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**DENOMINATIONAL BUILDING**

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

# The Sabbath Recorder

Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connexion of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.—Emerson.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919  
**President**—Rev. William L. Burdick, Alfred, N. Y.  
**Recording Secretary**—Prof. J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—Rev. William C. Whitford, Alfred, N. Y.  
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For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.  
For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.  
For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

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**Secretary**—W. C. Hubbard, Plainfield, N. J.  
**Treasurer**—Joseph A. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman.

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**Editor of Young People's Department of SABBATH RECORDER**—Rev. R. R. Thorngate, Salemville, Pa.  
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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.  
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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PLAINFIELD, N. J., JULY 28, 1919

WHOLE No. 3,882

**Memorial Gifts That Speak of Love** It was my privilege, the other day, to visit an aged man whose beloved wife had been taken away by death, and who had expressed a desire to put several thousand dollars into the new Denominational Building as a memorial to her. The good woman had been one of my childhood friends, and I was glad indeed to learn of her lonely husband's desire to make such a gift in her name. I shall always be glad that I turned aside a few hours to visit this aged friend; for his beautiful tribute to his wife, and also to his mother, touched my own heart and gave me an insight to the warm heart of another. It was well worth a day's journey to see the face of that care-worn aged veteran brighten up and the love beaming from his eyes, as he spoke of the dear departed wife and of his desire to put something into the building which might stand for generations, in some true sense, as a memorial of her.

All this led me to wonder if more of our people would not love to make memorial gifts for the new building, in honor of loved ones gone. What could be more appropriate? For one I would love to see this structure, when completed, such a monument of love for the fathers, mothers, and loved ones as will endear it to all their living friends. I would love to see it stand as a memorial of the men and women who laid the foundations for our various institutions. It should be a monument erected by this generation in honor of the faith of our fathers. It should be one of which we will not be ashamed and one that will speak to the children who come after us, of our love of truth and our loyalty to the cause.

Ten gifts such as our good friend offers would give us the building. And then it would not take long to secure an endowment for it raised by the people at large.

**Pleasant Memories Of Battle Creek** Riding today—all day long—through the magnificent farm lands of Minnesota, Iowa and Nebraska, with their broad fields of

wheat and corn, one has plenty of leisure in which to live over again the five days spent in Battle Creek. A kindly spirit pervades the entire town and every one seems anxious to make the stranger acquainted with the place. And when one enters the Sanitarium he soon recognizes the all-pervasive spirit of Christian kindness. Physicians, nurses and workers in all departments seem to have caught the Sanitarium "family" spirit, and one soon feels that he is among true and helpful friends. Four and a half days, early and late, we were kept busy with the various tests and treatments, and found, during the entire time, no case of departure from the fine courtesy so prevalent and so characteristic of the place. The guests, too, from many parts of the world, soon caught the spirit of the Sanitarium and seemed to enjoy the social opportunities offered them.

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

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

Again one can but be impressed with the wholesome amusements and pastimes afforded by the Sanitarium. The excellent lectures in the parlor illustrated with magic lantern, or otherwise, are thoroughly enjoyed and largely attended. Those who think life is miserable without the dance

can find no dance hall, and dancing is not permitted, but a good orchestra entertains people with fine music. At the very approach to the grounds in front of the great building there are notices in large letters, "No smoking allowed," and it is a real treat to be in one public place where men are not puffing tobacco smoke in women's faces.

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

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

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

The Young People's Society of Christian Endeavor held its meeting on Sabbath eve in the old college chapel. I doubt if there is another association among us with as many young people as this one has. I was surprised to see so many. The program for the evening was a historical one in which several speakers brought out the facts in denominational history. The editor gave some reminiscences of the churches and ministers he has known and referred to some forward movements of the past that have helped us. The history of the SABBATH RECORDER and its value to

our people was also emphasized not only by the editor, but by others.

On Sabbath morning it was the editor's privilege to preach to a good congregation in the Sanitarium service at eleven o'clock. The regular Seventh Day Baptist Church services are held in the same chapel at two-thirty each Sabbath. This was communion Sabbath. The services were conducted by Pastor Kelley, who was assisted by the editor. There was a large attendance. In both meetings the one thing that impressed me most was the preponderance of young people. Only about three or four old men were to be seen. The Sabbath school was held in the morning before the Sanitarium services. The impressions made by all these meetings were most hopeful.

The Battle Creek friends are arranging to entertain a large Conference, and in some churches it looks as though the people will not allow them to be disappointed. One pastor of a large church said he never knew so many of his people to be talking of going to Conference.

The large tabernacle of the Adventist people is an ideal place for such meetings. The last thing Brother Tenney did before my leaving Battle Creek was to take me into the tabernacle, that I might see where Conference will meet. The fact that the seating room can be enlarged or contracted to suit the audience makes it very nice. Committee rooms, too, are near-by.

**Be Sure to Report If Going to Conference** Our readers have probably seen Brother Johanson's appeal on page 8 of the SABBATH RECORDER urging them to go to Conference, and requesting a prompt report as to who and how many are going. This is a very important matter and should by no means be neglected. The Battle Creek people are taking hold of the matter with good courage and are planning for a large attendance; but they can not be sure of success unless the people in all the churches co-operate with them as requested. So please do your best to let them know how many guests to provide for. "Go to Conference," is the slogan from now on, and, unless we are mistaken, many will heed the call.

**A Wonderful Country** A journey in harvest time through the broad farming lands of Wisconsin, Minnesota, Iowa and Nebraska, can not but impress any thoughtful mind with the untold possibilities and grand opportunities before the American nation. We have all been taught by the World War how essential the farming interests are to the welfare of the world. And many whose years have to be spent in our great cities, who know how essential even war gardens are in the production of foods, who constantly see the vast multitudes to be fed, and who know something of the immense quantities of food stuffs sent abroad on thousands of ships, may be filled with fears lest the time might come when sufficient food can not be raised and starvation will confront the race.

All these fears would be quelled if those who worry over them could ride day after day for fifteen hundred miles through the rich, sparsely-settled farm lands of the great West. Never, in all my travels, have I been so impressed with the immensity of our resources in regard to the growing of food stuffs, as during my recent journeyings among the farms. The never-ending panorama of vast wheat fields filled with standing shocks, of great oceans of growing corn at times stretching away to the horizon, of untold acres of alfalfa, timothy and clover, and of large herds of cattle upon stock farms—such a moving picture flying by one from morning till night, day after day, is indeed most impressive. And the impression of being in a land of plenty grows when one stops to think that he is not yet half way across Uncle Sam's great farm.

Then when one thinks of the millions of acres still unused, which can be made productive by cultivation, he is doubly assured that for many generations to come the human race need not go hungry. If it does suffer for food it will be the fault of the people who refuse to open the food treasuries placed within their reach by the Creator.

**Worth Repeating** It is the seventeenth day of July and the editor, in North Loup, Neb., has just seen, for the first time, the SABBATH RECORDER of July 7. In this paper there are several things to which we would call special attention.

First: On the back cover, outside, is a quotation from the *Bulletin of the North Loup Church*. The editor was away from home when this *Bulletin* reached the RECORDER office, and he is glad that Treasurer Hubbard repeated its "Drive Spirit" appeal in his advertisement for the new building.

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

The second thing worth repeating which we all should lay to heart, is found in the same RECORDER, page 4, where Rev. William L. Burdick says: "There is something wrong in a church that raises no ministers. The churches are to blame for the unpromising outlook that keeps young men from entering the ministry." Read again that short paragraph from which these words are taken and ask yourself if you have done what you should to remove the handicap which is placed on the ministry through the unwillingness of churches to bear their full share of the burdens.

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

Unless there is some radical change in our attitude, as churches, toward the ministry and in our denominational policy regarding the encouraging of our boys to enter the ministry, our case is bound to be-

come more hopeless still. Please keep your eyes open for a remedy to be offered in the Commission's report to Conference. And don't fail to keep your heart open to respond to whatever plan may there be proposed. One thing is certain: there must come a change in the spirit and attitude of our people in regard to these vital questions, or the sad ending will be inevitable.

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

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

Read the closing paragraph in Professor Norwood's remarks as reported in the editorial about education, on page 6 in the RECORDER of July 7. This is the next thing worth repeating, to which your attention is called: "The spirit that says over and over, 'I think I can't' is sure in the end to say, 'I knew I couldn't'; while the spirit which says over and over, 'I think I can' will be able to say in the end, 'I knew I could.'"

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

Another thing worth repeating is found on page 6 in the report of Rev. M. G. Stillman's sermon at Little Genesee, on "Work Out Your Own Salvation."

"While Paul taught salvation by faith, he emphasized works as the true evidence of genuine faith. . . . Mere generalities at Con-

ference and other annual meetings are not sufficient. There must be work in the get-together spirit back of it all. . . . Conscience is needed that enables a man to rise to a higher spiritual plane, forget self, and work for the higher life of humanity."

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

We found that a committee had already secured pledges for nearly \$1,500, and it looks now as though North Loup would surely go over the top in raising its share of the funds *before Conference meets* in August. If all our churches were as enthusiastic as this one and as active in practical work, the entire fund for the building would be in hand or fully provided for before September begins.

A very heavy rain storm in the night at North Loup made the roads impassible for automobiles and when morning came we despaired of having a large hearing from the outlying country. But to our surprise the audience was twice as large as the most hopeful had expected. In many cases families went back to the old horses and wagons for conveyance, and some drove six to ten miles through the black Nebraska mud to church.

The Sabbath school convened immediately after the sermon, and at three o'clock came the meeting of the Juniors. Then followed the regular Christian Endeavor meeting, and just before sunset there was a vesper service for the closing hour of the Sabbath. This service is some thing new and seems to be much enjoyed. Every evening after Sabbath the church is kept open for a general social time to which all are invited for the evening. At these

meetings the ladies provide refreshment with ice cream, on the cafeteria plan. Thus the church house is made an attractive place for any who may come into town for end-of-the-week shopping and who desire to spend an hour or two in a social way. This is an ideal plan and undoubtedly furnishes a splendid substitute for the common objectionable resorts found in many country towns.

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

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

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

We are very sure this man's church will send up to Conference more pledges for this purpose than would be required by a regular rating according to membership. Its slogan is "Over the top for a Memorial Building!" and we are not sure but it is already there.

