What are You Doing for the Last Generation--For Those who Did So Much for You?

Why Would not Your Part in a DENOMINATIONAL BUILDING
Make a Beautiful Memorial to Them?

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President-Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary-Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary-Rev. Edwin Shaw, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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Vice-President-William M. Stillman, Plainfield, N. J.
Secretary-W. C. Hubbard, Plainfield, N. J.
Treasurer-Jess A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President-Prof. Corinna P. Randolph, Newburgh, N. Y.
Recording Secretary-Asa F. Randolph, Plainfield, N. J.
Treasurer-Frank J. Hubbard, Plainfield, N. J.

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President-Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary-Dr. A. Lovelle Burdick, Jepsonville, Wis.
Treasurer-W. H. Greeman, Milton Junction, Wis.

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Recording Secretary-Mrs. E. A. Babcock, Bat Creek, Mich.
Treasurer-David M. Bottoms, Bat Creek, Mich.
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EDUCATION

Recording Secretary-Edna Byron, Battle Creek, Mich.
Corresponding Secretary-Mrs. Ruby C. Babcock, Battle Creek, Mich.
Trustee-Asa F. Randolph, Plainfield, N. J.

Composer of the Executive Committee

For one year-Prof. Louis E. Moore, New York, N. Y.
For two years-Prof. F. Randolph, Plainfield, N. J.
For three years-Rev. Alva L. Davis, North Little Rock, N. C.

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Recording Secretary-Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary-Rev. Edwin Shaw, Plainfield, N. J.
Treasurer-S. H. Davis, Westerly, R. I.

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Corresponding Secretary-Samuel H. Bond, Alfred, N. Y.
Recording Secretary-Prof. Frank L. Greene, Alfred, N. Y.
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President-Prof. A. B. West, Milton Junction, Wis.
Recording Secretary-Mrs. Cora Clark, Milton, Wis.
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Editor of Woman's Work-SEVENTH DAY BAPTIST TRACT SOCIETY

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Southern-Mrs. M. C. Stillman, Lost Creek, West Edmeston, N. Y.
Central-Mrs. H. Babcock, West Edmeston, N. Y.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 87, No. 6

Plainfield, N. J., August 11, 1919

Whole No. 3,884

Shall It Be a Real Memorial? The favorable re-

memorials? To the editor's pleas, made in his written trip, for the erection

eration of a real "memorial" building by this denomination is quite encouraging, and

sponse of some things which various people would like to see

memorialized.

The one thing many of our people desire to put first, as they think of this matter, is

that it shall stand for the principles and faith of the denomination. It should speak
to the world in generations to come of the

Sabbath Day Baptist Denomination in a way that will keep prominent the truth that makes us a separate people. It should thus stand as a reminder of the things which both we and our fathers have considered to be worth while, and for which they have sacrificed, and prayed. Those who cherish this ideal would like to see the building dedicated as a Seventh Day Baptist Denominational Building.

Others, and there are many of them in both East and West, desire to see it dedicated as "The Abram Herbert Lewis Memorial." This thought was made prominent in a consultation meeting at Milton, Wis. It was suggested by Professor A. E. Whitford and found a response of approval by those who were present, and the editor was much impressed by the reasons offered for making it a Lewis memorial.

Such suggestions as these were made by various persons:

"Dr. Lewis, more than any other man, devoted his life to the entire denomination, and had a strong hold upon the hearts of all our people. He founded the Wisconsin Missionary Society, which was carried on by a Wisconsin man as a Wisconsin mission, and a Milan College student," said another, and one person assured us that many Wisconsin friends and people all through the Northwest would gladly contribute to a memorial for Dr. Lewis. Another man said: "Dr. Lewis was born in New York State and held an important position in Alfred University." Then some one reminded us that his last home for years was in Plainfield, N. J., in connection with both our church and our publishing interests. His first pastorate was in Westerly, R. I., and two churches in New Jersey were blessed for years by his ministrations as pastor.

Then it occurred to me that Dr. Lewis made the canvass of the denomination for funds to purchase the Sabbath Recorder. He carried the burdens of care and toil until our paper was at last owned by the denomination and our presses were in running order.

In view of all these things it is no wonder that all over the denomination there are those who would like to see the building named after Dr. Lewis. It is easy to believe that in all our churches and in the homes of many Sabbath keepers there are those who would gladly rally as one man in an effort to memorialize the name and work of this good man.

Now, friends, what is to hinder our uniting of these ideas so that a memorial may be raised by different persons, so that the combined objects may be beautifully realized? Let the building itself stand before the on-looking world as a memorial of our denominational life and purpose, bearing the inscription: "Seventh Day Baptist Denominational Building." Thus, to all who see it, the one great principle that makes us a separate people will be constantly proclaimed, as from the very house-top.

There is some conspicuous and appropriate position inside the edifice let there be a suitable memorial tablet dedicated to Abram Herbert Lewis with proper data as to his life-work and as to the esteem in which he was held by the people.

The other object of our undertaking is to offer gifts in memory of loved ones gone. They desire thus to establish a memorial of wife, or mother, or husband, or daughter, or son. Why not have such names carved in bronze to hang in the new building? Indeed, some ideal that is so cherished by different persons in many minds, may be something that each one would like to see memorialized in some manner. It is just the sort of thing that few have the chance to do.
THE SABBATH RECORDER

a true memorial of all that Seventh Day Baptists hold dear. And we can see no reason why our people can not unite heart and hand in such an undertaking.

Yes, Keep an Open Mind On another page we publish two brief articles regarding the location of the proposed new building. Both are written in an excellent spirit, and both are by writers living in the Northwestern Association. We have hesitated about opening a pre-Conference discussion, on the location question, in the Recorder, fearing that such discussion at this time might not be for the best interests of the cause we love. But we do not see how so important a matter can well be settled without giving our people an opportunity to express their views, in a kindly spirit, so that when a referendum to the churches is called for, if such shall be the plan, our friends may be able to make a wise choice. To this end, keep an open mind.

We have been greatly cheered by the expressions of interest in the new building as found during our recent trip. The spirit of unselfish loyalty to the enterprise and the general desire to see the matter going forward so that the need of such a building as we are pleading for, and we are convinced that just as soon as the necessities of the case are clearly understood, there will be a united rally which will soon make the Seventh Day Baptist Publishing House a reality.

The securing of a fund necessary to build without leaving any debt is all-important. And we wish to emphasize the fact that all gifts which come into this fund are held in sacred trust on interest and can be used for no other purpose whatever.

Now the war is over with its many drives for money, and with hundreds of our people holding Liberty Bonds which might be devoted to this cause, there are those throughout the land who express the opinion that we shall never see a more opportune time to go forward with the movement.

One Pastor's Method The pastor of one of our smaller churches keeps the Denominational Building movement before his people by a standing notice plainly written on the blackboard where the congregation must see it every week. It reads as follows:

Resolved, That we of __________ Church should pledge $500 to the Tract Society toward the proposed new Denominational Building, to be forwarded when the work goes on.

He expects his church will adopt this before Conference.

Is It Not "Strange"? A letter of recent date from the chairman of the Conference Entertainment Committee at Battle Creek, Mich., asks for information as to the following from one of our pastors:

I have just started my annual hunt through the Recorders to learn the time of Conference, and have pursued my search unsuccessfully through two months."

The chairman of the committee adds: "This seems very strange to me, as the date appears very plainly in the Seventh Day Baptist Directory." He suggests, however, that if others are uncertain about the date, it is possible that it should be featured a little more prominently in the Recorder.

For years it has been the policy of the SABBATH RECORDER to keep standing week by week on the inside page of the first cover, not only the date for each coming Conference, but the necessary data as to its officers, its Executive Committee, its Commissions, and all the boards. Since September 23, 1918, for ten months, the first lines after the heading, "SEVENTH DAY BAPTIST DIRECTORY," on front inside page, have been standing in clear type: "The Seventh Day Baptist General Conference—Next session will be held at Battle Creek, Mich., August 19-24, 1919."

Friends, please remember, that as soon as convenient after each Conference, the Recorder begins to publish in its directory the data as to time and place of the next meeting. This may save some time for any who think an "annual hunt" is necessary.

Benefits of Prohibition In spite of the efforts of liquor men to discredit the good effects of prohibition, the most convincing evidences of the law derived from dry laws are constantly coming to light. In New Hampshire the first year after the State voted dry there were over 6,000 fewer arrests for drunkenness in its eight largest cities than during the preceding year.

In La Porte, Ind., the jail has several times been empty of prisoners during that city's first dry year, and where formerly the courts sent, every day, several drunks to jail, the cases are now so few that court is held but four or five times a month.

In Los Angeles, where the law became operative, a little more than a year ago, begging has been reduced 86 per cent; attacks on women 40 per cent; failures to provide for children has decreased 50 per cent; assaults on women with deadly weapons, 22 per cent, and arrests for homicide have fallen off 14 per cent.

The old cry of liquor men, that prohibition would produce an army of unemployed, is proved a false alarm; for, with all the home-coming men from the army, there is still a great shortage of labor in many of our industrial centers. There are ten thousand positions open in the city of Detroit alone.

A Drive for the Metric System The World of Weights and Measures Trade Club is pushing a vigorous campaign to secure the adoption, by the United States and Great Britain, of the metric system for weights and measures. The slogan is: "Keep the war won," and the plea is, "The United States is using the wrong tools for carrying on the world trade." Nearly all nations, outside of the metric system, and if America expects to carry on extensive business with them, "should adopt this simple, logical system."

The movement is approved by many government officials and by business men in both English-speaking nations. They think a uniform system would save much precious time and avoid misunderstandings and confusion.

The Last Dollar A friend in Kansas A Story of Trust in God has sent us the story entitled "The Last Dollar," which we publish on another page. It was taken from an old magazine, and our friend has the following to say regarding the need of men with abiding faith and consecration so well illustrated by the story: In these days, we need to remember the words of Jesus: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." She says: further: "The need of ministers is just as great as in Christ's time, and I believe there are those who are offering that prayer now. Is it not reasonable to expect that when God gives the answer, those whom he shall send forth will be men of strong faith like the minister in the story? or like some of our own number who have been called to their reward?"

