the chirping of spring birds, the bleating of sheep in the pasture, all har­bingers of spring, come vividly to mind as I think of those days when my brother and I searched for hepaticas and spring beauties

Our teacher and most of the class are gone from earth. They loved to study each phase of nature's renewal of life after winter's frosts, so suggestive of the perennial spring to which they hastened when life's winter was over.

April and December
What matters it if one does find himself in life's December? If the season since life's April has seemed short, if the autumn of life witnesses the laying aside of summer's strength and beauty; if winter's somber drab takes the place of summer's green, and life-currents do flow slowly and seem almost to cease in their courses, what matters it after all?

We know that after winter, comes the spring. God has never yet failed to bring newness of life out of winter's death. Glad sunshine of April, mysterious springing into life again, the songs of birds, the re­newals of earth's beauty—all these have followed close upon the bleakest, deadest winter. God has promised that summer and winter and spring shall not fail, and his promises are sure.

His promise of perennial spring after life's winter are just as sure. If you are now in life's December, every wrinkle on your brow should call for a song of praise. Your very next step must be to welcome life's eternal springtime where the river of the water of life beautifies everything, and where winter frosts can not harm you.

"And in showed me a river of the water of life, bright as crystal, proceeding out of the throne of God and of the Lamb."

"I will give unto him that is athirst of
the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son."

"On the Top Shelf" More than forty years ago I knew a fisherman of Noank, Conn. by the name of Charles T. Potter, a cousin of the late Rev. Andrew Potter, pastor of the old Waterford Sev­enth Day Baptist Church. "Charley," as we all called him, had followed the fishing business for many years, and was a whole­souled worker in our Young Men's Chris­tian Association meetings at Mystic and in the surrounding country. Finally Brother Potter gave up "following the water" and became a fisher of men. For years he has served as superintendent of a mission in Norwich, Conn. Not long ago a business man met him on the street of that city and greeted him with, "Hello, captain, how are you?" "On the top shelf," was the prompt reply. This is a favorite way Charley has of answering that question, and, by the ex­pression of his face and the way he spoke, the business man "felt bound to believe it."

The conversation turned immediately to the subject of Andrew's last days and soon led to that of the perfect assurance, on the part of both Andrew and Charley, of God's care for those who trust in him. Just how the expression, "Living on the top shelf," originated I do not know. But I do know that mother used to keep her rarest foods for the table on the top shelf in her pantry. There she kept the honey, and also the sweetmeats of her own mak­ing. The food the children set their hearts upon was usually on the top shelf, kept only for special occasions. How they did enjoy the meals when these good things from the top shelf were offered! One of them at least thought it would be ideal if he could live all the time on things from the top shelf.

I suppose that when a child of God is living on the top shelf he must enjoy the best spiritual food the heavenly Father can give. He eats upon the bread from heaven. He enjoys God's favor and is re­freshed every day. The peace Christ gives fills his soul, his faith is strong, his hope is bright, and the earth-path, whether hard or easy, is to him but the way to heaven. This daily communion with the Father brings perfect trust and he does not worry over the future.

Too many of God's children are content to have these experiences on Sabbath days and on special occasions, but never realize that it is their privilege to enjoy them all the time. The Scriptures teach me to long and find spiritual help and strength and enjoy the thinking they have found the top shelf in spiritual living. They do have a real feast of good things while the meeting lasts. But it is only for a short time. Soon cares of the world drive away the peace, worries and misgivings come in, and the child of God goes on in the same old way of living.

Top-shelf experiences and mountain-top communions are all too rare with the chil­dren of God. The Father must be able to give to his own these blessed things down in the valleys, too, where men consecrate their lives to his work. It is indeed a pity that so many of us live day by day far below the Christian's ideal. Happy would we be if more of us could be found living every day on the top shelf in spiritual things.

One or Two Examples We all must know some Christians who have lived in the very sunshine of God's presence day by day. These examples afford comfort to others who long for a closer walk with God; for we know that our Master, who is no re­specter of persons, stands ready to extend the higher-life blessings to all who seek them aright.

In what we said concerning top-shelf Christians in the last editorial, reference was made to Rev. Andrew Potter's life of "living on the top shelf." Business men referred to was greatly impressed by some things in the life of this good man. He said:

Personally I knew Andrew Potter only to pass a greeting, but I still remember a service I attended ten years ago, at the house of Deacon Burtick on the Good Hill Road. Good and true disciples gathered. At one of these Andrew Potter led; in coming home from it I brought this—what precious peace and rest, how free from care and strife was the atmosphere of that meeting. Why I just forgot the things of this earth and it was certainly nice to be with those things which are above, and in this condition one just could not help believing it's true, take, no thought about tomorrow, and Andrew Pot­ter's shining face, as he read from that Book and commented on it, brought to me an impres­sion; he certainly lives hand in hand with his Master.

Speaking of Andrew's last hour, Charley told this beautiful story:

Andrew said to Lizzie, his wife, "Time is short, help me out to kneel by the bed while I pray." "Now," he said, "help me to sit in bed for a few minutes." While sitting there he began singing, "Savior more than Life to Me."

On the top shelf in Andrew's new home began to dawn a dream on his breast, and with a sweet, contented, peaceful smile he passed on.

I well remember an old sea captain who forty years ago was a Christian worker all along shore, and now is known by the name of Uncle John, in New London. When Uncle John, as he was called, came ashore he always seemed to be "on his sea legs." I and one could tell him by his walk as far as he could be seen. Whenever he came near his face seemed illumined as by an inner light, and as he took your hand his first word would be "hallelu­jah," or some other expression of praise. And told me that on one occasion when it was thought that his ship was sure to be destroyed, and while others began to pray for mercy, and some asked: "Captain, why don't you pray?" Uncle John replied, "Oh, praise the Lord, I have been praying for years, and now if my Master calls I can say, 'Here am I, Lord, I am ready.'" Evi­dently this man was too "living on the top shelf," and those who met him, whether on sea or land, recognized that fact.

Many examples might be brought of men and women who have lived so near to God that men of the world could take knowledge of them that they had been with Jesus. What a blessing it would be if all who profess to be Christians would so live.

Save the World for Time As Well as for Eternity It is a great and good thing for the churches to promote the fundamental truths of revelation, and to devote their energies to the grounding of their people in the doc­trines upon which their hopes for eternity are built. The people of God can not do too much for the faith-life of eternity-bound pilgrims by which they may be as­ured of blessedness in a life to come. In the matter of cultivating the spiritual in man, and in the development of pure motives and devotion toward God, there should be no relaxation. It is a grand work to fit men for eternity. But we must not forget that our world needs to be saved for time as well as for eternity. Indeed the best way to fit men for the future life is to teach them to live as they should in the present life.

It is the business of the churches in these times to exert the most telling influence upon our modern life that will move men to live and act here on earth as true Christians should. Practical issues are pressing upon us as never before, and men are be­ing forced to think upon them now than ever before. It becomes more and more apparent that every thought has right thinking that will lead to righteous actions. This right thinking must come if the world is to be saved. Wild schemes of philo­sophy will be of little avail. The world has tried various altruistic movements outside the Church, but little progress has been made toward developing the highest that is in man. The best secular systems of edu­cation have proved insufficient to establish the human brotherhood that is essential to the saving of the world.

