

The Sabbath Recorder

Now for the
Denominational Building

Send Your Bonds

STIRRED FOR SERVICE

Stir me, O stir me, Lord! I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir, till thy blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till thy compelling "Must" drive me to pray,
Till thy constraining love shall reach the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire.

Stir me, O stir me, Lord! Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself back to thee
That thou canst give thyself again through me.

Stir me, O stir me, Lord! for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky.
Awake, O church of Christ! awake! awake!
O, stir us, Lord, as heralds of that day!
The night is past, the King is on his way.
—Author Unknown

CONTENTS

Editorial.—Publishing House Matters.	495
Shall We Stand the Test?—Are You Getting the Pace?—New Headquarters for the Joint Secretary and the Editor.—Is There Any Let Down in the Morale of Standard Bearers?—Can You Afford to Have Your Pastor Fall?—Personal Heart Searching in the Presence of Christ.—"To Let."	481-484
Tract Society.—Meeting Board of Directors	484
Sabbath Evangelist's Labor	489
The Commission's Page.—Roll of Honor	490
Seventh Day Baptists. Why Stand Ye Here All the Day Idle? Let's Go.	490
Woman's Work.—Battle Creek, U. S. A., and Georgetown, S. A.	493
A New Book	494
Suggestions for Sabbath Rally Day.	495
Young People's Work.—How to Show Sympathy.—Minutes of the Young People's Board.—Goal Ratings for Young People's Board.—Sabbath School and Christian Endeavor at Exeland	499-501
The Lone Sabbath-Keeper, a Story of Hardship and Endurance	502
Children's Page.—The Sparrow's God (Poetry).—The Beaver Teaches Sammy How to Save	506
Patriotism and Personal Liberty	507
Medical Missions Centenary Recalls	508
Ida Scudder's Story	508
Mrs. Isabel (Cook) Monn	509
Miss Miriam West Goes to Vienna	512
Sabbath School Lesson for April 24, 1920	512

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920.
President—Prof. Alfred E. Whitford, Milton, Wis.
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.
Executive Committee—Prof. Alfred E. Whitford, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 3 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COMMISSION OF THE EXECUTIVE COMMITTEE

For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
 For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.
 For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President Emeritus—William L. Clarke, Ashaway, R. I.
President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
 The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar H. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Co.—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. 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.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.
Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemsville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Durallen, N. J.
Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—D. Nelson Inglis, Milton, Wis.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
 Paul E. Titsworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

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

The Sabbath Recorder

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

VOL. 88, NO. 16

PLAINFIELD, N. J., APRIL 19, 1920

WHOLE NO. 3,920

Publishing House Matters Our readers will see by the minutes of the Tract Board in this number of the RECORDER just how the vote on the location of the publishing house stood, and also the action of the board in regard to the matter. Plainfield received 369 more votes than Battle Creek and we hope and pray that the decision will be accepted by all as evidence of the spirit's leadings; for we are sure the matter has been the cause of many prayers for guidance.

We have never seen clearer evidences of strong desire to say and do just the right thing for the good of the cause we love than were seen in the Tract Board yesterday. And the unanimity of spirit with which the members turned toward the duties confronting them in regard to furnishing a shop for our presses, before we are compelled to move, was truly encouraging.

We know that some of our people will be disappointed. This must of necessity have been the case no matter which way the vote went; for in a decision of this kind where there is a difference of opinion some disappointment is inevitable. But we are thankful for one thing: the leaders in every section have urged all to accept the decision, when made, in a loyal Christian spirit, and to unite in forwarding the work. This now is the all-important thing for Seventh Day Baptists to do.

Tuesday, April 13:

We learn this morning that enough additional ballots have been received since the meeting of the Tract Board on Sunday to carry the plurality over the 400 mark.

Of course the polls were closed, according to announcement, when the hour for the Tract Board meeting arrived, so we can not count these belated votes into the report. Had there been any mail delivery on Sunday they would probably have been on time; for they bore dates of the latter part of the preceding week.

Shall We Stand the Test? There is a strong prevailing sentiment that the "world is at the cross roads." Never was there a time when the peril to Christian civilization was greater than at the present. Even though the war is practically over the whole world seems staggering toward chaos. Evils are rampant and are winning victories which must be checked or we shall have a hell on earth and a return of the Dark Ages. If ever Christian men should be aroused to the challenge of a lost world, and cease their fighting one another, in order to join heart and hand in united evangelical service to save the lost, they should do it today.

No people need to heed this challenge more than do Seventh Day Baptists just now. The day of decision is at hand. Our future and the future of generations to come depend upon the decisions we make in these passing months. If as one man, we as a people shall determine that in the Spirit of the Master we will do our full part to meet the world's needs; if we are ready to pay the last full measure of devotion in order to save the lost and to exalt the truth, then we have nothing to fear. But any spirit short of this, cherished in our hearts and allowed to rule us, will seal our doom. The crisis is upon us. Shall we stand the test?

Are You Getting the Pace? We have read of a man who, after completing his education in a certain college went to a distant city to set up the practice of law. In the town of his adoption the spirit of hustle was in the very air. This was quite different from the slow, deliberate spirit of the city wherein he had dwelt, and he soon found that people were constantly bumping his heels and crowding upon him as he walked the streets. This was most annoying to him. There was no intentional rudeness on the part of those about him; but somehow they made him feel that he was in the way, and a little reflection revealed the fact that he was not keeping up.

He was a practical man and had the good sense to speed up until he got the pace of those with whom he had to travel. This remedied the evil and he had no more trouble in that way. His main care soon came to be a little painstaking on his part to keep from treading upon those in front of him.

We are reminded of this man when we see how the Christian peoples of our time have quickened their pace in the hustling work of the Master's kingdom. All over the land the multitudes are pushing ahead in a most unprecedented forward movement. The denominations never went so fast before. They are moving with an acceleration utterly unknown to the workers of a few years ago, and the ones who have not caught the pace are being crowded—some of them actually annoyed—by the hustling multitudes in a great drive for the Master.

The movement is irresistible. It is like the mighty rush of men from the ferries in New York, or like the quickly stepping crowds on Broadway, the only chance to travel with any success or comfort is to catch the pace and move with the crowd. As a people we shall have little but friction and unrest unless we get the pace of the Christian world in the matter of evangelism, and move along with the Lord's armies in the conflict with sin.

New Headquarters for the Joint Secretary and Editor Our friends will be glad to learn that new headquarters have been secured for Secretary Shaw and the editor of the SABBATH RECORDER. The large room on the third floor of the Babcock Building, for many years the office of the Memorial Board and occupied by Treasurer Joseph A. Hubbard, has been fitted up with desks and tables as headquarters for the secretary of the Missionary and Tract boards and for the editor's office. This will be a great convenience for the workers, as there is ample space for our office work in the front room and in the back room can be stored our RECORDER files and other books and literature needed in the work.

A nice long table in the center of the larger room, with chairs, makes a conven-

ient place for committee meetings whenever needed. We shall be glad to see our friends in the new office, and hope they will not fail to call on us there.

Is There Any Let Down in the Morale of Standard Bearers? We sometimes hear the statement that owing to the lowering of the morale in the Christian ministry, there has been a faltering in the progress of the church. This may be true. But if so the church is much to blame for such a change in its ministers. Who can measure the deadening of spirit, the chilling of ardor in the ministry, and the determining influences that keep young men from heeding the call to preach, largely due to the fact that church members neglect the services of worship, take little interest in the enterprises of the church, fail to accept their obligation to support the pastor, and leave him and his family to suffer from want.

The consecrated life of its ministers is the richest possession of the Christian church. And the church owes to them its most generous support in all moral and financial matters. Here are the words of a writer in the *Christian Advocate* upon this phase of the question:

The ministers generally speak little about the hardships which the era of high prices has brought upon them. For themselves they care little. They will see it through. But they are deeply concerned for their wives and children. The privations in hundreds of parsonages this very winter would shock the public if they were spread before the world in type and photograph. Where is there a district superintendent who is not quietly begging funds to tide over desperate cases where sickness has exhausted the last reserves? Mostly the men are suffering in silence. But who will blame them if they lose their zeal for a cause that tolerates such conditions in its fighting force? For the most part they will be faithful to the end. But the church need not expect the boys who shiver and starve in these cold and hungry parsonages to follow their fathers' footsteps and condemn their own wives and children to the hardships through which their mothers and sisters have come. If the church fails now to give its ministry adequate support, it must not be surprised if the men lose heart, or if they have no success in raising up others in their charges or in their own homes to carry on the work. And hitherto the sons of the parsonage have been among our best.

If there is lack of ministerial morale the reason is not far to seek, and the remedy is within easy reach.

Can You Afford to Have Your Pastor Fail?

The church demands a great deal of her pastors. She calls them to the most important service man can render unto his fellow-men. Even Jehovah himself can not make a pastor succeed if his people do not co-operate with him in harmony with the divine plan. We can not believe that any consecrated pastor will fail if his people are loyal and do well their part in sustaining his efforts. And when the pastor is true and faithful, and his people are loyal and helpful, God *will certainly do his part*. As a rule, whenever a pastor fails, there is a rule, whenever a pastor fails, there is likely to have been some lack of loyalty, some irreligious influence, on the part of his people.

The pastor is sent of God to proclaim the good news of the kingdom, and no matter how faithfully he does this, his efforts must fail if his people do not hear him. There are but few model preachers; but many ordinary preachers might be made wonderfully successful if their people would become good and sympathetic hearers. The critical hearer is one of the worst hindrances to the gospel message. The great Preacher understood well the responsibility of the hearers for the success of the gospel, when he said, "Take heed how ye hear." Empty pews take the heart out of the best pulpit and rob it of power. If you do not occupy your pew some evil spirit will sit there in your place, and though invisible to mortal eyes, its influence will take something from your pastor's power to succeed.

A church can bring failure upon its pastor by ceasing to pray for him. No preacher can do his best if he is made to feel that the spirit of cold criticism has crowded out the spirit of warm and sympathetic prayer for his success.

The church that fails to pray for the pastor, or that does not back him up in his efforts, or that does not pay him, or that speaks no good words in his behalf, or that does not illustrate his gospel by exemplary living, is making his failure doubly sure. A church can not afford to do any of these things; for whatever detracts from its pastor's power to succeed, means spiritual death to individuals and spiritual death to the community. No church can afford to let its pastor fail.

Personal Heart Searching In the Presence of Christ

In these days when so much stress is being placed upon the matter of Christianizing society as a whole, and of making the state Christian by law, care is needed lest we lose sight of the all-important personal element essential to the bringing in of the kingdom of God on earth.

The wonderful revelations of general conditions of sin and shame in social, political, and business life are indeed most alarming. It is well that good men are doing a lot of earnest, careful, thinking about the evils that threaten the nations and that bespeak calamities for the whole world. But little can be gained by denouncing sins in general, or by preaching against evil-doings of great classes of men in business, or in politics, or in social life, unless the messages are specific enough to set individuals to searching their own hearts in order to see how they stand in relation to these matters.

There is something wonderful about the effect upon the disciples when Christ proclaimed the fact that one of them would betray him. Had that group of men taken the message in a general way, there is no doubt that all would have deplored the fact that a plot was on foot to sell the Master. Instead of so doing each and every one in the presence of Christ began to search his own heart and to ask the question, "Is it I?" Thus the message became individualized and personalized until each was assured of his standing in the sight of the Master.

All sin is personal, and this truth must be brought home to individual men and women until each one realizes his own blameworthiness, and is willing to make his own life right first, and that too as an absolute necessity to the righting of the community or the state or the world. Individual men must be convicted of sin, or justified before Christ by personal heart-searching in his presence, if ever the higher spiritual kingdom is established on earth.

If men could only give up the idea of converting society in general, and of making a nation Christian by civil law; if they could cease their general discussion of world-evils for a time and persuade all professed Christians to make such heart-searching self-examination before God as came to the disciples of old, both the church and the world would soon be transformed.

"To Let" We were passing the door of a closed-up liquor saloon. The windows were being used as posters of various kinds of bills, but the one that interested us most was composed of only two words, "To Let." We remember what a stench the unsavory place had been for years, and that too in a most desirable business locality on the principal street of a beautiful city. In the evenings at "week ends" that old saloon would be crowded with men who spent hard-earned money for drink, while their families—many of them—were suffering for food and clothes. The proprietor had defied the fathers and mothers who had long sought to close up the place in order to save their boys, and he had fattened on the blood money realized in his work of ruining men and destroying homes.