Again she says: "May we not hope that when our people are willing to give the Lord his tenement, shall we see our ministers well provided for?"

Really, one-tenth of the income of Seventh Day Baptists, given to the Lord, would go a long way toward making good the forward movements of which we hear so much. Most of our problems would then be solved, and we would be surprised ourselves to see how grandly the work would go on. We should then be spared the disgrace of compelling our ministers to neglect their churches in order to go out to raise money in harvest fields and in school work to keep their children clothed and fed.

All last-dollar experiences do not end as well as the one mentioned in that story. We admire the faith in God which the Dutchman exercised. It is an essential quality for any minister who would succeed in the Master's work. But I don't believe his faith alone would have solved his problem if somebody outside the parsonage had not done something more than pray and trust. If prayer and faith do not result in opening men's pockets for God's cause, then even the most trusting minister must forsake his calling or see his children starve. Pray ye the Lord of the harvest. Don't
RAILROAD RATES TO CONFERENCE

The United States Railroad Administration is this year 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 the train that will be used for this year's conference 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 for 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, except in the Far West (Colorado to California) they will be on sale August 11 to 16. 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 before the Special Agent's arrival or if you arrive at the meeting later than August 22, after the Special Agent has left, you cannot have your certificate validated and consequently, you will not obtain the benefit of the reduction on the return 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.

I am not careful for what may be a hundred years hence. He who governs the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

MORE ABOUT RATES TO CONFERENCE

WILLIAM L. BURDICK

It has already been stated in the Recorder that the Eastern Passenger Traffic Committee has agreed to grant reduced rates to Conference provided there are 250 who comply with the conditions. Mr. William C. Hubbard, of Plainfield, N. J., has now secured the same concessions from the Southern Passenger Traffic Committee and also from the Western Passenger Traffic Committee. This means that practically all the railroads of the United States will grant the reduced rates provided the conditions already published are fulfilled.

This situation should lead a large number of people all over the United States to attend Conference, for if we can only secure the required number it will be a great saving to those who do attend as well as a great impetus to our work as a people.

CONFERENCE NOTICES

B. P. JOHANSON

Here are some of the things Conference delegates and visitors are asked to notice.

The sessions of the General Conference are to be held in the Tabernacle on West Van Buren Street, West Main Street, and Washington Avenue.

The cafeteria dining room will be conducted in the Sanitarium Chapel, south end of the main building, one block north of the Tabernacle. Where it is not practical for delegates to get their breakfasts at the place of lodging, tickets will be provided for securing that meal at the dining hall. The usual Conference custom of paying for your own dinner and supper will be followed.

Mail for delegates should be addressed in care of Seventh Day Baptist General Conference.

The DENOMINATIONAL BUILDING

REV. JOHN T. DAVIS

In the little that has been said about the Recorder regarding the location of the Denominational Building, it has required no special effort to read between the lines, to see that those who raise the question of location are regarded by some, at least, to have personal and selfish interests at stake rather than the interests of the cause for which we stand.

In order that the reproach, if reproach there be, shall not rest upon the Battle Creek people, I wish to say that I, and I alone, am responsible for the introduction of the resolution regarding Battle Creek as the location. I ask the attention of Recorder readers, to the following facts:

It was my privilege, if I mistake not, to be present when the building was first proposed. The thought we got at that time was, that this building was to be a kind of Denominational Building, to be used for publishing house, offices, safety vaults, etc., with emphasis laid on the "home feature" and that while the board felt the urgent need of such a building, they wished to con-
serve the interest of the cause and did not ask for the location in the East.
Believing as I do—that if these objects are attained, the building must be centrally located—our thought turned to Chicago or Milton. But Seventh Day Baptists in Chicago, like Seventh Day Baptists in the great centers of the East, are lost sight of in the great throng. So in thought I settled on Milton as the logical place.

I came to Battle Creek with little enthusiasm for the place, and thought some others were unduly zealous, and questioning if this should be our permanent home. A few months here opened to us a view of opportunities for the spread of Sabbath truth, as is found in no other place among Seventh Day Baptists.

At the time of the semiannual meeting, while without church connection or the prospect of a permanent home in Battle Creek, I offered the resolution regarding the Battle Creek Church to take the action that was taken. From the talk in the committee room, when planning for the Seventh Day Baptist Commission, and from the attitude toward advance work taken by the Commission, I was sure that Seventh Day Baptists taking advance ground in Sabbath reform work, and believing that no other place offers the opportunities that Battle Creek does, I offered the resolution. Much has been said by some regarding a church building for Seventh Day Baptists in Battle Creek.

This I have not favored because, holding our services in the Sanitarium Chapel brings us in touch with the guests as we could not in the church. Besides if the Seventh Day Baptist Church of Battle Creek can not build a church that will compare favorably with other public buildings here, the building will hinder rather than aid. By combining the two, a building commanding both attention and respect could be placed where scarcely a visitor or guest of the Sanitarium would not come under its influence.

Supplement that influence with a quiet, Christian presentation of the Sabbath truth in answer to the inquiries that come in this place, and more will be accomplished than has been since the days of Lewis, Potter and Wardner. I have given thus briefly, my honest opinion of the situation, and am willing to be judged by the people as to whether I have our cause at heart, or whether I am working to have the building located where I “can see it.” But I want to disabuse the mind of every one regarding the responsibility of the Battle Creek people in this matter.

Think of me as you may, but come to Conference, if possible, untranslated against the place or people, look the situation over, and decide according to the merits of the case.

I am firm to say, that if our intention is to bring the Sabbath truth to the attention of the world, then I should like to see the building in Battle Creek. If, however, our attitude is to treat the Sabbath and the Sabbath truth as not essential, if we are to labor merely to maintain our denomination’s existence because our forefathers kept Sabbath, then I am just as frank to say that I prefer that the building shall not be located in Battle Creek, where it will be seen by so many from all parts of the world.

SPREAD OF BOLSHEVISM PREDICTED

A speaker before a soviet meeting in Petrograd urged that the heroic red army is destined to fight, not only here in Russia, but in the streets and squares of London, Paris and Rome for the great ideals of communism. He said that the Bolsheviki are in direct communication with the Spartacists of Germany and that soon the actions of the two will be coordinated. Then, he declared ominously, that the red army is supplied with arms and other military equipment, “the bourgeois and reformist churches, if ardently prosecuted, can not fail to enrich his pulpit.” The Pathfinder.

In this hour of the world’s greatest crisis, while men wait and watch with bated breath, fearing as to what the next development may be, God has not been taken by surprise. He knows the end from the beginning. His great plan was laid at the foundation of the world. No emergencies or exigencies surprise him. His infinite and marvelous work goes on according to His schedule, knowing no haste nor delay. The supreme opportunity of this hour is to be so in touch with the infinite God that he can reveal to us his purpose and his plan for our co-operation in the stupendous task to be accomplished in the remaining hours of service. —George Thompson, M. D.

THE COMMISSION’S PAGE

"PROGRESS CAMPAIGN" IN REFORMED CHURCH

The 113th session of the General Synod of the Reformed Church in America, met in Auburn Park, N. Y., the first week in June. In face of the extensive demands on account of the war, this body reports gifts for general benevolent purposes showing an increase of $136,228 over the record of the preceding year.

The Synod voted to institute a Progress campaign for the next five years, one of the objects of which is the raising of $5,000,000 for the extension of denominational work.

Among the general interests which were presented to the Synod, was the Federal Council of the Churches of Christ in America, represented by the general secretary, Rev. Charles S. Macfarland.

The newly elected officers of the Synod are: Rev. J. Fred Berg, president; and Rev. Jasper S. Hogan, vice president.—Federal Council Bulletin.

A FEW HINTS ON THE PREACHER’S LIBRARY

Christian literature presents an endless succession of works in which every type of mind may find all and more than all to build up both mind and heart. The minister’s researches in apostolic, patristic, mediaval and Renaissance fields, if ardently prosecuted, can not fail to enrich his pulpit. In matters of theology, Fairbairn is the best corrective furnished by the critics. Gwatkin’s "Endeavors" and "Hours of Thought" are as lofty in language as in ideas.

The poets who have been prophets will second in unexpected ways the emotions of divine writers stimulate. A copy of Keble’s “Christian Year” at hand on the minister’s study table is a constant inspiration and suggestion.

In matters of evidence, Fairbairn resembles Macaulay in history. He is addicted to phrase-making and balanced sentences, but he is destined, like Macaulay, to outlive the critics. Gwatkin’s “Knowledge of God” and Walker’s “Christian Theism” are fundamental books, and give a fine setting to their theme. Bowne, Martineau, Seibie, the successor of Fairbairn, and William Temple, author of "Men’s Creatiorx," will justify the claims made for their excellence.

Sir Harry Jones’ books upon “Browning” and “Idealism as a Practical Creed” are exceedingly useful. The second of his books is based upon Hegel’s “Philosophy of
History,” and has lasting importance. For­
syth should be read, despite the fact that he
is not always easy to read. His “Posi­
tive Preaching and the Modern Mind” is a
vigorous interpretation of the Gospel which
the reconstructive era may yet embrace be­
beyond the belief of some theologians. He
discovers afresh to us the un riceled values
of the Bible as the chosen weapon for
preaching, and tones up the preacher with a
Carlyle effect. Father Tyrell’s works are
accessible to all, and are models of luci­
dity and style. Bishop Paget’s sermons in
three volumes deal with Christian char­
acter in an admirable manner. The bishop
knew all sacred lore, and compressed into
his brief but pregnant utterance what he
knew.

Of course Bishop Butler’s “Three Ser­
mons on Human Nature” are primal in
Christian ethics. But one can not play with
them. Their study is a serious discipline and
should not be undertaken by the idler
who is unwilling to pass grave and difficult
matters through the crucible of his own
mind.
The Anglican school, as represented by
Lightfoot, Westcott, Hort, Otley and Illing­
worth is abundant in first-class material for
the pulpit. To this school belongs Milligan’s “Resurrection of Christ,” also
his “Ascension of Christ,” and perhaps
Glover’s “Jesus of History.”

