

# The Sabbath Recorder

Now for the  
Denominational Building

Send Your Bonds

### BE STRONG

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

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

Be strong!  
It matters not how deep intrenched the wrong.  
How hard the battle goes, the day how long;  
Faint not—fight on! Tomorrow comes the song.  
—Maltbie D. Babcock.

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

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(INCORPORATED, 1916).  
**President**—Corliss F. Randolph, Newark, N. J.  
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 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.

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## THE TWENTIETH CENTURY ENDOWMENT FUND

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

# The Sabbath Recorder

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

VOL. 88, NO. 22

PLAINFIELD, N. J., MAY 31, 1920

WHOLE NO. 3,926

## A Happy Surprise For the Editor

It was the prayer meeting of SABBATH RECORDER Day in the church at Plainfield, N. J. The pastor had announced the meeting as one in which the denominational paper would receive special attention and people were invited to bring words from the RECORDER to read that had been helpful to them or that they liked. The attendance was unusually large and many brief articles from our paper were read and several appreciative testimonies were given. The songs were sung with unusual enthusiasm, and there seemed to be a fervency born of the spirit of true friendship which was more and more marked as the services progressed. There were reminiscences given of the former editors that touched the heart, and the evidences of appreciation of the RECORDER were unmistakable. After listening to a full dozen of his own editorials that had been selected for the occasion the editor's heart was too full to permit his trying to say anything in the meeting, and he began to plan for a way of escape at the close without having to make too much of a show of emotion. But the matter had been too carefully planned to permit any such back-door get-away; and as closing time came the pastor made a brief mention of the editor's years of work in church, in school, in temperance reform and in the SABBATH RECORDER, and said the people wished to offer some token of their love while the editor was alive to enjoy it.

Just at this point a friend stepped from behind the screen with a beautiful bouquet of twenty-five New Premier roses. These the pastor took and started straight for the editor. The kind words he spoke opened the flood-gate of tears, and all escape to hide them was cut off. The people arose and sang "Blest be the tie that binds," and the perfume of roses and the fragrance of Christian friendship filled the room.

On Sabbath afternoon the young people held their RECORDER Day meeting with the following program. One of the papers read

in this meeting appears in Young People's Work of this paper:

### YOUNG PEOPLE'S PROGRAM Recorder Drive

- Repeat in concert Psalm 121
- Singing
- Opening remarks by leader, setting forth the object of the meeting, and also the value of the RECORDER Drive—Nathan Wardner
- Singing
- Paper—Value of the RECORDER in the Home—G. Henry Weglau
- Paper—The RECORDER a Bureau of Denominational Information—Robert Spicer
- Paper—How Does the RECORDER Compare with Other Religious Weeklies? Written by Nathan Wardner and read by Jean Cottrell
- Recitation—The best poem published in the RECORDER since the drive of last year—Elmer Hunting
- Reading—The best article of prose published in the RECORDER since the drive of last year—Lewis Kimball
- Singing
- Round-table discussion:
  - (a)—Ought Seventh Day Baptists to read the RECORDER regularly?
  - (b)—Ought Seventh Day Baptists for any reason take another religious paper in preference to the RECORDER?
  - (c)—What are the benefits derived from a consistent reading of the RECORDER?
  - (d)—How can the RECORDER be placed in every Seventh Day Baptist home in the denomination?
- Announcement of RECORDER Canvass Committee
- Benediction

### The Trusting Child and The Loving Parent

On a warm summer day a lovely child was seen playing about the yard, gathering flowers and chasing butterflies, happy as a bird, while its mother sat sewing by the window in the room above, just out of sight. Every now and then the little one came and called to the mother whom she could not see; but so long as she could hear her mother's voice she was perfectly contented. "Yes, dear one, mother is here," were the words that came in answer to the calls from below, and the dear one was happy in the thought that mother was close by.

Finally, when weary with play, the little

child lay down on the grass and fell asleep with a sweet smile on her face. Then with quick soft tread the watchful mother came down and gathering the dear one to her bosom, took her to a better place for rest.

Who could look upon such a beautiful scene without thinking of the loving Parent above keeping watch over his own? The contentment of that child; the abiding confidence she enjoyed so long as mother's voice came in response to her call, was very like the feeling of peace and trust that comes when we call upon the Father and the still small voice is heard in the heart.

Dear Lord! as that child called to her mother, so do we call upon thee. We too feel that thou art nigh and keeping watch over us though we can not see thee. Whether awake or asleep, whether in darkness or in light, whether in sunshine or under the clouds, we know that we are under thy loving watchful eye; for thou art the Parent and we are thy children. Finally, when weary of the flowers, when the afternoon of life is far spent, and earthly things lose their charm; when at last we, thy children, fall asleep where we have toiled, we trust that thou wilt take thy weary ones to thyself and say: "It is time to enter into rest."

**Many Voices Are Calling** If we could get  
**Many Witnesses Watching** the ear of every young Seventh Day Baptist today we would ask him carefully to consider the question, as to where he can make the best use of his life for the promotion of the faith of our fathers. Never was there a time in all our history when the need was so great for faithful conscientious ministers and laymen who are willing to labor for the higher life and who will strive to lead their fellows to seek the things that endure after the vanities of earth have all passed away.

If we really think of the shortness of life, of the days that are swifter than the weaver's shuttle with which the web of life is being woven; if we realize that when the web is woven we can not change it, but it must abide forever, it must be that we will desire to make our life here count for the most in building up the kingdom of God. There is no folly like that of spending all our energies to secure things of earth which perish with their using, which

we can not take with us, only to be obliged to enter the other world as eternal bankrupts! Never were there so many voices calling upon our young men to rally around our denominational standard as in these passing years. Never did we have a greater cloud of witnesses watching the manner in which we are running the race set before us than we have today.

All over the land memory's voice is calling from the empty homes of Christian fathers and mothers, pleading with the consciences of boys and girls who once shared those homes, to make their lives count in preserving the faith of their fathers. No one can look back upon the many homes once possessed by loyal Sabbath-keepers, but now gone into other hands, without hearing voices pleading with them to "carry on" in the place of those who have fallen in the fight.

Every empty pulpit, every dying church among us, lifts up a voice, sad and pathetic but earnest, calling young men to the ministry and young women for Christian work in order to save the things established by consecrated men who have gone to their reward.

And when we think of the fathers and mothers who have gone from earth, we can but feel that at no time in all our history have our young people had so great a "cloud of witnesses" watching them in life's race as now.

Boys and girls, do you not hear the voices calling from the old homes, from the dying churches, from the aged veterans whose hearts yearn for the cause to which their lives have for years been consecrated, and from the "great cloud of witnesses" gone before—the fathers and mothers, the ministers and teachers whom God has called home—all pleading with you to be true? If in the past men have heard these inspiring voices and heeded their calls, how much more should we now hear and heed them, since they have multiplied many fold in recent years.

And now how is it? Are all these voices to call in vain? Are there no consciences to which appeals come with compelling force? Our country did not call in vain for worthy soldiers to rally around its flag. Shall Christ call in so many ways, all in vain, for soldiers of the cross to follow him to victory?

**Where Can I Make My Life Count Most?** When our Lord spoke of the fields already ripe for harvest, his disciples could not have had such a vision of open doors and calls to Macedonian fields as we have who live in these stirring times. We have a larger world than they knew anything about, and there has never been a day when the needs of a perishing humanity were so great and when a whole world was so literally open and so earnestly pleading for help as today.

Every young man or woman ought to be asking in all seriousness, Where can I use my life for the greatest good in this needy world? With so many open doors for willing workers; with so many causes pleading for help; with so much work for human betterment waiting to be done in a world as needy as this, it will be shameful for any able young man to waste his life by spending it in unprofitable, selfish living.

When calls came for men to go to the front and give themselves to the cause of freedom on fields of carnage the response was generous and noble. Thousands upon thousands went forth to sacrificial service. Hearts were stirred and there was nothing we were not ready to do, no service we were not willing to render. We must not forget that the calls are just as commanding and as appealing for American young men and women to make their lives count for the good of the nations as they were during the years of war. Where can I make my life count most, is the one all-important question in these reconstruction days.

**The Missionary Spirit Kept Christianity Alive** Whenever we hear people talking against missions or complaining that we can not find funds for their support, we can but feel that the spirit of real Christianity is dying out in such hearts. During the war word was given out that with all the wealth of Great Britain, money enough to support the important Calcutta Mission could not be raised, and it would have to be closed.

In our own prosperous America missionary societies are always pleading for funds to pay debts and people are clamoring for a reduction of missionary expenses.

People seem to forget the vital relation

of missions to the life of Christianity itself. It was the spirit of missions that sent out the early disciples in all directions with the gospel. And had not the early Christians been eager to send the gospel into "regions beyond," the church would have died in the first generation. While the followers of Christ gave themselves and their substance for the spread of the gospel the church prospered and the cause of the Master went forward. Had this missionary spirit continued with enthusiasm for saving the lost, it must be that Christianity would long ago have filled the earth. Its failure to do so must be due largely to the indifference of Christians regarding their responsibility for the salvation of men.

While there is money enough in America for all sorts of extravagant living; for extensive pleasure seeking; for great dinners; for unlimited amusements; for theatres, balls, cigars, fine clothing, and thousands of automobiles for pleasure, it can not be that scarcity of funds alone necessitates the deficits in mission boards and compels the curtailing of gospel work. There is money enough if the spirit of missions were alive. Indeed, we verily believe that enough is spent foolishly in a single month, by those calling themselves Christians, to pay every missionary board's debt, and to double or triple the mission work of the world.

The trouble is, too many bearing the Christian name are spending lavishly for self and giving the leavings to Christ. And when all selfish desires are placed first and paid for, there is very little left for the Master. Christ is given only the leavings!

**Not Likely to Forget** As the political pot begins to boil, and the time draws near for the political battle, for which certain demagogues have for two years been preparing in their "play of politics," we do not wonder that confusion predominates, and that leaders are evidently put to their wits' ends to know what move to make next. One serious problem confronts them; the people of America are not likely to forget that the Peace Treaty might easily have been ratified in the summer of 1919; and that by its ratification much of our own distress, and the sad conditions in Europe could have been avoided. The verdict of impartial history will show that a great people do not easily forget those whose politi-

cal hatreds have led them to betray their own country, and to bring added misery to the world through the prejudices of partisan politics. They will not easily forget that had the League of Nations and the Treaty of Peace been promptly ratified the whole course of events in Europe would have been changed for the better; and that the outlook for America in 1920 would have been far brighter if our pressing home problems had not been criminally neglected.

America is now eagerly searching for statesmen to supplant demagogues, and the pity is that real statesmen are so hard to find.

**A Great and Good Work** The annual report of the American Bible Society shows that, during the year 1919, three million and four hundred thousand volumes of the Scriptures were sent out. During the war more than six million and six hundred thousand New Testaments were distributed among the soldiers of the belligerents. And now the society has completed a great Mandarin version of the Bible for China at a cost of several hundred thousand dollars. It has taken a quarter of a century of hard work by translators to prepare this Chinese Bible, which is now ready to be given to four hundred million people in the land of Confucius.

**A Problem for Those Seeking Real Happiness** We remember a story of one who had received three letters in one mail from very unhappy persons. Each writer bemoaned her sad lot or lamented over the fate that placed her in conditions that made life a state of misery; and this too when the three conditions were not a bit alike.

Added to the depression caused by such sad news from three friends, the recipient of the letters had her own troubles over home matters, one of which was worryment over the misfit of a fine dress she had bought.

Miserable and sick at heart she started out to walk, hoping to forget her own trouble and the unhappiness that seemed to her to fill the world. The first persons she met were three girls, one of whom had a very bad scar across her face that disfigured her terribly. Filled with sympathy for the unfortunate girl, our friend was surprised to see that scared face light up and to

hear the girl break out in the most jolly laugh.

Next came a flock of girls from a factory, tired and sickly looking from hard toil. One of them seemed more sad and distressed than the others. She wore cheap, ugly clothes and a battered old hat. Just as our friend was pitying this girl for the condition she seemed to be in, that wan face broke into the sweetest smile as she returned the greeting of a friend.