That same church will do its part in all the lines of denominational work, and it is not inclined to be particular about *where* the building is to be. They want to see the

fund *secured* and are giving without question, willing to trust the wisdom of our people when they shall be asked to settle the matter of location. This loyal denominational spirit is indeed inspiring. Over the top we go, in more respects than one, whenever this spirit prevails.

**The Enemy Within Our Borders** We do not believe that the spirit of Bolshevism can ever prevail in America as it has in Russia. It is unthinkable that the Bolsheviks can ever be able to seize the reins of government in the United States and turn this country in a bedlam of anarchy; but there is real danger of untold troubles as seen in the tendency to unsettle the social and industrial conditions in America. There is a very real menace in the recent outcroppings of unrest in places like Putte, Seattle, Lawrence, in the United States, and in Winnipeg across the border in Canada.

The slogans of fighting anarchists; the outrages of terrorists in blowing up homes of judges and other officials; in sending bombs by mail—infernal machines—to prominent men all over our land; and the almost constant efforts to foment general strikes, are like straws in the stream showing which way the tide is setting. And it is time the American people were awake to the menace that bespeaks ill for our democracy.

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

There is no room in America for the red flag, since it represents nothing for which our Government stands. Indeed it is op-

posed to everything for which Americans have struggled, and it becomes us to guard well against the evils of the times, too often masquerading under so-called banners of "liberal ideas and progress."

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

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

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

car going west and get off at Washington avenue.

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

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

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

B. F. JOHANSON.

### QUARTERLY MEETING OF THE MEMORIAL BOARD, JULY 13, 1919

The Trustees of the Seventh Day Baptist Memorial Fund met in regular quarterly session in the parlor of the Seventh Day Baptist church, July 13, 1919, at 10 a. m.

Present: William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, Clarence W. Spicer, Edward E. Whitford, William C. Hubbard and Accountant Asa F. Randolph.

It was a pleasure to welcome again, after an absence of a year, Edward E. Whitford, who has been in Europe as a Y. M. C. A. secretary, during the World War.

President Henry M. Maxson being out of town, William M. Stillman presided. Minutes of the last quarterly meeting were read.

Correspondence was read from Dr. J. C. Branch, White Cloud, Mich., regarding the Bangor, Mich., Seventh Day Baptist church. The Secretary was instructed to complete the papers necessary regarding the transfer of the Bangor church to the Board; also to secure a signed copy of the lease of ground on which the church edi-

fice stands, from the village of Bangor, Mich.

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

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

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

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

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

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

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

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

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

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

GREETING—Your Board of Trustees hold a total endowment fund of \$533,394.46 for the benefit of the Seventh Day Baptist Denomination, and believe that a full, detailed report of their financial transactions, as set forth by the Treasurer, together with a list of securities and description of same, should come before Conference for your perusal and information.

The Treasurer's report has been carefully audited and fully approved. The total endowment, as of May 31, 1919, is \$533,394.46—an increase of \$3,258.81 since last year. We have invested in Liberty Bonds, \$21,254.40.

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

The Act of Incorporation, By-Laws and blank form of bequest follow the Treasurer's report.

Respectfully submitted on behalf of the Board and approved by them this 13th day of July, 1919.

WILLIAM C. HUBBARD,  
Secretary.

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

The George H. Babcock Fund—to the Seventh Day Baptist Education Society for Alfred Theological Seminary, \$200; to Salem College, \$801.02.

The Henry W. Stillman Fund—to the Seventh Day Baptist Missionary Society, \$121.59; to the American Sabbath Tract Society, \$121.60; to Milton (Wis.) College, \$243.19.

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

Minutes read and approved, and the Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

#### DISBURSEMENTS

|   |            |
|---|------------|
| Alfred University .....   | \$4,287 10 |
| Milton College .....  | 2,682 96   |
| Salem College .....   | 989 04     |
| American Sabbath Tract Society .....                              | 1,620 71   |
| Seventh Day Baptist Missionary Society .....                      | 679 83     |
| Seventh Day Baptist Education Society, Theological Seminary ..... | 317 87     |

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

## MISSIONS AND THE SABBATH

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

### MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., (Wednesday, July 16, 1919, at 9.30 a. m., President Clayton A. Burdick presiding. Members present: Clayton A. Burdick, Edwin Shaw, Harlan P. Hakes, D. Burdett Coon, Frank Hill, James A. Saunders, Ira B. Crandall, Charles H. Stanton, Samuel H. Davis, Edwin Whitford and Albert S. Babcock.

Prayer was offered by Rev. D. Burdett Coon. The quarterly reports of the Treasurer and Corresponding Secretary were approved and recorded. The Committee on Program for Missionary Day at Conference reported:

#### MISSIONARY SOCIETY CONFERENCE PROGRAM

##### Friday forenoon:

- 10.30 Address, President Clayton A. Burdick
- 10.45 Report of Corresponding Secretary, Rev. Edwin Shaw
- 11.05 Statement of Treasurer, Hon. Samuel H. Davis
- 11.15 Address, "Evangelism, the Greatest Fundamental Need," Rev. Erlo E. Sutton. (15 minutes)

##### Afternoon:

- 2.00 Address on Work in China, or, Exercises Conducted by Dr. Rosa M. Palmborg and Miss Anna West
- 2.20 South American Interests, Rev. T. L. M. Spencer
- 2.40 The Southwest Field, Rev. T. J. Van Horn. (20 minutes)

#### The Evangelistic Committee reports:

##### REPORT OF THE EVANGELISTIC COMMITTEE

During the past quarter the appropriation of \$100.00 has been sent to the Missionary Committee of the Northwestern Association to help in gospel and Sabbath work.

A quartet and an evangelist are at work with a tent in northern Wisconsin, with New Auburn and Exeland as places where the tent is to be located. For two weeks in June the evangelist was Rev. Charles S. Sayre. For July it is Rev. George B. Shaw, the sabbath evangelist of the Tract Society. The Missionary Society contributes the appropriation of \$100.00, the Tract Society supports Mr. Shaw, and the Committee of the Northwestern Association is responsible for

the rest of the expenses, securing it by special contributions from the churches and people of the Northwest.

The appropriations of \$100.00 each to the Eastern, Central and Western associations have not been asked for by these associations for special evangelistic work. Traveling expenses have been paid for Rev. Leslie O. Greene, of Farina, to visit Stone Fort, and for Rev. A. L. Davis and Mr. C. L. Hill, of North Loup, to hold meetings at New Auburn, Minn.

Rev. James H. Hurley has been at work on the Michigan field since December 1 of last year, except for about a month while holding evangelistic meetings at North Loup, Neb. Rev. R. J. Severance arrived about the middle of June on the Southwest field to take up the work of Rev. T. J. Van Horn who resigned May 1 to become pastor at Verona, N. Y.

Respectfully submitted,

I. B. CRANDALL,  
FRANK HILL,  
*Committee.*

An estimated Budget for the coming year was adopted, which includes for the China field, \$10,000.00; other foreign work, \$2,000.00; the home field, \$10,000.00; administrative, \$2,000.00; notes due, \$3,000.00; total, \$27,000.00.

The afternoon session opened with prayer by Hon. Frank Hill. The consideration of the "Inter-church World Movement" was taken up and the following resolution was adopted:

We are heartily in sympathy with the evident spirit of the so-called "Inter-church Movement of North America," and the work of world evangelizing has our interest and prayers for success; but, this being the last meeting of the Board of Managers (as now composed) of the Seventh Day Baptist Missionary Society, we feel that present definite action upon this important matter would not be advisable, preferring that it be passed upon by the General Conference.

The work of our various home fields was presented by the Corresponding Secretary, together with reports from most of the field workers.

The annual report of the Treasurer was read, and, together with the annual report of the Corresponding Secretary, was made the Report of the Board of Managers for the year ending June 30th, 1919.

After consideration of considerable correspondence the meeting closed with prayer by the President.

CLAYTON A. BURDICK,  
*President.*  
A. S. BABCOCK,  
*Recording Secretary.*

### QUARTERLY REPORT

April 1, 1919, to July 1, 1919

S. H. Davis, Treasurer,  
In account with  
The Seventh Day Baptist Missionary Society.

#### By Months

| Dr.                            |            |
|--------------------------------|------------|
| Cash in treasury April 1, 1919 | \$ 799 86  |
| Cash received in April         | 1,067 58   |
| Cash received in May           | 1,613 15   |
| Cash received in June          | 3,338 89   |
|                                | 6,019 62   |
|                                | \$6,819 48 |

#### Cr.

|                        |            |
|------------------------|------------|
| Expenses paid in April | \$1,256 44 |
| Expenses paid in May   | 832 31     |
| Expenses paid in June  | 2,338 85   |
|                        | \$4,427 60 |
| Balance                | 2,391 88   |
|                        | \$6,819 48 |

#### By Classification

| Cash Received                                   |            |
|---|------------|
| General Fund, including balance brought forward | \$3,680 81 |
| Home field                                      | 393 00     |
| China field                                     | 667 50     |
| Marie Jansz                                     | 45 00      |
| Specials  | 3 00       |
| Life Members                                    | 25 00      |
| Income from Permanent Funds                     | 1,850 00   |
| Income from Memorial Funds                      | 101 65     |
| Interest on checking account                    | 3 93       |
| Debt Fund                                       | 49 59      |
|   | \$6,819 48 |

#### Disbursements

|  |            |
|--|------------|
| Corresponding Secretary and general missionaries | \$1,237 46 |
| Churches and pastors                             | 608 00     |
| China field                                      | 2,033 73   |
| Marie Jansz and Holland appropriation            | 225 90     |
| Hungarian mission                                | 60 00      |
| Italian mission                                  | 87 42      |
| Specials   | 28 00      |
| Treasurer's expenses                             | 66 00      |
| Interest   | 31 03      |
|  | \$4,427 60 |
| Balance in bank July 1, 1919                     | 2,391 88   |
|  | \$6,819 48 |

E. & O. E.

S. H. DAVIS,  
Treasurer.

### "OUGHT TO SET THE MATTER AT REST"

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

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

*Insertion in this column of a brief letter from an inquirer as to whether Saturday or Sunday is the Sabbath has brought out a flood of letters pro and con. The following communication, written by a scholar who was a journalist and is now a*

*clergyman, is so far reaching it ought to set the matter at rest.*

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

The Sabbath was made and set apart at creation (Genesis 2: 2-3). It was given to Adam for himself and for the human race. It was perpetuated (Exodus 32: 16-17). In it we have the Creator's example and command (Exodus 20: 8-11). It was sanctified—made holy (Isaiah 58: 13). It was a memorial of creation, the birthday of a completed world. The seven-day week has always been in existence among the nations of earth, indicating that all received it from the same source. It is "the seventh day," not "one day in seven."

