The Commercial part of the Denominational Building is an immediate necessity

Study the question of location and express your views by March 29, 1920

If some of your Liberty Bonds were reserved for this building

GIVE THEM NOW
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held in New York, N. Y., August 24-25, 1920.
President—Prof. A. E. Whitford, Milton, Wis.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

President—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Prof. Alfred E. Whitford, Chairman.

AMERICAN TRACT SOCIETY BOARD OF DIRECTORS
President—Frank W. Davis, Milton, Wis.
Recording Secretary—A. L. T. Tisworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice-President—B. M. Stills, Plainfield, N. J.
Secretary—W. C. Babcock, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY (Incorporated, 1916)
President—Carlton F. Randolph, Plainfield, N. J.
Recording Secretary—A. P. Randolph, Plainfield, N. J.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelace Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.

BOARD OF FINANCE
President—Grant W. Davis, Milton, Wis.
Secretaries—E. B. Milford, Milton, Wis.; Dr. Albert S. Maxson, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

SEVENTH DAY BAPTIST MISSIONAL SOCIETY
President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Rev. H. M. Maxson, Plainfield, N. J.
Recording Secretary—Dr. L. A. Babcock, Battle Creek, Mich.
Corresponding Secretary—Rev. W. C. Whitford, Milton, Wis.
Treasurer—E. B. Milford, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. E. Whitford, Milton, Wis.
Recording Secretary—Mrs. Edgar H. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

A Serious Crisis
There never was a time
Meet It Advisedly
when the Seventh Day Baptist people faced a more serious crisis than the one that confronts them now. The cause we love needs prompt, loyal, and unselfish action. All sides of the question must be considered or we may make a fatal mistake.

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

The Sabbath Recorder

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

VOL. 88, NO. 11

PLAINFIELD, N. J., MARCH 15, 1920

WHOLE NO. 3,915

Believes There Are Many A letter from the Who "Care"

Pacific Coast
reads as follows:

DEAR DR. GARDNER:

This is Sabbath Day and I have read your editorial on "The Distress We Are In." My wife and I have decided to send $40 at once to help out as much. I cannot believe that there are many more who "care."

While we were L. S. K.'s we often wondered how the church could be, regarded and supported. The Forward Movement. Am glad to learn so many are coming up to a high mark. I have hopes we will soon see our dear old Recorder in a home of its own.

Yours for more hope.

Our readers will remember the last few words of the first editorial in the Recorder of February 16: "Can you not see the distress we are in? How much do you care? We anxiously wait to see."

These are the words referred to by the writer of this letter. We too "believe there are many who care," and we shall be much disappointed if they do not show just how much they do care.

Birthday Gifts Requested Request is made For Serbian Orphans for a "tribute from a nation of Opulence to a nation of Orphans." One out of every seven persons in Serbia is an orphan child. One hundred and fifty thousand in that land have neither fathers and fifty thousand have neither mother. Most of them have great need of medical treatment.

All Americans are requested to give one day in 1920 to save the starving children of Serbia. The birthday is suggested as the appropriate one to be given, and the Recorder will be glad to forward any birthday money its readers may wish to devote to that worthy cause. Or what is still better, each one may send his gift direct to Mrs. Oliver H. Hanover, Serbian Child Welfare Association of America, No. 7 West Eighth, Street, New York City.
THE SABBATH RECORDER

They are Doing A Great Work

The next thing we picked up after the writing the item regarding Serbian orphans was a letter from the Near East Relief Association in reply to one the Recorder sent in forwarding a gift from a church in the Northwest to the suffering Armenians. The writer enclosed a cablegram which he thought we might enjoy reading. It shows how effective is the work being done by our gifts to war-country sufferers.

The very existence of the Armenian and Syrian people who have been driven from their homes must depend upon American philanthropy until the peace problems are settled enough to allow the exiles to return under some safe form of government. The cablegram follows:

December report shows following activities maintained:
- 80 orphanages
- Giving total support 21,000 orphans
- 26 hospitals
- 4,000 occupied beds
- Over 1,700 daily hospital cases in thirty ambulatories
- 17,000 refugees in camps
- 23,000 children-fed in soup kitchens daily
- 390,000 refugees aided by bread and soup daily
- 4,300 orphans receiving industrial training
- Over 20,000 individuals vaccinated with smallpox and teta vaccine
- 6,700 received old clothing
- 10,300 individuals employed our industries

In spite of the large relief above shown much remains undone. We must have funds or curtail effort rather than expand to meet desperate situations.

War-time Agencies Of the Churches


The purpose of the book is to give in concentrated form of the war-time activities of the different denominations and church agencies engaged in war work. It has to do largely with the organizations that co-operated with the War-time Commission of the Churches, and shows how well the different denominations responded to the country's call for war service in various forms.

In the campaign of education to quicken the spirit of America in support of the President's policies for a safe world, the churches performed a wonderful service. It is well worth while to gather the records of church war work into a hand book for ready reference.

A Remarkable Convention On March

Editors of Religious Papers Meet

At the Pennsylvania Hotel in New York City, more than sixty religious editors and leaders in the educational survey department of the Interchurch World Movement, met in an all-day conference to consult upon the great problem of "The National Educational Emergency," and "The Religious Education Survey." The convention was called by the American Religious Education Survey Department, and was presided over by Dr. Sidney A. Weston, of Boston, Mass.

The purpose of the meeting was to face squarely the conditions prevailing in America in matters pertaining to education for citizenship. The revelations regarding illiteracy and inefficiency brought out by the war are opening the eyes of many of our leaders to the fact that we are facing a national emergency that threatens disaster if not properly met.

This phase of the question was given close attention in the foremost session. Professor George Strayer of the Teachers College in New York was the first speaker. After referring to the fact that one out of every four men drafted into the army were not able to read or write, and that one out of every three were physically unfit, he made clear that there had been unpardonable neglect where a nation allowed thousands upon thousands to grow to manhood and assume the duties of citizenship in such abject ignorance that they could not read the Constitution or even write their own names!

The speaker told the story of one case to illustrate what is absolutely true of many thousands. His friend, a captain, had to do with a man from the mountains in one of our States who could not write his name. The captain determined to teach him to sign his papers in order to receive certain dues coming to him. But after the poor fellow had wrestled with the pen in desperate but unsuccessful efforts to no avail, the captain gave up and asked him how one so bright and capable in many ways—a perfect marksman, a dead shot—had come to years without being able to read or write. His reply was: "Cap'n, I never had no chance. There wasn't any school nor teacher. Then the captain learned that although both the parents of the boy were native born and reared in Uncle Sam's domain, neither one of them could read or write!

Think of thousands upon thousands in America just as illiterate as that boy and yet they are voters under a democratic government, to be buttonholed and misled by designing politicians and demagogues!

The need of physical education for a strong citizenship was clearly set forth. And the folly of allowing foreign teachers in private schools to teach in other languages the children who never hear English in their homes and who are not even taught English in their schools, is coming to be a real menace to our country. Every child should be allowed to grow up in America without being taught the English language.

One hundred and forty thousand teachers have quit the profession because the Government offers salaries so small they can not live upon them. And incompetent, untrained, immature teachers are trying to take their places. Unless conditions are made better; unless the federal government makes education a national affair, giving it the place of importance it deserves, and providing for the education of its illiterates, democracy is doomed.

Thinking of Education In Terms of the Nation

Professor W. C. Bagley has made a strong plea for Americans to think of education in terms of the nation. An uneducated citizenship is a millstone about the neck of America; our educational system is not all bad—it is good in spots—still two hundred thousand absolute illiterates were found by the draft! The war disclosed the fact that one of our weakest points in the school system is found in the rural and village schools. Mr. Bagley gave us a picture of six hundred and fifty thousand teachers in this land, three hundred thousand of whom are below the age of twenty-four years. One hundred and fifty thousand are only twenty-one or under. The thousands fall below eighteen. He showed that one half had never gone beyond the high school in industries, and one fourth had taken no more than two years in the high school courses.

More than a million boys and girls are limited to such teachers—teachers who are immature and unsuited for such important and responsible positions. These conditions indicate a national crisis in matters of education.

The length of service as teachers averages only four or five years. This makes it necessary to secure one hundred thousand recruits every four years. Three hundred thousand teachers are using rural schools only as stepping stones for something better instead of making a life profession of the teaching work.

Again, there are now one million country boys and girls out of school because teachers for them can not be found. Thus our school system is deteriorating where improvement is most needed.

The teachers' profession must be given a better status in the nation. It deserves a higher recognition. Teachers must not be tabooed. The public attitude toward them must be changed. The Government must make more of the Department of Education and offer greater inducements for its citizens to become teachers for life, if things are to be any better.

Dr. Hugh McGill's

Dr. Hugh McGill of the Strong Plea

National Education Association, Washington, D. C., corroborated what the two speakers before him had said, and spoke of the bill before Congress for the appropriation of $700,000,000 to aid the States in perfecting their systems of education and in securing better work. He thinks the Commissioner of Education should be made a Cabinet officer, and have a place in the highest council of government.

He thinks the nation's hope is in the enlightenment of its citizens. It is a shame that thousands had to die on battle-fields for a nation that did not care enough about their welfare to teach them to read its Constitution! Our Government should be interested in every boy and girl under the
The editors present were urged to aid in advocating the religious education movement in all their papers.

At the close of this wonderful presentation of the results of the survey, the following was adopted by a standing vote:

RELIGIOUS EDITORS' CONFERENCE

Statistics presented by the American Religious Education Survey Department of the Interchurch World Movement, at the conference held in New York City, March 3, 1920, show five national needs which constitute a real emergency in the field of religious education.

1. Unreached millions.
2. Inadequate amount of time for religious training.
4. Inadequate body of curriculum material.
5. Meager financial support.

To meet these five startling facts, five pressing needs are shown:

(1) A program of Bible school extension that will carry a religious training to every child in the nation.
(2) More time for religious education secured through week-day and vacation meetings.
(3) Close supervision and practical training for voluntary workers and training schools for professional leaders.
(4) Enriched courses of study.
(5) A more generous financial support.

In view of these facts:

Resolved, That it be the sense of this body that the editors here assembled pledge their support to this program and that they commend the general character of the survey and the methods of the American Religious Education Department of the Interchurch World Movement.