The next experience in this walk to forget trouble, was in the home of a poor widow with three small children, who was taking in washings to keep her family together. As this woman stood talking with a friend at her door, she held the smallest child in her arms, and as the little one pulled mama's hair into snarls, there were no snarls on the mother's face, but it was lighted with laughter.

Then our friend came to a poor crippled boy sitting in the doorway of a hovel before which other children romped. When one of them stumbled over him, he took up his crutch and moved back without a murmur. As he sat in the door of his home a gaunt miserable-looking alley cat slunk up to him as if fearful of a kick; but the lad carefully put out his hand and stroked the kitten until it actually seemed happy and began to purr with signs of contentment that made the cripple laugh outright with genuine pleasure.

When our friend reached her home, what do you think she did? She threw those three letters into the fire, forgot her own annoyances, and realized as never before, what little reason she had to be worried and distressed over her own lot or over the petty worryments of her friends. That queer thing called happiness depends largely upon your own spirit. A little careful study of the world's unfortunate ones, will be very likely to make us better satisfied with our own lot. This will also show how foolish many people are to magnify little worries until they make life miserable.

**Regarding Brother Bond's Book** Dean Main wishes us to say that the book, "The Challenge to the Ministry," will be sent to all who have asked for it as soon as it returns from the bindery.

Brother Main goes to Salem, W. Va., to visit Pastor Bond's church where he is to

preach on Sabbath before commencement week. He is also to preach the annual sermon before the Christian Associations and deliver the Baccalaureate discourse before the graduates of Salem College.

**Brother J. L. Shaw Passes Away** Many RECORDER readers will be sorry to learn of the death of Brother J. L. Shaw of Milton, Wis., the father of Rev. George B. Shaw and Rev. Edwin Shaw.

We have no particulars at this date, but look for a life sketch to appear soon. George and Edwin have gone to Milton to attend the last sad rites.

### SALEMVILLE AFTER THIRTY-FIVE YEARS

BOOTHE COLWELL DAVIS

There are times when one retraces the footsteps of years ago, with little but heartache and loneliness. Too often the old friends are gone. Familiar spots are changed and mutilated, and one turns back to the routine of life with disappointment and pain. But Salemville, Pa., after thirty-five years did not so impress me.

Pastor Thorngate's letter inquiring if I would come and give the high school commencement address at New Enterprise, the township high school, had a compelling appeal. The prospect of a Sabbath Day with Salemville Church, the fact that Bruce Thorngate was a senior and wants to enter college at Alfred in the fall; and the memory of old friends, all helped to decide the question. Notwithstanding the busy rush of the Alfred campaign, and the need for every minute to help put across the Improvement Fund drive, that will make it possible for Alfred's professors to live and work on, and that will enable Alfred to hold its place as a standard, efficient college in the midst of the more wealthy and powerful institutions of the State, yet I could not decline the added task. Now I want the RECORDER readers to share the joy the visit gave me.

When I first visited Salemville thirty-five years ago this spring, there was no high school in the township or within many miles of Salemville. Now a fine new high school building, and a group of more than a dozen young people in the senior class, greeted the commencement speaker. The high school was packed to its utmost capac-

ity. Every square foot of standing room was occupied and many people were turned away from the door. There was something of novelty about the fact that the college president who was to be the speaker, had once worked by the day on some of the farms in the valley and had known personally many of the fathers and grandfathers of the students; but it was before any of the students or any of their teachers were born. It was in a day when there was no bank in the town. It was before an automobile had made its appearance. Now more than a hundred automobiles stood parked on the lot around the high school building. After the commencement exercises and the address on "The Spiritual Values of Education," many of the old time friends with their children and often their grandchildren, crowded round for a handshake with the speaker.

But the Sabbath Day with the church was not less interesting or inspiring than the day with the school. About seventy people gathered at the church for Sabbath school and for the preaching service that followed; and just as the last hymn was being sung before the sermon, the audience was doubled by the coming in, in a body, of the German Seventh Day Baptist congregation from the "Brick" church across the valley. It was a real uplift to speaker and people of both churches to feel the impact of a great company of one hundred and forty Sabbath-keepers worshipping together on the Sabbath morning. Much praise is due to both congregations for the cordial fraternal spirit that was so manifest on this occasion. I was also much impressed with the energy and spirit shown in the Sabbath school.

After the service, "Grandmother Rice," over ninety years old, who had walked to church with the help of her cane, came up to remind me that thirty-five years ago I had "worked with Elder George B. Kagarise's boys, building fence" on her farm. At dinner with Mrs. Walters (daughter of Elder George Kagarise) and her husband, where also Pastor Thorngate's family were guests, I met a fine young Seventh Day Baptist by the name of Sherman Kagarise. On inquiry as to how he came to possess the name "Sherman," I learned that he is a namesake for Elder O. D. Sherman who visited Salemville some twenty-five years

ago. I remarked to the young man that I knew his grandfather very well, and began to speak of Elder George B. Kagarise, when I was promptly informed that Elder Kagarise was his *great*-grandfather, not his grandfather, and again I remembered the years.

In the afternoon I spent a very pleasant two hours with Brother Jerome Kagarise, for eight or ten years pastor of the church. Jerome is one of the sons of Elder George, with whom I worked at fence building so long ago. Now he has a son who is deacon in the church, and a fine grandson is a freshman in the high school. We wandered about together over the old homestead of his father where I had spent so many happy days. We talked over the work of the church, the denomination, and the changes in the community in the generation that has passed.

In the evening I preached again to a large audience made up of members of both congregations, and was off early the next day for my duties in behalf of Alfred University.

Reminiscence is often tiresome; but it is also sometimes full of encouragement and promise for the future. This visit and the contrasts and comparisons are all in favor of optimism. It was sometime after my first visit to Salemville that my sainted father, Elder S. D. Davis, of blessed memory, organized the Salemville Seventh Day Baptist Church, out of some excellent elements of the community that were unable longer to find a congenial spiritual home in the divided German Seventh Day Baptist Church of that day; or in the Adventist Church which was being organized out of the discontented elements of the old church.

The Seventh Day Baptist church introduced a new vital spiritual element into the community and attached it to the various progressive activities of the Seventh Day Baptist Denomination, namely, missions, Sabbath reform, education, woman's work, Sabbath school, etc. The Adventist church has disappeared. The German Seventh Day Baptist church shows its growth is spiritually by a finer unity than in the old days; and by the fine fraternal spirit manifest in the Sabbath morning service mentioned above.

The Seventh Day Baptist church is maintaining a settled, trained and efficient pas-

tor; and is paying a larger salary than ever before in its history. Its excellent Sabbath school, and its fine group of young people filled me with gratitude and hope. The church has done a big work for the community. But its biggest work is still before it. It is in a strategic position for spiritual leadership and power where such leadership means much to the community and to the kingdom of God.

### A CLASS STUDYING "THE RELIGION OF ISRAEL"

MY DEAR FRIEND:

If it is not out of order to write a few lines about our last Conference I beg the privilege of stating partially at least the outcome of a little conference held in Battle Creek one afternoon, which Dean Main led. In the minds of two groups of people at least there was planted the desire to know more of the Bible and of God's dealings with men. The class at Battle Creek has already, through the columns of the RECORDER, expressed its satisfaction, uplift and pleasure from the class work, and has recommended the book to others.

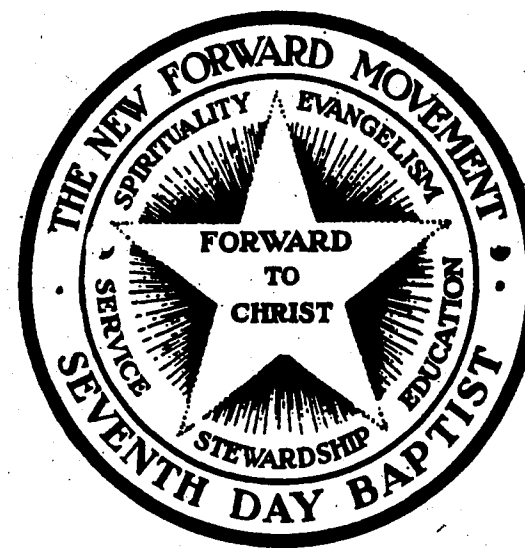
Upon the arrival home of the North Loup delegation from Conference about a dozen people decided to take up the study of a book entitled, "The Religion of Israel." There are twenty-six lessons in all. It was the aim to cover one lesson each week, and we have found that each lesson has furnished sufficient food for thought and discussion. We have met from week to week at the homes of the members on Sabbath afternoons and I think that all have been unanimous in the thought that the time has been pleasantly and profitably spent. There still remains two lessons to complete the study.

As for myself it has never been my privilege to have access to an association and a study that has helped and inspired me as has the study of this book. My only regret is that I did not come to some such channel of inspiration in early life. Of course feeling that way about it I can do no less than urge the forming of classes in many of our churches for the sake of enlarged vision, holy ideals, and a call to service.

Fraternally,  
C. L. HILL.

North Loup, Neb.,  
May 18, 1920.

## 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
- + First Alfred, Alfred, N. Y.

"War drives for world freedom are passing into Christian drives for world redemption."

### FIELD WORK IN THE SOUTHEAST

REV. JOHN T. DAVIS

Leaving Jacksonville, Fla., April first at about 9.30 a. m., I found myself in Daytona soon after noon to commence the search for Seventh Day Baptists. Soon I learned that they were not only known as citizens of the place but, as it was put to me, "they worked on Sunday and loafed on Saturday." While this was not spoken in a manner showing disrespect, it did show the speaker's conception of Sabbath or Sunday observance, and that his attention had been called to the stand of Seventh Day Baptists. The afternoon was spent looking up the homes of Mrs. W. W. Lewis and Dr. W. P. Langworthy where I also found Mr. and Mrs. Briggs and Mr. and Mrs. George Champlin, all of Westerly, and thus passed a very pleasant afternoon. Fortunately for me, some of the winter tourists were on their way to the North and had vacated rooms at the home of Brother and Sister George A. Main, and here I found lodging and royal entertainment while in Daytona.

On April second, Mrs. Main and I called on Dr. Josie Rogers, where I also found "Uncle Lou." In company with him I went to Daytona Beach, thence on one of the most beautiful beach drives that any one, it seems to me, could conceive. A description of Daytona Beach and the drive would be so far beyond my ability that I dare not make a farther attempt. At Ormond we left the beach to drive several miles up the coast to visit a Mr. Jackson, a staunch Sabbath-keeper, but claiming, I believe, something of the Zionist faith, whatever that may be. Here we were highly entertained by his wonderful works of art with the loom and brush. Returning to Daytona Beach I had the pleasure of sitting at the table of our old-time friend, Brother Elmer Hibbard, and was reminded of the many times on the Nebraska prairie at Harvard that I had shared his hospitality. The afternoon was largely spent with Brother Stukeley whose latch-string in the summer of 1900 seemed always out to the writer and the "Quartet Boys," namely, Henry N. Jordan, Alva Davis, Clarence Clarke and Paul Titsworth. If any should not recognize the parties I might say all since then have received honorable titles. While it was a surprise and pleasure thus

to meet Brother Stukey, I was sorry to find him here because of illness. After taking supper with Brother and Sister Betson, whom I had met at Verona or Rome, and being too late for the ferry I had a pleasant walk back to Daytona where I slept the sleep of the weary.

Sabbath morning we met at the home of Sister Lewis where after the Sabbath school I had the pleasure of speaking to a goodly number regarding our work, and especially of the opportunity that the Interchurch World Movement offers us to present Sabbath truth.

After the outline for a "Bible Study League" was presented, a committee was appointed who were to have charge of the work, and from their labors I shall look for results.

Leaving Daytona for New Smyrna I soon found H. L. Rood and wife of the latter place. Brother Rood is well known in New Smyrna as the editor of their town paper, but maybe better known to Seventh Day Baptists as the son of the late Deacon George Rood, while his wife is a sister of Rev. R. R. Thorngate. With these good people I spent several very pleasant hours, and think of them as loyal friends to Sabbath truth, who are anxiously waiting the time when a change of location will give better Sabbath privileges for themselves and family.

