Own Your Own Home

Has long been a favorite slogan and a worthy one, but what have we ever done to house the denomination?

Send Your Bonds now for the
DENOMINATIONAL BUILDING

F. J. HUBBARD, Treasurer,
Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Rev. William L. Burdick, Alfred, N. Y.
Vice-President—William C. Whifford, Plainfield, N. J.
Secretary—W. C. Whitford, Battle Creek, Mich.
Treasurer—Mrs. C. E. Robinson, Milwaukee, Wis.

AMERICAN SABBATH TRACT SOCIETY

President—Rev. George H. Randolph, Battle Creek, Mich.
Vice-President—Mrs. A. B. Bond, Alfred, N. Y.
Secretary—Rev. Alfred, N. Y.
Treasurer—Mrs. John Nelson, Plainfield, N. J.

董事会:

首席秘书：Mrs. Ruby C. Babcock, Battle Creek, Mich.
副秘书：David B. Dorrance, Dunellen, N. J.
秘书：Mrs. R. H. Davis, West Milton, Ohio.

SECRETARIES

(Rev. for 10 years)

Mrs. A. B. Bond, Alfred, N. Y.
Mrs. C. E. Robinson, Milwaukee, Wis.
Rev. Alfred, N. Y.
Mrs. John Nelson, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev.转发, Randolph, New York, N. J.
Secretary—Rev. Alfred, N. Y.
Treasurer—Rev. Mrs. C. C. Morgan, Battle Creek, Mich.

SEVENTH DAY BAPTIST MEMORIAL FUND

Secretary—Miss Ethlyn Davis, Plainfield, N. J.
Treasurer—Mrs. W. A. Burdick, Battle Creek, Mich.

SEVENTH DAY BAPTIST SCHOOL BOARD

President—Prof. Alfred, E. Whitford, Milton, Wis.
Secretary—Mrs. A. B. Bond, Battle Creek, Mich.
Treasurer—Miss M. E. Davis, Milton, Wis.

BOARD OF FINANCE

President—Rev. Alfred, E. Whitford, Milton, Wis.
Secretary—Mrs. A. B. Bond, Battle Creek, Mich.
Treasurer—W. A. Burdick, Battle Creek, Mich.

YOUNG PEOPLE'S EXECUTIVE BOARD

Secretary—Mrs. Ethlyn Davis, Plainfield, N. J.
Treasurer—Mrs. W. A. Burdick, Battle Creek, Mich.

THREE-YEAR MEMORIALS

Mrs. Ethlyn Davis, Plainfield, N. J.
Mrs. A. B. Bond, Battle Creek, Mich.

MEMORIAL GIFTS

The Sabbath Recorder

The Seventh Day BAPTIST DIRECTORY

SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Masson, Plainfield, N. J.
Vice-President—William C. Whitford, Plainfield, N. J.
Secretary—W. C. Whitford, Battle Creek, Mich.
Treasurer—H. M. Masson, Plainfield, N. J.
Gifts for all denominations are solicited.

PROMPT PAYMENT OF ALL OBLIGATIONS REQUESTED.

The Sabbath Recorder

July 28, 1919

PLENTY MEMORIES

Riding today—all day long—through the magnificent farm lands of Minnesota, Iowa and Nebraska, with their broad fields of wheat and corn, one has plenty of leisure in which to live over again the five days in Battle Creek. A kindly spirit pervades the entire town and every one seems anxious to make the stranger acquainted with the place. And when one enters the Sanitarium he soon recognizes the all-pervasive spirit of Christian kindness among the Physicians, nurses and workers in all departments. Never have I seen the Sanitarium "family" spirit, and one soon feels that he is among true and helpful friends.

The Sabbath quiet was most impressive. Many might suppose that a great institution of this kind would lose patronage if it strictly observed the Sabbath and suspended all treatments on that day excepting those absolutely necessary, but this is not the case with Battle Creek. The "San" and the Annex are crowded so the management is obliged to turn away many applicants.

While there is no special propaganda for the Bible Sabbath, there is the unmistakable preaching of consistent and quiet practical observance one of the Sabbath that calls the attention of many thousands to its claims, some of whom come from far-away lands. The practical working out of the non-sectarian spirit in Christian work for human betterment is splendidly illustrated in this philanthropic institution.

Again one can but be impressed with the wholesome amusements and pastimes afforded by the Sanitarium. The excellent lectures in the Lecture Hall illustrated with magic lantern, or otherwise, are thoroughly enjoyed and largely attended. Those who think life is miserable without the dance.
can find no dance hall, and dancing is not permitted, but a good orchestra entertains people with fine music. At the very approach to the grounds in front of the great building there are notices in large letters, “No smoking allowed,” and it is a real treat to be in one public place where men are not puffing tobacco smoke in women’s faces.

Ordinarily one would not expect to see great dining halls literally crowded with people if they could not get a single taste of meat; but the tables at the Sanitarium are thronged with happy people who seem to be as well satisfied by feasting on the “fat of the land” as they could be by eating the fat of animals. Proper education in matters of diet forms no small part of the benefits obtained in Battle Creek.

The department of domestic science is planning to give our Conference people a practical illustration of what can be done in the line of excellent food without meat.

Sabbath Services in Battle Creek

Just as the sun was setting on Sixth-day evening, the bell in the Battle Creek Tabernacle began to ring, and Brother Tenney, who was with me out of doors, said, “There is the sunset bell for Sabbath. It has rung that way at the beginning and the end of the Sabbath for many years.” What could be more appropriate? In a town of several thousands who do not observe the Sabbath, here is a church that makes the true Sabbath one of its special points of doctrine, and for many years it has had its sunset bell to ring to know when the Sabbath begins and ends. I like the idea, and will not soon forget the impression the bell ringing made upon me.

The Young People’s Society of Christian Endeavor held its meeting on Sabbath evening in the old college chapel. I doubt if there is any other association among us with as many young people as this one has. I was surprised to see so many. The program for the evening was a historical one in which the facts in denominational history. The editor gave some reminiscences of the churches and ministers he has known and referred to some forward movements of the past that have helped us. The history of the Sabbath Recorder and its value to our people was also emphasized not only by the editor, but by others.

On Sabbath morning it was the editor’s privilege to preach to a good congregation at the Sanitariums at four o’clock. The regular Seventh Day Baptist Church services are held in the same chapel at two-thirty each Sabbath. This was communion Sabbath. The services were conducted by Pastor Kelley, who was assisted by the editor. There was a large attendance. In both meetings the one thing that impressed me most was the preponderance of young people. Only about three or four old men were to be seen. The Sabbath Recorder office; and he is glad that Treasurer Hubbard repeated its “Drive Spirit” appeal in his advertisements for the new building.

The pastor of North Loop Seventh Day Baptist Church is a “live wire” and his church is wide awake and loyal to the denominational Forward Movement. If you overlooked the matter on the outside back cover of the Recorder for July 7, please get your paper and read it again. When you have read it, please remember that in this church the drive has already begun. Will you please ask yourself in all seriousness, “What would be the outcome if every one of our churches would catch this drive spirit and go to work with enthusiasm for the enterprises demanded of us in this new day?”

The second thing worth repeating which we all should lay to heart, is found in the same Recorder, page 4, where Rev. William L. Burdick says: “There is something wrong in a church that raises no alarms.”

The churches are the name for the unpromising outlook that keeps them from entering the ministry.” Read again that short paragraph from which these words are taken and ask yourself if you have done what you should to remove the handicap which is placed on the ministry through the unwillingness of churches to bear their full share of the burdens.

Then in the very next column, on page 5, don’t fail to read Professor Norwood’s answer to the question: “What is this shortage of ministers?” We would underscore the words: “The tendency is to make ministers bear all the sacrifice”; also the words: “Penuriousness and indifference of the people stand as an impassable barrier between the young man and the ministry.” These are the words of a clear-sighted layman, who is well prepared to discover something of the causes that have made our outlook for ministers so hopeless and so alarming.

Unless there is some radical change in our attitude, as churches, toward the ministry and in our denominational policy regarding the encouraging of our boys to enter the ministry, our case is bound to be
come more hopeless still. Please keep your eyes open for a remedy to be offered in the Commission's report to Conference. And don't fail to keep your heart open to respond to whatever plan may there be proposed. One thing is certain: there must come a change in the spirit and attitude of our people in regard to these vital questions, or the whole thing will be lost.

Let me ask once more: "Do you care?" If so, how much do you care? What are you going to do about it? Don't say you have no responsibility; for you certainly must have and your recognition of his responsibility and accepts cheerfully his full duty according to the ability God has given, the outlook will certainly be brighter and hopes will revive.

After all, much depends upon what we think we can do. "As he thinketh in his heart so is he" as true of a denomination as of a man. If we can only think right regarding denominational problems, heart inspirations will soon come and there will be an enthusiasm in our work hitherto unknown.

Read the closing paragraph in Professor Norwood's remarks as reported in the editorial section, on page five of the Special Report of the Commission of the Recorders of July 7. This is the next thing worth repeating, to which your attention is called: "The spirit that says over and over, 'I think I can' is sure in the end to say, 'I knew I couldn't'; while the spirit which says over and over, 'I think I can' will be able to say in the end, 'I knew I could'."

If a people come to think we can carry out the proposed forward movements, until the true and most desirable drive spirit takes possession, we shall all be surprised to see how easily and how quickly we will go over the top. Could you think of anything that would make us all more efficient, more happy, and better satisfied, than to unite heart and hand in accomplishing the undertakings so desirable for our future good as a people?

Another thing worth repeating is found on page seven of the Report of Rev. M. G. Stillman's sermon at Little Cornbee, on "Work Out Your Own Salvation."

"While Paul taught salvation by faith, he emphasized works as the true evidence of genuine faith. ... More generalities at Conference and other annual meetings are not sufficient. There must be work in the getting together spirit back of it all. ... Conscience is needed that enables a man to rise to a higher spiritual plane, forget self, and work for the higher life of humanity."

A Sabbath at North Loup. It was a real pleasure to meet the good people of the North Loup (Neb.) Church in their Sabbath services July 19. Twelve years ago next month we left this pastorate to accept the editorial work, and now, for the first time since leaving, we were able to attend the regular Sabbath eve prayer meeting. A good audience showed that the traditional loyalty to the dear old church and the Master's work still prevails here. It was an inspiration to see the close attention given the speaker in this meeting and on Sabbath morning, and the enthusiasm manifested by this people in pushing forward a canvass for the Denominational Building Fund was most encouraging.

