Your Magazine Subscriptions

Place your subscriptions for the coming year, now, before the magazines advance more in price. Many have advanced, and others will. The Sabbath Recorder can give you rates as low as any magazine agency.

Special

The Sabbath Recorder and the Youth's Companion one year for $3.75
(This is good only with a Recorder subscription, new or renewal).

The Sabbath Recorder and McCall's Magazine one year.... $2.75
(Good only with Sabbath Recorder).

Send for Our List

The Sabbath Recorder
Babcock Building
Plainfield, New Jersey
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., November 21, 22 and 23, 1916.

President—Rev. William B. Durville, Alfred, N.Y.
Vice-President—Rev. H. N. Jordan, New York, N.Y.
Secretary—Prof. J. Hubbard, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Massion, Plainfield, N.J.
Vice-President—Rev. H. N. Jordan, Alfred, N.Y.
Secretary—W. H. Burdick, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

Prompt payment of all obligations requested.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitfield, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Battle Creek, Mich.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Secretary—Dr. Albert L. Maxson, Milton Junction, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Recording Secretary—Rev. A. Lovelle Burdick, Battle Creek, Mich.
Treasurer—Rev. H. A. Hubbard, Plainfield, N.J.
Inspector—Prof. F. R. Randolph, Newark, N.J.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Prof. F. R. Randolph, Newark, N.J.
Recording Secretary—Rev. J. Hubbard, Plainfield, N.J.
Corresponding Secretary—Rev. E. T. Wilder, Plainfield, N.J.
Treasurer—J. Hubbard, Plainfield, N.J.

The regular meetings of the Board of Managers are held on the second Tuesday of each month.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President-Rev. H. N. Jordan, Battle Creek, Mich.
Recording Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Corresponding Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Treasurer—W. H. Greenman, Milton Junction, Wis.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitfield, Alfred, N.Y.
Recording Secretary—Prof. J. Hubbard, Plainfield, N.J.
Treasurer—Prof. E. T. Wilder, Alfred, N.Y.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Prof. J. Hubbard, Plainfield, N.J.
Assistant Secretary—Miss Miriam E. West, Milton Junction, Wis.
Recording Secretary—Prof. F. R. Randolph, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

For the joint benefit of Salem and Milton Colleges, and Alfred University.

THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges, and Alfred University.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Prof. F. R. Randolph, Newark, N.J.
Recording Secretary—Rev. J. Hubbard, Plainfield, N.J.
Corresponding Secretary—Rev. E. T. Wilder, Plainfield, N.J.
Treasurer—J. Hubbard, Plainfield, N.J.

The regular meetings of the Board of Managers are held on the second Tuesday of each month.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. H. N. Jordan, Battle Creek, Mich.
Recording Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Corresponding Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Treasurer—W. H. Greenman, Milton Junction, Wis.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitfield, Alfred, N.Y.
Recording Secretary—Prof. J. Hubbard, Plainfield, N.J.
Treasurer—Prof. E. T. Wilder, Alfred, N.Y.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Prof. J. Hubbard, Plainfield, N.J.
Assistant Secretary—Miss Miriam E. West, Milton Junction, Wis.
Recording Secretary—Prof. F. R. Randolph, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

For the joint benefit of Salem and Milton Colleges, and Alfred University.

THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges, and Alfred University.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Prof. F. R. Randolph, Newark, N.J.
Recording Secretary—Rev. J. Hubbard, Plainfield, N.J.
Corresponding Secretary—Rev. E. T. Wilder, Plainfield, N.J.
Treasurer—J. Hubbard, Plainfield, N.J.

The regular meetings of the Board of Managers are held on the second Tuesday of each month.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. H. N. Jordan, Battle Creek, Mich.
Recording Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Corresponding Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Treasurer—W. H. Greenman, Milton Junction, Wis.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitfield, Alfred, N.Y.
Recording Secretary—Prof. J. Hubbard, Plainfield, N.J.
Treasurer—Prof. E. T. Wilder, Alfred, N.Y.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Prof. J. Hubbard, Plainfield, N.J.
Assistant Secretary—Miss Miriam E. West, Milton Junction, Wis.
Recording Secretary—Prof. F. R. Randolph, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

For the joint benefit of Salem and Milton Colleges, and Alfred University.

THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges, and Alfred University.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Prof. F. R. Randolph, Newark, N.J.
Recording Secretary—Rev. J. Hubbard, Plainfield, N.J.
Corresponding Secretary—Rev. E. T. Wilder, Plainfield, N.J.
Treasurer—J. Hubbard, Plainfield, N.J.

The regular meetings of the Board of Managers are held on the second Tuesday of each month.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. H. N. Jordan, Battle Creek, Mich.
Recording Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Corresponding Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Treasurer—W. H. Greenman, Milton Junction, Wis.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitfield, Alfred, N.Y.
Recording Secretary—Prof. J. Hubbard, Plainfield, N.J.
Treasurer—Prof. E. T. Wilder, Alfred, N.Y.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Prof. J. Hubbard, Plainfield, N.J.
Assistant Secretary—Miss Miriam E. West, Milton Junction, Wis.
Recording Secretary—Prof. F. R. Randolph, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

For the joint benefit of Salem and Milton Colleges, and Alfred University.

THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges, and Alfred University.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Prof. F. R. Randolph, Newark, N.J.
Recording Secretary—Rev. J. Hubbard, Plainfield, N.J.
Corresponding Secretary—Rev. E. T. Wilder, Plainfield, N.J.
Treasurer—J. Hubbard, Plainfield, N.J.

The regular meetings of the Board of Managers are held on the second Tuesday of each month.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. H. N. Jordan, Battle Creek, Mich.
Recording Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Corresponding Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Treasurer—W. H. Greenman, Milton Junction, Wis.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitfield, Alfred, N.Y.
Recording Secretary—Prof. J. Hubbard, Plainfield, N.J.
Treasurer—Prof. E. T. Wilder, Alfred, N.Y.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Prof. J. Hubbard, Plainfield, N.J.
Assistant Secretary—Miss Miriam E. West, Milton Junction, Wis.
Recording Secretary—Prof. F. R. Randolph, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

For the joint benefit of Salem and Milton Colleges, and Alfred University.

THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges, and Alfred University.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Prof. F. R. Randolph, Newark, N.J.
Recording Secretary—Rev. J. Hubbard, Plainfield, N.J.
Corresponding Secretary—Rev. E. T. Wilder, Plainfield, N.J.
Treasurer—J. Hubbard, Plainfield, N.J.

The regular meetings of the Board of Managers are held on the second Tuesday of each month.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. H. N. Jordan, Battle Creek, Mich.
Recording Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Corresponding Secretary—Mr. W. C. Whitfield, Battle Creek, Mich.
Treasurer—W. H. Greenman, Milton Junction, Wis.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitfield, Alfred, N.Y.
Recording Secretary—Prof. J. Hubbard, Plainfield, N.J.
Treasurer—Prof. E. T. Wilder, Alfred, N.Y.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Prof. J. Hubbard, Plainfield, N.J.
Assistant Secretary—Miss Miriam E. West, Milton Junction, Wis.
Recording Secretary—Prof. F. R. Randolph, Plainfield, N.J.
Treasurer—Joseph A. Hubbard, Plainfield, N.J.

For the joint benefit of Salem and Milton Colleges, and Alfred University.

THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges, and Alfred University.
We do not see the force of the plea that legislatures have ignored the real sentiment of their constituents. This is the very thing that legislators are careful not to do. Indeed, if any class of men has opportunity to know the real sentiment of the people it is the class composing State legislatures.

Great Loyalty Needed The well-known habits of the law-breaking and law-eviding liquor fraternity should move every law-abiding and law-loving citizen to do his utmost to support the Government in its fight with the saloon. The nation will need all the moral support it can get if it is enabled to enforce the prohibition laws against world-renowned outlaws. These fellows are advertising beforehand their purposes to make prohibition inoperative and the man who encourages them now by anti-prohibition propaganda can hardly be regarded as a loyal citizen.

It would seem that certain papers, which have practically been on the fence during the prohibition movement, might know by this time on which side to get down. It seems ridiculous for men to pander to both sides of such a question now, with the enemy in full flight and the complete victory for prohibition filling the land with praise.

Think of It A Saloonless Nation We have fought for prohibition nearly fifty years. We were quite confident that it would come some time; but we did not expect to live to see the day when practically the entire nation would arise and banish the liquor business.

Distinguished Service Mention was made last week of the honor bestowed upon George Thorngate by General Pershing. The Journal-Telegram, Milton Junction, Wis., publishes the "citation" as follows:

FIRST LIEUTENANT GEORGE THORN­ GATE, Sixth Infantry. For extraordinary hero­ sim in action near Romagne, France, Oct. 14 and 15, 1918. Being seriously wounded, Lieut. Thorn­ gate displayed great devotion to duty by re¬ fusing to go to the rear and remaining in com­ mand of his company until next day. Home address, Exeland, Wis.

Lieutenant Thorngate is now in a convalescent camp near Bordeaux, France.

"Georgie," as we used to call him, was a North Loyal boy when the editor was pastor there—a member of the pastor's Sabbath-school class. He is a son of Charles Thorn­ gate, now pastor of the little church at Exe­ land, Wis.

Read Mrs. Warnder's Story Of Her Bible Class Miss a very interesting and helpful article if they chance to overlook Mrs. Martha H. Warnder's story of her Bible class in LaPorte, Ind., which she gives us in this Recorder. We do not wonder that Rev. Lester C. Randolph wished her to give it to Recorder readers, and we are glad she did not withhold it after his departure.

Twenty-Fifth Anniversary Of the Plainfield Church Twenty-five years ago the thirtieth of this month the Seventh Day Baptist house of worship in Plainfield, N. J., was dedicated to the service of the Lord. It therefore seemed good to Pastor James Skaggs to celebrate the anniversary of that event by an appropriate service on Sabbath, Janu­ ary 18, in which he gave a review of the years gone by, and repeated much that was spoken in the consecration services a quar­ ter of a century ago.

The architect's description of the building in this issue will enable those of our readers who have never seen the structure to understand something of its beauty and to appreciate better the service rendered the present generation by the fathers who built for the generations to come. The description referred to appeared in the Plainfield Courier, January 12, 1894.