God's use of "remember" in the Fourth Commandment indicates that the Sabbath was not then a new institution. Exodus 16: 28, was spoken a month before Sinai. Note verse 27.

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

It is not Jewish. Adam was not a Jew. He received and observed it 2,300 years before a Jew was born. See Genesis 38.

It was kept by the patriarchs and other people of God down through the ages.

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

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

The six inspired writers that mention Sunday call it by the same name—the first day of the week. None allude to it as the holy rest day, while three of them state that it came the day after the Sabbath (Matthew 27: 1; Mark 16: 1-2; Luke 23: 56; 24: 1).

It was kept by his apostles and followers along after his return to heaven (Acts 13: 14-15, 27, 42, 44; 15: 21; 16: 13; 17: 2; 18: 4; 24: 14, 16; 28: 17; 2 Timothy 6: 6-7).

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

Constantine, Emperor of pagan Rome, made the first Sunday law, the original

copy of which is in Harvard University Library. Here it is:

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

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

Five of the days of the week had always been numbered while two were named (Mark 15: 42; Luke 23: 54). In the fourth and fifth centuries pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. During these same centuries the spread of Oriental solar worship in the Roman world had already led to the substitution by pagans of *dies solis* (day of the sun, or Sun-day, because dedicated thereto) for *dies Saturni* (day of Saturn, or Saturday). Thus gradually a pagan institution growing out of sun worship was ingrafted on Christianity.

God says (Daniel 7: 75) that a power would rise which would "think to change times and law," but that his Sabbath should never perish from the earth—that it would be kept a remnant of his people (Exodus 31: 16-17; Revelation 12: 17; Isaiah 66: 22-23).

Sunday is called by many "the Lord's day" (Revelation 1: 10). The passage, which does not specify the day of the week, reads in the Greek, "*he kuriake hemera*," "the day belonging to the Lord." The Fourth Commandment reads, "The seventh day is the Sabbath of the Lord thy God."

The Roman Catholic Church is justly entitled to the credit for the change of the day. I quote:

"The use of temples, and these dedicated to particular saints, holy water, asylums,

holy days and seasons, use of calendars, processions, are all of pagan origin, and sanctified by their adoption into the church."

—Development of Christian Doctrine, by Cardinal Newman, p. 373.

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

"Had she [the church] not such power [to institute festivals of precept], she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

—Doctrinal Catechism, by the Rev. Stephen Keenan, p. 174.

S. E. ST. AMANT.

New York, July 7, 1919.

### POST-WAR TEMPERANCE PROBLEMS

MARY E. BOWLER

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

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

The following clippings touch some

points of the problem that should make us pause. "America now consumes annually five and one-half pounds of tobacco for every man, woman and child in the land."

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

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

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

"Not long ago I was a guest at a dinner party. There were present several Sunday-school teachers, four or five preachers and a bishop. I lingered a few minutes talking to the hostess after the dinner was finished, and when I followed the other men to another room I found them all—teachers, preachers and bishop—sitting, standing, or lounging about, smoking. The man who leads my boy in Sunday school was inhaling a cigarette, a preacher whom I have always admired greatly was puffing a big cigar, and the bishop seemed oblivious to all things earthly except his pipe. The atmosphere was perfectly blue with smoke and there was an air of worldly abandon about the men, as if they had left

all their saintly notions outside and were enjoying a little treat of naughtiness hidden from the world—and, presumably, from God.

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

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

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

"Dr. Clarence True Wilson, general secretary of the board of temperance, prohibition and public morals of the Methodist Church, issued a statement today saying that 'the desperate effort of the outlawed liquor traffic to make credulous people believe that victorious prohibitionists will now demand a constitutional amendment against tobacco, not to mention dancing and failure to attend Wednesday evening prayer meeting, is the limit of hypocrisy. There is not now and will be,' said the statement, 'no movement to secure prohibition of tobacco, except perhaps its sale to minors, a proposal to which most smokers would readily agree. However, the tobacco men should take warning that many millions of people have warmly resented the forcing of cigarettes upon those of our soldiers who were not previously accustomed to them, and that they have resented with indignation the placarding of the country with giant signs saying that "cigarettes won the war," and similar advertising methods.'"

"It is said that fully one-quarter of the Vassar student body of 1,100 like to smoke.

The non-smokers protested against smoking in the dormitories, and the question was aired before the collective student body."

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

Our tobacco problem: Agitate, educate, carry on.

The exigencies of war so stripped alcohol of its camouflage that we have been able to write prohibition of the beverage traffic into our Constitution, believing constitutional law would be respected, and by this method to take the question out of politics. We felt we had made great gain and some considered prohibition an accomplished fact. Was our faith well grounded? The liquor traffic boldly defies constitutional law, organizes with the avowed object to "Forever render inoperative the eighteenth amendment." Spreading their propaganda by parades and mass meetings staged in large centers throughout the country; by misleading articles in our newspapers and the 1,500 foreign language newspapers published and read in the United States; by appeals on behalf of the soldiers and laboring men for their sake, to put down prohibition; by the cry that Bolshevism is bred here by dry laws; by the demand that Congress define beer with 2.75 per cent alcohol in volume non-intoxicating, thus legalizing the manufacture and sale of beer of that alcoholic content, which would insure the continuation of the brewery and saloon, and the perpetuation of an element in our political and social life as deadly as the 2.75 per cent alcohol is to the physical life. They are making much of this failure to define in the law what intoxicating liquors are, and are using it to their advantage. Do we find in this our temperance problem? I give herewith Mr. Hanly's view of the matter, under

"A CONTINUING PERIL"

"The American people by action bordering upon unanimity have adopted the theory

of prohibition, and written their mandate therefor in the Constitution. The amendment embodying that mandate will become effective next January so far as the written word is concerned.

"But without legislation to give it life, it will be but a cadaver. It is not self-enforcing. It simply declares a principle and adopts a policy, leaving the enforcement of the principle and the establishment of the policy to the action of the Congress and of the several States.

"The amendment forbids the manufacture, the sale, the giving away, the transportation, the exportation and the importation of intoxicating liquors to be used as a beverage, but it does not define what 'intoxicating liquors' are, leaving the definition for legislative action, or in the absence thereof to a trial in court in each particular case, of the question whether the liquor involved in any such case is in fact intoxicating, to be determined upon evidence heard.

"The war prohibition act, like the amendment, does not define intoxicating liquor.

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

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

shall define what intoxicating liquors are.

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

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

"For this reason every temperance and prohibition organization in the land should be kept intact to the end that the friends of the cause shall not disintegrate.

"It may take ten years of fighting, agitation and enlightenment to establish the fact of prohibition and make it the accepted policy of the nation.

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

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

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

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

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

"The present Congress must be brought to the enactment of legislation that will define a safe alcoholic content for intoxicating liquors and provide for the amendment's enforcement, and a Congress elected next year that will uphold the legislation enacted by the present one, and another like Congress every two years thereafter until the liquor interests shall abandon the struggle and the fact of prohibition become an established thing in the nation.

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

"Our country did not go dry.

"It was *put* dry;

"It will not *stay* dry,

"It must be *kept* dry."

#### THE SOUTHWESTERN ASSOCIATION

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

S. S. POWELL,

Chairman Executive Committee.

July 16, 1919.

Cowards die many times before their deaths. The valiant never taste of death but once.—*Shakespeare*.



## WOMAN'S WORK

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

### HOW CAN WE MAKE OUR WOMEN'S SOCIETIES MORE EFFICIENT?

MRS. P. L. CLARKE

(Read at the Woman's Hour of the Western Association at Little Genesee, N. Y.)

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

Back of the question of women's societies, I think we may ask, How are we going to make our Christian life more efficient? How are we going to make the church as a whole more efficient? If every Christian should awake to the zeal for Christian service that the cause deserves, ways and means of expressing that service would not be lacking, and our churches would hum like beehives. Let us first pray for a renewal of Christ's spirit within us, that we may see the opportunities for service all about us.

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

Let us first consider the membership. In too many of our churches, the work is carried on by the faithful few. I think we ought to expect every woman who is a member of the church, if not of the congregation, to be a working member of the society. Let us take it for granted that she is willing to do something and see that she is asked to do it. Then don't make the work so strenuous that none but the well and strong can keep up. Church dinners are hard work and should not be made such a burden that they will keep women out of the society.

Some time ago I learned a lesson that made a lasting impression on my mind. It happened that I had been away for some time and arrived at the railroad station before my people were expecting me. There

was no telephone and I sent my trunk check home by a neighbor so that my father could get my trunk and then call at the home of a friend for me. Being a busy time of year, and six miles from the station—before the day of autos—he did not come that day and I began to want some of the clothes that were in my trunk. My friend and I discussed whether the station agent, being a stranger, would allow me to open my trunk without the check to show it was mine. At last we decided to try it. Now she said, "Don't say, Would you allow me to open that trunk? but say, If you please, I should like to open my trunk." Without hesitation the request was granted. It is my opinion that we would get a great deal more help if we expected it.

Second, let us consider the membership. Is it not composed principally of older women who have been in the societies a great many years. It has been said, "The children of darkness are wiser than the children of light." Do the liquor people try to teach old men or boys the liquor habit? There must be young recruits to fill up the ranks as older ones drop out, so let us interest young women and girls in our work. When I used to help my mother clean house I liked to change the furniture about to make things look different, but my mother would say, "I like to have things where I can find them in the dark." Older women are apt to get used to certain lines of work and wish to continue along the same lines, but if we interest the younger women we must have variety to our work. If corn is planted on the same field year after year, the time comes when nature fails to send forth a satisfactory harvest, so in our women's societies, if we follow the same plans, no matter how good, the time comes when human nature ceases to be interested. Study the RECORDER letters from other societies, go to the association and Conference, or at least send a delegate, and get new ideas. If you have had dinners and quilting all the time, work in a bake sale, an evening social, a picnic, or an afternoon tea at some one's home. It might interest the girls to have a contest in which prizes are given for the quality of certain articles of food. I am sure our county demonstrator, Miss Master, would help with some thing of this sort.

