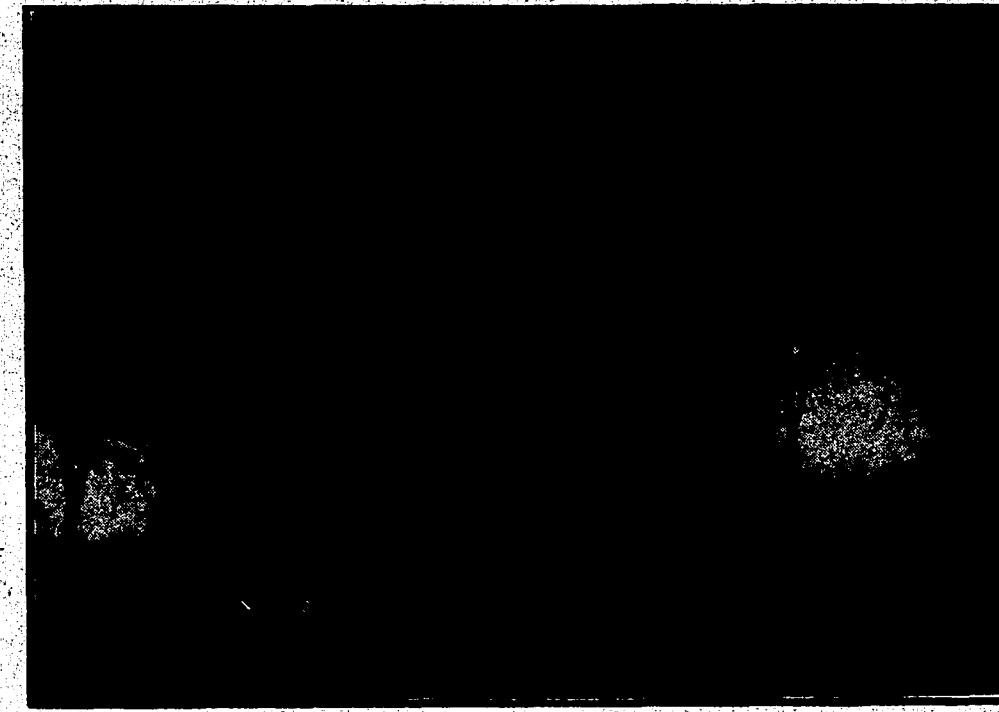


# The Sabbath Recorder

Now for the  
Denominational Building

Send Your Bonds



THE PISCATAWAY CHURCH, NEW MARKET, N. J.

—CONTENTS—

EDITORIAL.—The Eastern Association.—Words of Welcome.—The Response.—Brother Seager's Sermon.—Some Specialties.—Eastern Association Notes Second Day.—The Association Conference Meeting.—Sabbath Services Eastern Association.—Young People's Work A Great Day.—Message From the President of Conference.—Vocational Opportunities for Seventh Day Baptists.—"Teach Me to Pray."—Training for Denominational Work.—Paul E. Titsworth's Association Address.—Officers and Delegates.—"Intercessions" . . . . .	769-777	MISSIONS AND THE SABBATH.—Our Letter From Java . . . . .	782
President Burdick's Address.—Eastern Association . . . . .	777	Tract Society—Meeting Board of Directors . .	783
THE COMMISSION'S PAGE.—Roll of Honor.—Notes From Director General.—Finishing the Race . . . . .	779-781	Home News . . . . .	784
THE SABBATH RECORDER and Its Place in the Home . . . . .	781	WOMAN'S WORK.—Program of Prayer.—Where God Walks (poetry).—Does Sabbath-keeping Make Us Better Christians?—My "Extra Box" . . . . .	785
		Work in the Southeast . . . . .	787
		Letter From the Southland . . . . .	788
		YOUNG PEOPLE'S WORK.—Our Duty to Our Country . . . . .	789
		The Lone Sabbath-keeper, A Story of Hardship and Endurance . . . . .	790
		CHILDREN'S PAGE.—Marjorie's Birthday . . . .	795
		LONE SABBATH KEEPER'S PAGE.—Lone Sabbath Keepers in the Dakotas . . . . .	796
		OUR WEEKLY SERMON.—Bearing One Another's Burdens . . . . .	797
		DEATHS . . . . .	800
		Sabbath School Lesson for June 26, 1920 . . .	800

# 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, 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. Croslev, 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. L. 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. Croslev, 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 Coast**—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, Dur-ellen, 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. 25

PLAINFIELD, N. J., JUNE 21, 1920

WHOLE NO. 3,929

**The Eastern Association** The eighty-third annual session of the Seventh Day Baptist Eastern Association convened with the old Piscataway Church in New Market, N. J., on the evening of June 10, 1920, at 7:45, with Jesse G. Burdick as president.

Brother E. M. Holston, representative of the Sabbath School Board and Young People's Board, led the opening praise service. The lengthened shadows of evening were stretching across the fields, and the sunset glow gave an impressive light in the room where we were gathered, and in perfect harmony with the surroundings the people sang:

Day is dying in the west;  
 Heav'n is touching earth with rest;  
 Wait and worship while the night  
 Sets here evening lamps alight thro' all the sky.

Seldom do the words and sentiment of song seem so appropriate to the occasion, and each time the chorus:

Holy, holy, holy, Lord God of Hosts!  
 Heav'n and earth are full of thee;  
 Heav'n and earth are praising thee,  
 O, Lord Most High!

was sung the words seemed literally true. After a brief prayer, the dear old song: "I love to tell the story," seemed to prepare all hearts to receive the messages of the hour.

**Words of Welcome** Rev. W. D. Burdick as pastor, esteemed it a great privilege to welcome the guests to this historic church. He wanted them to feel at home all the time, even if the people of New Market were too busy to visit much with them. It is, said he, a good time for Christian people to have a real jollification over the Supreme Court's decision upon the prohibition question. It is also a good time for Christians to pause a little from the strenuous duties of these troublesome days and encourage one another.

Effort had been made to bring the young people into this program. We want them to be true and loyal. When the famous Webb bill was being passed in Congress, its

author had to be out of the room during part of the roll call. But his little boy was left there. As the roll call neared the W's he became very much excited for he knew his father wanted to vote, and it began to look as though he would not get back in time to do so. Finally his name was called before he entered, and quick as thought, that boy jumped up in his father's place and said, "I!" This caused great applause in both the House and the gallery. So we hope here that the boys and girls will catch the spirit of their fathers and be loyal to their cause.

**The Response** Brother Alexander W. Vars, of the Plainfield Church, was an old New Market boy, and so it was a personal pleasure for him to respond to the address of welcome given in his old home church. He felt that the main things to be sought in such a meeting were spiritual uplift, and encouragement of the workers.

To this work there are two parts: the physical and the spiritual ministries. The New Market Church people will have the first or physical part. But the spiritual ministrations will depend upon those who come.

The president's address came next. It will be found following the editorials.

**Brother Seager's Sermon** Rev. L. D. Seager has lost none of his old-time fervor in preaching, and we are glad he is able to take up the work laid down by Rev. A. G. Crofoot in Marlboro, South Jersey.

His sermon at the association, from Job 38: 7: "When the morning stars sang together, and all the sons of God shouted for joy," was a beautiful tribute to the "music of the soul—the music of heaven." By hearing a song-bird in a big, noisy city he was carried back to boyhood days when the music of birds in the woods and fields charmed his soul. Even the rumble and roar of a noisy city could not drown the song of the bird, and so it is true that God's children may yet hear heavenly music in this noisy old world.

We all need to catch its sweet strains, first because it is *pleasant*. In the hall of music at the Buffalo Exposition, sad over the death of our President there, and weary with work, Brother Seager fell asleep. Finally, becoming conscious of some unusual stir, he awoke just in time to hear the most soul-stirring music by a world renowned artist. He has been thankful ever since that he awoke in time to hear that music. Thousands are asleep in spiritual things and many never awake in time to hear the heavenly music.

Again, we need to catch the sweet strains because of their *benefits*.

David charmed away the evil spirit of Saul with music. How much more should the glorious harmonies of the heavenly song charm away the cares and troubles of earth. How blessed it is that we can have the sweet panacea of heaven to charm the sin-sick soul.

Once again we need the music of heaven for the *inspiration* it brings. The old minor keys had some charm; but new life was given when Sankey struck the major key of heavenly music that inspired to great practical activities in Christian work.

Brother Seager referred to the way some persons regard the spending of money for missions as so much lost or used where no returns ever come. At one time in his mission work Brother Seager estimated the amount of money that had been expended during the years our missionaries had been sent to that one field. He found that two of our successful pastors in some of the larger churches in two associations were boys in his missionary church a few years ago. And he thought that if no other results had ever come from money expended in that field, the winning of these two young men—now able pastors—was worth more than the expenses for missions in the field from which they came.

There is indeed great need of money in these times. We can not do without it. But we must not forget that money is of little use in missions without consecrated men. Our churches *must give us men*. Money will not buy talent. There must be men who hear and heed the call from above, and who are willing to give their lives.