We found that a committee had already secured pledges for nearly $1,500, and it looks now as though North Loup would surely go over the top in raising its share of the fund for a Denominational Building. We wish to urge the importance of having a personal solicitor in every church for the building fund. This brother is enthusiastic over the matter, and has already secured more than one hundred pledges for his church for this fund. He says: "No matter how efficient Mr. Hubbard's advertising may be, or how inspiring the editorials and sermons may be, we still lack the influence and work of an individual solicitor in each church."

He also suggests that a subscription paper be prepared and circulated by a live man in each church requesting every member to subscribe some thing for the building and help to go over the top with this matter before Conference convenes. We are very sure this man's church will see its way to Conference more pledges for this purpose than would be required by a regular rating according to membership.

Its slogan is "Over the top for a Memorial Building!" and we are not sure but it is already there.

That same church will do its part in all the lines of denominational work, and it is not inclined to be particular about where the building is to be. They want to see the meetings the ladies provide refreshment with ice cream, on the cafeteria plan. Thus the church house is made an attractive place for anyone who may come into town for end-of-the-week shopping and who desire to spend an hour in two in a social way. This is an ideal plan and undoubtedly furnishes a splendid substitute for the common objectionable resorts found in many country towns.

The service flag in the North Loup Church contains thirty-four stars, and on the lot just back of the building the friends of the soldiers have planted thirty-four elm trees, one for each man who had been called to enter the service. On each tree is fastened the name of the one for whom it stands. This will soon make a beautiful memorial grove in honor of the North Loup soldier boys. We shall not soon forget the happy hours of this Sabbath at North Loup.

Wants to Go Over the Top Before Conference. A friend in one of our largest western churches who is making a canvass in his own church to raise its share of the fund for a Denominational Building, writes us this week, urging the importance of having a personal solicitor in every church for the building fund. This brother is enthusiastic over the matter, and has already secured more than one hundred pledges for his church for this fund. He says: "No matter how efficient Mr. Hubbard's advertising may be, or how inspiring the editorials and sermons may be, we still lack the influence and work of an individual solicitor in each church."

He also suggests that a subscription paper be prepared and circulated by a live man in each church requesting every member to subscribe some thing for the building and help to go over the top with this matter before Conference convenes.

Our very principles of free speech are being taken advantage of by propagandists, in our cities and towns, who are daily reaching to millions of foreigners the principles of sedition, treason, hatred of our Government, class hatreds with all their disintegrating tendencies, Newspapers in foreign tongues have become mediums through which the seeds of anarchy are freely sown upon the soil peculiarly fitted for their reception. And unless loyal Americans do their utmost to offset these alien influences; unless all lovers of true democracy open their eyes to the dangers; unless tactful and wise movements are made to remedy the deep-seated unrest, Bolshevism may yet bring our loved country to disgrace.

There is no room in America for the red flag, since it represents nothing for which our Government stands. Indeed it is op-
posed to everything for which Americans have struggled in the past, it has become the watchword, held up against the evils of the times, too often masquerading under so-called banners of "liberal ideas and progress."

GENERAL CONFERENCE, BATTLE CREEK, MICH., AUGUST 19-24

We are getting a splendid response from the pastors of churches in regard to reporting delegates. Let me again urge upon you to keep these lists as complete and up to date as possible. Lone Sabbath-keepers should also remember the importance of reporting their names to the undersigned or Mr. E. H. Clarke, care of the Sanitarium, if they are planning to attend Conference. If possible report whether you are to come by auto or by rail. We have found it necessary to ask all visitors to bring bed linen and towels for their own use. We can not provide for a large number of trunks but please do not bring them unless it is necessary. The headquarters for Conference are to be at the Tabernacle, on West Main, West Van Buren streets and North Washington avenue in the west end of the city. An office will be opened at this place Sunday, August 17, and all visitors are requested to register at headquarters upon this date or as soon after as possible. This will be open Monday, August 18. The post-office will be maintained in the Tabernacle and mail to delegates should be addressed, care of the Seventh Day Baptist General Conference.

Probably most of the people who come by rail will travel on the Michigan Central. If you are to arrive at this station at an unusual hour kindly report the same, otherwise it will not be necessary to make a report of your arrival, as all day trains and evening trains will be met by the Reception Committee under the direction of Mr. Ivan Tappan, Read Terrace, Battle Creek. If you are to arrive over the Michigan United Railroad (Trunk Line) or the Grand Trunk this fact as well as the time of your arrival should be reported to the Reception Committee if possible. If you should fail to make this report or arrive at an unusual hour take any street car going down town from the Grand Trunk station to the east end of Washington avenue. If you arrive at the Interurban station and find no one of the committee, walk to Main street, take any car going west and get off at Washington avenue.

The Young People's Board in distributing literature advertising Conference, sent out several hundred maps of Battle Creek. We hope these will find their way into hands of auto drivers. We have a limited number left and one of these will be mailed to you upon request if any drivers have been unable to secure one.

There is still an opportunity for a limited number of young men to earn their meals by acting as ushers and waiting on tables. Send your names in soon if you wish such employment.

Mr. Clark H. Siedooff of the Music Committee invites all vocal and instrumental soloists to bring their music. Will you kindly report to him as soon as you arrive? Mrs. G. D. Hargis, care of the Sanitarium, will have charge of the Conference orchestra. We need players for the following instruments: violin, viola, cello, clarinet, flute, cornet, and slide trombone. If you have any of the instruments mentioned and would like to join her orchestra, you are asked to write to her at once.

B. F. JOHANSON.

QUARTERLY MEETING OF THE MEMORIAL BOARD, JULY 13, 1919


It was a pleasure to welcome again, after an absence of a year, Edward E. Whitford, who has been in Europe as a Y. M. C. A. secretary, during the World War. President Henry M. Maxson being out of town, William M. Stillman presided.

Minutes of the last quarterly meeting were read.

Correspondence was read from Dr. J. C. Branch, White Cloud, Mich., regarding the Bangor, Mich., Seventh Day Baptist church. The Secretary was instructed to complete the report and forward to the Board the transfer of the Bangor church to the Board; also to secure a signed copy of the lease of ground on which the church edifice stands, from the village of Bangor, Mich.

From H. D. Witter, Gentry, Ark., letters were read relating to the title of their church property, and authority was given to comply with the wishes of the Gentry people in deeding their property to the Board, subject to the use of the same so long as it is maintained as a Seventh Day Baptist Church.

It was voted that the proper officers of the Board be authorized to assign the George L. Babcock mortgage to the State Trust Co. of Plainfield, N. J.

Joseph A. Hubbard desiring to be received as trustee of a fund of $1,500 left by the will of the late Clark Rogers, which said $1,500 must be invested in a good bond and mortgage and the income paid semiannually to the Plainfield Seventh Day Baptist Church of Christ, it was voted that the request of the Plainfield Seventh Day Baptist Church for whose trust the fund was created, the Board express its willingness to care for this trust and that the written consent, duly signed by the proper officers of the Board, be forwarded to the Trustees of the Babcock trust to the Plainfield Seventh Day Baptist Church. Mr. Hubbard has cared for this fund for nearly forty years without any compensation.

The Treasurer's quarterly report was presented, and having been duly audited, was approved.

The Treasurer's annual report—a recapitulation of the four quarterly reports, signed by the Treasurer and Accountant, was presented, covering 42 typewritten legal pages. Auditors not having had time to go through it, it was referred to them, to be approved and signed by them.

The Finance Committee's report, showing changes in securities, was read and approved. The Treasurer also presented a small list of delinquents in interest. This was referred to the Finance Committee for any action they deemed necessary.

The Treasurer was authorized to have 150 copies of the annual reports of the Secretary and Treasurer printed for distribution at Conference when the annual reports are read before that gathering.

The Secretary's annual report was then read and approved.

FORTY-SEVENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND, PLAINFIELD, N. J.

To the Seventh Day Baptist General Conference, assembled at Battle Creek, Mich.

GREETING—Your Board of Trustees hold a total endowment fund of $533,584.46 for the benefit of the Seventh Day Baptist Memorial Fund, and believe that a full, detailed report of their financial transactions, as set forth by the Treasurer, together with a complete and correct description of same, should come before Conference for your perusal and information.

The Treasurer's report has been carefully audited and fully approved. The total endowment as of May 31, 1919, has increased an amount of $2,588.15 since last year. We have invested in Liberty Bonds, $32,245.40

The terms of Messrs. Joseph A. Hubbard and Henry M. Maxson, of Plainfield, N. J., and Edward E. Whitford, of New York City, expire this year. The other trustees of the Board are William M. Stillman, William C. Hubbard, Clarence W. Spicer, Frank J. Hubbard and Orra S. Rogers, all of Plainfield; N. J. and Holly W. Maxson, of West New York, N. J.

The Act of Incorporation, By-Laws and blank form of bequest follow the Treasurer's report. Respectfully submitted on behalf of the Board and approved by them this 13th day of July, 1919.

WILLIAM C. HUBBARD, Secretary.

The discretionary funds in the hands of the Board were distributed as follows:

The George L. Babcock Fund—to the Seventh Day Baptist Education Society for Alfred Theological Seminary, $300; to Salem College, $200.

The Henry W. Stillman Fund—to the Seventh Day Baptist Missionary Society, $121.50; to the American Sabbath Tract Society, $121.60; to Milton (Wis.) College, $243.10.

The Delos C. Burdick Bequest and Farm—to the American Sabbath Tract Society, $224.67; to the Seventh Day Baptist Missionary Society, $224.67.

Minutes read and approved, and the Board adjourned.

WILLIAM C. HUBBARD, Secretary.

DISBURSEMENTS

Alfred University .................. $4,287.10
Milton College ................. $1,194.16
Salem College ..................... 969.04
American Sabbath Tract Society, Seventh Day Baptist Education Society, Theological Seminary 317.87

Sloth, like rust, consumes faster than labor wears; the used key is always bright.
—Franklin.
THE SABBATH RECORDER

QUARTERLY REPORT

April 1, 1919, to July 1, 1919

S. H. Davis, President.

In accord with the Seventh Day Baptist Missionary Society.