We have not mentioned American theo­
logians and preachers, because they are bet­
er known than those of other English­
speaking nations. Arthur Cushman Mc­
Giffert and William Adams Brown of
Union Seminary write nothing that is not
worth while. Drs. George P. Mains, Ly­
man Abbott, Charles E. Jefferson, George A.
Gordon of the Old South Church, Bos­
ton, and Dean Brown of Yale are deserv­
ingly popular and instructive divines.

Biographies and autobiographies, how­
ever written, give us an advantage. The latest, “The Education of Henry Adams,” bids fair to be permanent. A good edition of Ruskin, of Edmund
Burke, of Rutherford, of the earlier novels of
George Eliot, is an investment few preach­
ers or preachers ever have. French, Dutch and Scandinavian authorities we
leave to the selection of better equipped men.

The books we have named are within the
reach of the average minister, and if, as is
the case sadly too often, the scanty stipends
of our earnest and seeking men do not per­
mit them to purchase these books, a fund
should be provided for that purpose. It
would be an unspeakable benefit to the min­
ister of any church if such a fund ex­
ist and were prudently administered. Young preachers should also be guided in
their selection of a library. Too often
their shelves are loaded with nondescript
volumes or pious effusions which lower their ideals and injure their efficiency.—

**Christian Work.**

**LOCATION OF DENOMINATIONAL BUILDING**

Battle Creek is to be commended for the
great interest which has prompted their
generous offer. The people there recognize
the advantage of a commodious building as
an asset to their city and are willing to
make great effort for it.

Battle Creek has been the first to start
something—to make an offer. The ques­
tion of place must be decided, but first it
must be discussed so that every Seventh
Day Baptist will know the facts and be
able to arrive at an intelligent decision.

1. Battle Creek is nearer the center
of the United States. Plainfield is nearer
the center of the world, and nearer trans­
Atlantic transportation.

2. Battle Creek has a Sanitarium. That
world-known institution of healing should
require all the ability of the men located
there. It is one of the valuable helps to the
denomination. At Plainfield the publish­
ing department of the denomination would
have the use of another of many of men.

Alfred, Salem, Milton, Fouke have their
schools, with their especial workers, while
all of us help bear the expenses and claim
them as ours.

To succeed each department must have
the undivided attention of its leaders.

3. Should the money for the building
be raised before the location is decided?
No Seventh Day Baptist is childish enough
to “get huffy” and “won’t play” because he
can’t have his own way. All of us must
the building to be where it will be the most
appropriate.

Let us have all the facts to help form a decision.

4. The building and boards must be at
the same place. Monthly meetings and re­
ports are necessary. Time is valuable and
railroad tickets are expensive.

5. “Business as usual” is a valuable
slogan in reconstruction. There must be
less friction (friction wears out the ma­
chinery) in using the same boards, which
nevertheless are not the same men year af­
ter year, than there would be in electing all
new men at once.

6. Money received now from outside
printing must not be overlooked. Every
one of us is interested so that he can get cus­
tomers in a new place even when your work
was perfectly satisfactory at the old stand.

7. Business could continue almost with­
out a break even while installing the ma­
chinery in the new building at Plainfield.
Probably some of the machinery which the
denomination now owns could be used in
the new building at Plainfield, but if the
building is to be at Battle Creek would we
have to sell for one-half price or for scrap
iron and buy new at Battle Creek?

8. Why change unless there are decided
advantages in favor of a change?

MRS. L. L. COALWELL.
Ulen, Minn.,
June 21, 1919.

**BATTLE CREEK AND THE CONFERENCE IV**

**REV. H. D. CLARKE**

We thought the Recorder readers had
been sufficiently informed (afflicted) on
matters and things pertaining to our forth­
coming Conference, but the Publicity Com­
mittee asks for a parting word by way of
a P. S. this last week before the “great
meeting.”

It is conceded that the prime object of
this Conference is spiritual, the upbuilding
of the Master’s kingdom and the spread of
the gospel of faith and obedience. Let no
one lose sight of that. But there are ma­
terial things connected with all this. It is
no easy thing to sit for a whole week, three
sessions a day in an church building that
is possibly warm, and so it is proper to
have some recreation, entertainment, and
some of it will be educational. We have
already mentioned the promise of the city’s
Chamber of Commerce to take the dele­
gates through the city in autos, a sort of
parade of Seventh Day Baptists with their
badges on, and suitable placards on perhaps
every fifth or tenth auto. Delegates com­
ing with their autos are invited to join the
procession with their own machines, and
make any suitable decoration they wish.

On arrival in Battle Creek, autoists are
requested to report at once at the office in
the Tabernacle when they will be assigned
to homes after registration.

Parties of such as wish to make the visits
will be organized to be conducted through
such factories as the Duplex Printing Co.,
the plant of Armstrong, the Carton Co.,
Advance Rumley Threshing Machine
Works, a great factory, greatest of its kind
in the world, and other plants.

Free breakfasts will be served by the
great food factories, Postum Cereal Com­
pany, and Kellogg’s Corn Flake Co. All
who wish to visit these wonderful places
for visits and breakfasts will need to regis­
ter after arrival, as the number will be
limited to about 250 guests at a time. At
the former’s great office is an art gallery
famous for its costly paintings and speci­
mens of art. Courteous guides will take
you through this and the factory.

Other features for your education and
entertainment will be announced after you
have registered at the Tabernacle and from
day to day in the proposed Conference Bul­
letin.

You will wish to secure the city dailies
that are expected to publish each day ex­
tensive accounts of the Conference with
cuts of speakers and leaders among us.

Unless we fail (and fail is not in the Bat­
tle Creek Dictionary) we will have an ef­
cient reporter. These papers will be on
sale at the Tabernacle office or by our Con­
ference newsboys.

Secure your badges and wear them
through Conference.

Now buy your ticket as per information
given in the Recorder or put your auto or
airplane in running order and start for
CONFERENCE.

Do not think of your faults; still less of
others’ faults; look for what is good and
strong; and try to imitate it; your faults
will drop off, like dead leaves, when their
times come.—Ruskin.
MISSIONS AND THE SABBATH

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

MONTHLY STATEMENT
July 1, 1919, to August 1, 1919
S. H. Davis
In account with
The Seventh Day Baptist Missionary Society.

Balance on hand July 1, 1919 .............. $3,591 88
Carterville Church .......... 36 00
Riverside Church .......... 26 71
Marboro Church .......... 58 00
Marboro Church, Sabbath School .......... 23 61
Grainville Church .......... 57 00
Plainfield Church .......... 67 50
First Methodist Church .......... 49 25
Plainfield Church .......... 128 00
Northeast Church .......... 17 00
Waterford Church .......... 19 47
Independence Church .......... 50 00
Syracuse Church .......... 54 00
Carval Church .......... 15 00
White Cloud Church, Mr. and Mrs. E. G. Severance .......... 8 26
Friendship Church .......... 20 00
Western Association .......... 19 69
Mrs. M. C. White .......... 5 00
W. M. B. S. Treasurer .......... 10 00
Memorial Board:
Church, Utica, Wis. .......... 15 00
D. C. Burdick Bequest .......... 254 28
D. C. Burdick Farm .......... 47 56
E. L. Babcock Bequest .......... 258 72
E. H. Pelton Missionary Society .......... 79 36
S. P. Potter Missionary Society .......... 49 00
H. W. Stulman Fund .......... 121 59
Rev. James M. Padgett .......... 10 00
Rev. George P. Kenyon .......... 50 00
Gentry Church .......... 11 00
Posle Church, return on salary .......... 15 00
Lydia P. Chase, Debt Fund .......... 10 00

$3,707 28

Bills payable in August, about .......... $ 850 00
Notes outstanding August 1, 1919 .......... $ 150 00
E. & O. E. ......... S. H. DAVIS, Treasurer.

$3,707 28

THE LAST DOLLAR

He gave it to his wife with a sigh, yet with a look of resignation.

"It is our last dollar," he said. "But the Lord will provide."

The Rev. James Spring was minister in the little mountain village of Thornville. He was poor, and his congregation poorer. Often before he had been very near his last dollar, but he had never actually got to it until today.

"So you've always been saying," sobbed his wife; "but what is to become of us when this is gone! They won't trust us any more at the store, and your salary won't be due for three weeks, even if you get it then. Why do you stay here, when the people are so poor?"

"I have no other place to go to; nor money to travel to. My work for the present is here. He feedeth the young ravens; He will surely feed us."

"I wish I had your faith, but I haven't and it won't come to me. Oh what shall we do?" and she wrung her hands despairingly.

"My poor children."

"Once I was young, and now I am old," solemnly said her husband, speaking in the words of the Psalmist, "yet never have I seen the righteous forsaken, nor his seed begging bread."

As if in answer to this pious ejaculation, there came a sudden knock at the door. While the minister and his wife had been talking a storm had been raging outside. On opening the door, a traveler, quite wet, entered.

"I was coming through the forest from Maryville," he said, "and ventured to stop at the first house I saw. My horse is in the shed. Do I take too great a liberty?"

"Not at all," answered the man of the house. "We have but poor shelter, as you see; but there is a good fire at any rate."

It was in the kitchen where this conversation took place, for this humble house boasted no parlor, and the kitchen was dining-room, drawing-room, living-room and all.

The stranger proved to be a man of education and intelligence, and in conversation with him the minister forgot his troubles and was reminded of his earlier and brighter days, when intellectual companionship had not been the rare thing it was now among the hills.

"At last the storm abated, and the stranger arose to go. His host accompanied him to the gate, and watched him until he disappeared behind a turn in the road.

"See here, James," said his wife, eagerly, when he returned to the house. "I found this on the table near where the gentleman sat."

It was a $50 greenback, wrapped hastily in a bit of paper that looked as if it had been torn from a pocket-book, and on the inside of the paper was written the verse of the Psalmist, which it now appeared the traveler had overheard.

"I thought he was writing the direction he asked for," said the minister. "He means it for us. Thanks be to the Lord! Did I not say, my dear, he would provide?"

His wife burst into tears.

"God forgive me!" she said. "I will never doubt again. The Lord surely sent this stranger to our aid."

"And He will still provide," replied her husband. "This man, and the $50, may be, here or elsewhere, in Him I trust."