We want a Christian civilization. The world needs it, and without this it can not be saved. The Church of the Living God is pre-eminently the agent through which this can be brought about. We, as Sev­enth Day Baptists, must do our part. We are anxious to do it. We desire to make the world a better place for our children to live in than it has been for us. We want so to teach our children that they in turn will long to make the world better than they found it.

All our churches should concentrate their energies upon practical efforts to meet the new social, civic and political problems of these days. If they can not do something to save the world in time then there is no hope of saving it for eternity. We need to better our world, as it gives promise for the life that now is as well as for that which is to come.

Read Brother Ingham's Message We can not think that any Recorder friend can read Walton H. Ingham's appeal in this paper without being touched. No worship cause has ever been presented to our people, and we are
MRS. GARDINER PASSES AWAY

The sad tidings have just reached us by telegram that Mrs. Gardiner, wife of Editor Gardiner, passed from the earthly life early this morning, Friday, April 25, 1919. And yet the release of the spirit from the body of pain does not cause regret. With the sweet spirit of Christian resignation she has been calmly waiting the end for several weeks. Our sympathy now is for the loved ones who remain, and in particular for Brother Gardiner. His telegram says that he will be here in Plainfield on Sunday and that the funeral will be held on Monday afternoon, April 28.

ANNUAL MEETING OF THE PAWCTUCK SEVENTH DAY BAPTIST CHURCH AT WESTERLY, R. I., APRIL 13, 1919

Gratifying reports were presented at the annual meeting of the Pawcatuck Seventh Day Baptist Church held in the auditorium of the church in Westerly, R. I., April 13. While much community and ecclesiastical energy was directed during a large part of the year toward movements connected with the war and the latter half of the year in combating the influenza epidemics with which Westerly, in common with so many towns and cities of the country, was swept, interest in church work did not lag, although several phases of it were handicapped. One of the most encouraging reports was presented by the treasurer, E. Howard Clark, which showed a substantial balance for the year, as did reports of other organizations that were presented.

During the past year or two there has been a pronounced feeling among certain members of the church that our pastor, Clayton A. Burdick, D. D., was deserving of larger financial remuneration. This feeling found an outlet at the annual meeting when it was unanimously voted, in spite of the protest of the pastor, that he accept a gift from the church of $300 which is only a slight token of appreciation for the faithful, efficient and spiritual services Dr. Burdick has given, not only the church, but also the community, as may readily be gathered from his report which he so modestly submitted.

There was another pleasing feature of the meeting. A vote of thanks was unanimously extended our chorister, John H. Tamer, who for so many years has given willingly and faithfully of his time and energy that the interest of the choir might be maintained regardless of its rapidly changing personnel, noticeable especially during the war period. The gaps have been filled, and it is believed that the critical time has passed. The vote was a true reflection of genuine appreciation.

The Women's Aid Society served a splendid supper before the meeting, very nearly 200 partaking of the abundance of food. Between the supper hour and that of the meeting there was a general renewal of acquaintances.

When the reports were read and the officers elected, Miss Anna West, returned missionary from China, gave a most interesting account of Chinese life, touching on the peculiar customs of the Chinese as they relate to marriages and funerals. Four of the younger folks were dressed in Chinese costumes to illustrate her talk, and on a table were numerous trinkets, pictures and handiwork which she had brought with her from the Far East.

The church officers for the ensuing year were elected as follows: President, Ira B. Crandall; clerk, Allen C. Whitford; treasurer, E. Howard Clark; trustees, Charles P. Cottrell, George B. Utter; collector, John H. Austin; auditor, B. Frank Lake;
The pastor has conducted the Sabbath evening prayer meetings and, for a time, a boys’ class on Sabbath afternoons. He has missed but two or three Christian Endeavor meetings during the year.

The pastor has served on city teams in Red Cross and war work drives and as captain of a team in the War Savings Stamp drive.

As usual, a list is here given of the church affiliations of those at whose funerals the pastor has officiated or assisted: Presbyterian, 1; Lutheran, 1; Emanuel (Christian Alliance), 1; Colored Adventist, 1; Methodist; 3; Christian, 4; Congregational, 3; Western S. D. B., 4; other S. D. B., 8; other Baptists, 13; no church, 20; total, 59.

We pray that the God of all grace may inspire us all that great blessing may come to us and great blessing go out from us to the world, hastening the coming of his kingdom in all its glory.

Submitted by your pastor,
CLAYTON A. BURDICK.

Treasurer’s Report

Summary

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<td>For societies</td>
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Women’s Aid Society

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<td>2,458.47</td>
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Balance

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We pray that the God of all grace may inspire us all that great blessing may come to us and great blessing go out from us to the world, hastening the coming of his kingdom in all its glory.

Submitted by your pastor,
CLAYTON A. BURDICK.

Treasurer’s Report

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<table>
<thead>
<tr>
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</tr>
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<tbody>
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Missions

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Submitted by your pastor,
CLAYTON A. BURDICK.
The Sabbath School

The Pawcatuck Sabbath School reports a fine general condition, with an average attendance of 100, 75 per cent of whom bring Bibles. Good interest is shown in Bible study and lesson preparation. There is splendid co-operation on the part of the teachers.

Collections have been normally liberal, and the school has taken a share in every drive for War Relief and United War Work, with the exception of the Armenian Relief Fund, which occurred during our last epidemic.

The school has experienced a distinct loss in the death of Mrs. Carey A. Main, who had served so excellently and willingly as Sabbath-school chorister and provided for them for the rehabilitation of their industries.

"Fine teachers. splendid co-operation on the part of the Work, with the exception of the Annenian and the Allies are down, financially. The drive for Wiar Relief and United War that forbids hitting a unh,opes of wining of the war. Billions of dollars soon as that young man began to sing, ev-

The Allies are SOMETHING more than ten billions of dollars. Why not call these loans? There is the common denominator that forbids hitting a man when he is down, and the Allies are down, financially. The war has swept their treasuries bare, and two of them are sorely hurt; consider them, with her five richest departments gutted; Belgium, overrun and ruined; England, strained to the breaking point. They need every penny we have loaned them for the rehabilitation of their own industries. If we demanded payment from them now, we should not only prevent their recommencing the production that will pay their debts, but we should make it impossible for them to buy from us, and so further hobble our own trade at a time when we need it most. We can not ask the Allies for repayment now.

If the Victory Loan fails, the arch falls, for no arch can endure without its keystone. No heavier than the rest; no larger, it is the heart of the great structure we have raised.

If the Victory Loan fails, our country will plunge into an economic chaos, and, because our country is the richest and strongest of all, the rest of the world, harried and war-worn, as we are not, will be carried with us.

The failure of the Victory Loan would mean the crumbling of the foundations of mankind.—Liberty Loan Committee.

Semiannual Meeting

The Semiannual Meeting of the Seventh Day Baptist Churches of Minnesota and Northern Wisconsin will convene with the Cartwright Church at New Auburn, Wis., June 13, 1919.