By Months

<table>
<thead>
<tr>
<th>Date</th>
<th>Cash in treasury</th>
<th>Cash received in April</th>
<th>Cash received in May</th>
<th>Cash received in June</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr. 1, 1919</td>
<td>$ 799.86</td>
<td>$ 1,067.58</td>
<td>$ 1,838.89</td>
<td></td>
</tr>
</tbody>
</table>

By Classification

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund, including balances</td>
<td>$4,640.81</td>
</tr>
<tr>
<td>Home Field</td>
<td>283.00</td>
</tr>
<tr>
<td>China Field</td>
<td>627.00</td>
</tr>
<tr>
<td>Marie Jones</td>
<td>45.00</td>
</tr>
<tr>
<td>Specials</td>
<td>25.00</td>
</tr>
<tr>
<td>Life Members</td>
<td>25.00</td>
</tr>
<tr>
<td>Income from Permanent Funds</td>
<td>1,568.80</td>
</tr>
<tr>
<td>Income from Permanent Funds</td>
<td>101.80</td>
</tr>
<tr>
<td>Interest</td>
<td>2.50</td>
</tr>
<tr>
<td>Debt Fund</td>
<td>-0.50</td>
</tr>
<tr>
<td></td>
<td>$6,819.48</td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corresponding Secretary and general</td>
<td>$1,337.40</td>
</tr>
<tr>
<td>Church and pastors</td>
<td>1,028.00</td>
</tr>
<tr>
<td>Marie Jones and Holland appropriation</td>
<td>232.00</td>
</tr>
<tr>
<td>Hungarian mission</td>
<td>45.00</td>
</tr>
<tr>
<td>Italian mission</td>
<td>67.80</td>
</tr>
<tr>
<td>Specials</td>
<td>25.00</td>
</tr>
<tr>
<td>Treasurer’s expenses</td>
<td>60.00</td>
</tr>
<tr>
<td>Interest</td>
<td>2.50</td>
</tr>
<tr>
<td></td>
<td>3.50</td>
</tr>
<tr>
<td></td>
<td>101.80</td>
</tr>
<tr>
<td></td>
<td>2.50</td>
</tr>
<tr>
<td></td>
<td>$6,819.48</td>
</tr>
</tbody>
</table>

Balance in bank July 1, 1919: $6,819.48

E. & O. E. S. H. Davis, Treasurer.

"OUGHT TO SET THE MATTER AT REST"

The New York Evening Telegram, of July 9, 1919, in a department called, "Letters from the People" has the following. The editor thinks it "ought to set the matter at rest." This is a feeling in which many of us share; but some how the things "ought to be" are not always realized in actual life.

SAYS SATURDAY IS THE SABBATH, BUT ANTE-DATES JUDAISM 2,300 YEARS

Insertion in this column of a brief letter from an inquirer as to whether Saturday or Sunday is the Sabbath has brought out a flood of letters from all parts of the country. The following communication, written by a scholar who was a journalist and is now a clergyman, is so far reaching it ought to set the matter at rest.

Saturday, or Sunday? Which is the Sabbath? Here are the facts, Biblical and historical, in a nutshell:

The Sabbath was made and set apart at creation (Genesis 2: 2-3). It was given to Adam for himself and for the human race. It was perpetuated by Seth (Genesis 5: 24). It was sanctified—made holy (Isaiah 58: 13). It was a memorial of creation, the birthday of a completed world. The seven-day week has always been in existence among the nations of the earth, indicating that all received it from the same source. It is "the seventh day," not "one day in seven."

God’s use of "remember" in the Fourth Commandment indicates that the Sabbath was not then a new institution. Exodus 16: 26, was spoken a month before Sinai. Note verse 27.

The Sabbath commandment is part of the moral code, and not of the ceremonial law, which died at Calvary. God wrote one, Moses the other.

It is not Jewish. Adam was not a Jew. He received and observed it 2,300 years before a Jew was born. See Genesis 38. It was kept by the patriarchs and other people of God down through the ages.

It was kept by Jesus (Luke 4: 16; John 15: 10). It was never abrogated by him (Matthew 24: 20; 5: 17-19; 15: 9; Mark 7: 2-9).

His disciples kept it (Luke 23: 50-56).

The six inspired writers that mention Sunday call it by the same name—the first day of the week. None allude to it as the holy rest of the week, while three of them state that it came the day after the Sabbath (Luke 23: 1; Mark 16: 1-2; Luke 23: 56; 24: 1). It was kept by his apostles and followers along after his return to heaven (Acts 13: 14-15; 27: 42, 44; 15: 11; 16: 13: 17: 2; 18: 4; 24: 14; 16: 28: 17: 2 Timothy 6: 5-7).

Down even to the fifth century its observance was continued in the Christian church, but with a rigid and solemnity gradually diminishing until, with one stroke of the Council of Laodicea, in about 364 A. D., abolished its observance and prohibited the keeping of it under anathema.

Constantine, Emperor of pagan Rome, made the first Sunday law, the original
Copy of which is in Harvard University Library. Here it is:

"On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits, because it often happens that their lives are not suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. Given the seventh day of March, A.D. 321, Cripus and Constantine being Consuls, each of them for the second time.

The second day of the week, dedicated to the moon, was called moon-day—hence Monday; and so on, with the days of Mars, Mercury, Jupiter, Venus and Saturn following.

Five of the days of the week had always been numbered while two were named (Mark 15: 22; Luke 23: 54). In the fourth and fifth centuries pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. During these same centuries the spread of Oriental solar worship in the Roman world had already led to the substitution for pagans of the days of the sun (Sunday, because dedicated thereto) for the days of Saturn (Saturday, for Saturn). Thus gradually a pagan institution growing out of sun worship was ingrafted on Christianity.

Goethe (Dichtung und Wahrheit, 75) that a power would rise which would "think to change times and law," but that his Sabbath should never perish from the earth—that it would be a remnant of his people (Exodus 31: 16-17; Revelation 12: 17; Isaiah 66: 22-23).

Sunday is called by many "the Lord's day" (Revelation 1: 10). The passage, which does not specify the day of the week, refers to the Sabbath as the day belonging to the Lord. The Fourth Commandment reads, "The seventh day is the Sabbath of the Lord thy God." The Catholic Church is justly entitled to the credit for the change of the day. I quote:

"The use of temples, and these dedicated to particular saints, holy water, asylums, holy days and seasons, use of calendars, processions, are all of pagan origin, and sanctified by their adoption into the church."


You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday, or a public offering in the observance of Saturday, a day which we never sanctify."—Faith of Our Fathers, by Cardinal Gibbons, p. 89.

"Had she [the church] not such power [to institute festivals of present], she could not have done that in which all modern religious agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—Doctrinal Catechism, by the Rev. Stephen Keenan, p. 174.

S. E. ST. AMANT.

New York, July 7, 1919.

POST-WAR TEMPERANCE PROBLEMS

MARY E. BOWLER

(Paper read at the Western Association, Little Genesee, N. Y.)

Our post-war temperance problems are the same as before the war, alcohol and tobacco. The effect of the war has been to help materially in the solution of the alcohol problem and to well-nigh paralyze that of the tobacco problem. There is a striking parallel in the way the Civil War fastened the liquor traffic on the nation through ignorance of the nature and effects of alcohol and a desire to give to the soldiers every possible help, and the way the use of tobacco has been increased by the manipulation of the tobacco trade through appeals for sympathy for the soldiers (which was in reality only commercial profiteering) so that now we have a conspiracy of silence on the tobacco question, a conspiracy of silence on the part of our soldiers and the many good friends, who have helped in the cause of prohibition, who are its devotees. We have passed that phase of the alcohol question. Perhaps in the course of fifty years we shall have passed that phase of the tobacco question. Perhaps in the meantime, "We love a clamos where there is an abuse." The following clippings touch some points of the problem that should make us pause:

"America now consumes annually five and one-half pounds of tobacco for every man, woman and child in the land."

"A short time after we declared war on Germany and her allies, the American Tobacco Trust dealt with thousands of dealers in paper papers to publish expensive advertisements of cigarettes and smoking tobacco. Almost simultaneously many of these publications started "Soldiers' Tobacco Funds," accompanied and followed by alleged official military endorsement of cigarettes and tobacco as the greatest need of the American soldier abroad.

This inspired propaganda ran rampant, and soon the Government was hurrying cargoes of tobacco to our soldiers, and individuals and societies followed suit—all acting upon a belief, suddenly created by adroit publications, that the boys were crying for tobacco. The Tobacco Trust sat back and watched the success of the campaign to market its product through the disinterested channels above mentioned, and possibly a million (who knows) boys who had had no previous appetite for tobacco or cigarettes were suddenly added to the devotees of Madame Nicotine. I venture there never was in all history so complete a surrender under so subtle a guise to any habit-forming addiction as this to this selfish, commercialized scheme of the Tobacco Trust aided and abetted by many good-intentioned men, women and children.

"The whole proposition of flooding our Army and Navy with 'free smokes' was conceived in the brain of the Tobacco Trust."

"Not long ago I was a guest at a dinner party. There was present several Sunday-school teachers, four or five preachers and a bishop. I lingered a few minutes talking to the hostess after the dinner was finished, and when I followed the other men to another room I found them all—teachers, bishops and bishops—sitting standing, or lounging about, smoking. The man who leads my boy in Sunday school was inhaling a cigarette, a preacher whom I have always admired greatly was puffing a big blue cloud of smoke, and it seemed obvious to all things earthly except his pipe.

The atmosphere was perfectly blue with smoke and there was an air of worldly abandon about the men, as if they had left all their saintly notions outside and were enjoying a little treat of naughtiness hidden from the world—and, presumably, from God.

"I don't know why I should have felt shocked, for I see smoking everywhere I go and I, myself, smoke occasionally—but I did. And I went out and walked in the cool, pure air of the evening and asked myself—Should a preacher or a teacher smoke?"

"Preachers and teachers are spiritual and intellectual leaders, with circles of influence determined by their own personality. Their examples are likely to be the molding power in the life of many acquaintances, especially young boys and girls—students, eager, observing and plastic. Therefore, if smoking, or the use of tobacco in any form, is a habit to be desired and cultivated, then, and only then, should a preacher or a teacher smoke.

"Now if a minister of the gospel, or a teacher of our children, is supposed to be a living model in morals and manners and habits—a spiritua1 or an intellectual leader-then I ask, 'Should a preacher or a teacher smoke?'"

"Dr. Clarence True Wilson, general secretary of the board of temperance, prohibition and public welfare of the Methodist Church, issued a statement the other day saying that 'the desperate effort of the outlawed liquor traffic to make credulous people believe that victorious prohibitionists will now demand a constitutional amendment against tobacco, not to mention dancing and failure. The Tobacco Trust contracted with disinterested channels above mentioned, and possibly a million (who knows) boys who had had no previous appetite for tobacco or cigarettes were suddenly added to the devotees of Madame Nicotine. I venture there never was in all history so complete a surrender under so subtle a guise to any habit-forming addiction as this selfish, commercialized scheme of the Tobacco Trust aided and abetted by many good-intentioned men, women and children."

"The whole proposition of flooding our Army and Navy with 'free smokes' was conceived in the brain of the Tobacco Trust."