Pastor Skaggs said: "This beautiful tem­ ple of worship should inspire us to thank God for the devotion and faith of those who built it and bequeathed it as our inha­ liance." His text was, "Other men labored, and ye are entered into their labor.

John 4: 38.

The Scripture lesson, Solomon's prayer at the dedication of the temple (1 Kings 8: 12-40), was the same one read by Rev. F. E. Fingers to twenty-five years ago, and the congregation sang the same hymns that were used in the dedication services.

We give the first one here:

O Thou, whose own vast temple stands,
Built over earth and sea,
Accept the walls that human hands
Have raised to Thee, the Lord above;
Lord, from thine own vast temple stands,
Serenely and sweetly lift the voice,
May erring minds that worship here
Be taught the better way;
And they who mourn and they who fear,
Be strengthened as they pray.

May faith grow firm, and love grow warm,
And pure devotion rise,
While round these hallowed walls the storm
Of earth-born passion dies.


THE SABBATH RECORDER

[After a brief historical sketch of the Plainfield Church, at the dedication twenty-five years ago, Dr. A. H. Lewis, then the pastor, spoke as follows—Ed.]

1. We express and attest our unwavering faith in Christianity as the world's greatest blessing. Religion is the most prominent and potent element in the life of humanity. Christianity is the greatest factor in the history of the last eighteen centuries. Its power and pre-eminence appear everywhere. The church of Christ starting in obscurity, with no environments which men can call favorable, spread and conquered with unmeasured power and rapidity because it was the product of divine love, inspiring and fashioning the lives of men. The enemy of all righteousness sought to check the growth of Christ's kingdom in countless ways. Ignorance tried to be­ numb it; hatred sought to overthrow it; dissension sought to break the bonds of love, and to embitter the fountains of faith; the interference of the civil power, and the influence of paganism, prevented it. Barbarism assailed it, and decaying national life poisoned it. The Dark Ages en­ closed it and dug a thousand pitfalls for the weary feet of the disciples of Christ.

The present building is the third one owned by the congregation since the old Piscataway Church gave up more than fifty members, in 1838, for the new organization in Plainfield.

Dr. Lewis' Address At The Dedication
tory, so Christianity refused to be overcome. We have built this church to attest our faith in such a Christianity; in its power to bless, and its permanency, in spite of all enemies.

2. We hereby attest our faith in "Protestant" Christianity as distinct from either "Greek" or "Roman Catholic." It is a fact that it is too seldom recalled, and too lightly considered that Protestant Christianity is a child as to age, and much limited in extent, when compared with the more ancient forms. Neither is the future permanency and progress of all Protestantism fully assured. There are many indications in England and the United States, the two strongholds of Protestantism, of a steady and important trend, and of such a readjustment of the attitude of Romanism to the course of history and to popular tendencies, as will place Protestantism at increasing disadvantage for the next century. It must not be forgotten that the Roman Catholic church inherited the best elements of strength and unity from the Roman Empire and that it is today the most efficient organization and the best sample of successfully applied power, in the world. On the contrary, so far as organic unity is concerned, Protestantism is a rope of sand. It has nothing but superimposed ideals on which to press any hope of victory. Whether it will be true enough to itself and to those higher ideals to win final success, can not be determined yet. One thing is certain: if it does succeed, it will be after many severe battles and painful lessons. The ideal development of Protestantism is only begun. We have the unshaken faith in the fundamental doctrines of the Protestant movement, and in so doing, we do not refuse full credit to "Roman" and "Greek" Christianity for all the truth they contain and for the good they have accomplished.

3. In dedicating this house we attest our faith in "Decorative Style," which prevailed in England during the fourteenth and fifteenth centuries. It represents a type of Gothic which was a development of the Romanesque architecture at a period between the early Gothic and the Transitional styles. This church is perhaps one of the best of this peculiar character, if not the only one in the country. The interior of the main room or auditorium of the church proper is the form most frequently employed in that adjacent to the cathedrals of the early ages, known as the "Baptistry," which generally partook of the circular or polygonal form, with a domed ceiling and often with a circular aisle next to the outer wall. Such is the auditorium of the Seventh Day Baptist church in New York, a room with twelve sides. Eleven "clustered" columns, with molded bases and richly foliated capitals, surround the center of the room at a distance of four or five feet from the walls, thus forming a circular aisle. The columns are the direct support of the conical roof under which the domed ceiling is formed. The dome, springing from the abaci of the clustered columns in a series of lunette arches, is richly ornamented with heavy molded ribs, twelve in number, one springing from the top of each column, and one springing from the apex of the arch to the choir loft and organ chamber. All these converge near the crown of the dome, or rather at a point in the crown of the dome where they unite with a largeboss richly ornamented, and form the central figure of a triumphal arch of railing, which serves for ventilating purposes. The thousand and one bosses of the dome formed by the main ribs are filled with Gothic tracery in relief. The ceiling to the circular aisle, between the columns and outer walls, is vaulted, and here, as in the dome, molded ribs are employed. Thus the entire ceiling of aisle and dome is ornamented with pointed and reticulated pattens. These ceiling ribs are embellished with Gothic ornaments consisting of ball flowers, and leaves profusely bedazzling the covers, and overlapping the more prominent members. In Medieval times "Christian symbolism was the handmaid of early Christian art," but the very walls preached sermons, and every detail was made to suggest a text. Such archi-
The organ, which is placed back of the pulpit platform, is a prominent feature of the main room, and is designed in strict accord with the style of the building. Its architectural beauty is much above the average; and its musical qualities are seldom equaled, if ever surpassed. The case is of oak, corresponding with the interior of the room, and the pipes "bank up" in successive tiers. These are decorated with such modulation and graduation of color as to produce an exceedingly pleasing and appropriate foreground and setting for the exquisite memorial panel of stained glass which crowns the niche that constitutes the organ loft. This memorial panel, representing a "Heavenly Choir," was the gift of the late George H. Babcock. It is in the form of a "cloud burst," resplendent with glory, fading away into darkness as it recedes from a central point, until utterly lost in the heavy surrounding clouds. Thus the picture, highly translucent at the center, fades away to complete opacity, terminating in the darkly painted, representation of clouds, which cover the entire half dome of the niche. Following the custom of the old masters, the central and most prominent figures in the group representing this Heavenly Choir, are actual portraits.

The interior wood finishings of the church are of oak, and the color decorations are of an exceedingly quiet nature. Domed ceiling, side walls, columns, stained glass windows, carpets, portiers, all harmoniously blending, and uniting so as to produce a perfect whole.

The chapel adjoins the church proper and is connected with it by large sliding doors so that the rooms may be used conjointly. The upper parts of these sliding doors are of leaded glass, which lends much cheer to the main room. A spacious room has also been provided as a "study" for the pastor; and a "Dorcas room" for the ladies' "Society for Christian Work." A commodious parlor adjoining the chapel, and a model kitchen furnish ample accommodations for various phases of the social life of the church.

The exterior of the building is of stone from the Martinville, N. J., quarry, embellished with celladon terra cotta, together with brick of the same material, which are of a peculiar golden green color. The roofs are covered with terra cotta tile of special design after patterns invented by the late George H. Babcock. Taken as a whole, the building is unique and beautiful without gaudiness or want of harmony, and stultigial enough to remain unimpaired for centuries.

AT EVENTIDE

This very day, while I with sweet content
Ffulil! the common daily round, on homely duties bent.
From many a happy home, with careless unconcern
And gay good-by, have fared forth feet that
never will return.

And what hath she who waits with all the world beside,
If nevermore her loved ones come home at eventide?

And what indeed am I, that God should give to me
So glad and blest a life, a home from grief so free?
That this sweet common day, for me without a tear,
Should bring for some the crushing loss of all life holds most dear?
That kept secure from whatsoever danger may beside,
My own come safely back to me today at eventide?

Help me, O Lord, I pray, my gratitude to show In tender, loving ministry where falls the sudden blow;
In daily walking softly, lest the terror high Descend in darkness swift and deep, o'erspreading all my sky.
And there should come to sit my own hearth-stone beside,
The grief of one who waits alone, alone at eventide.

O Father, loving all, I gladly trust to thee
The days to come, that good or ill, I still may see
Thy tenderness in each; and whether stress or peace
They bring, I still can praise with praise that shall not cease,
That for so many years love hath not been denied,
And I have welcomed home so long, my own at eventide.

—Lillian Manker Allen.

Whosoever may

Discern true ends shall grow pure enough
To love them, brave enough to strive for them.
And strong enough to reach them, though the road be rough.

—Mrs. Browning.
When I came to the office this morning I found a copy of the New York Globe in the letter slot in the door, together with the following note:

"Referring to the Globe editorial you will agree with me that there is probably no other denomination that has done more in proportion to its numbers than Seventh Day Baptists in bringing about national prohibition. Would it be in order to use this vanity occasion us will include keeping the true Sabbath in a Sabbath spirit ideals are brought to the same plane, protect week occurred marching what causes brought about such found when there is probably such as marked the recruiting office SABBATH-The perfecting of refereed to construing taking thought can add cubits, and who has behind it ages of continuance is set aside in a twinkling. Customs as old as humanity are suddenly erased by a law in whose making all have participated."

"With an absence of anything suggestive of hysteria, with no emotional fervor such as marked the recruiting for the crusades, with no such temporary frenzy as Savonarola engendered among the Florentines when they threw the symbols of their vanity on a funeral pyre, the great mandate has come. Cold intelligence and an implacableness in the pursuit of what is deemed generally the best have marked the great enactment. As an expression of sheer political power there never has been anything like it. Our people, under no compulsion, have used their freedom as citizens to put shackles on their freedom as individuals. A strong bond of things which we cannot do as ourselves."

Supposing the work in Russia revolution. And with no fanfare, with no disturbance, with not a head broken or bruised we launch that which in many respects is a greater revolution. It is the Russian revolution—is in terms of additional restraint, not of less restraint. The Russian, construing liberty differently from ourselves, thought the overthrow of the Czar meant his unloosing to do as he personally pleased, the American, on the contrary, puts himself under greater restraint. The antithesis is striking. As a cure from the evils of the world we turn to establishing an order more drastic, while elsewhere peoples less less self-government make a god of disorder.