A month later, a letter, a rare event, came to the "Rev. James Spring." It was as follows: "Rev. and dear Sir—The church at Maryville has unanimously called you to its pastorate. The salary is fifteen hundred dollars, and a good parsonage house."

The letter concluded by saying: "The writer of this first came to know you by your hospitali- ty to him a few weeks ago. He overheard you, in a moment of great distress, speak with such great faith, that he feels you are just the person for this charge, and on his recommendation this call has been made."

Maryville was the county town, a rich and thriving place in a fertile and rolling valley, at the foot of the hills.

So sang the ancient bard,

So long the world has sung,

What was the true faith? What was the right faith?

The truth is this: there has been a great movement to bring the church back to the people. What does it mean to "go back to the people"? It means to bring the church to the people, to make it a part of the life of the people.

The church is not just a place of worship, but it is a place where people come together to share their lives. It is a place where people can find comfort and support in times of need. It is a place where people can find hope and healing.

If you are interested in learning more about this topic, please feel free to ask me any questions you may have.
SOLIOQUY ON WEEDS
LOIS R. FAY

One day while having a battle with the undesirable growth of weeds in the asparagus bed I commenced this soliloquy, and often since, when a similar battle has been going on, the thoughts have run on, marvelling at the immensity and variety of weed problems, and the striking individuality of the different weed specimens encountered.

Many professional as well as amateur gardeners probably have temptations to join the sluggard’s band, when a particularly weedy patch must be subjugated, and my temptation came in a very subtle and amusing way. The tempter seemed to say, “Well now, you don’t need to pull out all these weeds. You remember the parable of the wheat and the tares. Let both weeds and asparagus grow together until harvest, as the Bible says, and then you can burn over the whole thing.”

So I sat in the shade of a tree close by and viewed my battleground. I wondered if I couldn’t follow the tempter’s suggestion and escape a lot of hard work in the hot sun. Some gardeners did that way, I knew: why not I? Some very devout people have very weedy gardens; and what’s the harm? Perhaps it is wrong to waste valuable time, strength and thought on such a menial task. The tempter made me view myself in much the same regard John Bunyan had for the man with the muck rake; but only temporarily. For shortly I remembered how the tempter sought to spoil Jesus’ life by misapplying and misconstruing scripture. I recalled to mind how wheat is not beaten last and there is a wise reason for letting wheat and tares grow together till harvest. The reason is, “lest while ye gather up the tares ye root up the wheat with them.” It would have been a mistake for me to have gone into a near-by grain field and uproot good grain while trying to exterminate the weeds therein; and there are other instances where discretion in weeding is better than mistaken zeal.

But my asparagus was sown in rows and its roots buried very deep, so there was no danger of injury to the plants by destroying the surface weeds. Therefore with a shot at the temper to let him know I recognized a parable in the mouth of a fool, I pitched into the weeds with a desire to make up for lost time; and the tempter, who as old said sought to deceive a feminine heart by quoting scripture, fled.

The work was hard in those beginning days of experien ce with weeds, and ignorance of proper tools; but the acquaintance and experience gained with individual characteristics of garden enemies and the similarity between them and humanity’s soul enemies, more than repaid the expenditure.

In the frequent encounters on this field of battle I fought with dock, dandelion, sorrel, pusley, pigweed, chickweed, clover and witch grass. I found pigweed the most high-minded of all my foes, but shallow-rooted, and therefore easy to subdue. It could be pulled easily, and when pulled wilted very quickly; but how soon I learned to despise sorrel! This weed sends runners underneath the ground, which finally root in the soil before the leaves make any appearance above ground. There is little to get hold of, in hand to hand encounters with sorrel; if one pulls at the tops, the plant usually breaks off, leaving the root still growing in the soil. Sorrel is a garden indicates an impoverished condition of the soil, and if one tries to eradicate it by pulling it, as can be done with pigweed, the conflict is not always successful. If, instead of pulling, the elements lacking in the soil are supplied by
fertilizer, sorrel simply will not grow. I have seen several sorrel-infested garden patches freed from this weed by the application of lime.

Dock is another curious type. In its early days there are a few long thin leaves which slyly evade the cultivator, but which will break off at once when pulled by hand, leaving the roots firmly in the ground. A desire to send up renewed growth when the gardener is off duty.

But the dandelion is even more baffling. It exceeds the tenacity and productivity of the dock, besides having apparent soil, for the sustenance of the malefactor. Clover is in reality a most evil weed. It exceeds the tenacity and productivity of the clover; for in addition to the foes mentioned above, there are many others. Furthermore, the more humble weeds, such as chickweed, seek to survive by different tactics. When pulled up, they have the faculty of being very tender and fragile. They give way so easily that one is in danger of overlooking the broken sprigs that may fall in some shady nook, and sprout up again with new life; or an inconspicuous root may be left to sprout up again. Furthermore, if the dying sprigs of pulse have any seed formed, this seed will ripen as the plant dies, and thus perpetuate the species.

There is no lack of variety in this battle-field; for in addition to the foes mentioned above, all along the side grows witch grass, whose sharp underground runners would take possession of a whole row of the asparagus unobserved, if eternal vigilance did not carry them away quickly, and thoroughly cultivate them.

I have heard farmers say witch grass is the most dreaded weed in all their experience, but to us, living on a side hill farm, this weed sometimes is a benefactor; for its roots persistently hold the soil on banks and slopes where the water would otherwise erode the soil very destructively. Still in the gardens witch grass must be fought as an enemy. But clover presents phases even more interesting, though it is like witch grass in that it is not always a malefactor. Clover is in reality a most benevolent plant. It is a food of nutrition for cattle, enriching the soil with its roots as it grows, science has discovered, by taking elements from the air and depositing them in the soil, for the sustenance of other plants. Every farmer I know is glad to see this little benefactor coming up in his fields and by his roadides in its clever and unassuming way; and some will pay surprising sums for clover seed, in order to secure a crop, and plow it under as a fertilizer. Yet here in my asparagus bed I must fight to exterminate it, along with other weeds, pulling it up and shaking the soil from its roots mercilessly. I could not help querying, as I paused, an uprooted plant suspended in my hand, its tender roots and curious nodules exposed to view, "What is the reason I clover is an enemy in my garden, but a friend in other places?" And this answer seemed to come on the hillside breeze: "It all depends upon the purpose of the guiding mind."

To the housekeeper who purposes to raise asparagus for human food, clover is an interfering weed. But with the farmer or stock man, whose purposes are different, clover is a valuable adjunct. As I pondered this curious phase of the weed situation, there came a light on that greater problem so often expressed: "Why does God allow good people to suffer?" The same laws of justice that uphold my extermination of clover in the asparagus bed, uphold the Guiding God of the universe, whose plans are carried out on principles similar to those employed in tilling the soil.

He is introduced to us by Christ as "The丈夫handman." He may witness the suffering and sacrifice of something apparently good, and may be tempted to doubt the wisdom of God; but with weed analogies in mind, it is not difficult to perceive the existence of a higher purpose than that which our finite minds can fully understand. And though our finite existence is much like the existence of the grass of the field, the human being is gifted with a will, which may choose to work in harmony with the Divine purpose, and thereby escape the destruction which falls on those not in harmony with the Infinite.

My experience with the clover, the pigweed, the sorrel, the chick weed, the pulse, and kindred foes, is in a measure a thing of the past now; for by judicious use of improved tools at frequent intervals the former arduous battle does not have to be repeated. It is with garden weeds as with all faults which require correction. A cause of ignorance, carelessness or neglect occasions results which necessitate a strenuous battle before the tangle can be straightened out; but constant vigilance and faithful cultivation will preserve the life of desirable growth and check the undesirable, or better still, prevent it, both in the garden and society.

The analogy of sorrel and conditions in human life will bear emphasis. There are faults which are like this bitter weed, thriving in home and community life because the soil is impoverished. Perhaps it is wayward; or its incorporation of young life is not concealed at first, but rank and bitter in the end, and almost impossible to eradicate, superinduced by parental ignorance and injustice. Perhaps it is intoxication, superinduced by poorly ordered existence and congenital domestic surroundings. Perhaps it is Sabbath breaking, superinduced by misunderstanding of the issues of life.

Thus the similarity between soil enemies and soul enemies might be unfolded indefinitely. In both departments are found the lofty, the cunning, the hydra-headed temptations, seeking to crowd out desirable fruits. Experience with methods required to subdue the former is a great help in subduing the latter, and the same God is ready with his assistance in both departments.

Princeton, Mass.

THINK BEFORE YOU PUFF

The following article was written three years ago, following a series of talks to college students. The manuscript was sent to ten of our principal magazines, including one published especially for young folks. Many editors spoke highly of the treatment, one even saying that the author did not go far enough; yet all declined to publish it, for various reasons or for none at all. The author has nothing to add to the original manuscript except to say that since it was written smoking has begun among the young women students of the university where the talks were delivered. And why not? "Sauce for the goose is sauce for the gander."

Smoking appeals to the impulses of men rather than to their judgment, for which reason they drift into the habit with less deliberation and less real weighing of pros and cons than are employed in the traditional horse trade, the purchase of a vacant lot, or the choice of clothes, not to mention the selection of an automobile.

Smoking once begun commonly lasts for life, as may be results not limited to the individual, but extending to all with whom he comes in contact—men, women and children. Certain advantages must come from smoking, else how shall we account for so general a habit with its many inconveniences, its noticeable disadvantages, and its conspicuous manifest in the lives of people not addicted to the habit? The personal consequences to the smoker are often greatly overstated, except for excessive users, or those especially susceptible to this particular drug.

But whatever the advantages, many good people, including most women, get on very well without them; and surely in a matter of this importance, the consequences of which last through life like a proposal of marriage or the choice of a profession, it is the part of wisdom to bestow as much critical thought upon it as in the location of a residence or the investment of capital. Upon this point there can be no discussion.

What are the facts encountered by the inexperienced young man; for example, a freshman entering college? What is his opportunity to decide the question of smoking before he drifts into the habit with least consideration, or perhaps without any? What are the facts involved in the case? He finds that nearly all gatherings for men are known as "smokers"; the obvious and expected thing of those who go is to smoke. Large numbers of men indulge the habit only at smokers, frankly acknowledging their dislike of tobacco, yet yielding to the spirit of the occasion. The young man soon learns that in nearly all places where not positively forbidden, smokers assume the right to indulge their habit regardless of the comfort of those who do not smoke.