"Not long ago I was a guest at a dinner party. There was present several Sunday-school teachers, four or five preachers and a bishop. I lingered a few minutes talking to the hostess after the dinner was finished, and when I followed the other men to another room I found them all—teachers, bishops and bishops—sitting standing, or lounging about, smoking. The man who leads my boy in Sunday school was inhaling a cigarette, a preacher whom I have always admired greatly was puffing a big blue cloud of smoke, and it seemed obvious to all things earthly except his pipe."

The atmosphere was perfectly blue with smoke and there was an air of worldly abandon about the men, as if they had left their saintly notions outside and were enjoying a little treat of naughtiness hidden from the world—and, presumably, from God.

"I don't know why I should have felt shocked, for I see smoking everywhere I go and I, myself, smoke occasionally—but I did. And I went out and walked in the cool, pure air of the evening and asked myself—Should a preacher or a teacher smoke?"

"Preachers and teachers are spiritual and intellectual leaders, with circles of influence determined by their own personality. Their examples are likely to be the molding power in the life of many acquaintances, especially young boys and girls—students, eager, observing and plastic. Therefore, if smoking, or the use of tobacco in any form, is a habit to be desired and cultivated, then, and only then, should a preacher or a teacher smoke.

"Now if a minister of the gospel, or a teacher of our children, is supposed to be a living model in morals and manners and habits—a spiritual or an intellectual leader—then I ask, 'Should a preacher or a teacher smoke?'"
The non-smokers protested against smoking in the dormitories, and the question was aired before the collective student body.

"At a meeting of the Students' Association of Vassar College this evening, the students voted unanimously on a resolution expressing disapproval of the use of tobacco, and made it a student rule that there shall not be any smoking upon the college premises. As the students are a self-governing body this resolution becomes a college rule."

Our tobacco problem: Agitate, educate, carry on.

The exigencies of war so stripped alcohol of its camouflage that we have been able to write prohibition of the beverage traffic into our Constitution, believing constitutional law would be respected, and by this method to take the question out of politics. We felt we had made great gain and some considered prohibition an accomplished fact. Was our faith well grounded? The liquor traffic boldly defies constitutional law, organizes with the avowed object to "Forever render inoperative the temporary injunction, holding that the prohibition act forbidding the manufacture, sale, the giving away, the transportation, the exportation and the importation of intoxicating liquors to be used as a beverage, but it does not define what intoxicating liquors are, leaving the definition for legislative action, or in the absence thereof to a trial in court in each particular case, of the question whether the liquor involved in any such case is in fact intoxicating to be determined upon evidence heard."

"The war prohibition act, like the amendment, does not define intoxicating liquor. Neither Congress nor the States having as yet defined intoxicating liquors, the brewers, with Elihu Root as their counsel, have brought a proceeding in the Federal Court in New York asking that the federal authorities be enjoined from enforcing the war prohibition act forbidding the manufacture of beer of an alcoholic content of 2.75 in volume, averring that such liquor is not intoxicating, and the court has granted the temporary injunction, holding that the court cannot judicially say that liquors containing such an alcoholic content in volume are intoxicating, and that the question is therefore one of fact to be determined upon evidence adduced at the hearing to be had at a subsequent date."

"The federal authorities have appealed from the decision of the court, and the question as to whether courts judicially know that liquors having an alcoholic content of 2.75 per cent in volume are intoxicating will be heard by the Supreme Court of the United States. Should that court sustain the action of the Federal Court in New York, neither the war prohibition act nor the constitutional amendment will be of any value in volume are intoxicating will be heard by the Supreme Court of the United States. Should that court sustain the action of the Federal Court in New York, neither the war prohibition act nor the constitutional amendment will be of any value in

shall define what intoxicating liquors are. If such a construction of the law is upheld by the courts, the practical effect of the amendment will be the subject of debate and change at the whim of every Congress. The present Congress may declare that intoxicating liquor is anything containing one per cent in volume, and the next Congress may fix another content, and the next Congress another, and so on ad infinitum. The question will never be permanently and finally settled. It will become a factor in the election of every Congress. Men will be elected or defeated according as they shall stand upon the question of what is intoxicating liquor. The liquor interests will fight to elect a wet Congress—one that will raise the alcoholic content to the highest possible per cent. Candidates in doubtful districts will fear to declare themselves. Others, at the behest of the liquor forces, will seek to deceive their constituents that they may gain a seat under cover and false pretense, for the casting of a vote to raise the content per cent. It may turn out that by adopting the temporary injunction, instead of taking the question out of politics and putting it forever at rest, put it more deeply into National politics than it has ever been and placed it where there shall be no rest until the issue come to a final settlement."

"This much is already morally certain—eternal vigilance will, for a long period of time at least, be the price of prohibition. It is well that the friends of the movement understand this fact and prepare to meet it."

"For this reason every temperament and prohibition organization in the land should be kept intact to the end that the friends of the cause shall not disintegrate. It may take years of fighting, agitation and enlightenment to establish the fact of prohibition and make it the accepted policy of the nation."

"If this amendment can be supported by adequate legislation and the legislation maintained and kept continuously on the statute books for a decade, the enemies of prohibition, losing hope and heart, may accept the wine and spirit interest made permanent and give over the struggle, but even that is problematic. The battle may have to be waged much longer."

"There is no ounce of influence that can be exerted in behalf of the amendment and the necessary legislation to enforce it that is not required and will be required for years, and there is no dollar of money that can be given that will not be needed."

"Indeed all that has been done and all that has been gained will be lost if there is slackness or parsimony now.

"If the alcoholic content of 2.75 per cent in volume, or even 2 per cent, or 1.5 per cent can be fixed as non-intoxicating, a condition will be created in America that will become intolerable, and may lead even to another amendment of the Constitution abrogating the amendment we have just adopted. The peril is a continuing one, at least for years, and we can not urge its imminence too strongly upon the attention of our readers and the friends of the cause throughout the nation.

If we did not point it out and urge it we would betray our trust."

"The present Congress must be brought to the enactment of legislation that will define a safe alcoholic content for intoxicating liquors and provide for the amendment of the constitution that will permit the amendment of the constitution that will become an established thing in the nation."

"The work of a decade is cut out for us, and it must be well and faithfully done, or what we have won will be lost."

"Our country does not go dry."

"It was put dry."

"It will not stay dry."

"It must be kept dry."

THE SOUTHWESTERN ASSOCIATION

The next session of the Southwestern Association is to be in Hammond, La., September 25 to 28, 1919, inclusive. This is to be in regular succession to the Southern Association. The Hammond Church sends out a hearty invitation to all.

S. S. Powells,
Chairman Executive Committee,
July 16, 1919.

Cowards die many times before their deaths. The valiant never taste of death but once.—Shakespeare.
WOMAN'S WORK

Mrs. P. L. Clarke

How Can We Make Our Women's Societies More Efficient?

When this subject was given me, I thought that just what we all want to know. We consider that wise and resourceful women were trying years to answer this question, it seems useless for me to try to bring you anything of value.

Back of the question of women's societies, I think we may ask, How are we going to make our Christian life more efficient? How are we going to make the church as a whole more efficient? If every Christian should awake to the zeal for the service and means of expressing that service of which the church as a whole more highly values, it would be useless for me to try for years to answer this question. It seems just what we should all of us desire to hear. I am sure our church and our women will not be satisfied with anything less than that which will bring us nearer to the service of God as a church and as women.

Before I make any suggestions, I want to pay a tribute to the splendid work that our women have done in the past. If any part of the church deserves honorable mention, I believe it is the Ladies' Aid.

Let us first consider the membership. It is not composed principally of older women who have been in the societies a great many years. It has been said, "The children of darkness are wiser than the children of light." Do the liquor people try to teach old men or boys the liquor habit? There must be younger women who are interested in seeing what happens later on. The same is true in the church. If we interest the younger women and girls in our churches, the work is apt to get used to certain lines of work and to continue along the same lines, but if we interest the younger women, we must have variety to our work. If corn is planted on the same field year after year, the time comes when nature wants to send forth a smaller harvest, so in our women's societies, if we follow the same plan, no matter how good, the time comes when human nature ceases to be interested. Study the Raccomand letters from other societies, go to the Annual Session and Conference, or at least send a delegate, and get new ideas. If you have had dinners and quilting all the time, work in a way of evening social, a picnic, or an afternoon tea at some one's home. It might interest the girls to have a contest in which prizes are given for the quality of certain articles of food. I am sure our country workers and Miss Master would help with some of the details of such an event.

We should provide entertainment and social life for the community, but let us use business principles. It is not good for people to think they are helping the church when they are getting a meal for less than the food costs. We must not be willing to pay a fair price, let it be a tea dinner with a committee to do the work and provide certain necessary articles of food like bread and butter, potatoes and coffee. They are apt to get used to such expanse and put some thing in the treasury by having the articles donated.

Another thing that ought not to be necessary to say of us, but we are human and have failings. Have you ever tried to interest young women and girls in our organizations? We have been in the societies a long time. It has been done, and I am sure our church and our women will not be satisfied with anything less than that which will bring us nearer to the service of God as a church and as women.
At Battle Creek. There seemed to be some opposition among our people elsewhere or at least lack of interest, fearing that we might appear to be proselytes among Seventh Day Adventists. No such efforts as far as known have been made but on the contrary every possible appearance has been avoided.

At last the few here who wanted a distinct organization came together and appointed a committee and Dr. L. A. Platts finally came from Milton to confer with this committee. This was "a starter." Later on Fred Dunn, of Milton, came to look the ground over and lend what help he might be able to give. The result was that the Milton Church gave the services of its pastor, L. A. Platts, for a few weeks as the first missionary pastor, who organized the Seventh Day Baptist Church of Battle Creek. It was deemed necessary thus to organize in order to secure a missionary pastor. This was in November, 1904.

Pastor Platts made calls upon families, and at business places, and wherever he heard of people interested in forming an organization for Christian worship on the Sabbath. He gave Bible readings at private houses and at Room 16 of the Peterson Block where he preached Sabbath days, and occasionally during the week. Later on Dr. Platts said, "This Seventh Day Baptist movement did not begin any too soon." On December 9th, 1904, he met Dr. Kellogg and other men at their offices. On the 10th he preached in the morning and in the afternoon for organization, following which was baptism at the tabernacle. The numbers ready for organization were not as many as expected. Some were waiting to know more of our people doctrinally, some desired their families to be evangelized, and some waited to see if a strong Seventh Day Baptist minister would be put on the field for permanent work. Some most excellent people held back for these reasons.

On this date (December 10th) the organization conformed to considerable discussion but the charter membership was not as large as expected or promised, a few failing to come to the service. We have not been able to secure all the names of the charter members but find the following: J. Edward, H. B. UNC, E. W. Merle, John Kolvoord, George LaForge and wife, J. H. Longhead, J. R. Muller and wife Adriana.