Whether we have acted wisely or foolishly must be left to time to disclose. All we can see plainly now is the nature of the phenomenon. As of-us has entered into new domains of authority at the command of a majority of each-of-us. The state becomes more than ever an engine of positive action. Formerly it was satisfied to confine itself to the negative function of suppressing social rebels. Now it advances to a dynamic affirmative function—to the doing of things which have done well or done at all, must be done by it. Everything is its business which it thinks is its business. The business throws all limitations on its sovereignty. The divine right of kings is displaced by the divine right of majorities. Natural rights so-called are burned away in the fires of democracy. The social contact theory is scrapped. Government is more than an agency of delegated power. Even bigger than the great decision are its implications."

**FROM GEORGETOWN, BRITISH GUIANA**

Rev. Edwin Shaw, D. D.,

Plainfield, N. J.

DEAR BROTHER: Yours informing me concerning the meeting of the Missionary Board came safely to hand, but I wanted to write you along with my report. I hope that this will reach you in time for the meeting of the Missionary Board, as it is the first opportunity to hand. The Spanish influenza has been very prevalent and hundreds are dying. The medical men seem unable to handle it successfully. We are very thankful to God that our home has not been attacked; we have only had colds.

The work at the public services has been very poor during past two months owing to the epidemic. Several families connected with the church are down with it, but we have had no deaths, praise the Lord. I have been able to keep up all of my appointments during the quarter.

God be praised that the New Year opens with peace. I suppose it will be a long time, however, before normal conditions will prevail. The cost of living is still intolerable. A tin of condensed milk weighing 14 ounces sold for 42 cents. A yard of cotton of fair quality costs 50 cents. The medical men seem unable to handle the epidemic. We have had many questions that can only be answered by stuffing a few envelopes.

In order, therefore, to facilitate conditions along this line, I am asking permission of the boards to visit the United States of America in the interest of the work and be present at the General Conference at Battle Creek. This is just the opportunity to present conditions generally in this field. I would like to leave here in June. I would like to meet the boards and lay certain plans before them.

Through the publication of the Gospel Herald, interested persons on different places are calling for me to hold a tent meeting. There is a great stir just now. I am very anxious to get over to South America. I am hoping other churches will soon be organized in the West Indies. Seventh Day Baptists will accomplish much work in this field if they will take the opportunities that are coming to them.

I am deeply interested in the progress of work, and much desire is to spend and be spent in it. Enclosed is my report.

Please convey my greetings to the boards and accept best wishes for self and family.

Sincerely and fraternally yours,

T. L. M. SPENCER

86 Upper Robb Street,

Georgetown, British Guiana,

South America,

January 1, 1919.

Report to the Seventh Day Baptist Missionary Society and to the American Sabbath Tract Society for the quarter ending December 31, 1918:

Name—T. L. M. Spencer

Address—86, Upper Robb Street, Georgetown,

British Guiana

Work engaged in—Missionary

Number of sermons 36

Number of meetings 27

Addresses, talks, etc. 27

Bible readings 5

Visits 60
LETTER FROM HOLLAND

DEAR BROTHER SHAW:

Since many weeks I keenly felt my responsibility to write to you. I often began a letter, but at every time I was prevented from accomplishing. In a certain sense I rejoice I have been compelled to this delay, because at the present moment it is so much more cheerful to write, than at any former moment of this tremendous time.

I do not believe I exaggerate, when I state that in Holland the victims of the war have not been less numerous proportionally, than they have been for the American nation. With you they were young men, dying on the battle field for righteousness' sake. In Holland they are victims of sickness and distress. The death rate in Amsterdam was twice the normal percentage during the last months. Especially young people fell victims to the "Spanish grippe." Very little resistive power is left them after a long period of underfeeding. I do not know whether you are acquainted with the fact that the daily ration of bread and other necessary victuals here in Holland was considerably lower than the rations for the Belgian population. (In Belgium 3½ hectograms of bread a day, 2 hectograms of bread of worse quality in Holland.)

The distress in our country was largely a consequence of the way in which public opinion was misled concerning the conditions in our country. But now a better day is dawning, whilst revolution and anarchy are raging in East and Central Europe, last week the revolutionary elements in Holland have been completely suppressed. They were suppressed by a courageous and most enthusiastic demonstration in several places, of loyalty to our beloved Queen and to our lawful and democratic national institutions. Trade and navigation are gradually reviving; Soon we trust, it will be possible to obtain from our continent and foreign countries sufficient food for men and cattle, as well as raw materials for our industry.

We praise God for his mercy that he preserved us from the horrors of war and revolution. With great interest and sincere admiration for the noble spirit of the American nation, in its warfare to deliver the world from the bondage of suppression and militarism, we read in the Sabbath Recorder the enthusiastic report of the last General Conference and other communications. May the American Army in Europe accomplish its arduous task by restoring order in the way of righteousness. It will be an almost superhuman undertaking, considering the antagonistic aspirations and interests of the delivered nations, especially in the east and southeast of Europe. The difficulties in the execution of President Wilson's program will be enormous. My optimism concerning the possibility of a harmonious and peaceful federation of the nations of the world is not so great as yours. I need not assure you, however, I shall rejoice in it if it appear to be consistent with God's will and if God grants the world in the near future a period of peace, the spirit of revenge being subdued, and the opportunity left to the great German nation for restoration to a peaceful development. For the present the American nation has every reason to rejoice that her unselfish interвенience has been crowned with such a mighty success. Let us pray that her future influence will be no less favorable on the world's history, all for good.

Except myself, all members of my family and my helpers at my office have been ill, some of them still feel the consequences. Everybody here feels weaker than in normal times, except the very wealthy, but Amsterdam is a happily comparatively healthy place have not been serious. A young sister, a lovely girl of 24, a faithful Christian and the joy and comfort of her parents, who regularly attended our meetings on the Sabbath here, died in the course of last month. Bent on the report of her death, I joined the Adventist denomination, viz., the mother of this girl (Mrs. Van Eysen). The second member who joined the church is a young man, a non-commissioned officer (Mr. Zylstra).

Every Sabbath he is free, off duty, and attends all our meetings in Haarlem. He is a young man of a sincere and charming character. A very aged sister was the third to join. As to Mrs. Van Eysen, her husband was a member of the Seventh Day Adventist denomination, but he has been dismissed because of difference of view in doctrinal matters. We have been acquainted with this family since many years; formerly they lived in Haarlem, now they live in Amsterdam. The whole family is attending our meeting on the Sabbath.

We have been considering to rent a hall for our meetings in Amsterdam. Possibly we may get the use of the First Day Baptist church here, Sabbath morning, in exchange to their using our chapel in Haarlem.

Owing to the admirable courage, care and provision of our dear sisters in the Haarlem Church, our second Conference as Seventh Day Baptists in Holland was convocated August 10 and 11 last. They could not bear the idea of missing the blessing which had accompanied our first National Conference in 1917.

It was got up in a very impromptu way and the attendance was a little less numerous than in 1917, many being prevented by the difficult circumstances; still it again was a very blessed time. At the occasion of the Conference a married sister from Groningen was baptized, she has joined the church there. Her husband and daughters are attending the meetings there and intend to join the church.

The Boorschapper of September contained an interesting report of the Conference, composed by Brother Monsma, a young man, former member of the Groningen Church, who has come to help me since July last. At that time Mr. Hilder- ing, the leader of the practical work of the Midnight mission in Amsterdam, grew seriously ill. We were very anxious he would not be able to take up his work again during a considerable time. Brother Monsma was well acquainted with the work of the Midnight mission in Groningen. Having left the military service with great furlough not long before, he was not able to find regular employment because he observed the Sabbath. So I invited him to come over, and found in him a very good and diligent helper, as well as a man of unmovable principles as a Seventh Day Baptist. I am trying to defray his salary by means of our Central Committee and other organizations for which he is working under my direction. I thank God for the way he guided me in this matter, the more so as Brother Monsma is assisting me with all his heart in my multifarious activities for the Lord's sake. With a view to the gradually approaching departure of my daughter Sarah, probably in the first semester of 1919, and the present impossibility for her to do for me what she did before, because her mother wants her help in the household in these hard times, I doubly appreciate the way the Lord helped me out of my difficulties. I trust he will provide in the financial side of the question, too.

As I wrote you before my account with the Memorial Board respecting Tract and Missionary societies runs as follows: (See my letter of December 17, 1917, page 2).

Cr.
Saldo on the first of January, 1918, of the Tract and Missionary societies $1,775.00
Gift from the Haarlem Church and Sabbath School for the China Mission $20.00
$1,195.00

Dr.
For the Boorschapper during 1918 $600.00
Rev. G. Veithuysen 300.00
Rev. P. Taekema 300.00
$1,200.00

So you see my advance on this account at the beginning of 1919 will be $70.00. My personal contribution to the Central Committee in 1918 has been $200.00 a month. I can not yet say if this contribution will appear to be sufficient at the end of the year. I trust the boards will continue to grant their confidence and usual support to the work in Holland. In the beginning of next year I hope to send an account of the Boorschapper over 1918 to Brother Hubbard.

I hope you will be so kind to convey my request to the boards of the Tract and Missionary societies to send me the appropriations for the first quarter of 1919 as soon as possible.
As to De Boedtschapper you know I am following quite another method of working than my father did. He distributed the paper free on a very large scale. Postage was higher in former days. I tell you that at our General Conference a collection was held and gifts were promised for buying a new and good bicycle for him. A sum of $100 was collected or pledged, the rest being supplied by the Central Committee. Bicycles are very expensive now. The income of Brother Munk by canvassing with De Boedtschapper and other Christian literature is not sufficient to support his large family, especially when he is working round Arnhem, where he has lived now since many years. But it is very difficult for him to move in this time. I wonder whether many of the subscribers he gained last year, will pay their subscription. If so, we intend to grant him a gratification. Of course, it is not able to do for him what we could do for the case of M. Quwekerk's great donations. The condition of the latter is unaltered. There is little hope for his recovery. His son, though no Sabbath-keeper more) is well disposed towards us. He paid a contribution to our mission last year of $400 ($160.00). He also regularly gives in use every Sabbath to the Rotterdam Church the old chapel without payment.