"Be Strong" One of our exchanges makes a timely plea for the people it represents to make the most of their opportunities in laboring for the evangelical and spiritual uplift in these closing days of the Forward Movement campaign.

The churches should now feel that the supreme business of the World Movement is at hand. If this goes by default little will be gained. And our churches should be more earnest and anxious for the most needed revival than they have been to go over the top in money raising. The financial task was small, as to importance, when compared with the spiritual load now waiting to be lifted. But no matter how great the spiritual work may seem, nor how weak we may be for the undertaking, it is a divinely appointed task and we must not falter. Sufficient strength will be given if we go forward in prayerful, trusting dependence upon Him whose stewards we are. Will we do this? It would help us wonderfully to learn by heart Malby D. Babcock's stanzas:

Be strong!
We are not to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong; be strong!

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intertrenched the wrong.
How hard the battle goes, the day, how long:
Faint not, fight on! Tomorrow comes the song.

A LETTER FROM WHITE CLOUD, Mich.
To the Editor of the SABBATH RECORDER

DEAR BROTHER: Having read several splendid reports of labor performed by pastors of churches and others, I am impressed with the thought that possibly a short report from White Cloud and vicinity might be read with some degree of interest, especially by those who are personally acquainted with the conditions as they exist.

Nearly one year ago we were invited to one of our rural neighborhoods eight miles away, to conduct Sunday services following a Sunday school, which invitation we gladly accepted and followed it up every Sunday with four exceptions; one of these was in order to attend the General Conference at Battle Creek, and another time to attend the ordination service of Brother Loyal Hurley, to which we were called in council. The meetings were continued until the weather became so cold and the roads so bad that it was thought advisable to close them for the present. As a result of the meetings, which were twenty-eight in number, to attend which made five hundred miles of driving with horse and carriage, one family was brought to the Sabbath truth. The father and mother requested baptism at the hand of the writer, and united with the church upon confession of their faith. Of this family expect to be baptized as soon as circumstances permit.

THE SABBATH RECORDER

DENOMINATIONAL BUILDING

My dear Folks:

Big things must be done in a big way. I mean they must be done in a big spirit. Let us be magnanimous now. Prejudice, pet theory, and sentiment should give way to reason and sound judgment when we face a crisis. When building for permanent things we need a broad vision and a far look.

Perhaps our denomination has never faced a more serious condition than it faces now. The locating of the Denominational Building brings a great opportunity freighted with tremendous responsibility. The future of the cause of God committed to our care is dependent in no small way.
upon how we decide this matter. In a spirit of humility and prayer, seeking wisdom from above, we should carefully consider the relationship of the Denominational Building to our people as a whole.

How can it be of greatest service to our churches? How shall it minister best to the missionary and evangelistic enterprise to which we as a people must always be committed if we shall witness growth and development of our interests? What inspiration is to come from it that will encourage the education and training of our boys and girls and young men and young women along the line of loyalty to God and his truth? How can it best touch the world with the Sabbath of Jehovah? The permanent location of the building has much to do with all these questions.

After having lived in the North and the South, and the East and the West, and having been engaged in missionary or evangelistic work in almost all our churches and fields east of the Rocky Mountains, and having had a very intimate acquaintance with the peculiar and successful work of our people at Battle Creek during the last ten years I have no hesitancy in declaring my belief that Battle Creek offers the best location for our Denominational Building.

We owe it to the people of the great and growing West that our publishing interests be nearer them than now. To place them there at this time may unite all our publishing interests in one plant, and save the expense and trouble of others rising up later on. Battle Creek is nearer the Middle West. It has good railroad connections on good trunk lines, and is easily accessible from all points. Locating the building there will be fair to the West and fair to the East. It is a city of 35,000 people, neither too large nor too small for our purpose.

Under the blessing of God we have there a strong, healthful, growing, enthusiastic church, with the prospect that it will continue to grow. Many of our people there own their own homes. The church is there to stay. It has a future.

The Sanitarium there, much the largest of the kind in the world, is a Sabbath-keeping institution. If we do our duty it will continue such. It is visited by all classes and kinds of people from all professions and avocations throughout the world. It furnishes us the greatest opportunity for getting first-hand information from the ends of the earth, and for spreading our message in a modest but effective way all over the world that can be found on the face of the globe.

Most especially is there no other place anywhere so well adapted to the carrying out of the aims and purposes of the Tract Society. For that society Battle Creek has a farther reach than any other place that can be named. The editor of the Sabbath Recorder located there would be in easy touch with all the interests represented at the Sanitarium. He would never lack helpful, uplifting, inspiring themes for his department in the Recorder. Any day he chooses he can talk with missionaries from the various mission fields of the world; or with college presidents and professors; or with lawyers and legislators; or with some of the keenest business men our country has; or with some of our great journalists; or with governors of our States; or with the common rank and file of men and women making a living and a calling of life. These people are at the Sanitarium for rest and recuperation. Glad indeed are they to open up their hearts to you concerning the great problems with which they are engaged in the busy activities of life. Then they are pretty sure to ask who and what you are and what you mean by “keeping Saturday for Sunday.”

The many lectures, addresses and sermons given in the Sanitarium throughout the year by representative men and women from the wide, wide world furnish a never ending fund of what might be most helpful and inspiring to all our people if editorial skill should pen the thoughts for Recorder readers.

To my mind it would be unwise to sever the relationship of the present members of the Tract Society from our publishing interests during the time of the transition period, no matter where these interests might be located. Out of loyalty to the cause we should work the men who have stood so nobly and self-sacrificingly by these interests should continue to stand by them till they are firmly established in a community best adapted to the fulfillment of the demands of God upon us. A few members of the board in the location of the plant besides the editor and business manager could keep the board at Plainfield thoroughly well posted concerning all details with which they would need to deal in their meetings in Plainfield.

Let us accept the splendid offer of the Battle Creek Church, and build in that city what will be suited to our needs for half the money that will be asked for if we build in Plainfield. Take the long look, and be big enough to trust God while we move forward toward the promised land of best service and largest harvests.


PLAINFIELD AS A LOCATION

Since others are expressing their opinions as to the location of the proposed denominational headquarters building, and stating reasons which appeal to them for holding these opinions, I may perhaps be pardoned for expressing my own personal views, which I present in no spirit of debate or controversy, and without reference to the claims which are put forth for other places.

My choice for the location of the denominational publishing interests, and for such other interests as will determine what is called “denominational headquarters” for us as a people, is Plainfield, N. J. My reasons may be stated in part as follows:

1. During the past forty years Plainfield has come to be well known in the world as the headquarters of the Seventh Day Baptists. And so far as our own form of church local independence in government will permit we have ourselves recognized this fact. Without some very compelling reasons for making a change, it is better for the location to stay as it is. Perhaps not so much among ourselves, but among others, a change would result in much confusion for a period of many years.

2. The Trustees of the Seventh Day Baptist Memorial Fund, which is incorporated under the laws of New Jersey, live in Plainfield, and have invested practically all of the permanent funds entrusted to their care in bonds and mortgages on real estate in or very near Plainfield. It would be unwise, at least at this time, if ever, to change the location of the Memorial Fund Board. Of course there is no official connection between this board and the Tract Society. But this is a vital connection, and the Memorial Fund Board should be in the same place where the denominational headquarters are located.

3. The publishing interests of the Tract Society have built up at Plainfield a good business in a commercial way. This business with all its attendant goodwill would be wholly sacrificed if a change is made to another location, and an absolutely new business would have to be built up from no beginning.

4. But most of all, I think that Plainfield is the place for the denominational headquarters location because it is practically a part of New York City. Recently the foreign missions boards of the Baptist people were moved from Boston to New York. This is only one of many significant things. More and more New York City is going to be the center, the home base, the headquarters, not only of the business of the world, but of religious and benevolent agencies.

If, as a people, we have no larger outlook than the present location of our churches in this country, if we never expect to go out beyond the borders of the United States in our work, if our plans are but provincial, restricted to the local independence in government and our plans.

But if we think of the whole wide world as our field, if our faith is large enough to regard the mission of a denominational headquartes as our Lord and Master, if we plan to carry the gospel with the Sabbath of Christ into all the world,—if that be our aim and purpose, then geographical centers cease to figure in our calculations, and spiritual world-centers, thought centers, human-life centers enter into our plans. And I believe that Plainfield is most happily situated for a denominational headquarters location when considered from this world-wide, forward-looking point of view.
THE COMMISSION'S PAGE

THE SABBATH RECORDER

EVERY CHURCH IN LINE EVERY MEMBER SUPPORTING

*Without me ye can do nothing.*
"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

- ★ North Loup, Nebraska
- ★ Battle Creek, Michigan
- ★ Hammond, Louisiana
- ★ Second Baptist, Rhode Island
- ★ Independence, New York
- ★ Plainfield, New Jersey
- ★ New York City, N. Y.
- ★ Salem, W. Va.
- ★ Dodge Center, Minnesota
- ★ Verona, New York
- ★ Riverside, California
- ★ Milton, Wisconsin
- ★ Los Angeles, California
- ★ Chicago, Illinois
- ★ Piscataway Church, New Market, N. J.
- ★ Welton, Iowa
- ★ Farina, Illinois

NOTES FROM THE DIRECTOR GENERAL

That there might be an unbroken line of plus prefixes to the Roll of Honor the Second Westernly Church has increased its apportionment, which was completed several months ago with a 100 per cent subscription, by an amount sufficient to place it with the other churches which have reported, each with an oversubscription.

The membership of this church is small, but its spirit is not measured by numbers. They are invariably loyal and generous in anything that pertains to denominational betterment.

JUST A LITTLE MORE DELAY

Some bad weather, gripe germs or other annoyances have temporarily delayed the completion of the canvass in a number of the churches. Possibly it may be due to the influence of leap year that no additions are at hand to record this week.

It is merely a matter of slight delay, however, this increasing membership on the Roll of Honor. The director general anticipates the pleasure of an announcement from certain churches in the Central, Western and Northwestern associations in any mail, stating that their canvass is completed with an oversubscription as usual. A like announcement from the Eastern and Southeastern associations may possibly precede such information affording an occasion for a little additional pleasure.

WALTON H. INGHAM,
Director General.