He finds powerful commercial interests ready to supply pipes and tobacco free of cost for young men's gatherings. He finds the most attractive advertisements and the most costly prizes adroitly designed to increase the use of tobacco. The prominent figure in the fast-mending crowd of the well-dressed young men with cigar or cigarette held jauntily between dainty fingers. The hero of the magazine article or popular novel is shown in careless luxury inhaling the incense of "the fragrant weed." (A few years ago it was a pipe and bulldog. Something seems to have happened to the dog.)

Many of the most prominent men in uni-
The Sabbath Recorder
effects upon little children; its undoubted influence upon the finer sensibilities as to courtesy; the condition in which it leaves one in old age, with impaired physical powers and dependence upon others; its inevitable extension to women if the habit continues and is brought into general practice through enforced tolerance; the spectacle of a woman addicted to the use of tobacco as a wife and mother of little ones—all these will be considered by the thoughtful man who has a fair opportunity to think it out before beginning to smoke. If, after due consideration of all the facts, the man decides to smoke, he must be conceded the right to do so; but this right implies corresponding duties, and his plain obligation is so to practice his habit as not to offend others in any way. If he is certain that he can and will do this, not only now but during all his life, let him smoke; and may God bless him.—Eugene Davenport, LL. D., Dean of the College of Agriculture, University of Illinois, in the Farm Journal.

JOINT WORK FOR RACE JUSTICE

Practical fruition of the Interchurch World Movement is already ripening in the South from two remarkable conferences on Christian reconstruction brought about chiefly by the insistent energy of Fred B. Smith. One of the two was white; the other colored. The former met at Atlanta; the latter at Tuskegee. The two gatherings were in constant intercommunication. In the outcome they agreed on the appointment of a joint interracial commission whose duty is to cultivate sentiment in the South—and in the North also, we hope—forounder Christian relations between white and black Americans and especially to press on public attention a program of justice to the negro in which both assemblages concurred. This program after recommending to both races “less talk and more practice” announces five points of right to which colored people in the country are entitled and which honest whitesmen ought to see that they get. These specifications are:

1. Equal wages for equal work.
2. Respectable traveling facilities.
3. Decent housing.
4. First-class schools.
5. Equality with white citizens before the law.

While the war was on and colored soldiers across the seas were shedding their blood with unsurpassed heroism for the cause of common humanity, it was again and again observed by thoughtful men that the United States could not fail after the war to do everything fair and right for the Negro race through justice, when they had so gallantly represented. There were no race contempt in the army, and the facts that made race prejudice impossible there were bound to make it absurd at home when the soldiers were at home again. And now we are to see that prejudice coming already to fulfilment is superbly encouraging—doubly cheering to lovers of the church because church men in both races are those that take first measures to make good this new demand of the times. To the thought of the Continent nothing else quite so promising has developed in the troubled area of the so-called race problem as this wholesomely business-like “bill of rights” for the colored people. It passes by indeed many delicate questions for which a solution is not in sight. But if honorable men of both complexes can jointly bring into effect these five indisputable reforms, the habit of cooperation will by that time have developed to a strength and facility before which other difficulties will yield far more easily than present hopes can imagine.—From the Continent, by permission.

NEW YORK HAS MOST AUTOS

With over 441,000 automobiles owned by residents of the State, New York has more machines than any other State in the Union. With respect to per capita ownership, however, the Empire State stands well forward toward the top of the list. Nebraska has less than 173,400 autos, yet she is rated as having more per capita than any of her sister States; as given out by the bureau of publicity of the Omaha chamber of commerce, there is one automobile to each 7.8 people in the State. California stands next with one machine to each 7.9 residents. Iowa has one to each 8.1 persons; South Dakota, one to each nine; Montana, one to each 9.7; Kansas, one to each 10.7; North Dakota, one to each 11.2; Arizona, one to each 11.5; Minnesota, one to each 11.5; and Michigan, one to each 12. Mississippi, averaging a car to each 168 persons, stands at the foot of the list.—The Pathfinder.

YOUNG PEOPLE’S WORK

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

FOLLY OF PRIDE

GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day, August 23, 1919

DAILY READINGS

Sunday—National pride (John 8: 33, 34)
Monday—Pride of power (Ex. 5: 1-13)
Tuesday—Spiritual pride (Rev. 3: 14-22)
Wednesday—Knowledge makes proud (1 Cor. 8: 1-13)
Thursday—A cure for pride (Phil. 2: 1-5)
Friday—The end of pride (Rev. 18: 7-24)
Sabbath Day—Topic, Folly of pride (Prov. 16: 1-19)

BY WAY OF SUGGESTION

“God is love” and love is of God. I Corinthians 13: 4, says, “Love vaunteth not itself, is not puffed up.”

“Pride goeth before a fall”—the proud spirit soon turns to self-sufficiency and selfish disposition, and human kind refuses to tolerate such an individual or group of individuals.

National pride has cost many nations their fall and disgrace. Boasting of their strength has caused a jealousy to arise and a humbled nation has almost invariably resulted. Rome, Greece, and other nations of long ago, Germany of today, mark the action of the man as a school pride. As a nation we dare not become too proud lest we forget the “smallness of our own self.”

Unhappiness can not exist to be taken seriously yet humbly.

Be not lenient to your own faults; keep your pardon for others.—From Japanese Proverbs.

Of what shall a man be proud, if he is not proud of himself?—Stevenson.

The man in love with himself seldom has a rival.—Richardson.

The more some fellers think they amount to, th’ harder is it t’ read them writin’—K. Hubbard.

The direct misery is the result of a self-centered life. Unhappiness can not exist in its keenest form where self is forgotten.—Hugh Black.

People seldom improve when they have no other model but themselves to copy.—Anon.

What is your life? It is even a vapor. Steam is a vapor, but harnessed, it moves the world.—Anon.

Jealousy is as hard to hide as a bass drum.—K. Hubbard.

THE JUDGE’S FENCE

It is a rule that a workman must follow his employer’s orders, but no one has a right to make him do work discreditable to himself. Judge M., a well-known man living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to.
He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make a neat job, and I will pay you only a dollar and a half."

The judge went to dinner, and, coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once, just as they were, and continued his walk. When he returned the boards were all planed and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work.

When it was finished there was no part of the fence as thorough in finish.

"How much do you charge?" said the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared.

"Why did you spend all that labor on that job if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half."

And he took it and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among the master builders, but the face of one caught his eye.

"It was my man of the fence," he said afterward. "I knew we should have only good, genuine work from him. I gave him the contract, and it has made a rich man of him."—The Living Age.

Little Johnnie, aged seven, was being admonished by his father for fighting with the boy next door—"I never got into a fight when I was a boy," said his parent.

"I know, dad," said Johnnie; "but these are war times."—People's Home Journal.

SUGGESTIONS

METHODS

IDEAS

FOR

C. E. WORK

A booklet of 16 pages published by Riverside (Cal.) C. E. Society especially for the use of Seventh Day Baptist C. E. societies—but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from

Mary G. Brown, Secretary,
161 E. Date Street, Riverside, California

The edition is limited—order at once.

3-11-11

CHILDREN'S PAGE

IF I WERE YOU

If I were you, and had a friend,
Who called a pleasant hour to spend,
'Be polite enough to say—
A courteous heart and telling lies.
And you would, too, if I were you.

If I were you, I'd try my best
To do the things I here suggest!
Though some I am no one to me,
I can not very well, you see,
I'd be polite enough to say—
A courteous heart and telling lies.
And you would, too, if I were you.

If I were you, I'd try my best
To do the things I here suggest!
Though some I am no one to me,
I can not very well, you see,
I'd be polite enough to say—
A courteous heart and telling lies.
And you would, too, if I were you.

BEDTIME AT THE ZOO

MAMMA ELEPHANT'S WAY OF PUTTING HER BABY TO SLEEP

It was sunset time in summer, and the gentle animals of the zoo in one of the great cities of the world were in yards and folds outside the buildings. When I reached the enclosure belonging to Mother Elephant, there was a large number of men, women and children standing along the fence. They were very quiet, as if they were afraid of disturbing some one. As I stopped by the fence and looked in the yard, a small girl touched my skirt, pursed up her mouth, and, giving me a solemn look of warning, pointed to the elephants.

Mamma Elephant had her trunk around her baby's neck, and seemed to be whispering and encouraging him, as he rubbed his head against her knee. He stood a moment, then raised his head, flapped his big little ears, gave a flick of his little cord of a tail, and trotted off by his mother's side to the center of the yard; there she left him, and went to a pile of hay that stood in a corner; this she took up, bunch by bunch, with her trunk, so nicely that she did not drop a wisp of it, and spread it around her child, who had not stirred from the spot where she left him.

When the hay had been all spread around the baby, the mother stepped into the center, and began to tread it down with her feet, the little one following her motions exactly; in a perfectly even space had been trodden down; then Mamma Elephant stepped out again, went to the further side of the yard and fumbled about the ground with her trunk. As she came back her baby flourished his small trunk and flapped his ears, making at the same time a soft gruntling sound, as if he knew what was coming, and liked it.

This time mamma stood outside the baby's bed, and, beginning with the back of his ears, blew a small cloud of fine dust into the folds of skin behind them; then into those around his legs, and under him, till he was thoroughly powdered for the night. This done, she again put her trunk about his body, the little fellow dropped to his knees on his carefully trodden bed, and, after a few soft pats and a few soft grunts from his mother, he lay as a well-trained child of the elephant family should.

The mother's work, however, was not yet done; she took up delicately the hay from the edge of the bed, and began tossing it lightly along his sides and up toward his back, till its ridges no longer showed.

When all was done, the small girl who had warned me not to disturb the proceedings heaved a great sigh, and, turning to me, said, "I would just like to know what they do it for!" So I told her, explaining the habit wild animals have of treading their beds, to make sure there are no snakes in the grass; the necessity of dust-powering the young, whose skin is tender in the folds, and who are troubled by insects; the piling up of the dry grass around them, to conceal them from the possible hunter.—Northern Christian Advocate.