Brother Seager was glad to be one of the ministers of this people in these trying times, even when some have to do outside work in order to live. In times like these young men are not likely to be induced to leave school and preach the gospel by a mere money consideration. There must be a higher motive, a deeper spiritual call, if they are moved to this great work. We believe there are those among us who will heed this call.

We are still singing the old song of the morning stars. Men today are hearing heavenly music. Moses heard it and had respect unto the recompense of the reward.

The world has no reward like that God gives to him who consecrates his life to his service, and who is willing to suffer loss here in order to lay up riches in heaven. If we are true here now, by and by we shall sing the chorus in the realms of glory.

**Some Specialties** Brother Jesse G. Burdick had taken great pains to make this association one for the young people, and so he arranged, with a good deal of trouble, an exhibit in which many of them took considerable interest. There were pictures of men and buildings, and samples of the SABBATH RECORDER in every stage of its appearance since it was first published, and other matters of historic interest.

The exhibit of the Plainfield Church contained photographs of all its pastors as follows: Reverends Lucius Crandall, Samuel Davison, James H. Cochran, James Bailey, Amos R. Cornwell, Thomas R. Williams, Darwin E. Maxson, Abram H. Lewis, Arthur E. Main, George B. Shaw, Edwin Shaw, James L. Skaggs.

There were also pictures of the deacons and other leading members and cuts of the house of worship, and laying of the cornerstone, and a photograph of the Tract Board containing twenty-three of its members.

In the editor's corner there were samples of the RECORDERS showing the changes in the form of the paper from its beginning. There were also photographs of all the editors and of the present working force and the offices and the machinery in the present publishing house.

The historic church with which the association was held, organized in 1705 with ninety-three members, also had pictures of its pastors and deacons with other old-time members. We were interested in the names of those who had served this church as pastors. They were Reverends Edmund Dunham, Jonathan Dunham, Nathan Rogers, Henry McLafferty, Gideon Wooden, William B. Maxson, Walter B. Gillette, Halsey Baker, Lester C. Rogers, Lewis A. Platts, Leander E. Livermore (called here three times), Earl P. Saunders, Judson G. Burdick, Frank E. Peterson, Martin Sindall, Henry N. Jordan, Herbert L. Polan, and Willard D. Burdick. We were well acquainted with the last twelve of these men. This church has given six ministers, from its own membership, to our denomination. There were photographs of forty persons and five buildings in the Piscataway collection.

Four other churches had exhibits of historical interest, the particulars of which we have not time or space to give. There was old First Hopkinton, with a fine collection of thirty-three photographs of persons and places which attracted considerable attention.

Then came Berlin's collection with eighteen pictures of groups and persons and buildings.

Rockville had nine pictures and a written sketch.

We understand that President Jesse G. Burdick and Pastor Willard D. Burdick have made arrangements to send the exhibits on to the other associations.

**Eastern Association Notes Second Day** Friday morning at ten o'clock the work of the association began by a season of devotion led by Pastor Skaggs, of Plainfield; and the time until nearly half-past eleven was given to business matters, and to messages from sister associations by their delegates.

Rev. L. A. Wing, of Boulder, Colo. appeared for the Northwestern Association. That association had had no session for two years, but he brought a hopeful message. The aggressive missionary spirit of the Northwest was a characteristic which gives ground for hope of more prosperous conditions.

The Southeastern Association was represented by Rev. Royal R. Thorngate, of Salemville, Pa. The letter from that association was nearly a year old; but he gave interesting data regarding present conditions in the churches.

Lost Creek reported the budget all paid and a good spiritual condition in the church.

Berea has enjoyed a revival with twenty-five conversions, eighteen of whom received baptism. The question of building a new house of worship is now being considered. Salem has had a very prosperous year in both church and college, and the trustees are pushing a movement for greater endowments.

Salemville, Pa., offers good opportunities for constructive work, and its pastor is hopeful regarding its future.

The chief address of the morning was a review of the Interchurch World Movement by Rev. James L. Skaggs. Most of the data on this subject has been given RECORDER readers and we shall not try to reproduce Brother Skaggs's interesting address. He spoke of our position as only observers, since we have no official connection with the movement.

The purpose of the undertaking is simple and practical. It only calls for cooperation in practical lines of work for extending the kingdom of God on earth. The Survey already taken reveals the great needs of the churches if they are to make good in the matter of spiritual leadership.

The one thing to be regretted was the small attendance during this instructive message.

The afternoon program gave promise of several good things and the people were not disappointed. The first paper by Matie E. Greene, on "The SABBATH RECORDER and its Place in the Home" will be found on another page of this paper.

Rev. Erlo E. Sutton made a strong plea for a historical textbook to be prepared for class study by our young people, and gave a brief outline of what he thought such a book should contain. He emphasized the great need of a better knowledge of our past. It is a past that any people might prize. There have been many Seventh Day Baptists who occupied prominent places in the nation's early history. Too

many are ignorant of these things. If we are to build well upon the foundations laid by our fathers we must come to understand ourselves and what we stand for as a people.

A very interesting round table was conducted by Pastor Burdick on the value of good literature. Several speakers took part in this discussion and everybody seemed to enjoy it. The people were specially pleased with the duet by Pastor and Mrs. Burdick just before this hour.

Recruits for denominational work was the subject of an address by Paul E. Tittsworth, which was most timely.

His first point was suggested by a large poster with the words: "Men Wanted!" Jethro said to Moses: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them."

The great cry today is for men. Railroads are crippled for want of men. Ferries are tied up for want of men. Thousands of schools are closed for want of teachers. In one case two thousand men were wanted for important work and only two hundred were available. Within a few years twelve of our own ministers have left the ministry for other work and only three or four have come into the ministry. The same conditions prevail in other and larger denominations.

Men are needed more than money, and unless men can be connected up with our money no good will come.

How shall we stop this depletion of teachers and preachers?

He must learn first to appreciate the men we already have. Some of them are working beyond their strength—really working themselves to death to keep the wolf from the door. The Forward Movement now seeks to remedy the evil. But hitherto we have squeezed the men like an orange until the juice is all out and then thrown them away. Our preachers have been compelled to farm for a living and resort to other work until they lose out in the ministry. We must learn to support, conserve, and appreciate those who serve us if we would remedy the matter.

Again, we must talk up the job, speak well of the work and have good words for our ministers in the presence of our children and young people if we would see bet-

ter days. This would tend to make our children think well of the ministry.

Let the subject: "Why enter the ministry" be oftener discussed in the SABBATH RECORDER. Write good reasons for the boys to read.

We must keep exalted ideals before the children. Sometimes very little things in the home exert an influence that settles destiny.

There was a home in which five boys were brought up. Four of them had little desire to wander but the fifth was determined to go to sea. He clamored to do this until finally his parents yielded and he went. On his return after years had passed, his mother said, "John, how was it that you were so crazy to go to sea?" He replied that the picture of a ship which they kept hanging in his room, did the business.

The third way to stop this depletion of our forces is to develop strong characters and great capacity in our children. If we are to have strong steady light-bearers, they must be *developed*.

Again, if we are to stop the depletion of ministers and teachers we must heed the call to a *dull job*. We must not overlook the opportunities in the ordinary pastorate to mold public opinion and so shape the destinies of men. This is the great mission wherunto we are called. Seventh Day Baptists must march shoulder to shoulder with those who move the world. A certain young man was offered three times his present salary to enter a certain manufacturing business. A friend said to him, "Of course you will accept the position," whereupon the reply came, "Of course I will not do any such thing." "Why not?" said the friend. "Simple because there is greater pleasure and more good to be done in *building character*." That young man had the true vision of life. He heeded the challenge that comes to us all today.

Friends, you can hear the call. It is sounding on every hand. Wherever there is hunger, wherever there is ignorance, wherever there is wrong-headedness, wherever there is the sin of weakness, or of over-strength, wherever evils prevail, there the call comes for your good services to make things right. The challenge is unmistak-

able. We can but hear the call. Will we heed it?

A few years ago men like Lincoln, Roosevelt, Hoover, Phillips Brooks, Jowett and others were among the boys who were being made into men for useful and helpful service to the world. The ministers and teachers who in some humble way, in some out of the way place, devoted their lives to the work of molding such characters, of making such men, were doing the greatest work of their generation. And the great world will never cease to reap the benefits that come from such service.

**The Association Conference Meeting** Professor A. E. Whitford led the song service and Rev. George B. Shaw preached a short sermon as introductory to the usual association prayer meeting on Friday night. The text: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom," was a very appropriate one for the occasion; and Brother Shaw made excellent application of it to a little people composed of little flocks that sometimes seem in danger of being ground between the upper and nether millstones. As a people we need encouragement and as individuals we need help when temptations threaten to overwhelm. God is our Father—*my* Father, and he has a plan for me. And it is his good pleasure to give us the kingdom. If we are in the flock then we may claim it, but if we are outside the flock we have no claim on the kingdom. While in the flock we have nothing to fear.

There were a good many testimonies in the conference which followed. This part was led by Rev. E. Adelbert Witter, of Berlin, N. Y. An excellent spirit prevailed and everybody felt that we had enjoyed a real season of refreshing at the close of a full day of good meetings.

