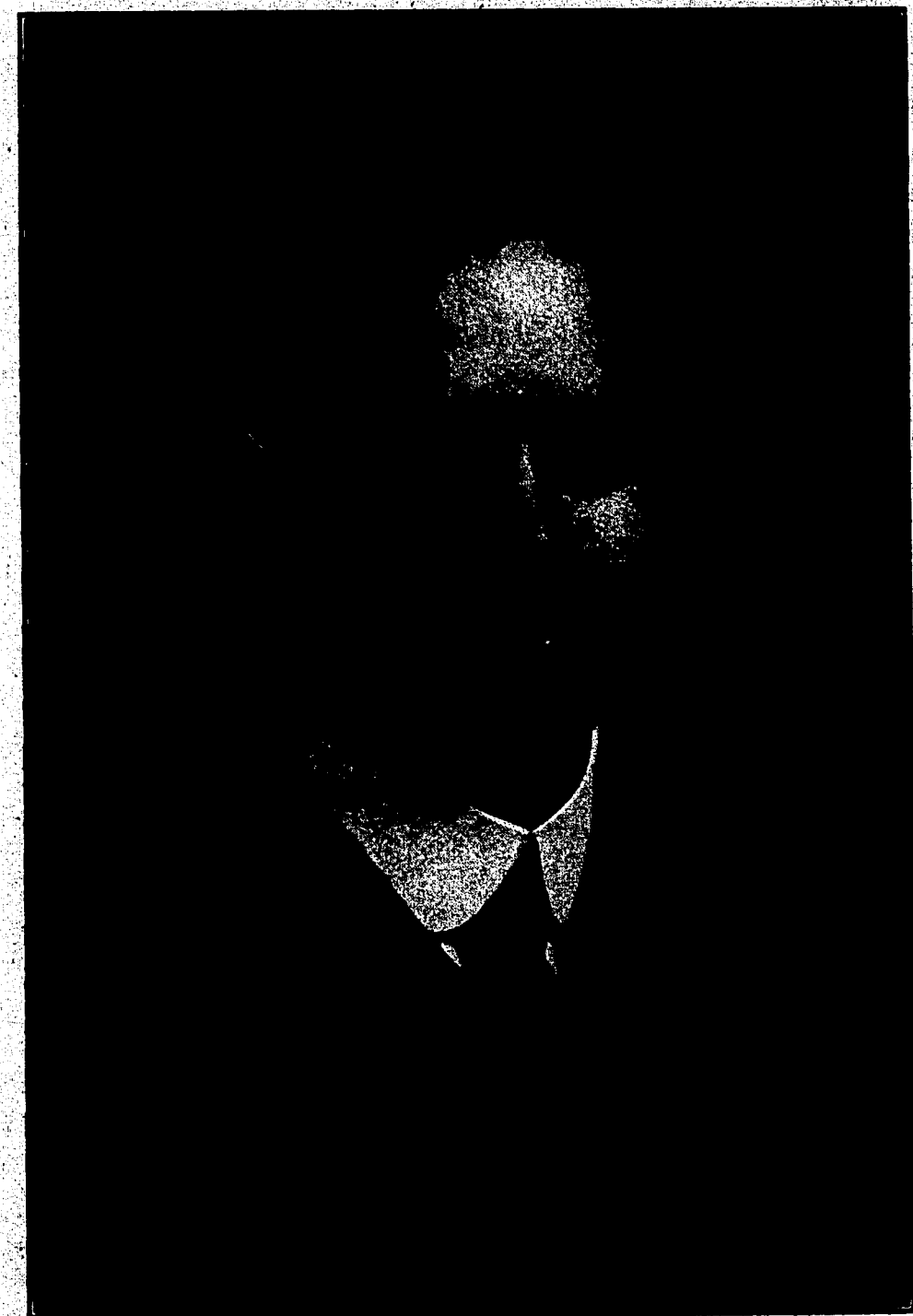


The Sabbath Recorder

Now for the
Denominational Building

Send Your Bonds



REV. AHVA J. C. BOND,
Pastor Salem (W. Va.) Church

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

COMMISSION OF THE EXECUTIVE COMMITTEE

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

ASSOCIATIONAL SECRETARIES

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

BOARD OF FINANCE

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

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

The Sabbath Recorder

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

VOL. 88, NO. 23

PLAINFIELD, N. J., JUNE 7, 1920

WHOLE NO. 3,927

Pastor Bond's Seven Years In Salem Church

All readers of the SABBATH RECORDER will enjoy Rev. A. J. C. Bond's account, on another page, of his seven years' service in the Salem, W. Va., Seventh Day Baptist Church. Every step in these years has been one of progress and Salem Church now stands in the front rank among our churches.

We will venture to say, however, that the account of Salem's prosperous condition today will cause no more joy in any heart outside of West Virginia than it does in that of the editor. Very few now living can fully realize the transformation which the years have brought to this dear old church.

Thirty years ago next Thanksgiving Day we landed in Salem to enter upon the work of missionary pastor in that small church. The little old meeting house with its board pews, its sealed wood walls, its globe-shaped, soft-coal stove near the middle of the room, its small windows, and its inferior oil lamps, was then standing close by where now stands the present commodious house of worship. There was no parsonage, and no systematic plan had as yet been devised for securing needed funds to carry on the work. There were but few members, and hard times had for years caused much concern for the future of the church. It had never then been able to support a regular pastor by itself, and for the most part had enjoyed preaching only once a month or on special occasions.

In November, 1890, there came a call which seemed so much like a "Macedonian" cry for help that we could scarcely find a heart to say no, and we shall never cease to be thankful that the Lord led us to cast in our lot with the good people of the "Mountain State."

On the next page we give a cut of the little old church as we found it, and Brother Bond gives one of the new church and parsonage. For our first two years the Missionary Board paid \$100 a year on the salary of \$500, and the good people of Salem and "Buckeye" and "Flint" all took new cour-

age and "strengthened their hands for the good work." The envelope plan was adopted for money raising and a thorough canvass was made during the first winter. In spring steps were courageously taken toward building a parsonage, and in ten months a good house was ready for the pastor's use, with land enough to pasture a cow.

On April 8, 1891, Brother John L. Huffman and myself measured off the lot on the hillside and on the following day staked off the building plot, and for five and a half months the people worked together until the building was ready to occupy.

When we recall the struggles of those days, the burdens that then seemed almost too heavy for the people to bear, the small number who had to bear them, and the little the people had with which to do the Lord's work; when we remember the added burdens due to the establishment of Salem College, the desperate efforts necessary to keep the school on its feet and provide substantial buildings for its use, and when we realize something of the splendid work of the last seven years with the improvements on the church building, and securing of the new parsonage with its large lot joining the meeting house, we can but "Thank God and take courage" for Salem.

Out from Salem have gone those who stand at the head in both churches and schools today in various sections of the land. The college and church there have furnished many competent leaders in their own State, and we rejoice that the dear old church for seven years has had one of West Virginia's own college-made boys making good as pastor, and as leader in other lines of work.

The Salem Group Of Young People The group photograph taken in front of the Salem church, which is found in connection with Pastor Bond's report in this paper, shows a company of Christian Endeavorers, three-fourths of whom belong to the Salem society. The others are members of our



The Old Salem Church in 1890

churches who are in school at the college. The Middle Island Church is furnishing the largest number in the college from our churches outside of Salem.

New Forward Movement In Salem College A personal letter from a friend in Salem brings us the calendar for Commencement week in Salem College. Before this RECORDER is issued the exercises which begin with a "Class Day" and end with the Alumni Luncheon, will all be over, and the college people will be looking toward a proposed new forward movement which is greatly needed and which must be successfully carried through if the school is to go on with its blessed work in the years to come.

The Alumni Association issued a circular letter to its members, which shows something of the hopes of the board, faculty and students, in regard to enlargement, and urges all old students to attend the meeting and give counsel and support to the move for advancing the college interests.

In addition to this movement among the old students, the trustees have asked Pastor Ahva J. C. Bond to spend some time this summer organizing a campaign to secure endowments for seven professorships. Five of these professorships they hope to be able to raise in West Virginia, and people outside of that State will be asked to furnish funds for the other two.

We know of no section occupied by our people where there will not be many loyal hearts who would rejoice to see such a movement for Salem College succeed. That school has made a wonderful record against fearful odds, and it has a host of friends all over the land who long to see it prosper. It is not expected that the entire funds for all the professorships can be raised immediately, but it is hoped that a beginning may be made and such an organization secured as to ensure a steady and permanent accumulating of endowment necessary to put the enlarged college on its feet to stay.

Honoring the Dead From Three Wars There never has been quite such a Memorial Day as we had this year. In years past the main attention was given to the dead of the Civil War and to those of the war with Spain, and the exercises were mostly confined to American soil. This year the three

great organizations of war veterans, the Grand Army of the Republic, the United Spanish War Veterans, and the soldiers of the American Legion, united to pay homage to their dead comrades of three wars.

Many bodies of those who fell in France have been brought home, and now there is a section devoted to World War veterans in Arlington National Cemetery, which called for special attention this year for the first time.

More than nine thousand posts of the American Legion co-operated with other organizations of veterans in decoration ceremonies in America. And across the Atlantic in France with French troops as guards of honor, the devotion of the French people to the memory of seventy thousand of our boys buried in that land, was manifested by gifts of flowers and by planting over their graves the flags of both nations to wave their benediction for our heroes.

In the cemetery at Oyster Bay, L. I., the grave of Theodore Roosevelt became a veritable mound of flowers. Two thousand persons thrust as many bouquets through the grating that surrounded his tomb. At the unveiling of a tablet dedicated to Mr. Roosevelt's memory the pastor said: "Never in the history of this country did we need a Roosevelt more. He was noted for his bellicose spirit not because he loved to fight, but because he was ready and willing to fight for the right."

The American sailor dead were not forgotten. Graves at Brest, Lorient, and Bordeaux were decorated, and aviators from the American forces in Germany strewed flowers over the waters of the English Channel, the Rhine, the Atlantic near Brest and over the Mediterranean near Marseilles in honor of those who were lost at sea. Over the graves of nearly five hundred burial places along the old battle front flowers were scattered and services held.

King Albert sent a message to our President expressing the appreciation of the Belgian people for America's part in the war, and their deep-felt gratitude toward our heroic soldiers and sailors, and marines, who fell for the cause of world-freedom.

The following is a part of King Albert's message:

The Belgian army is proud and happy to have fought shoulder to shoulder with the American forces.

As a token of that feeling it has been decided to have the graves of American officers and soldiers in Belgium ornated on Decoration Day according to the American usage.

Remembering the cordial welcome given me by the whole American nation on the occasion of my visit to the United States in October, 1919, I am glad to have the opportunity which the patriotic celebration of May 30 gives me to express to them gratitude and profound sympathy.

The British Ambassador sent these words in the name of his king and the people of his homeland:

"In the name of my sovereign, his Majesty, King George, and of the British peoples throughout the world, I hail America's sons and daughters who have died that freedom may live."

In Alsace, bands of children marched from cemetery to cemetery singing patriotic songs over American graves where sleep the bodies of Michigan and Wisconsin boys. In the Sedan region eight hundred graves of our boys were literally banked with flowers.

Decoration Day has become more truly national in late years, with honors bestowed upon the blue and the gray alike. But in 1920 it has taken on an international significance greater than we ever dreamed it could. Never before has this day been the occasion of so much sympathetic commendation from the nations beyond the Atlantic whose armies and statesmen hasten to pay tribute to heroic men and women who died for the good of the world.

Help for the Pulpit A good many years ago **Nothing Like Prepared Soil** we had a book entitled "Helps for the Pulpit." But we have not seen it for many years and know not what has become of it. In early life it was quite helpful in the matter of preparing messages for the people, but as the years have come and gone we have found that there are many sources of help for one who would become more effective as a minister.

Probably every young preacher is looking for things that will help him as a pastor to lead his people into more whole-hearted and loyal service. This is as it should be. Every such man will heed Paul's words: "Study to show thyself approved unto God,

a workman that needeth not to be ashamed."

But no matter how good may be the seed one comes to possess, nor yet how faithfully he may sow it, if he has taken no pains to prepare the soil he can not hope for a good harvest. Indeed the preparation of the soil is the very first thing to do if one would see his seed take root and grow.

Thus the wise minister will find that one of the very best helps for the pulpit is to prepare the pews beforehand by inducing receptive minds in his hearers. In order to do this he should make the denominational paper his ally. If his people never see the SABBATH RECORDER, they will be poorly prepared to receive appeals from the pulpit regarding the causes we hold dear. But if men and women possess the information carried in the RECORDER pages from week to week, the seed sown by the pastor will fall on prepared soil. The minds of the congregation will be in a receptive mood for the messages, and that is most essential to success.

Pastors, are you looking for helps for the pulpit? Then please make the RECORDER your ally and do all you can to send it forth as your helper to carry the information so much needed if your people are to be made ready for the messages regarding our work, which you may bring to them.

Mail the Boys Never Received Under the title "A Disappointed Hope," the New York Sun and Herald publish an editorial regarding the great mass of mail now in Washington, returned from overseas, which never reached the soldiers to whom it was sent. The post office officials have given up finding either the ones to whom the mail was directed or the senders.

These packages contain many little luxuries, necessities, comforts, photographs, jewelry, money, pipes, etc., sent by loved ones to the boys who never found them. They represent many disappointments on the part of homesick boys in France, some of whom probably never returned to the homeland.

The Department at Washington is helpless, and the announcement is made that if any one believes his or her property may be in the undelivered mass of letters and packages, or if he or she will write a description to the Adjutant-General a search

will be made, and, if found, the mail described will be forwarded.

Please Do Not Forget The L. S. K. Corrections In this issue we complete the list of lone Sabbath-keepers, as we have it. But we feel sure there are some errors which should be corrected if we knew just how to do it. Our readers can help us in this matter, and so we repeat the request given last week for all who discover mistakes to give us the corrections on a card.

Are We Living True to the Type? The flower that can be grown indefinitely without returning to its own wild state of littleness and homeliness, if by chance it becomes neglected, is most highly prized by the florist. Such a flower is said to be "true to type."

When a business man after much effort succeeded in finding one who kindly helped him out of a serious financial trouble he said: "I have at last found a man who treated me as I think Jesus Christ would have done." Whoever lives out the principles of Christianity so sweetly and completely that his fellows can bear such a testimony, as to his conduct, is living true to the type.

It takes great care to keep from reverting to the old type after one has become a new man in Christ Jesus. Let each one ask himself, "Am I living true to the type?"

A Great Denomination Speaks, Will Its Message Be Heeded? At the quadrennial General Conference of the Methodist Episcopal Church, a special message was prepared for the Republican and Democratic National Conventions, urging them to declare in favor of enforcing constitutional law as found in the Eighteenth Amendment, and in approval of prohibition as the policy of the nation.