Now the old saloon is closed up and a notice, "To Let," is displayed on the door. Everybody seems glad excepting, perhaps, here and there an old broken-down soak who misses his drinks. Soon some respectable business will be started in that place and people will wonder that they ever tolerated such a nuisance as the saloon. In two or three other places in that city fine business stores have supplanted saloons and so changed the character of the localities they occupy. Similar conditions prevail in most towns where saloons had previously flourished. Meat markets, groceries, and other attractive stores and shops are fast taking the places where the curse of rum had long been known, and as the days go by the people of this country will be more and more satisfied with prohibition.

"The Interchurch World Movement is not organized for the purpose of administering missionary or educational enterprises, or for determining the policies of the several denominations, but leaves all such matters in the hands of the churches and the denominational and interdenominational agencies recognized by them. In its surveys it confines its service to ascertaining and portraying the facts, to calling the attention of the churches and their agencies to the needs revealed by these facts and to encouraging the churches, through co-operative effort, to work out the problems involved."

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, April 11, 1920, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present—Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Edward E. Whitford, Alex. W. Vars, George B. Shaw, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors—Mrs. David E. Titsworth, Mrs. William Seward, Abert Whitford.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported 2815 tracts sent out, and 12 new subscriptions to the SABBATH RECORDER.

The Committee on RECORDER Drive reported that they were arranging for a SABBATH RECORDER Drive Day on Sabbath Day, May 8, 1920, and also presented a letter to be sent to the pastors in regard to the same. Report adopted.

Secretary Shaw presented the following report:

REPORT OF THE JOINT CORRESPONDING SECRETARY JANUARY, FEBRUARY AND MARCH, 1920

Since the first of the year the Secretary has had clerical help in the office, Mrs. Zilpha Williams Seward.

The Secretary attended a meeting of the National Board of Review of the Interchurch World Movement at Atlantic City January 6-9, and the annual meeting of the Foreign Missions Conference at New Haven January 13-15.

He has preached at New York on two Sabbaths, at Waterford one Sabbath and the evening before, at Plainfield one Sabbath evening and at New Market one Sabbath.

He attended the quarterly meeting of the Missionary Board and two meetings of the Evangelistic Committee in Westerly, the three meetings of the Tract Board, an all-day meeting of the Revision Committee in New York, and several other committee meetings of the Tract Board, and other denominational agencies.

Nearly all his time and effort for the months

of February and March were given to the work in the office, routine and special correspondence, preparation of material for publication, and the making and developing of plans for the work of the two boards.

The expense for the quarter for traveling, postage and office supplies was \$94.35 for the two boards, or \$47.17 for each board.

Respectfully submitted,

EDWIN SHAW,

Joint Corresponding Secretary.

Plainfield, N. J., April 1, 1920.

The Secretary reported that rooms 319-320 of the Babcock Building had been fitted with furniture for the offices of the Editor and Secretary. Two roll-top desks and a typewriter desk each with swivel chairs, a long table and six chairs, and a 9 by 12 rug for the floor being new, the rest of the furniture being that which was used in the old office in room 7 on the fourth floor.

In reference to the preparation of the Sabbath Rally Day program the secretary reported the co-operation of the Sabbath School Board, the Woman's Board, the Young People's Board, and the denominational superintendents of the Intermediate and Junior Christian Endeavor societies.

The work of preparation for the distribution of Sabbath literature is progressing. Almost 7,000 names and addresses have been secured. It is hoped that 3,000 more may be obtained soon. The special editions of the tracts "Pro and Con," "Bible Readings," "Sabbath" Post Cards, "Why We Are Seventh Day Baptists," "The Sabbath and Seventh Day Baptists," "Statement of Faith and Order," and four letters are being printed in editions of 10,000 each; 36,000 envelopes are ready. Material is nearly ready for a special leaflet to go in fourth letter of the series. It is hoped that the first installment may be ready for mailing within ten days, and that the other three may follow at intervals of two to three weeks.

Correspondence was received from Professor A. E. Whitford concerning the program of the Tract Society for the next session of the General Conference.

A letter was received from Miss Marie Jansz of Java in reference to the work of Seventh Day Baptists in that country.

The Secretary reported a letter from Rev. T. L. M. Spencer telling of matters connected with the mission at Georgetown.

Correspondence from Rev. E. H. Soc-

well, Rev. John T. Davis, Rev. George B. Shaw, Rev. H. D. Clarke, Rev. T. J. Van Horn, was reported in connection with the field work of the Board.

The Secretary reported sending letters to 359 Seventh Day Baptist young people in high schools, and letters ready to mail to 380 young people not in school, and letters almost ready to 238 college, or other advanced school, students, all of Seventh Day Baptist families.

Correspondence was also noted from Dean Arthur E. Main and many others.

The Secretary reported that he had made the authorized reply to the letter from the Battle Creek Seventh Day Baptist church.

Pursuant to correspondence from Professor A. E. Whitford concerning Conference program, the following committee was appointed to prepare such program: Edwin Shaw, Clarence W. Spicer, Arthur L. Titsworth.

The following reports of Field workers were presented:

REPORT OF FIELD-WORKER GEORGE B. SHAW

To the Board of the American Sabbath Tract Society:

Work done at Waterford, Conn., in February, 1920:

Time—One week.

Sermons—6.

Average attendance—18

Spoke at public school.

Attended Sabbath school and Christian Endeavor.

Calls—8.

Fares, \$6.02.

Lunches—80 cents.

Total expense—\$6.82.

In connection with these sermons, I taught the Harmony of the Gospel (Life of Christ) and gave three brief denominational addresses.

The weather and condition of the roads were most unfavorable for this meeting.

Work done in Rhode Island in March, 1920:

Time—Two weeks.

Meetings held (denominational)—11.

Other meetings—2.

Average attendance at eleven—17.

Average attendance of all—26.

Places visited—Hopkinton and Rockville, also briefly at Ashaway, Westerly, Bradford and Canonchet.

Calls—21.

Sabbath school classes taught—2.

Conducted the service of the Lord's Supper at Rockville.

Taught the Gospel—9.

Brief addresses—8.

Funeral—1.

Union Gospel service, Westerly—1.

Fares\$6 08
 Food 90
 Express and stamps 79

Total expense\$7 77
 Less funeral fee 5 00

Expense\$2 77

Respectfully submitted,
 GEORGE B. SHAW.

REPORT OF WILLARD D. BURDICK FOR THE QUARTER
 ENDING MARCH 31, 1920

To the Board of Directors of the American
 Sabbath Tract Society:

During the past quarter I have spent three weeks in study and writing tracts under the direction of our Committee on Denominational Literature, and in attending a meeting of the committee in New York City. During this time I exchanged pulpits with Pastor George B. Shaw of the New York City Church and Pastor J. L. Skaggs of the Plainfield Church.

Beginning on Friday night, February 27, and continuing till March 14th I assisted Pastor H. L. Polan in evangelistic meetings in the Nortonville Church. The spirit of God worked among the people and they were serious and thoughtful. Many were refreshed in spirit, and several accepted Christ. Pastor Polan reports that eleven have asked for baptism. The church is in a promising spiritual and financial condition.

By request of Secretary Shaw I returned by way of Stone Fort, Ill., to talk with the people about securing a missionary for that field. It would please that people if a consecrated layman would locate on the field, visit among our people and others in that section; organize and lead our people in meetings and Sabbath school; and help in community uplift work. While the field is a difficult one to work, it has many things of promise, and the right man, and an equally competent and consecrated woman as the pastor's wife, would do a great service on the field.

Summary of the trip to Nortonville and Stone Fort:

- Number of sermons preached—20.
- Talks in Sabbath school and before classes—3.
- Spoke to pupils in the public school—1.
- Average attendance at meetings—65.
- Calls and visits made—83.
- Expenses of trip—\$55.66.

Respectfully submitted,
 WILLARD D. BURDICK.

New Market, N. J., April 10, 1920.

The reports were supplemented by interesting remarks by both Field workers, as to conditions and promises of the various fields.

The Treasurer reported in detail for the third quarter ending March 31st, showing receipts of \$18,160.54, including a bequest of \$4,833.40 from the estate of Adelia B. Kenyon, and disbursements of \$12,212.88,

leaving a balance of \$5,947.66, of which \$2,831.24 is reserved for appropriations.

The report was accepted, having been audited.

The Treasurer also reported correspondence regarding the estate of the late George Seeley of Moncton, N. B., Canada, in which the son, Fred Seeley, offers \$200 to quit claim our interest in his father's estate; also from J. C. Graves, executor of the estate of George Seeley, advising the Board of Brother Seeley's intent in making his will.

Both communications were referred to the Treasurer with power.

The Treasurer as chairman of the Committee on Denominational Building exhibited three charts showing in detail the balloting by all the various churches on the referendum as to the location of the Denominational Building, the manufacturing plant only to be erected at this time. Many letters, pro and con, were read from various parts of the field expressing personal and church views and preferences on the subject.

The following report from the Committee on Denominational Building was read; a full, free and frank discussion of the subject was had by the full Board, and upon motion the report of the committee was unanimously adopted:

REPORT OF BUILDING COMMITTEE TO TRACT BOARD

To the Board of Directors, American Sabbath Tract Society.

GENTLEMEN:

At the February meeting of the Board the matter of location and construction of suitable quarters to accommodate our publishing interests, with the ultimate purpose of erecting a denominational building in connection therewith, was referred to the Committee on Denominational Building for consideration and report. After considerable discussion the committee decided to refer the matter to the people of the denomination, and accordingly issued a statement descriptive of the present situation, together with ballots on which church members were requested to indicate their preference as to location. The statement put out by the committee was entirely neutral in tone and made no effort to set forth the advantages of one place over

another, the committee feeling that such a thorough discussion of the matter had been had through the pages of the RECORDER and otherwise that the people must be familiar with the whole matter. For the purpose of refreshing their minds, however, the editor, at our request, gathered together much of the material heretofore appearing on the subject, and reprinted it in an issue of the RECORDER. The subject matter thus presented was, like the statement of the committee, entirely impartial and unbiased, and was intended to give all points of view.

The committee meant, through the churches, to put in the hands of each member of the denomination a copy of the above statement and a ballot which they were asked to fill in and return. Some eight thousand of these ballots were sent out and about three thousand four hundred have been returned.

Immediately following our statement, in fact, almost simultaneously with it, the denomination was circularized setting forth the advantages of Battle Creek as a location for our printing interests. Put out as this was, as a definite appeal or statement of the interests of a particular place, and unaccompanied by any suggestion as to any other locality, it had unquestionably a considerable effect in determining the votes.

Accompanying these ballots as returned have been numerous letters making suggestions from the writer's point of view, and it is interesting to note that the preferences of the people have varied from "Broadway, New York City," to "a large tract of land just outside some small community in Kansas or Nebraska," with some of our denominational centers in between also suggested, as well as the thought that if located at Battle Creek and not found satisfactory "the plant might easily be moved to the Pacific Coast." In this connection it is also pertinent to say that many people have frankly stated their preference to have the Tract Board decide the whole matter.

Throughout the whole discussion there has been a sincere expression that the whole matter might have Divine guidance, and the committee feel that they approach this matter in presenting it to you with that wish uppermost in their minds and hearts.

The total vote received was 3,374, of which Plainfield had 1,846; Battle Creek, 1,477, and scattering, 51, showing a plurality of 369 votes for Plainfield.

In view of the vote registered in the matter, we unanimously recommend that the board proceed without delay in the acquisition of a property and the erection of a printing plant in Plainfield, being assured that our people will wholeheartedly support the Board in such a movement. In doing this, we recommend also that the building be located in a section of the city that is steadily increasing in value, and that it be so constructed that it may be adapted to other needs so as to make it readily salable in case it should be decided in the future that it is best to dispose of the property.

We are submitting herewith a record of the vote in detail as received from each church, together with a recapitulation of the same, showing the total vote by associations, and would recommend that same be reproduced in the RECORDER at as early a date as possible, together with this report.

Respectfully submitted,

F. J. HUBBARD, *Chairman*,
 THEO. L. GARDINER,
 W. C. HUBBARD,
 EDWIN SHAW,
 C. W. SPICER,
 J. G. BURDICK,
 CORLISS F. RANDOLPH, *ex-officio*,
Building Committee, American Sabbath
Tract Society.
 Plainfield, N. J.,
 April 11, 1920.

EASTERN ASSOCIATION

Churches	Member-ship	Plainfield	Battle Creek	Elsewhere
2nd Hopkinton	91	10	4	..
Piscataway	97	65	..	..
Rockville	137	15	..	..
Marlboro	100	29	6	5
2nd Westerly	22	9	..	..
Shiloh	372	234	5	1
Cumberland	13	..	..	..
Waterford	53	22	..	..
Plainfield	248	156	2	..
Pawcatuck	393	130	11	..
1st Hopkinton	301	15	43	..
Berlin	103	17	7	..
New York	60	55	1	3
Mystic	..	2	..	..
1st Westerly	..	..	1	..
Total	1,990	759	80	9

SOUTHEASTERN ASSOCIATION

Churches	Member-ship	Plain-field	Battle Creek	Else-where
Middle Island	75	14	..	..
Salem	311	178	4	..
Ritchie	78	1	26	..
Salemville	49	22	5	..
Lost Creek	89	44	..	..
Greenbrier	35	6	..	..
Roanoke	44	24	5	..
Total	681	289	40	..