"Well," said Uncle Bruggins, after a solo by a fashionable church choir tenor, "if that ain't the rudest thing I ever saw. Just as soon as that young man began to sing, every other member of the choir stopped. But he went through with it, and I must say I admire his pluck."—London Opinion.

THE MINISTRY STANDS BY ITSELF

“When we make an appeal for young men for the ministry, we place the argument on the high ground of its being the holiest form of service men can render. It stands apart from all other callings and has a distinctive mark stamped upon it. It is alone among the professions offers the world something for which it expects no earthly return. It alone refuses to be placed in the list of callings where service is measured in terms of this world’s coin. When we speak of the minister’s salary, we do it for convenience’ sake. No minister of the gospel is in reality salaried. His is a service of love pure and simple, and his so-called salary is merely a provision for his temporal needs in order that he may devote his full time and energy to that service of love. Indeed, to attempt to measure it in terms of this world’s coin is to degrade it. The minister of the gospel has to do with eternal values. His work is supremely spiritual and has the stamp of immortality affixed to it as no other calling on earth has.

“When a young man, from high and holy motives, as one called of God, enters the gospel ministry, he places himself at once in a class that stands by itself, that has a distinctive character affixed to it. He does not cease to be human. He does not separate himself as if he belonged to a special order and could lay claim to special privileges. He is still a man among men, and so far as earthly rights and privileges go, the humblest Christian stands on a plane with him. But his calling marks him as a separated man—even more truly so than that of rulers and kings. It was more than a man’s instinct that made the mother of the martyred McKinley wish her son could have been a minister of the gospel in preference to being President of the United States. It was the conviction that no possible rank or calling could be higher than that of being an ambassador of the Lord Jesus Christ.

No man has ever yet honored the ministry but the ministry has honored him. We could wish that same estimate of the ministry were more common among parents and their sons today, and that the nobility of this service might overshadow the sordid, materialist conception of life which is drawing gifted young men away from the ministry into industrial and other pursuits where the chief consideration is money. Service needs to be exalted and sordid, grasping selfishness needs to be abased.

“By the high dignity of the ministry comes a responsibility. If the holy office is separate from all other callings, the minister should, without constraint or enforced necessity, live and act as a separated man. It is not a recommendation of which he can feel proud, if worldly men can say of him: ’We like Rev. So and So because he is a good mixer and does not stand on his dignity; he is not one of your vested, stilted clericals, and enjoys good jokes as well as anybody.’ A minister should be a ‘good mixer’ and know how to approve himself even to-worldly men; but he deteriorates into a bad mixer when he obscures the line of demarcation between himself and worldly men. These may admire him in his high calling and like him as a minister, and his influence as a spiritual leader will be gone.

“President Wilson has said a word on this point which will bear quoting far and wide. He says:

“When I hear some things which young men say to me by way of putting the argument into his own moulds for going into the ministry, I think that they are talking of another profession. Their motive is to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not/
MISSIONARY BOARD MEETING


Visitors: Professor Corliss F. Randolph, Miss Anna West, Mrs. D. B. Coon, Miss C. H. Stanton, Mrs. J. H. Austin, Miss Nash, Mrs. Burdick, Mrs. Lewis.

Prayer was offered by Robert L. Coon.

The quarterly reports of the Corresponding Secretary and the Treasurer were approved and recorded.

Brother Shaw, for the Evangelistic Committee, reports that several of the churches have held special evangelistic services and others have made plans for such work. Rev. D. Burdett Coon has conducted meetings at Waterford, Conn., Rev. Erizo E. Sutton, at Salemville, Pa., Rev. Alva L. Davis and Rev. J. H. Hurley, at North Loup, Neb., Rev. T. J. Van Horn and Rev. W. D. Burdick at Gentry, Cross Road and Fouke, Ark.

It was voted to pay one-half the traveling expenses of the Corresponding Secretary to Michigan in February.

It was voted that the Tactory Conference be at the rate of $1,500.00 per year and rent.

The Corresponding Secretary gave reports of work being done upon the several fields, also announced the safe arrival of Dr. Palmborg in America, bringing with her two Chinese girls.

Our missionary, Miss Anna West, was present and displayed many photos and Chinese curios, and gave valuable information relating to our general work in China.

It was voted to invite Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A., to attend the General Conference to be held at Battle Creek, Mich., at the expense of the Board.

It was voted that we pay Rev. T. J. Van Horn $16.60 for additional work done in April.

Professor Corliss F. Randolph being present, and upon invitation, addressed the Board with helpful, encouraging words, especially emphasizing the mutual interests of our two societies, assuring us of the cordial sympathy of the Tract Board in all our missionary undertakings.

The afternoon session opened with prayer by Corliss F. Randolph.

It was voted to extend a call to Rev. Rollo J. Severance to the work of Field worker and General missionary on the Southwestern field, with headquarters at Gentry, Ark., at a salary of $800.00 and traveling expenses; also the expense of moving to the field shall be paid.

The Stone Fort (Ill.) Church asks assistance by meeting the traveling expenses of Rev. Mr. Seager and Rev. Mr. Greene, of Farina, for regular appointments at Stone Fort; all other expense will be met by said church. It was so voted.

An appropriation of $50.00 from the Ministerial Fund was voted in favor of Miss Elizabeth P. Randolph to aid in her studies.

D. Burdett Coon, Charles H. Stanton, G. Benjamin Utter and Edwin Shaw were appointed Program Committee for Missionary Day at Conference.

Rev. William L. Burdick, G. B. Utter and Corliss F. Randolph were made a committee to look into certain matters of historical interest pertaining to the Newport Church.

Much correspondence from A. E. Main, D. D., Rev. J. W. Crofout and many others was considered, and the meeting adjourned.

CLAYTON A. BURDICK, President.
A. S. BABCOCK, Recording Secretary.
I told him I had no one to help me into the pool at the right time. He then simply said to me to get up and take the blanket I was lying on and go home. And at once I was strong and well, and I walked at once with other people. The man was Jesus and that was the happiest Sabbath Day of my life.

(At the close of the stories the five repeat together: Blessed is the Sabbath for the Son of man in Lord even of the Sabbath.)

Response by all the Juniors, standing—Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name.

For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.

Song (Juniors standing)—Praise him, praise him, all ye little children.

Leader—What is the commandment concerning the Sabbath Day?

Juniors—Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

In six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath Day and hallowed it.

Leader—Why are we Seventh Day Baptists?

Juniors—Because we love the Sabbath Day which has been blessed by God from the earliest times and which Jesus, while he was here on earth, blessed by his many acts and words. Thus Jesus taught us how to keep the day holy and make it a blessing to ourselves and others.

Leader—What society in the denomination was established for the purpose of spreading the truth about the Sabbath through tracts and publications?

Juniors—The American Sabbath Tract Society.

Leader—Since we love the Sabbath, let us make an offering today for that society.