What good such a message from a church representing two or three million voters will do toward moving politicians to heed the unmistakable sentiment of a great nation remains to be seen. The people at large are carefully watching the political game now in progress to see what the outcome will be. It does seem to take a long time for the sympathizers with the accursed rum power to get it through their heads that the American people are in earnest

regarding its destruction. We hope that when the votes are counted in November, the political machines that favor a wet nation will get such an eye-opener as this nation has never known. They certainly will if Christian people vote as they pray.

FIELD WORK ON THE SOUTHEASTERN FIELD

REV. JOHN T. DAVIS

Leaving Palm Beach I next stopped at Fort Lauderdale, where I found Brother George A. Main superintending the establishment of a water system for the city. I was pleased to learn that a Seventh Day Baptist was a recognized authority on furnishing city water systems, but more pleased to learn that while we have men able thus to serve a city, a man like Brother Main can also find time to serve the Lord, by presenting Sabbath truths. It was indeed a pleasure to talk with one of his friends who seemed to have the popular conception of a "fulfilled law," and have him see that a law growing out of relations between God and man, before sin entered the world, was complete in itself and could not be fulfilled or abrogated so long as these relations existed.

My next stop was at Coconut Grove, where I found an old-time friend in the person of Dr. Emerson Ayers. To go with Dr. and Mrs. Ayers in their fine car, while their efficient daughter sat at the wheel, was indeed a pleasure. After you have ridden with the doctor and been shown the winter homes of such men as the Hon. W. J. Bryan and others of like note, nestled among the groves of orange, grapefruit and cocoanut; after you have visited until midnight, and then made an early start in that lovely car, with the doctor and family to visit the "Everglade Country," the city of Miami, and Miami Beach; and after you have traversed the peninsula, crossed the natural bridge, and returned just in time for your train; if you can go away without being grateful, you are to be pitied. But those knowing the doctor and his family, will understand that amid all this pleasure and sight-seeing, our denominational interests were not forgotten. If they had been I could not have reported the very liberal contribution I did.

Leaving the doctor to the joy of his

beautiful surroundings I returned to Fort Lauderdale to be entertained again by our loyal friend, Brother George A. Main, and to take a boat the next morning for South Bay. I spent the day writing, now and then catching a glimpse of an aligator, or seeing the flights of fish, which I fear should I give a time record of their "high jumps," some might think it fishy.

Belated by a severe storm I reached South Bay about 11 p. m. to put up at the home of a typical "cracker," and if you doubt that Florida can produce onions you should have slept in that room. Sabbath morning I found one of Brother Orel Van Horn's neighbors at the Landing who kindly carried me out to Brother Van Horn's, where I spent the day visiting, planning for work, studying the Sabbath-school lesson. The next morning I looked over one of the richest looking countries (taking the appearance of soil as a guide) that I have ever seen. In the afternoon and evening I spoke to a goodly number in the schoolhouse at the Landing, and at the close of the evening service organized a Bible Study League with, I was told, five or six denominations represented. If this accomplishes what I hope, my trip to South Bay will not have been in vain.

Tuesday morning, April 13, Ivan took me in his motor boat to Tom Island where I caught a larger boat to Canal Point then by boat to More Haven, on the west shore of Ochochola Lake.

At Tampa, after spending considerable time looking in vain for Mrs. Eva Seager Bevant, a daughter of our Elder Seager, I found a Mr. Potter, an engraver for a jewelry company, who proved to be the husband of Mrs. Mabel Potter whose name I had been furnished. With these good people I spent the night, having a splendid visit regarding our work. While here I had the privilege of visiting with a former Seventh Day Baptist who now claims perfect peace of conscience in Sunday observance. As I meet this so often I can but wonder if as a people we will stand condemned in the judgment for neglect.

Brother and Sister Potter I found loyal in heart, and anxious for better Sabbath privileges. I shall long remember that pleasant visit and season of prayer. Wending my way across the bay to St. Petersburg, my attention was attracted to a sign

something like this: "Battle Creek Baths Given Here." When I enquired if it was connected with Battle Creek and received a negative answer, I was surprised as I turned away to hear: "How do you do, Mr. Davis." I turned and looked into the smiling face of Mr. Robert E. Ludlum, one of Battle Creek's efficient helpers, with whom I had a very pleasant visit.

Through the kindness of Mrs. J. A. Potter I was permitted to spend some time at her cottage at Pass-a-Grill, in company with Mr. Orson Witter, of Second Alfred, Dr. and Mrs. Virgil Kennedy, of the sanitarium, Wellsville, N. Y. (Mrs. Kennedy is a daughter of Mr. J. T. Burdick, formerly of Nile) and a Mr. Potter whose parents were members at West Hallock when he was a boy. While this time was spent pleasantly, pleasure did not obliterate Seventh Day Baptist interests. Friday in company with Brother Witter I returned to St. Petersburg, Brother Witter going to his daughter's, Mrs. Mabel Potter, in Tampa, and I to look for Seventh Day Baptists.

Finding that Mr. Bonham had left St. Petersburg, I turned to others and soon found Miss Juna Dorward, of DeRuyter, N. Y., who seemed pleased to see some one she had known before. Sabbath Day was spent with the Seventh Day Adventist people, who after finding out I was a Seventh Day Baptist were very cordial and arranged for me to speak in connection with the Young People's meeting in the afternoon. After another visit with Miss Juna Dorward, closing with a season of prayer for God's blessing and guidance, I went to my room, donated to my use while in the city by Mrs. J. A. Potter, there to prepare for my onward march, an account of which I hope to give at a later date.

Shepherdsville, Ky..

May 27, 1920.

"The worst possible luck for a young pastor is to have a lot of women dote on him. He should by all means preserve enough masculine gruffness to constitute a perfect anti-dote."

"A notable organization that works for welfare of young men believes in and works hard for the personal triangle—health of body, mind and soul. Is there a higher and more worthy goal to be found anywhere?"

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
- + ★ Waterford, Conn.
- + ★ 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.

NOTES FROM THE DIRECTOR GENERAL

THE WATERFORD (CONN.) CHURCH SUBSCRIBES ITS QUOTA, COLLECTS AND REMITS IN FULL APPORTIONMENT, A UNIQUE RECORD

Complete data is just at hand from the little church of Waterford to the effect that it made its canvass in support of the Forward Movement the latter part of last year, subscribing in excess of the required amount and making its budget conform to the Conference year, July 1.

This small church, organized in 1784, is the sixth oldest church of the denomination in this country. One prominent trait that has characterized it all these years still continues, that of quiet faithfulness. Always few in numbers it has ever been loyal to the core.

From a total present membership of forty-nine, of which twelve are non-resident; it secured subscriptions of \$450, the balance being raised by the Woman's Aid Society and the Y. P. S. C. E. of the church.

The proportion of contributing members, forty-two out of a possible forty-nine, may give it the distinction of having the largest per cent of sustaining members of any of our churches.

No information is available as to the membership of the canvassing committee nor the names of the workers, but the thoroughness of the work speaks in highest terms of those who were in charge. The determined manner in which it accepted its apportionment, went about the task and accomplished it, is characteristic of its lifelong habits. Stewardship and giving are so largely matters of habit.

During the days of Rev. Edmund Darrow, the faithful pastor of forty years ago and less, and later of Rev. Andrew J. Potter, denominational interests have always received deserving recognition and generous support, a service that is not lessened by reason of its present pastorless condition.

"Pretty fine for a church without a pastor," writes Regional Director Ira B. Crandall, a sentiment which every RECORDER reader will heartily endorse.

The extreme modesty of this church in delaying the announcement of the successful canvass until this late date will however not effect its rightful place on the Roll of Honor. Its name preceded by the plus and

star signs is placed in the list of those churches which completed their canvass in 1919.

The entire denomination and all sister churches are proud of this ancient landmark that has stood so faithful for more than one and one-third centuries.

IMPORTANT NOTICE TO CHURCH TREASURERS

This month ends the Conference year, the treasurer's books close June thirtieth. Remittances should therefore reach him by the twenty-fifth in order that the boards and societies and the other beneficiaries may promptly receive his cheques for their respective amounts.

Churches which made their budget correspond to that of Conference should have the entire amount collected and forwarded to William C. Whitford by the twenty-fifth. Churches which date their denominational support January first are supposed to send at least one-half their apportionment by that date.

Fortunately most of the churches when making their canvass collected all or a large portion of the year's pledges, and doubtless have already remitted these amounts to the Conference treasurer, or to the other treasurers. It is however greatly to be desired that each church will have every dollar collected on time, and enjoy the satisfaction of forwarding their full quota this month.

"This is the year" when our boards and societies will come up to Conference with a record of work accomplished and larger plans outlined for next year, being assured of the financial support needed to extend the larger lines of work.

The labor involved in collecting the payments falls largely upon the local church treasurers. Its success involves considerable hard work for the next few weeks, especially in securing the absent members' pledges. The cause however is so important, so necessary, that the work deserves the very best efforts until the result is achieved.

The middle initial for many treasurers is F. In some instances this letter stands for "Fitz," in other cases for "Faithful." It all means the same, they will do the work and do it thoroughly.

Over-subscriptions are fine, they have rejoiced the hearts of our people as week by week the list has been lengthened; one hun-

dred per cent collections are finer, they are the sinews with which to furnish a more generous support to our workers, and are a call to much larger service.

Let's have both by making June the busy month for the final ingatherings.

WALTON H. INGHAM,
Director General.

REPORT OF FORWARD MOVEMENT FUND

The General Conference has received for Forward Movement from April 26 to May 25, 1920, the following items:

Adams Center Church	\$ 280 00
First Alfred	430 06
Second Alfred	138 80
Farina	32 25
Friendship	40 00
Milton	800 00
Nortonville	10 00
Plainfield	136 10
Richburg	21 00
Riverside	123 00
Waterford	100 75
West Edmeston	100 00
Second Westerly	125 00

\$2,336 96

The ten dollar item at the close of last month's report is to be credited to the Hammond Church.

Forty-three dollars has also been received from the Adams Center Church as a special for various funds.

W. C. WHITFORD,
Treasurer.

Alfred, N. Y.,
May 25, 1920.

SEVEN YEARS OF PROGRESS IN SALEM (W. VA.) CHURCH

On Sabbath Day, May 1, Rev. Ahva J. C. Bond entered upon his eighth year as pastor of the Salem Church. A review of the work of the church for the last seven years revealed some facts as to the growth of the church which may be of interest to SABBATH RECORDER readers.

PHYSICAL EQUIPMENT

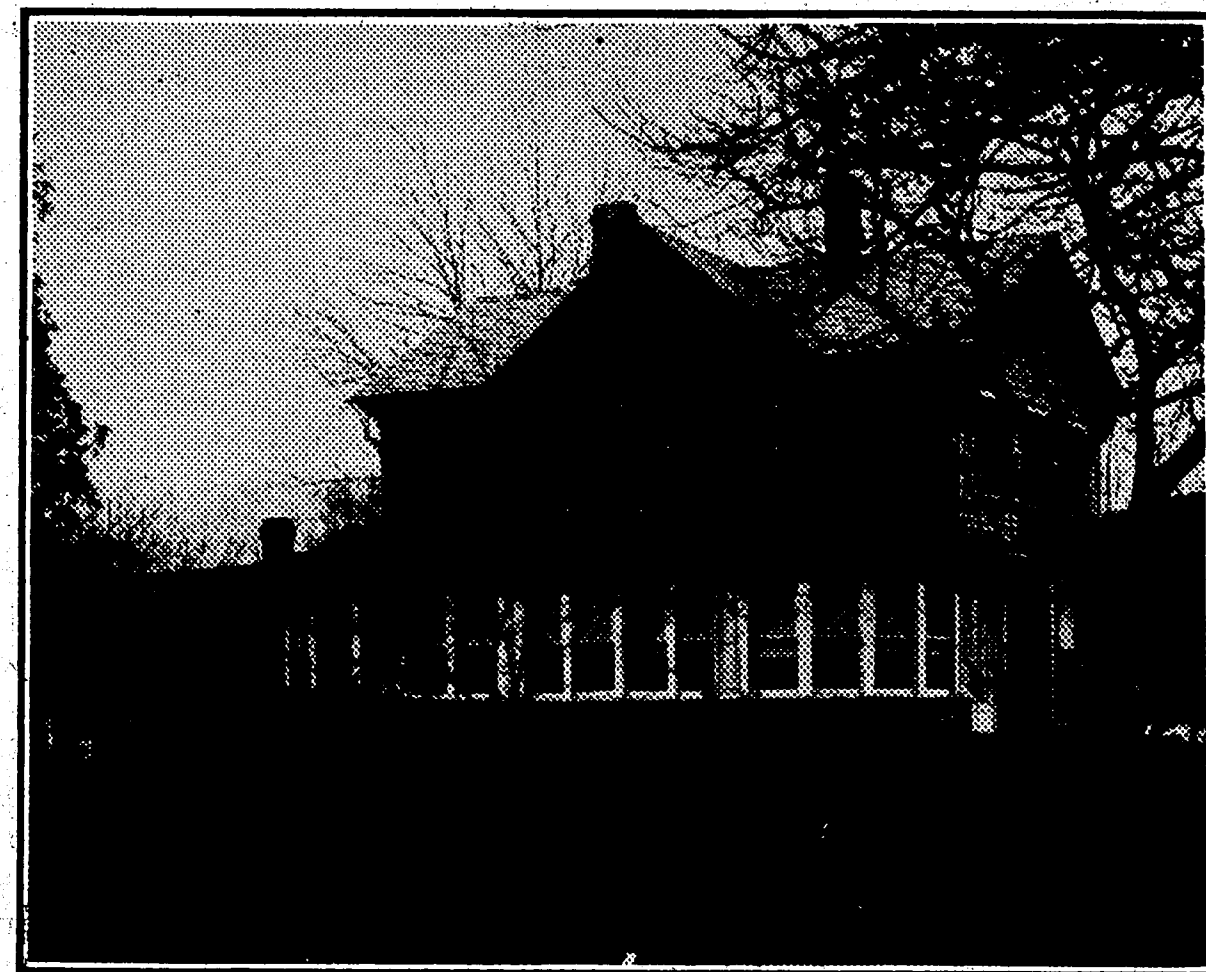
The auditorium has been remodeled, re-decorated and enlarged. An Esty pipe organ has been installed, and an adequate choir loft built. In one corner has been built a large music cabinet with drawers for the communion set. On top of this cab-

inet in sight of the worshipers has been placed, under glass cover, the communion set of the fathers. Pictures of four former pastors have been placed on the wall, electricity has taken the place of gas for lighting throughout. The basement has undergone similar improvements. The outside basement walls have been covered with stucco, the church yard has been graded and a retaining wall built; the street has been graded down and graveled, and widened into a parking place for automobiles. The cemetery which was an "eye-sore" has been converted into a "beauty-spot."

front where they ought to be." The property is almost paid for, the small amount yet due is provided for in pledges which will be paid when due. There are two small houses on the property which bring in a monthly rental that will help to keep the property up.