We should provide entertainment and social life for the community, but let us use

business principles. It is not good for people to think they are helping the church when they are getting a meal for less than the food costs. If people are not willing to pay a fair price, let it be a tureen dinner with a committee to do the work and provide certain necessary articles of food like bread and butter, potatoes and coffee. Then charge enough to cover the expense and put some thing in the treasury by having the articles donated.

Another thing that ought not to be necessary to speak of, but we are human and have failings. Have you ever known women, faithful workers, regular in attendance, who were a hindrance because they were unpleasant to work with. Notice the successful men of the world, their pleasant smile, their hearty hand-shake. These things attract in whatever walk of life you find them.

I do not need to tell you of the splendid work in our societies, of the keeping of the church and parsonage in repair, doing nice things for the minister and family, and supporting the Woman's Board. These things are familiar to you and should be kept up but they are not enough. Professor Rauschenbush says, "Mischief begins when the church makes herself the end. She does not exist for her own sake. She is simply a working organization to create the Christian life in individuals and the kingdom of God in human society."

As the churches of this association are rural churches, a study of some of the new books on rural sociology might open the eyes to the needs of our communities. Are our young people seeking amusements that are an aid to the Christian life? If not, let us provide something that is worth while. Are our school children leaving school as soon as the law allows—with no ambition in life except to get married? Then the school needs our help. The Cornell College of Agriculture is ready to help make the rural community a better place to live in. There are a number of speakers and community workers who would be able to help us. The college would pay one-half the expense and the County Home Bureau, one-half. Oh! we shall find tasks enough if we put our minds to the work.

"For whosoever would save his life, shall lose it; but whosoever shall lose his life for my sake, the same shall save it." That is just as true today as when Christ said it,

and it is just as true of the church and its auxiliaries as it is of individuals.

### BATTLE CREEK AND THE CONFERENCE

II

REV. HERMAN D. CLARKE

In a former article we told the good people who want to come to Conference what kind of a town Battle Creek is. We did not tell it all. Now, of course, you will wish to know briefly something about the church with which the Conference is to be held. Its history is short but very much could be written of that little. Some day when this becomes the denominational center, a historian will arise to do the subject justice.

The building of this church (not a house of worship) has not all been an easy task with no discouragements. The present organization has had its days of being under a juniper tree though not like Elijah, thinking that it alone was all that was worth saving. In fact at one time few thought it was worth saving or could be saved. Some prophets (?) have foretold its downfall or rather have assured people elsewhere that no church of our faith could be established with any permanent results at Battle Creek. Others too optimistic have told what great numbers would flock to the church when it was organized and had a pastor. But the elements counted on for the "flocking" have quite largely come to the conclusion that "no organization" is best and that "organization" is an evil to shun. But there is a church of respectable numbers from steady growth in Battle Creek with encouraging prospects of yet greater growth and prosperity. This much by way of introduction.

As far as the writer knows (he may be mistaken), Mrs. Ella Eaton Kellogg, from Alfred, N. Y., was the first Seventh Day Baptist to come here to stay. The first efforts to start meetings by Sabbath-keepers who were not fully in sympathy with our Seventh Day Adventist brethren were made by J. C. Bartholf, who was very active at the time in getting many to meet together to discuss the situation and organize if possible. If we are not mistaken he went to the Conference at Nortonville to present the matter to Seventh Day Baptists and induce them to do missionary work

at Battle Creek. There seemed to be some opposition among our people elsewhere or at least lack of interest, fearing that we might appear to be proselyters among Seventh Day Adventists. No such efforts as far as known have been made but on the contrary every possible appearance has been avoided.

At last the few here who wanted a distinct organization came together and appointed a committee and Dr. L. A. Platts finally came from Milton to confer with this committee. This was a "starter." Later on Fred Dunn, of Milton, came to look the ground over and lend what help he might be able to give. The result was that the Milton Church gave the services of its pastor, L. A. Platts, for a few weeks as the first missionary pastor, who organized the Seventh Day Baptist Church of Battle Creek. It was deemed necessary thus to organize in order to secure a missionary pastor. This was in November, 1904. Pastor Platts made calls upon families, and at business places, and wherever he heard of people interested in forming an organization for Christian worship on the Sabbath. He gave Bible readings at private houses and at Room 16 of the Peterson Block where he preached Sabbath days, and occasionally evenings during the week. Later on Dr. Platts said, "This Seventh Day Baptist movement did not begin any too soon." On December 9th, 1904, he met Dr. Kellogg and other men at their offices. On the 10th he preached in the morning and in the afternoon for organization, following which was baptism at the tabernacle. The numbers ready for organization were not as many as expected. Some were waiting to know more of our people doctrinally, some waited for their families to arrive, and some waited to see if a strong Seventh Day Baptist minister would be put on the field for permanent work. Some most excellent people held back for these reasons.

On this date (December 10th) the organization was effected after considerable discussion but the charter membership was not as large as expected or promised, a few failing to come to the service. We have not been able to secure all the names of the charter members but find the following: J. C. Bartholf, J. H. Bucht, John Kolvoord, George LaForge and wife, J. H. Loughhead, J. R. Muller and wife Adriana.

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

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

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

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

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

strong leader and preacher. Must Battle Creek suffer the same fate?

It might be interesting to note that Dr. Platts spoke at the Y. M. C. A. on "What would I do if I were young again?" In a way this also introduced our people to "outsiders."

April 15th, 1905, baptism was administered at the Baptist church, and the ordination of brethren Kolvoord and Hunt as deacons was an order of service.

Dr. Platts returned to Milton April 16th and no one was secured to labor permanently on the field. This was great grief to Dr. Platts. Sermons were read and Sabbath schools held up to about 1907. In the meantime Rev. T. L. Gardiner came and spent two Sabbaths endeavoring to encourage the church. This was inspiring and helpful but too brief to give permanent results. John Kolvoord was a prominent leader at this time but lived too far out in the country to be able to be constant in attendance. Sometime after this, because of lack of leadership and a suitable place for worship, the church declined and the remnant went to the Sanitarium services on the Sabbath.

On December 3rd, 1908, Rev. Judson G. Burdick arrived and took up the work with a zeal and enthusiasm characteristic of the man. He was a leader in music and an active temperance worker and through his efforts the "Drys" of Battle Creek began to win victories. He organized two male quartets and went about singing with them. This with drilling a choir took much of his time. While here he fell and injured himself, which prevented him from getting about among the people as he otherwise would. There was put up for him by the Sanitarium a tent where he could spend as much time out of doors as possible and have the best treatment. Mrs. Burdick arrived and assisted in his improvement, but he was unable to walk much of any and the friends made him a chair and carried him up-stairs in the College Building where services began to be held by our congregation. He took much interest in the Christian Endeavor society and the Sunshine Circle of the church. Pastor Burdick greatly loved the church and appreciated what the people did for him in his enfeebled condition. It is estimated that when he left, there were about forty members in the church. On

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

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

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

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

of the city. The church and pastor have done their bit in the war activities.

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

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

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

#### WHAT THE ARMY DID FOR ONE MAN

They say that when Monk Eastman was examined for the draft the army surgeons found his body fairly covered with knife and gun-shot wounds. Each of these scars was a dishonorable one, representing not one, but many, lawless acts—for not even his best enemy in the New York Police Department but would admit that the famous gunman commonly gave better than he received. Now if you don't know offhand who Monk Eastman is, this is no time to sketch his picaresque career. It is enough to say that he was perhaps the most notorious gangster and all-round handy man with gun and knife that New York has ever known; bold, crafty, cruel, brave, unscrupulous and undisciplined. He served

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

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

#### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-  
etetics, Hydrotherapy and Massage. (Affilia-  
tion 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 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

## YOUNG PEOPLE'S WORK

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

### SPEECH—WISE AND UNWISE

GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,  
August 9, 1919

#### DAILY READINGS

Sunday—Judged by words (Matt. 12: 33-37)  
Monday—Backbiters (Jer. 9: 1-11)  
Tuesday—Slanderers (II Sam. 10: 1-5)  
Wednesday—Jesus, master pleader (John 6: 57-71)  
Thursday—Rash words lose a kingdom (II Chron. 10: 1-11)  
Friday—A God-taught speaker (Isa. 50: 4-11)  
Sabbath Day—Topic, Speech—wise and unwise (Jas. 3: 1-18)

#### BY WAY OF SUGGESTION

By speech we communicate to others what we are. From the mouth may come blessings or cursings as the mind directs the speaker. The tongue can (unknown to the owner) expose to others the character of a man. By our words are we judged and in the same way we pass judgment.

The tongue is a blessing if controlled and a curse if uncontrolled. A person may speak by words or by actions. Sometimes a silent tongue speaks louder and more emphatically than any words that can be spoken.

To speak wisely is to think before allowing words to pass the lips lest some thing be expressed that would not carry our real selves. How few people stop and give time for thought before allowing their words to express the heart. The blessing of communication to our fellows is of enough import to make us willing to give some care to what, how and where we say things.

To speak unwisely is easy—carelessly to let go any thought, any expression, anything that comes to the mind misses by far the divine purpose in giving a means to express ourselves.

No more complete discord and chaos can be found than in the conversation of some human talking machine that has no weight of words.

How much difference is there in the way a thing is said—at one time it may be a joke—at another, serious, according to the

attitude of the speaker. It is very important that words be made more forceful by care and choice being given the expression.

Words come from the heart and the Master teaches us to make the heart right. Words may cut and they may heal—they may be harsh and unsympathetic and they may soothe and quiet a most disturbed soul.

Gossip is one of our greatest curses and has been the means of making small things great, even to the dragging down of some character, because of a slip. This curse might be lifted if people would give thought to their words and what they may mean to the life and future of the object of the story. We forget to be serious even once in a while.

#### THREE GATES OF GOLD

If you are tempted to reveal  
A tale some one to you has told  
About another, let it pass  
Before you speak, three gates of gold.

Three narrow gates,—First, "Is it true?"  
Then, "It is needful?" In your mind  
Give the truthful answer. And the next  
Is last and narrowest, "Is it kind?"

And if, to reach your lips, at last  
It passes through these gateways three

## SUGGESTIONS METHODS IDEAS FOR C. E. WORK

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

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3-31-tf

Then you may tell the tale, nor fear  
What the result of speech may be.