Be satisfied, and pleased with what thou art, Act cheerfully and well the allotted part. Enjoy the present hour, be thankful for the past. And neither fear nor wish the approach of the last.—Abraham Cowley.

To do right for the sake of right is the true precept.—Greeley.
SABBATH SCHOOL

FIELD AGENT FOR THE SABBATH SCHOOL BOARD

Edward M. Holston is the newly appointed field representative of the Sabbath School Board.

We are presenting this sketch of his life that the denomination may become better acquainted with him. We hope that many will have the privilege of meeting Brother Holston, personally, at the General Conference and get in touch with his ideas of Sabbath-school work.

A. L. BURDICK,
Secretary Sabbath School Board.

Edward M. Holston was born in Covert, Mich., June 13, 1871, where the years of his younger boyhood were spent. Later his father's family moved to Chicago and Edward became a newsboy on State Street of that city for a year or more. In 1881 the family moved to the Walworth county, Wis., where he became a typical farmer boy, attending the country school and enjoying the sports that go with a rural life. It was during this period, when he was fourteen years old, that he was converted, while attending a schoolhouse revival meeting, and became one of the constituent members of the North Walworth Congregational Church. In 1888 the family moved to Walworth village, where he attended and graduated from the Walworth High School, in 1891.

While he was attending high school he became interested in the Sabbath question and finally accepted the Sabbath and was baptized by Rev. S. H. Babcock, March 29, 1892, in Lake Geneva, and joined the Walworth Seventh Day Baptist Church.

After this he attended the Whitewater Normal School and followed the profession of teacher for five years.

Mr. Holston has always been interested in Sabbath-school and Christian Endeavor work, having joined the Christian Endeavor soon after its organization, and was for some time Junior superintendent. He has been the efficient superintendent of the Milton Junction Sabbath School for the last five years.

Being an excellent singer and much interested in music he was early sought after to assist in student evangelistic quartet work. He was a member of such a quartet in 1893, which did good work in Nebraska and Kansas. Since then he has assisted in many evangelistic campaigns. He has served many years as chorister of the churches at Walworth and Milton Junction.

Mr. Holston has followed the newspaper career for several years, and for the past eleven years has been the editor and publisher of the Milton Journal-Telephone.

The confidence and respect that his own church brethren have in him is shown by the action of the Milton Junction Seventh Day Baptist Church, on Sabbath Day, July 26, 1919, when by vote of the church he was licensed to preach the gospel.

Mr. Holston was married in 1893 to Miss Helen E. Clarke, of Walworth, who has been an able assistant to him in his newspaper work and in his Sabbath-school and other religious activities. They have one daughter, Doris, aged fourteen.

Mr. Holston enters upon his special work with the Sabbath School Board, of which he has been a member for several years, August 1, 1919. The family will continue to reside at Milton Junction, Wis.

Cut for this failed to come. See cover next week.

MINUTES OF THE SABBATH SCHOOL BOARD

An adjourned meeting of the Sabbath School Board was held in Whitewater Memorial Hall, Milton, Wis., July 16, 1919, at 8 o'clock p. m. The following Trustees were present: A. E. Whitford, G. E. Crossley, G. M. Ellis, E. M. Hanson, Mrs. L. A. Babcock and A. L. Burdick.

Prayer was offered by E. M. Holston. The minutes of the last meeting were read.

The Committee on Publications reported, recommending that the present editors of our publications be asked to continue in their respective offices and that the Field Representative be asked to supply short items on various phases of Sabbath-school work, to fill in the vacant pages of the Helping Hand, also that the subscription price of the Helping Hand be raised to 40 cents per year and that of the Junior Quarterly be raised to 25 cents per year for all future subscriptions. By vote the report was adopted.

The Committee on Field Work reported that D. N. Inglis had represented this Board at the semiannual meeting of the Seventh Day Baptist Churches of Minnesota and Northern Wisconsin at the recent meeting held at New Auburn, Wis., and that E. M. Holston was preparing a program to present at the quarterly meeting of the Seventh Day Baptist churches of eastern Wisconsin and Chicago, to be held at the church at Walworth, Wis., July 19 and 20, also that Professor A. E. Whitford had attended the sessions of the Eastern, Central and Western associations and presented the interests of the Sabbath School Board at these meetings.

The committee also reported that E. M. Holston had disposed of his private business and would be ready to accept the call of the Sabbath School Board to become its Field Representative for one year, to begin his work August 1, 1919, at a salary of $1,000 and traveling expenses; it being understood that he shall be the voice of the interest of the Sabbath schools of the denomination, and the general supervision of the proposed Intermediate Course of Graded Lessons. The committee recommended that the Board enter into this engagement with Mr. Holston. It also recommended that A. E. Whitford be paid $125 for his expenses and time while attending the associations.

Upon motion the report of the committee was accepted and the recommendations were adopted.

Professor A. E. Whitford presented a report of his trip to the associations, which was accepted and ordered placed on file.

The Treasurer's quarterly report was presented and adopted as follows:

GENERAL FUND

<table>
<thead>
<tr>
<th>Month</th>
<th>Receipts</th>
<th>Disbursements</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 15, 1919 to June 30, 1919</td>
<td>$244.34</td>
<td>$241.34</td>
<td>$3.00</td>
</tr>
</tbody>
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| March 22 | Adelphia, White Cloud, Mich. | $1 40 |
| March 23 | Alton, Ill., Church | $1 20 |
| March 28 | 11th St., Farmer, Ark. | $1 00 |
| March 29 | 14th St., Reitz, Ark. | $1 00 |
| April 5 | 5th St., Chicago, Ill., Church | $2 20 |
| April 6 | 15th St., Chicago, Ill., Church | $2 50 |
| April 7 | 20th St., Chicago, Ill., Church | $2 70 |
| April 8 | 25th St., Chicago, Ill., Church | $2 90 |
| April 9 | 30th St., Chicago, Ill., Church | $3 10 |
| April 10 | 35th St., Chicago, Ill., Church | $3 30 |
| April 11 | 40th St., Chicago, Ill., Church | $3 50 |
| April 12 | 45th St., Chicago, Ill., Church | $3 70 |
| April 13 | 50th St., Chicago, Ill., Church | $3 90 |
| April 14 | 55th St., Chicago, Ill., Church | $4 10 |
| April 15 | 60th St., Chicago, Ill., Church | $4 30 |
| April 16 | 65th St., Chicago, Ill., Church | $4 50 |
| April 17 | 70th St., Chicago, Ill., Church | $4 70 |
| April 18 | 75th St., Chicago, Ill., Church | $4 90 |
| April 19 | 80th St., Chicago, Ill., Church | $5 10 |
| April 20 | 85th St., Chicago, Ill., Church | $5 30 |
| April 21 | 90th St., Chicago, Ill., Church | $5 50 |
| April 22 | 95th St., Chicago, Ill., Church | $5 70 |
| April 23 | 100th St., Chicago, Ill., Church | $5 90 |
| April 24 | 101st St., Chicago, Ill., Church | $6 10 |
| April 25 | 102nd St., Chicago, Ill., Church | $6 30 |
| April 26 | 103rd St., Chicago, Ill., Church | $6 50 |
| April 27 | 104th St., Chicago, Ill., Church | $6 70 |
| April 28 | 105th St., Chicago, Ill., Church | $6 90 |
| April 29 | 106th St., Chicago, Ill., Church | $7 10 |
| April 30 | 107th St., Chicago, Ill., Church | $7 30 |

The annual report of the Treasurer was presented and was accompanied by a statement by the Auditing Committee showing that the report had been examined and found correct. It was voted that the report be adopted and incorporated in the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The Secretary was instructed to prepare the annual report to the General Conference.

It was voted that W. H. Greenman be asked to continue to act as Treasurer until his successor shall be nominated by the General Conference.

It was voted that the matter of prepar-
ing the annual budget be referred to the President, Secretary and the chairmen of the committees on Field Work and Publications.

The minutes were read and approved. Adjourned.

A. L. BURROCK, Secretary.

Sabbath School. Lesson IX—Aug. 30, 1919

TEMPERANCE—Dan. 1: 8-20; Rom. 14: 21; 1 Cor. 9: 9-27

Golden Text.—"Every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9: 25.

DAILY READINGS
Aug. 25—Dan. 1: 8-20. Daniel refuses to defile himself
Aug. 27—Rom. 14: 7-21. Responsibility for others
Aug. 28—I Cor. 8: 1-13. Self-denial on behalf of others
Aug. 29—II Peter 1: 1-11. Discipline and self-control

For Lesson Notes see Helping Hand

WISCONSIN COLLEGES

CARROLL COLLEGE
Waukesha, Wisconsin

LAWRENCE COLLEGE
Appleton, Wisconsin

MARQUETTE UNIVERSITY
Milwaukee, Wisconsin

MILTON COLLEGE
Milton, Wisconsin

CAMPION COLLEGE
Prairie du Chien, Wisconsin

NORTHLAND COLLEGE
Ashland, Wisconsin

RIFON COLLEGE
Ripon, Wisconsin

BELoit COLLEGE
Beloit, Wisconsin

MILWAUKEE-DOWNEY COLLEGE
For Women
Milwaukee, Wisconsin

HOME NEWS

ANDOVER, N. Y.—It has been some time since any items have appeared in the Home News from this church, but we are attempting to hold up the banner of truth in this part of our beloved Zion. Prayer meetings are held regularly under lay leadership on Friday night, and church services and Bible school are maintained on Sabbath afternoon so that the pulpit may be supplied by the pastor of the Independence Church.

The church lawn has been recently improved by leveling and grading, an improvement that is much appreciated.

Lieutenant Ernest Greene, a member of this church, has recently returned from France and is home on furlough.

Through oversight and misunderstanding as to responsibility for reporting to the Recorder, the ordination of Edson C. Langworthy, which took place last February, has not appeared in the columns of the Recorder. It may be too late to report as an item of news; but as a matter of history it is fitting that mention of this service should appear even at this late date. A goodly number of delegates from the churches of the Western Association met with the Andover Church on the afternoon of the second Sabbath in February, 1919, for the examination and ordination of Edson C. Langworthy as a deacon of the Andover Church.