MEMBERSHIP

In regard to membership the growth of the church has been encouraging. It has been a source of much regret to us all that the smaller churches are constantly giving up members who remove to the larger centers, for obvious and proper reasons. How-



Salem's New Parsonage

A new parsonage has been bought near the church, including large grounds occupied with orchard, garden and lawn, and extending from the church lot through to Main Street. This spot is practically the first to be occupied by the original settlers of this community, who were Seventh Day Baptists from New Jersey. If we had not bought it at this time it would have gone into the hands of strangers and been built upon, which would have left us on a back street. It affords ample room for future expansion for Salem Seventh Day Baptists for all time, so far as a church plant is concerned. As one lady said in making her gift, "It puts Seventh Day Baptists at the

ever, observation has shown that it is better for families to join where they live. I remember an incident in Alfred during the pastorate of Rev. L. C. Randolph which is to the point. A certain woman who lived in Alfred, but who had come there from one of the smaller churches, was complaining that the Alfred people were not friendly and cordial to those who came in from other places. The pastor asked her how long she had lived in Alfred. She replied, "Seventeen years." She had lived there longer perhaps, than many whom she had criticised. Her home church had benefited very little from her labors, the Alfred Church had received nothing, and worst of

all, her own life was being narrowed. We may say of the church as Jesus said of the Sabbath, "The church is for man, and not man for the church." It has been one of our pleasures to grant letters to some of our best workers who have gone back to some of these smaller churches from which so many of Salem's good people have come. We are not anxious to lose these good people, but we shall be glad if more shall find their way back to these churches.

Another gratifying thing in regard to our increase in members is the fact that a large majority have been by baptism. When those who have been received by testimony are included they are more than two to one. There have been dismissed by letter to join other Seventh Day Baptist churches half as many as have been received in that way. The number disfellowshipped just equals the number received by testimony.

There have been added to the church:

By baptism	71
By letter	39
By testimony	13
Total increase	123
Decrease	
By death	19
By letter	19
By disfellowship	13
Total decrease	51
Net gain in membership	72

THE CRADLE ROLL

I once heard Professor Edward Steiner tell the following story. A minister was showing a stranger about the city in which the former lived. As he came to the church of which he himself was pastor he told the stranger that the wealthy people of the city belonged to his church. In his effort to impress his friend with the fact that his was the rich man's church he finally remarked: "This church might properly be called the automobile church of the town." When Dr. Steiner had told the story he followed it with this observation: "The church of the future is not the automobile church, the church of the future is the baby carriage church." Believing there is something in what Professor Steiner said, the present writer took the pains to interview the Cradle Roll superintendent of the Salem Sabbath School, and to examine her records. No doubt all the babies of the church

have found their way to this department, for it has had faithful superintendents through these years. The result of the investigation was most gratifying.

It was ascertained that within the last seven years forty babies had been born into the world and had been enrolled in the Sabbath school as members of this department. Some are children of non-resident members, and a few have gone with their parents to other communities. However, of the total number enrolled, thirty-one are still with us in Salem and the Salem community. Many are still on the Cradle Roll, and others have been promoted to the Primary department. At least one baby has been born to loyal Seventh Day Baptists since this report was made to the church.

PROGRAM OF ACTIVITIES

In regard to program and methods it is not so easy to speak. These are things that change through the years. And during the last few years they have suffered more than the normal change of a progressive program in peace times. The church's program was adapted to the conditions as far as possible during the war, the Brotherhood being entirely absorbed by other organizations and activities. Half of Salem's Minute men were members of this church. A member of this church was chairman of the committee that put across the largest financial drive of the war for this district. Many of the ladies were workers in the Red Cross. The little volume of sermons published last year will indicate something of the spirit of the church during those trying days.

The Sabbath school, the religious school of the church, has used an elective graded course of study for this entire period of seven years. The school was ready for reorganization when the pastor first arrived, and the grading was effected the first year. Not only have all the regular grades been provided with graded lessons, but four adult classes have finished a six years course in the Historical Bible. This study furnishes a splendid background for all future study. Some of these classes are again using the *Helping Hand* in the International series. The annual every member simultaneous canvass has been an established method of finance for several years.

This year, in addition to the regular home

budget, provided in the usual way, the church's full quota of the Forward Movement was subscribed early in the year through a special committee.

The church has increased the salary of the pastor five times during the seven years. The total increase equals one hundred and twenty-five per cent of the salary seven years ago, or the salary has been increased from \$800 to \$1,800, and a parsonage. The rental value of the present parsonage is greater than that of the one first occupied.

The Ladies' Aid Society has done consistent work during these years, and has experienced new life lately in the reception of several new members and in the enlargement of its field of service. The young

not to provide it cripples the work. A living church will likely grow in membership. It will have to receive new members occasionally if it continues to live. Some sort of a program must be worked out by some one if a church is to perform its service in an adequate manner. But the real life of the church is measured by the growth in spiritual life of its members, and by the service which they render to the community and to the world. These are things which can not be tabulated.

We trust there has been some progress made in these fundamental things. There are evidences that this is true. Perhaps the prayer meeting reflects this growth in spiritual life as well as anything.



Group of Endeavorers at the Salem Church

people, especially the Y. P. S. C. E., experienced a decided slump in attendance if not in spirit and purpose during the war. Today it is made up very largely of those who have come up from the Junior through the Intermediate C. E. during these seven years. Our young people took the prize recently at the District convention offered for the largest attendance. There were Juniors enough alone to have taken it. The other two societies were represented. A Salem Endeavorer was elected president of the district.

SPIRITUAL LIFE

The measure of real success can not be found in any or all of the above items. A church needs equipment for its work, and

It may also be felt in our communion service. And some have spoken of it as evident in our general experiences and contacts. We feel like passing without comment, however, a thing so intangible when we try to describe it, and yet which is most real in experience. After all, the best results in spiritual development will be more evident in later years.

With a courage and confidence growing out of seven years experience of comradeship in service, in sunshine and shadow, and with a hope inspired by a consciousness of God's favor in the past, we face the future and set out on a new stage of the journey together.

PASTOR BOND.

WOMAN'S WORK

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

PROGRAM OF PRAYER

Third Week of June

Pray for an intense religious atmosphere in the home life that will give to the world consecrated young men who will hear the call of God to the gospel ministry and will have strength of mind and heart to do effective service therein.

Now the robin in the maple is building in the boughs,
And the catbird in the cherry-tree is singing to his spouse;
The dogwood in the fringes of the wooded land reveals
The glimpses of a sheeted ghost that through the forest steals;
And nature holds her open court for everything that grows,
For her heart is full of rapture when the lilac blows.

—Benjamin F. Leggett.

BETTER NEIGHBORS

CLARA S. BURDICK

"In the beginning God created the heaven and the earth, And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved on the face of the waters. And God said, Let there be light: and there was light."

For every succeeding day we are told of some new creation until we come to the following: "And God saw everything that he had made, and, behold it was very good. And the evening and the morning were the sixth day. . . . And on the seventh day God ended his work which he had made, . . . and God blessed the seventh day and sanctified it; because that in it he had rested from all his work."

My subject is, "Does the Sabbath make us women better neighbors, and if so, how, and if not, why?" I answer, No, it does not; it never made any one any better in any way, unless through obedience, it was applied to the life and heart of the individual. Man has walked in the light of the

sun by day, and of the moon and stars by night since the infancy of the world, when God created him, male and female in his own image, to rule over the beast of the field, and the fowls of the air, and the fishes of the deep. Did you ever stop to think that there was no limitation to that statement, "that we were made in God's own image"? Not in his physical image only, but in soul, in spirit, we were in all points fashioned after the likeness of God, and the whole teaching of our Savior corroborates this. That is why he expects us to understand him, that he rested on the seventh day and sanctified and blessed it. Did you ever set before yourself a large campaign of endeavor? Have you worked at it diligently, planned its details, solved seeming intricate problems, fitted the various parts to move harmoniously, to grow just as a machine grows from a single fitting to thing of many cogs and wheels and belts, which of themselves would be meaningless if they were not a part of a great whole, whose purpose was known? While you were at work you did not realize that you were tired; your enthusiasm carried you on; the added burden of detail spurred you on, discouragement gave you strength of purpose; and so after a while you saw your great task accomplished; your work was done and for the first time you realized that you were very tired. Maybe our heavenly Father felt that way at the completion of creation, and the day of rest was so good to him that he sanctified and hallowed it as a perpetual memorial.

We have pictures, statues and histories of Washington, Lincoln, Grant and many others, men whose lives have helped to make the history of our country. We have set aside special days in their honor. On these days we tell of their glorious deeds and rejoice that they have lived. How much more should we honor this day which God has given us! If we could walk in the light of God's presence, we would not have any need of any commandments, because he could tell us all that he wanted us to do—so Adam and Eve walked before sin came—so it is written, it shall be with his children in the latter days, "his commandments shall be written in their hearts," and they shall have no need to be taught of any man." If there had been no sin, we should always have borne the

perfect image of our God, in body, soul and spirit. Man still bears it in outward semblance, but inwardly he has grown into all sorts of distortions—some very horrible.

If we could not see the light of the sun, it would be the same to us as if it were not there; if our spiritual eyes are blind it is the same to us as if there were no spiritual light; if our spiritual ears are deaf so that we can not hear the voice of God talking, it is the same to us as if he did not talk; and if the image of the spirit is deformed and distorted, it sees in God an image like unto itself, or perhaps it sees no God at all. It is the same with the Commandments, of which the keeping of the Sabbath is one. Isn't it so? If you love God you are like him; you love his commandments; you cherish no anger or ill will—you struggle against feeling ill toward your enemy—lest you be a murderer; you covet nothing lest you be accounted a thief in the sight of him you love; you purge your soul of every vile thought, lest he see you as an adulterer; you let no chance go by to save a soul, lest that soul die unsaved, and his blood be upon your head. Oh, are you praying that God will help you and me to understand and keep his commandments?

It is not until after we have known of the realities of the heavenly world that we become subjects of that world, and if subjects, then are we heirs unto all eternity.

Does the Sabbath make us women better neighbors? We know that it does not, but in the keeping of it there is great reward. We are to remember to keep it holy. Holiness is a mystery which is around, and is a part of our conception of God, "Who shall ascend into the temple of the Lord? He that hath clean hands and a pure heart." Are your hands clean and your heart pure, that you may keep the Sabbath in the beauty of holiness; as a day set apart on which you can go up to the mount of transfiguration and be with God? Though you may have to come down for the rest of the week, some of its radiance will go with you. We were intended to shine; we were fashioned but a little lower than the angels, and as the angels' mission is in heaven, so is ours here upon earth, to carry the light with us always. We have said that the Sabbath was made for a perpetual memorial for all time, and we

believe this is so, because it is written in the time of the new heaven and the new earth, "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Here we see the saying of Jesus justified, "That the Sabbath was made for man," not for Adam, or Abraham or Moses or the Gentiles—but for all flesh. Hereby were we commanded to work with our might for six days of the week in order that we might know the sweetness of rest on the seventh, that our strength might be renewed as the eagles, and our youth restored from week to week.

A mother who loves her boy will write him all sorts of admonitions when he is away from home. So God wrote to the children of Israel on stone, and by his servant Moses, when they had wandered so far away they could not hear his voice. A mother expects her boy to see all through her loving laws for his health that she loves him. If he does not she is grieved. So God is grieved because of his thoughtless children. Will you keep his commandments as he wants you to—because you love him? All the commandments were given to his children from time to time, to make them better, and to make manifest his love. But the Sabbath has a special significance. He says it is not ours on which to do as we please, but his own, given to us for a blessing forever. Listen! I have worked hard all the week, my body is tired, or my mind wearied with responsibility, but I rise up on this Sabbath morning rejoicing that it is my privilege to put away my selfish cares and go about doing good as Jesus did. Jesus did not have anywhere to lay his head; he often went hungry. In Psalms 22: 17, it is written of him: "I may tell all my bones; they look and stare at me." Yet our Savior was not controlled by worry, his thought was all for others. Can not you and I lay aside everything for this one day? After a night with wild beasts, under the stars, Jesus went forth to teach in the synagogues on the Sabbath; to heal the sick; to walk with his disciples, with publicans and sinners, in order that they might be saved. Are you one of the disciples, and is the disciple above his Lord? God forbid. "Whatever ye would that men should do to you," is more applicable to the Sabbath than to

any other day. Are there any sick? Let them know—some way—that you care. Any lonely, any sorrowing, any poor, any in disgrace, ill-spoken of? Go to them—it is your one day of freedom. Go with it in your heart to do God's will and the Holy Spirit will teach you. You will seem to make many mistakes, you will be humiliated, but out of your humility you will learn how to get closer to God. And the reward? The food which the Spirit gives is not of this world; it is purity, peace, longsuffering, thanksgiving, hope, faith, love. On such there is no condemnation for their works do follow them, and they shall shine forever and ever. There are the ill, too exhausted for anything but rest, but what can be said of the well ones who know, and do not? The awful doom reserved for the disobedient, is couched in Scripture, in the most awe-inspiring terms ever written in any language. Can we measure divine sacrifice? Can we weigh the cost of persecution or sacrifice, for Christ's sake? Yet is it written, "That obedience is better than sacrifice." Will the keeping of the Sabbath in singleness of purpose make us women better neighbors? Yes, it will. The reason is written in the hearts of every one of the children. I am glad there are no limitations to that expression: "us women"; not us women Seventh Day Baptists, or Christians, or women of Milton, of any particular set or clique, but just "us women"; young or old, rich or poor, wise or simple, healthy or sick, famous or infamous, honorable or shameful, they are all one, when they come into the fullness of the knowledge of God.

Maybe you have heard of the three kinds of Christians:

"The workers who work all the while, the shirkers who shirk all the while, and the jerkers who work by fits and jerks; they plunge, head over heels, into every new thing, but their enthusiasm soon is past. It is the steady pull that counts." Let us try with all our hearts to keep the Sabbath in the spirit that Jesus kept it, without jerking, without shirking, that we may all grow toward one family, one with Christ, as Christ is one with the Father, and may God help us.

Every other baby in India and Bolivia dies before its second year.

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

REV. HERMAN D. CLARKE

CHAPTER VIII

On the following day they started for their claim which was to be their future home. In a lumber wagon piled with the trunks and bundles that could be carried, they slowly drove across the country and around the buttes. Their goods had been re-shipped before they left Monot and the horses and cow would be cared for by Mr. James until called for. In three or four days Mr. Livingston would be after their things and drive his own team and lead the cow.

"Oh, papa," exclaimed Leila, "just see that flock of ducks I think Mr. James told the truth about killing three at one shot. And there is a little pond of water in which they swim. But look quickly, what is that animal leaping across the little ravine yonder, is it a wolf or wild cat?"

"Never fear, Leila, that is a coyote or prairie wolf, but we'll have to look out for our hens and chickens when we raise them," answered her father.

"Are there any snakes out here?" asked Mrs. Livingston.

"I am sure I do not know. They say that down in Nebraska in the sod houses they often drop down from the roof into the rooms or crawl in at the door, but our house will be of wood made with matched boards."