WESTERN ASSOCIATION

Churches	Member-ship	Plain-field	Battle Creek	Else-where
1st Alfred	580	225	2	..
1st Genesee	198	33	15	8
2nd Alfred	286	30	39	1
Independence	108	26	4	1
Scio	16	..	..	..
1st Hebron	54	11	..	..
Richburg	44	4	3	..
Andover	64	14	1	..
Friendship	140	46	7	..
Portville	25	1	1	..
Hartsville	73	7	10	..
Hebron Center	27	..	..	..
Total	1,615	397	82	10

CENTRAL ASSOCIATION

Churches	Member-ship	Plain-field	Battle Creek	Else-where
DeRuyter	92	30	35	1
2nd Brookfield	128	17	5	..
Syracuse	26	1	..	..
1st Verona	77	33	15	..
Scott	49	8	..	..
West Edmeston	56	10	4	..
1st Brookfield	152	30	1	..
Adams Center	164	55	5	3
Total	744	184	65	4

NORTHWESTERN ASSOCIATION

Churches	Member-ship	Plain-field	Battle Creek	Else-where
Farina	165	3	87	..
Carlton	92	2	52	..
Boulder	88	3	45	..
Southampton	8	..	..	..
North Loup	399	45	87	9
White Cloud	106	1	43	..
Bangor	14	..	10	..
Walworth	99	4	45	..
Exeland	19	3	19	..
Albion	191	6	127	..
Milton	444	41	94	5
Jackson Center	127	4	64	..
Welton	79	4	34	3
Dodge Center	133	3	39	7
Nortonville	232	39	26	..
Stone Fort	33	3	20	..
Milton Jct.	206	7	62	..
Cartwright	81	2	56	..

Grand Marsh	29	..	8	..
Battle Creek	178	..	147	..
New Auburn	21	..	8	..
Cosmos	25	..	..	..
Farnam	14	..	..	..
Chicago	82	3	19	..
Total	2865	173	1,092	24

SOUTHWESTERN ASSOCIATION

Churches	Member-ship	Plain-field	Battle Creek	Else-where
Hammond	58	7	11	..
Gentry	70	2	30	..
Attala	32	..	10	..
Fouke	74	1	25	3
Little Prairie	29	..	1	..
Total	263	10	77	3

PACIFIC COAST ASSOCIATION

Churches	Member-ship	Plain-field	Battle Creek	Else-where
Los Angeles	24	7	1	1
Riverside	99	7	33	..
Total	123	14	34	1

Plainfield Battle Creek

	Plainfield	Battle Creek
L. S. K.	15	7
Daytona	5	..

RECAPITULATION

Association	Membership	Plainfield	Battle Creek	Alfred	Milton	Elsewhere	Discretion of Board
Eastern	1990	759	80	..	4	3	2
Central	744	184	65	1	1	..	2
Western	1615	397	82	1	8	..	1
Southeastern	681	289	40	..	..	..	..
Southwestern	263	10	77	..	..	..	3
Northwestern	2685	173	1092	1	16	..	6
Pacific Coast	123	14	34	..	..	..	1
L. S. K.	..	20	7	..	..	..	..
Total	8101	1846	1477	3	29	9	10

Total votes cast 3374
 In addition to the above there were 6 blank ballots.
 Plurality for Plainfield 369
 Non-resident members were credited to the church of their membership.

TABLE SHOWING THE PERCENTAGE OF MEMBERS VOTING IN EACH ASSOCIATION

Association	Members	Plain-field	Battle Creek	Percent Voting
Eastern	1990	760	80	42%
Central	744	180	65	32%
Western	1615	389	82	34%
Southwestern	263	10	77	14%
Northwestern	2685	173	1092	44%
Southeastern	681	289	40	48%
Pacific Coast	123	14	34	40%

In view of the result of the referendum vote, the Committee on Denominational Building was instructed to proceed at once to ascertain what property is available, the price of same and on what terms, and to report to this Board their findings.

By unanimous vote Alex W. Vars and Orra S. Rogers were added to the Committee on Denominational Building.

it was voted that when this Board adjourns it adjourn to the call of the President.

Minutes read and approved.

Board adjourned at 6 p. m.

ARTHUR L. TITSWORTH,
Recording Secretary.

WILLIAM C. HUBBARD,

Assistant Recording Secretary, pro tem.

SABBATH EVANGELIST'S LABOR

E. H. SOCWELL

Leaving Viborg, I visited at the home of Mr. and Mrs. J. L. Wood in Sioux Falls. Mrs. Wood is a daughter of Mr. W. H. Ingham and, when she was a child, I knew her in Milton, and it certainly was a pleasure to meet her upon this broad missionary field and to renew former acquaintances as I was entertained in this hospitable home. Mrs. Wood is a member of the Milton Church and is a loyal Sabbath-keeping Christian, interested in our denominational work and was thankful to our Tract Society for the brief visit made.

At Dell Rapids I visited the only two Seventh Day Baptists remaining in the town, Mrs. N. J. Novgard and Mrs. C. White. Though denied the privilege of Sabbath worship and the association of others of like faith, yet these two ladies are faithful and true. Since neither of these faithful ones are able to read the English, they can not use the RECORDER and are thus denied the privilege of keeping in touch with our denominational interests, yet even down to old age they are remaining true to God's Sabbath and have a deep interest in our work as a people.

Flandreau was the next point visited, where I was made welcome to the home of Mrs. Prudence Alen, the only Seventh Day Baptist remaining where we once had quite a company of members. Sister Alen is a member of the Dodge Center Church, and all alone she observes the Sabbath, keeps in touch with our denominational move-

ments and maintains a keen interest in all our work. A good part of this sister's life has been spent on the frontier as a lone Sabbath-keeper, but through all these years of isolation she has been loyal and true. She expressed a deep interest in the work I am trying to perform, was grateful to the Tract Society for the visit made her and contributed as she was able toward the expense of the work.

At Harrold, eighty miles west of Huron, I visited Brother and Sister J. W. Johanson, who are entirely isolated upon the broad level plain of the great western cattle country. I greatly enjoyed the pleasant days spent with this brother and sister and their four bright little girls. I counseled with the dear ones and tried to encourage them and help them to still greater spiritual success, and was told many times over by them how very glad they were that I came to their home. They were so earnest and sincere in their appreciation of the visit I was much drawn toward them and was certainly thankful that I had the privilege of visiting this frontier home.

Forty miles east of Harrold is Miller and here I made a brief visit with Mrs. Martha Johanson, the only Seventh Day Baptist in the town, a loyal Sabbath-keeper and a constant reader of the RECORDER. Mrs. Johanson and her son J. W. Johanson are members of the Milton Church, and Mrs. J. W. Johanson is a member at Farina.

The next place visited was the home of Mr. and Mrs. Arthur Payne, members of the Dodge Center Church, who live nine miles southeast of Hitchcock, S. D. Mrs. Payne was formerly Miss Eva Churchward, of Dodge Center, and Mr. Payne is a convert to the Sabbath and is the only member of his family who observes it. These friends expressed themselves as more than pleased over the visit made them and the days spent in this Christian home were pleasant indeed and form a bright spot in my social and religious experience. These friends are absolutely isolated from Sabbath privileges and from all persons who observe the Sabbath, but they are faithful to God and to his Sabbath and are a light in the community where they live.

"Those who bring sunshine to the lives of others can not keep it from themselves."

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Verona, New York
- + Riverside, California
- + Milton Junction, Wis.
- + Pawcatuck Church, Westerly, R. I.
- + Milton, Wisconsin
- + Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + Nortonville, Kansas

"One of the most subtle temptations which the human heart knows is that of forming decisions independently and then labeling them 'The Lord's Will.'"

SEVENTH DAY BAPTISTS—WHY STAND YE HERE ALL THE DAY IDLE? LET'S GO!

ROBERT B. ST. CLAIR

The question of employment for Seventh Day Baptists has been, and still remains, a most acute one. The many excellent editorials and articles appearing, from time to time in the SABBATH RECORDER have well presented many methods by which the problem could be satisfactorily solved.

We have failed, however, to note any suggestions along the line we will set forth in this article, although such may have appeared. We propose to urge, and to ask you to join with us in urging, the adoption of the general outlines herein contained in order that the borders of our beloved Zion may be enlarged by the bringing of the knowledge of the truth to those who as yet know it not. And we trust that this higher and spiritual aim will be our dominating desire as a church. If Seventh Day Baptist young (and older) people are to find a life-occupation, why, in all good conscience, should it not be along the line of spiritual employment, and particularly the one enjoined by our blessed Master when he said, "Go ye into all the world and preach the gospel to every creature."

The reader, at this point, may quite reasonably ask, how can these things be; can all, or even a large number of our people take the thorough course of our theological seminaries before they can proclaim the Gospel? No matter how helpful such a course might prove, our answer, at least to the greater number, would have to be in the negative.

The occupation we have in view is not confined to sex, or necessarily to age. A good working knowledge of the Word of God, a life of prayer, tact in dealing with the public and a holy determination to win, are some of the prime requisites.

Successful trials of this occupation have been made by the Mennonites, Seventh Day Adventists and a number of other denominations. We are strongly inclined to the opinion that the remarkable growth of the Seventh Day Adventist people is attributable, in no small degree, to the

perseverance of their small army of Bible workers.

No reason in the world, so far as we know, exists for a doubt that our Seventh Day Baptist young people are not as well equipped mentally and spiritually to cope with the situation as are the young people of these other churches.

A Bible training institute, which could well be a department of Salem, Milton, Fouke or Alfred, would, of course, be an urgent necessity, and in a department of that nature the candidates could be rapidly prepared for the work before them. A defensive campaign would be turned into an actively aggressive one—a Forward Movement, indeed, in which no idea of "retreat" would enter.

We are well aware that many of the thirty or forty themes used by the Seventh Day Adventists in their Bible reading course would be inappropriate, but there are at least a dozen subjects upon which all Seventh Day Baptists could agree, such as The Word of God, Repentance, Salvation by Faith, Baptism, the Lord's Supper, the Sabbath in the Old Testament, the Sabbath in the New Testament, the Sabbath Since the Apostolic Days, the Attempted Change of the Sabbath, the First Day of the Week, Resumé of Seventh Day Baptist History or Church Polity, etc.

The questions and answers constituting each Bible reading could be published in separate folders and left in the hands of the persons visited by the Bible workers, preferably after the Bible worker had carefully gone over the subject with the person or persons visited, answering such questions as might arise, and requesting those interested to re-examine the subject by aid of the leaflet before the next appointment for Bible study. At the next session the student should be encouraged to ask any additional questions which had been suggested by the interim study. Oft-times the neighbors and friends would be invited in, a large number become interested, additional homes opened for Bible study and an increased interest in God's Word aroused. Thus a good and a lasting impression, under the blessing of the Holy Spirit of God, would be made.

Portland, Maine, Boston, New York, Philadelphia, Baltimore, Washington, Rich-

mond, New Orleans, Cincinnati, Detroit, Chicago, St. Louis, Milwaukee, St. Paul, Omaha, Denver, Spokane, Seattle, Portland, Oregon, San Francisco and Los Angeles are but a few of the strategic urban points that should have an opportunity of thus hearing the evangel as presented by Seventh Day Baptists. The smaller cities and towns and the country districts likewise should have their quota of workers.

Why hesitate on the border of a land of so much promise? Let us, with Joshua of old, exclaim: *We are well able to possess the land!* May we fully recognize that there is nothing too hard for the God of the Seventh Day Baptists, for he is the same God who in times past helped Daniel, the apostles, and all the ancient worthies, and is the God of his people everywhere today!

Once started the problem would well-nigh solve itself. The number added to the Lord would, in turn, furnish fresh recruits for the ranks of Bible workers and foreign missionaries, as well as for the ordained ministry of the church. Even as the little snow balls rolled hither and thither by the youth in our northern clime rapidly become so large that even the enthusiastic boys are amazed, so with this problem of Bible workers.