NEW OPPORTUNITIES FOR BATTLE CREEK CHURCH

HENRY M. STEGMAN

A new chapter in the history of the Seventh Day Baptist Church of Battle Creek, Mich., opened on March 1, when the organization formally took over the Sabbath morning services in the Battle Creek Sanitarium. Hitherto the congregation, of which Elder M. B. Kelly had held its principal worship of the week at 2:30 p.m. on Sabbath in the Sanitarium Chapel. The morning exercises on that day in the same place have been undenominational. Usually the sermon was preached by Elder G. C. Tenney, chaplain of the Sanitarium, or his assistant, Elder E. F. Hurley, both of whom are of the Seventh Day Baptist faith. In future, however, the services will be wholly in the charge of the local church, which will consequently omit its former afternoon program. There are from 1,400 to 1,500 patients in the Sanitarium and some of these have always attended worship in the chapel. The Seventh Day Baptist service will, therefore, reach a number of non-members.

The chapel has an excellent organ. William T. Drever, an accomplished choir-master, will continue in charge of the music. The Sanitarium Quartet, organized by him, will also remain, aided by the Seventh Day Baptist choir. There is no doubt that this new arrangement will be of great advantage to the Battle Creek Church.

The Sanitarium now has in its service a considerable number of Seventh Day Baptists, physicians, scientists, nurses and employees in many departments. It has openings for workers in numerous fields, skilled and unskilled, and would be glad to have letters of application from any persons, men or women, young or old, who desire to observe the Sabbath as in Battle Creek. There are special advantages for those wishing to educate themselves and at the same time to earn some money towards their expenses.

The Normal School of Physical Education and the School of Home Economics, affiliated with the Sanitarium, are institutions of the highest standing. Graduates find immediate employment at remunerative wages. Classes are arranged so that students may work certain hours of the day. A plan which has just been adopted by the Sanitarium and Hospital Training School for Nurses affords a most desirable opportunity for young men and women to gain an education for a profession without calling on their families to give them financial aid. A merit allowance in cash is given each year to all undergraduates who are intelligent, diligent and faithful in studies and service. The sum at the end of the first year will be $100; at the end of the second year, $125; and at the end of the third year, $150. In addition, those in the school receive board, room, textbooks, uniforms, laundry and an allowance for shoes. They may also earn further cash by working overtime. There is a shortage of trained nurses throughout the country and graduates of recognized schools are certain of positions with good pay.

The Battle Creek Sanitarium, through its welfare department, does far more for its employees than an ordinary business establishment; the advantages including medical care, educational opportunities, social entertainments, moving pictures one night each week, sickness and life insurance and health knowledge and surroundings which are a great aid to an efficient happy life. That part of Battle Creek in which the institution is situated, is largely inhabited by persons observing the Seventh day Sabbath, the business houses generally being closed on Saturday and open on Sunday. Members of the Seventh Day Baptist Church in the employ of the Sanitarium will welcome any additions to their circle and assure them a home in a community of the best surroundings and the highest ideals.

THE GREATEST FORWARD STEP IN THE HISTORY OF PROTESTANTISM

EDITOR OF THE SABBATH RECORDER: I am very much pleased to see the article by Rev. A. L. Davis, in the SABBATH RECORDER of March 8th under the heading "An All Pastors' Conference." His heading does not suggest the part of the article which seems to me to be of very great importance to us just now: The relations of the Seventh Day Baptist Missionary Board to the Interchurch World Movement. I felt a very keen disappointment when I read that the Missionary Board had refused to endorse the Interchurch World Movement and to participate in its program. That action is the reverse of the almost unanimous action of our General Conference, and I feel sure that it does not represent the spirit and desire of our churches.

If as we do not realize the significance of this Movement. It means a new day for the Church of Christ in the world. It is undoubtedly the greatest forward step in the history of Protestantism, and I think we ought not to hesitate to take a forward step with other Christian bodies.

True, our resources are limited and we cannot expect sugations beyond their possible expansion, but we can assume a sympathetic attitude and do our best.

I wonder if it might not be possible for such an assurance of our attitude to be given to the Missionary Board that at its next meeting it might take such action as would reverse its attitude toward the Interchurch World Movement.

JAMES L. SEAGGS.
Julius, whose mother was also of German descent, from a well-known family of Saxony, was educated in the grammar schools, as well as in the old Lutheran Academy of Philadelphia. In more recent years, in recognition of his extensive and valuable work in the field of letters, Muhlenberg College, of Allentown, Pa., conferred upon him the honorary degree of Doctor of Letters.

The manner in which he spent his boyhood days, and how he became interested in historical work is interestingly described by himself in an article written in the third person, in the Sabbath Recorder of April 19, 1917, as follows:

"As a small boy some ten years before the outbreak of the Civil War, he spent his summers with a Quaker family in Easttown, Chester Co., Pa. Many a time he had there a copy of Day's Historical Collections, which was at his disposal on rainy days. Ray as his name is mentioned that he had a local and Revolutionary history of Chester County. Isaac Wayne, son of 'Mad Anthony,' was then still living on one of his farms in the vicinity, and, among the youngsters, was looked up to in awe and reverence. From the family, the boys heard many legends, traditions, and stories about the local actors in our Revolutionary drama and about the Seventh Day Baptists who had formerly dominated that immediate section of Easttown and Newtown Townships. One was that General Anthony Wayne's mother was a Seventh Day Baptist, and was buried in the Seventh Day Baptist burying ground near what was known as the 'Old Newtown' Square, almost opposite the Friends' Meeting House which was attended by the family and the present writer while there."

"It was this incident, together with the stories and traditions heard in boyhood days, that first attracted the present writer's attention to the Sabbatharians, and, in later years, became the chief incentive fully to run the story of these early pioneers for religious liberty in Penn's domain. One of the most important of the early-day papers, which extended over the eastern part of Pennsylvania and adjoining States, were published during these years by articles in the Village Record of West Chester, and in the Sabbath Recorder."

"The historical bent, thus aroused in boyhood days, increased with the years, and every summer prior to 1861, the various landmarks in eastern Chester County and many in the adjoining county of Delaware were looked up, visited, and studied; he thus became acquainted not only with persons and places."

"A few years after the war, the writer, with wife and child again came to Chester County, to the favorite home of his boyhood days, whence fugitive local sketches from his pen appeared in Philadelphia and county papers. In 1869 or 1870, the old home of Rev. David James of Revolutionary fame was purchased; this was on the Newtown and Paoli Road, a short distance east of the cross-roads hamlet known as the 'Leopard.'"

"Shortly afterwards, the present writer became a regular contributor to the Village Record of West Chester, to the Public Ledger and to the Times of Philadelphia; to the Luthera and to other papers. One of the best known of these efforts is the series of papers on the Old Inn on the Lancaster Roadside, which appeared in the Village Record, and have been republished in book form, now in the third edition."

"He ultimately succeeded Thompson Westcott as the historical specialist of the editorial staff of the Philadelphia Public Ledger. For a number of years, he was the editor of the American Journal of Photography, and for an extended term of years made a highly successful illustrative reproduction a special study."

"His proficiency in this field soon brought him the attention of publishers issuing high grade art books, among whom was the late Mr. S. George Barrie and Sons, of Philadelphia; and the Burroughs Brothers, of Cleveland. For a number of years, he was employed in a similar capacity on the Ladies' Home Journal, of Philadelphia. So highly was his ability esteemed by that periodical, that he was commissioned to make a special visit to England at the time of Queen Victoria's Diamond Jubilee for the express purpose of photographing the various phases of that celebration. Though flattered by the commission, he declined to make the trip, but obtained the necessary photographs through professional friends in London."

"Under keen years immediately preceding his death, he held the important position of Librarian and Curator of the Masonic Museum of the Grand Masonic Lodge of Pennsylvania, with his office in the Masonic Temple bordering on City Hall Square, in Philadelphia. In this connection, he did much valuable historical research, particularly in connection with the Masonic careers of George Washington, Benjamin Franklin, General Lafayette, and others."

He was a member of the American Philosophical Society, the American Historical Association, the International Congress of Orientalists, the Historical Society of Pennsylvania, the Pennsylvania-German Society, the American Library Association, the Washington National Memorial Association of Alexandria, Va., the American Jewish Association, the Colonial Society of Pennsylvania, the Quatttor Coronati Society, and numerous other professional and learned societies in this country and abroad. By appointment of former Governor P. M. D. R. R., he was a member of the Advisory Committee on Public Records of the Commonwealth of Pennsylvania. It is confidently asserted that he "was one of the most erudite scholars in Masonic history in the world." He spoke and read English and German, including the various dialects of the so-called "Pennsylvania German," all, with equal facility.

Although for reasons of convenience, he had attended the Episcopal Church for many years before his death, he was a loyal Lutheran and a valued adviser in the Lutheran Church. It was upon his motion that the Lutheran Church initiated the celebration, by all the Protestant churches in this country, in 1917, of the 400th anniversary of the revolt of Martin Luther, in 1517, against the Papal power.

His literary activities embraced the following books:

town (with J. Richards), 1913; A Unique Manuscript, by Rev. Peter Miller, Prior of the Ephrata Community, Written for Benjamin Franklin, together with a Fac-Simile and Translation of Beissel's 99 Mystical Proverbs, (compiled), 1912; The Diary of Magister Johannes Kelpeis, With Annotations, 1917; Washington's Masonic Correspondence as Found Among the Washington Papers in the Library of Congress, (compiled and annotated), 1915; General Lafayette's Fraternal Connections, 1916; and numerous other publications, historical and scientific.

Doctor Sachse had a very warm place in his heart for Seventh Day Baptists, the occasion of which has already been explained in his own language; and he let no reasonable opportunity pass to give evidence of it. When the City of Philadelphia condemned the old Sparks Burying Ground, on Fifth Street, between Market and Chestnut Streets, for the purpose of widening Fifth Street in front of the then proposed bouse, Doctor Sachse appeared before the court charged with the jurisdiction of the case and stated the claims of the Seventh Day Baptists in terms such that the court awarded satisfactory damages to the Shiloh and Piscataway churches for the property thus condemned, with the stipulation that the graves should not be disturbed, and that the spot containing them should be marked by four brass stars in the pavement, one at each corner, with a brass tablet in the center bearing a suitable inscription. This transaction is described by Doctor Sachse in an article in the Sabbath Recorder for April 23, 1917.