**Sabbath Services Eastern Association** Sabbath morning brought a favorable change in the weather. The excessive heat of Friday had given way to a cool comfortable temperature, and a large audience took advantage of the change and filled the house.

For a half hour before meeting time the air about the church was filled with the sound of friendly greetings, and there were pleasant reunions with those who had been separated for the year.

Pastor Burdick had charge of the services and after the usual introductory exercises, Rev. L. A. Wing, delegate from the Northwestern Association, preached upon, "A Very Important Interview," with John 3:1-21 for a text. The sermon was "thought-provoking." The speaker had been greatly helped by the story of Christ and Nicodemus. He had been made to feel that spiritual attainment is the greatest thing for the child of God, and his heart-burden was to help others to think out the concrete truths in connection with the interview recorded in the text. His description of Nicodemus as the Pharisee with all the Pharisee's notions; as the ruler with self-conscious pride; as a teacher in Israel, learning the lesson of the new birth, was very vivid. This man did not go to Christ seeking salvation. He felt no need of that for he thought he was good enough. He desired to see how the Master's teaching fitted into his conception of the Messiah.

When the important truth was presented this self-righteous man said: "How can these things be?" Too many in our day have never gotten any farther in experience than Nicodemus.

The Sabbath-school work by Brother Holston was in the nature of a stirring address in the speaker's practical fashion. He said that sometimes he'd like to be a boy again, in the old home. Memories of the old days always strengthened his interest in the children.

In a strong plea for more attention to religious education, he mentioned books, pictures, music, conversation, games and devotional services as having much to do with the make-up of child-life in the home. What kind of books, what pictures, what music, what games, what kind of conversation go to make up the atmosphere in your homes were living questions pressed, presented in a quiet but convincing way such as Brother Holston knows so well how to use.

Brother Holston emphasized the fact that millions of children are coming to be citizens all unprepared for the duties of citizenship. Too many parents know not how to bring up the children that come into their homes. And the churches are paying too little attention to religious education. This address was one of the most impressive we have heard Brother Holston deliver.

**Young People's Work  
A Great Day** On Sabbath afternoon at the Eastern Association the young people had one of the very best programs we ever remember. The children were given a special meeting in the parsonage with Edwin Shaw and Mrs. Luther Davis as leaders. And the main session of Christian Endeavorers was held in the church. There was a roll call by churches, and the delegations from each of ten churches arose and responded with Scripture texts as the church name was read. Then came a hearty response to the request for sentence prayers.

A special song prepared for the occasion was sung:

There's an earnest band, the Y. P. S. C. E.,  
Formed of many members such as you and me,

With its motives high, and tested thro' and thro'—

Who will help maintain C. E.—will you?

Chorus

We will to the cause be ever true,  
Wrong and evil we will help subdue;  
Make our lives both pure and strong,  
Choosing right, and shunning wrong.  
Who will help maintain C. E.—will you?

We must strive to do what he would have us to,

If we'd loyal be, and always prove true blue;

For our Master stand, and for his service, too—

Who will help maintain C. E.—will you?

Several brief addresses on practical subjects were given. These with others will appear in the Young People's Work in due time.

Young people's editor, Royal R. Thorngate, spoke on "Consecration to the Worthwhile Life." There are three classes whose views of life differ: Those who go with the crowd; those who desire to make good in *personal* undertaking; and those who want to put the best of life into service for others. There is something lacking in the purposes of the first two classes, and real satisfaction comes only with the third class.

We reap what we sow. We get out of life only what we put into it. If we waste years of life in selfish ways we can not make up for the loss.

The young people kept the best for the last in the form of a pageant in which quite a number took part. The play was composed by Miss Edna Burdick, of Dunellen, N. J.. *Columbia*, clad in national colors,

came upon the stage and extolled her great country with all its wonderful resources and opportunities in an attractive speech. Then *Pleasure* entered appropriately clad to represent her part and, addressing *Columbia*, put in a most attractive plea for the promotion of pleasure in her realm. As *Pleasure* ceased speaking in came a young lady dressed in white, bearing a golden cross, and upon her breast was inscribed her name, *Service*. She made a beautiful appeal for *Columbia* to heed not the call of *Pleasure*; but to look after the welfare of her needy people, the illiterate, the poor foreign brother, the miners, the victims of vice and the multitudes of the underworld.

This plea touched all hearts, and the cross of Christ was exalted as the sign by which we may overcome. *Columbia* was moved to ask where the workers to heed such a call for service could be found; whereupon *Service* assured her that they were coming, a great army of consecrated workers. Just then they began to come through the door and step upon the stage singing "Onward Christian soldiers" until the stage was filled with young people. Then several, one after another, in brief speeches, offered to devote their lives to various lines of teaching and mission work until many causes in which one could serve *Columbia* in caring for her people were mentioned. Then they all joined in a Christian song as they left the platform.

We wish all our young people could hear this excellent production.

**Message From the  
President of Conference** Professor A. E. Whitford, our

Conference president, was with us and brought a message. He said he was attending the associations to get ideas and to hear from the people. After a brief review of the Forward Movement he said that the spiritual reaction since the World War had made our problems more difficult. What can we say about the scarcity of ministers and more adequate support for those we now have? What about growth in spiritual life? Are we hoping for a revival and for large increase in numbers? These can only come through earnest effort on the part of individuals in our churches. Have we each done our best? The Forward Movement is essentially a missionary movement. Its success depends upon those composing our churches. When each one rec-

ognizes this and acts accordingly we shall really go forward.

Please go to Conference and do your best to make it a great occasion. We have what the world needs; a pure gospel and a living Sabbath. This is no time to feel weak or discouraged; for God is ready to bless us if we do our part.

**Vocational Opportunities  
For Seventh Day Baptists** This was one of the practical, living

questions discussed in the association. Dr. Edwin Whitford, of Westerly, R. I., made the address in his own inimitable style, and brought out several points worthy of more attention than they are receiving.

The question of Sabbath-keeping is one that confronts every one of us when we begin to think of choosing a life work. The speaker is a living witness for the truth that young men can prosper and keep the Sabbath. We can not give this address in full, but wish every young person among us could have heard it; for it had the true ring.

He mentioned several lines of work available for those who keep the Sabbath. First among these he placed the teaching profession. There is no better work for girls. It gives a splendid chance to mold character in those who are to be citizens, and our Government does not appreciate its school teachers as it should. This is a profession that offers a splendid chance to do good, and gives a vacation each year.

Then there is the physician's profession, that of the nurse, domestic science, writing stories, dress-making, the millinery business and other occupations. Best of all is the vocation of the housewife and of motherhood. There is no nobler work for women than that of making good homes. If mothers do their part well, we need not worry much over the children.

Positions as educators are also open to young men who will prepare for the work, and the demand is great. If one would serve his fellow-men and help humanity to higher ways of living, there is no better work than that of the teacher. Dentists, physicians, machinists and farmers have been among good Sabbath-keepers.

True fatherhood should be given as much attention as motherhood, and the father should exalt high ideals for his boys. Instead of being ambitious for the boy to get rich and have luxuries, the true father will long to see his boy in some uplifting call-

ing, in which he shall be content with a life of service for the good of men. Paul was contented in the preacher's calling even though he might have become a Roman ruler if he had not gone into the ministry. He has been blessing the world ever since. God did not make an easy path for Paul; but if we may trust his own words he never regretted his choice for a life work.

Let us fight the good fight of faith. We have something worth sacrificing for, and we must be true to it. Please do not exalt ambition at the expense of devotion. Do our duty by the children and so save much worry in days to come.

**"Teach Me to Pray"** After Dr. Whitford's practical talk, Miss Edna Burdick sang a solo, "Teach Me to Pray":

Lord God in heaven above  
Teach me to know that in  
Thy boundless love thou seest  
Every sparrow that may fall  
And givest what is best for all.  
Altho' my ways are laid in pastures drear,  
Though burdens seem more than I now can bear,

That in thy love thou gavest them to me.  
Teach me to put my trust in thee.  
Teach me to pray, to take my woes to thee,  
With faith that thou wilt from them set me free,

And give me strength to conquer every day.  
Father in heaven, teach me to pray.

**Training for  
Denominational Work** Training for denominational work was treated under two heads: In the Sabbath school, and in the Christian Endeavor society. Brother Holston took the first and Brother Thorngate the second.

In answer to the question, "What is denominational work?" the parables of the mustard seed and the leaven were read, and the answer was found to be, "To extend the kingdom of heaven on earth."

Too many Christians are uninterested in this work. Training schools are organized to prepare young people for it. There are several holding sessions four hours a day for a two week's term. We hope our young people will get the vision of the great good to be done and enter the work of religious education in the Sabbath school.

The Christian Endeavor society is also a good training school for service. Some of the world's best workers have received their preparation in the Endeavor meetings. Personal success usually means the get-

ting of money; but Christian Endeavor success means *spiritual attainment*. The church that has no live Endeavor workers suffers great loss. The Quiet Hour is a splendid help for service. The Tenth Legion, too, is valuable. The young people upon whom pastors depend have been trained in Christian Endeavor work.