QUOTATIONS

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

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

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

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

It is easier to be critical than correct.—  
*Disraeli.*

Silence is deep as eternity, speech as shall-  
low as time.—*Carlyle.*

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

**TRACT SOCIETY—MEETING BOARD OF DIRECTORS**

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

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Orra S. Rogers, Iseus F. Randolph, Jesse G. Burdick, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

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

Minutes of last meeting were read. Secretary Shaw reported on behalf of

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

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

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

The Budget Committee presented the following report:

|  |             |
|--|-------------|
| AMERICAN SABBATH TRACT SOCIETY   |             |
| <i>Suggested Budget for 1919-1920</i>  |             |
| Sabbath Reform Work:   |             |
| Holland, <i>De Booschapper</i> ,<br>Rev. G. Velthuysen . . . . .                     | \$ 606 00   |
| British Isles, Mill Yard<br>Church . . . . .   | 150 00      |
| Canadian Field, Rev. George<br>Seeley:   |             |
| Salary . . . . .   | \$300 00    |
| Postage . . . . .  | 120 00      |
|  | 420 00      |
| British Guiana, Rev. T. L.<br>M. Spencer . . . . .                                   | 120 00      |
| Pacific Coast Association,<br>traveling expenses . . . . .                           | 100 00      |
| Committee on Revision of<br>Literature:  |             |
| Books, supplies and<br>other expenses . . . . .                                      | 150 00      |
| Home Field Sabbath Evan-<br>gelists:   |             |
| Salaries . . . . .   | \$750 00    |
| Traveling expen-<br>ses . . . . .  | 450 00      |
|  | 1,200 00    |
| Enlargement of Sabbath Re-<br>form work . . . . .                                    | 500 00      |
|  | \$ 3,246 00 |
| Appropriations for Publications:<br>(In excess of income)                            |             |
| SABBATH RECORDER . . . . .   | \$4,500 00  |
| <i>Sabbath Visitor</i> . . . . .   | 500 00      |
| <i>Helping Hand</i> . . . . .  | 100 00      |
| <i>Junior Quarterly</i> . . . . .  | 150 00      |
| Tracts and general printing . . . . .  | 2,000 00    |
|  | 7,250 00    |
| Missionary Work—Joint with<br>Missionary Society:                                    |             |
| Italian Mission, New Era,<br>N. J., and New York City,<br>Rev. A. Savarese . . . . . | \$ 350 00   |
| Hungarian Mission, Chicago,<br>Ill., Rev. J. J. Kovats . . . . .                     | 240 00      |
|  | 590 00      |

Miscellaneous:

|   |                    |
|---|--------------------|
| Traveling expenses of repre-<br>sentatives to Conference,<br>associations, etc. . . . . | \$ 400 00          |
| President, traveling expenses,<br>stenographer, postage, etc. . . . .                   | 150 00             |
| Legal expenses, Treasurer's<br>expenses, stenographer,<br>postage . . . . .             | 200 00             |
| Secretary's expenses, salary,<br>postage, rent, etc. . . . .                            | 1,200 00           |
| Clerical assistance . . . . .   | 300 00             |
| Calista A. Sears, income<br>from estate Electra A.<br>Potter . . . . .                  | 275 00             |
| Denominational Files Com-<br>mittee . . . . .   | 100 00             |
| Incidentals . . . . .   | 100 00             |
|   | 2,725 00           |
|   | <u>\$13,811 00</u> |

SOURCES OF INCOME ESTIMATED

|  |                    |
|--|--------------------|
| Incomes from Invested Funds:                           |                    |
| Funds held by the Tract<br>Society . . . . .           | \$2,000 00         |
| Funds held by the Memo-<br>rial Board . . . . .        | 3,900 00           |
|  | \$ 5,900 00        |
| Offerings at Conference, associations,<br>etc. . . . . | 100 00             |
| Contributions from Woman's Board . . . . .             | 800 00             |
| Churches, Lone Sabbath-keepers, etc. . . . .           | 6,877 00           |
| Balance on hand . . . . .                              | 134 00             |
|  | <u>\$13,811 00</u> |

Report adopted.

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

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

Secretary Shaw presented the following report for the quarter:

JOINT SECRETARY'S REPORT  
*April-June, 1919*

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

1. The third Sabbath in May has in the last few years become a denominational anniversary called "Sabbath Rally Day." For this occasion the secretary prepared an outline for programs to be used in the various organizations of the churches and special programs for the Sabbath

schools and Junior Christian Endeavor Societies. These programs were printed in one issue of the SABBATH RECORDER, and were then published in pamphlet form and distributed to all the churches in sufficient numbers for use on Sabbath Rally Day, about six thousand copies.

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

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

4. Miscellaneous. The week end and Sabbath of April 19 was spent with the Waterford (Conn.) Church. The week end and first Sabbath in May were spent, in company with Miss Anna M. West, with the Salemville (Pa.) Church. Between Salem and Milton a day was spent with Mr. W. H. Ingham and family at Fort Wayne, Ind. Between Milton and Alfred a stop at Battle Creek, Mich., made possible the attendance at a meeting of the Young People's Board. Between Alfred and Plainfield a brief visit was made at DeRuyter. Blanks have been sent to all the churches for the General Conference reports, etc., etc.

Because of so many trips and so much traveling the expenses for the quarter are rather large, \$106.68, or \$53.34 for each board.

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

EDWIN SHAW.

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

TRACT SOCIETY—TREASURER'S REPORT

Receipts for April, 1919

|  |           |
|--|-----------|
| Contributions:   |           |
| R. I. Lewis, Stone Fort, Ill.  | \$ 2 00   |
| Mrs. Elizabeth Van Horn, Boulder, Colo.                                    | 2 25      |
| Mrs. F. P. Schoonmaker, Andover, N. Y., L. S. K.                           | 5 00      |
| Miss Lucy Hall, Milton, Wis.   | 1 00      |
| Elder George P. Kenyon, Shinglehouse, Pa.                                  | 3 00      |
| Mrs. F. W. Burdick, Wells-ville, N. Y.                                     | 3 00      |
| Mr. and Mrs. A. Clyde Ehret, Adams Center, N. Y., Denominational Building  | 10 00     |
| Mrs. Willis J. Fiske, Homer, N. Y., Denominational Building                | 5 00      |
| E. D. Richmond, Proberta, Cal., M. Jansz                                   | 10 00     |
| Matilda Lanphear, Proberta, Cal., M. Jansz                                 | 2 00      |
| Mrs. Wm. G. Holberton, Westerly, R. I., M. Jansz                           | 5 00      |
| Mrs. Prudence Allen, Flaudreau, S. D., L. S. K., Denominational Building   | 5 00      |
| Mrs. Mary C. White, Sioux City, Iowa, Denominational Building              | 50 00     |
| Mrs. Amy E. Burdick, through Alfred, N. Y. Church, Denominational Building | 50 00     |
| Lyle Crandall, Battle Creek, Mich., M. Jansz                               | 5 00      |
| G. M. Ellis, Milton, Wis., (Life Membership Mrs. G. M. Ellis)              | 25 00     |
| Churches:  |           |
| Pawcatuck Church (Westerly, R. I.)   | 104 38    |
| Gentry, Ark., Church   | 12 00     |
| Gentry, Ark., Sabbath School   | 5 00      |
| Marlboro, N. J., Church  | 2 10      |
| Fouke, Ark., Church  | 10 75     |
| Farina, Ill., Church   | 21 70     |
| First Genesee Church (Little Genesee, N. Y.)                               | 50 00     |
| Second Alfred Church (Alfred Station, N. Y.)                               | 16 10     |
| Milton Junction, Wis., Church  | 37 75     |
| Independence, N. Y., Church  | 31 02     |
| Cartwright Church (New Auburn, Wis.) (Mrs. C. J. Carpenter)                | 15 00     |
| Plainfield, N. J., Church  | 46 21     |
| Cumberland Church (Manchester, N. C.)                                      | 10 00     |
| Rockville, R. I., Church   | 7 12      |
| Farina, Ill., Sabbath School   | 6 33      |
| North Loup, Neb., Church   | 85 00     |
| Denominational Building Fund Account                                       | 12 50     |
| City National Bank, interest on balance                                    | \$ 656 21 |
| S. H. Davis, Treasurer, Missionary Society, 1/2 Minneapolis taxes          | 13 81     |
| Income from Invested Funds:  | 11 94     |
| Estate Electra A. Potter   | \$ 97 93  |
| Rhoda T. Greene Bequest  | 30 00     |
| Eliza James Bequest  | 6 75      |
| Eliza Maxson Bequest   | 1 25      |
| Mary B. York Bequest   | 1 32      |
| Sarah Elizabeth Brand Bequest  | 07        |
| S. Adeline Crumb Fund  | 18        |
| George Greenman Bequest  | 42 50     |
| Orlando Holcomb Bequest  | 30 00     |
| Joshua Clark Bequest   | 9 00      |
| Miss S. E. Saunders, Gift in memory Miss A. R. Saunders                    | 4 50      |
| Russell W. Green Bequest   | 4 50      |
| George S. Greenman Bequest   | 162 50    |
| American Sabbath Tract Society Fund, Int. S. D. B. Memorial Fund           | 15 00     |
| D. C. Burdick Bequest, Int. S. D. B. Memorial Fund                         | 81 64     |
| Eugenia L. Babcock Bequest,  |           |

|                             |            |
|-----------------------------|------------|
| Int. S. D. B. Memorial Fund |            |
| George H. Babcock Bequest   | 20 00      |
| Marilla B. Phillips Bequest | 223 30     |
| Amanda B. Greene Bequest    | 23 75      |
|                             | 26 25      |
|                             | 780 44     |
| Publishing House Receipts:  |            |
| "Recorder"                  | \$ 260 04  |
| "Visitor"                   | 115 20     |
| "Helping Hand"              | 69 22      |
| Tracts                      | 4 70       |
|                             | 449 16     |
|                             | \$1,911 56 |