Turning and passing a butte they saw another lumber wagon with a driver and one man, his bundles and a box roped as though having come on a long trip. They stopped to inquire of a man who came out of a shack, and Mr. Livingston soon overtook them. It was the same man they had seen on the train, and he smiled. The driver said he had left his family in town for a day or two. He could not speak much English, but managed to make a few of his wants known. Asking his name he gave it as Chriczanevicz. A friend had located a place for him four miles from the Livingston claim. His shack had already been built and he would get his family that week.

"Oh, dear me!" exclaimed Leila Maud, "How can we ever learn to speak these foreign names? Looks as if the nations

of the earth were dumping their surplus onto the Dakotas. The Cejkas, Turovicks, Knutsons, Poppandrikopolouses and now here comes the—the—what did you say his name is? Chriczanevicz? What next? There will not be letters enough in the English alphabet to spell them."

"We will have to nickname them," said Frank.

Passing along they soon sighted a large butte around which wound the fenceless road, and to the right, across a small ravine, was a rise of ground, not as high as the butte, but forming something of a ridge. On the top they saw a flag raised on a pole about twenty feet high.

"That flag is the dividing line between ranchmen, and also a guide. This road brings us to our shack over there, a quarter mile from the pretty butte you see at the right."

"Can we climb the butte?" asked Frank who, when there with his father securing the claim, had not been to it.

"It looks as though you could from one side," said the father.

"Then I'll have that for my watch tower, and I'll dig a secret cave for a purpose I'll not reveal," said Frank, "and it will be fun. There shall no one outside of the family know about it. Promise that, all of you. Some day it will be a protection for us."

"Against Indians?" laughed his mother. "I hope we will not be molested by gypsies and tramps especially when no one is at home except Leila and myself."

"When I get my gun for duck hunting it will be handy for other purposes," said Frank.

"Yes, and shoot yourself in your carelessness and excitement," replied Leila.

"The best protection is faith in God who promises to be our defender," said his mother.

In a few minutes they drove up to the new shack and began to unload. Taking one good long look, Leila put her hands to her face and wept. And this was the place they had come to, leaving the bright cosy home provided by Mr. Rusk, the owner of the farm where they had lived so happily for years. Not a house of any kind in sight; not a schoolhouse nearer than three miles; not a church of their faith within three hundred or more miles; not a neigh-

bor they were acquainted with; and not an English-speaking family within five miles. Not a fence to relieve the monotony and not a tree of any importance, just land, land, land, and a shack and a shed for horses, cow and poultry. It was more than she could stand as she thought of all left behind. It would not be theirs in three years at least, and what of those fearfully long three years? She was now nearly fourteen years of age, and ought to be in high school in at least two years, if not next year, and there was not a high school within sixteen miles or more. Frank tried to be brave and cheerful and indulged in a few jokes to choke back some of his disappointment. The mother said nothing and tried to be cheerful for her husband's sake for he was doing the best he knew how, or thought he was, and not a word of censure would she now utter, or would she discourage him in any way. Something might yet come to help them out of their condition.

"I think we can be happy here," she said after a few minutes of self-control. "We will have a garden to take our attention and lots of chickens to pet, and Leila shall have a cat; and you, Frank, a dog and your gun. We will send for some flower seeds and make a nice flower garden and have climbing vines about the shack and the inside we will fix up like aristocrats. Cheer up, my dear children, this is better than they have it in Belgium. We have our health and our God and lots of friends we have left who will write to us and pray for us. We will join the Home department of our Sabbath school and spend each Sabbath joyfully and profitably. Now let's get busy fixing up."

The man who brought them from Williston was full of sympathy and said, "I'll stay all night with you and help you get a little start. It will be rather late for me to return tonight, but I'll not charge you any more for that. You can have these blankets of mine to help out for this one night and by day after tomorrow you will have your own beds and furniture. I'll venture the remark that a taste of milk from your Jersey will be refreshing. By the way, Mr. Livingston, let's get busy getting some grass for beds tonight and we will sleep like pigs in clover. We will also drive some of these stakes we brought along, or I can hitch my horses to the wagon wheels. I brought

some oats, thinking I might need to feed more than once."

They set out to unload and carry into the shack what was needed for the present, trunks and bundles and a box Mrs. James had slipped in without their notice.

"What is in that box, mamma?" asked Frank.

"Why, I did not know we had such a box," she answered. "We will investigate."

"Oh, such a kind woman!" exclaimed Leila, "See these fine sandwiches and cakes and pies and chicken salad, and here is a can of condensed milk and some jelly and what not. She knew how hungry we would be. I just want to kiss her."

"Good for her and you," said the driver. "But I have brought my own lunches along and maybe can share a bit with you. Did I tell you about driving for a family once up north of Williston? No? Well, we started out in the month of January. It was an unusually cold winter but the sky was clear. They were not new settlers but had been on a visit East over the holidays and were returning home. We had gone about twelve miles when clouds began to appear thick and fast and the wind came up. I knew then that we were in for it. I urged the team faster hoping to get there before the storm struck us, or to reach a well-known shack two miles this side. We somehow got off our beat and in less time than it takes to tell it, the snow was coming against us and blinded the horses and us. On we went but seemed to get nowhere. At last, exhausted, the horses stopped. I had three blankets, I put one on each horse, unhitched them and tied them to the wagon, turning their backs to the storm. The family got on the wagon bottom and I covered them with the remaining blanket. I then buttoned up my overcoat tight and pulled down my cap, tying my handkerchief over my head, and under my chin, and got between the horses and waited for the storm to cease. It grew fiercer every minute until midnight and then ceased, but we were covered with snow and nowhere could be seen a light so we stayed until morning. At daybreak we found that we were within a half mile of their house! Now I tell you that if ever a warm drink and food tasted good it was then. Ever

since that time I have gone prepared for the worst in any season or weather."

"Well, we are not in the season of snow storms now and we will turn in and eat and get ready for a night of pioneering," said Mr. Livingston.

It was a long night for Leila and her mother and little sleep came to them, but when morning dawned Mrs. Livingston prepared breakfast on the little oil stove they had brought and was seemingly as cheerful as ever. The sun came up bright and warm and they talked gaily as they ate the first breakfast in the new shack. After the meal, Mrs. Livingston took the Bible from her hand bag and turned to some of the promises of God and read them impressively and Mr. Livingston offered a brief prayer.

The driver made as though he would start back to town but Mr. Livingston said: "Do not hurry. You have been very kind to us over night and we may want your services again sometime. Bring your wife over here when convenient and take a little vacation. We shall be very glad to entertain you."

"Thank you, Mr. Livingston, it will be a pleasure to do so as my wife has been teasing me for a long time to take her out in the country and see the buttes and have a picnic together," he replied. He then went away after being paid for his services and engaged to bring down the freight and horses if they should arrive before Mr. Livingston received word.

Now they must plan for the day and the future.

"Let's go out, all of us, and take a look at the claim, part of it at least, and see where we shall sow our grain and plant our corn and have our garden and keep the chickens," said Mr. Livingston.

"We will in a few moments, James, but sit down here a little while and let me have a say about matters and things." And she choked a little and hesitated but soon became calm and cheerful.

"We are now here, to stay no doubt until God in his providence orders us elsewhere. We will let all our misgivings go and forget them and take a new start bravely and with determination to win out. But to win we shall have to have the presence of God and his Spirit. We must never forget that. We have had great blessings

with our own church people and now removed from all those means of grace we will the more need to be on our guard and keep close to him whose we are. We will meet new temptations and will have none of the restraints of society. We will be surrounded by people who have not had our education religiously and otherwise. Especially will you, Leila and Frank, meet boys and girls that have little respect for sacred things and will be wholly ignorant of what we know to be truth and right. It will require great moral courage on your part to stem that tide of opposition or influence. You will want company and shall have it of the proper kind as far as we can know who are suitable. In all probability you, Frank, will be asked to go hunting or to play ball or something on God's holy Sabbath. At the very start you are to make your principles known, kindly but firmly, and refuse all such invitations and soon it will be well known that it is useless to ask you to do many things on that day. So much depends upon the first and right beginnings. Then, too, we must have certain times for our Bible readings and prayers, and never let anything stand in the way of that except cases of great need. Most new settlers of our faith fall down right there and do not fortify themselves by the grace and worship of God. We must never be ashamed to be seen or have it known that we are Christians and Seventh Day Baptists. The sooner our neighbors know that the better for us and them. We stand for a vital principle, a truth that can not be neglected with safety.

"Then on the Sabbath we must study together the same lessons that our Sabbath school at home does and report to the church and school once a quarter. We must keep in touch with our people or we will fail. It will encourage us and help them so much and be an inspiration to other lone Sabbath-keepers who may hear of us. We must correspond with Rev. G. M. Cottrell and Rev. Mrs. Abbey occasionally to find out what others are doing and what they want us to do as far as we are able. Our neighbors will want to exchange work, especially about harvest and threshing time, and there the Sabbath will come in conflict with the exchange or repaying for work done. We must at the very first, when

asked to do so, tactfully explain that we will be glad to help all we can but that it must not come on the Sabbath Day. You see, the most of our troubles can be avoided if we tell them at first what to expect. We will not be offensive or dogmatic, or force our views on people but watch for opportune moments to shed the light and make known the great truths we love. There may be opposition or criticism from a few, but we will by kindness and helpfulness overcome all that wherever manifested. And now we will go out and make our plans."

That talk was never forgotten, and though in the future there came tests and sorrow, the words of the mother and wife were remembered and had their influence.

They walked up to the butte and looked over the claim.

"Over there I think I will put in some grain and next to it plant some corn," said Mr. Livingston. "I will not have to fence off much pasture, for posts and wire are costly and not easy to get, and you, Frank, must have a trained dog to look after stock. Often you and Leila will have to watch and attend to them. By the way, Lura, the spring water is fine but we do not know whether it will dry up or not and so it will be a good plan to dig a well, if possible, near the house. The spring is quite a ways from the shack and there will be times when you ought not to go so far with a pail of water, and times when it is best not to lead cow or horses to the spring. I am glad we can have a supply of this coal, but kindlings are very scarce and we must plan some way to kindle a fire without wood. What do you suggest, Frank?"

"Why, papa, I have been thinking of that very thing. Spare moments, Leila and I can cut and gather some of the grass and weeds and tie them in small bundles or in some way make them suitable for lighting coal. Uncle John so often said that 'Necessity is the mother of invention.'"

"We will not worry just now about that. Now where shall we have that bed of flowers, and what have you to sow?" asked Mr. Livingston.

"I brought them with me, but we must send for a catalog. Flowers will do so much to make home pleasant and we will often wish to share them with a neighbor

or send them to a sick person to give him cheer," replied his wife.

"Papa, where will our post office be? We must write our friends at once and tell them," said Leila Maud.

"Yes," said her mother, "and we'll have our RECORDER changed to the new address. We can not keep house without our denominational paper. I'll want to know what is in the lone Sabbath-keeper's department and the Home News."

"Yes, and the marriages and obituaries first of all. That is what Aunt Nancy always looked up first," laughed Frank.

"Say, mamma, I may be too old now for the *Visitor*, but I have had it so long I shall miss it greatly. I want that if I live to be a hundred years of age. Frank and I have read it together as long as I can remember reading anything," said Leila.

"I hope never to be so old that I am not interested in the children's reading," replied her mother. "But we can't take everything out here. We have enough money to bring us through this season only, and if anything should happen to the crops or we have any serious sickness we would have a hard time of it. We must be as saving as possible and make every cent count." So they planned and spent the first day.

Again at night they made the most of the floor and grass and coats, and after singing some of the old home songs they built castles for the future and went to sleep. Two prairie wolves came near the shack and a night hawk was looking for chickens.

During the night Mrs. Livingston heard a sob from Leila and went to her. "Oh, mamma, we are away out here miles from any one and no horses yet and the roads unknown. Suppose papa were taken sick, or Frank, what would we do? No neighbors to help us or comfort us. Our old pastor, we can not see him again or hear him. I just can not stand it," and she sobbed aloud.

"Hush, dear, do not awake your father and discourage him. I know he is feeling sad just now but will not tell. We must be brave and cheer him, and look and feel hopeful. God will keep us from harm. Lay quiet and sleep now." And the mother's tender hand on the girl's face and her loving kiss soothed the troubled child, for child she was in innocence and trust.

(To be continued)

PROGRAM FOR SEMIANNUAL MEETING MINNESOTA AND NORTHERN WISCONSIN CHURCHES

To be held at Exeland, Wis., June 25-27, 1920

FRIDAY EVENING

Praise Service.....Leader, E. F. Crandall
Address of Welcome.....Pastor Thorngate
Sermon.....Rev. Angeline Abbey
Conference Meeting.....Leader, Mrs. Abbey

SABBATH MORNING

Praise Service.....Leader, Rev. Henry N. Jordan
Sermon.....Dr. W. D. Tickner
Sabbath School.....Ord Babcock, Superintendent
Essay.....Minnie Godfrey

SABBATH AFTERNOON—YOUNG PEOPLE'S HOUR

Praise Service.....Leader, Luella Coon
Essays—Margaruite Thorngate, Freeda Fowler
Alberda Van Horn

Address.....Clyde Clapper

SABBATH EVENING

Praise Service.....Leader, Mrs. Clayton Freeborn
Essay.....Mrs. Alton Churchward
Sermon.....Rev. Eugene Socwell

SUNDAY MORNING

Business Meeting
Sermon.....Rev. C. B. Loofbourrow

SUNDAY AFTERNOON

Praise Service.....Leader, Mrs. Freeborn
Essay.....Mrs. Eva Payne
Sermon.....Rev. H. C. Van Horn

SUNDAY EVENING

Praise Service.....Leader, Rev. H. C. Van Horn
Essay.....Mrs. William Saunders
Sermon.....Rev. Henry N. Jordan
Conference Meeting

ELLERY F. CRANDALL,
Clerk.

THE SIGNIFICANCE OF SATAN'S SILENCES

God's Word has its silences, merciful and beneficent; but Satan's word has its silences, too, not merciful and not beneficent. Satan's word tells of flowery paths, of alluring pleasures, of seductive companionships, of jovial nights and days; but Satan's word is silent concerning the hidden precipices, the gnawing remorse, the degrading bondage, the deathless despair that lie in wait for the footsteps of those who walk in evil paths. Flashing lights, costly paintings, merry music send out their welcome to the passerby, from halls of fair-seeming, which are wholly devoted to the service of evil; but no voice from within, no legend on the wall tells of the ruined lives, the scattered households, the broken hearts, whose history found its first tragic meaning beneath these lights.—H. C. Trumbull.