A good example was next given of the value of Endeavor training. Of course this item was not prepared to illustrate this point; but it proved to be one of the best illustrations. Six young people chosen from as many societies went upon the stage and gave excellent short addresses upon topics that had been assigned to them. These addresses will be given in the Young People's Work.

**Paul E. Titsworth's Association Message** On Sunday afternoon the congregation enjoyed the message from Paul E. Titsworth, delegate from the Western Association. His text in John 15: 5 was about the vine and the branches.

By an illustration from the characteristics of different automobiles in regard to development of power and arranging to control the power so a machine will not run wild, Mr. Titsworth impressed the need of proper relations of connections between the power and the means by which it is controlled in order to make things go right. All power with no control would be disastrous.

The great question is, "How gain control?" The first thing is to increase our *dependence* on other people. A Robinson Crusoe life can not be the ideal of natural life. It is natural to feel a sense of dependence on others. We owe so much to others and to our forebears that it is difficult to determine just how much of ourselves is *ours only*. Many others have helped to make us. No one can say he owes no man anything, for even the farmer who may think he is beholden to nobody but himself, will find that his farm is worth twice as much as it could be if it were not for the store, the railroad, the church, the school near by, all of which were built by other men. He owes every man something even when he boasts of his independence, for there is scarcely a thing about himself or his possessions that is entirely due to his own efforts. So every man must recognize his *dependence*.

Then the next thing is to recognize responsibility for others. We are our brother's keeper. To place a man where he must assume responsibility and realize what others are expecting of him is to broaden and enlarge his life. We have seen men transformed by a sense of responsibility for others.

The third thing necessary is *sacrifice*. The law of sacrifice is a fundamental law of God. Co-operation calls for giving up selfish things. Everything good comes from some kind of sacrificial service. The seed must rot before it can germinate, and we enter the abundant life by sacrifice. The principle of dependent brotherhood is demanded if we control our power and make it do the Master's bidding.

This address was closed by repeating the poem, "Let me live in the house by the side of the road."

The closing sermon by Rev. Clayton A. Burdick will be found on another page either of this RECORDER or the next one.

**Officers and Delegates** The next session of this association will meet with the Pawcattuck Church in Westerly, R. I., on the sixth day before the second Sabbath in June, 1921.

The officers are: *President*, Dr. Edwin Whitford, Westerly, R. I.; *vice president*, Deacon Robert Coon, Ashaway, R. I.; *recording secretary*, Mrs. Charlotte Maxson Esty, Westerly, R. I.; *assistant recording secretary*, Tacy Coon, Ashaway, R. I.; *corresponding secretary*, H. Louise Ayers, Westerly, R. I.; *treasurer and engrossing clerk*, Arthur J. Spicer, Plainfield, N. J.

The delegates from the Eastern to sister associations were appointed as follows: To the Southeastern Association in 1920, Rev. L. D. Seager, Bridgeton, N. J.; to the Northwestern Association in 1920, Rev. James L. Skaggs, Plainfield, N. J.; to the Southwestern Association in 1920, Rev. James L. Skaggs; to the Central Association and the Western in 1921, Rev. E. Adelbert Witter, Berlin, N. Y.; to the Western Association in 1920, Editor Theodore L. Gardiner, Plainfield, N. J.; to the Central Association this year, 1920, Rev. Erlo E. Sutton, appointed in the place of the delegate appointed last year who could not go.

The association also has a Missionary Committee composed of Rev. James L.

Skaggs, Rev. Erlo E. Sutton and Brother Alexander W. Vars.

**"Intercessions"** One excellent arrangement in the Eastern Association program was the placing of special devotional services at the close of each session. These were called "Intercessions," and were conducted by men chosen before the program was published. Rev. D. B. Coon, Rev. Edwin Shaw, and Rev. E. Adelbert Witter, took these services at different times, each one conducting them in his own way.

#### PRESIDENT BURDICK'S ADDRESS— EASTERN ASSOCIATION

JESSE G. BURDICK, DUNELLEN, N. J.

We, the representatives of the churches of the Eastern Association, have come together again, according to the annual custom for the past eighty-two years, to the end that we may receive a spiritual uplift; that our vision of things which are most worth while may be broadened; our convictions of duty deepened; our faith in God and loyalty to his commandments more firmly grounded.

We sincerely hope and pray that this eighty-third session of the Eastern Association may prove to be all that we have hoped for, in the presentations of its sermons, addresses, and special features that have been arranged on the program. And we hope the friendly discussion of the complex problems that are facing the Christian world at the present time, may be so presented that all who are in attendance may carry away with them a great and lasting blessing.

We Seventh Day Baptists have to meet these problems under conditions that are peculiar to ourselves. These conditions make it imperative that we meet them well. There is one thing that the sin-sick world needs, and is hungry for—that the pure and undefiled religion of Jesus Christ be lived out in the hearts and lives of his professed followers in ways that are practical and convincing. The world is saying to professing Christians as they mingle with their fellow-men in daily work the same as was said nineteen hundred years ago to the followers of our Lord and Savior: "Sirs, we would see Jesus." This is the challenge of a sin-sick world to the Christians of 1920—a challenge to every Seventh Day Baptist

wherever he may be. God calls us to accept the challenge and prove to the world beyond a shadow of a doubt that the religion of Jesus Christ is the very best and most needed thing a person can possibly have.

Some one who has given the matter considerable thought says that less than one-half of our productive activities are not even five per cent effective—in other words more than one-half of our productive activities are wasted. We have not found ourselves in the material things of life. Seventh Day Baptists as a denomination, as individuals, have not found themselves. The question naturally arises in the consideration of this condition of our spiritual life, What is the remedy? The answer, in part at least, will be found in the thought that will be expressed during these meetings. Through the providence of God, or the mistakes of the human mind, Seventh Day Baptists are widely scattered in communities all over this and other lands. This may be wise or unwise, God knows, but the fact remains that the influence of Seventh Day Baptists is also widely scattered. Seventy-five, more or less, of such communities are located in this country, and their physical, moral and spiritual well-being is affected more or less by the influence of Seventh Day Baptists that live in these communities.

We often ask ourselves, Why are our numbers so few? Why do we not grow faster? We hardly see any increase from year to year. We are just about holding our own. This is a discouraging condition, especially to our young people, but it is not hopeless. Seventh Day Baptists have a mission in the world, and God expects us to measure up to it. The matter of making converts to the Sabbath, a very desirable thing of itself, is not the all-important mission of Seventh Day Baptists in any given community. To my mind it is of vastly greater importance that we so live that those who come under our influence shall be made better. Some one has said, "Our lives are the only Bible that many people ever read"; also that "Christian character will do nearly as much as the contents of the Gospel to stem the tide of evil." Seventh Day Baptists stand for the whole law of God, not for the Fourth Commandment only, but for the other nine as well, and for all that is implied in the keeping of

them--our duty to God and to our neighbors.

Seventh Day Baptists should be "live wires" in every department of community life that has to do with its moral and spiritual uplift. They should show friendly interest in the affairs of their neighbors, cultivate the spirit of "the brotherhood of man." They should take a decided stand against the powers of evil, doing all they can to make the community in which they live a better one to live in. Possibly our most important duty as Seventh Day Baptists may be with our next door neighbor. He may need our help and friendly sympathy, though he may not be at all in sympathy with our religious views. We can find our field of usefulness at our very doors.

Seventh Day Baptists above all others ought consistently to live what they profess to believe. We ought to keep the Seventh Day as the Sabbath better than the majority of other Christians keep Sunday. We should carefully consider our manner of conduct on the Sabbath—refrain from doing those things which have a tendency to detract from the sacredness of the God-given Sabbath, remembering that we are "seen and read of all men." How can we hope to impress the value of the Sabbath truth upon the community unless we live consistently seven days in the week. We ought to make our influence so positive that "the other fellow" will be convinced that we have something "worth while," and something that is just what he needs in his life. We must give out the very best we have and make our religion attractive.