During the course of this year Brother Taekema was not able to find a dwelling in The Hague. Recently a dwelling was found for him, but meanwhile there had cropped up a difficulty (difference in theological views) between him and the church there, the end of which has been Brother Taekema's absence from a new calling, viz., by the church in Groningen.

The Groningen Church is in a flourishing condition. Most of the members are living in villages in the neighborhood. In this time, with every thing so expensive, it was necessary for Brother Taekema to increase his income by literary work. So he could not go on to do all he did for the church, which wants more regular care. So the church extended a call to Brother Taekema. The church there perfectly agrees with him in his theological views. We trust the Missionary Society will continue to support him. The financial power of the little church is small.

Recently we made the acquaintance with a group of Sabbath-keeping Baptists in Leeuwarden, where we were at that city in behalf of the Midnight mission. They number ten communicants, I believe, and some more people interested. Brother De Jong, their elder, is a forage merchant, a plain and uneducated man of a sincere character and strong faith. I felt a true brotherly spirit in the little church. They are full of love for God's Sabbath and his Holy Word.

The spirit among the brotherhood at Haarlem, Amsterdam and Groningen is harmonious and good. From the churches in The Hague and Rotterdam I heard little in the last time, but they were amply represented at our Conference and greatly rejoiced the fellowship. From the more isolated groups and lonely Sabbath-keepers in Holland we have reason to believe it is well with them. We have our regular three-months circular letter to keep in contact with them.

From our friend in South America the Seventh Day Baptist family Vennekoel (Loncoche, Chile) very sad news came in. They lost two of their children and suffer many tribulations in that dark country. Under their adversities, suffered from their love of God and his commandments, their eldest son grew so bitter that he actually illtreated his own mother.

In Java the missionary and philanthropic work of our dear sister is gradually growing in importance. Sister Alt has a good and faithful friend and helper in Clara Keil, living in the care for the poor. The interest in our Java mission is growing in our churches and among our other friends. Last year we were able to send them a sum of more than $10,000. The dining room where they hold their meetings every Sabbath (average attendance 50-60 persons) is very inconvenient, too small and not quiet enough. Often they are disturbed by the neighborhood of turbulent patients.

They intend to build a wooden church on a more quiet spot, which formerly stood a shed of the old coffee plantation. The cement foundation is still in good condition, the shed itself is out of repair. Sister Alt asks gifts for this purpose in her last letter in De Boedtschapper. The total costs are estimated F. 600 ($240.00). They intend to use us a schoolhouse too. Sister Alt has also the direction of a mission school with native teachers. What they pray for most is an outpouring of the Holy Spirit over the natives who are listening to the Word of God and desiring to follow Christ. They also pray for the power to help them by giving them for help. We all rejoice in the prospect of Brother Davis' visit to our friends in Java. We hope it will be an issue of great good to them. The needs of the work are manifold. We thank God the interest is growing as well in Java, as in Holland, in our country especially by means of De Boedtschapper. We recommend the work at Gambang Wah as well as Marie Jansz and her work in Fangoengsen, to the constant love and sympathy of our American brotherhood.

So you see we are not working in vain and have many reasons to go on cheerfully. I pray the Lord his grace be with the boards in all their efforts and with all his faithful people all over the earth, in this epoch of so enormous importance for the world's history.

I must close now. I hope soon to write more particularly to Brother Corlis Randolph and to Brother Frank Hubbard in reply. From Brother Hubbard I trust you will believe me, it is almost impossible for me to find time for private correspondence, so many urgent matters continually seizing every day my time and my attention. There is little chance of alteration in this situation especially when the peace will really restored we expect to convene here in Holland a preparatory conference to a large international congress for the repression of the White Slave Traffic and other symptoms of public immorality. I judge Holland to be the right country for this conference and congress to initiate here the restoration of the old ties of international co-operation in this and other domains. I probably shall have my share in this movement. The enormous impoverishment of many millions of people and their demoralization in consequence of the war, no doubt, in the peace will make an international action of this kind most needful. Generally people were little aware of the enormous moral dangers which inevitably trail after such a calamity. However, I hope always to give the first place in my heart to the interests of the precious truth the Lord confided to our people. It is a simple duty of thankfulness for all God has granted me by means of his church. May our churches in Holland and America, in China and Java and everywhere be sources of great and wonderful blessings to the world!

With fraternal greetings,
Very truly yours in Christ,
G. VELTHUYSEN.

Amsterdam, Holland,
November 25, 1918.
(Received in Plainfield, N. J., January 15, 1919).

LETTER FROM CHINA

DEAR FOLKS AT HOME:

It's my time to write and let you know what is going on out here.

Dr. Palmborg is ill in Shanghai in the Red Cross Hospital under the care of Dr. Landis of the Seventh Day Adventist Mission. She went to Shanghai to see the peace celebrations, about the 23rd of November, and to bring back one of our nurses who was visiting Miss Burdick. While there Dr. Palmborg was seized with severe pain. It was thought she had appendicitis and the doctor there advised her to go to the hospital for an operation. It was feared that there was an infected area of the bowel near the gall-bladder. The gall-bladder was full of pus and the bowel near it almost black. She evidently had chronic cholecystitis for a long time. Dr. McCracken, who operated, freed the bowel and drained the gall-bladder. She was very ill, dangerously so, for the first week or two after the operation, but the last report is that she is making rapid progress toward recovery. Dr. Landis wrote me a letter a ye­terday saying that the day before Dr. Palmborg had been allowed to eat steak for her dinner.
Last Sabbath, while I was treating a man's neck, his braid kept getting in the way, and I asked him when he wore it. He answered that he was a Taoist priest. (He had taken off his priestly robes to come to the clinic.) Then At-su, who acts as my interpreter as well as a nurse, asked him if he believed what he taught. He replied, "No." Then said At-su, "Why do you teach it?" "Because," he answered, "I must eat." Then I told At-su to ask him who fed the birds, and to tell him that the true God was able to feed his children. Afterwards At-su asked him if he believed what Mr. Dong had just said in the sermon (clinic followed church service). He replied that he did. Then I gave him a Testament and asked At-su to explain a little of the fifth chapter of Matthew to him. This she did. The priest took the book and said he would read it. He did not come back the following Thursday, however, as he was told. I haven't seen him since, but he may come again.

I had a sedan-chair ride of sixteen miles— to Lu-ti and back—not long ago. When I was a schoolgirl I studied history, and saw pictures of a jinrikisha man and back—only four miles away. The wheelbarrow man is twenty-five years old, a kind and gentle soul. He carries a Musulman in his sedan. He would ride him—do anything. I gave the priest a New Testament about the labors of the jinrikisha man. He replied, "No." I gave him a Testament, and he exchanged pulpits with him. I was very glad to give the priest a Testament. It's the best way of teaching. I gave him a Testament, and he exchanged pulpits with him. It is the best way of teaching. I gave him a Testament, and he exchanged pulpits with him. It is the best way of teaching.

MISSIONARY BOARD MEETING

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, January 15, 1915, at 9:30 a.m., the President, Rev. Clayton A. Burdick, presiding and the following members present: Clayton A. Burdick, D. Burdett Coon, Edwin Shaw, G. Benj. Utter, James A. Saunders, Ira B. Crandall, Charles H. Stanton, Albert S. Babcock, John H. Austin, Robert L. Dayton, D. B. Babcock, and others.

The quarterly reports of the Treasurer and Secretary were approved and recorded. Secretary Shaw gave a verbal report of the meeting and work of the Evangelistic Committee.

Letters and questionnaires have been addressed to 67 churches, looking toward an increased interest in evangelistic effort. Quite a number have not yet replied.

Reports of workers in our missions and on the fields were received.

Rev. T. J. Van Horn has not decided to take upon himself the work of Missionary evangelist on the Southwestern field, but proposes to engage in pastoral work after May 1st next. Much regret was expressed by members of the Board, and, upon motion, the appointment at present rate to the Gentry, Ark., field was extended to May 1, 1919; it was also unanimously voted that the Corresponding Secretary ask Brother Van Horn to withdraw his declaration of acceptance of a Field worker and General Missionary on the Southwestern field if he can satisfactorily be released from his engagements, and that the Missionary Society will endeavor to secure an assistant to help him on the field.

Appointments for 1919 were made to the Boulder, (Colo.) Church at rate of $450.00; the Fouke, (Ark.) Church, $300.00; West Edmeston, (N. Y.) Church, $100.00.

It was voted to appropriate $25.00 for the Foreign Missions Conference of North America.

Rev. James H. Hurley is now on the Michigan field and an appointment was made to cover the expense for December, 1918.

Much interest was shown in general discussion of the demands upon us and the urgent need of workers, and expression of sorrow and sympathy for the families of Rev. Lester C. Randolph and Rev. Alonso G. Crofoot, valued members of this Board, was adopted.

Clayton A. Burdick,
President,
A. S. Babcock,
Recording Secretary.
"JUST FOR THE JOY OF IT!"

The holiday season just passed will be a pleasant memory to Uncle Sam's boys now beyond seas, as well as to those still on duty in the camps in this country. Homesickness, most depressing of afflictions, and peculiarly severe in its manifestations on the feast days most intimately associated with thoughts of family, had an antidote in the Christmas and New Year's programs which were carried out by the American Red Cross.

The human touch is everything; and that is what adds so much to the effectiveness of the work carried on by the Red Cross in all its fields of activity. But in the instances now referred to it was not only the million of camps and hospitals where the boys rejoiced the benefits. Reading the reports, one wonders whether the boys or those who entertained and feted them got the greater pleasure out of it. Let us assume it was mutual; for every one of us must appreciate the significance of a line in a Paris cablegram telling of the Christmas celebrations in France which states that many workers assisted in making the boys happy, "just for the joy of helping."

"For the joy of helping!" Everybody at home ought to get a heap of pleasure just contemplating the good times that were given to our boys in a season that would have been dismal indeed if there had not been an organization to link them, in spirit, with the home folks. Vicariously the whole American people were the entertainers and the hosts and hostesses of the boys in khaki, for it was their generosity and interest that enabled the human touch to achieve its purpose. All the millions of people America has contributed to ease and comfort her soldiers could not purchase a fraction of the satisfaction everybody must feel in knowledge of the fact that they have had some part, even silently, in the good work. And surely the Red Cross should continue to bring rewards through the same sort of satisfaction—with so much "carry on" work left to do, and with the joy of doing so firmly established—Red Cross Bulletin.

Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes.—Dickens.

WOMAN'S WORK

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

Did you think it would come so quickly? I must confess that when I first heard the slogan "A Saloonless Nation in 1920," I said to myself, "That would be a wonderful achievement," but I did not really look for it just yet. I don't consider myself a pessimist either. It still seems to me to be too wonderful to be true.

When our church bells rang to celebrate the event there was not the excitement that was apparent at the time the ringing of bells announced the armistice, but there was deep and abiding thankfulness in many hearts. How could it be otherwise? John Barleycorn has killed more men, ruined more homes, broken the hearts of more women, and illtreated more children than any number of wars have done.

Those who claim Wisconsin as their home have been afraid that the brewery interests would hold the State in the same grip as two years ago, when the State legislature passed the referendum bill, referring the liquor question to the voters, only to have the governor veto the bill. We have the same governor now, and it hardly seems possible that the amendment could carry but it did. Not in time for the State to be one of the necessary thirty-six, but it represents the "among others," so often mentioned as being present at public meetings. The actual place of Wisconsin on this honor roll is thirty-ninth.

It is hard for a mere woman to understand the intricate workings of the mind of a dyed-in-the-wool politician. Two years ago the whiskey interests worked toot and nail against the referendum and this year their strongest opposition seems to be that this whole question is too large to be settled by the legislature, but that it should be referred to the people at the spring election.

I have been interested also in reading the editorials of a half dozen daily papers. Some are dry, but don't care to say much about it. Some are wet, but are almost ashamed to say so. Some are wet and are seemingly proud of the fact. And one, published in our capital city, has been working hard for the success of the ratification in the legislature. This same paper took a prominent part in driving the saloon out of that city a few years ago. On the day after Wisconsin ratified it, it printed an editorial reviewing its past policy, stating that for many years, twenty-one I think, the paper had not taken a cent of money from the whiskey interests.

In direct opposition to this editorial was one in a paper, published in a city which is advertised as the city made famous by a certain brand of beer. This article pictured the dire calamity that had come upon that city, and especially upon the men who were so good and kind and brave as to make beer in their beautiful city,—men who were law-abiding and peace-loving. Sorrow—great sorrow—was expressed for the many people who would be thrown out of employment and for the poverty that would ensue. For what could be made over into factories, many could not, and, much equipment could be used for nothing else, and all would be a total loss. And of course mention was made of the great loss to the city because of the loss of license money. Of course the loss is coming, but at a time when money is greatly needed. Can't you just see how the editorials read?

I have been interested in watching these papers awaken from their stupor in which they fondly believed they were joined by the public. Our days of waiting were all waiting for the action of the State legislature. It looked one daily over and over, trying to find a single word about the amendment.

Another action by the Wisconsin legislature seems strange to the uninterested. Women have always been denied the vote in our State although strenuous effort to capture it has been made. But this week, after the State senate had ratified the amendment, and while we were all waiting for the assembly to do the same, some one introduced a bill favoring woman suffrage and lo! it passed. You women who live in States that have equal suffrage must have some interesting moments. Probably by this time you have become familiar with
the psychology of the voter. It looks now as though Wisconsin women might have to look up this subject. Here's hoping.

MINUTES OF THE WOMAN’S BOARD MEETING

The Woman’s Executive Board met with Mrs. W. C. Dalby, President, and Mrs. O. U. Whitford, Treasurer, on Wednesday, November 21.

Mrs. West called the meeting to order and Mrs. O. U. Whitford offered prayer.

Minutes of the meeting of December 2 were read.

Mrs. A. E. Whitford, Treasurer, read a letter from S. H. Davis and gave her monthly report. Receipts, $366.50. Disbursements, $683.75. The report was adopted.

Mrs. Whitford read the quarterly report. Total receipts for the quarter, $861.62. Total disbursements, $718.75. Report was adopted.

Mrs. Whitford read letters from Mrs. W. J. Smith, Fouke, Ark., and reported receiving letters from Mrs. Herbert Whipple, of New York City, and Mrs. W. C. Whitford, of Alfred, N. Y.

The letter from Mrs. W. H. Ingham, of Fort Wayne, Ind., was read.

Mrs. J. H. Babcock, Corresponding Secretary, reported writing letters of sympathy to Mrs. L. C. Randolph and Mrs. Frank Peterson. Mrs. Babcock presented a letter from Mrs. Pendel Turner, Secretary of the Woman’s Board of Foreign Missions of North America. A report of the meeting of the Executive Board was enclosed with this letter. A letter from the Board of Foreign Missions of the Methodist Episcopal Church was read and discussed; also a letter from the Committee of Reference and Counsel.

It was voted to renew our subscription to the "Missionary Review of the World for the year 1919.

As Miss Cora Clarke is to be absent from Milton for the remainder of the school year, Mrs. Lester Babcock was appointed to act as Recording Secretary during Miss Clarke’s absence.

The minutes were read, corrected and approved.

Voted to meet with Mrs. L. M. Babcock February 3, 1919.

Mrs. A. E. Whitford, President, A. CORA CLARKE, Recording Secretary.

WOMAN’S BOARD—TREASURER’S REPORT

For three months ending Dec. 31, 1918

Mrs. A. E. Whitford, Treasurer, in attendance.

The Woman’s Executive Board

Cash on hand Sept. 30, 1918 $ 194.41

To Milton, Wis., Missionary and Benevolent Society: Miss Burdick’s sal. $ 15.00
To Battle Creek, Mich., Church: $ 15.00
To Bowdoin, Colo., Mrs. E. W. Van Horn: $ 10.00
To Missionary Society: $ 25.00
To Prior, City, Mrs. T. W. Prior: $ 1.00
To Missionary Society: $ 25.00
To Chicago, Ill., Church: $ 10.00
To Cowen, W. Va., Osina M. Bee, L.S.E.: $ 10.00
To School Board: $ 50.00
To Life membership Missionary Society: $ 15.00
To Milton, Wis., College School: $ 100.00
To Milton, Wis., Woman’s Benevolent Society: $ 15.00
To Missionary Society: $ 5.00
To Milton, Wis., Circle No. 2: $ 2.00
To Missionary Society: $ 5.00
To Missionary Society: $ 5.00
To Milton, Wis., Mrs. W. A. Thiel: $ 1.00
To Milton Junction, Wis., Church: $ 10.00
To Milton Junction, Wis., Ladies’ Aid Society: $ 5.00
To Milton Junction, Wis., Junior C. E.: $ 10.00
To Milton, Wis., Miss Weid’s sal: $ 5.00
To Missionary Society: $ 5.00
To New Bedford, Mass., Church, Mrs. H. Crouky: $ 5.00
To Missionary Society: $ 5.00
To Portland, Oregon, Women’s Missionary Society: $ 1.00
To Unappropriated: $ 25.00
To North Little Rock, Ark., Young Woman’s Missionary Society: $ 25.00
To Oakland, Cal., Miss D. H. Taylor: $ 5.00
To Missionary Society: $ 5.00
To Providence, R. I., Mary A. Stillman: $ 20.00
To Milton, Wis., Ladies Benevolent Society: $ 35.00
To Milton, Wis., Ladies Benevolent Society: $ 5.00
To Milton, Wis., Ladies Benevolent Society: $ 1.00
To Milton, Wis., Ladies Benevolent Society: $ 20.00
To Milton, Wis., Ladies Benevolent Society: $ 5.00
To Unappropriated: $ 25.00
To Shiloh, N. Y., Ladies of Church: $ 20.00
To Crofoot Home Screens: $ 5.00

TOTAL $ 861.52

DAY OF PRAYER FOR MISSIONS AT MIlTON, WIS.

Friday, January 10, 1919, was the date set by the Federation of Women’s Foreign Missionary Societies as the Annual Day of Prayer for Missions. The call was noticed in Recorder of December 23.

Owing to sickness in the community and other unavoidable causes not a very large number of women attended the meeting held at the Seventh Day Baptist church of Milton, Wis., on the afternoon of that date. Representatives of the three local societies, Methodist, Congregational and Seventh Day Baptist, and a member of the Y. W. C. A. of the college were present during the afternoon and added to the interest of the meeting. All of the topics provided were presented and many heart-felt prayers were offered in behalf of the special needs brought out.

The subject of World Evangelization was especially emphasized, and proved to be a fitting climax of the whole program.

As we walked home in the glow of a beautiful sunset we felt that it had been an afternoon well spent. The dawning of the Sabbath added a benediction, and the desire to be more fully to tune in with the infinite plan to bring souls into Christ’s kingdom was strengthened.

M. P. B.

AS IT WAS

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessed of lands or houses sold them, and bought of the things that were sold, and laid them down at the apostles’ feet: and distribution was made unto every man according as he had need."—Acts 4:32-35.

AS IT IS

And the multitude of them that professed were of hard heart and stony soul, and every one said that all the things which he possessed were his own; and they had all things in fashion. And with great power they gave witness to the attractions of this world and the pleasures thereof, and great selfishness was upon them all. And there were many among them that lacked love, for as many as were possessors of lands bought more and sometimes gave a small part thereof for the public good, so their names were heralded in the newspapers, and distribution of praise was made to every one according to what he desired.—Exchange.

PRESIDENT DALAND MOURNS MOTHER’S DEATH

President Daland has received the sad news of the death of his mother, Mrs. William B. Daland, Wednesday, January 15, at Elizabeth, N. J., aged 87. She had made her home for a number of years with her daughter, Mrs. Jesse J. Bondell, who tenderly cared for her. President Daland will be unable to attend the funeral.—Journal-Telegraph.

"No heart is pure that is not passionate, no virtue is safe that is not enthusiastic."
YEOUNG PEOPLE'S WORK

REV. H. R. THORNHURST, SALEMMVILLE, PA. Contributing Editor.

"I WILL"—WHAT?

Christian Endeavor Topic for Sabbath Day.

DAILY READINGS

Sunday—I will choose life (Deut. 30: 11-20)
Tuesday—Put Christ first (1 Thess. 5: 17).
Wednesday—Offer Christ all (2 Cor. 8: 1-6).
Thursday—Be faithful (Matt. 25: 14-30).
Friday—Be upstanding (Sabbath Day—Topic). "I will"—and what will I?
(Hab. 1: 5-9).
Saturday—Conservation meeting. (Christian Endeavor Decision Day).