Again, when, some thirty years ago, more or less, Dr. Abram H. Lewis was engaged in an earnest effort to have the old blue Sabbath Law of Pennsylvania amended so that there could be no future persecution of Seventh Day Baptists, or other Sabbath-keepers under that law, Doctor Sachse, along with the Hon. Horatio Gates Jones, gave material aid, through a careful study of the history of this law, and the results of his research were published in the Outlook and Sabbath Quarterly, at the time.

He showed every possible courtesy to the present writer in the preparation of the latter's articles on the German Seventh Day Baptists, and the Rogerens, both in the second volume of Seventh Day Baptists in Europe and America, giving freely of his time, his labor, and his advice, besides allowing the greatest possible freedom in the use of his books already published upon those subjects. Again, when a few years ago the present writer undertook a study of the history of the Sabbath in view of more recent historical research, Doctor Sachse showed the greatest sympathy, and it was his hope, as soon as the aftermath of the Great War had cleared away, to give material aid in a study of the history of the Sabbath in Germany.

The one great accomplishment of his life was his study of the German Pietists and the German Sectarians of Pennsylvania. Upon this general subject he was the greatest authority that has yet appeared. Indeed his books upon this topic will remain the one monumental source of information touching these movements, and they will have to be reckoned with by all future historians of Colonial Pennsylvania, which in particular is a corner of the Ephrata Community, which was unique in the history of America. The collection which he gathered of original material pertaining to Ephrata was the most complete known to be in existence. He acquired it through a period of more than thirty years' patient search, and, when a few years ago, the present writer asked him what he intended to do with it, he said that he would like to have it placed where it would remain intact, that he didn't quite know where that would be. Subsequently he indicated that nothing would please him more than to have it come into the possession of Seventh Day Baptists, and offered it for a small fraction of its current commercial value, provided a suitable organization was formed for the purpose that it was understood that the collection should be kept together. Accordingly, the Seventh Day Baptist Historical Society was organized, incorporated, and the transaction completed. He continued to make contributions to the collection up to the time of his death.

Doctor Sachse attended two sessions of our General Conference. The first visit was made to the session held at Ashaway, R. I., in 1902, and the second to the session at Plainfield, N. J., in 1917.

For many years previous to the Great War, he had been in the habit of making frequent visits to different European countries in the summer time. Indeed, it was in Germany that he found several of the rarest and most valuable items of his Ephrata Collection. Wherever his travels took him, he never forgot his interest in Ephrata. Especially when in Canada, he found certain indications which led him to believe that, after the Eckerlin brothers had left Ephrata because they could not agree with Beissel who was the founder and head of the community, one of them had been captured by the French near the present site of Pittsburgh, in the French and Indian War, and carried away to Canada and confined in a Roman Catholic monastery. Doctor Sachse long cherished the hope that the time might come when he should return to Canada and have sufficient time to make an exhaustive search of the records that he had discovered, for the exact facts in the case that time evidently was not to come, for he died with the hope unfulfilled.

He was an indefatigable worker and had no patience with those who were otherwise. When engaged in literary work in his capacity as librarian at the Masonic Temple, it was no unusual occurrence for him to remain at his desk till midnight or later to complete some interesting feature of the task in hand. When he came home in time for evening dinner it was his custom, after the meal, to go to his study and work for several hours before retiring.

In the midst of his work, on April 21, last, he was stricken with what was then called nervous prostration, but which is now believed to have been something more serious. At all events, his recovery was very slow, and it was several months before he was able to resume his duties at all. He spent the summer season at the seashore in company with his wife and daughter. In September, he had improved sufficiently to give some attention to his work, and the present writer had an occasional letter from him. But he had by no means regained his normal degree of strength. He continued, nevertheless, so far as his energy would permit, the accustomed routine of his duties. The evening of November 14, he had spent in making plans for the following day and was in excellent spirits; and, when his wife and daughter, left him in his preparations for retiring, he remarked that he thought he was going to rest very comfortably through the night. On the following morning, when they went to call him, it was found that, several hours before, possibly even before midnight, he had entered peacefully upon his last, long sleep.

On May 15, 1864, he was married to Miss Emma Caroline Lange, of Philadelphia, who, with their five children, survives him. The daughter, Emma Florence, is at home with her mother.

Doctor Sachse was one of the most charming of men, a most interesting conversationalist, whose wide travels and various experiences constituted a never failing store from which he drew material to suit the occasion and his audience. Then, his artistic tastes, his skill as a connoisseur of rare books and exquisite bindings, all added to his accomplishments as a culti­vated man, whose acquaintance was to be valued and with his friendship to be prized.

As a scholar, his death leaves a vacancy that can not readily be filled. He was the one distinct authority on certain phases of early American history. He showed how intimately the great Masonic fraternity, as such, was connected with our early national life; his knowledge of Colonial Pennsylvania, particularly as pertained to the German immigration, was unexcelled; and, as an authority upon one of the most unique phases of Colonial American history—that of the Ephrata Community,—he was easily the court of last resort. The fact that all these important factors in our national life means that, in his writings, Doctor Sachse has built for himself an imperishable monument.

Of his loss to his family and to his large circle of personal friends, one can not, with propriety, more than merely make mention here. Possibly it may be permitted to say that, to the present writer, as the only brilliant accomplished scholar, but, no less truly, a warm friend, a genial companion, a sane counsellor, and a co-worker, whose loss is mourned and whose place can not be filled.
MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

The secretary will welcome from lone Sabbath-keepers lists of names and addresses of those who are not now Sabbath-keepers, to whom to send in some sort of definite and systematic ways, samples of Sabbath literature. The secretary has asked 100 people scattered throughout the denomination to furnish him each 100 names and addresses. Several of these people have as yet made no reply and several have sent in lists which are a little short of 100 in number. Provision is being made for literature and stationery for 10,000 names, and the secretary solicits the help of the scattered Sabbath-keepers in this matter. Such lists are greatly desired before April 1. The secretary could easily get names from telephone and other directories in various places. But he desires a list of 10,000 people, representing 10,000 different homes, or really a personally selected list, so that there shall be some sort of an acquaintance existing, even though it be rather remote and indirect, between the senders and the receivers of this Sabbath literature.

No part of our work as a people is more imperative than the promotion of evangelism. Well may we in every possible way continue to bring this spiritual fast to the minds and hearts of our churches.

Severe weather, bad roads, illness, and the prevailing epidemics of influenza, have tended to interfere with special revival services among the churches. But with the coming of warmer weather, conditions will be more favorable to such campaigns.

The slogan that is being used in some agencies at the present time for these special efforts is:
Every Christian an Evangelist,
Every Church a Center of Evangelism,
Every Church a Community Service.

Among the suggestions that are being made for this united effort among Protestants are these:

Special evangelistic meetings in every church under the direction of the resident minister at least two weeks before Easter.

Business men's luncheons where these leaders in the community may be brought face to face with their personal obligations for personal winning.

Shop and factory meetings, with a meeting at noon on the Friday before Easter, with extended time, without loss of pay to the workers.

Special observance of the week before Easter, with union meetings, and in towns merchants asked to close their stores for the noon hour meetings on Friday.

An assembly of the official members of all Protestant churches of the community to confront as a united body the common evangelistic task of the locality.

Church bells to be rung every noon during the week before Easter as a call to prayer for a spiritual awakening among the people.

WHAT MEDICAL MISSIONS MEAN
MARY ELIZABETH TITTEL

Witches' brews and incantations still take the place of medicines and the surgeon's knife for the majority of the world's population, according to the Interchurch World Movement, which is aiding the Centennial Medical Missions, in a campaign to enlist young men and women to serve as physicians in foreign countries.

China has only a thousand modern doctors, about a third of them missionary doctors, to answer the needs of 400,000,000 people. Physicians are as scarce as polar bears in the interior of Africa. There is a vast area almost a thousand miles square with millions of inhabitants, where there is not a single doctor.

The Indian woman is forbidden by custom and religion to avail herself of the services of a male physician, yet there is only one woman doctor to each million Indian women.

Some of the medical practices still in vogue in Africa and the Orient are almost incomprehensible by people accustomed to the ministrations of modern medicine. In China a straw figure is put into bed with the patient, and money is tied to it to drive the sickness away from the true man into the false. After a suitable interval the straw figure is burned, the disease, as is fondly hoped, burning with it.

Mohammedans in India have a simple remedy used for such diverse ailments as a raging fever, an ulcer, or a broken bone. The word Allah is written on a plate several times in India ink and then washed off, and the water is given to the patient to drink. In Korea, a drastic cure for sore eyes is to pierce the eyeball with a hot needle. Most of the trinkets of the savage African are worn, not for adornment, but as charms against the spirits that cause disease.

The churches see an opportunity for service in relieving some of the untold misery that results from ignorance of modern hygiene and medicine. They hope this year to double the number of medical missionaries now in the field. According to the estimate of the Interchurch World Movement, 1,871 medical missionaries will be required during the next five years by the churches participating in that movement.

MISSIONARY SOCIETY MONTHLY REPORT

S. H. Davis

In account with:  
Thë Seventh Day Baptist Missionary Society.  
Balance last February 1, 1920. $45.62
Chicago Church. $15.80
Syracuse Church. $10.70
Rev. George F. Kenyon. $13.60
West Baltimore Church. $10.70
Last Creek Church. $28.80
Wilting Workers, Harlemville Church. $4.10
Georgetown Building. $5.00
P. F. Randolph. $16.00
Chicago Church. $60.73
First Hopkinson Church, Georgetown Mission. $205.00
Rev. George F. Kenyon. $5.00
W. C. Whitford, Conference Treasurer. Missionary Society. $88.00
Sibley, Church. $88.00
Boys' School. $7.70
Girls' School. $8.00
Washington Trust Co. on checking account 6.61
Cr. $822.72
Rev. M. C. Pannell, Jan. 1, 1901. $20.00
Rev. E. A. Wing, Jan. 1, 1901. $17.50
Anna Crofoot, acct. J. Crofoot. $12.50
Rev. S. H. Davis, Jan. 1, 1901. $25.00
Rev. E. S. Powell, Jan. 1, 1901. $25.00
Rev. W. J. Safford, Demopolis Mission. $25.00
Rev. J. G. Burkitt, Italian Mission. $23.16
Rev. Geo. D. Hill, Jan. 1, 1901. $25.00
Rev. E. J. Severance, Jan. 1, 1901. $25.00
Rev. W. L. Davis, Jan. 1, 1901. $25.00
Edwin Shaw, trv. exp., etc. $90.43

THE COMMERCIAL ASPECT OF THE DENOMINATIONAL BUILDING

L. P. BURCH

In considering the location of the proposed denominational building and publishing house, it seems well to consider the commercial advantages and relations of the various propositions.