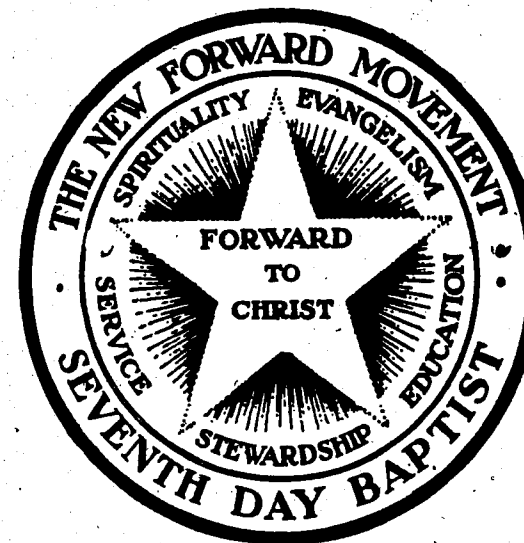
We may not be able to make any large increase in our total membership but we can and must, if we accept the challenge of the world to Christians, increase our power of influence and usefulness in our own community. Numbers with God do not always count; for there is no restraint to the Lord to save by many or by few. The world was never before in such a terrible condition as at the present time. Consecrated, spirit-filled Seventh Day Baptists are needed to better this condition. We can best help the world to a higher plane of Christian living by helping the community in which we live. The power of any church for good is governed by the stan-

dard of character in its individual membership. The responsibility for the success of God's work is not vested in a chosen few, but must be shared by all. Every believing Christian who has an honest desire to make the world better by his life should carefully examine his own heart. This examination will reveal the fact that we must be a people of prayer. The "fervent, effectual prayer of a religious man availeth much." We must be constant readers of the Bible. From its pages we will get strength, inspiration, and find the solution of the problems of life. We should search the Scriptures for out of them are the issues of life. Seventh Day Baptists above all others should be constant Bible readers for we have a vital God-given faith to defend. The challenge of the world to Seventh Day Baptists is for a practical demonstration, lived out in our own lives, of the power of the gospel of Jesus Christ unto salvation to them that believe. Will we accept the challenge? "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The following was one of the favorite stories of Booker T. Washington: A Southern man made a contract with a colored man to furnish him with a turkey every week. He especially emphasized the fact that it was to be a tame turkey, not a wild one. But one Sunday the family found shot between their teeth as they ate their turkey. The white man immediately hunted up the colored man and upbraided him soundly: "You said you would bring me tame turkeys only, Sam, and last Sunday you brought a wild one. It was full of shot." "Lor' sake, Mr. Green," immediately answered Sam, "that's all right. That was sure 'nuff a tame turkey. Them yere shot was meant for me."

Mose was a good soldier till he saw the enemy; then his knees began to shake. His wag of a comrade, also shaking, said, "All we have to do, Mose, when the shells begin to come is to zig zag." Later Mose's captain found him in a hospital. "So a shell found you eh, Mose?" "Yas, cap'n, yas, I reckon I must have been ziggin' 'bout de time I oughta been zaggin'."—*American Legion Weekly*.

## 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.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.

### NOTES FROM DIRECTOR GENERAL

THE SOUTHAMPTON CHURCH OF WEST HALLOCK, ILL., EASILY MAKES ITS QUOTA. DEEPLY REGRETS ITS DECREASING MEMBERSHIP

The fourth oldest church in the Northwestern Association was founded sixty-eight years ago on the richest agricultural section of the great Middle West. At that time there was a rich, black soil that was deep beyond measure, with a fertility that was inexhaustible.

This section was settled by the Hakes, the Potters, the Vars, the Saunders and other honored Seventh Day Baptist families, growing into a society of about two hundred members. That was years ago when land was cheap and abundant. With the value increasing to seventy-five or eighty dollars per acre the lure of cheap land was too strong and irresistible, and the tide of immigration set in for places further west.

Today that same soil is just as black, and deep and fertile as half a century ago with this difference that the price now has grown to five hundred dollars or more per acre.

The seventeen families of the early days have gradually moved away until two only remain, with a church membership of eight or nine.

Their ninety dollar quota, which was easily subscribed by half a dozen, brings to George F. Potter, the church clerk, and Eugene Hakes, the last of the early settlers, a feeling of keen regret that there are not twenty times that number to enjoy Sabbath worship in the beautiful pastorless church on this rich prairie of northern Illinois.

GOOD OLD DERUYTER OVERSUBSCRIBES ITS QUOTA WITH THE CAMPAIGN STILL IN OPERATION. A FINE EXAMPLE OF THE RESULT OF CONSISTENT HARD WORK

The brief message received last week confirming the success of the Forward Movement campaign in the DeRuyter Church did not give all the news. The final report though brief brings a feeling of "that's fine" as one reads the statement of Pastor Harold R. Crandall.

The church membership is given as ninety-one, of which twenty-seven are non-residents. From the latter source sixteen

subscriptions only of very limited amount have been received. Sixty of the sixty-four resident members however subscribed \$885, a most excellent showing in respect both of proportionate members and average contributions.

Here are some additional facts and figures that bear in unmistakable terms evidences of a live, wide-awake, progressive church. "More than \$700 has already been paid in for the first year—balance will be secured soon. In addition to the denominational budget, pastor's salary has been increased \$200; church improvements just being completed at a further outlay of another \$200, and the building is beautiful.

"The people take as much delight in making God's house attractive as they do their own homes. When it is taken into consideration that in former years this church has paid only about \$200 for all denominational purposes, this is a wonderful result. Some were doubtful but we pressed on and now all rejoice in our achievement. We anticipate great blessings from the association which meets here June 17. DeRuyter people are loyal and true every time. Campaign still in operation with increased interest in denominational activities."

Doesn't a report of this nature warm the heart of every interested Seventh Day Baptist?

Together with Pastor Crandall, who has accomplished so much since his coming early in the year, a large share of the credit is due Brother Barney D. Crandall, a devoted member of the church, a member of the Movers' Association and the chairman of the canvassing committee. One nice thing about these Crandalls is they never let up until the goal has been reached.

When the director general visited this section last November he entertained some question as to the determination of this church to meet its relatively large quota. That feeling was due to a lack of correct understanding of the people. Had he known them better he would have had no concern as to the final result.

Friends and former members of dear old DeRuyter, scattered throughout the country, will rejoice in its achievement, quite as much in respect of the quickened church life as in this splendid evidence of denominational loyalty. June is the month in

which other churches will complete their quotas with like blessing and rejoicing.

WALTON H. INGHAM,  
*Director General.*

### FINISHING THE RACE

Although Seventh Day Baptists have given liberally in the past, it seems probable that we are this year beginning to give at a regular rate which we have never attained before. There is need, however, for a special spurt in our race during the last three weeks of June, that we may reach the close of our fiscal year on June thirtieth in good form.

The usual apportionment for expenses was not made at the last session of Conference; but instead a certain portion of the Forward Movement budget was assigned for expenses, (under two headings, General Conference expenses and Forward Movement expenses), amounting to a fraction over six per cent of the whole. This seemed to be a very generous allowance, and would indeed be more than ample if all the Forward Movement apportionment were paid.

As the case stands only \$22,235.01 has been paid up to date into the Conference treasury for the Forward Movement, and probably only about \$5,000 distributed by the church treasurers direct. That the fund is so far only about a third of what was expected may be accounted for in part from the fact that some of the churches did not begin their financial support of the movement till January first. Then some have not really put their shoulders to the wheel even yet. It is quite apparent also that many have not realized that the end of the fiscal year is so near.

In addition to a renewed campaign to bring up the subscriptions of those who have not reached the goal we need a campaign of paying the pledges that have been made. If even half of the \$81,500 were paid in before July first the deficit in the General Fund of Conference would be made up. Half is certainly not too much to expect in view of the fact that a number of churches dated their year back to July, 1919, and some of these have already paid every cent in full.

The treasurer of Conference is painfully aware of the fact that under the new arrangement some of the churches which used

to be very prompt to pay their full share of expenses are now from their delay to support the Forward Movement paying only a small portion of the expense fund. But we will ask no special favors for the expense accounts. At present the balance of the General Fund is seven hundred dollars on the wrong side of the account; but we have great hopes for the next two weeks.

The apostle Paul in writing to the Corinthians said something which seems very fitting for our present situation:

"But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first—not merely to do anything but to want to do anything. Now, carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so far as your means allow." (Moffat's Translation).

Let us honor our Master by our ready as well as our generous giving.

WILLIAM C. WHITFORD.

Alfred, N. Y.,  
June 10, 1920.

### THE SABBATH RECORDER AND ITS PLACE IN THE HOME

MISS MATIE E. GREENE

(Paper read in Eastern Association)

In the building of the home there is always a variety of elements which enter into its construction; the material elements, of course, and in the true type of a home the things which make up the spiritual elements. And of these, the SABBATH RECORDER has become a real asset. It keeps the interest in the spiritual progress of our people from flagging, it educates in the various lines of denominational activities, and it is the means of uniting and making vital to the individual the true status of our people. There are in life, many things considered essential, which are but the means of gratifying the selfish desires or ambitions of the human being, while the things which make for the growth, development and rich expansion of the soul, are neglected, carelessly, purposely or unintentionally.

Now among our homes we have that great help to better things, the SABBATH RECORDER. How any Seventh Day Baptist could feel free to maintain a home without

this great help, seems almost incredible, for if the RECORDER is read and loved, apostasy among our young people will be substantially diminished. How frequently the men and women in our denomination who do things, become, through the pages of the RECORDER, familiar to us; and how much of our interest in our own people, I wonder, is directly the outcome of that valued little paper, the RECORDER?

In the years that are gone, memory brings to mind the location of the family Bible and the SABBATH RECORDER—always together, and both being read and taught to the children in the home; and to many a childish mind the names of our great men who have labored so faithfully in the vineyard were as familiar as the Bible stories themselves; and the inspiration, encouragement and purpose these good men instilled in the mind of many a child is revealed today by the fact that many of the children in the home, of those early days are, today, faithful, valiant servants in the King's service. Surely such a paper of helpfulness, inspiration and interest should be read next to the one Book and its messages can not but yield returns as the Master wills, "some thirty, some sixty, and some an hundredfold," for it is a well-known psychological fact, that when the child's interest is aroused and maintained, the result is assured. How can we expect our young people to be interested in the things they know nothing of, of which their parents know nothing, and consequently, seldom speak?