At Orlando I was entertained at the Wyoming Hotel by Brother L. T. Clawson, of Westerly, who spends much of his time with his daughter at Brooklyn, N. Y., and attends our Seventh Day Baptist church in New York City and is loyal to our denominational work. Brother Clawson needs no introduction to our people unless it be to say when you address him, do not call him a lone Sabbath-keeper.

At Kissimmee I found Mrs. Livermore, widow of Rev. L. E. Livermore of sacred memory. Although I found Sister Livermore in rather delicate health I found her comfortably surrounded in her beautiful home, with her daughter and family. After a very pleasant visit here I wended my way to St. Cloud to find Brother F. B. Robins and Brother and Sister M. W. Green, familiarly known at North Loup as "Mack." We had a very pleasant time discussing our denominational interests, but not without a season of prayer, asking for guidance. St. Cloud

having been founded in the interest of the Civil War veterans, it was not strange to see a large company the next morning gather at the depot, bidding good-by to those departing for their northern homes.

The next stop I made was at Palm Beach, but the Seventh Day Baptist for whom I was looking had gone, yet I had an experience which might be of interest. The man with whom I put up for the night, finding I was from Battle Creek said: "I used to work in Battle Creek. I worked for Mr. Fadden when he was running the Annex, or building now called the Annex." Asking if I knew the Dunns of Milton, and when I answered in the affirmative, he volunteered the information that he believed Saturday ought to be the Sabbath. When I asked if he believed *it was* the Sabbath, he said yes, and admitted that the most of his people believed so too. Oh, I would that Seventh Day Baptists would look on the fields and see that they are white and ready for the harvest.

More to follow.

Athens, Ala.,

May 27, 1920.

### CENTRAL ASSOCIATION

T. STUART SMITH, PRESIDENT

The eighty-fourth session of the Central Association will be held at DeRuyter, N. Y., June 17-20. The committee have spent hours in preparing a program which they believe will be uplifting to all who attend.

The one great aim of the Forward Movement is the spiritual uplift of the churches. Spirituality was uppermost in the minds of the committee as they arranged the program. We are looking for a great spiritual awakening among the churches of the association as a result of this meeting. Already there is an indication of the Holy Spirit made manifest in the hearts of the people. At Verona on Decision Day, May 22, six young people decided to give their lives to Christ. We hope that the power will spread to the other churches.

There is to be Bible study each day led by pastors who are especially adapted to teach. Every one is urged to bring Bibles as we have often felt the lack of turning to God's Word at our meetings. Bring your notebooks also for the great good one receives from these meetings will come from

the thoughts and impressions which we carry home to those who are unable to attend.

#### SPECIAL

An illustrated address will be given by a representative of the Interchurch World Movement. The president of Conference will be present and will be given an opportunity to be heard. The field secretary of the Sabbath School and Young People's boards will be in attendance. He is worthy of your closest attention. A "missionary pageant" will be presented by the young people of the association.

The ordination to the ministry of Harold L. Crandall, pastor of the DeRuyter church, will have an important place on the program. Special musical numbers will be given each day.

Let us not overlook the fact that the greatest motive in all religious gatherings is the winning of souls for the Master. Let us all pray that the spiritual uplift of these meetings may not only quicken the churches of this association, but be felt throughout the whole denomination.

#### FIFTH DAY

##### Morning

- 10.00 Prayer for the Spirit's guidance, Rev. T. J. Van Horn  
10.15 Address of Welcome, Pastor Harold Crandall  
Response Mrs. Lena Crofoot  
10.45 Report of Program Committee  
Appointment of Standing committees  
Reports of delegates to sister associations

11.30 Reading of church letters

##### Afternoon

- 2.00 Prayer and praise  
2.15 Messages from sister associations  
3.15 Miscellaneous  
3.30 Association essay Miss Ethel Haven  
3.45 Bible study—"The Kingdom and Money," Rev. Jesse E. Hutchins

##### Evening

- 7.30 Service of song  
8.00 Annual sermon Rev. F. E. Peterson

#### SIXTH DAY

##### Morning

- 9.30 Business  
9.45 Seventh Day Baptist Education Society, Professor Paul E. Titsworth  
10.45 Quiet Hour  
11.00 Seventh Day Baptist Missionary Society  
Evangelistic Needs and Methods  
"Frontier Needs and Methods"  
Rev. T. J. Van Horn  
Missionary Question Box,  
Secretary Edwin Shaw

#### Afternoon

- 2.00 Business  
2.30 American Sabbath Tract Society  
"A Personal Message from the SABBATH RECORDER" Rev. T. L. Gardiner  
"The Challenge of a Sabbathless Age"  
Tract Society Question Box,  
Secretary Edwin Shaw  
3.30 Bible study—"The Kingdom and Its Laws"  
4.00 Praise in song

#### Evening

- 7.30 Vespers Rev. J. E. Hutchins  
8.00 Sermon Rev. T. L. Gardiner  
Testimony meeting

#### SABBATH DAY

##### Morning

- 10.30 Divine worship  
11.00 Sermon Rev. L. A. Wing  
Offering for Forward Movement  
2.00 Sabbath School Board,  
"Spiritual Beginnings,"  
Field Secretary E. M. Holston  
"The Standard,"  
President A. E. Whitford  
3.00 Bible Study—"The Kingdom and Its Citizens" Rev. William Clayton  
3.30 Young People's Executive Board,  
Craig Sholtz, Associational Secretary  
Missionary Pageant

##### Evening

- 7.00 Shut in with God  
7.15 Woman's Board,  
Mrs. J. S. Brown, Associational Secretary  
8.15 Illustrated lecture,  
Interchurch World Representative

#### FIRST DAY

##### Morning

- 9.30 Business  
10.45 Morning worship  
11.00 Sermon Rev. William Clayton  
Offering for Forward Movement

##### Afternoon

- 2.00 Ordination of Pastor Harold Crandall

##### Evening

- 7.30 Even-song  
8.00 Sermon Rev. R. R. Thorngate

### A NOTICE

TO THE EDITOR:

I shall appreciate it if you will kindly insert in your next few issues an item asking all ministers who are going to Europe this summer to notify Rev. Charles S. Macfarland, General Secretary, Federal Council of the Churches in Christ in America, 105 East 22nd Street, New York City.

Sincerely yours,  
CHARLES S. MACFARLAND,  
General Secretary.

"He who loves God will become a lovable creature to his fellows."

## MISSIONS AND THE SABBATH

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

### AN ENCOURAGING LETTER

MY DEAR BROTHER SHAW:

I received two small packs of tracts recently, but these are insufficient to meet the demands. I am posting tracts from here in all directions in this continent. Some of these I am sending to Barbados, British West Indies and also to St. Lucia. I want about 2,000 Sabbath tracts. The work is moving on as never before. Meetings in this city are well attended by strangers and several are taking their stand. The Holy Spirit is at work in the hearts of the people and this brings joy to my heart. Doors are opening in this colony and the West Indies for Seventh Day Baptist workers. The *Gospel Herald* is entering many new homes and eagerly read. This is the only exponent of the Sabbath truth published in English in South America to my knowledge.

Recently a policeman was given a *Gospel Herald* by my oldest son and he came to me troubled over the Sabbath truth. I gave him a "Bible Reading" and had a long talk over many religious questions. He told me he had decided to leave the police force during this month and engage in some business where he could serve God conscientiously. A week ago his time was out and he returned to his native village on the west coast of Berbice proclaiming the Sabbath truth. I hope soon to baptize himself and others.

I want more of the tract "Why We are Seventh Day Baptists." It is just what is needed for inquirers.

Very cheering reports come from Barbados. The Holy Spirit is breaking down barriers. Praise the Lord. I expect soon to leave on a short visit to Barbados and Trinidad about the last week in next month.

Today is a month since I got possession of the property. I had some offers for the buildings, but will not sell them as yet until I get sufficient rent out of them to pay for transportation fees, taxes, and erecting a suitable paling. I think this is the best way to do so as not to ask the board for

any money to pay these expenses. I hope that in six months the board will be able to advance the money for building. We need it badly as our present room is too small. The house will need some renovation before I can live in it. We are praying over this matter and sincerely hope that sufficient funds will be raised. We will need \$3,000 more at the least to complete our building plans, and this is if materials can be bought cheaper than at present.

The purchase of this property has already given us a better standing. Prominent people in the city are glad that we have made this start for permanency.

As the mails are made up today I must close, with best wishes.

Sincerely yours,

T. L. MCKENZIE SPENCER.

86 Upper Robb Street,  
Georgetown, British Guiana, South  
America.  
April 29, 1920.

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

REV. HERMAN D. CLARKE

#### CHAPTER VII

On the following day Mr. Livingston went to the government agent and made out papers for the claim, as the first prospector had not returned and the agent said that "a bird in hand is worth two in the bush."

Mr. Livingston made arrangements with a carpenter in town to put up a shack for him and a shed for the cow and horses, and then hastened back to Monot for his family.

"You'll like it, Lura, after the first homesickness is worn off a bit and we will be happy trying to get a ranch of our own, and when we prove up we can sell it if we desire and do better for the young folks. Frank and Leila will enjoy climbing the buttes and hunting the coyotes and going to school. It will be quite a ways the first year but they can use the horse the most of the time."

Mr. and Mrs. LaForge went to the station to see them off. Harold was unusually tender and polite and seemed very much changed since Leila and Frank Livingston had been there for two weeks or more.

"Would there be any objections to our

writing friendly letters occasionally?" asked Harold of Leila.

"Not if my mother is willing," replied the girl.

"Well, there are not many girls in Monot that would say that," answered Harold. "They are too crazy after us boys to think of consulting mother. I like your moral courage in saying that, and your confidence in your mother."

"I am the happier for it and the safer," she replied.

"Some day when father gets an auto, we will come and see you and give my mother an outing," he said.

"I expect we will be in a shack or dug-out for sometime and you would not feel at home visiting in such a place," she said.

"That would add charm making it the more enjoyable, and if you had fire wood I'd like to see you by an old-fashioned fireplace such as I have heard my grandfather tell about and have seen in pictures. They must have been happy in those good old days."

In the meantime Mr. and Mrs. LaForge were trying to cheer up Mr. and Mrs. Livingston and to assure them that amid the discomforts of pioneer life there is lots of happiness and good cheer.

"You'll have a great variety of citizenship about you, and you'll have a chance to study the characteristics of other nationalities," said Mr. LaForge. "Mr. Kendall, whose son from Williston showed you about, received a letter from his boy saying you had located a claim and that you had a neighbor, Mr. Cejka, three miles north of you, a Mr. Turovick to the west, a Mr. Knutson on the south and next to him a man named Poppandrikopolous. There is some name for you. If you have the lock-jaw getting acquainted with those neighbors, send for the doctor quickly at a dollar a mile."

"According to Mr. Kendall I'll need a small fortune to secure the attention of any doctor in these parts. We'll need to stock up with family medicines or home remedies."

Mrs. LaForge gave Mrs. Livingston a serious look and involuntarily said, "You poor dear soul, you'd better come up here for a vacation this summer and we will

make you one hundred per cent good for the rest of the year."

"That is very kind of you, Mrs. LaForge," said Mrs. Livingston, "But I hope to be one hundred per cent good all the time, even though doctors are miles away and measles not so far, perhaps."

"Here comes our train," said Mr. Livingston, "and we again thank you for such unbounded hospitality which I hope we may be able to repay in the future."

"We will charge that to profit and loss," replied Mr. LaForge. "However, my wife and I are the gainers for your stay and selfishly we will call the ledger balanced."

Again it was a lonesome journey for Mrs. Livingston and the more so because she knew that few would be the friends they would have about their future home, and that there would be hard work for years to come with so many disadvantages. But still her chief concern was for her children deprived of religious influences and school advantages. There would be very little religious fellowship with the Knutsons and Cejkas and Poppandrikopolous.

"Dear me, that will give me the shivers. I suppose they will have children at school to give the teachers jawbreakitis," she said aloud.

"What, mother, were you thinking of those Ce—, how do you spell them?" asked Leila Maud.

"C-e-j-k-a, child, but that is easy compared to some others. But then, they are all of the same flesh and blood and we must not harbor race prejudices. All are our neighbors and if we will, we may do them good," replied the mother.