In 1895 the publishing house was moved to Plainfield because the tract board was located there, and because Plainfield possessed the location and the elements which would make possible the building of a successful commercial business. Each succeeding manager since that time has endeavored to create a reputation and goodwill for the house which could be used as a business asset.

In 1903 the commercial business amounted to $1,800. In 1910 it had increased to $8,831; while nine years later, July 1919, it amounted to $10,642. For the first eighteen months of the 1919-20 the commercial business of the publishing house was totaled $16,310. These figures are for all work done in the publishing house outside of the work that is strictly for the Tract Society. Now to go into details of the business. The hour costs are found for the total number of hours' labor that are sold in any month, one hour of wages charged on that basis. The greater number of hours that are sold the lower is the hour cost. So in the course of the year the commercial business amounts to considerably more than the Tract Society work. Consequently the outside work is carrying more than half of the overhead. In a like manner if a plant is running to capacity its overhead charges are less per hour than if it is only running 75 per cent of capacity. That being the case, it follows that the Tract Society and
The Hun Chancellor: "The people, your majesty, are complaining about the food. They say there isn't enough to go around."

The Kaiser—"How unreasonable! Don't the ingratiates know I'm doing all I can to increase their pro-rata supply? Don't they realize my drive on the western front has already made a million fewer mouths to feed?"—Life.
kind young lady. She is not given to criticism. But—

"If she wasn't a hypocrite!" said my friend.

The blonde girl raised her eyes from her work and glanced in our direction. Seeing my friend, she raised a graceful little hand and threw a light kiss from the fingers of it.

"That," said my friend rather sorrowfully, "is what I mean. Anybody seeing that kiss would think that she liked me. But she doesn't. She told our office manager that I was incompetent—for our office manager told me about it. And she told one of the boys—a chap that I lunch with occasionally—that I was a flirt. He told me about it the next day. And once, when she made a rather serious mistake in filing, and I wasn't in the room, she said that the mistake was mine. Of course it came back to me; things like that always do come back.

The blonde girl paused in her work and nibbled at the end of her pen. One, seeing her, would have thought that she was a demure picture of harmlessness.

"I can scarcely believe it!" I exclaimed.

"It is hard to believe," said my friend to me, "especially when she throws kisses and smiles at me, either, at first."

"She looks," I remarked, "like a 'fluffy, pettable kitten.'"

"That," said my friend, "is the reason that she is so dangerous. She's twice as bad as the sort of a person who says what she has to say to your face."

There were five of us together at afternoon tea not long ago. Somehow the conversation drifted—as conversations will drift—to a woman who was not particularly popular with any of us. Almost every one of the party had something not too complimentary to say of her.

They had discussed her for perhaps a half-hour when I noticed that one of the men had carefully avoided any comments. I began to watch him and saw that he tactfully changed the subject whenever it came to him.

It was perhaps a week later that I found the opportunity to talk with him alone.

"You must like May Smith better than the rest of the crowd like her!" I said.

"I wonder," questioned the man, "why you ask?"

"Because," I answered him, "when they were all talking about her at tea the other day you didn't join the conversation. You sat at one side of the room and didn't pay any attention to what everyone said."

The man smiled. "That wasn't because I especially like May Smith," he said; "it's because I've always made a rule never to say anything about folks that I don't want repeated back to them. I have no doubt that by this time May Smith knows just exactly what was said about her at that tea party. I have no doubt that she knew the next day. Things always get back."

"That's why I don't talk much about folks. I never want to be in the position where I'll have no answer if any one says to me, 'Did you say thus-and-so?' I, if I do criticize, want to be in the position to always answer such a question with 'Yes, I did say it!' Then I can't go very far wrong.

"I wonder what gave you your point of view," I asked. "It's a bit unusual."

"It shouldn't be unusual," answered the man, "unless one wants to be a hypocrite!"

"Being a hypocrite is a habit," the Philosopher told me one day. "Just as smoking and drinking are habits. It's an easily acquired habit, too, and an insidious habit, and a hard habit to break of."

"How is it acquired?" I asked.

"Very often," answered the Philosopher, "it's because being hypocritical is an easy way to become popular. The hypocrite can play a double game and get away with it. When every one in a room is saying something disagreeable about a person, it is far easier to join in than it is to keep still. One gets the idea that the others will be rather pleased to have him agree with them. Very often, an onlooker with a desire to please says a good many things that he doesn't mean, just to be agreeable."

"That hardly seems probable," I answered thoughtfully. "Not when the onlooker in question is strong-minded."

"And then," continued the Philosopher, "ignoring my interruption, "when your onlooker, who really has nothing special against the person he was—was knocking, goes to said person's home or meets him casually, he is particularly pleasant by way of making amends. And because he's trying, desperately, to be popular with both sides—because he's trying to sit on both sides of the fence and keep his balance—he becomes a full-fledged hypocrite before he realizes it."

"Then," I said, "nearly everybody is a hypocrite to a certain extent. I should almost think it."

"Not at all," said the Philosopher a bit angrily. He always gets a bit angry if he is made to explain a theory of his. "Because the people who are hypocrites through kind intentions and the wish not to hurt another's feelings are—are not hypocrites. There's a very fine distinction. Technically, I suppose, the person who can scarcely believe it is hard to say to your face."

"Oh, friends of mine, if you can be the kind of a person who keeps silent when other folk are saying disagreeable things, you are taking a worthwhile position. Avoid saying or doing things to hurt people. But if you have something unpleasant that you feel you must say, say it in the open—to the person it is about. It isn't only for the sake of the person in question that you should take this attitude; it's for your own sake. Because it will make you squarer in your dealings and fairer in your judgments, and it will keep you out of the embarrassing and difficult situation of being asked, 'Did you say anything about me?' and having nothing to answer."

"It's mighty hard to say the thing that you feel you ought to say; it's easier far to just agree."

"In a pleasant, smiling way."

"Sometimes it's right and they call it tact."

"And sometimes you're glad that you can play the game in a double way—:

But sometimes it's scarcely—true."

"Give me the girl who tells the truth in the face of right and wrong; Or give me the one who doesn't speak to add to a tale too long!"

Give me the girl who uses tact in a truthful way.

For she is the one who plays the game In the way she ought to play.

Playing the game—the game of Life—

Is a task we all must do; And the girl who wins in the game of Life

Is the one who sees it through, Sees it through in an honest way, With a handclasp firm and true, And a pleasant word, and a smile she means; And I hope that kind is . . . you!

—Margaret E. Songster, in Christian Herald.

MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with Mrs. L. M. Babcock, on March 1, 1920. The members present were Mrs. West, Mrs. Morton, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. Jordan, Mrs. O. U. Whitford, Mrs. A. E. Whitford, Mrs. A. R. Crandall and Mrs. Van Horn; visitors, Mrs. Colton, of Adams Center, N. Y., and Mrs. Grant W. Davis.

Mrs. West read the 68th Psalm, and called for several prayers for definite objects. Mrs. A. E. Whitford offered special prayer for our missionaries and the Girls' School in Minn.; Mrs. Van Horn, for the Missionary Board; Mrs. J. A. Babcock, for the Boys' School; Mrs. O. U. Whitford, for the Tract Board; Mrs. West closing the season of prayer.

Minutes of the last meeting were read. The Treasurer's report was read, showing total receipts for February of $212.76, with disbursements amounting to $100. The report was adopted. Mrs. Whitford read also an interesting letter from Mrs. Lucy Sweet, of Long Beach, Cal., enclosing $2.25 from her juniors, for the needy baby spoken of by Marie Jansz. A letter was read from Rev. W. C. Whitford, treasurer of the General Conference.

The Correspondence committee read a letter from Mrs. L. L. Coalwell, of Ulen, Minn., who is conducting a Mission Study class at that place; also a communication from the Student Volunteer Movement for Foreign Missions, concerning the report of the convention of that body, held December 31, 1919, at Des Moines, Ia. It was voted to order a copy of this report.

The Board always welcomes visitors, and seeks in this way to keep in touch with the
women of all our societies, so were very glad to hear Mrs. Colton, of Adams Center, N. Y., 'tell of the work and interest in the New Forward Movement, of her home society.

Mrs. A. R. Crandall read extracts from a letter from Mrs. Eugene Davis, of Shanghai.

The President appointed Mrs. Morton and Mrs. Q. U. Whitford, the committee to write the Program of Prayer for April.

On motion it was voted that Mrs. West, Mrs. Van Horn and Mrs. Crosley act as committee to prepare the program for Women's Hour at the next General Conference.

Minutes of the meeting were read and after corrections were approved.

Voted to adjourn to meet with Mrs. H. N. Jordan on April 5, 1920.

Mrs. A. B. West,
President,
MRS. E. D. VAN HORN,
Recording Secretary.

THE INTERCHURCH WORLD MOVEMENT

We, the undersigned, having been in attendance at the New York State Pastors' Conference, of the Interchurch World Movement, March 13, 1920, hereunto desire to state our conviction that the Movement is worthy of our hearty confidence and support.

It was affirmed clearly and with emphasis that the Movement does not stand for organic union of denominations, but for cooperation in the great fields of missions, Christian education, and care for the poor and needy and the suffering.

The kingdom of God needs the combined labors of the Church. The Movement needs Seventh Day Baptists, and we need the Movement.

It is well worth our while to show the world that we can be both denominationally loyal, and stand shoulder to shoulder with other Christians in the grand task of telling, to the ends of the earth, that Jesus is Savior and King.