My mind recalls a home where the RECORDER is a welcome guest—the children have always been familiar with the contents, for the various articles were talked over, and later the children enjoyed reading for themselves and taking part in the conversation; and any home, founded upon the truer elements of life may inspire permanent interest in the young lives entrusted to its keeping, by being devoted first to the heavenly Father, and then to the paper, edited and printed by Seventh Day Baptists, and devoted, primarily, to the interests and activities of our denomination. Better homes and more devoted young people? Then let us give first place to the Bible and the RECORDER in our homes, live our profession, interest our children in our denominational life, and trust the result to the one who "neither slumbers nor sleeps."



## MISSIONS AND THE SABBATH

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

### OUR LETTER FROM JAVA

MY VERY DEAR FRIENDS:

It seems as if I can not set myself properly to write to you this month. It is walking here and going there—looking after the cows and after the fowls—cleaning the cupboards and the organ over and over again, as there is a kind of red ants lately, that want to make nests everywhere they can find a nice hole, and I really can not count the times I had to clean the cupboard or even the beds, and to open the organ, to find all the room full of their funny little eggs,—and you will understand the organ can not sound then. And I had to write a great deal to the missionary doctor about the sick people, and to look after them and to think about their medicines. And then, in another two months I must have clothes for about one hundred and twenty children, so I have been very busy cutting those clothes and teaching one of the girls to use the sewing machine; this takes much time because they are just like little children, so careless and so slow to understand.

We have had several deaths lately; some old people, who have been ailing a long time; but also two children. I think they had influenza, and there were several serious symptoms. One of them was the only son of a family, just newly come. The father had been village-priest, a Mohammedan, of course. He told me he had lost several children, and now there were only two left, a girl and a boy. Oh, he was really broken-hearted when the little boy died, and the poor mother was quite mad; she would not let the child be buried, and in the night she went to the grave to open it. They had to watch her day and night, and she used to walk around with such a desperate look in her eyes, and when I asked her where she was going to, she would answer: "I am seeking my boy." Oh, it made my heart ache. Mohammedanism really has no comfort when death comes—no light shining in the grave, no hope for a glad meeting again. The poor parents are much

calmed now, and I do thank God, the mother did not turn insane as so often happens among the Javanese in cases like that. Lately I visited them in their little home, and the grandmother said: "Oh, mistress, it is a great luck she was here, when the boy died; if it had not been for your words and the prayers that have been offered for her, she would have gone mad." The father, the former priest, shows much attention in the meetings, and he said to me, when he spoke about his little boy, the teachings he heard here were really beautiful.

Perhaps I have written about a little girl who died a few months ago, also from influenza. The father has been a Christian for several years but the mother was a very hard case. Only a very short time before the little girl got ill, she decided to follow the Lord. She prayed for forgiveness in the prayer meetings and came to church regularly. Oh, how we all prayed for the little girl's recovery, the mother too; but notwithstanding she died. I was much afraid, the mother would say, "It is no use to follow the Lord." But she took the blow beautifully. "It is true," she said to me, "I can not understand why God has taken the little girl, as we have longed for a girl for so many years; and God has heard the father's prayers, and he has given us that girl." (They had only boys before this little one.) "And now he takes her away; and I do miss her, she was such a dear child, but still I mean to follow the Lord right to the end, and I mean to meet her in heaven although the dear body is turning into dust." Oh, how I thanked our God for the work he has done in that heart, formerly so hard and dark! Recently, when that priest's little boy died, I visited her on a Sabbath afternoon, and asked her how she was getting on. "Oh, I am all right," she said, "I am not going mad like the priest's wife. I mean to follow the Lord right to the end, and I want to be baptized too, when you will allow me."

We have three hundred and four persons now in the colony. Several have gone to their old villages as the rice harvest is beginning. When food gets dear they will no doubt come back again. The rice prices are still getting higher every year. But our heavenly Father will never fail us. I have received so many donations recently,

also twice a legacy. I think we shall have sufficient to buy rice and maize for a whole year. Oh, praise the Lord for his bountiful mercy.

And you, too, my dear friends, have gladdened my heart with all the tokens of your sympathy. It is quite a long list Brother F. J. Hubbard has sent me of those who have contributed to the big draft (\$150.75), which I received not long ago. I let the names follow with my most heartfelt thanks to you all: Sabbath school, Riverside, Cal., through Miss Rosa E. Davis; Miss Phebe A. Stillman, Torrington, Conn.; Ada Babcock, Ruth Furrow and Mary Wells, Riverside, Cal.; Mr. and Mrs. W. H. Hardy, Portsmouth, Va.; Joint Junior and C. E. society, Garwin, Ia.; R. H. Rogers, Hope Mills, N. C.; Mrs. E. L. Rogers, Brookfield, N. Y.; White Cloud Church, through Adelbert Branch; Miss Luella Coon, Humbird, Wis.; Lone Sabbath-keeper, Wis.; Shiloh (N. J.) Female Mite Society.

I am glad because our heavenly Father knows every person included in that long list; and he knows what sacrifices you make for his work and his poor people. He will let his richest blessings rest upon all of you and upon all who are sustaining me in this work of his, and who are upholding me with their prayers.

Yours in his love,

M. JANSZ.

*Pangoengsen, p. o. Tajoe, Java,  
April 23, 1920.*

### TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 6, 1920, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

The time of holding this monthly meeting was changed from the second Sunday in the month to the first, owing to the Eastern Association convening at New Market, N. J., the second week in June.

Members present: Corliss F. Randolph, William C. Hubbard, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Alex W. Vars,

Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee reported and recommended that Rev. W. D. Burdick be assigned to quartet field work in the Northwestern Association from July first to Conference time, his salary and expenses for the time to be paid by this Board.

Recommendation adopted.

The Committee on Distribution of Literature reported 2,393 tracts sent out on nineteen different subjects. During the month there were three new subscriptions to the SABBATH RECORDER, and thirty-one discontinued. Nineteen of the subscriptions discontinued were added during the drive last year. Bills were sent at expiration, but these were not renewed. After waiting a month or six weeks they were dropped.

The Committee also through Corresponding Secretary Shaw, reported progress in the enlarged plans for the distribution of literature.

The Committee on Italian Mission reported five meetings conducted by Mr. Savarese in New York in May, and nine at New Era, N. J., with an average attendance at the latter place of twenty-one, and two hundred and eighty-three tracts distributed.

The Budget Committee presented the following report:

SUGGESTED BUDGET FOR 1920-21	
Sabbath Reform Work:	
Holland, <i>De Boodschapper</i> , Rev. G. Velthuysen . . . . .	\$ 800 00
British Isles, Mill Yard Church . . . . .	150 00
British Guiana, Rev. T. L. M. Spencer . . . . .	150 00
Pacific Coast Association, traveling expenses . . . . .	100 00
Committee on Revision of Literature, books, supplies and other expenses . . . . .	150 00
Home Field Sabbath Evangelists: Salaries . . . . .	\$750 00
Traveling expens. . . . .	450 00
	1,200 00
Enlargement of Sabbath Re- form work . . . . .	500 00
	\$ 3,050 00
Appropriations for Publications (in excess of income):	

Sabbath Recorder .....	\$4,500 00	
Sabbath Visitor .....	600 00	
Helping Hand .....	350 00	
Junior Quarterly .....	250 00	
Tracts and general printing	2,000 00	
		7,700 00
Missionary work, joint with Missionary Society:		
Italian Mission, New Era, N. J., and New York City, Rev. A. Savarese .....	\$ 350 00	
Hungarian Mission, Chicago, Ill., Rev. J. J. Kovats..	240 00	
		590 00
Miscellaneous:		
Traveling expenses of representatives to Conference, associations .....	\$ 250 00	
President, traveling expenses, stenographer, postage, etc. ....	150 00	
Legal expenses, Treasurer's expenses, stenographer, postage .....	200 00	
Secretary's expenses		
Salary .....	\$1,000	
Expenses, postage, etc. ....	250	
		1,250 00
Office rent, storage, etc. ....	450 00	
Clerical Assistance .....	400 00	
Calista A. Sears, income from estate of Electra A. Potter	275 00	
Denominational Files Committee .....	100 00	
Incidentals .....	100 00	
		3,175 00
		\$14,515 00
SOURCES OF INCOME ESTIMATED		
Incomes from Invested Funds:		
Funds held by the Tract Society .....	\$2,300 00	
Funds held by the Memorial Board .....	3,900 00	
		\$ 6,200 00
Offerings at Conference, associations, etc. ....	100 00	
Contributions through Forward Movement .....	7,915 00	
Balance on hand (estimated) .....	300 00	
		\$14,515 00

Report adopted.

The Committee on RECORDER Drive reported having prepared a circular letter that was sent to all the churches and Endeavor societies, naming the fourth Sabbath in May as RECORDER Drive Day, and eliciting cooperation. The result of the drive will be reported later.

Voted that Corresponding Secretary Shaw be requested to arrange plans and make the necessary preparations for summer work by college students, to be put in operation next year.

Secretary Shaw presented correspondence from Rev. G. Velthuysen, Edward Perera and others.