The opening devotional service was conducted by Pastor W. L. Greene, assisted by Pastor W. M. Simpson, of Alfred Station, and Pastor J. F. Randolph, of Nile. The council organized by the election of President B. C. Davis as chairman and Wardner F. Randolph as secretary. The roll call of churches indicated that there were delegates present from First Alfred, Second Alfred, Hartville, Independence and Friendship. After the roll call of churches, the candidate was called upon for a statement of his religious experience and of his belief which were declared satisfactory, and, on motion, it was voted to proceed with the ordination. The ordination sermon, by previous arrangement, was preached by President B. C. Davis and the consecration prayer was offered by Pastor W. L. Greene, assisted in the laying on of hands by the ordained ministers and deacons present. The charge to the candidate was given by Pastor W. L. Burdick and the charge to the church, by Professor W. C. Whitford. The right hand of fellowship and of welcome to the candidate by the congregation brought to a close a very impressive and inspiring service.

The Andover Church feels that it honors itself in calling the son of a former honored deacon, Daniel A. Langworthy, to this place of service in the church.

Brother Langworthy is a son of Daniel A. and Agnes Burdick Langworthy and was born July 7, 1885. He was educated in the public schools of the community where he has always lived. Being naturally of a mechanical turn of mind, he fitted himself by home study as manager of the local telephone company, a position which he held until he entered business for himself in the Elm Street Garage. His conscientious workmanship, Christian manhood and loyalty to his Sabbath convictions have won the esteem and confidence of the people of Andover and the surrounding community. June 17, 1914, he was married to Miss Edna Cooper, of Hornell, who united with the Andover Church and has loyally joined in supporting the church in its various appointments. It is a pleasure to have these young people take up the larger duties and responsibilities which the call to the exalted office of deacon implies.

W. L. G.

SCIO, N. Y.—Preaching services are held in the Scio church twice a month, on the first and third Sabbaths. The Missionary Committee of the Western Association arranges with the several pastors to supply there in the afternoon. A loyal company meet here for church and the study of the Sabbath-school lesson.

July 19th, Pastor W. L. Greene, of Independence, was the supply and on this occasion Mrs. Dorothea Carpenter Mills was received into the fellowship of this church on testimony. Mrs. Mills formerly lived in Chautauqua county and is a graduate of Alfred University. Her home is now at Scio and she has decided to cast in her lot with the little church there which brings much needed encouragement and help to them.

W. L. G.

NORTH LOUP, Nebr.—We were certainly glad to have our former pastor, Rev. T. L. Gardiner, with us over the Sabbath. He talked at the prayer meeting Friday night and Sabbath morning made a strong plea for funds with which to build the memorial building. He made the congregation see very clearly the need of such a building. Now, will we do our bit and more?—North Loup Loyalist.

Discretion of speech is more than eloquence.—Bacon.

THE BATTLE CREEK SANITARIUM

Wants at Once

Fifty young women between eighteen and thirty-five years of age to take 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 prove a success.

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, Michigan.
OUR WEEKLY SERMON

THE MYSTERIES OF CHRISTIANITY

It is a truism to say that we live in a sphere of mysteries. The realm of the known is as nothing to the realm of the unknown. When we rise from sleep we shake off an impenetrable mystery, and the returning light and day are a wonder we can not solve. We put our hands to our work, but we can not explain how we control or use them. And so, at every turn and step, we are confronted by the inexplicable.

We are on a material earth, but matter remains a mystery. Rocks, trees, water, soil are all in the last analysis reducible to atoms which many scientists think are electric, but none can tell.

The origin of life is a mystery. Whence came it? Where did it begin? Not all the laboratories of science can produce a living germ. Life only comes from pre-existing life. And what is life itself? We see it and know that we live ourselves, but we are conscious that we are, that our life is a strange and wonderful thing, but to tell how we live, or what this rare gift is, is beyond the power of language.

What a mystery is the connection of body and soul? The soul only lives through the body. And the body only lives through the soul. Cut the bond, and the body falls and the soul vanishes, we know not where. We feel, and we say it is our heart; we think, and say our brain is working; we will to act, but how the soul does act through our bodily members no one can tell. We are "fearfully and wonderfully made," but to define ourselves utterly baffles us.

Our world is a mystery. For ages men thought it was flat and the whole of the universe. Now science2 inundated with the vastness of the universe. "The microscope opens up vistas into the infinitely small; the telescope into the unspeakably distant and great; and the spectroscope reports the composition and speed of the most distant stars. These enormous eyes have disclosed a universe which is an inconceivably vast whirling snow of such sizes, distances and speeds as bewilder and appall us." Canopus, the largest star in the firmament, is two and a half million times larger than our sun, so that the sun could be dropped into one of its chasms as a pebble is dropped into a pool. There are also star clusters and nebulae which are thought to be universes outside of our galaxy, and these are conceived to be hundreds of thousands of light-years, traveling at the rate of 186,000 miles a second, distant. This discovery dwarfs our earth into a mere mote floating in this boundless sea of the universe, and we are dazzled by the blaze of a million million suns. And whence came all this? Has it been produced by evolution or creation? How far back in eternity did it originate? Who can explain this miracle of miracles, the universe? Scientists are ever making discoveries, yet the famous scientist Romans tells us that its advance causes more new and difficult problems than those it solves.

God is a mystery. This inconceivably vast universe, this wonder of life, and the laws and order which hold all in place, and swing them through space, in a harmony which is the "music of the spheres," must have behind and above them intelligence and an omnipotent force. This marvelous design we can only account for on the theory of an almighty and infinite Being, whom we call God. But, who, what and where, is this Being; how can our finite minds grasp him? We can only cry with an astounded Job: "Canst thou by searching find out God? Is it as high as heaven: what canst thou do? Deeper than hell, what canst thou know?" The noblest object of any one's thought is God. Above all things should we seek to know him, in whose hand are all destinies. And, guilty of extreme folly and impiety is that one of us who is "content to follow the world" and rob it of its supernatural glory and reverence. "God is the author of the wise. The universe, then, is not a blind chaotic confusion of accidental forces and contingencies plunging wildly through space, but is under the mastery of an intelligent hand, guiding it through the ages in the plan of the eternal Mind.

Our religion is a mystery. How do we live and get on in the world? Why, not by denying, but by taking all the mysteries about us for granted, seeing the practical side of them, and acting and doing our best, with what we do know, and what is in our power? The greater and better the thing, the deeper the mystery that it shrouds, just as the hardest shell enwraps the sweet kernel. And religion, being the deepest of all themes, naturally has the most insoluble mysteries. "A science without mystery," remarks La Place, "is impossible and a religion without mystery is absurd." Therefore, this prejudice we hear so much of, against the mysteries of Christianity, and the attempt of many to rationalize it and rob it of its supernatural features, and to take it from us to make it a ruinous to its distinctive character, reality and power. Even Professor Huxley declared that "the mysteries of the church are child's play compared with the mysteries of nature." Christianity has its mysteries, and makes no pretense to deny, excuse or minimize them. "The mystery of the gospel," remarks La Place, "the mystery of Christ," "the mystery of God," "the mystery of Christ and the church," "the mystery of godliness" and "behold, I show you a mystery!" are frequent expressions in the New Testament. Let us then put aside, as contrary to all reason and experience, this prejudice of worldly people against Christianity because it is a religion with great and wonderful mysteries.

Our next thought is that the mysteries of Christianity solve the darkest problems that confront, disturb and trouble us. Just as the sun, the one dazzling thing we can not look at, is the one thing in the light of which we see everything understood, these surpassing mysteries of Christianity shed the light only by which we understand ourselves and are filled with assurance and hope.

Christianity that, which makes God so unsearchable and infinite, yet gives the clearest, fullest and satisfactory knowledge of him. It tells us that he is infinite in being and in power. That he is not a law or force or blind principle, but a Person. That he has existed from eternity and lives forever. That he is the author of the wise, laws, the order and beauty of nature. And that he is righteousness, goodness and love. Incomparably, the noblest idea of God is that set forth in the Bible. And the Christian says: "We shall see God, and to that far-off event and climax foreseen in the plan of the eternal Mind."

And as the Scripture says: "Is Thy light we shall see light!" So does Christianity explain our life. God is life and the origin of all life. Especially has he placed men at the top of the creation. He has made him in his own image. He means him to mirror his eternal Author by knowledge and goodness, and to grow higher and nearer to the divine.

Christianity again explains the mystery of evil, pain, and the cross. It shows that God is not the author of evil. But that it originated because man, to reflect the image of God, to choose right or wrong, that his abuse of this highest gift caused the fall and wreck of the moral creation. And then it shows that, as God alone could save and recreate this
ruined world, he gave it supreme love his only-begotten Son to bear on the cross that penalty which man could not suffer. This is indeed a great mystery as the apostle cries, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory!"

Behold, I am alive evermore, and have the keys of death and the grave; and the bright Easter sun will cease to shine, and the Easter bells ring out no more of victory. Mysteries are but the clouds that mark a glory too dazzling for human perception. So the eyes of the mystic-eries of Christianity, far from being a hindrance, are but the marks of its divinity and the magic rod of its conquering power. The demand of liberalism, so vauntingly made, for a gospel and church bereft of mystery and miracle, is but a bald materialism to suit the modern age, means not strength and progress, but barrenness, littleness, meanness, weakness, retrogression and utter defeat and failure. The only men who desire a Christianity without miracle and mystery are those who want no religion at all. Let us be assured of this—a Christianity without its holy, blessed, infinite and awe-inspiring mysteries will never satisfy the deep longings of the heart, nor quench the immortal thirst of the soul after the divine, nor will it have the conquering power to win the world to the kingdom of God.

The church has indeed its difficulties in adapting itself to the conditions of this modern age. But should it yield to the demand for a rationalized faith and a status of membership so broad as to admit those who denied the supernatural and rejected all mystery, what would be the result? This: That these naturalists would not have sufficient reverence for the church, while those whose souls thirsted for the living gospel fountains and the infinite riches of grace would be famished for want of a real gospel. Consequently such action would simply be suicidal, and result in the total destruction of Christianity and the church.