Offering

Song—Sabbath Hymn

Mizpah Benediction

SUGGESTIONS FOR SABBATH RALLY DAY AMONG SEVENTH DAY BAPTISTS

MAY 17, 1919

"HALLOW YE THE SABBATH DAY"

EXPLANATION

The purpose of this annual observance of the third Sabbath in May is to get every individual, and every activity of the church, thoroughly interested in the matter of the Sabbath, to arouse enthusiasm for the Sabbath truth, to inspire loyalty and love for the Sabbath in conduct, thought and word. It is hoped that every organization of the church will in some way observe this occasion. A few copies of the program are being sent to the pastors to be divided among the leaders of the church organizations. A package will be sent to the superintendent of each Sabbath school for use on Sabbath Rally Day.

THE CHURCH PRAYER MEETING

The following topic is suggested and should be announced two to three weeks in advance. Let the discussion be in the form of testimonies on the topic, What does the Sabbath mean to me? In my (1) personal life, (2) church life, (3) business life, (4) social life, (5) home life.

WOMAN’S SOCIETY

Last year the women considered the topic, "The Sabbath in the Home." Suppose they take this year the topic, Loyalty to the Sabbath. I. Negatively, (1) by not criticizing, (2) by not disapproving, (3) by not belittling. II. Positively, (1) by loving it, (2) by living it, (3) by teaching it.
THE SABBATH RECORDER

MEN'S CLUB

Let some one be appointed to lead in the general discussion of (1) What has been the general effect of the great war upon the religious observance of Sunday? (2) How will this condition affect the outlook for the Sabbath of Christ?

BOYS' CLUB OR BOY SCOUTS

Under a good leader let the boys take turns answering these questions: I. How will loyalty to the Sabbath affect (1) my character, (2) my influence in society, (3) my position among men? II. How will a disregard for the Sabbath affect (1) my character, (2) my influence in society, (3) my position among men?

YOUNG PEOPLE'S SOCIETIES

Get from the Tract Society (order early) enough copies of the tract by Rev. W. C. Titusworth called, "The Sabbath as the Family's Day," to supply every member of the society. After a short period of devotion to begin the meeting, let the tract be read aloud, the members taking turns, paragraph by paragraph. The tract is a beautiful little booklet, and the young people will be glad to preserve their copies.

INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETIES

Get from the Tract Society (order early) for every member of the society a copy of the tract called "Pro and Con of the Sabbath Question in a Nutshell." A new edition is just being issued that is attractive in appearance and convenient in form. After brief services of song and sentence prayers, let the members, under the leadership of the superintendent, read the tract through using Bibles to look up all references, each person taking a paragraph in turn.

JUNIOR CHRISTIAN ENDEAVOR SOCIETIES AND PRIMARIES IN SABBATH SCHOOLS

The Tract Society has a special program for Junior Christian Endeavor societies or Primary Departments of the Sabbath schools; only leaders and teachers need copies. A little package will be sent upon request. It is a most excellent little program and when the children have their parts well learned it should be given as an exercise in Sabbath school or at a Sabbath morning service. With proper preparation made in time it might be given in the church on the morning of Sabbath Rally Day just before the sermon by the pastor. Send for copies.

SABBATH SCHOOL SERVICE

1-Signal to begin
2-Song (something about the Sabbath)
3-Prayer by the pastor
4-Fourth Commandment in concert
5-Responsive Service
Supt.-The heavens declare the glory of God, and the firmament sheweth his handiwork.
School.-And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
Supt.-Day unto day uttereth speech, and night unto night sheweth knowledge.
School.-From even unto even, shall ye celebrate your Sabbath.
Supt.-The law of the Lord is perfect, converting the soul.
School.-Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.
Supt.-The testimonies of the Lord is sure, making wise the simple.
School.-Verify my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify thee.
Supt.-The statutes of the Lord are right, rejoicing the heart.
School.-But the house of Israel rebelled against me in the wilderness; they walked
The Sabbath Recorder

TRACT TRUSTEES—TREASURER’S REPORT
For Quarter ending March 31, 1919

F. J. Hubbard, Treasurer.

In accordance with the American Sabbath Tract Society Constitution:

To balance cash on hand, Jan. 1...:
Amount $1,307.91
To balance bond on hand, Jan. 1...
Amount $6,157.91

To amount contributed to Denominational Building Fund:
Amount $1,307.91

To amount reserved for March John,
Contributions $22.60

To amount reserved for March John,
Organ Fund $6.00

To funds received since Jan. 1, as follows:
Contributions to General Fund:

General
January $547.37
February $286.87
March $363.53

Thanksgiving Offering $114.00
Christmas Offering $5.63

Tithes of Life Memberships January
Amount $1,318.02

Contributions to March Ohio
January $2.25
February $2.25
March $60.00

Contributions to Debt
January $32.75

Contributions to Denominational Building Fund
January $137.00
February $215.00
March $215.00

To Income from Invested Funds
January $1,997.22
February $296.16
March $180.25

Total $2,464.63

Payment of Debt:
Amount $2,464.63

Balance, cash on hand April 1...
Amount $3,023.05
Balance, bond on hand, General Fund...
Amount $3,073.05

Amount reserved for March John...
Amount $130.75

Amount contributed to Denominational Building Fund to be invested in Liberty Bonds...
Amount $187.62

Planned: $8,467.58

By cash paid out as follows:
G. Velshee, appropriation...
Amount $151.50

Receipts for February 1919:

Contributions to General Fund:
General...
Amount $95.00

Major and Mrs. Eimer Kemp...
Amount $25.00

Mrs. J. M. Ferrell, L. S. K. CALL...
Amount $10.00

Mrs. Martha Irish Budick, Coba...
Amount $2.00

L. S. E. Cole...
Amount $4.00

THE SABBATH RECORDER

Contributions to General Fund:

Mrs. E. L. Cambage, Dunkirk...
Amount $2.50

N. Y., and Mrs. E. L. Cambage, Dunkirk...
Amount $2.50

Pickaway (New Market, N. J.) church...
Amount $40.00

Albion, Ill., church...
Amount $15.22

Plainfield, Ill., church...
Amount $110.41

Bootschaffer...
Amount $7.64

Brockford, N. Y., Sabbath school...
Amount $47.59

Friendship, N. Y., church...
Amount $25.00

Thanksgiving Offering...
Amount $5.63

Friendship, N. Y., church...
Amount $25.00

Mary L. King (Richburg, N. Y.) church...
Amount $279.50

Contributions for Marie Janes:

Verona, N. Y., church...
Amount $225.00

Contributions for L.R.C.:

Mr. and Mrs. Groville B. Bond, Last...
Amount $51.00

Mrs. E. H. Harvey, (Gentry church)...
Amount $50.00

Mr. and Mrs. A. W. West, Milton Junction...
Amount $70.00

Mr. and Mrs. Albert Ayars, Bridgeton, N. J...
Amount $10.00

Ethel C. Rogers, New Market, N. J...
Amount $51.00

Total $274.75

Income from Invested Funds:

George H. Robinson...
Amount $10.50

S. Adeline Cram, Fund...
Amount $28.50

Rosalie Greek, Gift...
Amount $7.00

Lori Babcock Bequest...
Amount $75.00

George Greenman Bequest...
Amount $41.00

Maria L. Potter Bequest...
Amount $15.00

Eliza L. Greenman Bequest...
Amount $35.00

Paul Palmer Gift...
Amount $6.00

Nancy M. Frank Bequest...
Amount $12.00

Sarah E. Saunders Bequest...
Amount $10.00

Mary A. Budick Bequest...
Amount $1.50

Mary A. Stillman Bequest...
Amount $10.00

Nancy M. Saunders Bequest...
Amount $50.00

Richard Waite Bequest...
Amount $7.50

Charles Saunders Bequest...
Amount $15.00

Benedict, Estate of...
Amount $1.00

V. J. Logan, Chas...
Amount $10.00

Susan E. Budick Bequest...
Amount $10.00

Sarah E. Saunders Bequest...
Amount $5.00

Estate Henrietta V. Babcock...
Amount $6.25

Total $456.06

Receipts for March 1919:

Contributions to General Fund:

Mrs. N. A. Brown, White Plains, N. Y...
Amount $5.00

W. D. Babcock, Ridgewood, Wil...
Amount $10.00

W. D. Babcock, M. D., White Mills...
Amount $10.00

Mrs. J. D. Waishburn, Eureville...
Amount $1.50

W. D. Babcock, Eureville...
Amount $15.00

W. D. Babcock, Eureville...
Amount $10.00

Mrs. E. L. Cambage, Dunkirk...
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Amount $51.00

Mrs. E. H. Harvey, (Gentry church)...
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Mr. and Mrs. A. W. West, Milton Junction...
Amount $70.00

Mr. and Mrs. Albert Ayars, Bridgeton, N. J...
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Ethel C. Rogers, New Market, N. J...
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Maria L. Potter Bequest...
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Sarah E. Saunders Bequest...
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Estate Henrietta V. Babcock...
Amount $6.25

Total $456.06

My business is not to make myself, But to do the absolute best of what God made.

—Robert Browning.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

This school offers unusual advantages to those who recognize the noble purpose of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the years 1919, April, August and September Ist. For catalog and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.
WOMAN’S WORK

NEDDIE’S QUESTION

"A BIDE with me; fast falls the eventide."
The clear tones of the soprano floated up to the landing at the head of the stairs. Neddie, stiffly erect between his aunt and the strange man who, it seemed, was Uncle Leonard from Portland, listened intently."The darkness deepens; Lord, with me abide."N

The darkness was very deep in his mind, and Daddy wasn’t there to clear it away with the dear sunshine of his presence.

Daddy was dead, they told him. That was Daddy in the long gray box down in the parlor, with the heaps and heaps of flowers over it. Neddie didn’t believe it, and he wouldn’t look. He didn’t know at all what it meant to be dead, but that it was full of horror and mystery was very clear to him.

The confusion of the last three days—the journey to his aunt’s house in the city, the strange people coming and going, the tears and hysterics and hurried planning—it all seemed like a bad dream to him. But the worst of it all was the steady ache of longings for Daddy. Why, it was only four days ago that he and Daddy had had their splendid snow battle in the front yard of the farm. How glorious it had been! Daddy was a real trouper, and Neddie was an inextinguishable little boy.

Daddy was the invading army, and battered down the walls with cannon-balls of hard white snow. How happy they were when they came in, rosy and panting and hungry as wolves, for the waffles Black Nora had for them! He remembered how he had sat for his usual half-hour before bedtime on Daddy’s knee, planning a still stormier battle for the next day. They had talked of the ice on the pond, too, and Daddy had said gravely that it was high time Neddie was learning to skate—a suggestion which had sent him to bed with his head full of excited anticipation for the morning. And when morning came— He had run into Daddy’s room to dress, and Daddy was still asleep. And Neddie couldn’t wake him, and Black Nora had come. Oh, how Nora had screamed when she bent over his Daddy! Nora had called to the milkman, and he had galloped his horse into town for the doctor. The doctor said, “Heart disease,” and what relatives should he telegraph for? And late that afternoon came Aunt Amelia, sobbing and laughing by turns, and to have to be put to bed by Black Nora. Neddie remembered how he had crept about the house that evening, lonely and miserable and wondering when Daddy was going to wake up and look after him. And then they said that Daddy was dead. What was "dead?" Would it keep Daddy away from him long?

Aunt Amelia did nothing but cry every time she looked at him, and say, “Poor fatherless, motherless child!” Neddie knew that he was motherless. Nora had told him that was why Daddy lived away off by himself on the farm; because he couldn’t bear to see people after Neddie’s sweet mother had left him. Neddie knew how Daddy sat for hours and hours sometimes with her picture in his hand, not moving or speaking. It made Daddy feel bad, so Neddie was sorry that he was motherless. But fatherless! How could he be fatherless? Daddy was his father, wasn’t he? A good, excellent parent.

Neddie’s small brow puckered into a hard knot as he sat through the anthem, puzzling over these complicated questions. The music died softly away, and from below the dry, harsh tones of the minister ascended. Suddenly Neddie started forward to get his handkerchief, but his heart seemed to have what they wanted but couldn’t get it. "If a man die, shall he live again?"

That was what the minister was saying. Daddy had died, that was clear; but—would he live again? Neddie’s whole soul was in that question. He bent forward, listening with every nerve for the answer. "Dear friends, we are told in Holy Writ that he losteth his life shall gain it; that Christ by the remission of our sins has secured to us eternal salvation. In this dark hour, is it not a consolation to you that your loved one is safe in Christ?"

THE bewildement did not clear from Neddie’s face. Why didn’t he say whether Daddy was going to live again or not? Remission—salvation—consolation—love. Those were words too big for a little boy who had got only as far as "John can roll the hoop" in his Reader. Why, maybe he would explain better after a while. Patiently he sat through the long, dry sermon, gravely attentive to each word. But when it was over and Dr. Winter had said Amen, his question was still unanswered.

And then Uncle Leonard had drawn him into a bedroom and closed the door. As they sat in silence Neddie heard the muffled roll of carriages on the pavement outside; then slow, heavy footsteps; and sob from Aunt Amelia in the hall. When they came downstairs once more, the shiny gray box was gone, and all the flowers, and Daddy wasn’t there! Then there was a wild, frantic time when Neddie beat against the door in the effort to get out and find Daddy; when he screamed shrilly that Daddy hadn’t gone, and that he wouldn’t stay and be Aunt Amelia’s little boy! It merged into a horrid blur at last when Neddie, sick and overcome with crying, was put to bed. The doctor came and gave him some medicine, and soon after he grew very sleepy. He slept and woke and sobbed and drowsed again for nearly a week, and somewhere in that blur of sorrow Neddie accepted the fact that Daddy was dead; that Daddy was gone; that Neddie must live with Aunt Amelia until Daddy came back. Aunt Amelia didn’t say anything about Daddy coming back; nor did Uncle Leonard in the short time he remained before returning to Portland. But Neddie himself added it, pending the time he could get his all-important question answered.

He had asked Aunt Amelia that first day of his illness:

"Aunt Amelia, if a man die, shall he live again?"

"Oh, Neddie had gasped and run to the telephone to tell the doctor that Neddie was in a fever and out of his head. When Uncle Leonard came to bid him good-by, Neddie had repeated his question to him. And Uncle Leonard had patted his head and said: "There, there, old fellow, don’t bother your little brain about that,” and pressing into his hand a shining five-dollar gold-piece, had left him.