William C. Hubbard referred to the recent death of Brother John Leland Shaw, of Milton, Wis., and by a rising vote the Board expressed their sympathy to Corresponding Secretary Edwin Shaw and Rev. George B. Shaw, in the loss of their father, and their gratitude that as a people who had been blessed with the father's earnest Christian life and devoted service to his fellow-men and to his God, and the eminently valuable services of the sons to the church and the denomination.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

HOME NEWS

RIVERSIDE, CAL.—Perhaps it is time to hear from Riverside again.

Sabbath Day, May 22, was a day long to be remembered by our church. There were eight who acknowledged Christ by baptism, one an elderly gentleman who will join the Los Angeles Church. The other seven were all young people from our Sabbath school and united with our church. Besides those by baptism, four others were received into membership with this church, two by letter and two by statement. The two last were Pastor E. S. Ballenger and wife, who were formally Seventh Day Adventists. It surely was a happy day for the Riverside Church.

We are indeed blessed in being able to have Rev. E. S. Ballenger for our pastor for which I trust we are duly thankful.

We are glad to be able to report that Rev. A. F. Ballenger is very much improved in health. He is able to be about and do light work as well as attend church.

We feel that Mr. Moore is helping our young people better to understand the Bible by the stereopticon pictures he has been showing after C. E. nearly every Sabbath.

Our church observed Sabbath Rally Day with a program consisting of papers and talks by several of our members.

M. E. C.

When you begin to worry, do not forget that God still has control of everything.  
*Exchange.*

WOMAN'S WORK

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

PROGRAM OF PRAYER

First Week in July

Pray for pastors and leaders who are carrying heavy burdens in the effort to arouse the church to greater activity and to recognize its responsibility for the evangelization of the world.

WHERE GOD WALKS

A Garden is a love-some thing, God wot,  
Rose plot,  
Fringed pool,  
Fern'd grot—  
The veriest school  
Of Peace, and yet the fool  
Contented that God is not.  
Not God? in gardens? when the eve is cool?  
Nay, but I have a sign;  
'Tis very sure God walks in mine!  
—Thomas Edward Brown.

DOES SABBATH-KEEPING MAKE US BETTER CHRISTIANS?

If Sabbath-keeping does not make us better Christians then there is something wrong with our Sabbath-keeping. The Sabbath is a link between God and man. It is designed to help us "remember" God, his wisdom, mercy and goodness. Whatever draws us nearer him and Christ must make us better Christians.

Our spiritual life and growth depends so much upon our obedience to God's commands and the spiritual privileges he gives. Divine blessings hang upon doing his will. It is not for man to pick out the most and least important of his precepts. We are too prejudiced, too much given to choosing the convenient and pleasurable to decide wisely as to the things of most profit. The Fourth Commandment expresses the foresight and intent of God. To reject it is to reject him; to reject him is to put ourselves outside the influences which make us more Christlike.

Sabbath benefits come little from slavishly obeying the Sabbath laws. They mean more to us as we appreciate the divine privileges, and it becomes a delight to co-

operate with him in working out his plans. The Sabbath benefits come to us as we make the spiritual blessings possible for others. Good works and Sabbath observance are handmaids.

A short time ago one said that she had been doubly blessed since she began keeping God's Sabbath. Before she had kept man's. Now she realized a greater happiness and felt she was a better Christian because she was one step nearer doing God's will. It was only another way of securing his loving favor and opening up the course through which blessings might flow.

Sabbath-keeping helps us to appreciate God's being. We understand his love, kind forethought for every part of our life and are drawn out to him as we learn to love him. It is easy to obey him when we know him. To know him is to become like him, to become more spiritual, more patient, honest, kind, pure and gentle. It will be most natural for us then to say, "I delight to do thy will, O my God."

Sabbath-keeping thus will be recognized, not as something partly foreign to our daily experiences, but something that rightly observed has a direct beneficial influence upon our moral, social, religious and spiritual life for it is an expression of God in our daily life.  
EVA G. JORDAN.

MY "EXTRA BOX"

A little placard with the alluring legend, "Free; Take One," stood sentinel over a pile of odd shaped bits of pasteboard on the literature table. Always as irresistible as the challenge in the magic word "bargain," it impelled me to add to hands already full this little Unknown, which the literature lady called a Blessing Box. It lay unnoticed for some time on my desk, as giving money for my blessings had never seemed possible for me.

One day my little daughter found it and was fascinated with the intricate folding and tucking in of the sides and corners to make a cunning little box. The talismanic words, "Woman's Board of Foreign Missions," prevented my whisking it into the waste paper basket. These words are perfectly irresistible whenever I see them. My husband says I would walk off the edge of the world if I should see them in the sky beyond.

Our benevolence money is systematically

apportioned at the beginning of the year; W. B. M. I. gets its share and then a bit more because my mother loved it so, and then a bit more from my husband because I love it so, and yet I never see, untouched, a call in its name.

"Well, if I *don't* believe in paying for my blessings I need not use that as an excuse for not finding extras," I said. So I rechristened my little box my "Extra Box."

I want to tell you a few of the unexpected ways in which, on a teacher's meager salary, extras were always turning up after that.

The first Sabbath a friend brought four of us home from church in his car. Four nickels slipped into the box before my gloves were off. (This, by the way, is one of the secrets. You have to slip in an extra while it is warm.)

Monday a neighbor ran in with a dainty dessert. It was an extra. I could not put in the pudding so I put in the twenty cents my oranges would have cost. That same week my "helper" failed to arrive so I did my own cleaning—seventy-five cents more for the little box.

The next week the junkman took my worn-out copper teakettle.

Not many days later threatening symptoms of scarlet fever in my little daughter caused the reluctant return to the box office of two long-planned-for tickets, Ben Greet losing two dollars and my hungry little box gaining them.

Not long after this a poor little rich girl asked me to help her with a gift for a friend and another extra found its way to the insatiable little box.

Yes, by this time, I am mortified to relate, I was looking enviously, and almost fearfully at my Extra Box, and when an invitation to read an original story before a literary club brought an unexpected grateful return I confess that, with peculiar, Sapphira-like economy, I divided the money and actually weighed the greedy little box doubtfully in my hands, questioning my right to give *so much!*

Oh, it was heavy! I thought of my turned suit and faded hair ribbons and fraying neckties, to which my attention is daily called, and fancied the poor little ghosts of fresh ones calling reproachfully to me from the box. Why should W. B. M. I. get all the extras and I and my

family none? I gave my conscientious scruples free rein for a time—I had no right to carry sacrifice so far, to compel the whole family to share in it.

Then a hand reached out from the heart of Turkey and pricked the bubble of my insufferable selfishness. It was not a miracle except as it is always a miracle when a hard heart is touched and the blind are made to see.

One of our missionaries, home on furlough, came to visit me and for two weeks was in and out of our home, filling our imaginations with details of daily life in Central Turkey.

Without one word of complaint, or rebellion, or self-pity, she spoke casually of daily sacrifices so tremendous as to leave our nerves fairly quivering with sympathy—evenings spent in darkness to save kerosene, long, dreary, depressing evenings after hard days of work, no let-up of the strain on over-wrought nerves, caused by sights and sounds of suffering and poverty and brutality, no cheerful music, or pictures, or reading—not even *light!*

Of all the many stories of their life in a Turkish city none left so vivid an impression, and she told of it almost unconscious of the dramatic, pitiful picture she was painting, and without a hint of desire to draw on our sympathies. And it was only one of the incidents of privation and sacrifice common to the everyday life of these girls, girls I was partly responsible for sending from comfortable homes in a Christian land.

And here she was begging to be sent back to the noisome squalor of an Oriental city, and here was I begging my conscience to let me off the little gift of extras! She could see only the awful need and her powerlessness at present to help. I could see only my forfeited luxuries. I remembered only my insignificant little sacrifices—she had almost forgotten her great and glorious ones except as little gnats which threatened, at times, to lessen her efficiency.

When I bade her good-by she said, "Don't think too much of sacrifices—ours or yours—they are apt to get in the way of the larger vision."

Need I say I no longer weigh the little box with misgivings, but with thanksgivings?—*Mrs. W. H. Packard, in Mission Studies, W. B. M. I.*

## WORK IN THE SOUTHEAST

REV. JOHN T. DAVIS

Leaving Hammond at 8.45 p. m. I enjoyed the luxury of a chair car to Memphis, Tenn. There after some searching I found Mrs. Ruth Threlkeld, whom I had known at Alfred and Hartsville as Miss Ruth Pope, and many old-time memories were awakened as we visited together. When I reached the Threlkeld home I found two of the daughters just starting for Secretary Shaw. This unexpected meeting was, to your humble servant, a very pleasant surprise, and I hope our visit together was no hindrance to the Seventh Day Baptists in Memphis, we together called upon.

The sorrow and trial passed through by these friends, yet without faltering in their faith, speaks volumes for their loyalty.

From Memphis I found my way to Attalla, Ala., where after some inquiry I located Rev. Vernie Wilson who was closing up his school work for the year. I therefore spent the day in Attalla looking up Sabbath-keepers, and getting my bearings as to the situation. Brother Wilson lives some three miles from town and carries on his school work and farm work at the same time; so you may judge he is a hustler.