"That will be easy enough for you, mother, but I fear for Frank and myself. When I was down east on that baby trip, there was a fearful strike in New London and the most of them were Poppandrikopolous or some such people and I disliked them."

"They must all be Americanized and the public school will attend to that, assisted by kindness and justice," said Mr. Livingston. "But listen a moment to that jargon in the seats ahead of us. Evidently they are foreigners going to take claims somewhere."

"I'd call that hotch-potch," said Frank.

"See how they are dressed," remarked Leila.

"But inside may be the kindest heart," answered the mother. "Don't you see that man with a coarse jacket and overlarge pants, how he smiles to his wife and children and tenderly lifts the baby? Can you judge by that what sort of a fellow he is and what his home will be in some respects?" remarked Mr. Livingston.

"Maybe he's a cheat when he is out in the world, and one to be looked after," said Frank.

"Such is rarely the case, my son," said his father. "The man that is kind to his wife and dog and horse is not a man to fear. I'd rather toe to a man like him than to one who smiles while on the street and is gruff at home. Men show off their nature in the home more than anywhere else."

"Dear me! I wish this train would go faster, I am in a hurry to reach Williston," put in Leila.

"Why did you not wear a tag 'In Haste' so the conductor could see it?" laughed Frank.

"What good would that do?" queried his sister.

"Why, don't you know when you put on your envelope, 'In haste' that the rural mail carrier whips up his horse to reach the post office and the postmaster rushes to the mail train with it and the conductor tells the engineer to put on more steam. It just makes things rush," said Frank.

"Oh, you jester!" laughed his mother.

"I'll jest more if it will bring smiles to your face. You've looked like the last rose of summer ever since you said good-by to Mrs. LaForge. Cheer up, mother, I am going to find a gold mine on our new ranch."

"It will take more than gold to make a home and keep us from going to the bow-wows out here in Dakota," she replied.

"Don't cross so many bridges, Lura," said her husband. "If I can remember correctly, there are only one or two between Williston and our home."

"I'll venture that the fall rains will sweep them all away every year and we will have bridges to make annually," said Frank.

"Williston!" shouted the conductor.

As they left the train Frank remarked,

"There is our friend with the bag pants and coarse jacket. He stops here also."

He was carrying the baby while the oldest boy gently led a little sister, and the wife had the bundles.

Mr. Livingston looked up the man who was to build his shack and found that he had left that morning with the lumber and a man to help him.

"Well, well, here you are bag and baggage. I thought you might show up about this time of day." It was Mr. James, the merchant, who accosted them, and he gave Mr. Livingston a hearty handshake.

"Let me introduce you, Mr. James, to my wife and children."

"Glad to meet you all," replied Mr. James. "I was telling Mrs. James that you were likely to be in on this train and it is now one-thirty and she has a good dinner awaiting you. Come right along. Got some wild duck and old-fashioned Boston brown bread, and let me tell you that North Dakota leads in potatoes."

"Mr. James, this is expecting altogether too much of you and your wife, we were going to the hotel."

"Hotel nothing. Mrs. James can beat all the cooks at the St. Johns or any other hotel. She will be greatly disappointed if you refuse after she has taken such pains with the two ducks. I want Mrs. Livingston to meet her," replied Mr. James.

"We certainly appreciate such hospitality," remarked Mrs. Livingston, "and I want to learn how to cook duck."

"You will need to do that, for let me tell you that wild ducks are as thick as rocks in the buttes and that boy of yours will want to bring in some every day. My boy shot three at one shot the other day."

"Is not that a little fishy?" inquired Mr. Livingston.

"True as preaching, that is, some preaching I hear these days," he replied. "But then, I do not refer to Seventh Day preaching. You remember what I said about some of my ancestors when you were here the other day."

"Lura, Mr. James has some Seventh Day Baptist blood in him, but does not practice the Rhode Island preaching of his grandfather's day."

On reaching Mr. James's house they were kindly greeted and made to feel at home. The kindness of these people where they

had lodged since reaching the State was a great comfort to Mrs. Livingston.

"This duck is surely a feast," remarked Frank. "Father, get me a shotgun right away."

"Wait, son, there are other things to attend to first, and more important," said his father.

"Now friends, it is past two o'clock, and you can't reach your home tonight, at least you'd not find it in readiness. You just settle down as though at home and wait until tomorrow when I'll get a three-seated wagon to take you to your shack. And I'll venture it will be up and ready for you. That is settled without voting on it. Just rest and then look over the town and also see my store."

The hospitality of the West or Northwest is proverbial and there are reasons for it. Newcomers to a sparsely settled country are invited by total strangers often, for later on they may need their co-operation. But the fact that these settlers have experienced hardships themselves makes them the more hospitable to others just arrived to commence the strenuous life of the pioneer.

Mr. Livingston was introduced to almost every one they met on the street, and in each case the parties had to tell each other of past history and where they came from and all that. Then later on, when these claimants came to town to trade they were known and heartily greeted by the townspeople.

Williston was a lively little city in the northwestern part of North Dakota, and quite a center for that region. It was near the Montana line and many people made it a stopping place while waiting for other changes. It is very interesting to travel in the Dakotas and Montana and there is some very beautiful scenery. But to one used to the many luxuries of the East and Middle West a life here is not very inviting and he must plan for hardship and loneliness if he expects to live in a sod house or shack several years and grow up with the State. If one has no definite religious convictions, or if he belongs to one of the popular bodies that differ only in a few forms of church government and in slight changes of doctrinal beliefs he will not suffer so much the loss of special church privileges and compan-

ionship with those of like faith, as will the man who is radically different and especially if he observes the Bible Sabbath. The lone Sabbath-keeper will experience much regret and much anxiety concerning his family of growing children. He will have to be of more than ordinary character and with strongest convictions beyond the average Christian if he stems the fearful tide of worldliness. It remains to be seen how far the Livingstons met the test. The fact that people quickly came to know that he was a "Seventh-day man" made little difference as far as friendliness and helpfulness was concerned. It's all the same to the average man. The battle is with the Sabbath-keeper. If he proves true or false to his convictions it is little or nothing to his neighbors. To them there is nothing vital either way. All other things being equal the man who stands firm in his convictions will be most respected and trusted. But if he fails he is still a good neighbor and man among men. He alone seems to suffer if he has any conscience left. When the final reckoning comes he will find that it was a matter of greatest importance. The wages of sin is death spiritually and sin is the transgression of God's immutable law.

(To be continued)

### A FRUITFUL EXPERIENCE

Forgiveness is a fruitful experience. Our past sins are not only a stain on the soul, a brand on the memory and a burden on the conscience. They are also a pollution of the mind, a fetter on the will, and a barrier to better word and deed. Forgiveness not only reconciles, but it cleanses, and unburdens, and unbinds, and renews. The joy and peace, the sense of freedom, the eager leap forward to selfless service arises from the sense of forgiveness in the soul. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," writes one penitent, revealing the thirst after holiness which forgiveness creates. "There is forgiveness with thee that thou mayest be feared," cries another, who had been in the depths, as he is moved to a new obedience. "The time past of our life may suffice us to have wrought the will of the Gentiles," says one apostle, as he felt the potency of forgiveness to inspire him to sanctification.—*W. M. Clow.*



## WOMAN'S WORK

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

### PROGRAM OF PRAYER

Second Week in June

THE WOMAN'S BOARD

Pray that the board may be given wisdom to open the eyes of our women to the many small opportunities for Christian work in daily life; opportunities peculiarly appropriate to our circles and Aid societies.

### LIVING WATERS

MRS. T. R. KELLY

I've found the stream! The living stream  
Whose waters quench all thirst.  
The holy fountain's dazzling gleam  
Upon my sight has burst.  
O fount of love! O draughts divine!  
O'erflow and fill this life of mine.

This sacred fount is Christ our Lord.  
Glory enthroned the living word;  
A source of everlasting life.  
Triumphant o'er all earthly strife;  
O fount of love! The sparkling rills,  
Each sin-sick soul with rapture thrills.

A living stream with Christ the head  
Goes on and on to each one led,  
Who would divine compassion know,  
And quench the thirst of earthly woe.  
O fount of love! Thy waters pour  
O'er earth's domain forevermore.

### WOMEN AS CITIZENS

MARY E. POST

It is said that in the beginning of creation we were created in the image and likeness of God. That is, we were created with the power to think or understand, and the privilege of choosing our course. It is by these means that we develop character.

When God organized the children of Israel in the wilderness, he gave them the Ten Commandments as the proper rules for self-development as well as for the government of nations and peoples. Of these ten commands the fourth or Sabbath Commandment is of the most importance, because we have a special time set apart

for a particular purpose. In fact, this life is to be for our education or preparation for a future life. So here is the *time* for study—the seventh day of the week. The *book* of instruction—the Word of God. The *object of worship*—the Creator of the heavens and the earth.

The subject assigned me for discussion was, Would Women Make Better Citizens for Keeping the Sabbath, and has reference, I take it, to the franchise which, we expect, will soon be granted to women. I think that woman will be the better citizen for keeping the Sabbath. Every human soul worships something, and the character of that soul will be good or bad according to the object of devotion. We know that to be true of nations. Heathen nations worship idols which represent their ideals. The more civilized nations get their ideals from the Bible.

The majority of women voters are, I suppose, house-keepers, and they naturally would not set aside one day each week for the service of God unless they felt some conscientious scruples about it.

Now the God of the Ten Commandments requires that six of those ten commands have to do with our intercourse with each other; and the attitude of mind required of us to obey those six, reflects God's character so that we can not study God's Word without knowing that we must love our neighbor as ourselves. Therefore we can not keep the Sabbath without gaining lofty ideals. There is no middle ground. Our ideals reach out and up or they become degraded.

We have in the letters of the Czarina to the Czar during wartime an illustration of the degradation which follows from worshipping a god other than the Creator of the heavens and the earth. She was familiar with the Bible. She quoted from it a number of times. She celebrated Easter, Lent and closed her letters usually with a God bless you benediction. But she was an idolatress, because when she sent an image to the Czar on his birthday, she wrote him to smooth his hair often with the little comb that was on the head of the image for it would bring him a blessing. Because she did not consider those six commands of importance she did not love her neighbor, for she wrote concerning Nicolasha, the one statesman who might have saved Rus-

sia but whom she urged the Czar to renounce, "That man ought to be hung." Again when Nicolas was at the front she advised him to make himself and his son to be seen often for, "It will cheer up the soldiers and make them remember that they are fighting first for you and second for the church and Russia." It seemed right to her that those thousands of soldiers should all be slain, if need be, for Czar Nicolas.

Finally, the Ten Commandments have in them the foundation principles of peace.

I have always been proud that Thomas Jefferson when he wrote the Declaration of Independence put so much of the spirit of the Ten Commandments into that document, and that the poor and oppressed always looked towards America as a refuge. But when—it was World's Fair year—Senator Quay, of Pennsylvania, introduced a bill to the Senate making "the first day of the week, commonly called Sunday, the Christian Sabbath," it was an official act rejecting the God of the Ten Commandments.

So those Four Horsemen of the Apocalypse were sent galloping through the world with the red horse to take peace from the earth because every nation has rejected the foundations of peace.

### DOES THE SABBATH MAKE US BETTER TEACHERS?

MAUD W. COON

The word teacher means one who instructs or imparts facts or knowledge. We who are mothers are in the true sense of the word teachers, as are those who are hired by public or private schools for the instruction of our children. Therefore, I think my subject overlaps the other topics, especially those discussing mothers and wives.

In order to be a successful teacher one's life must be developed and broadened spiritually, morally, intellectually and physically. We can not omit one without hindering the progress of the other.

Take the spiritual side, the one we are discussing today. Can a teacher easily convince a pupil of the truth of any subject and withhold a part of it because it is not clear in her own mind?

Can not we who are mothers and teachers in Sabbath school and Young People's

meetings, knowing that we have the whole truth of the Law of God, teach with more confidence than if we were always dodging one point? James 3: 10 says, "For whosoever shall keep the whole law and yet offend in one point he is guilty of all."