It is probable that many hundreds of churches, with faith, prayer and effort, will seek for a large ingathering by next Easter time. We earnestly recommend to our own churches that in pulpit and prayer meeting, in Sabbath school and Endeavor society, in home and college, we strive anew, in the near-by weeks, to deepen and enrich our religious experience, and to bring many to open confession of Christian faith and loyalty.

We commend the Movement to our boards, schools and churches.

It is to be regretted that all of our New York pastors were not present to share in the fellowship, instruction and inspiration of the conference.

A. E. MAIN,
W. C. WHITFORD,
J. VAN HORN,
H. R. CRANDALL.

Rochester, N. Y.,

APPEALS FOR FOOD RELIEF TO EUROPE RENEWED BY FEDERAL COUNCIL

In a telegram to the Hon. Joseph W. Fordney, chairman of the Ways and Means Committee of the house of Representatives Rev. Charles S. Macfarland, general secretary of the Federal Council of Churches, renewed the appeal for the immediate passing of the measure appropriating $50,000,000 for the relief of the starving population of various European countries.

The text of the telegram was as follows:

The imminent death by starvation of tens of thousands in Europe constitutes a great challenge to America as the war itself. We cannot refuse their call for aid without stultifying ourselves before European nations already impatient over our long delay in acting upon the Peace Treaty. The permanent policy of aiding rehabilitation in devastated countries of Europe through regular commercial undertakings will be no way affected by granting credit for purposes of immediate relief to starving people. Pursuant to the action of the Federal Council of the Churches of Christ in America, I urge that favorable action be taken on the Bill now before your committee appropriating fifty million dollars from funds remaining with the Grain Corporation to be used as recommended by Mr. Hoover for European relief.

In commenting on this action, Dr. Macfarlane stated that he had seldom seen such unanimity of sentiment in regard to any public measure as American church leaders are showing in backing up the recent appeal of the Federal Council on behalf of this relief appropriation.—Exchange.
of primeval forests far from social, moral, and religious influences. Of the 64 logging camps in the county, 56 are without religious service. There are 500 children alone so isolated that they receive no religious or educational advantages."

"The majority of fruit pickers' camps are simply existing outbuildings temporarily devoted to human habitation. Conditions in such quarters vary greatly. Where immigrant family labor is used, one may find a long two-story tenement in the midst of an orchard housing an indetermin- ate number of families; there is no logical separation of living quarters; no provision for individual privacy or domestic economy. At worst a number of families may be housed in a barn loft without any partitions whatever dividing family sleeping quarters. Men, women, and children, young people and adults, the married and the unmarried alike are compelled to live in this promiscuous manner."

"Migrant workers present a national problem. They are a wide area and they engage in a diversity of occupations... Their care must be a national concern. The peculiar needs of these necess- ary wanderers must be met by the Christian church. Specialized Christian workers must follow and minister to varied groups, just as the church followed and ministered to the soldier, in camp, on the march, at war, and now in unemployment."

These quotations from many pages devoted to the needs of the migrant population may serve to suggest a vast and needy field which has scarcely been touched by the church.

My task is to point our America's need of Christ, and that is too great a task to carry to completion. But I believe the church is coming to see the need with new and clearer vision. A day of opportunity for young people in Christian work is just at hand.

**YOUNG PEOPLE'S BOARD MEETING**

The regular monthly meeting of the Young People's Board was called to order by the President, Mrs. Ruby Babcock, in the Sanitarium Welfare office.

Prayer was offered by E. H. Clarke.

Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Miss Edna Van Horn, Dr. W. B. Lewis, Dr. B. F. Johanson, E. H. Clarke, I. O. Tappan, C. H. Siedhoff.

The following report was accepted from the Corresponding Secretary:

- Number of weekly letters sent out: 210
- Number of personal letters written: 71
- Number of L. S. K. bulletins sent out: 150
- Number of cards received with names of officers: 31


Orders have been received from Jackson Center, W. T. Smith, Battle Creek, Ashaway, and Pouke for the Simpson Study Course.

Respectfully submitted,

FRANCES FERRILL BABCOCK.

The Quiet Hour superintendent reported that Milton and Pouke had reported new members of the Quiet Hour and progress in the work.

Voted that the final reports of the Goal Committee and the committee on the prepar- ation of Board stationery be accepted and the committees be discharged.

Reports of progress were received from the Efficiency and the Social Fellowship superintendents.

The following report of the Treasurer was read and accepted:

E. H. Clarke

In account with

The Young People's Board.

MARCH 1, 1920

Dr.

| Balance on hand | $303.22 |
| New York City E | $60 |
| West Eton Church | $150 |
| Conference Treasurer: |  |
| Allston Church | $54 |
| Second Alfred Church | $77 |
| Second Alfred Industrial | $47 |
| First Brookfield Church | $126 |
| First Brookfield | $28 |
| First Brookfield Women's | $84 |
| Dodge Center, Church | $94 |
| Farm Church | $57 |
| Friendship Church | $23 |
| Hartville Church | $23 |
| Independence Church | $61 |
| Marboro Church | $84 |
| Middle Island Church | $23 |
| Pawtucket | $61 |
| Piscataway Church | $42 |
| Plainfield Church | $57 |

Respectfully submitted,

E. H. CLARKE, / Treasurer.

The following bill was allowed the Goal Committee for the new Goal Banner, $77.75:

Voted that $100 be paid the Pouke teachers.

A report of the Pouke School Board to the Young People's Board was read and accepted.

Voted to change the time of meeting of the Board to the first Thursday evening of the month.

Voted that Mrs. Ruby Babcock and Miss Edna Van Horn be a committee with power to act, to prepare a Junior Banner to replace the old one.

Voted that the following idea received in a letter from N. O. Moore be endorsed by the Young People's Board and the Riverside society asked to push the matter and arrange for such a program among our societies: "We folks here in Riverside are planning a sort of 'Conference Program' while Con- ference is in session at Alfred next Au- gust. The purpose is to stimulate and arouse a greater interest in denominational affairs. We are too far from Alfred to attend the Conference so we are going to bring Conference to us at best we can."

A discussion of the Pouke situation was held and correspondence concerning the same was read. We do not want to lose an opportunity to do all we can on this field.

Reading of the minutes. Adjournment.

Respectfully submitted,

C. H. SIEDDOFF, Recording Secretary.

26 Read Terrace,

Battle Creek, Mich.,


**LONE SABBATH-KEEPERS' CHRISTIAN ENDEAVOR BULLETIN**

During the past few months, the Young People's Board has made a systematic and persistent effort to get into touch with all lone Sabbath-keeping young people. An effort has been made to secure the names and addresses of all such and place them in a directory. Very recently a letter, or bul- letin, has been sent to all those who could be reached. The letter while made up of bits of Christian Endeavor news that has already appeared in the young people's de- pending from time to time, is so inter- esting that the editors of the new is venturing to print it in the belief that there are many who will be interested in reading it, even though they may not be lone Sabbath-keepers. The letter immedi- ately follows:

The Seventh Day Baptist Young Peo- ple's Board sends its heartfelt greetings to you who are lone Sabbath-keepers. We want that, though you may not be able to attend the services of our Christian Endeavor, you may still be a part of us. Anything that will increase this feeling of fellowship, we will welcome as heartily as you will. Some such things we would like to suggest. If you think of others write about them to Mrs. Miriam Stewart (see board directory for address- es), who is our lone Sabbath-keepers Chris- tian Endeavor superintendent. Do you have a Christian Endeavor topic card? Mrs. Stewart will send you one if you wish it (just ask), and then you can follow the lessons that we are studying in our regular meetings.

A Denominational Study Course comp- ilated by Rev. William McSimpson is being
General Missionary Fund .................................. 100.00
Board expenses ........................................... 191.00

Up to date $843.85 has been paid into the treasury and has been disbursed as follows:

Dr. Palmborg's salary .................................. $175.00
Fouke president ......................................... 100.00
Fouke teachers ........................................... 100.00
Special for Boys' School from Battle Creek .................................. 37.00
Field secretary, salary and expenses ..................... 121.56
Board expense ........................................... 99.91

A new Goal banner is to be awarded at Conference to the society having the highest percentage on the three last points of the goal. In the January rating the societies showing the best reports stood as follows:

Hammond ............................................. 43.00
Battle Creek ......................................... 76.00
Welton .................................................. 16.00
Milton Junction ....................................... 16.00
Riverside ............................................. 140.00
Waterford ............................................. 14.00
Ashaway .................................................. 12.00
Walworth ............................................. 12.00
Fouke .................................................... 12.00

Three banners are awarded each year for work on the Efficiency chart gotten out by the United Society of Christian Endeavor, one for the highest rating, one for the greatest gain during the year and one for the most Christian Endeavor Expert. Battle Creek holds the first two banners and Salem the third one.

Reports show that sixteen societies are using the Efficiency chart.

The Salem society has challenged the Milton Junction society on all points of the chart. The latter has the highest rating of any of the societies at the present, it being 227. Fouke is next with 225.

In January the board was honored by having Dr. Francis E. Clark, the founder of the Christian Endeavor movement, come to meet with them. He gave us several very good suggestions that we hope to carry out. He was soon to leave for Europe to visit the countries where there had been Christian Endeavor societies before the war, and that are needing help in reorganization.

Mr. E. M. Holston has been hired as Field secretary by the Sabbath School and Young People's boards this year. He has visited all of the societies in the Southwest ern Association and is to start on a trip through the Northwestern Association soon.

The following are the members of the board with their addresses. Any of them will be glad to hear from you at any time:


THE SABBATH RECORDER.

ORDINATION OF DEACONS AT PLAINFIELD

On Sabbath Day, March 6, the morning services were given to the ordination of two deacons to fill the places made vacant by the deaths of Deacon J. Denison Spicer and Thomas H. Tomlinson. Delegates were present from the New York City Church and the church at New Market, N. J., and Rev. George B. Shaw, pastor of the New York Church, preached the ordination sermon.

Sometime ago the Plainfield Church chose Superintendent Henry M. Maxson and Brother Orsa S. Rogers to the deacon's office and designated the March communion, Sabbath, as an appropriate time for their ordination.