YOUNG PEOPLE'S WORK

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

HONESTY

R. V. H.

Christian Endeavor Topic for Sabbath Day,
June 19, 1920

DAILY READINGS

Sunday—Honest words (I Pet. 3: 13-17)
Monday—Honest work (I Pet. 2: 18-20; Col. 3: 22-25)
Tuesday—Honest walk (I Pet. 2: 11-17)
Wednesday—Honest business (Prov. 20: 14-23)
Thursday—An honest mind (Ps. 26: 1-12)
Friday—An honest man (Neh. 5: 1-13)
Sabbath Day—Topic, Honesty in word and deed (Eph. 4: 25-32)

"It doesn't make any difference what a man believes, as long as he lives right." Have you ever heard such a paradoxical remark, as if real action could ever be divorced from real belief!

Just recently a chance remark from a girl lead me to wonder if some people ever carry the matter farther, and in place of "as long as he lives right," substitute "as long as you can make most people think you live right." This same girl went on to say that she could "put it over" her mother and the Dean too, when she wanted to cut a class.

Did you ever listen to some one try to discuss a policy in politics when they had been too lazy to study out their beliefs? Did you ever see a freshman at college put on airs to make a good impression? Or did you ever say that you had had such a nice time, when really you had been bored? All trying to put it over.

Mere habit and polite conventionality may take us through a humdrum day, but in every crisis action springs from a genuine belief, and sooner or later we show what we are. Perhaps we can all profitably make this old proverb our own.

"To thine own self be true and it must follow as the day the night, thou can't not then be false to any man."

It is not very well known that in the hall of one of the great colleges of England there hangs a frame enclosing a few sentences, of which Abraham Lincoln is the

author. Here is a paragraph which he made a rule of his conduct:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

"Dere's one curis thing bout de truth," says I, "an' dat is dat de mo' ugly an' unpleasant a truth is, de mo' reputation hit's got ef bein' a truth, an' maybe dat's de reason dat de truth ain't mo' pop'lar.

"An' ef anybody wants to be nasty to somebody else an' say disagreeable things to 'em, dey always justify deyselves by sayin' hit's deir duty to tell 'em de truth, but nobody don't seem to think hit's deir duty to tell nobody de pleasant truths 'bout deirselves. Dey calls dat flattery.

"Yit hit looks lak to me dat de nice things 'bout life—de love, an' de kindness, an' de sweetness, an' de cleanness—is des as true as de mean things an' de rotten things. Dere's a day as well as night. Dere's sunshine as well as rain in de worl'."

"Dat's why I is for truth."

SUGGESTED PROGRAMS FOR CHRISTIAN ENDEAVOR, SABBATH DAY, JUNE 19

I. DUAL MEETING

Poster: Being weighed in the balances. Picture of scales.

Dialogue between Mr. Word and Miss Deed on the relative merits of both; bring in thoughts on backing up the Forward Movement, Young People's Board work, and falling in line both in word and in deed.

Arrange chairs by twos.
Two songs, two prayers, two recitations, two talks, etc.

II

Song service
Stories told as Ananias, Abraham and Lot (Lot's choice), Report of the Spies

Prayer
Song
Daily Scripture read
Lesson read
Special music
Leader's remarks
Short testimony meeting
Song

Announcements
Song—Mizpah

Suggested hymns:

"I'll go where you want me to go"
"Safe in the Arms of Jesus"
"Help Somebody Today"
"God Will Take Care of You"
"Stand Up, Stand Up for Jesus"

SPIRITUAL THRIFT AND EFFICIENCY FOR ENDEAVORS

A true Christian Endeavorer is a follower of the Master, practicing through the week what he or she professes on the Sabbath. It is a great and worthy calling to be a Christian Endeavorer. Every Endeavorer undertakes to make the Christ of history a reality today, or to make the living Christ an indisputable fact among men, and states it more truly. This is the mission of every Christian, of course, but the Endeavorer seals his or her purpose with a solemn binding pledge. We are glad to commit ourselves in this way, as it is our golden band to bind us together and to him. So it should bring a great joy to every one of us to remember that we are Christ's representatives; it is ours to mirror him as we find him in the Word and in the inner temple of communion. This means for us the constant upward look and aim of life; a quick and tender conscience; the open Bible; gratitude for blessings; an open eye for opportunities; a self-sacrificing spirit of consecration and service; unflinching fidelity to duty; faith in God and the certainty of the ultimate triumph of right.

Too often we are apt to forget, I fear, that our first consideration for real Endeavor efficiency should be, "What are we," rather than, "What we are to do or say." We are apt to get things reversed here, and zealously forage about to find things to do and to say, and give scarcely a thought as to what we are to be. The lasting effectiveness of our knowledge, our witnessing, our giving, our beliefs, our service, and our several virtues, in fact, will depend ever, oh, ever so much upon "What we are." And "what we are" will depend upon how near we keep to this Master and Savior of ours. I believe if we catch this thought aright there will be a great transformation in all of our Christian Endeavor activities,

devotional, social, recreational and business. Jesus calls us to success. The pathway for us may lead through many attempts that seem to fail. But some one has said, "Get your lesson out of your failures, then throw them away as worthless; then, forgetting the past, press on to the prize of the high calling of God in Christ Jesus."

Since the devotional meeting of the C. E. forms the greater part of our work, brings us together more frequently than any other of its stated sessions, we should all feel a real interest in, and responsibility for its success. Let us all for our own spiritual culture and growth prepare a gem of truth bearing upon the topic, the product of our own deep earnest searching and bring it as our contribution to the meeting; ours in possession and experience. Do not worry as to what kind of speech you'll use. "It shall be given to you." The light of the Christian shines brightest for Christ when he or she is least conscious that it is shining.—*Sanford B. Kurtz, Pastoral Counselor, in Cheero.*

PROGRAM OF THE EASTERN ASSOCIATION

To be held with the Seventh Day Baptist Church of Piscataway, at New Market, New Jersey, June 10-13, 1920

THURSDAY EVENING

7:45 Praise service.....Dr. Edwin Whitford
8:00 Welcome.....Pastor W. D. Burdick
8:05 Response.....A. W. Vars
8:10 President's address.....J. G. Burdick
Music.....Choir
8:30 Sermon.....Rev. L. D. Seager
9:00 Intercession and benediction
Rev. D. B. Coon

FRIDAY MORNING

10:00 Devotional service
10:10 Business
a. Appointment of committees
b. Annual reports
1. Executive Committee
2. Treasurer
3. Corresponding secretary
4. Miscellaneous
c. Reports from visiting delegates
d. Reports from our delegates
11:30 Address—Interchurch World Movement
Rev. J. L. Skaggs

FRIDAY AFTERNOON

2:30 Praise service.....Jesse D. Vars
2:40 Paper—"The SABBATH RECORDER and its Place in the Home".....Miss Matie Green
2:50 Address—"Denominational Study for Our Young People".....Rev. E. E. Sutton
3:15 Music
3:20 Round-table discussion—"The Spiritual

Value of the Printed Word"
Led by Rev. W. D. Burdick
3:45 Address—"Recruits for Denominational Work".....Dr. Paul E. Titsworth
4:30 Intercession.....Rev. Edwin Shaw

FRIDAY EVENING

8:00 Praise service.....Professor A. E. Whitford
8:15 Sermon.....Rev. George B. Shaw
Conference meeting closing with Intercession.....Rev. E. A. Witter

SABBATH MORNING

10:30 Opening service in charge of Pastor W. D. Burdick
Sermon—Rev. L. A. Wing, delegate from the Northwestern Association
(Offering for Missionary, Tract and Education societies.)

SABBATH AFTERNOON

2:45 Music
3:00 Sabbath school work.....E. M. Holston
3:20 Conference message
Professor A. E. Whitford
3:45 Young People's Work.....Miss Edna Burdick
4:30 Intercession.....Rev. D. B. Coon
3:45-4:30 Children's meeting—In charge of Mrs. L. S. Davis, Rev. Edwin Shaw

SABBATH EVENING

(Program prepared by Mrs. Edwin Shaw, Associational Secretary.)
8:15 A Play—"The House of Friendship"
Plainfield Seventh Day Baptist Junior C. E. Society
Address—"The Stranger Within Our Gates".....Mrs. Sarah L. Wardner
A Play—"The First Church's Christmas Barrel"—Plainfield S. D. B. Woman's Society for Christian Work
(Offering for Woman's Sabbath School and Young People's Boards.)
Singing—"America"

SUNDAY MORNING

10:00 Business
10:40 Music
10:45 Paper—"Vocational Opportunities for Seventh Day Baptists".....Dr. Edwin Whitford
Music
11:15 The Training of Our Young People for Denominational Work
a. In the Sabbath school.....E. M. Holston
11:35 b. In the Christian Endeavor Society
Rev. R. R. Thorngate, delegate from Southeastern Association

SUNDAY AFTERNOON

2:15 Business
2:30 General Theme: The New Forward Movement
Six ten-minute papers or addresses with chance for general discussion at the close
Our Young People and the New Forward Movement.....Miss Marjorie Burdick
The Element of Spirituality
Robert T. Spicer
The Element of Evangelism
Alexander P. Austin
The Element of Christian Education
Miss Mary Locke

The Element of Christian Service
Miss Josephine Maxson
The Element of Christian Stewardship
3:45 Sermon.....Professor Paul E. Titsworth
Joint delegate from Western and Central Associations
4:30 Intercession.....Rev. Edwin Shaw

SUNDAY EVENING

8:00 Praise service
8:15 Sermon.....Rev. C. A. Burdick
Intercession.....Rev. D. B. Coon
Adjournment and benediction

JOHN LELAND SHAW—A TRIBUTE

Today we went aside for a time into the quiet flower-decked church. On such occasions it is frequently said we go "to pay our last tribute of respect" to one who has passed on. But that expression does not seem quite fitting to express what called us today. The man on whom all our thoughts were centered needed from us no "last tribute of respect." He had had always the respect of those who knew him. There was never any question about that. Not only would one feel no impulse to show him disrespect, one would hesitate in his presence to show disrespect to any one.

A spirit of sympathy with those who had held him most dear and who were now parted from him had been one of the reasons for our coming together. Though we felt this loving sympathy the occasion was not, as such occasions sometimes are, one of heart-breaking sadness. There were tears, it is true, it could not be otherwise. But the one who had gone on, though he had kept the soul of youth had begun to feel the infirmities of advancing physical age. Many whom he held most dear had preceded him to the better land. So in spite of tears there was rejoicing in thinking of his release and the happiness into which he had entrance.

But another reason in addition to that of sympathy had called us to lay aside our daily duties and spend these moments in the quiet church at the farewell services of Mr. J. L. Shaw. We wanted to place ourselves once more within the circle of his influence, to sit as it were at his feet and as his life was reviewed to learn, if possible, the secret of its benign influences. In this we were not disappointed. There was music by a quartet of male voices, voices of friends he loved, and the hymns they sung were the fine ones that have

stood the test of time. There were flowers, but they were not on the casket. We would not have thought it out of place had they been heaped upon it for he loved flowers and all nature, but when we saw them about the casket instead of upon it we realized that that was most fitting. Mr. Shaw was a plain man, never given to show or ostentation, and the simple black casket bore only a little spray of lilac beside an open Bible. The absolute fitness of this open Bible upon the casket must have appealed to all who knew our brother. Here was the keynote of his life, for the Bible was not placed there for show.

It was not a new one, it was not a large one. It was of convenient size for use. It had been carried to Sabbath school, it has been used at family prayers. Most of us had never seen it used there, but knowing him we knew instinctly that it had been, and more than that that it was the Book he loved to pore over for his own personal refreshment. It was the guide of his life.

Friends who had known him talked about his life. A stranger might have said they spoke words of "eulogy." But eulogy does not seem appropriate to Mr. Shaw. He would not have wished any one to eulogize him. And the words spoken were not so intended, they were plain facts about a man who simply, quietly, unostentatiously, had lived by the Book, and studying and absorbing the life of his Master had so walked among men as to promote in individual, in family, in community, in church and in denominational life all that was good and helpful.

One said of him that he was a "Christian gentleman" with all that the term "Christian," and the term gentleman implies, and all who knew him knew this to be true. One spoke of Mr. Shaw's perennial youthfulness and his sympathetic understanding of young people and we knew he too spoke true.

No one spoke of great achievements or great honors, but reference was made to pioneer life and its privations and those who were thoughtful knew that the long road over which he had traveled from youth to old age had not been an easy one and but for the Guide he had followed there had been many opportunities to stray from the right path.

There came to mind as we sat there contemplating this life what Dr. Palmberg once said. It was this: "Those who have had the most influence over my life are those whose influence has been an unconscious influence. My life has been better not because of what they have said, but because of what they were." This was the sort of influence exercised by Mr. Shaw. Apparently he had not been concerned in correcting the steps of others, but being very careful that his own were following his Master, he had gone on his friendly, helpful way so steadily and so cheerily that it was a joy for those who knew him to try to keep step with him along the path.

Those who spoke said many things, but they could not touch upon all the phases of such a life. Did they pass by the bereavements because the happiness of the life under consideration did not suggest sorrow? Mr. and Mrs. Shaw had four sons grow to manhood. From the worldly standpoint they sacrificed much to give them a Christian education. The sons profited by it and gave their lives to Christian service in the denomination loved by their parents. When the long struggle for education was about completed and the two younger sons were nearly ready to enter upon their life's work, within a year both were taken by death.

Years after, when a similar blow fell upon Pastor Randolph he went to Mr. Shaw, then also bereaved of his dear wife, for comfort and help. "How had he endured it?" he questioned. "Did it never seem to him that God's dispensations had been hard?" "God has been very good to me always," was the answer.

Thinking of this answer suggests its source, the open Bible upon the casket.

There were many of us who had never known Mr. Shaw intimately, nevertheless we had felt almost unconsciously until today when we stopped to think about it, the subtle influence of his character. As we stood in the May sunshine about the open grave and saw his mortal remains consigned to earth, we knew that his influence had been intensified by the experiences of the hour and we wished that we might be to some life we touched something of what his life had been to ours.

ONE WHO WAS THERE.

May 27, 1920.

CHILDREN'S PAGE

THE LOCK ON THE PENNY BANK

I know two boys, named Joe and Frank,
Each has a little penny bank.
Joe's bank is made of shining tin,
The pennies click when they slide in.
Frank's bank is just a wooden box
Tied up with string; it has no locks,
And yet his money grows and grows.
Well, how is that, do you suppose?
Joe whirls and twirls his bank about,
And shakes the shining pennies out.
He never has a cent to spare.
His money seems to melt in air.
But Frank's store has a magic way
Of growing bigger day by day.
The reason is it's really Frank
Who saves the money, not the bank!
For what can matter bank or box
When self-denial guards the locks?
—*Youth's Companion.*

AN ENEMY OF THE "NO GOOD" BUSINESS

"Fire! Fire!" screamed nine-year-old Jimmie Roberts, as he dashed in at the front door of his home—nearly knocking the door from its hinges, astounding his grandmother, with whom he lived, and arousing the neighbors.

"Where is the fire, Jimmie?" said grandma, as Jimmie danced up and down like a wild Indian.

"Oh, it is Mr. Ball's furniture store!" shouted Jimmie, tugging at his grandmother and begging her to hurry. "And all the nice things are burning up! Hurry, grandma! Isn't it too bad. All those nice tables, and chairs, and couches, and fine furniture burning up."