At the afternoon service Dr. Platts announced the fact of the organization, read the covenant which constituted the bond of the church, and made a running commentary on the Seventh Day Baptist Exposition of Faith, noting the places where it was in harmony with the Seventh Day Adventist faith and wherein it differed. He then gave a brief outline of the connection of our people with the struggle for religious freedom from the days of Samuel Hubbard, William Hiscox, etc., to the present time and of how we had learned the lesson of charity for difference of opinion or theories concerning the truth. He spoke from II Corinthians 1:24. Following this they went to the tabernacle where he baptized Mrs. Dexter, George and Mabel Hunt-Elder Nicola, a Seventh Day Adventist minister, assisting in the service.

Dr. Platts returned to Milton after that but came back January 27, 1905. The next day he started a Sabbath school and organized a cottage prayer meeting. The spirit manifested was excellent and there were fourteen present. Mention is made of the singing of a hymn by Martin Dunn, the father of Fred Dunn. The Sabbath school had about fifty members the first superintendent was Mr. Dexter. In February he began the agitation of the question of permanent leadership, and settled pastor and place for worship.

The first funeral in this society just at this time was a young man named Tom Gibson. Dr. Platts while here made visits to the hospital and among the afflicted and needy, and in many ways endeared himself to the people and exemplified the Master's work.

Professor C. B. Clark came to assist Dr. Platts in the meetings and his coming was like the coming of Titus to Paul, II Corinthians 7:6, 13-15. Professor Clark was familiar with all the ins and outs of the situation here and was a most sweet-spirited and honest man in his dealing with important questions related to the work.

The question most vital seemed to be who would come and take up the work when Dr. Platts had to leave. If no one came there would be a "deadlock" and the organization would probably be the largest at the beginning. Many a promising church beginning had come to an end by having no strong leader and preacher. Must Battle Creek suffer the same fate?

It might be interesting to note that Dr. Platts spoke at the Y. M. C. A. on "What would I do if I were young again?" In a way this also introduced our people to "old Betsy." APRIL 15TH, 1905, BAPTISM WAS ADMINISTERED AT THE BAPTIST CHURCH, AND THE ORDAINATION OF BRETHREN KOLOVOORD AND HUNT AS DEACONS WAS AN ORDER OF SERVICE.

Dr. Platts returned to Milton April 16th and this was secured to labor permanently on the field. This was a great grief to Dr. Platts. Sermons were read and Sabbath schools held up to about 1907. In the meantime Rev. T. L. Gardner came and spent two Sabbaths endeavoring to encourage the church. This was inspiring and helpful but too brief to give permanent results.

John Kolvoord was a prominent leader at this time but lived too far out in the country to be able to be constant in attendance. Sometime after this, because of lack of leadership and a suitable place for worship, the church declined and the remnant went to the Sanitarium services on the Sabbath.

On December 3rd, 1908, Rev. Judson G. Burdick arrived and took up the work with a zeal and energy characteristic of the man. He was a leader in music and an active temperance worker and through his efforts the "Drys" of Battle Creek began to win victories. He organized two male quartets and work about singing with them. This with drilling a choir took much of his time. While here he fell and injured himself, which prevented him from getting about among the people as he otherwise would. There was put up for him by the Sanitarium and he could spend as much time out of doors as possible and have the best treatment. Mrs. Burdick arrived and assisted in his improvement, but he was unable to walk much of any and the friends made him a chair and carried him up-stairs in the College Building where he could spend as much as he could without being held by our congregation. He took much interest in the Christian Endeavor society and the Sunshine Circle of the church. Pastor Burdick greatly loved the church and appreciated what the people did for him in his enfeebled condition. It is estimated that when he left, there were about forty members in the church.

The first of June, 1909, Pastor Burdick returned to his home at Alfred.

Soon opportunities for work among Seventh Day Baptists were offered by the Sanitarium and among the first who came and proved valuable workers in the church were Emil Babcock, Linn Davis, D. W. Kinney and others whose names are not able to obtain at this writing. These newcomers began to work for the coming of their pastors, to help the struggling church. But Dr. Platts and J. G. Bumstead were the pioneer ministers who were instrumental in first establishing the church and leading it to spiritual activities. They sowed and others have entered into their labors for harvest.

April 1, 1910, Rev. D. B. Coon came as pastor, a strong man and full of faith and hope, and uniting in efforts to establish the brethren in the faith and build up the church, making it an active force in building up the kingdom of God and standing as a great light, for the neglected truths represented by our people. No notes of discouragement were ever sounded by him. No doubts as to the success of this undertaking. God had called us here for a purpose and an end to be accomplished. The great work of Pastor Coon will be history later on to be recorded and in more detail. The Sanitarium granted cheerfully the use of its chapel for our services with no fees except a small monthly payment for the care of the room. The chapel is an up-to-date assembly room with pipe organ and choir loft. The numbers increased rapidly but it was a healthy growth. People came and went uniting with us and then going to other churches for a time. The writer just now has no access to the records but takes the estimate of others, which is about one hundred twenty members when Pastor Coon was called away by the Missionary Board for evangelistic labor.

Pastor M. B. Kelley came August 1, 1914, and is still laboring with us. The activities of the church have constantly broadened and our pastor is constantly called to minister to many other churches and has assisted in the Sanitarium religious devotions and teaching in Bible classes. Many of the members are elected to important positions in charitable and other organizations.
of the city. The church and pastor have done their bit in the war activities.

Besides the Sanitarium Christian Endeavor Society our church maintains a large and flourishing Young People's Society of Christian Endeavor which meets in the College Building of the Sanitarium. A Baraca class has special advantages and has its meetings in the Sanitarium parlors and on the lawns in summer. The Brotherhood hold monthly meetings. The Sabbath school is a union affair with the Sanitarium, meeting Sabbath mornings. Working harmoniously with the pastor are six ex-servicemen and a number of active workers in the Sanitarium. There are three deacons and two deaconesses. The regular active committees of the church are Calling, Extension, Church Building, Welcoming, Record, Finance, and Publicity committees.

In preparation for Conference, it has its Publicity Committee, Finance, Reception, Entertainment, Housing, Boarding, Music, Place of Meeting, Flowers and Decorations, and several others. There will be provided every possible convenience for guests. The membership of the church is now over one hundred eighty. When you come to Conference you will be better able to see what the Battle Creek Seventh Day Baptist Church is and what it is doing.

In our next we will try to give you a picture of the great tabernacle where the Conference is to be held.

WHAT THE ARMY DID FOR ONE MAN

They say that when Monk Eastman was examined for the draft the army surgeons found his body fairly covered with knife and gun-shot wounds. Each of these scars was a dishonorable one, representing not one, but many, lawless acts—for not even a thieving, one-handed bandit was as scarred. Each of these scars would tell a tale of sin, suffering, and sorrow.

In State's prison, was discharged, caught up by the draft, sent to France and fought through the war. The other day he came back to America with his division, received his discharge from the army, and returned to private life, but not to the exercise of that citizenship which he had forfeited for the sake of his country. So he returned to private life, but with a couple of more wounds—honorable scars this time—received in battle, and with his company commander's rating of "Excellent" on his service-record, which is the highest rating a soldier may receive. He had in addition a decoration for valor, and letters from his platoon and regimental commanders which recited, among other things, that Private Eastman had shown himself to be self-controlled, unselfish, hard-working, brave and well-disciplined; that he had been a distinct credit to himself, to his regiment and to his country; and that his country ought to take cognizance of these facts by restoring to full citizenship. And the other day Governor Smith signed a bill which officially placed Private Eastman where unofficially and in fact he has been for these many months—among those who are pulling their weight in the boat. —The Review.

"There was recently organized in the city of St. Louis, Mo., the American Legion, which will doubtless be to the soldiers of the war just closed what the Grand Army of the Republic has been to the survivors of the Civil War. Those eligible to membership are "all persons who were in the military or naval service of the United States" between April 6, 1917, and November 11, 1918, and citizens of the United States who served similarly the associated governments in the World War."

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Diabetes, Hydriodism and Tuberculous. (Attendance three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to aid. Enrolling classes during the year 1919, April, June, August and September 1st. For catalog and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.
Then you may tell the tale, nor fear
What the result of speech may be.

QUOTATIONS

Just to be good, to keep life pure from
degrad ing elements, to make it constantly
helpful in little ways to those who are
touched by it; to keep one's spirit always
sweet, and to avoid all manner of petty
anger that is an idea as
noble as it is difficult.—Anon.

Best be the tongue that speaks no ill,
Whose words are always true,
That keeps the law of kindness still
Whatever others do.

Best be the hands that toil to aid
The great world's ceaseless need—
The hands that never be afraid
To do a kindly deed.—Anon.

Speak gently: 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.—Anon.

It is easier to be critical than correct.—
Dickens.

Silence is deep as eternity, speech as shallow as time.—Carlyle.

You will never be sorry:
For doing your level best,
For hearing before judging,
For thinking before speaking,
For standing by your principles,
For being generous to an enemy,
For promptness in keeping your promises.—Selected.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular ses sion in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 13, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

Secretary Shaw reported on behalf of the Advisory Committee that circumstances made it necessary to change the plans for Rev. George B. Shaw in the Western Association during July, and that he is now engaged in Sabbath evangelistic work with a quartet in northern Michigan, especially at New Auburn and Escanaba.

The Committee and Distribution of Literature reported the amount of literature distributed during the month.

The chairman of the Sabbath School Publication Committee reported that the Sabbath School Board concurred with the report of that committee of November 10, 1918, but by common consent the price of the Helping Hand would be 40c. per year, and the Junior Quarterly 25c. per year from January 1, 1920.