The Sabbath was one of the commandments of God as much as, "Honor thy father," or "Thou shalt not kill," or "Thou shalt not steal," and Christ says, "Heaven and earth shall pass away but my word shall not pass away." Also he said, "Think not that I come to destroy the law or the prophets: I am not come to destroy but to fulfill."

With these wonderful promises from Christ, teaching us that the Sabbath is a part of his wonderful plan for the redemption of man we are certainly better prepared to teach, for we know that God is not pleased with half service.

We are admonished by Christ to teach the whole law, "Whosoever therefore shall break one of these least commandments and teach men so he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Paul also said as he talked to the elders of Ephesus that he had not neglected to tell them all the truth which the Lord had revealed unto him.

There are great opportunities, for those who know the truth, to teach the whole of it to the younger generation, so that they may be so filled with the teachings of Christ that they will not easily be led into the paths of sin.

### ANNUAL REPORT OF THE SECRETARY OF THE WOMAN'S AID SOCIETY, PAWCATUCK CHURCH

During the year 1919-1920 there have been thirteen regular meetings, two special meetings, also one tea that was held at the home of the president. At all of the meetings the president, Mrs. W. H. Browning, presided. Two suppers have been served, one by the officers and one by the men. We also received a check for \$20 from the S. D. B. Society in lieu of furnishing a supper for us.

At our meetings we sewed on aprons; one hundred and fifty were made to be sold at a sale. We also pulled lace at a few meetings. We served tea at meetings for

which ten cents was charged, thereby helping out our finances.

In December we held a sale of food, candy and aprons, the S. D. B. Society having a fancy work table. We realized \$249.86. The men served an excellent oyster supper under Mr. A. H. Langworthy's able management.

This year we have been very glad to have Dorothy Langworthy, one of our girls, use our Alfred scholarship.

The church Forward Movement has taken care of our usual appropriations to the various organizations and boards, this society pledging \$250 a year for five years. We have also voted to pay for five

**RECORDERS.**  
In January Mrs. Charles Stanton, who served us faithfully for a number of years as treasurer, resigned as she was going away. Mrs. Frank Lake was appointed to fill her place.

We have lost four members this year by withdrawals, also one by death, Mrs. Isaac Burdick, who was at one time a directress. We have gained five new members.

It was decided to have a reprint of our Cook Book. There will be a number of new pages, with many more good and practical recipes and it is hoped many more copies will be sold.

It was voted that the society have charge of the supper at the annual meeting on April eleventh, and the S. D. B. Society take charge of dining room.

At our annual meeting on April sixth the following officers were elected for the year 1920-1921: President, Mrs. W. H. Browning; first vice president, Mrs. J. A. Saunders; second vice president, Mrs. H. M. Barker; third vice president, Mrs. John Tanner; fourth vice president, Mrs. Myron Kenyon; secretary, Mrs. W. H. Healey; treasurer, Mrs. Frank Lake; collector, Mrs. Elisha Burdick; directresses, Mrs. William Martin, Mrs. E. E. Whipple, Mrs. G. H. Lanphear, Mrs. G. Hiscox, Mrs. Charles Palmer, Mrs. Edwin Whitford; auditors, Mr. and Mrs. A. N. Crandall.

"Working conditions and living conditions for all its people ought to be a prime concern of every community; otherwise, it is following a selfish, shortsighted and eventually fatal policy."

### SHALL WE HAVE THE LEAGUE OF NATIONS?

Is it not a sad fact that when great national leaders are planning for the deliverance of mankind from the terrible evils of future war there are those who seek to block the wheels of progress and defame the very names of the national representatives? Has not the presidency of the United States often proved the pillory where the chief men of the republic have been elevated to be tortured? For four years Abraham Lincoln was vilified. Since his martyrdom he has been deified. General Grant, who was called the drunken butcher, the President who made places in high official position for his friends, today has his tomb on the Hudson covered with flowers, gifts from the hands of a united nation, clasped over his grave. The bullet aimed at Clemenceau was meant to kill his body, but loaded tongues assassinate reputations dearer than life. Is not slander worse than murder when there is just enough turning of the rack to save the life and yet perpetuate the pain?

More than two years of thought and toil President Wilson has given to the great ideal of the League of Nations for the peace of the world. How much will he receive from his own countrymen for these great labors? How much did Stephen, the first New Testament martyr, get for his long and eloquent sermon? Nothing but stones, a quietus, just before his reception and crowning by the King of kings. Stones of hate, defamation and criticism are flying about the head of the greatest thinker in America. President Wilson no doubt felt like Joshua, who said: "Let us go up and possess the land, for we are well able to overcome it," but a prophet is not without honor save in his own country. When the nations of the world have been united in this long hoped for league voices from the republic cried out, "The great sons of Anak are there; they will destroy us. We will be as grasshoppers before them. Let us wander in the wilderness of war rather than enter at present the promised land of freedom for all the nations and people of the earth." One consolation comes to those who seek to lead mankind up to their ideals, that is, other heroes of past centuries have had to contend with the same spirit of prejudice, selfishness and hatred.

Roger Bacon was in prison for ten years because of his philosophical writings. Copernicus hid his manuscript regarding the movement of the planetary bodies for thirteen years, because he knew that the world would not accept his facts. He was on his dying bed when his book was finally published, and handed to him the day he passed away. Galileo, the inventor of the telescope, by which he corroborated the theories of Copernicus, was driven from his university, tried and condemned by the Inquisition of Rome and compelled to abjure his discoveries, but, as he arose from his knees, he whispered, "It moves, notwithstanding." All the inquisitors of previous ages have failed to smother or burn up a single truth or to establish a single lie. God's river of history and revelation ever moves onward and no human power can long stop its flow. It is said that France rejected the discoveries of Sir Isaac Newton because they were made in England, and Newton's own university of Cambridge ignored his achievements for thirty years because of the envy and jealousy of certain scientific competitors. The invention of printing was called the work of the devil and for the translation and printing of the Holy Scriptures men were put on the rack and burned at the stake. It is therefore no wonder that Woodrow Wilson and other great world leaders find opposition to the League of Nations. It is the spirit of the past fighting the progress of the present. Think of leading men in our republic praying like the Pharisees, thanking God they are not like poor, weak and helpless nations. We are strong, isolated and able to protect ourselves, and only ask to be let alone. They would give notice to other nations that they must keep off the grass of this western continent.

We do not believe that the American people will stand by those who thus criticize the grandest attempt ever made for the federation of a world of nations into a brotherhood pledged to keep the peace every where. We entered this European war to make the world safe for democracy. The blood of our heroes would cry out against us if we refused to stand by the principles for which they fought. Men often act far below their real belief; policy and party rather than conviction control them, but the flood tide of sentiment throughout this

country will be sufficient to sweep away all such obstacles.—*Rev. Edwin Whittier Caswell, D. D., in Christian Work.*

### RALLY DAY

ELEANOR C. BURDICK

(Written for the DeRuyter Sabbath-school exercises for Sabbath Rally Day, May 15, 1920.)

The children of Israel mingled with the surrounding nations until they allowed themselves to be influenced by them, and fell into their ways of living and eventually to some extent, into their manner of worship, with the inevitable result that they failed to live up to the teachings of Moses and Joshua and Eli and Samuel; and neglected the care of the temple and the Ark of the Covenant; and married wives and husbands of those who did not obey God's commandments. At last they finally gave up their long practiced form of worship, and profaned God and the temple, and profaned the Sabbath. They suffered so very much and in so many ways they were obliged to see their own wrongdoing and then they had a *rally day*. They pledged anew to obey the commandments given them by Jehovah and were blessed in so doing.

Now we are following their example in that we have a rally day. If every professed Christian the world over would rally to support the Ten Commandments, what a turning to the Lord there would be; and if all our Seventh Day Baptists would rally to the support and strict observance of the Sabbath and not in any way profane it, and would in every way teach the children by loving rule, precept and example, would not the blessing of God rest upon all efforts to advance his work and lead many to a better observance of his only holy Sabbath? Let us do our best every year for the Sabbath Rally Day.

It is our Christian duty to give fair service. The principle of soldiering, or skimping the work, or "lying down" on the job and doing as little as possible, is both anti-Christian and unsocial. There will always be masters who will take advantage of workers. God will judge them in his own time. Our duty is to do our duty and leave results with God. Pray for love even for unjust masters.—*C. E. World.*

YOUNG PEOPLE'S WORK

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

MISTAKES IN DAILY LIFE

ADELAIDE BARTHOLF BURDICK

Christian Endeavor Topic for Sabbath Day, June 12, 1920

DAILY READINGS

- Sunday—Mistakes of gossip (Jas. 4: 11, 12; Matt. 7: 15)
Monday—Of selfishness (Prov. 11: 26; Exod. 2: 17)
Tuesday—Of lying (Gen. 27: 1-22)
Wednesday—Of despising others (Rom. 14: 9-12)
Thursday—Of lack of prayer (Isa. 43: 22-28)
Friday—Of boasting (Jas. 4: 13-17)
Sabbath Day—Topic, Common mistakes in daily living (Prov. 24: 27-34)

What mistakes have proved warnings to you?

How may we profit from the mistakes of others?

How does the Bible guide us past mistakes?

“He who learns from a young master is like a man who eats green grapes and drinks wine fresh from the press; but he who has a master of mature years is like a man who eats ripe and delicious grapes, and drinks old wine.”

This precious observation from the Talmund reveals a truth that we young people sometimes find it hard to appreciate. We love and admire the dash and vivacity of youth, the spontaneity of expression that care often denies to older lips. Our lives are filled with hope and eagerness, and we would embrace the future and conquer it in one mighty aspiration. But here this old Hebrew tells us that it is not the young but the mature master who is to challenge our interest and from whom the best bread of life is to come. What has he to offer us that youthful vigor can not give?

You say that his wisdom is the fruit of experience. But, will any kind of experience do? Will the man or woman who started out with high ideals but who has failed to register them in growing daily life as each need presented itself—will he be the master, your teacher? I think you would answer, no. There must be then

some particular kind of experience that can produce one before whom you can kneel and say, “Let me learn of you, you have lived.” As far as I can see this maturity comes from holding fast to the truth that is within one and living out that truth in the most simple offices of the day. The acid test of an apprehended truth is in action. Character is eventually the result of conduct, not vice versa. As some one has aptly put it, “A thought or emotion is never yours until you act it.”

Some people divide the world into Thinkers and Doers and say that all men lean to one class or the other. I do not question the truth of this statement, but it makes me feel that something is lacking in our humanity if this be true. The successful co-ordination of the thought and deed, the impulse and the action, is after all the more perfect order. We are divinely made for expression—for the outflowing of God’s spirit into life. It is our opportunity for creating, even as the Father creates and is creating.

It seems to me that all of the mistakes which we are considering in this lesson arise from our refusing to live out the truth within us in this little daily office or that. That deep strength and maturity spoken of above can only be attained step by step in daily victories and hard work. I think this is especially hard for us young people to realize. We are lured by the crown but refuse the thorns; we demand the complete future in the instant but are impatient with the price we must pay for the realization of our ideals.

We are enthralled by beautiful thoughts and contemplation but fail to pour them into the mold to be shaped later by the Potter’s hand. It is here that the mistakes (perhaps I should call them faults) of selfishness—lying, petty gossip, etc., creep in and gradually obscure the ideal, and we grow unhappy and self-discontented. If we could only realize in some very palpable way that each decision makes or mars the sum total of what our lives should be—that each day represents a plus or minus sign in our life’s experience!

The river of life must be spanned. We throw across first the iridescent rainbow of hope and promise, but we can not walk on a rainbow. We must build block by

block, stone by stone, the foot of the rainbow always in view, but building hourly—daily, until our bridge and rainbow meet. Then we may have a structure that others may walk upon, and an experience so rich that others will in their discouragement take hope and say, “Show me the way.”

Chicago, Ill.

SUGGESTED PROGRAMS FOR CHRISTIAN ENDEAVOR, SABBATH DAY, JUNE 12

“ONE MINUTE MEETING”

Poster: Clock, or hour glass showing time of meeting. “One minute is yours. Use it wisely.”

Make posters for every Christian Endeavorer or least as many as you possibly can. A printing press with a rubber stamp or a lumber pencil or yet a lettering pen and India ink and plenty of paper are necessary.