It is easy to say "I will" in matters that promise the realization or gratification of purely selfish motives. If we are invited to take part in some bit of fun or recreational activity we are apt not to hesitate long in saying "I will." "I will" is a word that do not long hesitate with indecision. We ought to be less ready to make decisions in matters that vitally pertain to life and character.

"WHAT WILL I?"—CHOICE LIFE?

To all young people, especially to those who have received little training or religious life—"I will" is a word that do not long hesitate with indecision. We ought to be less ready to make decisions in matters that vitally pertain to life and character.

"WHAT WILL I?"—OFFER CHRIST ALL?

Shall we offer Christ all—the energy of our lives while they are young, vigorous, hopeful, rich in possibilities for usefulness? Or shall we wait and offer him the fag end of our lives, if at all? The beloved Pastor Randolph—always a friend of young people—though only a little past middle life, had spent some thirty years in active, unceasing labor for Christ and the church, because while a young man in the full vigor of health he dedicated his life to the service of his Master. And those who knew and loved him best would testify he was never a slacker. He gave the whole energy of his life in helpful service. It is General Booth, the founder of the Salvation Army, that when asked by the late Dr. J. Wilbur Chapman, the evangelist, the secret of his success he replied it was because God had had all of William Booth there—"the adoration of his heart, the power of his will, and the influence of his life."

"WHAT WILL I?"—FOLLOW JESUS?

The great majority of us will admit unhesitatingly that Jesus is worthy to be followed. The beauty and matchlessness of his character and the matchlessness of his teaching compel us to admit it, but for all that we falter in saying, "I will." Christ is the good shepherd, he will not desert us in the time of need. He will give us life and life abundantly. He bids us follow him.

"WHAT WILL I?"—PUT CHRIST FIRST?

Some are willing to follow Christ, but they wish first to do and plan for themselves, then if they find it entirely convenient Christ and the church may come in for a secondary place in their lives. In Christ's time two men expressed their willingness to follow him, and then said, "But wait until we do so and then. How often we say the same thing in substance, for we do our own bidding first, then perhaps we feel we can spare a little time for Christ. Jesus said, "Seek ye first the kingdom of God and his righteousness," which means nothing less than we shall seek for it the first place in our life plans. Put first things first. Will we? Why not?

"WHAT WILL I?"—OFFER CHRIST ALL?

Shall we offer Christ all—the energy of our lives while they are young, vigorous, hopeful, rich in possibilities for usefulness? Or shall we wait and offer him the fag end of our lives, if at all? The beloved Pastor Randolph—always a friend of young people—though only a little past middle life, had spent some thirty years in active, unceasing labor for Christ and the church, because while a young man in the full vigor of health he dedicated his life to the service of his Master. And those who knew and loved him best would testify he was never a slacker. He gave the whole energy of his life in helpful service. It is General Booth, the founder of the Salvation Army, that when asked by the late Dr. J. Wilbur Chapman, the evangelist, the secret of his success he replied it was because God had had all of William Booth there—"the adoration of his heart, the power of his will, and the influence of his life."

Ought we to offer Christ less?

THE STORY OF A BIBLE CLASS

DEAR EDITOR: Toward the close of my stay in La Porte, Ind., I received a letter from Dr. Randolph stating that somewhere in his travels he had met a former member of my Bible class, and requesting me to write a history of the class for his page of the Recorder. I could not comply with his request then but was preparing to do so, when, like a thunder bolt from a clear sky, the shocking news of his decease came. Since then I have hesitated over the disposal of the article but have decided to publish it, with your consent. Having been told repeatedly that my apparent choice of living away from our people has been a sub-
The people very graciously ignored my mistakes and short comings. I was most heartily sustained by pastors, officers and private church members and environs in an atmosphere of love and confidence. During my entire period of service if one adverse criticism was offered it failed to reach me. When compelled to resign I was able to commit the class to a more efficient teacher than myself whose leadership the work is being prosecuted.

When I look back over that period of service which filled my soul with joy unspakable, I feel that I must not repine because my early dreams of a wider field of usefulness have not been realized.

Martha H. Warrender.

SOMETHING MUST BE DONE
DEAN ARTHUR E. MAIN

The point of view of this article is not discouragement, pessimism, or despair; but, rather, hope, because of inspiring possibilities. We have many meeting-houses; frequently parsonages; and groups, larger or smaller, of church members, up and down the land. And, what is of special significance in this connection, these buildings and groups of Sabbath-keepers are in the midst of communities; in men, women and children need to hear the gospel of the grace and kingdom of God.

Of course it would make many hearts glad if in each of these neighborhoods there could be a regularly ordained, well educated, wise and consecrated minister; but we do not seem to have the men and means for anything so desirable and promising as this would be.

But many of us believe that something must be done for the sake of individual religion and social righteousness and peace. And if something must be done, it can and ought to be done, and done soon.

The suggestions about to be made seem to me to be in complete harmony with the spirit and purpose of our Conference Commission, whose ability, loyalty, wisdom, devotion and vision, we cannot but be grateful.

My proposed plan may be stated as follows: Whatever may be the psychology, religion, or ethics of it, groups of people, young or old, need leaders, and really well-come leadership of the right kind. Therefore let each small church formally, prayerfully, and intelligently elect and consecrate a local religious leader. If at all possible he should be self-supporting and expected to give only as much time to the work of the church as conditions would fully warrant. Then let the churches, grouping themselves by twos, threes, or fours, unite in calling to the joint pastorate the very best available minister. Give him a good house, the most conveniently located parsonage, and an adequate salary without, or with, if necessary, the help of home mission funds. And expect him to visit every church and community as often as it can be reasonably done, to counsel, comfort, preach, teach and evangelize.

Much may be said in favor of this plan. It is altogether practicable if the churches and preachers will enter upon it in the spirit of our Master who came not to be ministered unto but to minister and give his life a ransom for many. It means an awakening to new life in the churches; it proposes self-saving and self-serving by earnest endeavor to save and serve others. It opens the way not only for evangelism, but for religious education and industrial service. It is so said now-a-days that one great reason why more competent young men do not enter the Christian ministry is that they do not see an inviting and promising and heroic job in that field of action. It may be asserted without hesitation that this plan sets forth a big and worthy job for both church and minister, a job that beckons to something of sacrifice and usefulness. It is an economical use of means and of qualified men; and would tend to make the most possible for small churches separated far from others, to become, themselves, centers of religious, moral, educational, social and industrial influence. The plan is neither new nor novel; it is followed on mission fields and in city preaching. The apostles ordained elders in the churches, and went to them to see how they were getting along. In some very real sense it would be a new endeavor, a real "Forward Movement" for us. But our leading in religious, social service and education are telling us, even as the Scriptures say, that God is now making all things new.
LIFE SKETCH OF REV. ALONZO
G. CROFOOT
Rev. Alonzo Gilbert Crofoot was born in
Prelbe, Cortland County, N. Y., October
15, 1850. He was one of three children
born to Jay and Hannah Gilbert Crofoot,
Oswego, who died in young manhood, Milton
Crofoot, of Sinclairville, N. Y., and Mrs.
Charles R. Saunders, of Friendship, N. Y.
In 1871 he was united in marriage to
Elnora Gardiner, of Friendship, N. Y., who
departed this life, October 24, 1908. To
this union were born two sons, Jay W. Cro-
foot, of Shanghai, China, and Jasper
Clude Crofoot, of Wellsville, N. Y., who
survive him. April 24, 1907, he was united
in marriage to Lena Maude Greene, of Ber-
lin, N. Y., who survives him.
He received his early education in
Friendship Academy, N. Y., and later pur-
posed his studies and took up his theological
work at Alfred, N. Y. He was converted
at the age of seventeen years and later, un-
der the influence of Rev. John L. Huff-
man, was converted to the Sabbath.
He was ordained to the gospel ministry
in 1874. During the ministry experience he
served as pastor, New Auburn, (Minn.)
Church, 1885-1887; Jackson Center, 1897-
1901; Cartwright (New Auburn) Wis.,
1901-1904; Independence, N. Y., 1904-
1911; Rockville, R. I., 1911-1915; West
Edmeston, N. Y., 1915-1916; Marlboro, N.
J., June 19, 1916, until his death which oc-
curred January 7, 1919, at Bridgeton Hos-
pital, N. J., where he underwent an opera-
tion. He thus completed nearly thirty-four
years in the gospel ministry.
Another active pastor has gone. The
Marlboro Church is left in deep sorrow over
the loss of their pastor.
In making plans for the church services
during his absence at the hospital he was
cheerful and talked of his work when he
should return as though his only thought
was a successful operation and speedy re-
covers. He remarked to his companion be-
fore going, "If I did not expect to come back
I would not go." As a pastor he was always very faithful
to all of his church duties. As a man he
possessed the virtues of gentleness, kind-
ness and mercy, never holding ill towards
any one. His love for righteousness and his
dislike for sin made him a
believer, for we are
never to come
to your assistance and fight upon
the
field of the world the cause of human
liberty.
In this thing America attains her
full dignity and the full fruition of her
great purpose. —President Wilson.