We see here the necessity of faith, Truly, as the apostle looking at the wonders of the unseen and eternal, impenetrable to human sight, cries, "We walk by faith, not by sight." Little and visible things are given for our reason, but the larger and the big and really important things—the infinite and sublime—are given for our faith. The things that we must take on faith are vastly greater than those we know. By faith, then, we can accept the mysteries of life, of Christianity, of Bible and church, and walk by, and be uplifted by, and rejoice in them. He who walks by reason alone miserably hardens, narrows and pinches his soul. Let us thank God for those mysteries which give such grandeur to life, which halo us with celestial light, and which prophesy for us so glorious and infinite a future, and let us leave the unvelving of these hidden wonders to God's own will and time—Jesus B. Remensnyder, D. D., in Christian Work.

RESOLUTIONS
Whereas, death has removed from this life, Mary Broderick Batson, therefore be it
Resolved, That the Syracuse Seventh Day Baptist Church deeply feels the loss of one of its oldest and most valued members.

Resolved, That her strong Christian faith and her love for the Bible were such as commend her to our high esteem.

Resolved, That copies of these resolutions be sent to her children and published in the Sabbath Recorder.

PASTOR WILLIAM CLAYTON,
E. S. MAXSON,
ELIZABETH M. MORRIS,
Committee.
MARRIAGES

FLANAGAN-DAVIS.—At the home of the bride in Shiloh, N. J., June 25, 1919, by Rev. Erlo E. Sutton, Mr. Paul William Flanagan, of Bridgeton, N. J., and Miss Hazel Gardner Davis, of Shiloh, N. J.

DEATHS

CRAFT.—Cora M. Coon Craft was born April 5, 1865, in DeRuyter, N. Y., and died June 30, 1919, in Nortonville, Kan. She was the daughter of DeWitt B. and Ida Greenman Coon. Her childhood was passed on the farm near the village of DeRuyter where she attended high school and took great interest in the study of music. She was baptized in May, 1903, by Rev. L. R. Swinney, after the services of meetings conducted by Rev. J. G. Burdick, and became a member of the Seventh Day Baptist Church. She was married February 5, 1906, to Julian M. Craft, also of DeRuyter.

Mr. and Mrs. Craft in company with friends from DeRuyter were going to Boulder, Colo., making a trip to visit their children, when they stopped to pass the Sabbath in Nortonville, Kan., where Mrs. Craft was stricken with paralysis on Sabbath, June 21, 1919, and was confined to her bed most of the time until her death.

Her death was not unexpected, as her condition had been thus for many years, but though physically weakened her faith in Christ and her interest in the church were steadfast to the end. She spoke frequently and hopefully of the church and the Lord and wanted to go when it pleased her Father to take her.

Services were conducted at the home of the daughter by her pastor, Rev. E. F. Loofboro.

DAVIDSON.—Myrtle Randolph Davidson, daughter of Judson F. and Mary Randolph, was born on Greenbrier Farm, near Salmie 10, which they bought in 1878, May 22, 1873, and died at her home in North Altoona, Kan., July 19, 1919.

Myrtle was the fourth child of a family of eight children. She was well known to all who knew her for her quiet friendliness, her sweet manner, and her helpfulness.

Her marriage to B. R. Davidson, of Coyville, Kan., November 12, 1894, was an event of great moment and joy to her family. The husband and four children are left to mourn the early death of a devoted wife and loving mother.

At the age of twelve years she was baptized by the Rev. Samuel D. Davis, and united with the Greenbrier (W. Va.) Seventh Day Baptist Church of which Rev. J. G. Burdick was the minister. She continued a member of the church until her death.

Although separated from people of her own faith she was always true to the Sabbath, and to her home. She exuded a gentle kindness and love for all who came in contact with her.

A patient suffering with arthritis, she expressed a desire to live among people of her own denomination.

She was of a loving disposition and always ready to sacrifice for others and during her illness, which was of long duration, she was always hopeful and patient. She longed for the sake of her husband and children she desired to recover, she was ready and often expressed a desire to depart and be with Christ, which shall be never forgotten by the bereaved ones.

The funeral was held at DeRuyter, July 6. Pray. W. R. McMurray and the body was taken to the cemetery on Thursday by Rev. J. J. Howland, who had been serving the church as supply minister.

The services were conducted by the Rev. W. R. McMurray and the body was laid to rest in the cemetery by Simeon Babcock who was a former pastor of Brother Thomas.

Interment was in the Milton Cemetery.

BURDICK.—Ellery H. Burdick was born at Al­ bion, NY., February 5, 1832.

His parents were George Stillman and Diana Macomber Burdick. Besides Ellery there was one brother, George Stillman Burdick, Jr., and two sisters, Sarah Burdick and Mary, who died December 22, 1916, and Mrs. Rebecca Cotterell, the last living member of the family.

In 1854, Brother Burdick was married to Phoebe Babcock who died August 26, 1900.

On October 17, 1906, he was again married to Minerva Knapp, of Scott, N. Y., who was deceased June 23, 1913.

While Rev. William C. Whitford was pastor of the Greenbrier church in 1891, Brother Burdick was converted and was baptized into the fellowship of this church. Quiet, unassuming, he was always mindful of his faith in God and his sincere regard for his fellow-men.

In his early manhood he followed the trade of a cabinet maker and was skillful in his craft.

Later in life he became a photographer and after a brief illness, he passed away July 29, 1919.

The funeral services were held in the Seventh Day Baptist church at Milton, Pastor Henry N. Jordan officiating. Burial was made in the cemetery at Milton.

BATSON.—Mrs. Mary, daughter of Rhett and Martha Crandall Thomas, was born February 8, 1842, at Alfred, N. Y. She was the third child born to Stephen Sibbs and Martha Crandall Thomas. One child died in infancy; a sister in her womanhood, while one sister survives him.

When Randolph was three years old his parents moved from Alfred to Albion, Wis., and engaged in farming. In 1868, while his father was in the Union Army, the family returned to New York State for a year. Since then Brother Thomas made his home in Wisconsin.

On January 24, 1874, he was married to Sylvia M. Coon. They began their home-making on a farm at Albion, which was their home until their removal to Milton in 1898. Their married life was blessed with four children: Harry E., of Albion; Bessie E. (Mrs. F. F. Johanson), of Battle Creek Mich., and Florence E., who died April 30, 1916.

When Randolph was a young man he accepted the Christ as his Lord and became a member of the Seventh Day Baptist Church at Albion, March 24, 1869. Elder Joshua Clark was the pastor at the time. On his removal to Milton his membership was transferred to the Milton church.

In his Christian life Brother Thomas was especially active in his devotion to the worship of the church. He always freely supported the work of the church. He was very fond of music and often sang hymns and gospel songs in the church. For many years he was leader of the choir at Albion. He was a member of and devoted to the interests of the Order of the Sons of Veterans, in which he was chaplain for a time.

For a long time Brother Thomas led a suffering from a malignant growth. For a short time before his death he went to a hospital in Madison, Wis., where he tried to find relief and restored vitality. The quest was vain and he died July 12, 1919. He leaves in loneliness and sorrow, his widow, Bernice, his daughter, Bessie, his sister, Mrs. Mary L. Maxson and four grandchildren.

On Friday afternoon, July 25, 1919, funeral services were held at the Seventh Day Baptist church in Milton. Pastor Henry N. Jordan assisted in the service by Elder Simeon H. Babcock who was a former pastor of Brother Thomas. Interment was in the Milton Cemetery.

VARA.—At her home near South Berlin, N. Y., July 12, 1919, Mrs. Lula Walker, of the home for a year.

Mr. Varas family was of South Berlin, a prosperous farmer and a very respected and good neighbor. He leaves immediate relatives, four sisters and one grandson, both of whom have faithfully cared for him in his old age and feeble health.

VARA.—Frank D., son of Dennis and Harriet Peckham Varas, was born in the town of Berin, N. Y., November 18, 1890, and departed this life in his home in the vicinity of the home of Mr. B. F. Varas, N. Y., June 5, 1919.

December 28, 1917, he was marriaged to Miss Eula Henning, a nurse of the town.

Mr. Varas was a lifelong resident of South Berlin, a prosperous farmer and a very respected and good neighbor. He leaves immediate relatives, four sisters and one grandson, both of whom have faithfully cared for him in his old age and feeble health.

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THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Jones in Japan are urgently needed. A quarterly quarter of the American Sabbath Teach Society.

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PEAK NAMED FOR ROOSEVELT

The Black Hills Pioneers, an organization of citizens of southwestern South Dakota, have announced that the highest peak of the Black Hills will be named Mount Theodore Roosevelt, in memory of the former President. The ceremony was held on July 4, when Maj. Gen. Leonard Wood, U. S. A., delivered a memorial address from the top of the peak. —The Pathfinder.

To have what we want is rich; but to be able to do without, is power.—Macdonald.

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The First Day Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the West 2nd Street and Moneta Avenue every Sabbath morning. Prayers and Psalms at 10 o'clock, Church bell at 10 o'clock, Church bell at 10 o'clock. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

The Seventh Baptist Church of Philadelphia, holds regular Sabbath services in room 313, Masonic Temple, N. 14th Street and Raceland Streets, at 10 o'clock. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in its house of worship, on the corner of West 42d Street and Moneta Avenue every Sabbath morning. Prayers and Psalms at 10 o'clock, Church bell at 10 o'clock. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

The First Day Seventh Day Baptist Church of Battle Creek, Mich., holds regular Sabbath services in the Sanitarium Chapel at 2:45 p.m. Christian Endeavor, 5 p.m. Senior Christian Endeavor, 10 p.m. United States, 5 p.m. Sunday School meetings at 5 p.m. in the Social Hall, Holiness meetings at 5 p.m. in the Tabernacle, and 10 a.m. on other days. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

The First Day Seventh Day Baptist Church of Canonbury Lane, Islington, holds regular Sabbath services in the Church of England, at 10 a.m. and 5 p.m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p.m. at Morning Hall, Canonbury Lane, Islington, N. A. Morning service at 10 a.m., Church bell at 10 a.m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular Sabbath services in the Schoolhouse, each Sabbath, beginning at 11 a.m. Christian Endeavor meetings each Friday evening at 5 o'clock. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.
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