Notwithstanding the almost impassable condition of the roads due to the severe storms, a good congregation assembled to witness the ceremony. After the sermon by Brother Shaw, the candidates came forward and were set apart for the deacon's office by laying on of hands and prayer. After the consecrating prayer by Editor Gardiner, Rev. Edwin Shaw gave the charge to the deacons, Pastor Skaggs gave the charge to the deaconess, and then Brother Nathan Randolph welcomed the new deacon to the services and duties for which they were chosen.

Then followed the communion service led by Pastor James L. Skaggs and George B. Shaw. There were eight deacons to take part in evening on this occasion, two from New Market, the church from Plainfield, and the five in the Plainfield Church. It had been more than thirty years since Plainfield had been called upon to ordain deacons to fill vacancies.

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, Mich.
A ROGUISH WIND

The wind roared up across the hill, and peeped in through the pane Where little Lou and Ben slept warm, Safe from the beating rain. He peeped in through the window-pane, "I'll wake them up," said he. The roguish wind, with roguish thought, Laughed out in windy glee. He shook the old house hard and long, He shook the little bed, He made the elm bounce, tap, tap, tap The shingles overhead. He whistled down the chimneys tall, He whined about the eaves, And scattered all around the yard The yellow chestnut leaves. But little Lou and Ben slept warm Without a dream of ill, Till worn and scattered all the yard He whistled down the chimneys tall, And peeped in through the window-pane.'

- Annie M. L. Hawes

ANOTHER LETTER TO THE JUNIORS

DEAR JUNIOR BOYS AND GIRLS:

Of course you are eager to hear about the boys and girls who completed their work in the Junior Quarterly and sent their books for me to see.

I received nine books, from seven girls and two boys. (Boys, where are you? Going to let the girls beat you like that?) Here are the names of those who sent in their work:


The work of all was excellent, and it was so hard to decide whose was "best" that I just had to send a little gift to each one, in order to keep my promise!

A teacher whose class began to use the Junior Quarterly January 1 writes me: "My girls... fill in the spaces each Sabbath afternoon, after we have studied the lesson in class. Do not let them do the work in class, but we talk over what we think should go into each space, and then by afternoon they are to complete the work from memory. . . . I told them I should examine the books at the end of the quarter, and look for neatness, thoroughness and thought. If I found evidences of these three things in each book, I would give them a prize. I have watched the work surreptitiously and I know that most of them are working hard. Even when the weather and sickness keep them at home, they make the work up later, and some even bring their books to me on a week day to get help over hard places. It looks now as if I should have to be ready with a prize for each girl."

Wouldn't you like to see those books when they are done? I can hardly wait till the time comes to see them.

How would you like to try once more? Aren't there more than nine Juniors who want to complete their work and let me see it? I will repeat my offer, to send a little gift to the Junior who sends me the best quarter's work, and look for neatness, thoroughness and thought.

This will apply to the quarter beginning April 1, 1920.

Your friend,

MRS. T. J. VAN HORN

THE STORY OF SNOWBALL

Snowball was the sweetest little kitten you ever saw. She was as white as her name would show, and she always wore a blue ribbon around her neck, with a tiny bell that went "tinkle, tinkle," whenever she took a step. In the corner of the nursery was a little white bowl, and three times a day Margery filled it with nice warm milk. And after her little mistress was all tucked up in bed Snowball would lap up the last drop with her little pink tongue and spring upon a cushion at Margery's feet, and curl up and purr herself just as if she was a big cat.

If Margery ever happened to wake up in the night and was just a wee bit frightened at the great big blackness, she would reach down her hand and touch Snowball, all so nice and warm; then she would close her eyes and go to sleep again, because nothing could happen to her with Snowball to guard her.

One lovely summer's day, Margery and her pet went to the meadows for daisies. The flowers were so pretty Margery walked a long way. Just when she said to herself, "Now I have plenty," she would spy such a pretty one a little way ahead of her, and before she knew it the sound of little Snowball's "tinkle tinkle" didn't reach her ears. "Snowball, Snowball!" she cried. But there was no answer.

You see while the grass and flowers only reached to Margery's waist, to poor little Snowball it seemed like a big forest, and she had completely lost her way.

Margery called and called and ran to and fro through the fields until the farmer who lived in the big white house with the bigger red barns told her to get out of his meadow, for she was spoiling his hay.

So poor little Margery went crying home and she wouldn't eat any dinner, but just sat all the afternoon on the front steps, asking the same question of every passer-by.

And this was the question: "Have you seen the sweetest little kitten in the world, with a blue ribbon round her neck and a tinkle tinkle bell?"

Every one gave her the same answer and mother was in despair, for Margery said she wouldn't eat until Snowball was found.

At last a man came down the street with one of his pockets all stuffed out. Margery asked the usual question, and he answered:

"No, I haven't seen a pure white kitten with a blue ribbon and a bell that says 'tinkle tinkle,' but—I've seen a very dirty pussy with a very dirty ribbon round its neck and a bell that will never say anything again."

And he put his hand in his pocket and drew out a kitten. But such a kitten! It looked just as he had said!

Margery grabbed it from him and I'm afraid she didn't thank him or hardly listen when he told her how he had taken it from a bad boy who had just thrown it in a mud puddle. She was glad to see her pet again; she kissed it until she was all muddy around her mouth.

Mother had heard the rejoicings and she came out with a bowl of warm milk, and poor little Snowball lapped as if she had never been fed in her life. Then she went over and sat in a corner and gave herself a good bath.

When she was all clean, mother appeared with her hands behind her back. She made Margery guess what was in them; and what do you think? She had a tiny little collar, with a silver bell and a long, blue ribbon around it. You could tie to the collar and hold on to it with the other hand. And no matter how long the grass might be, Snowball couldn't lose you.

That night Margery dreamed an awful dream. She thought she saw Snowball in the middle of a big mud-puddle, and every time she got to the edge a bad boy would push her in again.

She awoke with a start and was just going to cry out when she felt something move at her feet. She reached down and her hand touched something soft. Then she knew she had been dreaming and she cuddled up and went to sleep. And Snowball purred and purred.—Alice K. Brower, in Christian Work.

Here is a Chinese girl's composition on American clothes: "Both American and Chinese ladies must have stay at their house, because Chinese woman have feet bind and American have too tight skirts for much walk. American women not like stay at home all the time; so American men make railroads and automobiles and aeroplanes for her to use. Chinese girls' in mission schools have unbound feet and are fine athletes, because they wear trousers and their legs are at free. America is full of liberty with the except for ladies' skirts."—Everyland.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1903, April, June, August and September 1st. For catalog and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.
What the results of such a course will be is foreshadowed in the case of the poor baker in Joseph’s time. In his dream he had three baskets on his head. Only the uppermost contained anything. The rest were for show. As he dwindled along the road, visiting and singing, unmindful of his obligations, the birds stole the food out of the basket, and he appeared before his master empty-handed, his work a failure, his duties all neglected. He had had a good time, but it was his ruin. The butter, on the other hand, saw the bare grape vines, watched and tended the budding and growing fruit, was faithful in his duties, and when the grapes were ripe, with his cup in his hand he expressed to de-
Conformity to the world prevents the will of God acting in our lives. Conformity to the world means that we are seeking the kingdom of a crucified Savior; it is a denial of the sufficiency of our religion to furnish satisfaction to our aspirations.

It would not be perilous to say that worldly conformity is the greatest source of weakness in the profession of a church of Christ cherishing today. The world laughs at our pretenses while we fondly seek its favors and follow its ways instead of walking with our Lord. Paul said, "God forbid that I should glory save in the cross of Christ Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.

These times of ours are peculiarly alluring to those whose hearts are not fully in the keeping of Jesus Christ. The great opportunities for gaining dollars, and the passion for spending them, appeals to the masses of men and women. The fascination of worldly pleasures were never so enticing now, since the days of wicked and dissolve Rome when she tottered to her ruin. The staunch characters of our men, most of whom are passed away, were never formed under the influence of our modern society. The besom of a dread epidemic carrying away thousands of our fellows, the prevalence of iniquity and the reign of crime and violence do not cause a thoughtful world to pause one instant in its impetuous rush after the delusive temptations of a wicked generation.

These things should certainly produce thoughtful and careful consideration on our part as to where the world is likely to carry us. We are living over again those degenerate days when men were fiddling while Rome was burning.

As one to whom God has entrusted such degree of responsibility as a watchman on Zion, we cannot refrain from a solemn warning against the prevalent worldly conformity on the part of Christ's followers. While the world is presenting so many allurements, God, as never before, is calling upon his children for a new consecration of life and soul, for a noble-hearted effort to save lost men and women, for strong and valiant hands to hold aloft the banner of truth and righteousness, for a pure exemplification of the principles of our holy religion, and an awful thought in which we live, and God expects every man and woman to do full duty in the ranks of those who are striving to advance his kingdom. The right and power to choose whom we will serve is still and ever with us, and the words of that stalwart old king of Israel should again sound through the land, "Choose ye this day whom ye will serve, if the Lord be God follow him; but if Baal then follow him." The world now needs a new view of the cross and the uplifted Christ. The world is drifting to rocks of ruin. Already chaos and confusion prevail and men are wondering what next. It behoves the people of God to put on the armor of light and to stand as faithful heralds of the coming Kingdom of Glory.

This world is a great ship sailing at sea with its load of thousands of men and women. Boats are alongside for saving the helpless and confused passengers. Men are also bringing up from the strong room bags of gold and bidding the people help themselves. Some are busy rescuing passengers and helping them into the boats, while others are loading themselves with gold that will only serve to sink them. The question of the moment is, Which shall we do?

Battle Creek Sanitarium.

THE PSALMS

The Book of the Psalms is the best known book in the Bible. That is because it is the most complete expression of human life in literature. It ranges all moods. No man can seek the expression of any mood without finding terms for it here. From the depths of despair he can cry for help; in rage at injustice, in the pain of betrayal by friends, in doubt of God's goodness, in assurance of his unfailing love, in rejoicing or weeping, in seeing the world as going to ruin or as working out a plan of good, wanting inspiration to serve his fellow-men better, or wanting refuge from their demands, fearing the future or hoping for it, in depression or in exultation—whatever mood any man cares to express is here.—Cleland B. Mcafee, in the Continent.

THE SABBATH RECORDER

New Auburn, Minn.—On account of the removal of several Seventh Day Baptist families, and other church people, and because of the severe weather the past few months, the work has been interrupted and the church appointments have not been regular.