Receipts for May, 1919

|  |            |
|--|------------|
| Contributions:   |            |
| G. W. Lanphear and wife, Milton, Wis.  | \$ 3 00    |
| M. J. Nichols, London, Eng.  | 2 20       |
| S. G. Burdick, Cuba, N. Y.   | 10 00      |
| Mrs. Jesse Schoonmaker, L. S. K., through Angeline Abbey   | 5 00       |
| W. H. Tassell, M. D., White Mills, Pa., Denominational Building  | 10 00      |
| A. W. Vars, Plainfield, N. J., M. Jansz  | 10 00      |
| Junior C. E. Society, Nortonville, Kan., M. Jansz  | 12 00      |
| Mary E. Burdick, Alfred Station, N. Y., Denominational Building  | 5 00       |
| G. W. Witter, Wausau, Wis., Denominational Building  | 1 00       |
| Jesse Randolph, Salem, W. Va., Denominational Building   | 500 00     |
| Berlin, N. Y., Church and Society, Denominational Building   | 100 00     |
| Mothers' and Teachers' Department, Pawcatuck Church, Westerly, R. I., Denominational Building              | 10 00      |
| Mr. and Mrs. William Wallace Brown, Bradford, Pa., Denominational Building                                 | 100 00     |
| Mrs. Vina H. Burdick, Little Genesee, N. Y., Denominational Building                                       | 50 00      |
| Miss Harriet Burdick, Lowville, N. Y., Denominational Building   | 25 00      |
| Daytona, Fla., Sabbath School, M. Jansz  | 25 00      |
| N. P. Nelson, Milton, Wis.   | 5 00       |
| Churches:  |            |
| Milton, Wis., Church   | 51 12      |
| Hammond, La., Church   | 16 40      |
| Chicago, Ill., Church  | 23 00      |
| Mill Yard Church, London England, Freewill Offering  | 22 73      |
| Adams Center, N. Y., Church  | 25 00      |
| Rockville, R. I., Sabbath School   | 5 00       |
| Second Brookfield Sabbath School, Brookfield, N. Y.  | 2 50       |
| Plainfield, N. J., Junior C. E. Society, Sabbath Rally Day Collection                                      | 1 50       |
| Plainfield, N. J., Church  | 13 32      |
| First Brookfield, N. Y., Church (Leonardsville, N. Y.)   | 8 68       |
|  | 1,042 45   |
| S. H. Davis, Treasurer, S. D. B. Missionary Society, 1/3 Insurance Wardner property, Harrison St., Chicago | 3 67       |
| Curtis F. Randolph, Treasurer, Alfred University, 1/2 Insurance Wardner property, Harrison St., Chicago    | 3 66       |
| Publishing House Receipts:   |            |
| "Recorder"   | \$ 385 79  |
| "Visitor"  | 74 07      |
| "Helping Hand"   | 204 82     |
| "Junior Quarterly"   | 31 78      |
| Tracts   | 07         |
|  | 696 53     |
| Total  | \$1,746 31 |

Receipts for June, 1919

|   |         |
|---|---------|
| Contributions:  |         |
| S. C. Maxson, M. D., Utica, N. Y.   | \$ 5 00 |
| Mrs. Lamont Stillman, West Edmeston, N. Y., thank offering  | 5 00    |
| Mr. and Mrs. E. D. Richmond, Proberta, Cal., Denominational Building  | 50 00   |
| Rev. George P. Kenyon, Shinglehouse, Pa.  | 5 00    |
| Mrs. Emma Goddard, Hammond, La., M. Jansz   | 10 00   |
| Mrs. Amy K. Crandall, Little Genesee, N. Y., Denominational Building  | 15 00   |
| W. H. Tassell, M. D., White Mills, Pa.  | 10 00   |
| Lucius Sanborn, Davison, Mich.  | 60 00   |
| B. R. Crandall, gift in honor S. G. Crandall, Denominational Building   | 50 00   |
| Dr. Sherman E. Ayars, Philadelphia, Pa., Denominational Building  | 100 00  |
| M. E. Clement, Ord, Neb., Denominational Building   | 50 00   |
| Mrs. W. B. Dodson, Fort Worth, Texas, Denominational Building   | 25 00   |
| Mrs. W. B. Dodson, Fort Worth, Texas, M. Jansz  | 5 00    |
| G. W. Witter, Wausau, Wis., Denominational Building   | 5 00    |
| Miss Hannah Vandenberg, Nortonville, Kan., Denominational Building  | 1 00    |
| Esle F. Randolph, Great Kills, S. I., in memory Franklin Fitz Randolph, Denominational Building                 | 50 00   |
| Mrs. S. C. Stillman, Leonardsville, N. Y., Denominational Building  | 10 00   |
| Ladies' Aid Society, Marlboro, N. J., Church, Denominational Building   | 10 00   |
| John H. Wolfe, Alfred, N. Y., Denominational Building   | 50 00   |
| Mrs. Ole Arrey, Ulen, Minn.   | 3 00    |
| Miss M. Julia Stillman, Leonardsville, N. Y., income from transfer registered W. S. S., Denominational Building | 1 44    |
| Churches:   |         |
| Dodge Center, Minn., Sabbath School   | 6 54    |
| Salemville, Pa., Sabbath School, 1/2 special offering   | 11 30   |
| Sons of Veterans, Alfred, N. Y.   | 2 50    |
| First Alfred, N. Y., Church, Alfred, N. Y.  | 48 15   |
| First New York Church, New York City  | 57 40   |
| Hammond, La., Church  | 4 50    |
| Adams Center, N. Y., Church   | 20 00   |
| Battle Creek, Mich., Church   | 159 00  |
| Plainfield, N. J., Church   | 11 62   |
| First Genesee Church, Little Genesee, N. Y.   | 83 00   |
| Walworth, Wis., Church  | 73 00   |
| Second Brookfield Church, (Brookfield, N. Y.)   | 1 25    |
| Brookfield, N. Y., Ladies' Missionary Society   | 20 00   |
| Plainfield, N. J., Sabbath School, General Fund   | 7 99    |
| Plainfield, N. J., Sabbath School, "Boodschapper"   | 4 93    |
| Piscataway Church, New Market, N. J.  | 20 00   |
| First Brookfield Church, Leonardsville, N. Y.   | 57 42   |
| Battle Creek, Junior C. E. Society, M. Jansz  | 1 00    |
| Welton, Iowa, Church  | 14 88   |
| Woman's Executive Board   | 181 00  |
| DeRuyter, N. Y., Church   | 37 97   |

|  |                |
|--|----------------|
| Fouke, Ark., Church                            | 8 25           |
| Shiloh, N. J., Church                          | 89 49          |
| Denominational Building Fund Income from Bonds | 113 75         |
|  | 1,555 38       |
| Collections:                                   |                |
| Central Association                            | \$ 16 85       |
| Eastern Association                            | 23 33          |
|  | 40 16          |
| Publishing House Receipts:                     |                |
| "Recorder"                                     | \$ 315 18      |
| "Recorder" stock sold                          | 232 88         |
| "Visitor" stock sold                           | 64 50          |
| "Visitor" stock sold                           | 5 02           |
| "Helping Hand"                                 | 62 64          |
| "Junior Quarterly"                             | 10 89          |
|  | 691 11         |
| Income from Invested Funds:                    |                |
| I. H. York Bequest                             | \$ 3 00        |
| George Bonham Bequest                          | 3 00           |
| Greenmanville, Conn., Church Fund              | 4 50           |
| Mary P. Bentley Bequest                        | 4 50           |
| Relief A. Clark Bequest                        | 24 00          |
| E. Sophia Saunders Bequest                     | 3 00           |
| Susan E. Burdick Bequest                       | 3 00           |
| Sarah C. L. Burdick Bequest                    | 3 00           |
| Lola Babcock Bequest                           | 1 50           |
| Eliza M. Crandall Bequest                      | 30 00          |
| Martha G. Stillman Bequest                     | 3 00           |
| Elizabeth U. Maxson Bequest                    | 1 50           |
| A. Judson Wells Bequest                        | 1 50           |
| Deborah Randall Bequest                        | 48 00          |
| John G. Spicer Bequest                         | 10 25          |
| Berlin, Wis., Parsonage Fund                   | 6 75           |
| George S. Greenman Bequest                     | 3 75           |
| Mary Rogers Berry Bequest                      | 15 00          |
| Liberty Loan, Life Memberships                 | 29 75          |
| B. R. Crandall Gift                            | 1 06           |
| Alfred Collins Bequest                         | 12 75          |
| North Branch, Neb., Church Fund                | 4 25           |
|  | 217 06         |
| Total  | \$2,503 71     |
| E. & O. E.                                     | F. J. HUBBARD, |
|  | Treasurer.     |
| Plainfield, N. J.,                             |                |
| June 30, 1919.                                 |                |

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

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

Fifty young women between eighteen and thirty-five 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. she must leave behind.

## CHILDREN'S PAGE

### THE PINE

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

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

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

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

One night a great storm came. The wind was so high that it blew the mother pine down. The little pine missed her greatly, but he never let himself forget that she had told him to grow straight and tall. He was always trying faithfully to hold himself erect and to grow fast. And he succeeded very well. One day when snow hung heavy on the pine's dark-green branches, some woodcutters came to the forest. The pine tree heard the ring of their axes far off. He trembled a little. "I hope they will not take me," he whispered to the wind.

But when the woodcutters saw the straight young pine they stopped. "Here is a fine one!" they shouted. "Tall and strong and straight as a post."

The pine shook in all his branches. "Why did my mother tell me to grow straight and tall," he asked himself, "if it meant that I should be cut down and dragged away?" And as the axes fell sharp and heavy on his beautiful body he thought of the bright blue sky, and sunlight, and the birds that hunted for seeds in his cones, and that he should never see them again. "Surely my mother never guessed," he murmured, "that this would befall me!"

At last the tall pine tottered and bent, then fell crashing to the ground in a flurry of snow.

They fastened him to a sledge and drew him far to a mill. There they stripped the bark from the long, straight trunk, and planed the trunk smooth.

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

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

"Here is a fine one," they said.

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

It took two wagons hooked together and drawn by several horses to haul the pine tree away. He was carried to the top of a hill, and there his smooth side were covered with a glistening coat of white paint. Then he felt himself being planted; he was standing again in the cool, dark earth. This time, though, he had no roots, and it took a strong bed of cement to hold him firm and straight.