The openings are upon every hand. The Adventists have found them, and that too with a far more unpalatable message than we have. Doors will open to us, never fear. Many will welcome the evangelical message of Seventh Day Baptists, who would turn in disapproval from the doctrines of Adventism. An illustration of this occurred a few months ago when a leading Baptist clergyman of Detroit after preaching very strongly against "Seventh Dayism" was approached by us and handed certain Seventh Day Baptist tracts. He immediately exclaimed, "Seventh Day Baptist? I did not know that there were any here. Why not start a church, or at least get the Seventh Day Baptists together for worship? That would be fine!" His attitude toward the Adventists was altogether different. A few weeks later, by written request of the pastor in question, we occupied a chair upon the pulpit platform and led the congregation in the exercise of public prayer. That is only

one of the many manifestations of friendliness for Seventh Day Baptists and their message which we might note.

The Forward Movement, great as is already its progress, would go ahead by leaps and bounds, the question of unemployment would, more or less, disappear, the Seventh Day Baptist message of the centuries past would become a blessed, living twentieth century reality to tens of thousands of precious souls who as yet know it not! Many who are now wavering in our ranks would be strengthened, while hundreds of Sabbath-keepers who have become dissatisfied with doctrinal standards or church polity in other communions would be saved to Christ and his Sabbath, for which all should rejoice. Such would be the blessed result of the labors of Bible workers!

The support of these Bible workers would probably be provided for by the denomination as a whole, although no objection could be had if individual churches or Christian Endeavor societies desired to maintain workers here or there. The Bible workers would blaze the trail for the minister, and an organized church in many instances appear upon the association and General Conference rolls.

For those who, because of sufficient reasons, did not enter the regularly appointed ranks of the Gospel workers, there should be opportunities offered by our publishing house. There are hundreds of laborers today in the field of Sabbath literature selling books, magazines or papers. Certain Seventh-day publishing houses are making rapid progress. Ours is doing a good work, thank God for that, but is there an opportunity offered for canvassers to go out with our good literature and sell it from coast to coast? This is being done by others. Do they love the cause more than we? Of course, not! Let's no longer idle stand. Let's go!

While the primary object for entering the canvassing work must be a spiritual one, yet it is not in violation of Christian principles, but rather in accord with them, for a man to provide for his own. In that connection we may say that we know a brother in Detroit, a Seventh Day Sabbath-keeper, who for over a quarter of a century has made an excellent living

for himself and family, his revenue being far above the average obtained by those in the ordinary secular vocations.

One young lady in this city, by selling an illustrated Sabbath magazine, clears for herself an average of ten dollars per day. Many others are doing nearly as well. They are not worrying about where the next meal is coming from, or whether they can afford to keep the Sabbath, but, on the other hand, are well fed and dressed, and are among the heaviest contributors to the cause of Sabbath reform. And we never saw one of them who appeared one whit brighter, better talented or more consecrated than are the young people of the Seventh Day Baptist Church. We are the pioneers, in modern times, of Sabbath reform. Why should another take our crown?

This age calls for men and women who *do* things. The time is past when the Church of God can afford to allow thousands to be regularly lost, rather than to have one irregularly saved. We are not to be hived up like a lot of bees—the honey is at some distance from the hives, and in days of old the Gospel spread, not because of the disciples "hiving" at Jerusalem, but because (even though persecutions were the cause) they "went everywhere preaching the Word." Let us emulate their example and do likewise.

God's servant of old exclaimed: "Would that all of God's people were prophets [preachers]." Perhaps the Savior wishes some of us to become volunteer Bible workers and canvassers. Let us do that if the Lord directs, all the while praying that God will speedily send into the vast harvest field a small army of Seventh Day Baptist Bible workers to take up the duties so briefly and partially set forth in this article. May God grant it!

1586 Harper Avenue,
Detroit, Michigan,
April 9, 1920.

The Baptist Board of Foreign Missions is to move from Boston to New York. All the Baptist Mission and Philanthropic boards except the Home Mission Board are to take offices in the building until recently occupied by the Holland House.—*Christian Work.*

WOMAN'S WORK

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

BATTLE CREEK, U. S. A., AND GEORGETOWN, S. A.

The Battle Creek Ladies' Aid Society is alive, although sickness during the winter and other causes have prevented us from doing our usual amount of work. The latter part of December our pastor's wife sustained a severe injury by falling on the ice, and although she is doing better than we feared she might, months must yet elapse before she will be able to walk. It is our hope that the coming of spring will put us into better shape for work. We have raised our apportionment for the Woman's Board and have also done some local work.

The younger women of our church organized a Young Woman's Auxiliary in the fall and they assumed the responsibility of nearly a quarter of our apportionment, which gave us a good lift.

Some of the RECORDER readers will remember that on the closing day of Conference an informal meeting was held between services in which Rev. Mr. Spencer gave to those who were present a good amount of information regarding the Georgetown mission. As a result a goodly number of subscriptions were secured for his paper, the *Gospel Herald*. Toward the close of the interview Mr. Spencer stated that his wife was the first person to call his attention to the Sabbath question. This awakened a deeper interest in Mrs. Spencer and it was proposed that the ladies in attendance upon the Conference send her their greetings in the form of a purse. A notice for the pulpit to this effect was prepared, but by an oversight was not read, so only a few of the ladies knew of the project. These and an L.S.K. contributed \$16.25, to which our Aid added \$28.75, making a total of \$36. The society also packed a box of clothing and household linen, mostly second-hand, and sent it by Mr. Spencer when he returned home. The suggestion was made by one of our sisters that anything in the box that could not be used by the Spencers be sold and the proceeds used for the mission.

It affords me great pleasure to send a copy of Mrs. Spencer's letter to the Woman's page for publication. All hearts will be touched as they read it, a deeper interest in the work engendered and in response to Mrs. Spencer's request the ladies will remember her and her needs in their prayers.

MRS. MARTHA H. WARDNER,
Chairman Press Committee.

MRS. SPENCER'S LETTER

MY DEAR MRS. WARDNER:

Greetings to you and those kind loving sisters. I must crave your pardon after such a long delay in not responding to your kind and much welcome letter; same was gladly received along with a valuable cheque. Please allow me to say to you and others that the good Samaritans passed my way and did great things for me. One of the delays was I had no eyeglasses. My lenses needed changing, so I was handicapped in writing you. So you must not look on me as neglectful. Now, dear sister, I have put up your letter so carefully that I can't put my hand on it, hence I can't write in detail, but you must accept my warmest appreciation for the money sent me by self and those Christian donors. I would mention to you my needs were many along with glasses, and when I got your letter my joy was beyond its limits. My two little boys were at home. I told them they must come and thank the dear Lord for sending me such help. They said "Mother, you were telling the Lord you are in need for some money to buy things and the Lord has sent you some Christian ladies to send money for you to use. Praise his dear name." Words are inadequate to write, but I sincerely hope every subscriber will receive double for what service she has rendered me. I could say the words of the Psalmist, "The Lord is my shepherd, I shall not want." The clothing sent we took what you mentioned for us, the pillow slips I am delighted with and to know I am the recipient of some of a dear saint's handiwork. . . . My boys beg to say to you, "The Spencers thank you very much," also the little fellow you sent some change for [only 64 cents.—M.H.W.] says "he sends a big amount of love to you, but the letter will not keep it in." I remember-

ed reading in your letter a lady suggested I must do some selling for the mission. I consider the advice wholesome, as the high cost of living has carried every iota higher than pre-war times. The owner raised on the rent and other items are up in price also.

I admired the hand lace, indeed it is precious to me and will be a lasting souvenir.

I had to go through all the problems while I was alone here. Although my health is badly impaired God carried me through. I am a skeleton of my former self. Of course my life is toil, toil, all the time, no other recreation, hence I need a cange, but I have no resource by that I must "wait, meekly wait, and murmur not."

I would like you to convey my sincere regards to those dear ones who thought so of me as to come to my rescue. I would ask you to lift me up in prayer; for I have the burden of souls at heart. It is now twelve o'clock at night. All are asleep; only my guardian angel and I are in the room.

With kindest regards,

Truly yours,

A. SPENCER.

Feb. 23, 1920.

86 Upper Robb Street,
Georgetown, South America.

A NEW BOOK

In the spring of 1919 Rev. A. J. C. Bond, pastor at Salem, W. Va., gave a course of sermons and addresses at Alfred and Alfred Station, N. Y., on the vital subject, "The Challenge of the Ministry."

That we as well as other denominations are in great need of more and of well prepared ministers of the Gospel and teachers of religion is very certain. There are many fields of usefulness open to young men and women who are fitted in body, mind and heart, to take up the tasks, on both home and foreign fields. There are many beckoning opportunities for social, educational and distinctly religious service.

In view of such facts as these, Alfred Theological Seminary, with the help of the Memorial Board, and others, has arranged to publish the instructive, appealing and challenging sermons and addresses of Mr. Bond in book form. It is hoped that

this will prove to be a welcomed and practical part of our great Forward Movement.

The following words of appreciation have been spoken:

"It is a splendid production, in its principles, in its arrangement of matter, and in the style and quality of language employed; clear and convincing."

"It is the finest thing of the kind I ever heard; the best definition of the Bible."

"It is the climax of the series. I wish you could give that in every church."

"Some of us have been observing how in this series of sermons preached last spring you anticipated the Forward Movement."

The book will be dedicated

"To the Memory of

MY MOTHER

ELIZABETH SCHIEFER BOND

Who early set my feet in the path
that led me into the
Ministry."

The subjects are as follows: The Divine Call; The Present Crisis; Waiting Fields; The Alluring City; The Open Country; Christian Co-operation; The Holy Sabbath; Ministering Women; Religious Education; Effective Evangelism.

A copy of this book, and of the writer's "Bible Studies on the Sabbath Question," as long as they last, will be sent free of charge to any young man or young woman, or to any parents whose children have not chosen their life work, who will agree to read the books with care and with reasonable promptness. To other persons the books will be sent postpaid for fifty cents.

Persons who will accept this offer are requested to send their names and addresses to Alfred Theological Seminary, Alfred, N. Y., at an early day.

ARTHUR E. MAIN.

On the final passage of the Prohibition Enforcement Bill in the United States Congress Representative John N. Tinscher (Kansas) said: "Ten years from now no member of Congress will be willing to admit that he opposed the enforcement of prohibition."—*National Advocate*.

SUGGESTIONS FOR

SABBATH RALLY DAY

AMONG SEVENTH DAY BAPTISTS

MAY 15, 1920

"Hallow Ye the Sabbath Day"

THE PURPOSE OF SABBATH RALLY DAY

The purpose of this annual observance of the third Sabbath in May is to get every individual, and every activity of the church, thoroughly interested in the matter of the Sabbath, to arouse enthusiasm for the Sabbath truth, to inspire loyalty and love for the Sabbath in conduct, thought and word. It is hoped that every organization of the church will in some way observe this occasion. A few copies of the program are being sent to the pastors to be divided among the leaders of the church organizations. A package will be sent to the superintendent of each Sabbath school for use on Sabbath Rally Day.

Let us make this anniversary this year a special time for considering the spiritual nature and the spiritual value of the Sabbath. We are perhaps inclined to emphasize the temporal element. This is but natural, since it is in regard to the temporal element that we differ essentially from so large a portion of Christians. Let us apply the words of Jesus to this matter when He said in reference to another problem, "This ought ye to have done, and not to have left the other undone."

THE CHURCH PRAYER MEETING

Personal testimonies on some such theme as the following: What place does the Sabbath have in my life as a means of spiritual good and growth for myself and for others, in my business, in my home, in the church, in my general relations in the world?

WOMAN'S SOCIETY

If there is a meeting of the women during the week of Sabbath Rally Day, the following topic is suggested for general discussion and for specially prepared papers and addresses: Does the Sabbath make us women better mothers, better wives, better home-makers, better teachers, better business women, better neighbors, better citizens, better Christians? If so, how, and if not, why?

The Woman's Board has suggested that the women's societies of the various churches send to the Tract Society for copies of the leaflet, "Bible Readings on the Sabbath and Sunday," and make a special study of the matter from the Bible in connection with the observance of Sabbath Rally Day.

Another splendid tract for reading is the sermon by Rev. W. C. Tinsworth, called "The Sabbath as the Family's Day."

SABBATH SCHOOL SERVICE

- 1—Signal to begin
- 2—Song (something about the Sabbath)
- 3—Prayer by the pastor
- 4—Fourth Commandment in concert
- 5—Responsive service

Supt.—The heavens declare the glory of God, and the firmament showeth his handiwork.

School—And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Supt.—Day unto day uttereth speech, and night unto night showeth knowledge.

School—From even unto even shall ye celebrate your Sabbath.

Supt.—The law of the Lord is perfect, converting the soul.

School—Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Supt.—The testimonies of the Lord is sure, making wise the simple.

School—Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.

Supt.—The statutes of the Lord are right, rejoicing the heart.

School—But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, and my Sabbaths they greatly polluted.

Supt.—The commandments of the Lord is pure, enlightening the eyes.