After the opening of the meeting each Christian Endeavorer is to choose the particular poster he wants to make a one minute speech about. Be sure that no one runs over his allotted time of one minute.

Such topics as these are suggested for the posters:

- “Mistakes of loving our friends too little.”
“Mistakes of some illusions.”
“Mistakes of some error of judgment.”
“Mistakes of talking too much about ourselves.”
“Mistake of cheating.”
“Mistake of imaging we have no chance.”
“Mistake of not learning from our mistakes.”
“Mistake of being too easily discouraged.”

M. G. B.

ANOTHER PROGRAM

- Song service
Sentence prayers
Scripture
Special music
Leader’s remarks
Common mistakes given by the Endeavorers and written on the blackboard by the leader
Discussion—Lessons from mistakes and remedies for
Song
Mizpah

Suggested hymns:

- “Just as I am”
“What are you doing for Jesus”
“Oh! to be more like Jesus”
“I am coming Lord”
“Near the Cross”

RECAPITULATION OF TREASURER’S REPORT—NEW MARKET C. E. SOCIETY

Receipts

Table with financial data: Balance, 1919 \$ 57 10; Total received; From dues 28 50; From interest 2 12; From Junior Christian Endeavor 2 83; From donations 12 75; From sociables 23 10; From Play Committee 86 15; Total \$212 55

Disbursements

Table with financial data: To orders from secretary \$117 68; Balance on hand April, 1920 94 87; Total \$212 55

Balance distributed as follows:

Table with financial data: To Liberty Bond \$50 00; To War Saving Stamp 4 12; To Missionary Committee, library fund 8 50; To cash on hand 32 25

Total balance \$94 87

The above is the summary of the treasurer’s yearly report, read at our April business meeting.

MINUTES OF YOUNG PEOPLE’S BOARD MEETING

The regular monthly meeting of the Young People’s Board, May 6, 1920, was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare office of the Sanitarium.

Prayer was offered by Lyle Crandall. Members present: Mrs. Ruby C. Babcock, Mrs. Frances Babcock, Miss Edna Van Horn, Dr. W. B. Lewis, Dr. B. F. Johanson, E. H. Clarke, I. O. Tappan and Lyle Crandall.

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

Number of letters written.....15
Letters were written to those societies which have not responded before this year, and one replied to this last letter.
Letters have been received from Mrs. Phillip Ling, Miriam West, Mrs. Laura Witter, Mr. Holston, Mrs. Crofoot, Marjorie Bliven, Rev. R. R. Thorngate, Bessie Phillips, Jan-

nette Randolph, Rev. L. D. Seager, Mrs. W. D. Burdick, Harry Coon, Florence Barber, Mrs. C. C. Van Horn.

Several orders have been received for pictures (Simpson Study Course) but it is impossible to get them this year.

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

Reports of progress were given by the Tenth Legion Superintendent, Goal Superintendent, the Efficiency Superintendent.

The following report was read from the Junior Superintendent:

The usual copy for the *Sabbath Visitor* has been furnished, including notes on the Junior topics and questions and puzzles.

The superintendents have been placed in groups and an exchange letter sent out to go around in each group. Each one was asked to give some plan used in the Junior society and so exchange ideas on the work.

The items of expense for the month of March are:

Postage and stationery .....	\$ 40
Book of Helps on Bible Lessons.....	1 25
Bill allowed at the February Board meeting .....	2 88
	<hr/>
	\$4.53

Respectfully submitted,  
MRS. W. D. BURDICK,  
Junior Superintendent.

The report of the Field Secretary for the month of March was read.

The following report was received and accepted from the Treasurer:

E. H. Clarke, Treasurer,  
In account with  
The Young People's Board  
Dr.

Balance April 1, 1920.....	\$193 77
Received from Simpson Studies..	96
Pawcatuck C. E. ....	50 00
	<hr/>
	\$244 73

Conference Treasurer:

Attalla Church .....	29
First Brookfield .....	1 56
Second Brookfield .....	2 18
Cartwright .....	1 13
Dodge Center .....	2 08
Farina Church and Sabbath School .....	4 78
Friendship .....	2 45
Gentry .....	1 84
First Hopkinton .....	3 93
Second Hopkinton .....	1 37
Independence .....	2 45
Marlboro .....	1 10
Mill Yard, England .....	86
Milton Junction .....	6 38
New Auburn, Minn. ....	25
Plainfield .....	4 05

Pawcatuck .....	13 13
Rockville .....	1 12
Salem .....	11 48
Shiloh .....	9 14
First Verona .....	2 53
Waterford .....	2 52
Battle Creek .....	7 36
Unknown .....	25
	<hr/>
	\$ 84 23

\$328 96

Cr.

E. M. Holston, one-third salary and expenses .....	\$ 54 56
Tenth Legion superintendent.....	1 64
Dr. Palmborg's salary, April-June .....	75 00
Balance .....	197 76
	<hr/>
	\$328 96

A report of progress was received from the committee on arranging the Conference program for the young people. This report was followed by a careful discussion of plans for this program.

Report read from the Fouke School Board.

Voted that the Board request Rev. Paul Burdick, the principal of the Fouke School, to spend a part of his vacation doing extension work among lone Sabbath-keepers in the interests of the Fouke School.

Respectfully submitted,  
C. H. SIEDHOFF,  
Recording Secretary.  
DR. B. F. JOHANSEN,  
Secretary pro tem.

**THE VALUE OF THE RECORDER IN THE HOME**

GUSTAV HENRY WEGLAU

(Paper read in the Plainfield (N. J.) C. E. Society on SABBATH RECORDER Day.)

The value of a thing is what it is worth. What then is the RECORDER worth to us?

First let us consider it from a spiritual standpoint. Every home needs the uplifting and refining influence of a Christian paper. Character is largely influenced by what we read. We should be as careful about choosing our reading matter as we should about choosing our friends as it leaves its imprint on our lives. Where can we find more helpful articles than those found in the RECORDER—on the cover, in the editorials and sermons and other articles found from cover to cover.

From an intellectual point of view also it is a very valuable paper. The language is choice and refined, the thoughts are uplifting and inspiring, teaching us many new lessons and giving us ideas along an educational line. We read and learn more about our denominational schools—Milton, Salem and Alfred—and thus we gain an interest in our young people.

Again let us look at our paper from the social standpoint. If we read it as we should we will think of our denomination as one big family for we read about different people and the writings of different people until we feel we know them. And when we go to Conference and meet Mr. and Miss So and So, we will say, "Oh, we've heard of you before." So the paper is a tie that binds our people together. It's like a big family letter. In it we are interested to read of the marriage of some of our young friends we have met at Conference or some one of our "family" gatherings, or pained to read of the death of some friend.

The children in our homes should be taught to read and to love the paper, to look forward to its coming and to read the Children's Page. What better way can the young people spend an hour before coming to C. E. than to read the C. E. lesson which is printed every week, and the very helpful articles on each subject?

Let us suggest that we as young people spend a part of each Sabbath afternoon reading this helpful paper that we are so fortunate as to have in our homes.

**ENTERTAINMENT AT THE EASTERN ASSOCIATION**

In view of the fact that the cost of all kinds of food stuffs is greatly increased the Executive Committee of the Eastern Association felt that to ask any single church to provide free entertainment for all delegates and visitors attending the association would be imposing too heavy a burden upon the entertaining church. This burden they felt should be borne in part by those attending the meetings. Accordingly the committee asked an expression from each church in the association in regard to the matter of charging a nominal sum for dinners and suppers. Eleven churches responded with the following result: Two are opposed to the plan of charging for

meals; two will accept the plan of charging, but prefer the old plan of free entertainment; seven are in favor of adopting the plan of charging for dinners and suppers. In view of these expressions of the churches the Executive Committee has instructed the entertaining church to make such charge as they think best for dinners and suppers at the coming session of the association. These meals will probably be served on the cafeteria plan.

Lodging and breakfast will be furnished free to all delegates and visitors.

THE EXECUTIVE COMMITTEE.

**PRESIDENT ROOSEVELT'S IDEA OF HIS MISSION**

"I am engaged in one of the greatest moral conflicts of the age—that of colossal lawless corporations against the Government. I am not fighting rich men. Was I not raised among the rich? Did I not inherit money? I know what a blessing wealth is, honestly secured and wisely dispensed. I am fighting the institutions that have grown enormously rich by fraud; that have grounded the faces of the poor and have for years shown such sullen contempt for the laws governing them. By a system of wholesale bribery paid lobbyists have been placed at the state and national capitols to buy the law, and representatives have been selected in the state and national legislatures, and sometimes on the bench, to do their masters' will. Having trammelled the popular will by these dishonorable methods and secured laws as friendly to themselves as possible, they turn around and break those very laws in the most shameless manner. For years some of them have been stronger than the Government and they have not been able to conceal the insolence which is begotten of despotic power. Any attempt to enforce the laws regulating them has been treated with impatience and contempt.

"The republic can not live ten years longer if things go on in this way. The oppression of lawless wealth, and the purchase of lawmakers and rulers by it, have wrecked most of the empires of the past, and if not resisted and defeated will ruin our republic. As the executive of this nation I determined that no man or set of men should defy the law of the land. These huge lawless corporations are squirming

now and crying 'Persecution!' but they have got to stop their crimes. All they have to do is to obey the laws like other people and there will be no trouble. My chief desire now is that God will let me live long enough to demonstrate the fact that the rich and powerful must obey the laws as well as the poor and feeble—not any better nor any worse, but *just the same.*" The President said "just the same" with great emphasis.

"No Hebrew prophet was ever called up to cry out against the danger confronting this nation, or the moral evils that curse the world more truly than I have been called up to plead for an ideal Americanism, strong, brave, just and pure, 100 per cent loyal American, and also to fight to the death absolute despotism in its oppressions and crimes, which in its demoniacal rage for world rule has killed off the flower of the world, its young men, and caused more agony than has ever been suffered since the world began. I thank God that I have lived to see the victory which places the United States in the forefront of the free peoples of the world and which means universal democracy with its liberty, happiness, thrift and love to the millions of the oppressed children of earth, which will hasten the establishment of the kingdom of Christ in the world, with its universal peace, righteousness and love."

The crying need of America today is for noble, true-hearted men of the Roosevelt stripe. The entire country is thoroughly tired of the disgraceful play of politics that has lowered America in the estimation of the world, and it cries out for more statesmen and fewer demagogues; for men who feel that the spirit of the Lord is upon them and that they are called of God to plead for "an ideal Americanism, strong, brave, just and pure."

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—*Lucy Larcom.*

### DON—ASSISTANT POLICEMAN

Don is a police dog, and though his uniform consists solely of the collar which you see, he is clothed with considerable authority. His home is in England, where he accompanies a policeman on his rounds in the outskirts of the city where he lives. Woe to any man who tries to break away from that policeman during arrest! If he succeeds, Don is after him like a flash, seizing him and holding him fast until the officer comes up. But this is not all he can do. Don is so well trained that he can watch and so, too, can give the alarm when anything is happening that requires the attention of the policeman. Moreover, if a burglar leaves something behind which Don can sniff, he has a poor chance of getting away, for the dog's keen nose is pretty sure to follow his trail and smell him out.

Don is not a big dog, like a Newfoundland or a Great Dane, but is rather the size of an Airedale, with a cross of Irish terrier. His intelligence is very keen, his senses sharp, his movements alert, otherwise he could not be what he is—assistant policeman. Dogs of his kind are used extensively for police service in Germany and France as well as in England, and they have been introduced in a few cities in the United States, but there are none thus far in Canada.—*Exchange.*

"For the first time in the history of the Christian churches of North America they have ascended the mountain top and cast their eyes over the whole world. The surveys have revealed the marvelous blessings which Almighty God has vouchsafed upon the efforts of his church but they have also revealed the magnitude of the unfinished task and the inadequacy of the efforts which the church has as yet put forth. These surveys stand before the Christian church as the greatest challenge it has ever faced since it received the Great Commission. The church can meet this challenge only as it pours forth its life and its resources. Its young men and women can respond to the Macedonian call of this modern world only as the church shall send them forth. The dedication of its wealth is as truly an act of worship as the dedication of its young life. God is calling upon the church to lay both upon his altar at this crucial hour."