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

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

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

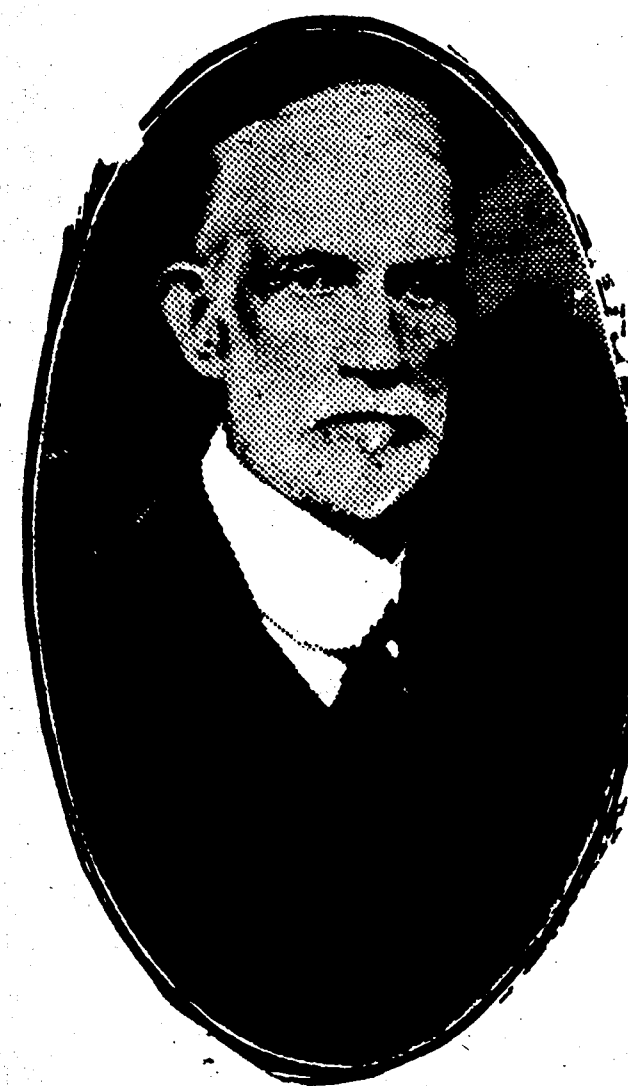
After a while a procession came into sight over the brow of the hill. There were young soldiers and old, and many children, all marching to the music of a band. When the marching stopped a man made a speech, and when he had finished there was an instant's silence. Then two soldiers, stepping forward,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

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

### DR. THOMAS H. TOMLINSON

On Sunday afternoon, June 22, 1919, at Plainfield, N. J., Dr. Thomas Henry Tomlinson passed away, after an illness of ten days with pneumonia. He was the son of Dr. George E. and Phebe Mulford Tomlinson and was born at Roadstown, N. J., September 26, 1836.

His early education was secured in Union Academy, Shiloh, N. J. He was later graduated from Bucknell University, Lewisburg, Pa. He studied medicine at Albany, N. Y., and at the University of Pennsylvania, being graduated from the



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

He was the oldest of a family of eight children, and he was the last to be called from this life. The family was unusually gifted in professional life. The following family data will doubtless be of interest in this connection: Sophia, physician, died February 12, 1919; Horatio M., artist, died May 16, 1917; Edward M., professor of Greek, Alfred University, died August 27, 1910; Emma M., married to Rev. Arthur E. Main in 1869, died January 1, 1871;

Mary J., graduate of Elmira College, perceptress of Pennsylvania Normal College, died June 22, 1879; Joseph, physician, died May 19, 1913. Dr. Tomlinson stated a short time before his death that his father, brother, sister, himself, and his son, had practiced a total of two hundred and one years. This is a very unusual and remarkable record for a family in the medical profession.

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

He was married again December 29, 1868, to Miss Mary E. Davis. To this marriage also three children were born: Mineola, Edward M., and Rolland. Mineola died January 12, 1919. Rolland is an ear, nose and throat specialist in New York City. Edward lives in the family home and is engaged in business in Plainfield. Mrs. Tomlinson also survives her husband.

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

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

Dr. Tomlinson became a Christian in young manhood and united with the Shiloh (N. J.) Seventh Day Baptist Church. After coming to Plainfield he transferred his membership to the local church of the same

faith. He was ordained a deacon of the church February 5, 1876, and for more than forty-three years he has faithfully served the church in that capacity. His Christian and professional life were such as to command the respect, confidence, and love of his fellow-men. He will be greatly missed by the church, and there are many people to whom he has been physician for nearly fifty years who feel the loss of an efficient physician and of a loving friend. He devoted himself to his fellow-men and rendered much professional service for which he never expected any remuneration.

Among his papers were found the following lines concerning the influence of love upon life and upon old age. It is written on a small bit of paper with a pencil; whether it is his composition we do not know, but we see the sentiment of the composition expressed in his own old age: "To live in love is to live in an eternal youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life he will find it up-hill all the way into clearer air. There the vision reaches farther, the sunsets are more golden, and the twilight last longer."

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

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

**RAILROAD RATES TO CONFERENCE**

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

Read the following carefully:

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

"The following directions are submitted for your guidance:

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

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

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

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

you are properly identified as provided for by the certificate.

"5. It has been arranged that the Special Agent of the Carriers will be in attendance on August 22 from 8.30 a. m. to 5.30 p. m., to validate certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than August 22, after the Special Agent has left, you can not have your certificate validated and consequently you will not obtain the benefit of the reduction on the home journey. *No refund of fare will be made* on account of failure either to obtain a proper certificate nor on account of failure to have the certificate validated.

"6. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the organization at the meeting and dependent members of their

families, holding regularly issued certificates obtained from ticket agents at starting points, showing payment of normal one-way tariff fare of not less than 75 cents on going journey.

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

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

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

**WISCONSIN COLLEGES**

|   |  |   |
|---|--|---|
| <p><b>BELOIT COLLEGE</b><br/>Beloit, Wisconsin</p>            | <p>One cause of the great war was the materialistic teachings of many great German universities. It is of the utmost importance for us to emphasize the work of these American colleges which are teaching science, literature, and philosophy in terms of Christian faith and ideals.</p> | <p><b>MILTON COLLEGE</b><br/>Milton, Wisconsin</p>                            |
| <p><b>CAMPION COLLEGE</b><br/>Prairie du Chien, Wisconsin</p> |  | <p><b>MILWAUKEE-DOWNER COLLEGE</b><br/>For Women<br/>Milwaukee, Wisconsin</p> |
| <p><b>CARROLL COLLEGE</b><br/>Waukesha, Wisconsin</p>         |  | <p><b>NORTHLAND COLLEGE</b><br/>Ashland, Wisconsin</p>                        |
| <p><b>LAWRENCE COLLEGE</b><br/>Appleton, Wisconsin</p>        |  | <p><b>RIPON COLLEGE</b><br/>Ripon, Wisconsin</p>                              |
| <p><b>MARQUETTE UNIVERSITY</b><br/>Milwaukee, Wisconsin</p>   |  |   |

## SABBATH SCHOOL

### TO ALL SABBATH-SCHOOL OFFICERS AND WORKERS

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

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

The officers of the General Conference and of the publishing house have requested that all matter that is to go into the *Year Book* for next year be ready before Conference, so that there will be no delay this year in publishing the *Year Book*. If this is to be accomplished all of the cards must be in the hands of the secretary not later than August 5th, as the matter of arranging the statistics and incorporating them in the annual report and then sending them to the publishing house so they can be printed before Conference will require several days. So we are asking all those schools that have not yet reported to fill out the blanks and return them at once. The blanks were sent to the secretaries and pastors and superintendents will do a real service if they will call their attention to the importance of prompt action in filling out accurately these statistics blanks and returning them to the secretary of the Board.

The schools are being scored this month and "rating cards" are being sent out. We ask that both of these cards be returned to us immediately after the close of the month. The rating of the schools will be in accordance with the denominational standard, and the marking will be on the ten points that make up the standard. Professor A. E. Whitford, president of the Board, on a recent trip to the associations through the East, found several schools that will probably qualify and become banner schools this year. All schools that meet these re-

quirements will receive banners. Will you not pay particular attention to this and see that your school has credit for its proper rating?

It is desired that a full exhibit from our Sabbath schools be on display at the General Conference. There will be excellent opportunities to make such an exhibit at Battle Creek, and we hope that all Sabbath school workers will help in making it as complete as possible. Books, papers and records bearing on Sabbath school work, particularly that connected with our own denomination, are wanted. Copies of our older publications, like the "Sabbath School Gem," printed by Elder J. E. N. Backus forty-five years ago, are especially requested. Hand work from the primary or junior departments, maps, cradle roll devices, special courses prepared by pastors or superintendents, in fact every thing that has proven useful in your school is asked for.

Articles may be sent to Professor A. E. Whitford, Milton, Wis., E. M. Holston, Milton Junction, Wis., or to the secretary at Janesville, Wis. Or if you prefer, take them with you to Battle Creek when you go to Conference and turn them over to us there. Pastors, superintendents, secretaries and teachers are all urged to contribute to this exhibit. Let us have one that will be worthy of the name.

Organized classes that have not been registered with the Board should make application for registration and receive a certificate before Conference if possible.

We hope to see a large gathering of Sabbath-school workers at Conference. Our new field representative, Mr. E. M. Holston, will be there and wants to get acquainted with as many of you as possible. He is a live wire in Sabbath school work. He has given up editorial work that he has been doing for years, to engage in this special work, and he is entering into it enthusiastically, expecting to give to it the best there is in his life. You will be glad to meet him and hear him tell of the things he hopes to accomplish. Come prepared to impart information and to get a larger vision of the great opportunities that are within the scope of Sabbath school work.

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

## OUR WEEKLY SERMON

### GROWTH

REV. WILLIAM M. SIMPSON

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

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

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

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

Now seriously, how do plants grow? Is the growth uniform and constant throughout the whole length and thickness of the plant? Last summer one of my pumpkin vines put out a blossom right beside a hill of corn. After that blossom was formed the vine grew several feet beyond that point but did not lengthen itself at all, so far as I could see, back of that point. The pump-

kin formed and was matured right beside the hill of corn. And when you tie up your tomato plants the cords do not loosen or tighten as the plant grows. During the summer you have to add other cords higher up the stake. I asked a professor about those things, and he said that a plant grows in two ways: (1) Near the head of the plant there is a zone of growth where the plant lengthens itself; back of that zone of growth the plant tissues serve chiefly to conduct nourishment to the places where it is needed; (2) The plant has an outer bark which grows to increase the circumference in proportion to the increase in length of the plant.

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

How much of this applies to spiritual growth? Early this summer I tore open a young stock of corn which was less than a foot high. Far down amidst the rolled-up blades of corn I found a tiny rudimentary corn-tassel, which was not more than a half-inch long. Within that young plant was the making of a full-grown stalk with a ripe ear of corn; but it had not grown to maturity. The beginning of a religious experience is faith—faith in a parent growing into faith in our heavenly Father; faith in a recognized simple truth growing into faith in him who is the way, the truth, and the life; faith in a worthy task growing into faith in the ultimate triumph of the kingdom of God. Faith is the beginning of religious experience. "Ye must be born from above," said the Master. And this birth from above is explained as belief in Jesus Christ. Wrapped up in a sincere belief in Jesus Christ the rudiments of a mature Christian life. But it must grow.