School—And the Lord said unto Moses, How long will ye refuse ye to keep my commandments and my laws? See, the Lord hath given you the Sabbath therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

Supt.—The fear of the Lord is clean, enduring forever.

School—And he said unto them, the Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.

Supt.—The judgments of the Lord are true and righteous altogether.

School—Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good or to do evil? To save life, or to destroy it?

Supt.—More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

School—There remaineth therefore a rest to the people of God.

Supt.—Moreover by them is thy servant warned; and in keeping of them there is great reward.

School—And hallow my Sabbaths; and there shall be a sign between me and you that ye may know that I am the Lord your God.

Supt.—Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, Oh Lord, my strength and my redeemer.

School—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I shall cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

All—(Lord's Prayer in concert.)

6—A five-minute talk by the superintendent on some topic as, "The Value of Sabbath-keeping in Character Building"

7—Recitation (Selected)

8—Lesson Study (Regular lesson in course)

9—Song (Selected)

10—Reports and notices

11—Responsive service

Leader—Why are we Baptists?

School—We are Baptists because immersion in water, as practiced and enjoined by Jesus and his disciples, is a symbol and a pledge of our new and risen life in Christ.

Leader—Why are we Seventh Day Baptists?

School—We are Seventh Day Baptists because we desire and purpose to do our best in keeping the commandments of God.

Leader—Who is our example and guide in this matter?

School—Our example and guide in the matter of the Sabbath is Jesus Christ.

Leader—When was the Sabbath established?

School—The Sabbath is a constituent part of the Bible story of creation.

Leader—How is the Sabbath treated in the law of Moses?

School—The Sabbath is given a central and important place in the Decalog.

Leader—What did the Hebrew prophets teach about the Sabbath?

School—The Hebrew prophets put great emphasis on the spiritual and moral value of the Sabbath.

Leader—Does the New Testament abrogate the Sabbath principle?

School—There is no evidence in the New Testament that the Sabbath principle was abrogated.

Leader—Does the New Testament substitute another day for the Seventh Day for Sabbath observance?

School—There is no evidence in the New Testament that another day was substituted for the Seventh Day for Sabbath observance.

Leader—Did Jesus abolish the Sabbath or change the day?

School—Jesus did not abolish or annul the Sabbath, neither did he change the day.

Leader—What did Jesus do for the Sabbath?

School—Jesus explained the true meaning of the Sabbath. He spiritualized and glorified its use, making it no longer a burden, but a blessing to mankind.

Leader—What did Jesus say about the Sabbath?

School—Jesus said, "The Sabbath was made for man, and not man for the Sabbath."

Leader—Is the Sabbath a burden or a hardship?

School—The Sabbath should be our joy and delight, our pleasure to do God's will and keep his commandments.

Leader—How can we promote the observance of the Sabbath?

School—By believing it, by loving it, by teaching it, by being loyal to it, by keeping it faithfully, and by making it a vital part of our lives.

Leader—To this end let us pray—

All—We thank thee, Father, for the Sabbath Day. May it be a blessing to us week by week, and all the time. Help us to be true and loyal and keep the Sabbath right, in thy sight. Amen.

12—Sabbath Hymn

YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR

(Arranged by the Young People's Board.)

Arrange for a live opening exercise with Scripture reading, songs and special music, bringing out the value of the Sabbath and its observance. The following references and songs are suggested:

Isaiah 58:6-14.

Isaiah 56:1-8.

"Take Time to Be Holy."

"Take the World But Give Me Jesus."

"Trust and Obey."

"Another Six Days' Work Is Done."

"Safely Through Another Week."

For the latter part of the meeting, three suggestions are made in the hope that each society may find among them that which will fit its needs:

1. An open discussion of one or more of the following questions:
 - (1) What are the two most important purposes underlying the Sabbath?
 - (2) Does a person begin to keep the Sabbath simply by ceasing labor Friday night at sundown? If not, by what physical, mental or spiritual attitude does one really begin to keep the Sabbath?
 - (3) Is it possible for a consecrated Sabbath-keeper to get more out of the Sabbath than a consecrated Sunday-keeper can get out of Sunday?
 - (4) Are there any conditions under which the Sabbath institution would be unnecessary?
2. A symposium using these or similar topics:
 - (1) The spiritual nature and value of Sabbath-keeping.
 - (2) The sacred character of the Sabbath and its influence upon men.
 - (3) The relation of the observance of holy time to holy conduct.
3. A debate on the following question:
Resolved, That we, as Seventh Day Baptists, should require our converts and children just joining our church to promise, as they do in some other denominations, that they will always remain members of our church.

Close the meeting with a service of prayer for an increase in spiritual Sabbath-keeping.

MEN'S CLASSES

Let some one be appointed to lead in the general discussion of (1) What has been the general effect of the great war upon the religious observance of Sunday? (2) How will this condition affect the outlook for the Sabbath of Christ? (3) What are we going to do about it?

BOYS' CLASSES

Under a good leader, let the boys take turns answering these questions: I. How will loyalty to the Sabbath affect (1) my character, (2) my influence in society, (3) my position among men? II. How will a disregard for the Sabbath affect (1) my character, (2) my influence in society, (3) my position among men?

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

HOW TO SHOW SYMPATHY

HELEN A. TITSWORTH

Christian Endeavor Topic for Sabbath Day,
May 1, 1920

DAILY READINGS

Sunday—Sympathy for the sick (Luke 10: 30-42)

Monday—For the lost (Matt. 9: 35-38)

Tuesday—A helping hand (Matt. 15: 29-39)

Wednesday—A welcome home (Luke 15: 20-32)

Thursday—Encouraging words (John 14: 1-4)

Friday—Practical deeds (Jas. 1: 26-27)

Sabbath Day—Topic, How to show sympathy
(Matt. 25: 34-40) (Consecration meeting)

Human society is so constituted that we are all interdependent. This is very clearly true as to physical life, for none of us produce all we need for our complex existences and many of us produce nothing at all.

In earlier days before the great cities had drawn so many from rural life, this was not so true; then each farm produced a large proportion of the essentials for those who lived on it. Now each day we consume food and material produced all over the world, and take it all quite as a matter of course. This interdependence is also true of our mental and spiritual lives, for we must constantly look to each other for the stimuli which produce growth and give life its interest and pleasure.

Hate, jealousy, selfishness—these are negative forces which tend to pull us back or turn us aside from the attaining of our highest good; but love, sincerity, sympathy—these are positive elements which bring out the best in each life and hence tend toward the advancement of the entire social structure.

Any one who has listened as a great symphony orchestra wove its magic spell has felt intuitively that the wonderful harmony produced was possible only because of the unity of mind and purpose which existed among the individuals who made up that orchestra. A single instrument out of tune, a single player unwilling to submit himself to the will of the leader, and the

whole effect is hopelessly ruined. We call an orchestra a "symphony" orchestra because of the harmony of sound produced, and this word "symphony" has the same root as "sympathy," which is our topic for study today. Unless sympathy exists between members of our orchestra, discord results: so unless sympathy exists between members of any group of individuals, whether they are joined together for social business, political or religious reasons, the results obtained can not be satisfactory.

Few men have been able to succeed who did not have the sympathy and co-operation of some human friend. Many a man whom the world calls "great" has found a secret source of power in the never swerving sympathy of some friend whose name the world never knew. One of the saddest moments in the life of our Savior was in the Garden of Gethsemane when he found asleep the three men whom he felt most nearly understood his mission, and said sorrowfully to them, "What, could ye not watch with me one hour?" Christ was truly human and his heart reached out for the sympathy of his friends as has that of mankind since the world began. One of the greatest human gifts is to be able to enter sympathetically into the life experiences of another. He who would have true power among his fellow-men, must be able sincerely to appreciate their point of view. No man had this ability more highly developed than did Lincoln. In spite of his great burden of responsibility and care, he was able, in a very personal way, to enter into the life of those who came to him with their griefs and perplexities and for the time make their need his. Rev. D. H. Davis was a man greatly gifted with this power of sympathy. We have been told that the Chinese among whom he served so many years, felt that he understood and loved them, and consequently trusted him to a marked degree. Common people and officials alike felt he was their friend and came to him with many and varied needs.

Sympathy and selfishness can never exist together, for one who is self-centered can not sufficiently forget self so as clearly and lovingly to enter into the life of another. One of the essentials of true sympathy is humility, the realization of a lack of power in self and an entire dependence on God for

strength. Christ showed his compassion by giving unstintingly of himself as he found the need. If we at this consecration meeting prayerfully pledge ourselves to live our lives for others, to have as our aim what we can give, not what we can gain, we will find that something of the power of Jesus of Nazareth in his compassion for human failings and needs, will have entered into our lives. How shall we show sympathy? If we have it truly in our hearts, there will be no difficulty in its finding expression in our lives.

Chicago, Ill.

MINUTES OF YOUNG PEOPLE'S BOARD

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

Prayer was offered by Rev. L. F. Hurley. Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Rev. L. F. Hurley, Dr. B. F. Johanson, Dr. W. B. Lewis, I. O. Tappan, E. H. Clarke, and C. H. Siedhoff.

The following report of the Corresponding Secretary was read and accepted:

REPORT FOR THE MONTH OF MARCH, 1920
 Number of letters written..... 25
 Number of notes written..... 22
 Number of weekly letters sent out..... 44
 Stationery was sent to Mrs. W. D. Burdick, Miss Verna Foster, George Thorngate and to the associational secretaries.

Letters were sent to the associational secretaries asking them to urge all of the societies in their association to try to increase the number of Quiet Hour Comrades and Tenth Legioners during the month of April and that a small pennant be awarded to the society making the greatest gain.

Respectfully submitted,
 MRS. FRANCES F. BABCOCK,
 Corresponding Secretary.

The report of the Field Secretary, E. M. Holston, for the months of January and February was read.

The following report from the Efficiency Superintendent was read and accepted:

The Efficiency superintendent reports ratings from ten societies and correspondence with several others, concerning Efficiency work. Much interest has been shown in the contest between Salem and Milton Junction for the highest rating. The six societies with the highest ratings are the following:

Milton Junction	306
Salem	301
Alfred	284

Milton	242
Battle Creek	221
Fouke	219

The superintendent hopes to have ratings from all societies using the Efficiency chart the first of May.

Respectfully submitted,
 I. O. TAPPAN,
 Efficiency Superintendent.

A report of progress was received from the Goal Superintendent.

The following report was accepted from the Treasurer:

E. H. Clarke
 In account with the
 Young People's Board
 For the Month of March, 1920

<i>Dr.</i>	
Balance on hand March 1, 1920.....	\$255 68
Received for Simpson Studies.....	4 80
Milton Junction C. E.....	15 00
Milton C. E.	25 00
Conference Treasurer:	
First Alfred Church	\$ 20 52
Second Alfred	37
Boulder	4 60
First Brookfield	1 15
Cartwright	85
Chicago	37
Dodge Center	1 23
Farina	3 70
Gentry	3 06
Hartsville	24
First Hopkinton	7 14
Little Prairie	74
Mill Yard	49
New Auburn (Minn.)	24
New York	3 62
Plainfield	3 19
Riverside	3 55
Roanoke	66
First Verona	5 20
Lost Creek	22 75
	<hr/>
	83 67

\$384 15

<i>Dr.</i>	
Stamps to Corresponding Secretary..	\$ 2 88
Mimeographing, etc.	11 25
Stationery	18 50
Fouke School (principal and teachers)	100 00
Missionary Society	50 00
Dr. B. F. Johanson, goal banner.....	7 75
Balance on hand April 1, 1920.....	193 77
	<hr/>
	\$384 15

Respectfully submitted,
 E. H. CLARKE,
 Treasurer.

Voted that the bill of \$1.64 be allowed Lyle Crandall for postage and mimeographing.

Voted that the Fouke School be assured that the present Young People's Board is planning to continue its support of the

work for the coming year the same as during the present year.

Voted that the President appoint a committee to arrange for the Sabbath night program of the semiannual meeting of the Seventh Day Baptist churches of Michigan. Mrs. Frances F. Babcock, E. H. Clarke and Rev. L. F. Hurley were appointed.

Correspondence of an indefinite nature was read from Professor A. E. Whitford, the president of the coming Conference, regarding the Young People's program at the General Conference.

Voted that the President select a committee, to co-operate with herself as chairman, for preparing the program of the Young People's Board for the General Conference of 1920.

Dr. B. F. Johanson, Mrs. Frances F. Babcock, I. O. Tappan and Miss Edna Van Horn were appointed as the other members of this program committee.

At the request of Secretary Shaw of the Tract Society the Young People's Board prepared the outlines of several suggestive programs for the C. E. meetings on Sabbath Rally Day—these programs to be sent to the Tract Society for publication and distribution.

Reading of the minutes.

Adjournment.