When the Sabbath school can not meet, the lesson is studied in the homes.

There is a union meeting on Friday night, led by different ones, managed by the Christian Endeavors of which David Lawton is the president. Levi Tulberg Richardon, Alta Allen and Clyde Clapper are earnest, efficient leaders.

Some who are away for the winter intend to return in the spring, and others are planning to go away seeking new homes. Mrs. Abbey, who has been in Chicago since January 5, intends to return here for a time about April 1st.

A part of our apportionment of the Forward Movement budget has been raised. The larger part of our members are non-resident, and some do not respond to this call.

MILTON, WIS.—Activities in the church and college are numerous this month and have been getting under way for some two weeks back. In giving news of the Milton Church it is difficult to separate the college and the church activities—and we hope that it may continue so.

The College Glee Club has begun a series of concerts in twelve or fifteen cities of southern Wisconsin. The Ladies' Treble Cef gave their annual concert February 23. The annual Basketball Tournament comes off March 10-11. The College Orchestra will give its second concert March 17. President Daland is directing it this year.

The Intercollegiate Contest will be put on in a short time; so you see the students and the faculty are busy and the townspeople have plenty with which to amuse themselves.

The church was encouraged two weeks ago by the presence of Rev. J. P. Hanson, of Green Bay, Wis., who joined the church and also brought us the morning message. Mr. Hanson has been keeping the Sabbath for some time but has not identified himself with any Sabbath-keeping people until this time. He was formerly a member of the Christian Church. He is now engaged in orphan work.

The Sabbath school will observe Decision Day on the last Sabbath of April or the first of May. There are already some who have made their decisions and we are in hopes that many others will take this opportunity to confess Christ publicly and offer themselves for baptism and church membership.

There is to be a Father and Son banquet in the church basement this week. This meeting is being organized by the Y. M. C. A. secretary for the county. It is to be an interchurch affair.

The ladies of the village observed the day of prayer for missions in an all-day service.

Much sickness has been in the village this winter but there have been very few deaths in our society. Pastor Jordan was confined to the house for several days but is about again. Even the doctors are not immune, Dr. Crosely having been "hors de combat" for over a week. It certainly has been a busy time for the medical men the last four weeks.

The Brotherhood Scribe.

MARRIAGES

Barlow-Davis—At the courthouse in Grand Island, Neb., by the Judge, May 19, 1919, Earl Babcock, of Exeland, Wis., and Edna Davis, of Farnam, Neb.

DEATHS

Thompson.—Lillian Bell Miller was born in the village of Milton, Wis., December 25, 1896, and died at the home of her brother Leman in the township of Milton, February 22, 1920.

Mrs. Thompson was the youngest child born to William Miller and Martha Wright Miller. The attachment which existed between her and her mother was most intimate and beautiful to see. They were always together from the time of the prayer meeting, the services of worship and other religious services. In March of 1909 she was admitted to the church and was baptized into the fellowship of the Seventh Day Baptist Church at Milton. Dr. L. A. Flats was pastor at the time. To the best of her ability she has tried to lead the life of an earnest Christian woman.
THE SABBATH RECORDER

February 12, 1919, she was united in marriage to Mr. G. E. Thomson, of Milton. For a few months they made their home at Lake Mills, Wis., then moved to Milton Junction to make their future home.

Mrs. Thomson is survived by her husband, her three sons, John D., Ralph E., and L. J., her mother, Mrs. Mary Miller, Marshfield, Wis.; George W., J. Henry and Ralph D., of Milton; and Leman H., of Milton Junction. She is also survived by Mrs. J. Conger and Mrs. Alice Balch, of Milton Junction. Funeral services were held at the late home of the deceased in Milton Junction, February 25, 1919, conducted by her pastor, Rev. Henry N. Jordan. Her earthy remains were laid to rest in the cemetery at Milton Junction.

The family are members of the First Baptist Church of Milton Junction.

Milton—Ivers Albert Tenney, son of George C. and Elsie L. Tenney, was born at Beaver Dam, Wis., November 22, 1887, and died at Battle Creek, Mich., February 7, 1920, aged forty-two years.

He leaves a wife and two sons, his parents and a sister to sorrow over their loss. His death was caused by double bronchial pneumonia following an operation for duodenal ulcer. He was a talented artist and resided in Detroit. He was of a gentle, loving disposition, a lover of men and of the Lord Jesus. His end was that of the perfect man, the last words telling of the love of Jesus in which he was happy. Private funeral services were conducted by Pastor M. B. Davis.

Davis—Jane Francis Rowh Davis was born May 17, 1845, and died at the home of her daughter, Mrs. Anna Ford, in Salem, Va., February 27, 1898.

She was married May 20, 1869, to Norris N. Davis, who preceded her to the heavenly Kingdom fifteen years ago. They had five children.

To this union were born eleven children, seven of whom are still living. They are: LeRoy and Lois Davis, Buckeye Run, near Salem; Mrs. Grace Randolph, of Stanton, Va.; Mrs. Lily Davis, of Oakland, Md.; Mrs. Lucy Gashey, of Stanton, Va.; Mrs. Anna Fryd, of Salem. There are also twenty-three grandchildren and forty great-grandchildren.

Mrs. Davis had been a member of the Salem Seventh Day Baptist Church since the first year of her married life, or for more than fifty years. She was always kind, and was possessed of that hopeful, cheery disposition which always radiates gladness and sunshine. She had been entirely blind for eight years, but possessed an inner light which shone in her face. She loved life and always seemed to be happy with the work that she was doing. She sought always to be of as little trouble as possible to those who cared for her. Such mothers are the greatest treasures.

Funeral services were held at the home of the daughter February 18 by her pastor, Rev. Alva J. Davis, and the services were held in the Seventh Day Baptist Cemetery, by the side of her husband.

Blessed are they that hunger and thirst after righteousness, for they shall be filled. —Matthew 5: 6.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Entered as second-class matter at Plainfield, N. J., Post Office, under the Act of March 3, 1879.

Terms of Subscription

Per Year, 00.00 00.00

Per Copy, 00.00 00.00

will be charged 00.00 cents additional, on account of postage.

Advertisements will be inserted at the rate of 00.00 cents per line, 00.00 cents per column inch.


AMERICAN SABBATH TRACT SOCIETY

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board of the American Sabbath Tract Society, at Plainfield, N. J., by the American Sabbath Tract Society, Directors: H. B. Bissell, Pres.; J. M. Hedges, Vice-Pres.; G. W. Wood, Sec.; T. S. Law, Treas.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the Bible, and handsomely illustrated. Published by the Sabbath School Board of the Seventh Day Baptist General Conference, at Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SCHOOLS

A quarterly, containing carefully prepared helps on the Bible, and handsomely illustrated. Published by the Sabbath School Board of the Seventh Day Baptist General Conference, at Plainfield, N. J.

ALFRED UNIVERSITY

Endowments $490,000.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art. Meets graduation requirements for College Graduates Professional Teacher's Certificate, transferable to other States.

Tuition free in Ceramic, Engineering, Agriculture, Home Economics, Business, and Art courses.

Fourteen New York State and military scholarship students now in... Limited number of endowed scholarships for worthy applicants.

Catalogues and illustrated information sent on application.

BOOHEE COWELL DAVIS, President

ALFRED UNIVERSITY

Endowments $490,000.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art. Meets graduation requirements for College Graduates Professional Teacher's Certificate, transferable to other States.

Tuition free in Ceramic, Engineering, Agriculture, Home Economics, Business, and Art courses.

Fourteen New York State and military scholarship students now in... Limited number of endowed scholarships for worthy applicants.

Catalogues and illustrated information sent on application.

BOOHEE COWELL DAVIS, President

ALFRED THEOLOGICAL SEMINARY

Catalogue sent upon request.

FREE CIRCULATING LIBRARY

Catalogue sent upon request.

Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION

A course of two dozen volumes, containing carefully prepared helps on the Bible, and illustrated. Published by the Sabbath School Board of the American Sabbath Tract Society, Directors: H. B. Bissell, Pres.; J. M. Hedges, Vice-Pres.; G. W. Wood, Sec.; T. S. Law, Treas.

AMERICAN SABBATH TRACT SOCIETY

PUBLISHING HOUSE

Report, Bulletins, Periodicals

Publications and Commercial Papers

The Recorder Press

Plainfield, N. J.

The Sabbath School

Lesson XII—March 20, 1920

John's Picture of Worship in Heaven, Rev. 7: 9-17

Golden Text—Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be all ours for ever and ever. Amen. Rev. 7: 12

DAILY READINGS

Mar. 14—Rev. 7: 9-17. John's Picture of Worship in Heaven

Mar. 15—Rev. 19: 1-10. Worshipping God

Mar. 16—Rev. 14: 1-4. The Heavenly Home

Mar. 17—Rev. 21: 1-5. A New Heaven and Earth

Mar. 18—Rev. 4: 1-11. The Throne in Heaven


Mar. 20—Matt. 25: 41-46. "Inasmuch as ye did..."

(For Lesson Notes see Helping Hand)
The Commercial part of the Denominational Building is an immediate necessity

Study the question of location and express your views by March 29, 1920

If some of your Liberty Bonds were reserved for this building

GIVE THEM NOW

We have been fond of saying that we could do nothing without God.
The saying expresses a truth to which we must cling with every power of our soul. But do we see clearly also that, in some matters, God will do nothing without men and women? None could have accused Martin Luther of any want of faith or reverence, but Martin Luther said, "God needs strong men, and he can not do without them." John Wesley declared, "God buries his workmen, and carries on his work," and that is true; but the saying must be revised; to read, "God buries his workmen, but carries on his work through other workmen." Of course it was God's Spirit that turned the whole world upside down in the first Christian century. Only God's Spirit can turn a world upside down. But it was God's Spirit clothing himself with the personality of the apostles... God's Spirit wrought a tremendous revival in England in the eighteenth century. But it was not God's Spirit alone. It was God's Spirit clothed with John Wesley. God has chosen to work through human lives, and you are known, and marked out in that encircling world of spirit; and God is waiting, waiting and watching, to clothe himself with you. Will you let God do THAT?—Rev. George A. Buttrick.