## CHILDREN'S PAGE

### A CHILD'S PRAYER

MORNING

I thank thee, Lord, for sleep and rest,  
For all the things that I love best;  
Now guide me through another day,  
And bless my work and bless my play.  
Lord, make me strong for noble ends,  
Protect and bless my loving friends;  
Of all mankind good Christians make;  
All this I ask for Jesus' sake. Amen.

EVENING

Lord, send me sleep that I may live;  
The wrongs I've done this day forgive;  
Bless every deed and thought and word  
I've rightly done, or said, or heard;  
Bless relatives and friends alway;  
Teach all the world to watch and pray;  
My thanks for all my blessings take,  
And hear my prayer for Jesus' sake. Amen.

—*The Churchman.*

### A BOY WHO KNEW HOW

An American boy nineteen years of age once found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who are "willing to do anything" because they know how to do nothing; but he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing office and inquired if help were needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah!" said the foreman, "from America, seeking employment as printer. Well, do you really understand the art of printing? Can you set type?"

The young man stepped to one of the cases and in a brief space set up this passage from the first chapter of John:

"Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster-gen-

eral, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, at the age of eighty-four. There are more than one hundred and fifty counties, towns and villages in America named after this same printer boy, Benjamin Franklin.—*Exchange.*

### HOW SPIDERS FISH

It was when I lived in Greytown, Natal. One day I was catching small fish and aquatic insects for an aquarium and I was using a small net in a shallow stream. I happened to see on the edge of the water a fine spider, which I captured.

On reaching home I placed my specimen in a large aquarium, where I had a number of small fish. The spider measured about three inches when its legs were extended. The body is small, but the legs are long. After hiding in the rockwork of the aquarium for some time it took up a very interesting position. It rested two legs on a stone and let the other six float on the water, well spread out. The ends of the six legs thus commanded a well-defined area of water.

I merely took notice of its attitude, and left it to its own devices. After a few minutes my servant-boy came down into my study to say that the spider was eating one of my pet fish. I at once went to see what had happened. The spider was on top of the rockwork, and it held in its grip a beautiful little fish, about four times its own weight. I was startled. How could this spider, which has no power to swim, catch a lively, quick-swimming fish? It seemed to clutch the fish as a cat clutches its mouse. It soon began to devour its catch, and before long nothing was left of the fish but its backbone.

I was now eager to find out how the spider caught the fish. That night, about eleven o'clock, I sat down by the aquarium to watch the spider. It had taken up its position on a piece of stone, where the water was not deep, and had thrown out its long legs over the water. Their extremities rested on the surface, and made little depressions on it, but did not break the "water skin." The tarsi of two posterior legs firmly held to a piece of rock just about at water level. The whole body was well over the water, and the head was about in the center

of the cordon of legs, very near to the surface of the water.

After watching for some time I saw a small fish swim toward the stone, and pass under the outstretched legs of the spider. The latter made a swift and sudden plunge. Its long legs, head and body went entirely under the water; the legs were thrown around the fish with wonderful rapidity, and, in a moment, the powerful fangs pierced its body. The spider at once brought its catch to the rock and began to eat it.—*Nature Magazine.*

### THE SCHOOL AS AN AMERICANIZING AGENCY

When Dr. Anna Howard Shaw was chairman of the Women's Committee of War Defense, she wrote from Washington: "I get many letters from teachers, in country schools particularly, which say, 'We love our country and we want to help it; what can we do to serve it?'" She continued, "I have one answer to make: 'Stick right to your job.' There is no work that any woman can do for her country today that is more needed, more patriotic than to stay by the school and teach patriotism to the youth of the country." This is just as true today as it was during the war.

In a hundred ways the average teacher can stir the love of country in the hearts of her pupils; by the saluting of our flag each day after its significance has been explained; by enthusiastic singing of patriotic songs and by stories of American discoverers, pioneers and heroes. In these and other ways the teacher can bring about a wonderful quickening of the children's right emotions, directing them into happy and useful activities.

Young children of kindergarten age can carry into their homes love and appreciation of our nation, as shown by the following story. A certain kindergarten located in one of the "doubtful" districts of Chicago, was in charge of a most enthusiastic and patriotic young kindergartner. On the first Memorial Day after our entry into the World War each child in the kindergarten made a little American flag. They were delighted to take this bit of hand work home to their fathers and mothers.

A few days later the kindergartner noticed that one little five-year-old boy had been absent so she decided to visit him.

His address brought her to a rather disreputable looking saloon in a neighborhood in which several arrests had been made for unpatriotic utterances. Finding herself in such surroundings, she hesitated and then strengthened her courage by realizing that any home welcomes the person who is interested in its children.

She knocked at the side door which evidently led into the living apartment. The mother of the child opened it and the young kindergartner was invited in. The mother stated that she had kept the little boy at home because he had not been well. Then the chat drifted into talk about the kindergarten and the pleasure which it had brought him.

Finally, rising eagerly to her feet, the mother said, "Just you come here—I show you what my man has done." Timidly tiptoeing, as if she herself were afraid, she led the way to the door which connected with the saloon and opening it cautiously, said in a whisper, "Just look there. He has put little Fritz's flag on his big looking glass," and sure enough, in a conspicuous place, fastened to the edge of the big looking glass over the main bar was the little paper flag which the child had made and brought home from the kindergarten.

Fritz's father was a man who had been known to utter bitter denunciations of the American Government before the war began and in his saloon many inflammatory meetings had taken place.

This is but one instance of how "a little child shall lead them."—*Elizabeth Harrison, author of A Study of Child Nature, When Children Err and other writings.*

More than fifty per cent of the earth's population is illiterate.

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

Medical, Surgical, Obstetrical, Children, Dietetics, 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-tf.

### FATHER'S GREAT DAY

Somehow, in the little churches that he had always served, he had never done his best. He meant to, he wanted to, but there had been few results. He had the ability, the power, the willingness, but back of it all was an indolence, a carelessness, that kept him back. He had gotten into the habit of giving little sermons to little congregations. People liked him personally, but his sermons made small difference in their lives. His wife, a gifted, bright-eyed woman, troubled over it a great deal. She was not sure, herself, as to just what kept him from advancing.

But, back in the old home, he had one loyal, untroubled supporter—his father—an old man now, and feeble.

"Yes, I've got three sons," he used to say proudly; "one of 'em is a minister. Mother and me are proud of that fact—sorter makes up for the trouble of bringing all three of 'em up, to feel that there's one boy among 'em that's payin' back. If there's anything grander in this old world than winnin' souls, I'd like to know of it."

The minister wrote often to his parents, but he had not seen them for years. One day the unexpected happened. Through the kindness of one of his church-members a visit to the old home was made possible.

"How glad father will be," he told his wife as he busied about the necessary packing.

"Well, I'm going to take a holiday, Ruth. I shall not preach a sermon while I am gone."

But when the news came that John was coming home for a visit, father thought otherwise. He hitched up the old gray horse to the shabby buggy, and started out. At every house he stopped he left the same message:

"John is coming home for a visit," he announced joyfully, "and he'll preach for us Sabbath in the old church. I want everybody to come."

He did not miss a house, and late that night he reached home, tired but happy. He had even driven out to the country and told the people there.

"Well, well!" the old man's face beamed when he saw his son. "To think I've got a boy that's a minister," he said; "it makes my old heart sing for joy. You'll preach Sabbath, John?"

John's face fell a little. His wife saw it, and nodded.

"Don't refuse," her bright eyes warned. "I hadn't thought about it," replied the minister.

"Oh, but I have," was the quick answer; "I've thought of nothing else since I've known you were coming. I've gone out and invited the people to come—I've told everybody."

"Oh, if you've done *that*," replied the minister, a little annoyed flush rising to his cheeks.

But at that moment his wife broke in. "I think it was lovely of father to insure you such a welcome, dear; you must do your best."

And then she wondered, half remorsefully, the next moment, if he really would.

"Do you suppose there will be a very large congregation?" she asked, a trifle anxiously, on that especial Sabbath morning.

"Oh, no," replied the minister, lightly, "country congregations are never large." He smiled. "I wouldn't know what to say to a large congregation," he said.

His wife looked at him. "Yes, you would, too," was her quick reply. "You've placed a limit on yourself, dear," she went on; "somehow you've *never* reached out and taken your rightful portion of the Spirit that falls to his anointed. You have always thought you couldn't, and so you haven't."

The minister stared at her. "Ruth," he said, "you don't mean to say I've failed?"

His wife face him bravely. "I wouldn't say that," she answered, slowly, "but I know one thing; you haven't done you best—oh, you haven't, John! There's been no additions to our church at home for six months. There's so little interest, it breaks my heart, John. If you weren't capable of better and bigger things, I would not speak, but you are. I've watched the years slip swiftly by, and you've been poorer, not richer, on account of them—I mean, in a spiritual sense."

She went on. "You've gotten so used to Deacon Howe sleeping through the church hour, to Mr. Wilson's and Ephraim Snow's naps, that you don't mind them any more. I really believe a part of you is asleep, too. I've walked by your side willingly, dear, in the little places, but I've always known that you were holding back,

that you were not giving of your best, that deep into your being was the power to rouse people into a realization of what sin meant, if you would only call it forth."

The minister continued to stare at her, and just then his father called up the stairway, cheerfully and happily: "Ready, son? ready, daughter?"

The family drove together to the church—the old father and mother, an older son who had come home to see his brother, and the minister and his wife.

As they neared the door they saw an unusual sight. Packed into the edifice was a great congregation, with not a vacant seat. Chairs had even been brought in from the Bible-school room, and a few men were standing in the rear of the church.

The minister who had come to preach to them, because of his father's bidding, started a little. This was not what he had been used to, but they did not know it. His father did not know it; his father had faith and pride in him, and as he stepped into the pulpit that Sabbath morning, facing a sea of faces, he stepped into something else—something that was his rightfully, but that he had never reached out and grasped—"the power of God unto salvation."

There were no sleepy deacons here this morning, no bored faces. Here were people who were expecting something from him—old friends, old neighbors—whom his father had invited to come to hear him.

Well, once for all, he must get away from the limitations that had bound him all his life—he must preach the Word.

He had chosen his topic; but, somehow, as he looked out over those people sitting there so expectantly, he changed his mind. He took Thomas—doubting, unbelieving, unconvinced Thomas—for his subject, who would not believe unless he saw the print of the nails in the Master's hands, and could thrust his hands into his side. And, as he reckoned poor, frail human nature of today with the doubting disciples of old, something came to him that had never come to him before. He preached such a sermon as few, sitting there, had ever listened to. His wife sat transfixed. His old father brushed away the tears.

He drew to a close, at last, that wonderful sermon, and then, at his impassioned plea, a marvelous thing happened. Nine young men came forward and acknowl-

edged Christ as their personal Savior.—*Susan Hubbard Martin, in Christian Standard.*

**NANSEN'S CARRIER-PIGEON**

One day a carrier-pigeon tapped at the window of Mrs. Nansen's home in Christiania. Instantly the window was opened, and the wife of the famous Arctic explorer in another moment covered a little messenger with kisses and caresses.

The carrier-pigeon had been away from the cottage thirty long months, but had not forgotten the way home. It brought a note from Nansen, stating that all was going well with his expedition in the polar regions. Nansen had fastened a message to the bird, and turned it loose.

The frail carrier darted out into the blizzard, flew like an arrow over perhaps a thousand miles of frozen waste, and then over another thousand miles of ocean and plains and forests, to enter the window of its waiting mistress and deliver the message which she had been awaiting so anxiously.