The Budget Committee presented the following report:

AMERICAN SABBATH TRACT SOCIETY

Suggested Budget for 1919-1920

Sabbath Reform Work: Holland, Dirck Boeĳcker, Rev. G. Velthuysen $ 660.00
British Isles, Mill Yard Church, Canadian Field, Rev. George Seeley: $ 350.00 $ 100.00
Postage $ 120.00
British Guiana, Rev. T. L. M. Spencer $ 450.00
Pacific Coast traveling expenses $ 100.00
Committee on Revision of Literature: Books, supplies and other expenses $ 150.00
Home Field Sabbath Evangelists: Salaries $ 750.00 $ 50.00
Traveling expenses $ 450.00
Enlargement of Sabbath Reform work $ 500.00

Appropriations for Publications:
(In excess of income)
SABBATH REFORMER $ 3,500.00
SABBATH VISITOR $ 500.00
HELPING HAND $ 100.00
JUNIOR QUARTERLY $ 150.00
TRACTS AND GENERAL PRINTING $ 2,750.00

Mисsionary Work—Joint with Missionary Society:
Italian Mission, New Era, N. J., and New York City, Rev. A. Savarese $ 350.00
Hungarian Mission for programs III, Rev. J. J. Kovats 240.00 $ 590.00

Miscellaneous:
Traveling expenses of representatives to Conference, associations, etc. $ 400.00
President's traveling expenses, stenographer, postage, etc. $ 150.00
Legal expenses, Treasurer's post of fice, postage, rent, etc. $ 200.00
Secretary's traveling expenses, stenographer, etc. $ 1,000.00
Clerical assistance $ 300.00
Callist to be hired from estate Electra A. Potter $ 275.00
Donation to Sabbath School Committee $ 100.00
Incidental $ 100.00

$13,811.00

SOURCES OF INCOME ESTIMATED

Income from Inherited Funds:
Funds held by the Tract Society $ 4,000.00
Funds held to the Memorial Board $ 3,000.00

$ 7,000.00

Offerings at Conference, associations, etc. $ 100.00
Contributions from Woman's Board $ 800.00
Church among Sabbath-keepers, etc. $ 150.00
Balance on hand $ 134.00

$13,811.00

Report adopted.

Voted that the whole matter of the subscription price of the SABBATH RECORDER be referred to the Committee on Recorder Drive to investigate and report to the Board on the advisability of increasing the subscription price.

The Treasurer, Frank J. Hubbard, presented his report for the fourth quarter, also his report for the year closing June 30, 1919, both of which were adopted after being favorably audited by the Auditing Committee.

Secretary Shaw presented the following report for the quarter:

JOINT SECRETARY'S REPORT

April-June, 1919

Aside from the usual routine of the office and the general correspondence, the work of the Secretary for the quarter ending June 30, 1919, might be arranged around four items:

1. The third Sabbath in May has in the last year become a denominational anniversary called "Sabbath Rally Day." For this occasion the Committee prepared an outline of programs to be used in the various organizations of the churches and special programs for the Sabbath schools and Junior Christian Endeavor Societies. These programs were printed in one issue of the SABBATH RECORDER, and were then published in pamphlet form and distributed to all the churches in sufficient numbers for use on Sabbath Rally Day, about six thousand copies.

2. At the April meetings of the two boards there was a hearty response to the suggestion of the Secretary that representatives of the boards should visit our college and Irrational School and Alfred before the close of the present academic year. Both boards were by vote asked Rev. Clayton A. Burdick and the Secretary to make such visits. Brother Burdick could not arrange his work to be absent from home this spring, and so the Secretary decided to make the trip alone. He spent the last three weeks of May on this visit, one week at each college, meeting the students, the faculties, the trustees, and other friends of these institutions in public gatherings and in personal conferences.

3. Three associations of our people are now being held in the month of June, the second, third and fourth weeks of the month. The Secretary attended these meetings taking charge of the session that was given up to the interests especially of these two boards, the Eastern Association at Rockville, R. I., the Central Association at Lockland, N. Y., and the Western Association at Little Genesee, N. Y. On each occasion large assistance was given to the Secretary by Rev. T. L. Gardner, the editor of the SABBATH RECORDER, and by Rev. Clayton A. Burdick, the president of the Missionary Society who was a delegate from the Eastern Association to other associations.

4. Miscellaneous—The week end and Sabbath of April 10 was spent with the Waterford (Conn.) Church on a week end and first Sabbath in May were spent, in company with Miss Anna M. West, with the Salemville (Pa.) Church. Between Salem and Milton a day was spent with Mr. W. H. Ingham and family at Fort Wayne, Ind. Between Milton and Alfred a stop at Battle Creek was made possible the attendance at a meeting of the Young People's Board. Between Alfred and Plainfield a brief visit was made at Defor. Blanks have been sent to all the churches for the General Conference report of this week. Because of so many trips and so much traveling the expenses for the quarter are rather large. $606.00. $53.54 for each board.

EDWIN SHAW

Plainfield, N. J., July 11, 1919.

He also presented an outline of the Annual Statement to Conference the Board, which was adopted, carrying with it the hearty approval and support of the Board in the concept of the Commission of the Executive Committee of the General Conference.

Minutes read and approved.

ARTHUR L. TITWORTH,
Recording Secretary.
THE SABBATH RECORDER

TRACT SOCIETY—TREASURER'S REPORT

Receipts for April, 1919

Contributions:
- S. D. R. Memorial Fund: 750
- George H. Levett Bequest: 825
- Harriet B. Phillips Bequest: 64
- Amanda R. G. Grubba Bequest: 52

Publishing House Receipts:
- "Recorder" ..... 360 04
- "Helping Hand" ..... 69 00

Total: ..... 3 66

Receipts for May, 1919

Contributions:
- G. W. Langbein and wife: 10
- Mrs. John sprinkle, Rockville, I. R.: 10
- Mrs. J. B. Day, Salem, N. H.: 10
- Mrs. F. C. Gareau, Plainfield, N. J.: 10
- Junior C. E. Society, Benton, Mo.: 10
- Mary E. Burdick, Salem, W. Va.: 10
- G. W. Miller, Wausau, Wis.: 10
- Jesse Randolph, Salem, W. Va.: 10
- Berlin, N. Y., Church and Society: 10
- Mother's and Teachers' De- partment: 10
- First Church, Lakeville, N. J.: 10
- Mrs. and Mr. William Wallace: 10
- Mrs. M. H. Meinke, Brooklyn, N. Y.: 10
- Mrs. E. G. Greenfield, New York: 10
- Miss Margaret Burdick, Lowville, N. Y.: 10
- Second Church, Rockville, I. R.: 10
- Dayton, Ohio, Sabbath School: 10
- N. P. Nelson, Milton, Wis.: 10

Churches:
- Milton, Wis., Church: 11 13
- Hamilton, N. Y., Church: 20 11
- Mill Plainfield, N. J.: 23
- Rockville, I. R., Sabbath School: 5 50
- Second Brookfield Sabbath School, Boston: 3 30
- Plainfield, N. J., Junior C. E.: 1 15
- Sally Day Collection: 1 50
- Plainfield, N. J., Church: 13 20
- S. T.: 1 00

Total: ..... 2,177 06

THE SABBATH RECORDER

Receipts for June, 1919

Contributions:
- N. C. Williams, M. D., Utica: 5
- Mrs. Joseph Stillman, West Edgemont, N. Y.: 10
- Mrs. E. C. Hill, New York: 30
- Mrs. M. H. Meinke, Brooklyn, N. Y.: 15
- Mrs. E. G. Greenfield, New York: 15
- Mrs. E. G. Greenfield, New York: 30
- Mrs. Emma G. Godfrey, Haskell, Texas: 3
- Mrs. E. G. Greenfield, New York: 10
- Mrs. Amy K. Crandall, Little Rock, Ark.: 3
- Mrs. E. C. Hill, New York: 20

Total: ..... 1,911 78

Collections:
- Eastern Association: 18 50

Total: ..... 225 18

Income from Invested Funds:
- J. I. York Bequest: 50
- Greenmanville, Conn., Church: 50
- H. L. Bentley Bequest: 50
- B. F. M. Bequest: 50
- N. J., Church: 50
- Colton, Minn., Church: 50
- B. L. B. Bequest: 50
- E. H. B. Bequest: 50
- F. C. B. Bequest: 50
- A. J. D. Bequest: 50
- Morgan, N. Y., Church: 50

Total: ..... 4,419 71

THE SABBATH RECORDER

FOUNDS

Foose, Ark., Church: 3 25
Shiloh, N. J., Church: 49 49

Savings Account: 113 75

Collections:
- Eastern Association: 23 50

Total: ..... 1,054 35

income from bonds: 133 75

Publishing House Receipts:
- "Recorder" ..... 235 18
- "Visitor" ..... 30 00

Total: ..... 265 18

In 3 days of public holiday in July are to be proclaimed by the authorities for the meetings of celebrations in England. The most novel feature of the whole affair is that the public is being offered by a committee in charge of the methods of celebrating. This committee, composed of Lord North and Alfred Mond and O. T. Short, has issued a public appeal for proposals, at the same time cautioning those who may make suggestions, against dangerous as well as dull schemes.

THE BATTLE CREEK SANITARIUM

WANTS AT ONCE

Fifty young women between eighteen and thirty-five of age are now taking a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium. Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who pass the tests. Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

she must leave behind.
THE PINE

The little pine tree stood close beside the mother pine at the top of a wooded hill and listened when the other whispered.

"Grow straight, grow straight and tall," the mother pine said. "Reach toward the sky and try to touch the stars."

So the little pine tree stretched and reached and tried his best to grow.

Sometimes the winds lashed him, but always he straightened up and went on reaching toward the sky; and always the gentle mother pine whispered beside him. When several years had passed, he was almost as tall and beautiful as she.

One night a great storm came. The wind was so high that it blew the mother pine down. The little pine missed her greatly, but he never let himself forget that she had told him to grow straight and tall.

He was always trying faithfully to hold himself erect and to grow fast. And he succeeded very well. One day when snow hung heavy on the pine's dark-green branches, some woodcutters came to the forest. The pine tree heard the ring of their axes far off. He trembled a little.

"Why mother pine at the top of a wooded hill and not down here where it is more sheltered?" he asked himself.

The pine shook in all his branches. But when the woodcutters saw the tall, straight tree they fastened him to a sled post.

"You must come down to a mill. There they will fasten a long, fine rope to the top of the pine-a radiant flag, starry and bright."

"If I were a soldier, stepping forward, I could not have found a straighter or a taller one!"

"What a splendid tree you have," they said to him. "We will cut it and draw it away."

The pine tree heard the ring of their axes through the stillness. The pine shook in all his branches. But when the woodcutters saw the tall, straight tree they fastened him to a sled post.

The pine had been a tall, straight tree! And he had a strong bed of cement to hold him firm.

Lea lone the pine tree looked round him; it almost seemed as if were back in his old home. But this hill was not so high as the other. It stood out against a little town, and a white road wound along its slope, and a little park at the top.

The following morning men came and fastened a long, fine rope to the top of the pine, and later a crowd of people gathered on the hill. The pine wondered what it all meant.

"What a splendid tree that must have been!" he heard some one say. "They could not have found a straighter or a taller one!"

After a while a procession came into sight over the brow of the hill. There were young soldiers and old, and many children, all marching to the music of a band. When the march stopped a man made a speech, and when he had finished there was an instant's silence. Then two soldiers, stepping forward, took hold of the rope, and suddenly a beautiful banner moved upward and swung from the top of the pine—a radiant flag, starry and free. The band played the "Star-Spangled Banner"; the soldiers stood at salute, and the people bared their heads.