"Yes, it is too bad to have such fine things destroyed." And Jimmie heard all the neighbors who gathered about the fire say, "It is too bad. It is too bad. Such a great loss."

One week after the burning of the furniture store, Jimmie again rushed into the house shouting, "Fire! Fire! Grandma!" This time it was the saloon that was on fire. Hurry! Hurry! Grandma hurry, I want to go down and see it."

To Jimmie's great surprise grandma said, "You shall not go near it, I am glad it is burning."

Jimmie fretted, and cried, and pleaded,

but it was of no use for grandma was determined. However, she was a nice old grandma, and every one loved her; and she knew how to care for boys. So she took Jimmie gently by the hand, and said as she drew him lovingly to her, "Now, Jimmie, my lad, I'll tell you something, listen. You and I were sorry a week ago when the furniture store burned, but Jimmie I'm not sorry that this saloon is burning, and I'll tell you why." Then she patted him lovingly and continued, "When the furniture store burned something good was burned, and it was a great loss, but this is a 'no-good' business, and it does lots of harm, Jimmie."

Then grandma wiped the corner of her eyes with the corner of her apron at the memory of the damage this saloon had done to Jimmie's father, for he had died a drunkard.

"Now, Jimmie," continued grandma, "just think what a terrible loss it would be if all the grocery stores, and all the shoe stores, and all the furniture stores, and all the good stores, not only in our town but in our county, and in all our State, and all in our whole nation, should be destroyed. What an awful loss it would be. Everybody would be so sorry. But, Jimmie, if all the saloons and all the distilleries, not only in our county, and State, and nation, were destroyed almost everybody would be glad. Jimmie, the saloon business is a 'no-good' business. I wonder why it is that the nation permits a business which if it were destroyed almost everybody would be happy."

That evening grandma sent Jimmie down to the grocery for some tea, and when he saw the ashes of the saloon, a great feeling came into his heart and he said to himself, "Grandma is right, and I am going to be a mighty enemy of the 'no-good' business."

Every boy and girl should resolve right now to be a mighty enemy of the "no-good" business.—*Rev. Edwin Hamlin Carr, in Christian Work.*

"It is of vital moment to every Christian whether sweat-shops, child labor or too long working hours are permitted in his neighborhood; can we believe that it would not have been of vital concern to Christ if he were here in the flesh?"

THE DISCOVERY OF CHRISTOPHER C.

W. H. MORSE, M. D.

Christopher C. made a discovery, a discovery over which he was elated.

He discovered a church, a Seventh Day Baptist church, the Seventh Day Baptist church in Plainfield.

He was as enthusiastic about it as was his ancient countryman when he discovered America. It was nearer 1892 than 1492; I am not positive as to the year. It was at the time that the trolley road was being built through Union County.

Christopher C., or as he would have it, Cristoforo C., was one of the Italian workmen. The C did not stand for Columbus, however. If I am not mistaken it was for Carmino; but it makes no difference, for he was always called Christopher C. Just an ordinary day laborer in the gang.

At that time I was superintendent of the Sunday school at New Orange, now Kenilworth, the town between Westfield and Elizabeth, back of Cranford. In the school we had a goodly number of Italians and while the road was building, every Sunday the men from the gang would come over and spend the day with them. As Italians are notable for getting others of their race to come with them when they become interested in Protestant worship, it came quite naturally that some of the gang came to the chapel. Among these was Christopher C. It was not long before he was interested, and professed conversion. I admit that I do not like that expression—"professed conversion,"—but it will have to be appropriated if not appropriate. It was a good, heartfelt conversion.

One Sunday afternoon he came in full of enthusiasm. He should have exclaimed "Eureka!" but instead, he used his best English to repeat, "Discovery! Discovery!" Of course we had to ask for an explanation, and he was very ready to give it.

"Yesterday, Saturday," he said, "at that Plainfield, when it was after the noon, and I buy shoes, and I come by, and there—What?—a church open!"

He described the location, and we readily understood that it was the Seventh Day Baptist church. I undertook to explain about the denomination, but he interrupted me.

"No, no!" he said, "There was no churching going on. No one in. The door

open. My surprise. I went in by. I sat down. I kneeled. I prayed. I wanted to sing. Just think! Open church on week day, Saturday, yesterday!"

At the close of that afternoon's session we had an address by Rev. Dr. Halloran, who was at that time presiding elder of the Elizabeth district of the Methodist church. He spoke of the number of Italians and Hungarians present, congratulating us on reaching them, and saying that he would be glad to know how the churches could interest and win more of them. When he had concluded, Christopher C. hurried up to my side, and asked if he might just speak? Before I could manifest consent, he began. He told first of his "discovery," then (I wish I might give his own language), he went on to say that Protestant churches could reach the Italians better if, like the Catholic churches, to which the Italians are accustomed, they should be open every day.

"See that! A great building open once a week for a few hours, and then shut, locked, barred, gated, padlocked, as if God had gone away and would not be back till next Sunday! What! You think that we think that the Protestant churches have an interest in us, and invite us, and welcome us, and the big building kept shut three hundred and thirteen days? The Catholic churches, always open, every day, can be entered any time by any who would worship. The Protestant churches not."

He bowed with profuse politeness to Dr. Halloran, and concluded by saying:

"They want to keep us? Yes? And the churches closed! What say those big doors, that padlock? 'Go away! Keep away!'"

The presiding elder thanked the man. *Hartford, Conn.*

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.

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.]

Name and Address	Church Membership
State Secretaries, L. W. H. Gibbs, M. C. Williams, M. B. Osgood, Mrs. J. Fred Whitford, c/o Y. M. C. A., Buffalo, N. Y.	
Mr. and Mrs. Delos Adams, Cincinnati	Otselic
Mrs. Minnie P. Austin, 9 Genesee St., Binghamton	Brookfield
Mrs. Sarah Allen, Schuylerville	Berlin
Mrs. George F. Annas, 55 Sherrill St., Geneva	Berlin
Ray Amas and family, Tully	Westerly
James Ameydon, Henry, Hendrina, Egberdina, and James, Oneida	Leonardsville
Mrs. Mary Allen, Verona	Leonardsville
Mrs. Clara Austin, Whitesville	Alfred
W. E. Barber, Olean	Portville
Mrs. Mary E. Barton, Greene	Brookfield
Marcella Barber, Homer	Portville
Mrs. Maryette Benjamin and daughter, Guilford	Brookfield
William H. Bass and family, Parish, R. F. D. 1	Brookfield
Mary Berry, Owego	Brookfield
Mrs. Carrie E. Blood, Oxford	Leonardsville
Miss Edna Bliss, East Aurora	First Alfred
Mrs. Ann E. Brownell, 1430 Main St., Buffalo	Leonardsville
Mr. and Mrs. Starr A. Burdick, 174 Melville St., Rochester	Alfred
Mrs. Ernestine S. Burdick, Central Islip, L. I.	Alfred
Mr. and Mrs. L. C. Burdick, Bolivar	Portville
Harriet A. Burdick, 168 E. State St., Lowville	Portville
Mr. and Mrs. S. G. Burdick, Cuba	Andover
Mrs. Hiram Burdick, Spencer	Andover
Lewis Clarke, Canistota	Hartsville
Orson B. Clarke, Sherburne	Brookfield
Mrs. William M. Clarke, 30 Plant St., Utica	Brookfield
Mrs. Harland Chandler, Earlville	Brookfield
Mrs. Willis J. Fisk, Homer	Brookfield
Frances E. Warren, Cuba	Brookfield
Mr. and Mrs. Floyd Carpenter, R. 64, Asheville	Nile
Mrs. Philander Carpenter, Stephentown	Berlin
R. B. Church, 322 W. Washington St., Elmira	Leonardsville
Claude Cartwright, Cornwall-on-Hudson	Hornell
Adelbert Coon, Whitney's Crossing	First Genesee
Charlotte M. Coon, Whitney's Crossing	First Genesee
Mrs. Mabel Coonredt, Chatham	Berlin
Judson Dane, Olean	First Genesee
Caroline Deyoe, West Clarksville	Alfred
Mrs. Jesse Deoley, Blossvale, R. F. D. 2	Alfred
Oren Dunham, East Watertown	Alfred
Miss Clara Downey, R. F. D., Akron	Alfred
Mr. and Mrs. Frank Davis, Watson	Alfred
Mrs. Howard Davis, West Burlington	Alfred
Mrs. Leon Angill, Edmeston	Alfred
Mrs. Anna Fleming Burch, West Edmeston	Alfred

Name and Address	Church Membership
Mrs. Anna Belden, South Edmeston	Alfred
Mrs. Hattie Crandall, Mt. Upton	Alfred
Mr. and Mrs. Walter Crandall, 222 First St., Rensselaer	Rensselaer
Mrs. Carl Johns, Morrisville	Alfred
Mr. and Mrs. Harrison W. Gates, Leonardsville	Alfred
Mr. Lynn Maxson, Old Forge	Alfred
Meredith Maxson, Hanson Place, Y. M. C. A. Bldg., Brooklyn, N. Y.	Alfred
Mrs. Glen Munroe, West Winfield	Alfred
Mrs. Adalaide P. Searles, Leonardsville	Alfred
Mr. and Mrs. Charles Ellis, Stephentown	Berlin
Mrs. Alice E. Egert, Holland Patent	Leonardsville
Mr. and Mrs. Elbert L. Fitch, Highland Mills	Brookfield
Mrs. J. Fulsome, Fine, St. Lawrence Co.	Brookfield
Mrs. L. W. H. Gibbs, 15 Dewey Ave., Buffalo	Brookfield
Mr. and Mrs. Fred M. Greene, 525 Central Ave., Albany	Berlin
Mrs. S. J. Gillings, Akron	Alfred
Mr. and Mrs. O. C. Greenman, Tavena	Berlin
E. R. Haseltine, Whitesville	Alfred
Mr. and Mrs. S. F. Hamilton, Olean	Portville
Arthur Hall, Greenwood	Alfred
Mrs. Ella Hazard, Cortland	Alfred
Mrs. Bertha L. Hallenbeck, Ravenna	New York
Mrs. Barbara M. Holman, Clayville	Brookfield
Mr. and Mrs. W. B. Hornblower, Olean	Portville
Mrs. Elsie Hornblower, Binghamton	Alfred
Mrs. Sarah Howard, 13 Oak St., Genesee	Plainfield
W. W. Jacques, Soldiers' Home, Bath	Alfred
W. H. Judge and family, Manlius	Leonardsville
Mrs. B. E. Kingsbury, Cuba	Independence
Mrs. H. W. Lane, Good Ground, L. I.	Shiloh
Mr. and Mrs. H. W. Langworthy, Cornwall-on-Hudson	Alfred
Mrs. A. B. Leroc, Parish	Leonardsville
Mrs. H. L. Martin, Petersburg	Berlin
Dr. and Mrs. S. C. Maxson, 255 Genesee St., Utica	Leonardsville
Mrs. A. T. Maxson, Horseheads	Alfred
Mrs. Lucy J. Mescall, R. F. D. 40, Sinclairville	Alfred
Mr. and Mrs. C. M. Mix, Clinton	Friendship
John P. Mosher, 510 Amet Place, Rochester	Plainfield
Mrs. W. L. Nichols, Bolivar	Independence
Mrs. S. C. Noble, Bristol	Marquette
Mrs. Maude B. Osgood, Brentwood, L. I.	New York
Miss Alice A. Peckham, Watson	Alfred
Ophelia A. Prindle, Norwich	First Genesee
Mrs. Phoebe E. Phillips, 76 Steuben St., Utica	Leonardsville
Professor and Mrs. George Place, Ellicottville	Alfred
Mrs. Henrietta I. Rogers, Hinsdale, R. F. D. Box 4	Friendship
Mrs. Emma Ruperts, Turin	Alfred
Mrs. John H. Spring, Cassville	Adams Center
Mrs. Mary L. Smith, Ft. Solonga, L. I.	Alfred
Mr. and Mrs. George Stillman, South Otselic	Alfred
Mrs. Alta Clare Stillman, Pen Yan	Hebron Center
Miss Olive Stillman, Rochester	Alfred
Mrs. Viola Stillman, Earlville	Alfred
Charles M. Satterlee, Norwich	Alfred
Laurentine Stephens, Edmeston	Alfred
Misses Sarah and Mate Saunders, Alden	Alfred
Miss Ethelyn Saunders, Rosedale Ave., Rochester	Alfred
Mrs. Josephine E. Tripp, Bridgewater	Alfred
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Mrs. Celia Wilder, Lowville, 163 E. State St.	Leonardsville
Mrs. Minnie A. Wood, Norwich	Leonardsville
Mr. and Mrs. J. D. Washburn, Earlville	Brookfield
Rena Woolhizer, Olean	First Genesee
Mrs. Frances C. Whitford, Wolcott	First Genesee
Henry W. Wilcox, Arlington	Alfred
W. E. Witter, Oneida	Alfred
Mrs. Matie Witter, Hamilton	Alfred
Mrs. M. C. Williams, 40 East St., Fairport	First Verona
Miss Sarah Williams, 40 East St., Fairport	First Verona
Miss Margaret Williams, East Park, Norwich	First Verona
Frances E. Warren, Cuba	Alfred
Mrs. F. W. Burdick, Wellsville	Alfred
Mr. and Mrs. A. K. Crandal, Portville	Alfred
Mr. and Mrs. Ernest H. White, 11 Lawrence Ave., Potsdam	Potsdam
Mrs. Christian Brown, 723 Oswego St., Utica	Alfred
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State Secretary, Mrs. Mary E. Fillyaw, Fayetteville, N. C.	Fayetteville
Rev. J. Franklin Browne, 902 Person St., Fayetteville	Fayetteville
Mrs. Agnes Johnson, Fayetteville	Fayetteville
Ralph Davis, Greensboro	Greensboro

Name and Address Church Membership

Rev. D. N. Newton, Fayetteville.....
 E. P. Newton, R. F. D. 4, Box 30, Fayetteville.....
 Shiloh
 Mr. and Mrs. R. H. Rogers, Hope Mills, R. F. D. 2.....
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 Miss Leila Maud Burdick, Douglass.....Milton Junction
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 Grand Marsh
 Mr. and Mrs. Walter Babcock and family, Ellendale.....
 Grand Marsh
 Mrs. Ella Botts, Ludden.....Grand Marsh
 Mr. and Mrs. Peter Clement, Fargo.....North Loup
 Horace W. Coon, Haley, N. D. (or Plateau, S. D.).....
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 Mrs. Florence Haskins, Douglas.....Milton
 Mrs. Josie B. Runner, Larrimore.....West Hallock
 Mrs. H. C. Severance, Douglas.....
 Mrs. Arthur H. Smart, Lakota.....Milton
 Mrs. A. B. Severance, Plaza.....
 OHIO
 Sadocia Babcock and son, Troy.....Jackson Center
 Marvel Davis, Jefferson.....Battle Creek
 Gladys Dual, Jefferson.....Battle Creek
 Alfred Williams, Canton, R. F. D.....Chicago
 Mr. and Mrs. D. Robert Kenyon, Wickliffe.....Piscataway
 Mrs. Lucy J. Clarke, 2216 87th St., Cleveland, Leonardsville
 Mary A. A. Davis, DeGraff.....
 A. R. Davis, Jefferson, R. F. D.....Jackson Center
 Laura Davis, Jefferson, R. F. D.....Jackson Center
 Mrs. Belle Hughes, Forest.....
 Mary Hughes, Forest.....
 Mrs. Gertrude Heimerdinger, 41 Cherry Place, Toledo.....
 Mira L. Parent, Troy.....Jackson Center
 Benjamin Watkins, Morrow.....
 Mrs. Ella R. Wing, 3126 Chestnutdale, Cleveland Friendship
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 Mrs. Anna Mengerson, Holgate.....Jackson Center
 William Kennedy, Lake View.....
 Lloyd Maxson, Wapakoneta.....
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 Mr. and Mrs. O. D. Crandall, Grimes.....Farina
 Mr. and Mrs. Will Coalwell, Sweetwater.....
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 Mrs. Goldie S. Welder, Cleveland.....
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 Montrose and Dewitt Kenyon, Porter.....Nortonville
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 Mrs. Pritchett and family (interested) Cashe.....
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 Mr. and Mrs. S. S. Brown, Corvallis.....Portville
 Mrs. Eva Hickey, Cottage Grove.....
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 W. H. Hurler, Talent.....Riverside
 Mr. and Mrs. H. D. Jones, Medford.....
 R. G. Junkin, Independence, Box 131.....Riverside
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 Mr. and Mrs. Robert Randolph, Hugo.....Plainfield
 Miss Laura Stillman, 1610 High St., Eugene.....Milton
 Benjamin L. Stillman, 1610 High St., Eugene.....Milton
 C. J. Sindall, Pelso.....
 Mrs. J. W. Wood, Cottage Grove.....