OUR WEEKLY SERMON

"ANOTHER WAY"
REV. AIVHA J. G. BOND
Text: And being warned of God in a
dream that they should not return to Herod,
they departed into their own country an-
other way. Matt. 2:12.
It is a good thing for the Christian world
once a year to gather about the manger
of the Babe of the Christ. It brings us
brought us again to that annual event, and
how different are the world-conditions at
this Christmas time from what they were
one year ago. Then the heavenly anthems
of the angels, which were composed by the
schooners and clatter of a world
conflict. Then the star shining in the heav-
ens to guide our steps to the cradle of the
King was almost lost from sight in a sky
overcast by the black cloud of the Great
War. Today swords have been sheathed
and guns are silent, and our souls are at-
tuned to anthems of peace and good will.
Today we approach with softened step
that sacred shrine, and stand with heads uncov-
ered in the birth-room of the Savior of the
world, reverently and unafraid. The oc-
casion is auspicious, and the time is oppor-
tune for a most blessed experience in the
observance this year of the anniversary
of the birth of Jesus. Christmas should mean
more to us than it has ever meant before,
and the Christ whom we honor in its cele-
bration should from this day take a larger
place in the life of the world.
Christmas may mean more but it will de-
pend upon us. On that first Christmas Day
the announcement of the birth of Jesus
reached the wise men from the east and what
they returned to their own country another
way—the way of heavenly counsel, and of
the quiet friendship of kindred spirits.
And their experience thus interpreted is
symbolic to men who are to come face to face
with the Master. The shepherds watching their sheep, dull-eyed
and listless, were aroused by the heavenly
apparition, and doubtless moved through
curiosity, visited the stable to which
they were called and saw that very wonder-open eyes, full of joy and praise.
They may have returned to their shep-
herding by the same route, but in a more
important sense they returned "another
way"—the way of joy and peace.
As the fishermen were sitting in their
boats mending their nets, they saw no
inspiring prospect ahead. No doubt they
were bent on being successful fishermen,
and devoted themselves to the develop-
ment of the trade, but they saw nothing beyond
a business success, and a comfortable com-
petence in material things. But there
passes by a fellow-Gallilean with a spring
in his step and a gleam in his eye and with
a tone of authority in his voice that never
was before; and these young men left their
father in the boat with the hired servants
and followed Jesus. Morning after morn-
ing they had come out to the lake and their
work, and every evening they had returned,
by the way of the market, to their com-
fortable homes and the bed on the roof.

The Sabbath Recorder
But today they went "another way." In the companionship of him who had nowhere to lay his head they walked out into a new world and a new life; a world of service and of a holy order.

One day as Jesus sat by the well weary, there came a woman, a despised Samaritan woman, to draw water. The conversation seemed commonplace enough at first, but soon it was driving straight toward the blackened life of the woman. She saw the course it was taking and did not welcome it, but sought to divert its practical trend by arguing traditional points of religion which separated Jews from Samaritans. This is not the last time that sin has tried to hide itself in a religious dispute. But this was no common Jew, for he tore away tradition and went straight to the heart of the woman, leading her to a penitent confession of her sin. No doubt she went back to the village by the same path over which she had come, but with a new hope and a new joy, a new sense of salvation and of forgiveness of sins. She went home "amazed" and yet to live a different life. For ought I know it was still necessary for her to make her daily visit to the well to draw water. Her feet may have become weary and her arms may have ached on many a way following this memorable conversation with Jesus. But her companions and the path was light, and she daily lived in the refreshing satisfaction which comes from drinking freely and constantly of the water of life.

Not every life that comes in contact with the Master during his earth ministry was helped thereby. We may carry such a spirit into the Christian church that the pathway of our life shall diverge farther from the way of peace and holiness. Herod could not answer the question of those who inquired as to where the King should be born, but he became concerned at once, and was troubled and all Jerusalem with him. His sinful self-seeking and his fear of a rival blinded him to the beauty and innocence of the Bethlehem Babe, and to the glory that shone in the world on that first Christmas Day. The knowledge that a King was born but provoked him to more wicked deeds, and confirmed him in his sinful life. So we can not go through this Christmas time and be the same. Either we will go out into the new year in closer companionship with the Master, and sweetened in life through fellowship with his spirit, or we will be driven farther from him as we seek our own selfish ends. Our salvation is in that city who were found in that city who were not home another way."

"Another way!" Jesus made him to offer, but he did not accept it. He held too near his eyes the things he was asked to give up, and could not see the greatness of the offer held out to him in the invitation to follow Jesus. He went away sorrowful. Sorrowful, but not away. And the offer was never repeated, for Jesus never passed that way again.

The power of Jesus to direct the course of men's lives was not lessened at his death; rather, it was made more potent. An early and conspicuous illustration of the power of his resurrected life is found in the experience of St. Paul, and the story of the Damascus, Armed with the necessary authority and spurred by the zeal of a conscientious but misguided religious, breathing out threatenings against the followers of Jesus, Paul was on his way to Damascus to apprehend and to kill all that might be found in that city who were of the new Way. But the risen Lord whom Paul per­secuted met him on that Syrian road and changed the course of his whole life. Paul was on his way to Damascus carrying death and destruction, but he came back "another way," and became the chief of the apostles and the people's saviour. Him whom he had hated he now loved with a holy passion, and the gospel which he had despised he now preached with eloquence and power.

Time would fail me to speak of Augustine, Francis of Assissi, Martin Luther, John Wesley, and Samuel and Henry Hub-
may wonder why I speak with such confidence when the world is even now only resting under an armistice, following the most destructive and diabolical war of all history. I bank much upon a league of nations. But a league of nations will be but a result, a logical effect of a compelling cause. That cause is the dominating spirit of Christianity that dwells in the heart of the victors, and moves in the councils which shall determine the terms of peace. Never before has war looked so hideous to the eyes of the world. It has always been a frightful and cruel monster in the eyes of those who have the viewpoint of the Master, but never before has the inconsistency of war with Christianity been so evident. It had never occurred to the world before that the Church should prevent war. There have always been those who were willing to accept the responsibility for beginning war, and to glory in it. Not so in this war. This very fact that the Church has been held responsible for war is the most hopeful sign of the end. In this war the power of the Church has been illustrated, its spirit has been revealed; yea life has been developed and its mission broadened, until today Christianity stands before the world vindicated and trusted. My hope is not in President Wilson, who has broken another precedent and crossed the ocean to sit with others who gather about the peace table, except as I believe his ideals and principles represent the enlightened conscience not only of Christian America, but of the Allied as well.

Some one has said that the bulk of the argument was against the President’s going to Europe, but that the weight of the argument was for it. However that may be, I have no patience with the argument from precedent. We want to get away from the past and go another way.” Repeatedly Lloyd George has counseled his countrymen not to hark back to the pre-war condition. “What we want,” he says, “is a different world.” And we must divest ourselves of the easy-going notion that matters will right themselves unaided, and that by the guidance of some magic hand humanity will be steered in a right future course. It will require thought and study and prayer, it will call for work and energy and effort. Already the constitutionally re-actionary, and those who have selfish ends to serve, are crying, “Business as before,” and are seeking to order social and economic relations after the same selfish purposes. It will require the organized and consecrated effort of all who believe in the brotherhood of man, to stem these counter currents that are rising to the surface of society at the first prospect of peace.

Great issues are upon us. Trends are being given to human relationships that will lead far out into the future. This is not the time to seek an easy life. Neither is it a time for discouragement or despondency. The future is before us, big with possibility and promising in rewards for faithful service; the rewards of accomplishment in a worth-while cause. Many who would have been helpful in the reconstruction of a waiting world gave their brave lives to usher in this fateful day. Let us consecrate ourselves to the task which their sacrifice has placed upon us.

As we come into the presence of the Prince of Peace at this Christmas time, during the world armistice, let us determine by the help of God, and as far as our power goes, to convert the armistice into a peace. When we have offered here our gifts to the King let us return to our homes and out into the future “another way,” the way of consecration and service, the way of the holy guidance and blessed companionship of the Son of Mary, God’s Christmas gift to the world.

December 21, 1918.

WHY NOT THE LIQUOR SELLER?

An American soldier, Frank Cadue, went to France with American troops. He went breathing hot patriotic impulse. He went away all on fire with ambition to serve his country and his flag. He went with the Benediction of his father and mother. He went ready and eager to die for the flag.

What happened?

In sunny France, where the liquor dealers say there is no temperance problem because the people drink so much, Frank Cadue was made drunk by liquor peddlers. He was made so drunk that, in an insane delirium, he murdered a 16-year-old French girl and was hanged on the gallows for the crime, having been "convicted" in a military court.

The military court let the liquor dealer go and hanged Frank, his victim.

Frank went to France with the loftiest possible purpose and ended his career in the most miserable manner possible for the human mind to conceive of.

The liquor dealer, caused Frank's horrible fate is now seeking to make a little more bloody money by sending other American soldiers to their death in the same manner.—American Issue.

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N.Y.

Carley, Frank
Greene, William
Harrington, Kenneth
Langworthy, Virgil
Witt, Dan
Williams, Ernest

ALBION, WIS.

Ayers, Elsworth D.
Ayers, Elton
Babcock, Fred I.
Green, Sidney C.
Stimson, Mahlon
Stimson, George

ALFRED, N. Y.

Ayers, Capt. Emerson W.
Babcock, Corp. Ronald
Babcock, Corp. George
Beach, Roland F.
Burdick, Capt. George E.
Burdick, Capt. George F.
Carr, Capt. Arthur M.
Carr, Capt. Arthur W.
Cole, Capt. Arthur Mac
Currie, Capt. Arthur
Dane, Capt. Winfield R.
Dane, Capt. Winfield R., Jr.
Davis, Stanton H.

ALMA, MICH.

Ellis, Sergt. Alton B.
Fenner, Olerio J.
Greene, Sergt. Edward F.
Green, Col. George G.
Greene, Sergt. Robert A.
Hall, Capt. Daniel C.
Main, Capt. Daniel C.
Martin, Capt. George A.
Merill, Carl L.
Phillips, Lieut. Kent
Poole, Lieut. Cleness O.
Patterson, Capt. W. F.
Randolph, Lieut. Winfield W.
Rosebush, Capt. William
Shaw, Capt. Leon I.
Shaw, Lieut. Lewis Mark
Smith, George F.
Sorbitt, Capt. Alonzo B.
Sorbitt, Lieut. H. D.
Sorrell, Capt. Edward S.
Sorrell, Lieut. H. R.
Thomas, Herbert
Truman, Sergt. De Forrest
Varr, Olo
Wright, Capt. John E.

ALFRED STATION, N.Y.

Allen, Robert
Allen, Joseph L.
Bartlett, John W.
Champlin, Capt. E. V.
Chapman, Capt. Charles B.
Palmer, Elton G.
Rebert, Frederick "Malcolm"
Smith, Claude
Vedder, Capt. Charles Eldon
Worrell, Elman L.
Worrell, William T.

ASHAWAY, R. I.