After that Neddie grew cautious and bided his time. But when he was about once more and had learned the way to the big parsonage where Dr. Winter lived alone—Neddie went to call on the minister. The visit had been a bitter disappointment and a miserable failure. The thin, dry minister had talked to him in a thin, dry voice about the Atonement and the Blood of the Lamb and the Remission of Sins, and then had asked him if he knew his catechism and if he were a good, obedient boy, and dismissed him.

Once more did Neddie try. He sidled up to his teacher’s desk (nobody but Daddy had ever taught him before!) one morning before school and put his question to her squarely: "Miss Grayson, if a man die, shall he live again?"

Her cheeks burned now at the thought of the little shriek of laughter she had given and the tone of amused dismay in which she said: "If you aren’t the queerest child, Edward! What are you going to say next?"

He slunk back to his seat and resolved never to let the words cross his lips again. But always his mind groped about for the answer which would be to him, in the best degree of cheerfulness he could muster, or a weight under which to sink in utter despair.

Week after week passed, and still Daddy did not come. And now it was Easter. Last Easter he and Daddy had hunted the eggs together, and he had eaten three hard boiled for breakfast, and Daddy had pretended to hear him crow. Oh, Daddy, Daddy, why don’t you come back to your little boy that wants you so! It seemed to Neddie that the ache in his heart grew bigger and sorrier every day. Uncle Leonard had said that it would get easier after a while, but oh, it didn’t!

Easter morning he followed his Aunt’s black-garmented figure up the aisle to her pew in church. Everywhere was the scent of lilies, everywhere their silvery whiteness against the green. There was a subtle hint of happiness, or springtide joy, in the air, and in a vague, unhappy way Neddie resented it. Everybody was happy; everybody seemed to have what they wanted but just his own self. How joyously the voices of the choir caroled forth: "He is risen! He is risen!"

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That was the burden of the music, of the prayer, of the sermon.

"Christ is risen from the dead!"

"Christ is risen, but where was his Daddy? There was no thought of reverence in his little mind as he pondered the question. Of course, it was well that Christ had risen; but it was his Daddy he wanted—his strong tender arm about him, his broad shoulder on which to lean a tired head, his loving voice saying, "Sonny Boy!"

"If a man die, shall he live again?"

There it was, the old haunting question, whose answer he could never obtain. But he listened believingly as he pointed to a certain mound long, an earthwork near the spot he sought. He did not believe it now, but somehow he went to New York, to see it. He didn't know it was his Daddy he wanted month with Nora. Perhaps a little prayer would have made it clear.

"Laddie, if you keep trying as hard as you can to be the kind of man your Daddy was and be brave and truthful and clean in your mind and your body—some day you will go home—and your Daddy will be there!"

Neddie's question was answered.


A TRIBUTE

The solemn childish voice broke the stillness of the quiet place.

"If a man die, shall he live again?"

Clear, sure, and joyous came the answer in the tender mother voice. "He that believeth on me shall not perish, but shall have everlasting life!"

Slowly the perplexity in the little face gave way to understanding, and that to a radiance, which flooded the dark eyes with a light almost more than earthly.

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Louise Platt Hauck, in Christian Herald.

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A TRIBUTE

As often as I read of "the Recorder drive" I am reminded of what the Recorder has been to me.

In the fall of '86 one Sunday evening my brother-in-law, D. W. Johnson, offered me some tracts saying that old grandmother gave them to him, but he cared nothing for them, and as I was fond of reading, for me to take them, I said, "No. Grandmother gave them to you, and you keep them, but I’ll take them." That night my husband picked up one and read it aloud to me.

While the historical parts were interesting enough I cared very little for the argument in favor of the Seventh-day Sabbath. So sure was I that the first day of the week was the Christian Sabbath that I cared very little to read much on the subject. The next night my husband read another, and somehow that one interested me. During the reading of the third or fourth tract, I said, "If I ever do believe in keeping the seventh day of the week for the Sabbath I shall stop work at sunset on Friday evening, and rest until sunset Saturday evening." He said, "All right, go ahead." By the next Friday evening I was ready to lay aside my work at sunset.

My new belief and practice gave cause for doubts and comments until one and another found out that I was in earnest. After that every kind of argument was used to weaken me, and it had not been for the help found in the Sabbath Recorder of those trying days, I know not how it would have turned with me. Through the week my work of housekeeping and caring for my little ones seemed to claim all my time except the few moments that I spent reading in my Bible every day. That little time I felt that it was my duty to take. But when the week's work was ended and the Sabbath came, I felt at liberty to open the SABBATH RECORDER which I saved up during the week, to read over again the messages of truth, and with my Bible in hand looked up every verse to be sure that I lost nothing. And so every Sabbath Day was a day of diligent research with me, and every Recorder a guide post, to keep me from taking the wrong road.

While reading it, and looking up the verses in the Bible my strength would be renewed, but during the week arguments too subtle for my weak understanding would tend to unsettle me, when a new Recorder failed to come I would read over some already on hand until I became firm in my new belief. It took several weeks for me to become "grounded and settled" in the new faith, but I look upon the Recorder as the landmark in thered "helping hand" to lead me up onto "higher ground" where all false arguments concerning any of the truths in the Bible are as chaff blown hither and thither by the winds.

Yours "to keep the unity of the Spirit in the bond of peace,"

Mary E. Filliaw.

**THE YOUNG PEOPLE'S WORK**

**REV. HENRY N. JORDAN, Battle Creek, Mich. Contributing Editor**

**LURE OF THE WORLD**

Christian Endeavor Topic for Sabbath Day, May 10, 1919

**DAILY READING**

Sunday—The world's brave show (1 John 2: 15-18). "The world here is not the world of nature, nor the world of humanity which God so loved that He gave His only begotten Son. The present order of things appears to the soul as an object of desire apart from and in rivalry to God." Those that love the world in this sense, who love the things that are antagonistic to God, do not love God.

Monday—Lure of materialism (Luke 12: 16-21). Inordinate desire to accumulate property and wealth blinds men to the real needs of the soul. Earthly wealth does not suffice to supply the needs of our immortal souls. When we least expect, it will and property may come to naught.

Tuesday—Lure of treasure (Heb. 11: 22-28). Because of his faith in divine realities the lure of the wealth and pleasure of the Egyptian court made no appeal to Moses in the wilderness.

Wednesday—Lure of power (Dan. 4: 28-37). Power rightly used and God given the honors man's projects can never equal or become vain and proud is to insult God. God will cause men to remember that there is one greater than themselves.

Thursday—Pomp and vanity (Eccl. 2: 1-11). None of the things of the world—wealth, pleasure, recreation, amusement —as such, can satisfy the real cravings of the soul.

Friday—Judgment on worldliness (Rev. 18: 28). The judgment of the Lord and the great and terrible judgment upon worldly wickedness. "God's people are commanded to come out of Babylon, that is, spiritually. God's people are to take care that the pleasures of wickedness do not entice them to have fellowship with it."