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 Mrs. L. J. Clark, Freemansburg.....
 Mrs. George Degan, 6404 N. 6th St., Philadelphia.....
 Simon Ebersole, 2428 5th Ave., Altoona.....Salemville
 Mrs. A. N. Freeman, Conneautville.....Hickernell
 Mrs. Sadie Foster, 427 Willow St., Altoona.....Salemville
 Mrs. Mamie Gadd, 855 N. 45th St., Philadelphia Marlboro
 Mrs. M. L. Groves, Brockwayville.....
 Mrs. E. D. Hadsell, Springboro.....Hickernell
 Mrs. Sarah Kenyon, Millport.....
 Simon King, 1317 16th Ave., Altoona.....Salemville
 Mrs. Alice P. Matteson, Genesee.....Wellsville
 Gilbert Matteson, West Bingham, Potter Co.....Wellsville
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 Mrs. Ida Maskham, 2208 Sassafras St., Erie.....
 Mrs. Nagley, 405 Walnut St., Altoona.....
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 Mrs. Hattie Clare Scott, Coudersport.....Hebron Center
 Mrs. Frederick Schoonmaker, 186 Congress St., Bradford.....Independence
 Mrs. Emma Shaw, Coudersport.....Hebron Center
 J. R. Sherwood, Oswago.....Hebron Center
 Mrs. Burton Sherlock, Cambridge Springs.....Hickernell
 Mrs. Fred Smith, Oswago.....Hebron Center
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 Mrs. Bruce Van Brunt, Punxetawney.....Portville
 Mr. and Mrs. D. C. Waldo, Cambridge Springs.....Hickernell
 Miss Lucia Waldo, Cambridge Springs.....Hickernell
 Dr. W. H. Tassel, White Mills.....
 Mrs. H. W. Wiard, Conneautville.....Chicago
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 Alfred Collins, Charleston.....
 G. N. Crandall, Wyoming.....
 E. G. Davis, Centerdale.....
 Mrs. Annie L. Holberton, Carolina.....First Hopkinton
 Mrs. N. M. Lewis, West Kingston.....Ashaway
 Dr. Fred T. Rogers, 117 Broad St., Providence.....
 Maria S. Stillman, 82 Pitman St., Providence.....Westerly
 Mary A. Stillman, 82 Pitman St., Providence.....Westerly
 M. K. B. Sutherland, Wickford.....Rockville
 Mrs. J. G. Vaughn, 208 Washington Ave., Providence.....Westerly
 Mrs. B. P. Langworthy, 229 Indiana Ave., Providence.....
 SOUTH CAROLINA
 State Secretary, Mrs. Mary E. Fillyaw, Fayetteville, N. C.
 Rev. Jacob Edwards, Leesburg.....
 Julius Theus, Bellinger.....
 SOUTH DAKOTA
 State Secretary, Timon Swenson, Viborg, S. D.
 Mrs. Prudence Alen, Flandreau.....Dodge Center
 Mrs. A. Erickson, Chancellor.....
 Henry Hendrickson, Viborg.....
 Mrs. Howard Gould, Webster.....New Auburn, Minn.
 Mr. and Mrs. N. C. Jensen, D., Viborg.....
 Mr. and Mrs. Will Johanson and four daughters, Harrold.....
 Mrs. Gertrude Leach, Bixby.....
 P. A. Lundberg, Alcester.....
 Miss Maria Miller, Viborg.....
 Mrs. Nels Norgaard, Dell Rapids.....
 Mr. and Mrs. Arthur D. Payne, and two daughters, Hitchcock.....Dodge Center
 Chester Rasmussen, Viborg.....
 Mrs. August Andrews, Alcester.....
 Christian Swenson, Viborg.....
 Mrs. Chris White, Dell Rapids.....
 Mrs. Aster Davis, Harrold.....
 Mrs. J. L. Wood, Flandreau.....
 Mrs. Martha Jones, Flandreau.....Cartwright
 Miss Myrtle Jones, Flandreau.....Cartwright
 Earl Jones, Flandreau.....
 Miss Iva Jones, Flandreau.....
 Edwin Jones, Flandreau.....
 Edwina Jones, Flandreau.....
 Grace Jones, Flandreau.....

Name and Address Church Membership

TENNESSEE
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 Miss Reba Threlkeld, 1993 Linden Ave., Memphis.....
 George W. Coon, Madison.....
 Colin, Edna and Olive Threlkeld, Memphis.....
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 State Secretary, D. S. Allen, Port Lavaca, Texas
 Mr. and Mrs. D. S. Allen, Port Lavaca.....Fouke
 Herbert Allen, Port Lavaca.....
 Mrs. T. M. Brown, R. F. D. 9, Box 100, Jordantown
 Howell C. Carr, Vincent.....Fouke
 Mrs. Estelle Lammes, Eagle Lake.....Fouke
 Mrs. Lola A. Smith, Humble.....Fouke
 Miss Ruth Smith, Humble.....
 J. E. Snell, Groveton.....Fouke
 Mr. and Mrs. J. B. Williams, 3217 So. Flores St., San Antonio.....North Loup
 Mrs. W. B. Dodson, Fort Worth, R. F. D. 4, Box 93.....Chicago
 Willis Dobson, Fort Worth.....Chicago
 Rev. A. J. Williams, Morales, Jackson Co.....
 Mrs. Elder, Whitney.....
 Mr. and Mrs. Trust, Whitney, R. 3.....
 Mrs. Miriam Regenbrecht, Sugarland.....
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 State Secretary, L. L. Van Horn, Heber City, Utah
 Mr. and Mrs. C. D. Greene and family, Heber City North Loup
 Elmer M. Greene, Heber City.....
 Olen and Gladys Hurley, Heber City.....
 Mrs. Sarah James, Red Can.....North Loup
 Mr. and Mrs. L. L. Van Horn, Heber City.....North Loup
 Misses Cora and Dorothy Van Horn, Heber City North Loup
 Mr. and Mrs. H. R. Van Horn and family, Heber City North Loup
 Byran and Leah Van Horn, Heber City.....North Loup
 Beecher and Anna Van Horn, Charleston.....North Loup
 Mr. and Mrs. Irvin Webb, Charleston.....North Loup
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 Mrs. R. T. Cooke, Danville.....
 VIRGINIA
 Mrs. D. M. Clawson, Claremont.....Hickernell
 Mr. and Mrs. J. H. Hardy, Portsmouth.....
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 State Secretary, Mrs. Paul Johnson, Clarkston, Wash.
 Mrs. D. B. Carpenter, Ballard.....
 Fred M. Davis, Coulee City.....
 Dr. and Mrs. George I. Hurley, Hoquiam.....
 Dr. and Mrs. P. W. Johnson, Clarkston.....Milton Junction
 Elizabeth Johnson, Clarkston.....Milton Junction
 Mrs. Catherine Wilson, Uasika.....
 Mr. and Mrs. Roy James, Cashmere.....
 WASHINGTON, D. C.
 Ronald Sheppard, 1343 Irving St.....Shiloh
 Samuel R. Crandall, Washington.....
 Major and Mrs. Elmer Kemp, Washington.....
 Andrew J. Williams, Washington.....
 WEST VIRGINIA
 State Secretary, Mrs. M. G. Stillman, Lost Creek, W. Va.
 Mrs. Harriet A. Bee and son, Boliar.....
 Maggie and Ozina Bee, Cowan.....Salem
 Professor and Mrs. S. O. Bond, Shepherdstown Lost Creek
 Mr. and Mrs. E. B. Davis, R. F. D. 3, West Union.....
 Mr. and Mrs. Job Davis, Smithton.....
 Jennie Davis, West Union.....
 M. L. Lee Davis, West Union.....
 Mr. and Mrs. Waitman Davis, Copen.....
 R. H. Davis, Copen.....
 Mr. and Mrs. Gordon Davis.....
 Mr. and Mrs. Arzander Davis.....
 Mrs. P. R. Davis.....Salem
 D. M. Davis, Clarksburg.....Salem
 Mrs. Mary M. Davis, Clarksburg.....Salem
 E. Townsend Davis, West Union.....Salem
 A. H. Davis, Mole Hill.....
 Glen L. Davis, Clarksburg.....
 F. M. Davis, Richwood.....
 Mrs. Kate Ford, West Union.....Middle Island
 Miss Nina Ford, West Union.....Middle Island
 Mr. and Mrs. Ernest Ford, West Union.....
 Mr. and Mrs. Stephen W. Ford, Clarksburg.....Salem
 Mr. and Mrs. S. Wardner Ford, Clarksburg.....Roanoke
 Ardvern Ford, West Union.....Salem

Name and Address Church Membership

Samuel Ford, West Union.....Salem
 Mrs. W. T. Ford, Pursley.....
 Mrs. Etta Ford, 637 Ona St., W. Grafton.....
 Mrs. Ernest D. Gray, Pennsboro.....Salem
 Mrs. Mary Green, Cowan.....Salem
 Mr. and Mrs. H. L. Kelly, Cowan.....
 Mrs. Helen I. Gray, Pennsboro.....
 Gilette F. Randolph, Clarksburg.....
 Miss Constance Kelly.....
 Mr. and Mrs. Charles E. Kile, Clarksburg.....Salem
 Mrs. Lettie Maxson, Smithton.....Middle Island
 Mrs. Jennie McLaughlin, Addison.....
 Mrs. Alice Money Penny, Weston.....
 W. M. Sandy, Arcola.....
 Mr. and Mrs. Albert Shock, Bower.....
 Talbert Sutton, Smithton.....Middle Island
 Sanford Sutton, Salem.....
 Mr. and Mrs. Alvadore Sutton, Smithton.....Middle Island
 John Sutton, Salem.....
 Mr. and Mrs. Ruben Sutton, Salem.....
 Luther Sutton, Morgantown.....
 Mrs. Jessie Stutler.....
 W. P. Stalnaker, Kettle.....
 Mrs. J. E. Trainer, West Union.....
 Mrs. Stella Thompson, Shinston.....
 Mrs. Charity Waldo, Greenwood.....
 Mrs. Minnie Wilson, Copen.....
 Rosa Williams, Clarksburg.....
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 Professor Fred I. Babcock, Wauwatosa.....Albion
 Mrs. Fred Breneman, Pardeeville.....
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 Dr. and Mrs. Mark Brown, Ft. Atkinson.....Leonardsville
 Alice Burton, Delavan.....Berlin
 Mrs. Elma Cockerill, Berlin.....Berlin
 Walter Cockerill.....Milton Junction
 Mrs. Nellie Woodward, Hawkins.....
 Jessie Nicholason, Soldiers' Grove, R. F. D. Grand Marsh
 Mrs. Maggie Switzenberg, Soldiers' Grove, R. F. D. Grand Marsh
 Mr. and Mrs. George W. Rosebush, 574 Franklin St., Appleton.....
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 Mrs. Burt Coon, Grand Rapids.....
 Mr. and Mrs. F. B. Coon, Hartland.....
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 Sherman Crandall, Brodhead.....Milton Junction
 Mrs. Anna Crandall, Arkansasaw.....Milton Junction
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 Mr. and Mrs. Albino Davis, Rhinelander, Robin Star Route.....Milton Junction
 Mrs. Alice C. Fleming, Merrill.....
 Mr. and Mrs. M. C. Green, Frederic.....
 Mr. and Mrs. D. F. Green and daughter, Box 70, R. F. D. 2, Plainfield.....
 Allen Galbraith, Friendship.....
 Mrs. Kittie Oviatt Geisler, Bangor.....
 E. L. Hill, R. F. D. 4, Berlin.....Milton Junction
 Mrs. Martha Holland, Madison.....Grand Marsh
 Mrs. Mamie Humphrey, Coloma.....Grand Marsh
 Mrs. Anna Jeffries, Marquette.....Grand Marsh
 Mrs. Etta Jones, Edgerton.....Milton Junction
 Philip Ling, Delavan.....
 Mrs. Alvah Morgan, Oxford.....Grand Marsh
 Dr. Clark C. Post, Barrow.....
 Edgar Potter, Marquette.....Farina
 Emma Rogers.....Leonardsville
 Miss Gladys Rogers, Oscobel.....Milton Junction
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 Mrs. L. J. Smith, New Richmond.....
 Miss Lelia Stillman, Vasar.....
 Professor and Mrs. H. W. Rood, 1225 Mond St., Madison.....Milton Junction
 Mrs. Atta Grieshaber, Owen.....Nortonville
 C. L. Stillman, Monroe.....Nortonville
 Mr. and Mrs. Herbert Stone, Rhinelander.....
 Mrs. Emma Stone, Rhinelander.....
 Miss Harriet Ousler.....Nortonville
 Mrs. Caroline Steele, Plymouth.....Milton Junction
 G. W. Witter, Wausau.....
 Mr. and Mrs. L. Maxson, Frederic, Polk Co.....
 Professor and Mrs. A. G. Churchward, Chetek.....