The pine tree thrilled through and through. "I tried to reach the stars," he said to himself, "but instead the stars have come to me."—Youth's Companion.

All winter he lay on the floor at the mill. Then, one warm day, when the air was soft and the snow all gone, some men came to the mill.

"We want the tallest, straightest pole you have," they said to the mill owner. They walked round the mill, searching, until at last they spied the pine.

"Here is a fine one," they said.

The pine's heart sank. So that was what he was now—nothing but a pole! And once he had been a tall, straight tree!

It took two wagons hooked together and drawn by several horses to haul the pine tree away. He was carried to the top of a hill, and there his smooth side were covered with a glistening coat of white paint.

"Reach me!" he thought to himself, "for a strong bed of cement to hold him firm and straight.

"If I were a soldier, stepping forward, I could not have found a straighter or a taller one!"

The pine shook in all his branches. But when the woodcutters saw the tall, straight tree they fastened him to a sled post.

"We will cut it and draw it away."

The pine tree heard the ring of their axes through the stillness. The pine shook in all his branches. But when the woodcutters saw the tall, straight tree they fastened him to a sled post.

The pine had been a tall, straight tree! And he had a strong bed of cement to hold him firm.

Lea lone the pine tree looked round him; it almost seemed as if were back in his old home. But this hill was not so high as the other. It stood out against a little town, and a white road wound along its slope, and a little park at the top.

The following morning men came and fastened a long, fine rope to the top of the pine, and later a crowd of people gathered on the hill. The pine wondered what it all meant.

"What a splendid tree that must have been!" he heard some one say. "They could not have found a straighter or a taller one!"

After a while a procession came into sight over the brow of the hill. There were young soldiers and old, and many children, all marching to the music of a band. When the march stopped a man made a speech, and when he had finished there was an instant's silence. Then two soldiers, stepping forward, took hold of the rope, and suddenly a beautiful banner moved upward and swung from the top of the pine—a radiant flag, starry and free. The band played the "Star-Spangled Banner"; the soldiers stood at salute, and the people bared their heads.

The pine tree thrilled through and through. "I tried to reach the stars," he said to himself, "but instead the stars have come to me."—Youth's Companion.

latter institution in 1859. At the time of his death he was just completing his sixtieth year as an active and very successful physician.

He was the oldest of a family of eight children, and he was the last to be called from this life. The family was unusually gifted in professional life. The following family data will doubtless be of interest in this connection: Sophia, physician, died February 12, 1910; Horatio M., artist, died May 16, 1917; Edward M., professor of Greek, Alfred University, died August 27, 1910; Emma M., married to Rev. Arthur E. Main in 1869, died January 1, 1871; Mary J., graduate of Elmira College, perceptor of Pennsylvania Normal College, died June 22, 1879; Joseph, physician, died May 19, 1913. Dr. Tomlinson stated a short time before his death that his father, brother, sister, himself, and his son, had practiced a total of two hundred and one years. This is a very unusual and remarkable record for a family in the medical profession.

He was married in 1859 to Cornelia M. Gillette, a daughter of Rev. Walter B. Gillette. Their children were born to them: Harry G., died at the age of six years; Phebe, died in infancy; May C. survives her father and lives in the family home. Mrs. Tomlinson died in 1864.

He was married again December 29, 1868, to Miss Mary E. Davis. To this marriage also three children were born: Mineola, Edward M., and Rolland. Mineola died January 26, 1916. Rolland is an ear, nose and throat specialist in New York City. Edward lives in the family home and is engaged in business in Plainfield. Mrs. Tomlinson also survives her husband.

Dr. Tomlinson began his medical practice at Shiloh, N. J. In 1870 he came to Plainfield. He was dean of the medical profession here, a member of the Union County Medical Society, the Plainfield Clinical Society and the Plainfield Medical Society. He was the guest of honor at a dinner given April 16, 1919, by the medical fraternity, on the sixtieth anniversary of his graduation from the medical department of the University of Pennsylvania.

Dr. and Mrs. Tomlinson celebrated their golden wedding the thirtieth of last December. It was a very happy occasion, and a great many of their friends availed themselves of the opportunity to extend very hearty and sincere congratulations. In that occasion their daughter Mineola took great delight, and she contributed much to the happiness of all concerned. Two weeks later she was called upon to pass out from this life. Her death was a blow to her aged father and mother.

Dr. Tomlinson became a Christian in young manhood associated with the Shiloh (N. J.) Seventh Day Baptist Church. After coming to Plainfield he transferred his membership to the local church of the same.
faith. He was ordained a deacon of the church February 5, 1876, and for more than forty-three years he has faithfully served the church in that capacity. His Christian and professional life were such as to command the respect, confidence, and love of his fellow-men. He will be greatly missed by the church, and there are many people to whom he has been physician for nearly fifty years who feel the loss of an efficient physician and of a loving friend. He devoted himself to his fellow-men and rendered much professional service for which he never expected any remuneration. Among his past services were found the following lines concerning the influence of love upon life and upon old age. It is written on a small bit of paper with a pencil: whether it is his composition we do not know, but we see the sentiment of the composition expressed in his own old age: "To live in love is to live in an eternal youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life he will find it uphill all the way into clearer air. There the vision reaches farther, the sunsets are more golden, and the twilight last longer."

The farewell service, held at the family home, 212 East Seventeenth Street, Plainfield, N. J., on Tuesday evening, June 24, 1919, was conducted by Rev. Arthur E. Main, and Pastor James L. Skaggs. On Wednesday, June 25, Dr. Main accompanied the family to Shiloh, N. J., to bury the body there in the family lot.

The biggest saloon in the world went out of business May 26, when Ohio became dry, under an amendment to the State constitution. It was in Bridgeport, just across the Ohio River from Wheeling, W. Va. The saloon employed 77 bartenders and clerks and had 216 feet of bar. For the past year or two its average daily bank deposits were $5,000. The proprietor is a millionaire, and says he never smoked, or drank intoxicating liquor. He estimates that since 1915 approximately 20,000 drinks a day were sold over his bar. He also claims there had never been a fight in his saloon. He attributes this largely to the fact that he would not sell to a drunken man or a minor.—Review and Herald.

**RAILROAD RATES TO CONFERENCE**

The United States Railroad Administration is liberal with us this year in granting a reduction to one and one-third fare on the certificate plan to members attending the meeting of the General Conference at Battle Creek. At least 250 persons must be in attendance and present certificates other than those traveling on clerical tickets, to secure the one-third fare for the return journey.

Read the following carefully:

"A reduction of one and one-third fare on the 'Certificate Plan' will apply for members attending the meeting of the Seventh Day Baptist General Conference to be held at Battle Creek, Mich., August 19 to 24, 1919, and also for dependent members of their families, and the arrangement will apply from the territory covered by the Eastern Passenger Traffic Committee, the Southern Passenger Traffic Committee, and the Western Passenger Traffic Committee. These territories cover practically all the railroads under government administration in the United States."

"The following directions are submitted for your guidance:

1. Tickets at the nominal one-way tariff fare for the going journey may be obtained on any of the following dates (but not on any other date): August 15 to 21. Be sure that, when purchasing your going ticket, you request a Certificate. Do not make the mistake of asking for a receipt."

2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train on which you will begin your journey.

3. Certificates are not kept at all stations. If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to place of meeting. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a certificate to the place of meeting.

4. Immediately on your arrival at the meeting present your certificate to the endorsing officer, Rev. Edwin Shaw, corresponding secretary, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

5. It has been arranged that the Special Agent of the Carriers will be in attendance on August 22 from 8:30 a. m. to 5:30 p. m. to validate certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than August 22, after the Special Agent has left, you can not have your certificate validated and consequently you will not obtain the benefit of the reduction on the home journey. No refund of fare will be made on account of failure either to obtain a proper certificate or on account of failure to have the certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the organization at the meeting and dependent members of their families, holding regularly issued certificates obtained from ticket agents at starting points, showing payment of normal one-way tariff fare of not less than 75 cents on going journey.

7. If the necessary minimum of 250 certificates are presented to the Special Agent, and your certificate is duly validated, you will be entitled up to and including August 27 to a return ticket via the same route over which you made the going journey, at one-third of the normal one-way tariff fare from the place of the meeting to the point at which your certificate was issued.

8. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored."—RAILROAD COMMITTEE.

The Kaiser says he didn't want this war, which is quite true. The war that he wanted was one with Germany as the winner. —Charleston News.

**WISCONSIN COLLEGES**

**BELOIT COLLEGE**

Beloit, Wisconsin

One cause of the great war was the materialistic teachings of many great German universities. It is of the utmost importance for us to emphasize the work of these American colleges which are teaching science, literature, and philosophy in terms of Christian faith and ideals.

**CAMPION COLLEGE**

Prairie du Chien, Wisconsin

**CARROLL COLLEGE**

Waukesha, Wisconsin

**LAWRENCE COLLEGE**

Appleton, Wisconsin

**MARQUETTE UNIVERSITY**

Milwaukee, Wisconsin

**MILTON COLLEGE**

Milton, Wisconsin

**MILWAUKEE-DOWNER COLLEGE**

For Women

Milwaukee, Wisconsin

**NORTHLAND COLLEGE**

Ashland, Wisconsin

**RIPON COLLEGE**

Ripon, Wisconsin
SABBATH SCHOOL

TO ALL SABBATH-SCHOOL OFFICERS AND WORKERS

The Sabbath School Board wishes to call the attention of superintendents, secretaries and other workers in our Sabbath schools, to a few points and urge your sympathetic co-operation in closing up the work of the schools and the Board for this Conference year.

The year closed June 30th, and stamped cards were sent to all schools for the annual statistics, with the request that they be returned to the secretary at once. Up to this date only one-third of the schools have returned the cards.

The officers of the General Conference and of the publishing house have requested that all matter that is to go into the Year Book for next year be ready before Conference, so that there will not be any delay this year in publishing the Year Book. If this is to be accomplished all of the cards must be in the hands of the secretary not later than August 5th, as the matter of arranging the statistics and incorporating them in the annual report and then sending them to the publishing house so they can be printed before Conference will require several days. So we are asking all those schools that have not yet reported to fill out the blanks and return them at once. The blanks were sent to the secretaries and pastors and superintendents will do a real service if they will call their attention to the importance of prompt action in filling out accurately these statistics blanks and return them to the secretary of the Board.

The schools are being scored this month and “rating cards” are being sent out. We ask that both of these cards be returned to us immediately after the close of the month. The rating of the schools will be in accordance with the denominational standard, and the marking will be on the ten points that make up the standard.