**THE TOPIC**

Sabbath Day Topic, The lure of the world (2 Tim. 4: 10; 1 John 2: 15-18). There are not infrequently those who begin the Christian life with honest purpose, but who, because of the temptations and allurements of the world, forsake Christ and the church. A bit of worldly pleasure and enjoyment for the present makes a greater appeal to them than the things that are for the world and upon which any real worth of character is dependent. If the loss to them and others were only temporary it might not matter so much, but as it is the loss is irredeemable. It means loss of soul and character forever, unless possibly they may see their mistake before it is too late.

In every community may be found, no doubt, young people by whom may be recognized the men who are building for eternity and those who have succumbed to the lure of the world. In the one class are those young men and women who have strength and worth of character, who have definite and firm religious purposes, who are loyal to the church and all its interests. They are the young men and women who will in time become the Christian fathers and mothers of the community, upon whom will fall in time the responsibilities and duties of the church as the older ones pass out. And these responsibilities and duties will be joyfully accepted. It is to such noble young people as these that the church hopefully looks for the future.

The other class of young people is made up of those who are careless and indifferent to religion and to the church. They may even have been brought up in the church, but there is a lack of religious fiber. They care more for the light and frivolous things. They are careless of the Sabbath, and in time drift out of the world and are left to any set of interests of higher things. They have been enticed away by the allurements of the world. The present pleasure which they get out of life seems to be the price for which they are satisfied to exchange their souls.

Earthly pleasures may suffice for a time to satisfy us, but in time they will mock us with their emptiness. The happiness that comes from serving God is imperishable.

**MINUTES OF THE MONTHLY BUSINESS MEETING OF THE YOUNG PEOPLE'S BOARD**

The Young People's Board met in the Sanitarium College Building, Battle Creek, Mich., April 7, 1919, at 7 p.m.

Members present were: President Henry N. Jordan, Mrs. Ruby Babcock, Rev. D. M. Bottome, Rev. D. B. Lewis, Dr. H. E. Jordan, Professor Clarke Siedhoff, Mr. E. H. Clarke and Ethelyn M. Davis.

Prayer was offered by Professor Siedhoff.

The Corresponding Secretary, Mrs. Ruby Babcock, reported letters received from Miss Gladys Coon telling of the Christian
Endeavor society organized in Ashaway, R. I.; from Miss Dorothy Maxson reporting that they were not able to reorganize a society in Leonardsville, N. Y., for the time being; and one from N. O. Moore, of Riverside, Cal., who wrote concerning the Christian Endeavor Calendars. The Corresponding Secretary also presented a bill of $2.40 for stationery and postage.

DANIEL A. POLING HERE!

During the week of March 22, we had the pleasure of seeing and hearing Daniel A. Poling, the associate president of the United Society of Christian Endeavor, who had just returned from his second trip to France.

He attended the C. E. meeting, March 21, at which time he gave us a short inspirational talk on the building of a strong character. On Sabbath morning he preached at the regular Sabbath morning service. He used as his topic John 16: 32, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me.-only, and yet I am not alone, because the Father is with me." In the afternoon at the o'clock meeting he spoke of some of his experiences while in France and told us stories of some of the boys over there.

Be sure to come to the Recorder Drive Meeting, April 11th.

E. E. CHAT

Ruth Harris is wearing a smile nowadays, as her husband has returned from France, and is at Camp Custer. He expects his discharge soon. His brother Edward is visiting him.

Rev. Mr. Kelley is in Jackson Center, Ohio, assisting Rev. John Babcock in special meetings. Mr. Hargis occupied the pulpit March 29th and gave us an excellent sermon.

Mrs. Lou Davis, of Jackson Center, O., is visiting the Horace Rogers family.

Paul Kelly is out again after a siege with the chicken pox.

Miss Corinne Crandall, from Milton Junction, Wis., is spending her vacation with her brothers Lyle and Everett Crandall.

We are sorry to lose from our society, George Zweible and family, who have recently moved to Jackson Center, O.

We are all glad to hear of Vida Ellis' recovery from diphtheria, and of her being able to be out again. She writes that while on a leave of absence one day she met Lieutenant Charles Dunn, of Milton, Wis.

HOW DOES CHRISTIAN ENDEAVOR HELP CHARACTER BUILDING?

Webster tells us character means distinct qualities or traits, also one of the persons of a drama or novel; we will say characters of a Christian Endeavor society. Character building is a slow process, just a little at a time, beginning in childhood and ending—When? It needs a solid foundation, Jesus Christ himself being the chief corner stone. When we begin building on the Christian Foundation we begin a Christian character. A good many here began in childhood, and it was in Junior Christian Endeavor that you obtained a great deal of help. Suppose some member of the Christian Endeavor invites a friend who is not a Christian to our meetings and he receives such a cordial welcome that he goes home feeling good and thinks, "I'll go again." The next meeting finds him there. The Christian Endeavor is at work; a start has been made. The Music Committee has been making special effort to have good music; our friend did not expect such lively music at a meeting. What is the committee doing? Building Christian character. The hearty handshakes and cordial greeting to the stranger as well as to each other makes the character stronger. Our characters are made stronger by the testimony or prayer of each active member. Of course we all give one or the other for our pledge's sake. We each have a responsibility not only to consider our own character but also our duty to others. "What so ever ye do in word or deed, do all in the name of the Lord Jesus." He is our pattern for character building. We seek him in the Quiet Hour. His own words are: "Be ye therefore perfect, even as your Father in heaven is perfect."

ZELLA ROGERS.

COMMITTEE REPORTS

The Tenth Legion has secured twelve members, and the society has not been fully canvassed yet. The Quiet Hour work has been progressing. Although no new members have been obtained, the spirit of consecration and prayer seems to have grown. Those who keep the Quiet Hour conscientiously have been benefited by it spiritually. We would urge all, especially the Christian Endeavor leaders, to meet with us in the College Chapel at 7:45 Tuesday evening.

On March 14, the society was given a whistling solo, "He to Face," by Miss Janet Moyes. We all appreciate these treats in music which Miss Moyes so kindly gives us. On March 21, at our union meeting a ladies' quartet furnished special music. We hope to organize a Christian Endeavor quartet soon.

March 21st our society met with the Sanitarium Christian Endeavor. We had some excellent special music and a talk by Daniel Poling. March 28th we had an interesting leaderless meeting. A program was handed each one. This was carried out. Ruby Babcock gave a talk on Seventh Day Baptist history, and a quiz on the location of pastors.

The Christian Endeavor Social was held March 11, at the home of Mrs. O. J. Davis. After the business meeting the evening was given over to a good time. Numbered was a quartet by D. M. Bottoms and plenty of pic for all were features of the evening.

The Juniors met at the home of Anna and Dorothy Kolvoord Sunday afternoon, March 30. The older girls worked on their denominational scrap books and the younger ones on some postcard puzzles for the hospital. Light refreshments were served and a few minutes spent in a game.