Respectfully submitted,
 C. H. SIEDHOFF,
 Recording Secretary.

GOAL RATINGS FOR YOUNG PEOPLE'S BOARD

Hammond	389	New Market	122
Fouke	348	Farina	116
Waterford	277	Alfred Station	106
Ashaway	274	Ritchie	103
West Edmeston	257	DeRuyter	103
Riverside	252	Nile	94
New York City	247	White Cloud	90
Salemville	240	Westerly	82
Milton	230	Alfred	80
Salem	206	Nortonville	77
Welton	186	Plainfield	49
Milton Junction	161	North Loup	37

B. F. JOHANSON.

SABBATH SCHOOL AND CHRISTIAN ENDEAVOR AT EXELAND

Secretary E. M. Holston spent the week end including April 1-7 at Exeland. Friday was profitably spent with Pastor Charles Thorngate and family and on Sabbath

morning an address was made on Sabbath-school work and religious education. The Sabbath school is doing very good work with Ord Babcock, the assistant superintendent temporarily in charge. Though the day was wintry and blustery, there was a fine attendance. Sunday the people came together again for a picnic dinner at the parsonage, after which a round table discussion was held on the problems of the Sabbath school. A very good interest was manifested and a number of the points on the standard will be introduced in the school soon. Among the more important will be graded instruction.

Monday some of the young people with the pastor and Mr. Holston, met at the home of Mr. and Mrs. Jesse Babcock for dinner. At a preliminary meeting some time ago for the organization of a Senior Christian Endeavor Society, Mr. Babcock had been chosen president, with power to appoint the other officers. After the good dinner was over the rest of the officers and committee chairmen were chosen and the first regular meeting was set for Sabbath night, April 10. The officers and committee chairmen chosen to fill the term ending July 1st are: President, Jesse Babcock; vice president, Ord Babcock; corresponding secretary, Mrs. Jesse Babcock; recording secretary, Ellery Crandall; treasurer, Miss Freda Fowler; committee chairmen—Lookout Mrs. C. W. Thorngate; Prayer Meeting, Miss Pearl Babcock; Missionary, Mrs. Ellery Crandall; Social, Mrs. Clayton Freeborn; Music, Miss Gwendolyn Fowler.

There is a fine lot of young people at Exeland and we should hear some good things from there in the future.

E. M. H.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-etics, Hydrotherapy and Massage. (Affiliation 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 1920, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan. 3-4-19.

THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

INTRODUCTION

The writer spent over four months among the lone Sabbath-keepers of the great Northwest, visiting them in their homes, preaching in their sod schoolhouses and homes and also in churches, the use of which was given us. Some lived in shacks, some in nice houses. Some were very happy and some discouraged. One good woman, relating her experiences with consent to put them in this story, said in a letter, "I forgot to mention one very bright spot in our lives, which was your visit to us and L's baptism." This trip greatly increased the writer's sympathy for lone Sabbath-keepers and made him admire the loyalty of so many; and yet it brought him sadness to face facts, some of which are related in this story. Many of these are real experiences with fictitious names. All this story is based on facts with a little coloring and a love story woven into it. Some honest critics ask, Why a love story? And some lone Sabbath-keepers will have an appetite that this serial will not satisfy. But it must be remembered that it is love and business that leads so many away from the Sabbath of Jehovah. Love stories are a sacred reality, and sentiment enters largely into all our lives.

It is hoped that this narrative will have a good influence upon young people especially, and that they will realize the eternal consequences involved in a marriage that may lead to apostasy. In the case of Leila and Frank, a kind Providence through the influence and teachings and prayers of an intelligent mother—a far-seeing mother—saved them from many dangers incident to an isolated life.

Again we say to the readers that this is no popular novel with beautiful descriptions of scenery, displays of rhetoric or scholarship; it is simply a home story told just as the parties would tell it to friends and in language that will be plainly understood by the youngest reader. It is hoped that young people especially will be interested to follow to the end the sketches of lone Sabbath-keepers presented in this manner and take to heart the great truths revealed.

CHAPTER I

"What's the matter, James?" asked Mrs. Livingston as she noticed her husband wiping a tear from his eye, endeavoring at the same time to conceal it.

"Nothing much, Lura. A little touch of the blues, I guess, after a hard day's work. But it will wear off after the tempting supper you are getting."

James Livingston was a hard working man, never shirking his tasks. The farm he was on belonged to a prosperous neighbor who appreciated his tenant's honest efforts to make the place productive, and also his promptness in paying his rents. It was not the very best soil, to be sure, a little too sandy and swampy. The buildings were not modern, but with proper management and favorable seasons, money had been made, and Mr. Livingston had stayed on the place year after year, gradually laying aside a small sum each year "for a rainy day" as he told his wife.

But the unexpected had happened. Sickness had come into the family that year and had used up the savings. He paid the doctor promptly because he hated a debt. Also, at the time our story begins, too abundant rains and storms had destroyed the grain crop, and the stock was not doing very well. The prospect for the coming winter was far from encouraging, and all the family were sadly in need of new clothes. Mr. Livingston had promised his wife a visit to her relatives in the East and attendance at the General Conference which was to convene with Mrs. Livingston's old home church; but there was no money in hand and he did not see how he could consistently borrow it under all the circumstances.

"Cheer up, James, you know that I have always said that some day our 'ship will come in' and this hard grinding toil will not be a necessity. Leila Maud is growing fast and will soon be a help to me, and Frank will tide you over the hard spots, and then we can look back, smiling over our difficulties, and say 'All things work together for good to them that love God.'"

"Oh, you optimistic little woman! I wish I had your dreams. But I am not built that way and I have about concluded that God has forsaken me and no ship will

sail in our direction," replied Mr. Livingston as he tried hard to appear cheerful.

"He that endureth to the end shall be saved,' and I believe that he, who does his best and is frugal and honest will be saved from poverty and distress when he most needs prosperity. We may need this hard discipline now while in our prime, so 'In patience possess ye your soul.'" Mrs. Livingston was fond of quoting Scripture on most occasions, and "obtained great comfort from the promises," she said.

"James, you know that 'tribulation worketh patience; and patience, experience.'"

"I suppose so," he replied, "but I have had tribulation of one kind and another about all my life and my parents had it to the extreme and died in tribulation. I think that is experience enough for one generation of Livingstons. If now, I must inflict it upon our children and bring them up with the 'experience' it is a sorry outlook for the next generation. I think it my duty to look out for the temporal welfare of my own household as well as their religious education. I'm sick of grubbing away like this and never having a farm of my own or means to educate our children as other people who own their homes and have a little extra cash for emergencies."

"I certainly do wish we might do well for Leila and Frank and all who may be added to our family, but what can we do that has not been done? I can only fall back on the promises and hope for the best. So 'Let us run with patience the race that is set before us.' I'll give up the trip East this fall and be content. We will try to get along some way, and next year there may be a change for the better," she said as she put her arms about her strong husband and smiled encouragingly.

And so they toiled on through the fall and winter and went without much-needed clothes. Often Leila Maud cried for something to make her look more respectable for school and especially for church services. Frank grew a bit sullen and said to his mother that "the promises" did not seem to give them a decent living and respectable clothing. He had worked out a month late in the fall picking corn and bought himself a suit, but he was ashamed every time his mother and sister went to church looking, as he said, "so shabby."

His father stayed at home most Sabbaths and read advertisements of real estate agents who had rich Dakota lands and Montana ranches to sell cheap; and also of the government offers of a farm to all who would stay on the land three to five years.

"We had a fine sermon today, James," said Mrs. Livingston as she removed her last year's bonnet and laid aside her faded shawl.

"What about?" asked her husband.

"It was from Hebrews 10: 35, 36, 'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.'"

"Well, I suppose that nerved you to go through another season of hard work and no returns; with burned up crops and dead cattle, ragged dresses, faded shawls, shame for our children and the gossip of the neighborhood. For my part I am glad I stayed at home and read the papers. I have decided to 'Go west, young man, go west,' taking Horace Greeley's advice. I'm going to have my own farm and be my own boss after this year. Mr. Rusk can get whom he will to work this old farm, my ship is out in North Dakota or Montana and I must go to it. It will never sail through those old bergs of sand and stumps. So get yourself worked up to that proposition."

"Why, James, how you talk! Have you forgotten about our old neighbor Lindsay who talked that same way? You remember he went to Nebraska years ago. First the grasshoppers ate up all his crops and the next year the drouth finished him entirely and his friends had to send clothing and even victuals for his family? Do you remember how that experience embittered him against God and religion? And now his family are lost to us and to the Sabbath of his Lord. Heaven save our children from such a fate as that. Don't get the 'go west' fever, James. It seems as though I could never stand that with our children," replied Mrs. Livingston.

"It can hardly be worse than our circumstances here, and as for getting 'embittered,' one can reach that condition here as well as elsewhere. You can count several

promising young men and women about here who have been lost to the Sabbath. How do you account for that?" said her husband.

"Try it again another year, and I am sure if we trust our heavenly Father we will have more encouragement. Let us be sure that we have 'done the will of the Lord' and we will 'receive the promise,'" she replied.

"I suppose we could rent another farm, but farm values are increasing and rents are higher, and I know of no better farm in this part of the country than the one we are on. I thought that if our cattle did not all die off and our farm machinery burn up this year, I could have an auction and save enough to get us on a ranch somewhere, and probably in three or five years prove up and own it. But we will try to squeeze through this season and see what it brings forth. Say, Lura, I forgot to tell you that Mr. and Mrs. Rusk sent word for us to come over this evening and meet some of his friends from the East. Other neighbors are invited," said Mr. Livingston.

"Yes, father," said Frank, who had just come in, "by all means let us go and see the dress-up suits and the down-easters, and hear them tell of the great prosperity of this country and how all the farmers everywhere are getting rich owing to the change of administration and the new tariff laws, whatever that means. I heard some Republicans and Democrats quarreling over that yesterday at the grocery and Dick Smith said something about the tariff being in the interests of the farmers and that this administration would bring prosperity such as was never before known. Humph! I presume that if the other man had been elected, grasshoppers and potato bugs would swarm like locusts in Egypt. Let's go, father, and get valuable information. It may help mother to be still more reconciled to her faded shawl, and Leila will not again complain of her calico apron and ragged dress she is wearing to school. The stylish 'old friends from down east' may give us some of their cast-off clothes, and you have a plug hat—just what we shall need when we get up in North Dakota. Put on your sunbonnet, mother, the moon will be up and you will need it."

"Stop, Frank," said Leila. "Do you want to make me cry and put mother to shame? I shall not go."

"Children, be not so hasty in judging people you do not know. The fact that they came from 'down east' is no assurance that they are proud. Mr. Rusk came from the East and though wealthy now he is as common as any of us. I think we should accept this invitation. They would not invite us over there to be insulted for our poverty. He respects our feelings too much for that," said the mother.

And so that evening the Livingston family found themselves introduced to a Mr. and Mrs. Frederick Sherman from Connecticut. Mr. Sherman was plain in dress and habit but manifested much pride in his ancestry, which he took great pleasure in talking about.

"Yes," he said during the evening, "the Shermans figured rather conspicuously in our state politics, and many of them became men of wealth and influence in and about New London. My grandfather was prominent in the affairs of our city and in introducing manufacturing and other industries in the State. One of my uncles was a noted fisherman and another built small boats for the coast fisheries and the Sound."

"How do you like our farming country, Mr. Sherman?" asked Mr. Livingston.

"Oh, fine, fine, sir. I think I should like to leave the city and spend the rest of my days on a small farm, but my wife is wedded to the city and old nutmeg ways. However, you'll find her good company. By the way, Mr. Rusk, have you any good apples and cider? You promised me some last evening. Bring them on and I will tell the young folks some stories about fishing. New London is famous for fishing exploits, especially the Sherman family, who could write a book."

And so Frank and Leila and the Rusk children listened with open mouths to thrilling accounts of daring adventure in fishing smacks on Long Island Sound.

"While I think of it, Fred, Mrs. Livingston says she knows that family that has the little orphan child you are to see, and no doubt she would accompany you and your wife over there some day this week and

investigate matters," remarked Mr. Rusk.

Mr. Sherman had to explain that his son and wife, who had no children, had made application to the Children's Aid Society for a little girl and had been told that the society had a ward who would no doubt suit them. The child had been placed in this vicinity a year ago but the foster mother was now in too poor health to care for her and had asked the society to take her away.

"She is a cute little one," said Mrs. Livingston, "rather stubborn, but pretty and healthy."

"Do you know anything of the child's history?" asked Mr. Sherman.

"I have Mrs. Frankfort's story. She says that the child's father was a hard drinker and did not provide for the child and its mother, and was serving a three years' sentence for assaulting a man while he was drunk. The mother was a little Irish maid, quite intelligent, had worked in a factory but lost her job, and in despair gave her child away. She was married again in a short time, left the city and has not been heard from since."