Babcock, Lawrence
Briggs, Leo, Jr.
Briggs, Charles B.
Briggs, Roverett A., Jr.
Coen, John T.
Coker, Walter
Crandall, Alburn
Crandall, Alburn, Jr.
Greene, Elmer H.
Hill, Albert
Hill, Frank M.
Langworthy, Harry
Langworthy, Lloyd
Mathies, Willifred
Murphy, Orrville
Riffenberg, Fred
Smith, Arthur M.
Spencer, Emery
Spencer, Frank
Turnbull, John

ASHLAND, WIS.

Weiss, Edward
Weiss, Nathaniel

BATTLE CREEK, MICH.

Betonga, Lieut. Roger
Cramer, Orville
Ellsworth, Carlton
Ewan, Leslie A.
Ewan, W. C.
Hargis, G.
Kinney, Master Engineer E. K.
Kolvoord, Paul
Kolvoord, Theodore
Lippincott, Herbert
Rosewell, Officer
Tyler, A. Lee

BEEKA, W. VA.

Brasey, A. O., Thurman
Brasey, Grover S.
Brasey, William
Davis, Capt. Arthur G.
Maxwell, Capt.
Maxwell, Gay
Sutton, G.
Sutton, Holley

BERLIN, N. Y.

Bull, Gerald W.
Foster, Floyd C.
Tift, I. E.
Varr, John D.

BOULDER, COLO.

Irish, Glenn W.
Jeffrey, W.
Jones, Capt. Ralph Curtis
Watters, Capt.
Wing, Hubert B.

BRADFORD, R. I.

Newton, Harold R.

BOOKEFIELD, N. Y.

Spooner, Capt. Malcolm G.
Smith, Lyna A.
Todd, Capt. Leon J.
Ward, oats

CAMARGO, OKLA.

Cates, James L.

CHICAGO, ILL.

Leach, Lieut. Flora Dewitt
Platts, Capt. Lewis A.
(First Hebron Church)
Buckwell, Elmer
Bickford, Elmer
Bickford, Elmer
Reynolds, Lester C.
Stearns, Harold E.

DUNDEV, COLO.

Crosby, Capt. Leonard G.
DEBUSER, N. Y.
Wing, Archie L.

DOUGLAS CENTER, MENG.

Crandall, Elbert
Daggett, O. M., Sergt. C. S.
Langworthy, Rafael

EASTON, ILL.

Van Horn, Herbert C.

FARINA, ILL.

Bassett, Lieut. L. C.
Bean, Charles
Bond, Capt.
Clarke, John Milton
Crane, Capt. Lewis
David, Marion
Davison, Capt.
Rogers, Shirley Z.
Rowe, Corporal Bernard
Heager, Rosc
Smith, Capt.

FAYETTEVILLE, N. C.

Pilkey, Walter Guy
POURKE, ARK.

Davis, Karl
Scott, Capt. J. T., Jr.
Smith, W.

GARWIN, IOWA

Ford, John T.
Saunders, Or.
GOGAN, IOWA

Saunders, William M.
Van Horn, Harold E.

GRAND MARSH, WIS.

Babcock, Frederick
Crawford, Ed
Crawford, W.

HARVARD, ILL.

Crandall, Leslie D.

HAMMOND, LA.

Giffen, Capt. D. M., Corps
Harold A.

HASTINGS, N. Y.

Ril., William

HARVARD, ILL.

Maxon, Capt. Jesse G.

HEMPHILL, Harry

Hearn, Capt.

INDEPENDENCE, MO.

Clarke, L. L., Na.
Kemp, Major Elmer

JACKSON CENTER, OHIO

Bartlett, C. H.

RHUE, ROBERT
DEATHS

As a young man he made many friends. Possessed of a genial disposition, his acquaintance appeared ever ready to break into a pleasant smile. Just preceding the flight of his spirit from the body, a look of beautiful smile broke over his countenance.

He heard the call of his country to arms and wore the uniform for a brief space. This time he was primarily spent in the service of the local board on the Court House of Livingston Parish, La. Here he greatly endeared himself to the officials. These are a few of the testimonials written of him, from one of them: "He was a true and efficient worker, and endeared himself to me very much. His work was always accurate, and very, very satisfactory. He made many friends." Another writes: "I feel that in this death I have lost one of my best friends. He was a young man of manly and work rendered us while on the local board of such inestimable value."

But his young life was cut short by the prevalence of the Spanish influenza. At a space of Christmas Day he went to Camp Beauregard to be mustered out of service. On the way he realized that he was ill of the influenza, and after visiting his discharge he left immediately for home. Just upon his return, the new year his spirit was summoned from the scenes of earth.

The funeral was at the home on January 9, conducted by his pastor, and the body laid at rest in Greenlawn Cemetery.

S. P. H.
THE SABBATH RECORO

SPECIAL NOTICES

CONTRIBUTIONS to the work of Miss Maria Janes in Java will be sent to her quarterly by the American Sabbath Tract Society, 471 Broadway, New York City.

THE SEVENTH DAY Baptists in China are represented by the Seventh Day Baptist Church of China, No. 561, Tientsin, China. The address of the church is No. 54, Chong Hing Street, Shanghai, China. The church is also available for the study of the Bible, English language and literature, and German and Romance languages. It offers all courses in all sciences.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cor- porate service is held at 2:15 p.m. on the first and third Sundays of the month.

The church in Los Angeles, California, holds regular services in their house of worship near the corner of West Street and South Broadway, Los Angeles. The church service is held at 10:00 a.m. Preaching service at 1:00 p.m. A corporate service is held at 2:15 p.m. on the first and third Sundays of the month.

The church in Los Angeles, California, holds regular services in their house of worship near the corner of West Street and South Broadway, Los Angeles. The church service is held at 10:00 a.m. Preaching service at 1:00 p.m. A corporate service is held at 2:15 p.m. on the first and third Sundays of the month.

THE SABBATH RECORDER

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

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

Terms of Subscription

Per year ........................................ $1.00

Per quarter .................................. 35c

Papers to foreign countries, including Canada, may be obtained at the home price.

THE Seventh Day Baptist Church of Chicago, Illinois, is located at 720 S. Dearborn St., Chicago, Illinois. The church is conducted by the American Sabbath Tract Society, and is open to all persons. Address communications to the Seventh Day Baptist Church, Chicago, Illinois.

An invitation is extended to all Seventh Day Baptists to attend the annual convention of the American Sabbath Tract Society, to be held at Plainfield, New Jersey, on the third week of October, 1920. The convention will be held in connection with the annual meeting of the Seventh Day Baptist Church at Plainfield, New Jersey.

BOOHEE W. C. Daland, President

ALFRED UNIVERSITY

Buildings and equipment, $400,000.

Endowment, $100,000.

Meets all requirements for the Bachelor of Arts degree.

Graduates of other colleges are eligible for admission.

Aided financially by the American Sabbath Tract Society, and the New York State Education Department.

Address applications to the President, Alfred, New York.

MILTON COLLEGE

A college of liberal training for young men and women. All students receive the degree of Bachelor of Arts. A well-balanced curriculum is offered in Freshman and Sophomore years. Majors in English, mathematics, history, and political science. Classes in English and American Literature, German, French, Spanish, and Italian. The college is affiliated with the American Historical Association and has won the highest distinction in the teaching of English literature. The college is located in Plainfield, New Jersey, and is affiliated with the American Historical Association.

BOOHEE W. C. Daland, President

ALFRED, N. Y.

AMERICAN SABBATH TRACT SOCIETY

Publishing House

Record Press, Periodicals Publishers and Commercial Printers

The Recorder Press, Plainfield, N. J.

THE SABBATH VISITOR

Published by the Seventh Day Baptist Board of Education, Plainfield, N. J.

Terms

Single copies, per year ........................................ 60 cents per year

To foreign countries, per year .................................. 80 cents per year

Cable subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SCHOOLS


STRAWBERRY PLANTS—Dr. Joseph G. Drury, 1267 South 12th St., Philadelphia, Pa.

Bible tract distribution—A series of ten topical Bible tracts, with beautiful pictures illustrating the text, will be distributed to schools and families in the United States for the purpose of aiding in the dissemination of the principles of Christian morality and religious knowledge. The tracts are distributed free of charge and are suitable for use in Sunday schools, juvenile clubs, and other educational agencies.

A complete set of the tracts may be obtained by sending to the American Sabbath Tract Society, Plainfield, N. J., 120 cents.
Your Magazine Subscriptions

Place your subscriptions for the coming year, now, before the magazines advance more in price. Many have advanced, and others will. The SABBATH RECORDER can give you rates as low as any magazine agency.

Special

The SABBATH RECORDER and the YOUTH'S COMPANION one year for $3.75
(This is good only with a RECORDER subscription, new or renewal).

The SABBATH RECORDER and McALL'S MAGAZINE one year.......
(Good only with SABBATH RECORDER).

Send for Our List

The Sabbath Recorder

Babcock Building  Plainfield, New Jersey

WHY do you wish to turn away from God? It must be because you do not understand him. You do not know how good and kind he is, how he longs to pour out his blessings upon you, to bestow good and perfect gifts upon you, even as the sun pours out his rays at noontime. And all that hinders your receiving his blessings is that you turn away from him and keep mountains of sin and clouds of unbelief between you and him. Will you not look at him as he is presented to you here, as the Father of lights, with whom there is no variableness nor shadow of turning, and who keep sending forth good and perfect gifts to all who will receive them? Only give him your confidence: open your heart to him, and he will shine in it.

Open up everything to God, and he will show himself the "Father of lights," by taking all the darkness away. Then will the Holy Spirit take possession of your heart, and make it bright and joyful.

—J. Monro Gibson, D. D.

CONTENTS

Editorial,—"Let a Man Examine Himself."—Unbelievers Respect Genuine Christians—Serious Times in Java.  Interest Is the Building Continues to Grow.—The Recorder Fund Is Being Remembered.—Illness of Secretary Shaw.—A Great Movement.—North Loup Church Has Two Homer Bells.  "Educational Lessons From the War"—Quarterly Section at Milford—Minstrels and the Sabbath.—Letter From Moscow, Russia—Grandma Bringing the West to the Women of the East.—Annual Meeting at Little Genesee.—Will Religion Come With National Prohibition? —The Church of Tomorrow.—Will Woman's Work—Just for the Child—Consensus From Life—Workers' Exchange.—The Work at Independence, N. Y.