NOTES FROM SERMON BY G. D. HARGIS, MARCH 20

The theme was "Alone with Jesus." He spoke of the nearness one feels to God when alone at the break of day, of God's care for all our acts. He illustrated the latter by comparison with the traffic manager of a great railroad system keeping watch all the time, and making sure work in harmony. God has all our day arranged for us harmoniously, and it is up to us to make our plans in harmony with God's. He said that man is his greatest self when alone with God, for example, Moses giving us the beginnings of our Bible, and Jesus in the desert. Some reasons for failure in life are the lack of nearness to God, too little prayer and the
Song Service: Mrs. Hargis accompanied all the music on her violin. "He is so Precious to Me," "Follow On."

History of Recorder: Elder J. T. Davis. He told us that the SABBATH Recorder has been published for one hundred years under the names of Protestant Sentinel, Seventh Day Register, and Recorder before it was finally changed to SABBATH Recorder in 1863. It has been published in several eastern cities. In 1872 the American Tract Society took over its publication, located at Alfred. In 1895 it was moved to Plainfield, N. J., which is where it is located at present. He named all of its editors.

Value of Recorder: Miss Ethel Babcock. She spoke of the different ideas obtained by the young people for their meetings, of the cheer that it brought, how it keeps us in touch with the denomination and of its special value to lone Sabbath-keepers.

Song: "C. E. Song." Editorialists: Mrs. Zella Rogers. She told how we received the world's news in a compact form and that we could rely upon what we read in it and how the March 31 issue spoke of the pamphlet published by Riverside society.

missions: Mrs. Sarah LeMay. She spoke of how we learned of our missions, their locations, needs and of the money sent them. She said that the missions needed our encouragement, that this could be given by being kept in touch with them through the Recorder. She read some mission items from the March 31 Recorder.

woman's Work: Mrs. F. E. Tappan. She gave the history of the Woman's Work, speaking of the leading part that Miss Bailey took in the organization and progress. The board was located at Alfred for two years when it was moved to Milton and is still there. The editors were named. She told of the board being responsible for Susie Burdick and Anna West's salaries and also financially aiding the Tract and Missionary societies and our schools.

Song: "The Whole Wide World for Jesus."

Young People's Work: Mrs. Ruby C. Babcock. She read the budget and goal for 1919. She read the societies which had fully paid their apportionment. She said that nearly one thousand dollars remains unpaid. She told of the organization of new societies at Ashaway, Verona, Berlin and Salemville and of disbanning of Leonardsville society. There are twenty-eight societies without Christian Endeavor societies in the denomination.

Children's Page: Mrs. Frances F. Babcock. She told of the value of stories found in the Recorder and how the children loved these stories.

Weekly Sermon: Mrs. Frances F. Babcock. She spoke of how we became acquainted with our ministers through their sermons and of the great appreciation of lone Sabbath-keepers for a weekly sermon.

Summary of Recorder: Mrs. Ruby Babcock. She spoke of Dr. Gardiner as editor; how he was always kind and optimistic. She told of the different subjects found in the Recorder. (Mrs. Babcock had cut up two sets of Recorders for a month and arranged them in eight scrap books. She had these placed on a table in the front of the room with this notice—"What you get for 25 cents."

She said that in the History News there were notes of interest from over thirty churches.

A few minutes were given in which different ones spoke of how valuable the Recorder is to them.

Mr. Hargis announced that Dr. Daniel Poling was to be in Battle-Creek April 24 and there would be a banquet before his evening talk.

Song: "The Peace of God."

Collection: This is to be turned into the fund to help send Recorders where they are needed.

Mizpah Benediction.

FRANCES FERRILL BABCOCK.
We at a little distance can better appreciate the splendid work and worth of Milton College, the ideals that it cherishes and the service that it renders. We should not only intensely interested in this effort but be satisfied with nothing less than being a vital part of it.

Stock will be issued in multiples of $100,000, to be delivered on final payment. While this investment will not yield even the usual cash dividend of 5 per cent, in the good that it will do it will return several times this rate. Payments can be made at the convenience of the subscriber. Liberty Bonds and the new loan notes will be most acceptable contributions. This $50,000,000 will go a long way toward increasing the cash endowment of the college to $250,000,000, the task that Pastor Randolph set out to accomplish this year. And now that he has fallen in service it is but just to his memory and fair to the cause that we—you and I—take up the uncompleted task and carry it through to ultimate success.

In fact the complete success of this campaign will mean the standardization of Milton College, and the ability to pay better salaries to members of the faculty. The incompleteness will be felt, the partial or a portion of it will go unheard, the principle will be gone, the balance to the account of the general maintenance fund or to such other object as the contributors think best.

If you care to know how deeply this cause lay upon the heart of Pastor Randolph turn to the Recorder of December 9 and see his burning message on page 712. "The big task is yet ahead—the spiritual reconstruction of the world. For such a time as this has Milton College come, The world needs her high ideals, her Christian program, her democratic fellowship, her faithfulness, her thoroughness, her heroic consecration. Let us all say—all together—softly, tenderly and earnestly—by the grace of God I'll do my part. Are you with us?"

I believe the scattered but interested members of L. S. K's will respond "Yes" to his message and do their part. President Daland or Treasurer Crandall will supplement this statement with such further information as may be desired. Lester Randolph's most fitting monument will not be a block of cold and costly granite in the cemetery, but a living fund whose income year after year will be used to better prepare young people for intelligent service.

In behalf of the Memorial Fund, WALTON H. INGHAM, Solicitor of the L. S. K's.

Fort Wayne, Ind., April 15, 1919.

SUMMER WORK FOR YOUNG PEOPLE IN BATTLE CREEK

Doubtless many of our young people are planning to spend the summer vacation in battle Creek, and wish employment at the Sanitarium. Doubtless many of our young people are planning to spend the summer vacation in battle Creek, and wish employment at the Sanitarium. Doubtless many of our young people are planning to spend the summer vacation in battle Creek, and wish employment at the Sanitarium. Doubtless many of our young people are planning to spend the summer vacation in battle Creek, and wish employment at the Sanitarium. Doubtless many of our young people are planning to spend the summer vacation in battle Creek, and wish employment at the Sanitarium.

Sanitarium is enjoying the largest patronage it has ever had at this time of the year, and the prospects are good for a large patronage this summer. So all possible help will be needed.

It has happened sometimes in the past that our church has failed to reach Seventh Day Baptist young people who were here for the summer, simply because we did not know they were here. We do not want this to happen again. So the Welcoming Committee of the church have asked me to write this article for the Recorder, in order that we may know them this summer, and may help them all we can. We want you in our Christian Endeavor Society and the church services.

So, young people who are planning to come here this summer for work and also to attend Conference, please send me your names, and the committee will be glad to get in touch with you, and give you a hearty welcome to our church.

LYLE CRANDALL.

Sanitarium H. P. O., Battle Creek, Mich.

THE GARDENER

"Move away, ugly thing!"

"Said the toad that sat blinking close by.

"Folk so common as you are a nuisance, so there; move away, you're offending my eye!"

"I'm a Knight in my right, Haughty Lily so fair;

I am watching that grave on your boots;

For such beauty as yours is a care, I declare.

And he gobbled the worm at her roots.

—Our Dumb Animals.
GALEN PROCTOR

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THEODORE L. GARDINER, D. D., EDITOR

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