We boast of human knowledge and endurance; but this loving carrier-pigeon, after an absence of thirty months, accomplished a feat so wonderful that we can only give ourselves up to amazement and admiration.—*Nansen's Arctic Explorations.*

Some one has said that ours is an age when every one wishes to reform the world, but no one thinks of reforming himself. We must begin with ourselves. Are we to have aught to give the world? Then we must have first received it. Life for God in public is a mere sounding brass and tinkling cymbal unless it is balanced by life with God in secret.—*James Stalker.*

**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.

**Lone Sabbath Keeper's Page**

**CORRECTED LIST OF LONE SABBATH  
KEEPERS  
April, 1920**

[We have done our best to reproduce the list sent us in manuscript form, but we are not at all sure that all the names and addresses are correct. The writing was so blurred in some cases it was impossible to be sure of the spelling. By reproducing it in typewriting, after consulting maps, the post office directory, and the old Lone Sabbath Keepers' directory of 1915, we have eliminated some errors. Some addresses we can not find in the Government post office directory. We know no better way than to publish the list with a special request for all who discover errors to notify us with proper correction. These can be printed later. The list will run in two issues of the RECORDER.—Ed.]

**ALABAMA**

State Secretary, Mrs. Mary Fillyaw, Fayetteville, N. C., Battle Creek

Name and Address	Church Membership
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Arabella Goodwin, Keener.....	Attalla
Mrs. Mary McDonough, Wilton.....	Attalla
Mrs. Eva Parks, Birmingham.....	Attalla
Mrs. L. L. Porch, Arab.....	Attalla
Mrs. L. O. Vernon, Altoona.....	Attalla
M. G. Marsh, Huntsville.....	Attalla
Elder and Mrs. R. S. Wilson, Whitney.....	Attalla
Rev. and Mrs. F. J. Bottoms, Athens.....	Attalla
Mrs. J. H. Wofford, Birmingham.....	Attalla
Mrs. Arthur Wilson, Birmingham.....	Attalla
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Pleasant Hyatt, Trade.....	Attalla

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PERSONAL INFLUENCE

To realize the extent to which we have been molded by unconscious influences is to impress upon us at the same time the significance of those unconscious influences that are going forth from our lives to bless or curse our fellows. It is proper that we should seek to influence others for good, but let us not forget that we are influencing them whether we seek to or not. We may wish that it were otherwise, but there is no escape from the responsibility that this involves. There is only one way to make sure that the influence that goes forth from our lives will be healing and uplifting. Be what we ought to be and we need not concern ourselves about the question whether we are doing good by our influence. We won't be able to help doing good. It will flow from our words and our deeds, and unknown to ourselves others will be better because of having come into contact with us.—The Presbyterian.



**SABBATH SCHOOL**

E. M. HOLSTON, MILTON JUNCTION, WIS.,  
Contributing Editor

**SOUTH JERSEY**

The third Sabbath in May found the field man in South Jersey; in this beautiful spring season, a land of blossoms. Our Shiloh and Marlboro churches are set down close together in this garden patch on the Atlantic as we can imagine two little sun-bonnet sisters might ensconce themselves hand in hand in a nook among their mother's posies, to drink in with all five senses at once, the beauties and blessings the Father has provided in nature; the music of bird and bee, the perfume of flowers, the tints of leaf and bud, the flavor of petal, the warmth of sunshine.

Not a long time ago in a religious survey of the Shiloh community it was found that about eighty-five per cent of the folks were Seventh Day Baptists. The village of Shiloh itself is not large and the community is strictly rural. There is no railroad nearer than Bridgeton—four miles—but this is no handicap, for a fine state road provides two mails a day, a regular motor bus schedule and other motor traffic. A good high school, and a live community center organization together with the Seventh Day Baptist church furnish the machinery for plenty of social activity.

The Marlboro church is three miles from Shiloh and is strictly a country church. One hopeful sign in these churches is the plentiful number of children. The two Sabbath schools are highly efficient, due to the deep interest and fine spirit of consecration manifest in the pastors, superintendents, teachers and other workers.

Upon the occasion of the writer's visit the Marlboro Church united with the Shiloh Church in the Sabbath morning worship and Sabbath school. Very interesting, and we believe, profitable workers' meetings were held in both places. There are active Endeavor societies at both places and the Marlboro society is especially to be commended for its excellent work.

FIELD SECRETARY.

**Sabbath School. Lesson X—June 5, 1920**

SAUL'S FAILURE. I Samuel 15

*Golden Text.*—Thou hast rejected the word of Jehovah, and Jehovah hath rejected thee. I Sam. 15: 26.

DAILY READINGS

May 30—I Sam. 15: 1-12. God's command to Saul  
May 31—I Sam. 15: 13-26. Saul's failure  
June 1—I Sam. 15: 27-35. Saul's rejection foretold  
June 2—Heb. 6: 1-12. Danger of disobedience  
June 3—Jude 1-11. Fruits of evil-doing  
June 4—Rev. 2: 1-7. Call to repentance  
June 5—Rev. 22: 7-14. Fruits of obedience  
(For Lesson Notes see *Helping Hand*)

**TURKS WANT THE BIBLE**

Turks are buying the Christian Bible, according to a letter from Constantinople received by the American Bible Society.

Disturbed conditions during last year made Bible printing impossible at the Constantinople Bible House, a branch of the American Bible Society, but 24,296 volumes of the Holy Scriptures were circulated.

Mr. W. W. Peet, Levant agency secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: "We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready."

The worker is generally a poor man, and before him stands too often the grim ghost of want. It is easy to threaten the poor. They feel the threat so cruelly. It is generally a threat of starvation, or at least want. This is perhaps the meanest kind of meanness on the part of masters, and it is the commonest. Christ charges us to be kind, to consider the other. Pray that lockouts and threats may give way to justice and kindness.—*C. E. World.*

The German mission fields are unmanned. In German East Africa alone eighty-nine stations have been left uncovered.

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	Total Five Year Subscriptions	Total Annual Subscriptions
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40 subscriptions of \$125..... (\$25 a year for 5 years).....	5,000	1,000
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<hr/> 520	<hr/> \$100,000	<hr/> \$20,000

This is about what was done ten years ago when The Betterment Fund of \$100,000 was raised by about 700 subscribers.

High costs of fuel, labor and supplies and increases in salaries made imperative by the high cost of living, necessitate a deficit of \$10,000 per year above present revenue.

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## HOME NEWS

BATTLE CREEK.—Some are wishing that the General Conference were to convene here again this year. We think we could do even better than before. However, we would not be selfish. May Alfred have the honors and a thousand delegates! But don't take along Saratoga trunks.

It is generally known that upon request, the Sanitarium Sabbath services were taken over by the Seventh Day Baptists as a sort of union service; but it was practically repudiated by the Sanitarium quickly and though everybody is welcome, our service is again what it was before, if the reporter mistakes not, but held in the forenoon instead of afternoon, which seems to give much better satisfaction.

Our society feels deeply the loss of two most prominent members and workers: Rev. Loyal Hurley, late assistant chaplain, and Miss Ethelyn Davis, the Sanitarium social secretary. They had greatly endeared themselves, not only to our own people, but to a great many Sanitarium guests and patients who continue to speak of them as specially helpful to them. Miss Davis was not only a devoted and accomplished helper in Sanitarium affairs, but in many other ways found ample opportunity to use her talents and consecration for good. A singer of no small ability, she was in demand on every occasion when possible for her to respond to the call. Her father, too, Rev. John T. Davis, was most active and helpful in church work and will be missed so much if he does not return from his present work to continue his residence here. Brother Hurley was a special favorite "with the boys" in Sabbath-school work and Glee Club singing. The farewell reception given them at the Haskell home was an impressive occasion, the rooms being filled with old and young and the program of the evening was of a high order. It will be a difficult thing to fill their places in the Sanitarium or church.

It seems that other churches are being robbed to add to the Battle Creek congregation which is still growing. The church still retains the large and well-trained choir and the Sanitarium quartet, who work to-

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Theodore L. Gardiner, D. D., Editor  
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gether furnishing a great variety of music for our services.

Of course we would like to have won out in the location for the "denominational building" but we are not going to kick, though with a little "propaganda" we could easily have won the majority vote. We trust all is well that ends well.

We now need \$50,000 for a new church. Neither Rockefeller nor Morgan have signified a willingness to contribute the sum.

Charlie Taylor, the "Boy Preacher," has been holding union meetings in the M. E. church for a few weeks. He is a remarkable young man of about twenty years, but the same old worn out methods of card signing are used. God alone, however, knows the results.

We are having fine Florida weather now. Come to Battle Creek.

REPORTER.

Junior Red Cross soup kitchens for school children are being operated at forty-five centers in the devastated regions of Flanders.—*Red Cross Bulletin.*

"God did not make men so that ill-health is necessary; if I am ill, it is my fault or somebody else's, not God's."

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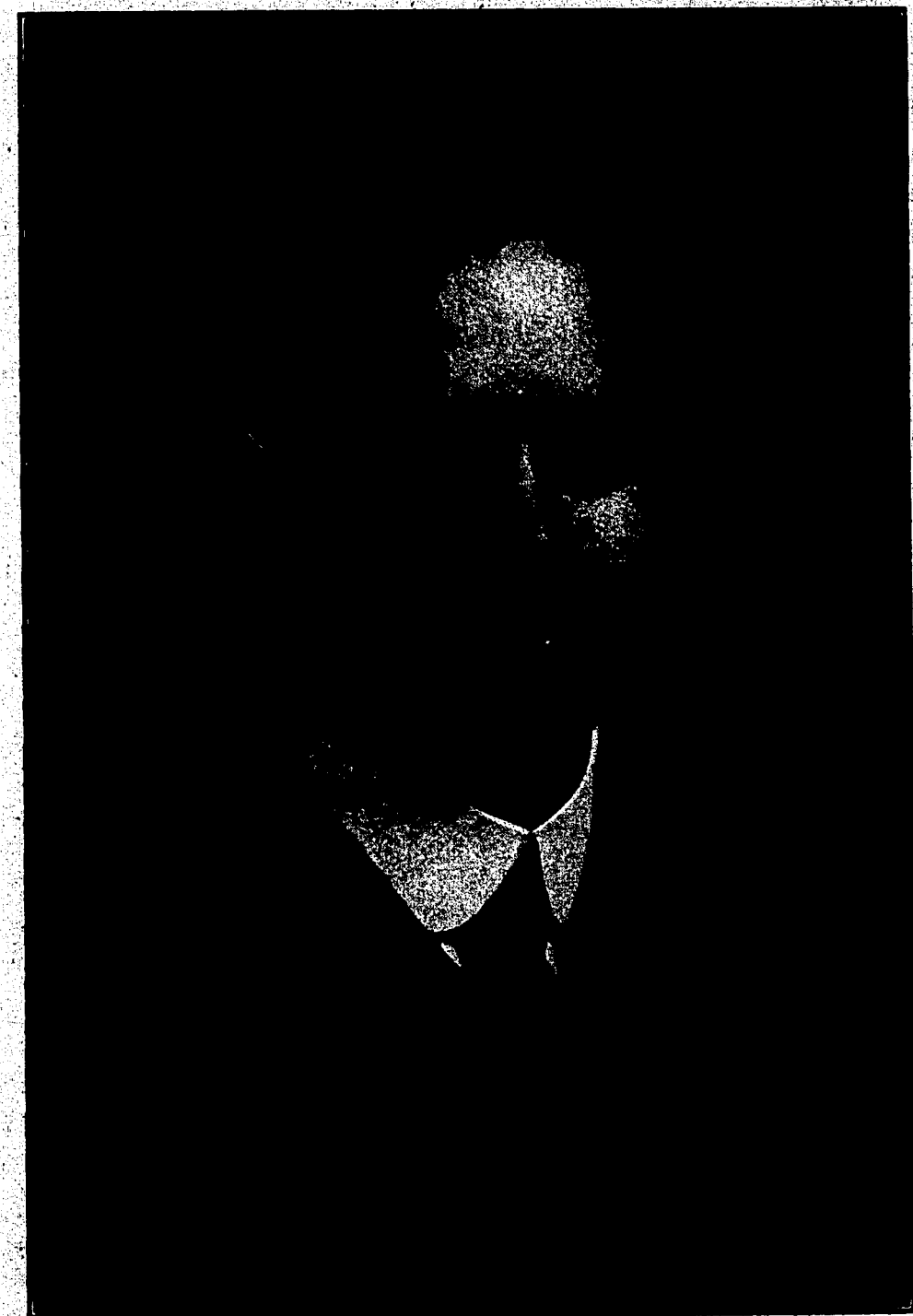
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