Name and Address	Church Membership
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Mrs. Eunice Kinney, Barnum	New Auburn, Minn.
Rev. Kovats Branch Mission, Stanley	

WYOMING

State Secretary, Rev. L. A. Wing, Boulder, Colo.	
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Miss Lottie E. Davis, Rock Springs	Walworth
Mrs. Nettie E. Harlow, Basler, Albany Co.	Chicago
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Mr. and Mrs. J. Frank Rose, Baggs	
Mr. and Mrs. Charley Hull, Baggs	
Mrs. Jane Davis, Gasper	

TRAINING LITTLE CITIZENS

BUYING TOYS AND GAMES FOR CHILDREN

MAUD BURNHAM

(Author of "Descriptive Stories for All the Year," "Rhymes for Little Hands")

A certain little boy was given an electrical train and his whole family would gather around to watch it operate. Very shortly they found reason to wonder why their pampered child ignored the expensive train and preferred to play with the boy next door, whose train was made from cigar boxes and the broken parts of toys contributed by his playmates.

An old toymaker once said, "Children sometimes get the toys they want, but many times those their parents want them to want."

In buying a toy one does well to study the child's point of view and then to make a selection which will be helpful to his development. Toy manufacturers of today recognize the educational possibilities of the toy and produce many playthings that promote the physical and mental development of children. The coaster cart, Kiddie car, Erector and Anchor Architectural blocks serve as illustrations.

The possibilities of certain old and familiar toys and games should not be overlooked. The domino is easily forgotten, but offers valuable aid in number work. The well-known nest of picture blocks, is also excellent, and a box of toy money is a real source of education.

If one acquaints himself with the educational toys of the kindergarten he will learn at once the benefit and pleasure to be derived from their use.

For outdoor play, the problem of toys is not difficult to solve, since Nature's garden produces much for a child's needs.

Before school days, parents alone are responsible for their children's develop-

ment. From that time on teacher and parents take up the problem together. Why not give the teacher all the help possible by providing our children with suggestive toys and games which will supplement the school work and develop initiative?

There are many interesting educational games on spelling, arithmetic, history and literature adapted to children of different ages. The well-known game of Authors is excellent for older children, since it familiarizes them with the best literature. Stamp collecting also is fascinating, and teaches both geography and history.

Today, educational play is organized not only in our public schools, but on the summer playground. It is the parents' privilege to direct play in the home through the intelligent selection of toys.

The following circulars and books will be found helpful:

1. "Mother Craft Manual," by Mary Read. Published by Little, Boston, Mass. Price \$1.25.
2. Pamphlets, by Bureau of Education-Experiments, 16 W. 8th St., New York City.
3. "Republic of Childhood," by Kate Douglas Wiggin and Nora A. Smith. Volume 1, "Froebel's Gifts." Volume 2, "Froebel's Occupations." Published by Houghton, Mifflin & Co., Boston, Mass. Price \$1 each.
4. The Cincinnati Game Company, Education Games (circular). Address J. H. Hammett Company, Boston, Mass.

I know there is no book for the Christian except the Bible, because it is my Master's Book. You will recall that the Lord began his ministry by going into a synagogue, and calling for this Book, he read: "The Spirit of the Lord God is upon me, because the Lord hath appointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," and so on. He never let go of that Book during all his ministry. He believed it—he never has uttered one word or one syllable to indicate that there was a jot or tittle that he did not accept—it was in truth the very Word of God.—David J. Burrell.

SABBATH SCHOOL

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

NOTES FROM THE FIELD SECRETARY

Annual reports for the Conference year closing June 30 will soon be asked for. Pastor, superintendents and secretaries should all co-operate in having the blanks all filled out and promptly mailed after the last Sabbath in June. The Sabbath School Board can be of little assistance to the local schools without information.

The price of silk has made a considerable advance since last Conference, but a number of our Sabbath schools will be awarded banners at Conference at Alfred for having attained the full standard of organization during the past year. Lost Creek, Walworth, Plainfield, Shiloh, Milton Junction and Little Genesee were the six on the honor roll last year. The field secretary will be disappointed if there are not at least ten more that will claim banners this year. Score your school, Mr. or Mrs. Superintendent, on the return postal you will soon receive and let Holston know whether to provide a banner for you. If he receives no report by July 15 he will provide no banners. Occasionally superintendents miss some vital things published in the RECORDER. Will others interested ask their superintendent if he read this item?

The Standard is as follows:

Sabbath School Standard	
(5)	Cradle Roll
(5)	Home Department
(5)	Organized, Registered Adult Class
(5)	" " Secondary Class
(10)	Teacher Training Class
(5)	Graded Organization
(5)	Graded Instruction
(5)	Missionary Instruction
(5)	Missionary Offering
(10)	Temperance Instruction
(10)	Decision for Christ urged
(10)	Regular Workers' meeting held
(10)	Denominational Requirements
(5)	Annual Report to Board
(5)	Financial Apportionment met
(10)	Associational Requirements
(3)	Annual reports made
(4)	Delegates to Conventions
(3)	Offering for Association work
	Total

Sabbath School. Lesson XI—June 12, 1920

A SHEPHERD BOY CHOSEN KING. I Samuel 16: 1-13

Golden Text.—The Spirit of Jehovah came mightily upon David from that day forward. I Sam. 16: 13.

DAILY READINGS

- June 6—I Sam. 16: 1-13. A shepherd boy chosen king
- June 7—I Sam. 16: 14-23. David in Saul's court
- June 8—Eccl. 11: 7-12: 7. Serving God in youth
- June 9—II Tim. 3: 14-17. Taught from childhood
- June 10—Phil. 3: 1-14. All for Christ
- June 11—Rev. 1: 1-8. "Kings and priests unto God"
- June 12—Psa. 2. The Great King
(For Lesson Notes see *Helping Hand*)

ORGANIZATION OF JAPANESE THEOLOGICAL STUDENTS

In Chicago there is a unique organization of forty Japanese theological students which meets similarly to a church organization every Sunday morning and evening. At these gatherings, which are held at the Y. M. C. A. building on East Thirty-sixth Street, there is a song service followed by a deeply spiritual address by an Evanston Methodist Seminary student who heads the organization, or by his assistant, a Moody Bible Institute student. These Japanese students also hold prayer meetings every Thursday evening.

In their spare time they devote their efforts to evangelizing their fellow countrymen in Chicago. Those attending the Moody Bible Institute have ample opportunity to do this, since the school provides practical work for those who attend it. Thus at street and gospel meetings the Japanese students are continually watching for some of their countrymen in the audience, in order that they may have the opportunity of leading them to Christ.

These forty Chicago Japanese students are all planning for work among their fellow countrymen both here and in their homeland.

"Let us not be deceived by the liquor men's quoting of physicians' opinions in favor of alcohol. 'No health authority anywhere advocates the use of alcohol as a medicine, food or beverage,' says Dr. W. A. Evans, recent health commissioner of Chicago."

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20 subscriptions of \$2,000..... (\$400 a year for 5 years).....	\$40,000	\$ 8,000
20 subscriptions of \$1,000..... (\$200 a year for 5 years).....	20,000	4,000
20 subscriptions of \$500..... (\$100 a year for 5 years).....	10,000	2,000
20 subscriptions of \$250..... (\$50 a year for 5 years).....	5,000	1,000
40 subscriptions of \$125..... (\$25 a year for 5 years).....	5,000	1,000
400 subscriptions of \$50..... (\$10 a year for 5 years).....	20,000	4,000
<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.

By an annual subscription from many alumni and friends for a five year period, it is planned to provide for all the items of the five year program mentioned herein.

What This Program Will Do

1. It will provide for the necessary annual deficit.
2. It will help provide more fair and equitable salaries for professors who have so long been underpaid, and will provide for retiring allowances.
3. It will clear the debt from the new heating plant.
4. It will provide an electric lighting equipment for the campus.
5. It will provide for miscellaneous needs and expenses for five years.
6. It will give Alfred a five year program of assured advancement and efficiency.
7. It will allow five years in which to increase the endowment funds sufficiently to provide a reasonable and adequate maintenance.

DEATHS

1920, conducted by her pastor, Rev. W. L. Greene, assisted by President B. C. Davis of Alfred.

CRANDALL.—Mrs. Emily Benjamin Crandall, daughter of Samuel Sawyer Benjamin and Laura Anne Vincent, was born in the town of Norway, Herkimer County, N. Y., April 7, 1849, and died of acute indigestion at her late home in Independence, Allegany County, N. Y., May 9, 1920.

He own mother died when she was about a year old, and later her father married Miss Helen Payne, under whose motherly care and direction she grew to young womanhood. Her father died when Emily was about fourteen years of age, and two years later she with her step-mother and her half sister, Mary Benjamin, who later became the wife of Rev. E. A. Witter, came to Independence, where she has since resided. Mrs. Benjamin became the wife of Decatur Clarke and in his home Emily lived and began her nearly fifty years of wedded life, after her marriage to William R. Crandall on December 21, 1870. Later they established their own home on Crandall street, where they have since lived. To them were born two children, Anna Laura and Samuel Benjamin, who were privileged to be in the home as a comfort and help in these recent years of declining strength. These with the husband and wide circle of relatives and friends remain to mourn the loss of a most devoted wife, and mother, and a loyal friend.

Before her marriage she spent about three years in school at Alfred.

While living in Herkimer County she united with the Methodist church, but the winter following her marriage, January 21, 1871, she was baptized by Rev. Jared Kenyon and joined the Independence Seventh Day Baptist Church of which she has remained a loyal and consistent member until called to the church triumphant. The last service of her life before she was so suddenly stricken was for the church which she loved. A faithful attendant upon the appointments of the church, and a loyal and efficient worker in the Ladies' Aid, she has left a memory of Christian living and service which may well be an inspiration to all.

Her home however was her real kingdom. Here her gentle, cheerful and refined spirit was at its best. Those who have enjoyed the hospitality of her home testify to the charm of her personality and her ability to give ease and happiness to others. Her habits of industry and thrift marked her as looking well to the ways of her household. Her cheerful, sunny disposition and her kindness and sympathetic interest in others, her desire to see and encourage the best in others have left a rich heritage to those who have shared her home-life and enjoyed the privilege of her friendship.

Farewell services were held at the Seventh Day Baptist church in Independence, May 12,

MAXSON.—Charles E., son of Joseph C., and Laura Tanner Maxson, was born at Nile, N. Y., December 26, 1867, and died at DeRuyter, N. Y., May 23, 1920, aged 52 years, 4 months and 27 days.

He was united in marriage January 31, 1894, to Miss Nellie Taylor, who died about two years later. To this union was born one son, Glenn, who departed this life three years ago. Mr. Maxson was married to Miss Rose Crumb, March 21, 1897. Three children were born to Mr. and Mrs. Maxson: George D., Jennie L., and Charles R.

Besides his wife and children, Mr. Maxson is survived by his aged father and two brothers, J. Albert, of Little Genesee, with whom the father has his home, and William L., of Montana.

Funeral services were held at his late home Wednesday afternoon, May 26, conducted by Pastor H. R. Crandall. Interment was in the DeRuyter Cemetery.

H. R. C.

CLARKE.—William L., son of Thomas Marsh and Anna Lewis Clarke, was born in Charlestown, R. I., September 16, 1835, and died in Westerly, R. I., May 15, 1920. A more extended account of Deacon Clarke as president of the Missionary Board, and as a leader of many other activities will appear later.

D. B. C.

SAUNDERS.—Lucy A. Barber, daughter of Paul Maxson and Almira Dewey Barber, was born in the town of Westerly, R. I., November 25, 1828, and passed from the scenes of earth May 23, 1920, at her home in the town of Westerly, R. I.

She has always lived in the vicinity of Ashaway, R. I. The data are not at hand concerning the time and place of her marriage to Nathan Saunders, who was for years a deacon and prominent leader in the First Seventh Day Baptist church of Hopkinton, in Ashaway, R. I. He died some thirty-three years ago. To them were born four children. One of them, Nellie, died in 1879, at the age of eighteen years. Three sons are now living: Everette B., of Hornell, N. Y.; William C., of Waterford, Conn., and Nathan, of the town of Westerly, R. I. Her son, Nathan, has lived with her at the old home these many years.

At the age of fourteen she was baptized and united with the First Seventh Day Baptist Church of Hopkinton, with which church she has been a faithful and consistent member for more than seventy-seven years. Though not able to attend the services of the church for some years she maintained her interest in it and in the denomination till the last. But a few days before her death she

talked freely with the pastor and his wife concerning the welfare of the church, and told of her interest in the Forward Movement of the denomination, specifying the amount she was going to give to it. Her funeral service was conducted at the First Seventh Day Baptist church of Hopkinton by Pastor D. Burdett Coon, and burial was in the Hopkinton Cemetery.

D. B. C.

HOME NEWS

CHICAGO, ILL.—The Home department of our Sabbath school has a membership of nine, the non-residents being in Ohio, Wisconsin and Colorado. The contributions for last year amounted to \$14.90.

The Endeavor class of the Seventh Day Baptist Sabbath school planned and successfully carried out a church social which was held in a room of the Masonic Temple. The young people provided and served ice cream and cake. The program, under the direction of Allison Burdick, consisted of singing popular songs by the company, several solos, games, etc. More than sixty were in attendance and a general good time enjoyed. Secretary Shaw was present and made a few appropriate remarks.

On Monday evening, May 24, a "Surprise Social" was held at the home of Deacon J. M. Maxson, that being his natal day. As he came in at 5.30 the children met him in the hall and greeted him with a "Happy Birthday" song. About fifty guests were in attendance. The abundant menu was served cafeteria style, a "box lunch" being furnished by each family, with tea, coffee, and several warm dishes prepared in the home.

An impromptu program was enjoyed, the most important part being an apt speech by Pastor Fifield accompanying the presentation of a substantial purse, given as a token of love and appreciation by friends of "Uncle Murray" and "Auntie May." Deacon Maxson responded very fittingly, and in his usual modest manner paying a touching tribute to the teaching of his Christian parents, and the loyalty of his "true helpmeet." Games followed, and at an early hour the guests went homeward having enjoyed an evening of happy fellowship.

W.

"Greater love hath no man than that he give his life for his friend."

THE SABBATH RECORDER

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

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M. E. H. EVERETT

"I weary of dreams and sleep,
And long for the day that I might leap
Suddenly wide awake."
—From an unpublished poem by E. C. Wright.

A path winds upward through the pasture
To where the flock is fed today,
In and out where rocks are stranded
The lambskins call and play,
Oh, I could follow up that pathway
If but the joyful sun would rise,
But all the hill is dark and cheerless,
And shadows fill my eyes.

I hear the horned owl's challenge ringing
From some high cliff above the glade,
But all the little birds below him
Are silent and afraid.
Long burning shafts, all rose and golden,
Should surely pierce the eastern sky;
From the green bowers of the forest
The winds of morning cry!

Why should I fear to trust my shallop
To the great billows of His sea,
My pilot being He who silenced
The waves of Galilee?
Then blow sweet winds from off the coast land
To speed me on my happy way;
I leave the land of dreams and slumber
To find the glorious day.

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