"Well, if the child were a boy, I'd not go near it for my son. Probably she inherits her father's disposition, whatever that is, for girls so much resemble their fathers," said Mr. Sherman.

"No child inherits moral or immoral qualities from parents. It inherits certain traits of temper, certain weakness or strength of body and mind. The child being in perfect health might indicate that one or both parents were physically strong and that is worth much. Its environment has nine-tenths to do with its future," said Mr. Rusk.

"That is what the agent told the Frankforts and I believe it," remarked Mrs. Livingston. "I'll go with you any day and I feel sure your son and wife will be pleased with the child and with your decision."

"And that leads me to say that if we do take the child, we will want some girl to accompany us back home to help care for her, and we will see that she gets back safely, for one of my neighbors is coming this way to look for sheep and has heard that your county sheriff has some fine blooded stock and advertises a good pedi-

gree. By the way, how old are you, Miss Leila?"

"Twelve years," answered Leila.

"That's all right, and it would be a great trip and experience for you, something to remember all your life. We'll think it over and talk with you as soon as we see the child," said Mr. Sherman.

(To be continued)

Fifteen years ago Mr. Charles J. G. Hensman of London, England, founded an international and interdenominational movement to encourage the habit of memorizing Scripture and named it "The Berean Band Movement." Gradually the movement spread over England and in America. Berean Bands are numerous in Great Britain with membership running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's day of the month following. The membership fee is only five cents annually and a list of verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and as far as possible a completeness of subjects in each year. The Moody Bible Institute of Chicago is now the American representative of the movement and supplies literature without charge except for postage.

Prohibition in America will mean prohibition everywhere sooner or later. Europe will not be able to compete with us under such conditions.—Colonel E. M. House.

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.

CHILDREN'S PAGE

THE SPARROW'S GOD

"A little sparrow can not fall
Unnoticed, Lord, by thee;
And though we are but young and small
Thy constant care are we.

"Teach us to do what e'er is right;
When we do wrong, forgive;
And make it our sincere delight
To serve thee while we live.

"Whatever trouble we are in,
To thee for help we call;
But keep us, more than all, from sin;
For that is worse than all."

THE BEAVER TEACHES SAMMY HOW TO SAVE

MARY LEON

"What are you doing with that little book, Willie?" asked Sammy Brown, when on entering the sitting room he found little Willie and Annie busy at the table with a little booklet.

"Why, don't you know?" cried Annie in surprise. "This is a Thrift Card and we are pasting our Thrift Stamps in."

"Oh, I've heard of them," returned Sammy, "but I never saw one before; never could get twenty-five pennies together to get my first stamp. I've tried and tried but I just can't. I had a dime saved once and the baby coaxed me for candy so I bought it for her. Then I got fifteen cents saved, but I saw a ball that I wanted awfully and I just had to have that. Then my next two pennies went for a stick of licorice, and it just seems that my money goes every time before I can get a quarter together."

Mother was darning over in a corner and heard Sammy's tale of woe. She laid aside her work and came up to the table.

"Let's talk it over Sammy," she said, "You would not like it if any one would say that you were not as smart as some animals, would you? Let us think awhile and see if you are. For instance you've read about beavers, have you?"

"Not very much," said Sammy. "I don't know much about them."

"Well, you know they live in colonies, or families, in rivers, and their food is the aspen log. They establish their homes at

first near the aspen grove. But they hate to move. They like to keep on living year after year in the same place. And every year they store up their winter supply of aspen logs to last through the season. They gnaw down the trees and gnaw off the unwieldy limbs, drag the logs to the river edge and float them down to their home. If drift or anything gets in the way to impede the progress of their logs they clear it away. They even build dams when needed to get them over or around some very bad obstruction. They put their whole mind and effort into accomplishing their work, and, although they love to frolic and play on the banks and make excursions, they stick to their work until it is done. They have been known to be so intent upon an especially hard task that beasts of prey have sneaked up and caught them unawares. But those that are left, keep right at the work, day after day, night after night, until it is done. Does that fact make you think anything, Sammy?"

"Well," said Sammy, reluctantly, "it does look as if the beaver could stick to a thing better than I can. When he sets out to store up and save he does it. And when I set out to save I end by buying candy and balls. But I'll tell you what, I'll not let any old beaver have more sense than I have any more. I guess I can save if a beaver can. I am going to hunt around today to see if I can't find some odd jobs in the neighborhood so that I can earn money enough to start pasting Thrift Stamps on a card of my own."

"Good for you, Sammy," said Willie. "And I know a druggist who wants an errand boy after school hours. That's the way I work, you know, and you can go with me there today. I earn lots of quarters that way, and so can you, and we pass a post office so that you can get a card and maybe by night have your first stamp."

"Gee, won't that be great," said Sammy. "I'll tell you what let's do, Willie, Let's run a race to see who saves the most and fills a card first."

"All right," said generous Willie. "I'll give this one to Annie, and then you and I will start even with new cards."

Wherefore also He is able to save to the uttermost them that draw near unto God by him.—*Hebrews 7: 25.*

PATRIOTISM AND PERSONAL LIBERTY

PROHIBITION DOES PROHIBIT,

It is surprising how soon and easily the prohibition amendment has gone into effect, and how effective it is proving to be. It is commonly understood that it is next to impossible for anyone to get hold of liquor enough to intoxicate him. And because of this the train of evils that come from the liquor traffic have all but ceased to exist. We hear of almost none of the crimes that were wont to come from drunkenness. Cases before the police courts are daily decreasing in number. In some of our good-sized towns some weeks go by with no arrests for any disturbance whatever. Jails are becoming vacant. At the same time bank deposits are increasing, especially from those who had been given to drink, debts are being paid and the sales of food stuffs are increasing. Conditions are coming to be just what those who worked hard for the suppression of the liquor traffic said they would be under prohibition. We hear no one declaring in these days that prohibition does not prohibit. They who used thus to declare now complain among themselves that it does so strenuously prohibit.

One would think that with the evident betterment of conditions under the prohibition amendment every good man and woman would rejoice and be glad that we have happily got so far along. Probably all good people are as glad as they can be because of it; yet some persons seem even now opposed to its enforcement, and are doing all they can in opposition—even organizing for such purpose. It is not easy to understand how they can wish to go back to the old order of things. They give as a reason—if reason it may be called—that they are in favor of personal liberty above everything else, whatever good may come from the stopping by law of the liquor traffic.

PERSONAL LIBERTY

This frequently used expression is defined—as used in law—by Webster's latest dictionary in these words: "The right of a person to do what he pleases, unlimited save by the right of the public to subordinate his action to the welfare of the public." This, so far as the law is concerned, means that one may do whatever is not contrary to law. It is not easy to understand why law-abiding citizens need to organize

in order to attain such liberty as is guaranteed to them by law: The freest man among us is he who best obeys the law of the land. Obedience to the law makes him free from the law. It is he who chooses to do as he personally pleases rather than abide by the law who feels that he has a complaint against the law. There are always and everywhere some men who have such complaint and are therefore getting into trouble. Their notion of personal liberty is that of license to do what the combined wisdom of our law-makers has made it unlawful to do.

The trouble with the liquor traffic all along was that it had little regard for law. It is well enough understood that this general attitude had more than anything else to do to cause its prohibition by the fundamental law of the land. Though warned all the time that this disregard of law must by-and-by prove its own undoing, it persistently defied in many ways laws made for its regulation until its prohibition became necessary. This "Thou shalt not" from our United States constitution came as a shock to those concerned in the liquor traffic, and sooner than they who were opposed to it really expected. Yet, after many years of education, our national conscience had come to demand such action.

Personal liberty in its true sense—both legal and ethical—must consistently accept this demand, for it is a part of our fundamental law. All patriotic citizens will do so, for patriotism requires a loyal respect for law. Yet we find some persons not thus loyal, whose personal desires mean more to them than the good of our country in the suppression of crime. Because of this we must have an army of officers both state and federal to attend to the enforcement of this law. And these officers are finding plenty to do, just as officers of the law have done ever since we have had a government. Much of the cost of government comes from the necessary maintenance of officers to look out for offenders against the law, courts of justice, jails and prisons; and the most of these offenses have in the past been justly chargeable to the liquor habit. Now we may see, by consulting the records of the police courts, that those courts have fewer cases brought before them, and the jails in many cities are

pretty nearly empty. This testimony may be found in many of our papers. Still there are those who for the sake of their appetite for strong drink, and what they falsely call personal liberty, would gladly go back to the boozy conditions of a few years ago. This appetite that so demands license is such as now and then tempts a man to indulge in wood alcohol when he is well aware of the fact that it will kill him. It leads him to evade law, to break the law, to do anything for its gratification.

PATRIOTISM IS NOT SELF GRATIFICATION

Patriotism is love of country for its best good; obedience to law, even when personal desires must be given up for the general good. Patriotism is altruistic, not selfish; does not clamor for personal rights, but the rights of all as embodied in law. How wholesome it would be for every man who makes any pretension to good citizenship to stand loyally for law and its enforcement—rather than try to find some way of disregarding or evading it. We called those who did that sort of thing during the war by a not very complimentary name—*Slackers*.—*Hosea W. Rood, in Madison (Wis.) Democrat.*

MEDICAL MISSIONS CENTENARY RECALLS IDA SCUDDER'S STORY

MARY ELIZABETH TITZEL

Ida Scudder came of a family of missionaries. Her grandfather was the first of the medical missionaries. As a young man he sacrificed a promising career to carry the message of bodily and spiritual healing to India. His nine children, Ida Scudder's father among them, all were missionaries. But Ida Scudder had made up her mind not to follow the family tradition. When she finished her work at Northfield Seminary, she went to India to visit her father and mother, planning to return to the United States after a short visit.

Ida Scudder's father and mother were workers at Arcot mission, the first medical mission in India, founded, and for a long period wholly manned, by members of the Scudder family. It was in her father's house that the call came to her.

It was not her father that the Hindu of high rank who presented himself at

the door one morning wished to see. It was the young Miss Doctor from America. He begged her to come quickly and help his wife, who was in childbed and sadly needed surgical aid. The girl explained to him that she was not a physician, as he seemed to think, but that her father, Dr. Scudder, would come to see the patient as soon as he returned from a trip to the country.

Then Ida Scudder learned that the barriers of Indian custom stood impregnable even in the face of death. No Hindu woman, especially a woman of high caste, could be treated by a man. The husband turned away hopeless, and Ida Scudder was left alone, tormented by her own helplessness.

By a strange coincidence, the same day brought a second demand for aid, this time from an outcast whose wife, like the wife of the rich Hindu, was in the agony of childbirth. Again, Ida Scudder was compelled to refuse what she did not have to give.

That night there was wailing for a young wife and a new-born child in the house of the rich Brahman, the undefiled, and in the hut of the outcast, the un-touchable. And Ida Scudder knew that God had called her to serve him in the land to which her parents and her grandparents had consecrated their lives.

She returned to America, but only to prepare for work in India. Twenty-four years ago, with a diploma from Cornell Medical School, she started work in the Mary Taber Schell Hospital in Vallore, built largely from funds she herself had raised in the United States. Today Dr. Scudder is principal of the Medical School for native women, an outgrowth of the hospital opened in 1918.

Many women physicians have answered the call since Ida Scudder first went to India, but even today in all India there is only one woman doctor for each million women. The suffering that is borne unalleviated by these women and, indeed, by all the women of the non-Christian world is beyond the power of women carefully protected in Christian homes to conceive.

The Foreign Missions Conference of North America, with the co-operation of the Interchurch World Movement, is seek-

ing to make this year of the centenary of Medical Missions a record year in securing volunteers for Medical Missions. Women physicians are in demand, especially in countries where the women are secluded. The zenana and the harem alike are open to the woman doctor, when they are open to no one else. And with her goes the healing word of God, bringing peace to tormented souls as her medical skill brings peace to tortured bodies.

MRS. ISABEL (COOK) MONN

CORLISS F. RANDOLPH

Mrs. Isabel (Cook) Monn, the oldest daughter of Samuel and Mary Ann (Beaver) Cook, whose home was on a farm near Millbrook, Franklin Co., Pa., was born March 30, 1839, and died at her home near Quincy, Pa., on the evening following the Sabbath, February 14, 1920, aged 80 years, 10 months, and 15 days.

On December 23, 1858, she was united in marriage with Andrew S. Monn, a grandson of Elder Andreas Fahnestock—an early pastor of the Snow Hill Seventh Day Baptist Church. To this union were born two children: Clara S., who died at the age of ten months; and Emma C., who survives. Three sisters also survive; two of whom, Mrs. Ann R. Sutherland and Mrs. M. C. Fetterhoff, live in Nevada, Story Co., Ia.; the third and youngest sister, Mrs. S. F. Eiker, has lived in the home with Mrs. Monn for many years.