"So add to your faith virtue"—that is, virility; the kind of stuff of which men are made; manliness; moral excellence. And lo, faith is greater, because of your "virtue." Your spiritual trunk has enlarged its circumference in proportion as you have grown taller spiritually. Or, shall we say, "virtue" has pressed faith onwards towards maturity?

"Then add to your 'virtue' knowledge." Faith and strength without knowledge may sometimes blunder; knowledge without faith and virility is futile; but faith and strength with knowledge become justified.

"And add to your knowledge self-control." A year-old babe may have faith in its ability to walk, and may be strong enough, and may know that its feet are made for walking; but it does not walk until it has tried and fallen often enough to acquire self-control. And how the value of our faith, strength and knowledge is enhanced when in our Christian lives we have acquired that self-control which enables us to walk the Christian way without wavering! And we live still broader Christian lives in proportion as we have grown taller spiritually.

"Add to your self-control patience"—that steadfastness which renders one "unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and suffering" (Thayer's Greek Lexicon). This renders your faith, strength, knowledge, and self-control admirable. And still broader is your Christian life if you "add to your patience godliness," that quality which measures spiritual values, recognizing that God is higher than we, and that truth is worthier than falsehood. "Add to your godliness brotherly kindness," unselfish interest, "and to brotherly-kindness love"—the crown of Christian qualities.

But we do not swallow *all* our faith at one dose and assimilate the whole dose. And then we do not add to that at once *all* the manly excellence that we shall ever acquire. It is truer to the facts to say that we appropriate from each experience in life some thing that builds us up in the Christian life, that we assimilate it making it a part of ourselves, and that each new growth presses forward to greater maturity all that we have built into our lives before.

However, in spiritual life one thing is

true that is not true in plant and animal life. Spiritual life is eternal. Faith in Christ, Christlike character, hope, and love do not die; they live on and on "till we attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ."

"Grow old along with me  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in his hand  
Who saith, 'A whole I planned,  
Youth shows but half; trust God; see all, nor be afraid.'"

Our church must grow. It has had a past; it has a present; it must have a future. Doubtless in its past there has come to it some good which it has failed to assimilate and to perpetuate. Other good things it has built into the fabric of its life, and we are the beneficiaries. We are a part of all we have met. We are the trustees of what our fathers wrought and conserved. To this we must add our part and press the fruits of their toil on to its destined maturity.

The same thing is true of our denominational life. In its past there have been established churches, missions, publications, colleges, ideals,—these must be allowed to perform their function in this time of the testing of all ideas and institutions. It is a time to enlarge our foundations while we grow taller. Our denominational life may be measured in heart-beats, not in years.

In short, the most laudable ambition we may have is: first, to grow individually, as did Jesus (Luke 2: 52), intellectually, physically, spiritually, socially; and second to take our places as individuals in the great movements of churches, denominations, communities, and nations. "The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof" (Matthew 13: 31-32).

A wheat binder bought four years ago for \$150 and used to harvest four successive wheat crops, was sold this week at a public sale in Kansas for \$190. How would it do to close out a few old political machines?—*Capper's Weekly*.

## MARRIAGES

COATS-CRANDALL.—At the home of the bride in Alfred, N. Y., July 15, 1919, by Pastor William L. Burdick, Mr. F. L. Coats, of Richburg, N. Y., and Mrs. Kate Crandall, of Alfred, N. Y.

ESTEY-MAXSON.—At the Seventh Day Baptist church in Westerly, R. I., June 4, 1919, by Pastor Clayton A. Burdick, Paul Franklin Estey and Charlotte Evelyn Maxson, both of Westerly, R. I.

GREENE-TABER.—In Mystic, Conn., June 11, 1919, by Pastor Clayton A. Burdick, Lewis R. Greene, of Westerly, R. I., and Helen Eleat Taber, of Mystic.

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

SAUNDERS-FITCH.—At the home of the bride's parents, Mr. and Mrs. Howard Fitch, June 30, 1919, by Rev. Jesse E. Hutchins, Philip A. Saunders and Zena M. Fitch.

## DEATHS

TOMLINSON.—Thomas Henry, son of Dr. George E., and Phebe Mulford Tomlinson, was born at Roadstown, N. J., September 26, 1836. He died at Plainfield, N. J., June 22, 1919. An extended obituary notice appears on another page of this issue of the SABBATH RECORDER. J. L. S.

HOLMAN.—Barbara M. Clarke Holman, wife of the late George W. Holman and Hosea and Lorana Babcock Clarke, was born in Brookfield, N. Y., April 5, 1827, and died in Clayville, N. Y., July 3, 1919.

Although so advanced in years, Mrs. Holman was until recently an extremely well-preserved woman, taking a keen interest in the affairs of her house and garden. For many years she was a music teacher of high merit. Mr. Holman died in 1896, and since then his niece, Miss Adelaide Holman, has lived with Mrs. Holman. March 25, 1853, Mrs. Holman, with about twenty others united with the Brookfield Seventh Day Baptist Church, during the pastorate of Rev. Joshua B. Clarke. She is the last one of the number to pass on. As there was no church of her choice in Clayville, she attended the Congregational church while her health permitted and was an active worker in the Ladies' Aid Society, and for many years a valued teacher in the Bible school.

Mrs. Holman is survived by the following rel-

atives: A brother, Norman L. Clarke, several nieces and three nephews. Mrs. Holman was highly respected and her death will be mourned by many. Kind to all, charitable in her views, and very hospitable, she will be long remembered by many who have at one time or another come under her influence.

Services were conducted at her late home Sunday, at two p. m., by Pastor J. E. Hutchins, of Brookfield, assisted by Rev. Mr. Davis, pastor of the Congregational church of Clayville. Interment was in the Clayville Cemetery.

J. E. H.

BASSETT.—L. Byron in Whitesville, N. Y., July 8, 1919, in the sixty-second year of his age. L. Byron Bassett, the son of Bayliss Shiefield and Esther Crandall Bassett, was born in the town of Independence, N. Y. With the exception of a few years in which he lived in Independence, Alfred, and Bennet's Creek, N. Y., his life had been spent in Whitesville.

About forty years ago he was married to Corine Cottrell. To them were born two children, Roy, who died at the age of four, and Glenn C., of Rochester, N. Y. Though handicapped by deafness brought on by scarlet fever when a child, he carried on a successful business, first in partnership with his brother Frank and after his death by himself. He was a member of a family of eight children, four of whom survive, William C., and Fred L., of Bennet's Creek, George C., of Canisteo, N. Y., and B. S. Bassett, of Alfred, N. Y.

Funeral services conducted by Pastor William L. Burdick, were held July 10th and burial took place in the cemetery of Whitesville.

WM. L. B.

LONG.—Dr. Charles Long, son of Jacob and Salome (Confer) Long, was born September 12, 1841, and died July 8, 1919, after more than a year of failing health. His age was 77 years, 9 months, and 26 days.

Dr. Long was born in South Woodbury Township, Bedford County, Pa., in the fertile section known as Morrison's Cove. He was one of a family of nine children—six boys and three girls—all of whom have passed on with the exception of Mrs. Barbara Williams, of Altoona, Pa. His young manhood was spent on his father's farm at Salemville. His early education was obtained in the Cassville Seminary and at the Millersville State Normal School. He taught school in his native county, and later was an instructor in the Collegiate Institute at Martinsburg. Deciding to study medicine he became a student with Dr. Samuel H. Smith, at Woodbury. Later on he entered Union University, Albany, N. Y., and was graduated in medicine in 1868, the same year that President McKinley was graduated from the law department of that institution. Locating at New Enterprise, near Salemville, after his graduation, he practiced his profession until 1869, when he became a student in Bellevue Medical College, New York, graduating with the class of 1870. He again returned to New Enterprise and practiced until 1887, when he took up special work in the Polyclinic Hospital, Philadelphia. He remained there one year, and then took a course of a year at Bellevue Hospital, New York. Following this, in 1889,

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Lucius P. Burch, Business Manager

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**Sabbath School. Lesson VII—Aug. 16, 1919**

CHRISTIAN MISSIONS.—Acts 1: 8; 13: 1—14: 28

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

**DAILY READINGS**

Aug. 10—Matt. 28: 16-20. The great commission

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

Aug. 12—Acts 9: 31-43. And in all Judæa

Aug. 13—Acts 8: 14-25. And in Samaria

Aug. 14—Acts 13: 1-12. Unto the uttermost part

Aug. 15—Acts 14: 8-20. Christian missions in action

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

(For Lesson Notes see *Helping Hand.*)

What wealth it is to have such friends that we can not think of them without elevation.—*Thoreau.*

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

**RECORDER WANT ADVERTISEMENTS**

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he located in the city of Altoona, where he practiced until 1910, when he retired and took up his residence on his fruit farm at Salemville. Later on, for a time he again opened an office at New Enterprise, there being urgent need of a physician in the locality, but failing health compelled him to give up his work, and some thing more than a year ago he went to make his home with his niece, Mrs. D. H. Crawford, of Altoona.

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

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

Farewell service, conducted by his pastor, assisted by Elder Jerome S. Kagarise and Rev. Jeremiah Fyock, were held at the Salemville Seventh Day Baptist Church, and the body laid away in the nearby cemetery, where rests many of his friends and relatives of other days.

R. R. T.

**GURLEY.**—Harrison D. Gurley was born December 29, 1840, and died July 3, 1919.

He was the son of David L., and Rosanna Greene Gurley and was born at Altmar, N. Y. At the age of ten he came with his parents to Adams Center and since that time has resided here. On December 5, 1861, he was married to Ann Augusta Greene, of Adams Center. To this union was born one son, David S. Mrs. Gurley passed from this life in 1892. On August 27, 1895, he was married to Mrs. Matilda Whitford.

He is survived by his wife and son and one granddaughter, Miss Eva Gurley, of Milton, Wis. He was a member of the Adams Center Seventh Day Baptist Church.

Funeral services were conducted at his home July 5 and he was laid to rest in the Adams Center Union Cemetery.

A. C. E.

A lot of unnecessary argument has been utilized over the question, "What is beer?" It is of merely academic interest, and should be corrected to read, "What was beer?"—*Cleveland Plain Dealer.*

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