A. L. BURDICK,
Secretary of the Sabbath School Board.
Janesville, Wis.,
July 18, 1919.

OUR WEEKLY SERMON

GROWTH

REV. WILLIAM M. SIMPSON

Scripture Lesson: Philippians 1: 3-11; 2 Peter 1: 5-11.

“Mary, Mary, so contrary, How does your garden grow? With silver bells and cockle shells And pretty maids all in a row.”

That is a pretty jingle for children, but the question is hard enough for grown people? How does your garden grow? However you had better find your texts in Scripture than in a Mother Goose book. “Consider the lilies how they grow” (Luke 12: 27); “Grow in grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3: 18); “Jesus advance in wisdom and stature, and in favor with God and man” (Luke 2: 52); “When I was a child I spake as a child, I felt as a child. I thought as a child; now that I am become a man, I have put away childish things” (1 Corinthians 13: 11). “Till we all attain unto the unity of the faith, and of the knowledge of God, unto a full grown man, unto the measure of the stature of Christ” (Ephesians 4: 13).

Last spring the vine was setting out some fruit trees. An old man came along and, ta ng hold of the lowest branches, said, “Do you wish this tree always to have branches as low as these?” “I thought that as the tree grew the branches would be higher,” said the young man. “Oh, perhaps a very little,” said the other, “but not very much higher.” A third man said, “You make me think of that old gag about pumpkins growing so fast that they wear out the pumpkins by dragging them over the ground. When you tied your tomato plants to the stakes last summer, did the vines, as is frequently the case, pull up the stakes?”

Now seriously, how do plants grow? Is the growth uniform and constant throughout the plant? Last summer one of my pumpkin vines put out a blossom right beside a hill of corn. When the vine was formed the vine grew several feet beyond that point but did not lengthen itself at all, so far as I could see, back of that point. The pumpkin formed and was matured right beside the hill of corn. And when you tie up your tomato plants the cords do not loosen or tighten as the plant grows. During the summer you have to add other cords higher up the stake. It is a professor about those things, and he said that a plant grows in two ways: (1) Near the head of the plant there is a zone of growth where the plant lengthens itself; lack of that zone of growth the plant's tissue serve chiefly to conduct nourishment to the places where it is needed; (2) The plant has an outer bark which grows to increase the circumference in proportion to the increase in length of the plant.

Do animals grow in the same way? When I was in the hospital I asked the doctor, “How is it that big of summer squash that I ate for dinner ever going to get to be a preacher? (Perhaps it was not the first squash that tried to be a preacher!) Then he explained some things about the processes of digestion and assimilation, and said that while there are certain peculiarities in the growth of each kind of tissue, in general this rule holds true. Growth presses the old outward to maturity. The quick of your nails is very sensitive, but it does not hurt at all to pare away the old dead cells at the end of the nails. Within the body the circulatory system is busy bringing up nourishment for the new growth and bearing away waste from the old worn-out tissues.

How much of this applies to spiritual growth? Early this summer I tore open a young stock of corn which was less than a foot high. Far down amidst the rolled-up blades of corn I found a tiny rudimentary corn-tassel, which was not more than half a inch long. Within that young plant was the making of a full-grown stalk with a ripe ear of corn; but it had not grown to maturity. The beginning of a religious experience is faith in a parent growing into faith in our heavenly Father; faith in a recognized simple truth growing into faith in him who is the way, the truth, and the life; faith in a worthy task growing into faith in the ultimate triumph of the kingdom of God. Faith is the beginning of religious experience. “Ye must be born from above,” said the Master. And this rebirth from above is explained as belief on Jesus Christ. Without faith in a sincere belief in Jesus Christ the rudiments of a mature Christian life. But it must grow.
Coates-Crandall.-At the home of the bride in Alfred, N. Y., July 15, 1919, by Pastor William L. Burdick, M. P. L. Coats, of Richfield, and Mrs. Kate Crandall, of Alfred, N. Y.

Estey-Maxon.-At the Seventh Day Baptist church in Westerly, R. I., June 4, 1919, by Pastor Clifton A. Burdick, Lewis Greene, of Westerly, R. I., and Helen Eleanora. Estey of Mystic, Conn.

Greene-Tabor.-In Mystic, Conn., June 11, 1919, by Pastor Clifton A. Burdick, Lewis Greene, of Westerly, R. I., and Helen Eleanora. Estey of Mystic.

Lush-Wentworth.-At the home of the bride’s parents, Albion, Wis., July 17, 1919, by President George W. C. Daland, of Milton College, Mr. Lewis A. Lush, of Harvard, Ill., and Miss Cecile Wentworth, daughter of Mr. and Mrs. Irving L. Wentworth, of Albion, Wis.

Saunders-Fitch.-At the home of the bride’s parents, Mr. and Mrs. Howard Fitch, June 30, 1919, by Pastor Clifton A. Burdick, Lewis Greene, and Helen Eleanora. Estey of Mystic, Conn.

MARRIAGES

DEATHS

TOMLINSON.—Thomas Henry, son of Dr. George E. and Phoebie Mulford Tomlinson, was born at Roadstown, N. J., September 26, 1846. He died in Plainfield, N. J., June 19, 1919. An extended obituary notice appears on another page of this issue of the Sabbath Recorder.

HOLMAN.—Barbara M. Clarke Holman, wife of the late George W. Holman and Harriet Clarice and Lorana Balbock Clarke, was born in Brookfield, Wis., April 9, 1855, and died in Clayville, N. Y., July 3, 1919.

Although so advanced in years, Mrs. Holman was until recently an extremely well-preserved woman, taking a keen interest in the affairs of her house and garden. For many years she was a music teacher of high merit. Mr. Holman died in 1896, and since then his niece, Miss Adelaide Holman, has lived with Mrs. Holman. March 25, 1853, Mrs. Holman married a man of fifty-two years, and had two children, both united with the Brookfield Seventh Day Baptist Church, during the pastorate of Rev. John B. Clarke. She is the last one of a large number of the pioneer settlers of this part of the state, and it is a sad day when their passing away is announced.

A wheat binder bought four years ago for $150 and used to harvest four successful seasons without break, was sold last week at a public sale in Kansas for $100. How would it do to close out a few old political machines—Capper’s Weekly.
he located in the city of Altoona, where he practiced until 1910, when he retired and took up his residence on his fruit farm at Salemville. Later, on for a time he again opened an office at New Enterprise, there being urgent need of a physician in the locality, but failing health compelled him to give up his work, and some time ago he moved to make his home with his niece, Mrs. D. H. Crawford, of Altoona.

Dr. Long lived an active and useful life. For more than forty years he practiced his profession with marked success. He might well and deservedly be called the "beloved physician," for there are many who are ready to testify to his kind and efficient ministry of healing. His life was spent in unfailing service to others. He was never married, but gave up this privilege out of desire to give greater obligation rested upon him for the sake of others. Dr. Long saw the need of education and gave liberally of his means to this end. His work provided.

Although Dr. Long was a man of upright Christian character all his life, he did not make a public profession of faith until some three years ago, when, during a series of evangelistic meetings being held with the Salemville Seventh Day Baptist Church, he confessed Christ and was baptized by Rev. E. Sutton, pastor of the Shiloh, N. J., Church, who was conducting the meetings. He met the church at the time he united with the church. From that time on he was happy in his Christian experience, and deeply interested in the welfare of the church at Salemville.

From that time on he was happy in his Christian experience, and deeply interested in the welfare of the little church at Salemville. He was a member of the Adams Center Baptist Church at Salem, where he was baptized by Rev. Erlo E. Kagarise and Rev. Augusta Greene.

From that time on he was happy in his Christian experience, and deeply interested in the welfare of the little church at Salemville. He was a member of the Adams Center Baptist Church at Salem, where he was baptized by Rev. Erlo E. Kagarise and Rev. Augusta Greene, and once united with them.

In his Christian experience, and deeply interested in the welfare of the little church at Salemville. He was a member of the Adams Center Baptist Church at Salem, where he was baptized by Rev. Erlo E. Kagarise and Rev. Augusta Greene, and once united with them.

In his Christian experience, and deeply interested in the welfare of the little church at Salemville. He was a member of the Adams Center Baptist Church at Salem, where he was baptized by Rev. Erlo E. Kagarise and Rev. Augusta Greene, and once united with them.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, vocal pedagogy, etc.

The Recorder, Plainfield, N. J.

Farewell cards and advertisements should be addressed to the Seventh Day Baptist Church. Advertising rates furnished on request.

Sabbath School. Lesson VII—Aug. 16, 1919


Golden Text. "Go ye into all the world and preach the Gospel to the whole creation." Mark 16: 15.

Daily Readings

Aug. 10—Matt. 28: 18-20. The great commission

Aug. 11—Acts 2: 36-47. Beginning at Jerusalem

Aug. 12—Acts 9: 31-44. And in all Judea

Aug. 13—Acts 10: 34-43. To the Gentiles


Aug. 16—Rev. 7: 9-17. The nations before the throne.

(For Lesson Notes see Helping Hand.)

What wealth it has to give such friends that we can not think of them without elevation.—Thoreau.

To him who lives well every form of life is good.—Johnson.

RECORER WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-cents.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International lesson for the Sabbath School Board.

AMERICAN SABBATH TRACT SOCIETY

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-cents.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International lesson for the Sabbath School Board.

AMERICAN SABBATH TRACT SOCIETY

Helping hands are always wanted. Teachers, superintendents, and others are always in need of some sort of help. Give these helpful hands a chance and they will be loyal and dedicated workers.

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid 5 cents; in cloth, 10 cents; addresses, Alfred theological Seminary.

Chicago, Ill.

J. Terms of subscription to American Sabbath Society, the American Sabbath Tract Society, the American Sabbath Literature—sample copies free. See advertisement for further information address the American Sabbath Literature, 1521 E. Grand Ave., Chicago, Ill. for sample copies or further information.

THE SABBATH VISITOR

THEOLOGICAL SEMINARY

CATALOGUE—SEE PAGE 4.

THE SABBATH VISITOR

Theological Seminary.

THE READER may select a copy of the catalogue by returning the blank on page 4.

AMERICAN SABBATH TRACT SOCIETY

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

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid 5 cents; in cloth, 10 cents; addresses, Alfred theological Seminary.

Chicago, Ill.

J. Terms of subscription to American Sabbath Society, the American Sabbath Tract Society, the American Sabbath Literature—sample copies free. See advertisement for further information address the American Sabbath Literature, 1521 E. Grand Ave., Chicago, Ill. for sample copies or further information.
What are You Doing for the Next Generation?

Why not a DENOMINATIONAL BUILDING

F. J. HUBBARD, Treasurer,
Plainfield, N. J.