The funeral services were held in the home, conducted by Rev. John A. Pentz, pastor of the Snow Hill Church, the text for whose sermon was II Timothy 1: 12, and Isaiah 51: 11. He was assisted in the service by the Reverend Mr. Stine, pastor of the United Brethren Church in the neighborhood, near by. The body was laid to rest in the family lot in the Snow Hill Seventh Day Baptist grave-yard, beside that of her husband, who had died October 22, 1903.

Early in life, Mrs. Monn became a member of the Reformed Church; but, while reading a book placed in her hands by her pastor, she was strongly impressed that the seventh day of the week is the Sabbath; and, some years after her marriage, she became connected with the Snow Hill Sev-

enth Day Baptist Church, of which she remained a loyal, devoted member till her death.

For a number of years, her physical condition had been a source of anxiety to her family and friends. About five weeks before her death she was stricken with her last illness, in the early stages of which she expressed the conviction that she would not recover. Her spirit of religious devotion now asserted itself and stimulated her to an activity remarkable for one in her physical condition. Pursuant to the faith and practice of her church, she desired to be anointed; for this service she was able to sit up in her chair, where she remained for an hour or more conversing with her pastor and his wife. Nor did her feeble condition prevent her reading her Bible much, often aloud in clear, distinct tones; and a few days before her death, she sang a favorite hymn, likewise in a full, resonant voice. As she more nearly approached the end and her physical pain became physical torture, she found comfort in her deep, abiding faith in her Master.

This saintly woman, of more than fourscore years, was one of the fast disappearing links that bind all the magnificent traditions and past history of the people with whom she deliberately chose to cast the lot of her church life, with the present. She knew the Snow Hill Church in the days when its Nunnery was still a flourishing institution; and, although not "to the manner born," she was schooled and deeply grounded in all for which the church stood, not only of the then present, but of its more remote and splendid past; and when, under adverse conditions, some two decades, more or less, ago, the church was attacked by external enemies who, through legal process, sought to despoil the church of its property, she stood determinedly by; and, through prayerful sympathy and encouragement, helped successfully to guide the church over the most dangerous shoals of its history.

Nevertheless, with all her righteous pride in the church's achievements of the past, and dearly as she loved the traditions, and practices, and associations of bygone days, much dearer to her heart was the present and future welfare of the young people of the church, and the duty of the latter in

this respect was the subject of prayerful solicitude with her. Accordingly, when, in compliance with the call of that duty, as the church devoutly believed, it felt compelled to interpret the past in the light of present conditions, and certain innovations were introduced, such as modern hymn-books for church and Sabbath school, an organ to lead the music, furniture more nearly of the prevailing style for pulpit and pew, a more sanitary observance of the holy communion, as well as certain radical changes rendered imperative by present day conditions in the observance of the annual meeting known as the Spring Love Feast, not to mention other changes, with a gentle sigh that such things must needs be, she bowed her head in sweet submission, and gave the church her cordial co-operation in its effort adequately to meet the new duties laid upon it by the social requirements of a new century and a new day. And none drank a fuller cup of joy than herself because of the consequent prosperity of the church including especially the activities of the younger members, and of the growth and influence of the Sabbath school, all under the changed conditions.

Her maternal instincts constituted one of the outstanding features of her character. They were so deep and intense as to make the bedside blessing of her daughter one of her distinctive preparations for her final departure; and they were so broad as to embrace a personal interest in the joys and sorrows, the prosperity and misfortune, of all the young people with whom she came in contact; her pastor, of suitable age to be her son, she affectionately addressed as "John." Another, and former, pastor, to whom she sustained a similar relation, Rev. William A. Resser, now of Battle Creek, Mich., in writing of her death, says:

"A lovely Christian life it was she lived. I had known her since my boyhood days. As she grew older, her love for the truth increased, so that her life was a real inspiration to all who knew her."

It was the privilege of the present writer to make the acquaintance of Mrs. Monn about a dozen years ago, just before the Snow Hill Church entered upon the period of re-adjustment cited above, the need of which was then already apparent, and he

has seen her at irregular intervals through all these changing years (the last but a few months ago); and, as her rather shy reserve gradually became sufficiently overcome to permit a better acquaintance with her, the better and more fully he understood how closely her life was interwoven with all the interests she served—her family, her church, and the community in which she lived, of all of which she was a vital part—and the more and more clearly he saw how deeply ran the stream whence she drew the qualities that made her life, indeed, an "inspiration to all who knew her."

THE ORPHAN PROBLEM

No one knows how many helpless orphans the war has left in the different parts of Europe, but the total must run up into the tens of thousands. The best way to aid them is by making small grants to relatives or neighbors, who are thereby enabled to look after them; and, by a service of inspection, to see that the children receive proper treatment. When, however, as is so often the case, the child has wandered far and all home ties have been broken, the existing orphanages and farm colonies must be helped to bear the additional load or new institutions must be established.

This whole field of good Samaritanism furnishes a peculiarly attractive and useful opportunity for American help for young and old; and the Red Cross knows, perhaps better than any other single agency, where the orphans are—from the Petrograd children for whom it is caring in Vladivostok to the "mascots" whom the American regiments perforce had to leave behind at Brest—and knows how they may best be aided.—*Red Cross Bulletin.*

EVANGELISTIC SLOGANS

Bishop Henderson has adopted three slogans in the Interchurch Evangelistic Campaign:

For the shop campaign: "*The working-men of America for the Master Workman of Galilee.*"

For the general campaign: "*Every Christian an evangelist, and every church a center for evangelism and social service.*"

Another Recorder Drive Is On

WHEN

For the week beginning Sabbath Day, May 22, 1920.

WHERE

In every Seventh Day Baptist church and community in the Denomination.

WHAT'S THE BIG IDEA

To place the Recorder in every Seventh Day Baptist home.
To awaken a deeper interest among our people in the denominational paper.

A larger subscription list.

HOW IS IT TO BE DONE

By a thoughtful and prayerful consideration of the work before the actual work begins.

On Sabbath morning, May 22, a sermon by the pastor in the interests of the Recorder.

In the afternoon a special program by the young people, consisting of original papers, readings, music, round-table discussion, all in the interest of the Recorder.

These services followed by a community canvass for Recorder subscriptions during the week.

A concerted action by all the churches at the same time.

BY WHOM IS IT TO BE DONE

The pastors as the leaders, assisted by the *Young People.*

EVERY BODY GET BUSY

MISS MIRIAM WEST GOES TO VIENNA

(Miss West is a daughter of Allen B. West of Milton Junction, Wis.)

Miss Miriam E. West, formerly teacher of mathematics in the Plainfield High School, will go to Vienna for relief work. She will sail from New York on April 17. She will go as a volunteer worker under the American Quaker Service Committee to assist in the general relief work in the stricken city of Vienna. The Friends Unit in Vienna consists of between sixty and seventy English and American workers. Miss West has been actively associated as volunteer with the Minnesota Committee for the Relief of German Children, which is raising money for the food for starving children in Germany. She was chairman of the committee to enlist the co-operation of the churches.

Miss West taught in the Plainfield High School from 1913 to 1918. She is a member of the Seventh Day Baptist church. During the past two years she has been teaching vocational arithmetic in the Girls' Vocational High School in Minneapolis, Minn., and was granted a year's leave of absence to take up the work in Vienna. She has been an active member of the Minnesota Committee for the Relief of German Children and has served as chairman of a committee to secure the co-operation of the churches in raising money for this cause. Miss West expects to sail from New York about the end of April. Before leaving she will visit friends in Plainfield. Her home is in Milton Junction, Wis. She is a graduate of Milton College, and received her Master's degree from Teachers' College, Columbia University. She is co-author with Miss Katherine F. Ball of the "Household Arithmetic," recently published by J. P. Lippincott Co. Miss Ball was for many years a teacher in the Plainfield High School. She is now vocational adviser for women in the University of Minnesota. Miss Ball has been granted a leave of absence from the university to act as executive secretary for the Minnesota Committee for the Relief of German Children, co-operating with the American Friends' (Quaker) Service Committee.—*Plainfield (N. J.) Courier-News.*

"Dare to be true; nothing can need a lie. A fault which needs it most, grows two thereby."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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

Terms of Subscription
Per Year\$2.50
Per Copy05

Papers for foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscription will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

DEATH

MONN—Mrs. Isabel Cook Monn was born near Millbrook, Franklin Co., Pa., March 30, 1839, and died at her home near Quincy, Pa., February 14, 1920, aged 80 years, 10 months, and 15 days. (A more extended notice appears elsewhere.)
C. F. R.

Sabbath School. Lesson IV—April 24, 1920

RUTH'S WISE CHOICE. Ruth 1

Golden Text.—Thy people shall be my people, and thy God my God. Ruth 1: 16.

DAILY READINGS

Apr. 18—Ruth 1: 1-10. Looking toward Canaan
Apr. 19—Ruth 1: 14-22. Ruth's wise choice
Apr. 20—Ruth 2: 1-12. Ruth gleaning
Apr. 21—Ruth 2: 13-22. Ruth favored
Apr. 22—Ruth 4: 1-11. A kinsman redeemer
Apr. 23—Ruth 4: 14-22. A name in Israel
Apr. 24—Heb. 4: 1-16. The promise and our responsibility

(For Lesson Notes see *Helping Hand*)

"How modestly she dresses and how sensibly." "Yes; that woman will do anything to attract attention."—*Cleveland Press.*

"Father, what do they mean by gentlemen farmers?" "Gentlemen farmers, my son, are farmers who seldom raise anything except their hats."—*Tit-Bits.*

RECORDER WANT ADVERTISEMENTS

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

WANTED—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-81f.

ALFRED UNIVERSITY COME TO SALEM!

Buildings and equipment, \$490,000.

Endowments, \$465,000.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.

Meets standardization requirements for College Graduate's Professional Teacher's Certificate, transferable to other States.

Expenses moderate.

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

Fourteen New York State and military scholarship students now in attendance.

Limited number of endowed scholarships for worthy applicants.

Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President

ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

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

Classes in English and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

AMERICAN SABBATH TRACT SOCIETY

Publishing House

Reports, Booklets, Periodicals
Publishers and Commercial Printers
The Recorder Press Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year60 cents
Ten or more copies, per year, at50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 25 cents per year; 7 cents per quarter. Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

S. ORESTES BOND, ACTING PRESIDENT, Salem, W. Va.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 366

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet, with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Now for the
Denominational Building

Send Your Bonds

AMBASSADORS

Out from the doomed Jerusalem, in days of long ago,
By two and two they sallied forth to lands of sun or snow;
And each slow century since then has seen the loyal clan
Break out to bear the blessed news to all the sons of man.

And still o'er all the earth they fare, where'er a soul has need;
My heart leaps up and calls to them: O brothers mine! Godspeed!
What time within the jungle deep ye watch the daylight die,
Or on some lonely Indian steep see dawn flush all the sky.

O Missionaries of the Blood! Ambassadors of God!
Our souls flame in us when we see where ye have fearless trod
At break of day; your dauntless faith our slackened valor
shames,

And every eve our joyful prayers are jeweled with your names.

—Robert McIntyre, in the Baptist.

—CONTENTS—

Editorial.—The Dawning of a Better Day.—Mothers, How Do You Feel About Your Sons and the Ministry? Miss Miriam West's Mission to Vienna.—Hang to the Right Man's Coat Tail.—New Movement in Religious Education.—"Why Not Take the Whole Pattern?"—"Hungry," "Thirsty," "Starving."—Planning to Carry the Curse to China.—To Celebrate the Landing of the Pilgrims 513-516

Starving to Death—Will Christians Respond? 516

The Lone Sabbath-Keeper, a Story of Hardship and Endurance 516

The Commission's Page.—Roll of Honor.—Notes from the Director General 520

Suggestions for Sabbath Rally Day . . 522

Woman's Work.—Program of Prayer. Bluets (poetry).—Mission Study on China.—Minutes of Woman's Board 525-527

"Bleeding Kansas" 527

Letters to the Smiths—The Whole Family 528

Notes from the Southwest 528

Mrs. Louis R. Head Has a Birthday . . 529

The Situation as to Prohibition 530

China for Christ 532

Children's Page.—Little Boy "Good" (poetry).—When Chrysanthemum Warmed the Idol's Toes 533

Tract Society.—Treasurer's Report . . 534

Our Weekly Sermon.—True Values . . 537-540

Religion and Thrift 540

Jews and Christians Agree on Definition of "Americanism" 542

Sabbath School Lesson for May 1, 1920 . 544