The society being so widely scattered they seldom meet at the church house in town but at the homes of the people. The first Sabbath I was at Attalla being the regular time for the communion, plans were made for an all-day service at the church. Brother J. Franklin Brown preached an excellent sermon in the morning. In the afternoon Brother Vernie Wilson was to preach another, but insisted that I should occupy the time, so the people had to endure the torture with which I afflicted them.

The week was spent visiting in and about Attalla, what is called the Flat Woods country and near Ashville.

Near Ashville is the home of Rev. R. S. Wilson and family, some having homes of their own. I was strongly impressed that the Missionary Board in early days, had sent men of influence and power to Alabama, not only by the words of commendation heard, but by the names given the sons. It was Main Wilson who carried me out from Ashville, and after my visit toted me back to Attalla. It was a pleasure to visit with Arthur Wilson and be entertained

in his home, and have my first feast of eel, prepared by his efficient wife.

I was sorry I could not meet Eskel, who was away from home, but when I remember Buel, a bright and promising young fellow, and think if he should become a minister, then Brother Wilson could truthfully say he was father of Rev. Arthur Eskel Main, I conclude we have had men of influence in Alabama in early days.

Sabbath Day, May fifteenth, was spent at the home of Brother John Wilson in another all-day meeting with Rev. R. S. Wilson preaching at 11 a. m., Rev. Vernie Wilson at 2.30, and your humble servant coming in on the home stretch, that is, when the patience of the people was on the stretch to go home.

Those who have heard Brother R. S. Wilson doubtless remember him as a very ready speaker, and from reports a man much sought after. Brother Vernie is a young man who commands respect, and from the thoughtfulness of his discourse and his ease of delivery I look for his success if he carries out his present plan of school work in Attalla to be followed with a course at Alfred.

One more word regarding Brother J. Franklin Brown, whose able sermon I have previously spoken of; Brother Brown, like some of the rest of us, is nearing the sunset, but feels he has work yet to do. He is not seeking a large salaried position, but a chance to live and labor, and I want to express my pleasure and help in meeting him.

Sunday, May sixteenth, at 10 a. m., found me on the way for Binghamton where I found Mrs. Lilly Wafford, who will be remembered at Alfred as Miss Lilly Wilson. Here also we met her brother, Lorrie, a railroad man, who showed his interest by giving up his vacation time to entertain the northern wanderer, and I was certainly entertained. I was not only pleased to visit with these people but encouraged to see their loyalty amid adverse conditions, Lorrie not only giving of his time, but insisting on paying all expenses to Hanceville. Here I was met by Brother Edwards who was a minister among the southern Baptists before accepting the Sabbath. After reaching his mountain home and having our dinner, we passed on over the mountain and through the valley, where Brother Leath

lies awaiting the resurrection morn, to the home of Brother and Sister Grantham, both old and afflicted. They are cared for by a daughter and granddaughter who live near, but the daughter we did not see. These with Brother Edwards constitutes what remains of the interest awakened and cared for by Brother Leath some years ago.

It was indeed a pleasure to hold a short service with Brother and Sister Grantham, and again in the evening at the home of Brother Edwards where we were joined by a recent convert to the Sabbath, brother G. E. Basinger.

By walking down to the coal mine at the foot of the mountain and boarding the miner's car for dinner I was soon in Athens where I found Brother T. J. Bottoms, the father of Deacon Bottoms whom so many know at Battle Creek. Brother Bottoms has two sons and one daughter at home, and two sons and one daughter within reach, who have gone out and established homes of their own, and all are loyal to the Sabbath. This may sound strange to some who knew Emmitt as a worker in the Kellogg Corn Flake Company. But Emmitt had a healthy conscience, and any one thus blessed will ere long call a halt. Several days were spent here, speaking in all five times, and organizing at the home of the married daughter, Mrs. Robert Butler, near Point Rock, a Bible study league. As Mr. Butler is the president and is spoken of by his help as among the finest of men, I shall hope to hear that conscience there has done her perfect work.

It was indeed a pleasure to meet Mr. Cox, a bath-room boy of Battle Creek, who with smiling face came to meet me just as I was leaving Athens. He said his mother told him Mr. Davis from Battle Creek had spoken in Sunday school; and he feeling sure it was I had come to look me up. I felt indeed that, "It is sweet to be remembered." Another bright spot was the meeting with Mr. and Mrs. LeMay, at Town Creek. Mrs. LeMay will be remembered in Battle Creek as our efficient chairman of the Quiet Hour committee, and despite the fact that she seems very happy in her new home, her smile belied her feelings, if she was not glad to see some one she had known in her Battle Creek home. Although time only permitted a short visit and a shorter service, I trust it was not in vain.

And now we bid farewell to Alabama and seek friends in the Blue Grass country, and if you doubt the loyalty of the people to Kentucky ask any man what he thinks of Blue Grass.

To continue later.

Atlanta, Ga.,

June 3, 1920.

### LETTER FROM THE SOUTHLAND

DEAR RECORDER READERS:

The six members of the Cumberland Church who reside in this State are much scattered, but we were glad to see Rev. J. T. Davis, and trust that we were spiritually helped by his teaching, preaching and prayers. Arrangements were made for preaching services at the home of the three members residing in this town, (Hope Mills) but, much to our regret, the attendance was very small and there was not much opportunity for the presentation of Sabbath truth. However, the fact that three people here work on the First Day and keep the Seventh Day is causing some talk, and the fact that a Seventh Day Baptist minister held a few meetings here is likely to cause some more talk. We would greatly rejoice if, by these means, even a few would be induced to "search the Scriptures" to find out the truth of the matter and be led by the Spirit to keep the Sabbath of the Lord.

The Baptists, Methodist and Presbyterians have a tent prepared with seating capacity for about six hundred and have begun a two weeks' revival meeting today. Some of the people here speak highly of Rev. G. W. Hills who held tent meetings in this town about twenty-five years ago. A widow lady, Mrs. Taylor, attended his meetings and was fully convinced that the Seventh Day is the Sabbath and said she would have kept it if she had seen any way of a support for herself and her three little daughters without working on the Sabbath. They are in comfortable circumstances now. Pray that she may be given faith and strength to be obedient to the commandment of the Lord. She seems to be an active Christian worker and a good woman. She is one of our nearest neighbors.

EMILY P. NEWTON.

Hope Mills, N. C.,

June 13, 1920.

## YOUNG PEOPLE'S WORK

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

### OUR DUTY TO OUR COUNTRY

UNCLE OLIVER

Christian Endeavor Topic for Sabbath Day, J y 3, 1920

DAILY READINGS

Sunday—Prayer for our country (Neh. 1: 1-11)

Monday—Serving our country (Ezra 1: 1-11)

Tuesday—Reforming our country (2 Chron. 34: 1-7)

Wednesday—Love for our country (Matt. 23: 37-39)

Thursday—Uplifting our country (Isa. 6: 8-13)

Friday—Pride in our country (Acts 22: 22-30)

Sabbath Day—Topic, Our duty to our country (Isa. 1: 16-20) (Consecration meeting)

I have been asked to answer three questions in connection with the above named topic; and I am glad to do it, as well as I can.

#### I. WHY SHOULD WE BE LAW-ABIDING?

We are not anarchists, but citizens of an organized democracy. My dictionary tells me that anarchy means, "Absence of government; a state of society where there is no law—no supreme power." It is personal liberty carried to the extreme. An anarchist is one who does not believe in organized government—whose cry is, "Down with both government and law!" A democracy is a government in which the supreme power is vested in the people as a whole. Our republic is a representative democracy, one in which the laws are made and executed by certain citizens chosen by the people to do so. Its motto and purpose is "Law and Order"—just the very opposite of the demand of the anarchist. Anarchy sometimes runs riot in a home or school, as when parent or teacher loses all control and everything goes to the bad. If we have seen such a home or school we can have some notion of what anarchy means. But a home or a school is a small matter compared with our country as a whole. Neither, however bad it is, disturbs conditions very much beyond itself, for its influence is limited by the good all around it. But if anarchists should have their way in our country it is beyond our power to understand the terrible conditions under which we

should be living. I do not like to think about it all. In fact, we are not able even to imagine the badness of it.

Now, our full liberty, our happiness, is vouchsafed to us by law; no law, no civic liberty. Every one of us who chooses not to abide by laws properly made is, in just so far as he thus chooses, an anarchist. The law is the very foundation of liberty. We are in greater danger from lack of respect for law than we were of the Hun. We could beat him, and we did do it; but we are in continual peril because of the law-breaker. We shall, if we are good citizens, obey every law, not if we happen to want to do so, but for the safety of our republic.

Also, we would better round out our manhood and womanhood by as close obedience as we are able to the physical laws of our being, moral law and spiritual. One who chooses to be obedient to law is free from the law, which is indeed a happy condition.

#### II. IN WHAT WAYS HAS OUR COUNTRY HELPED US?

This is the same as to ask, I take it, how we are blessed by living in a land of law and order. There was a time when the policemen of Boston were so disloyal as to go on a strike. Just as soon as they were off duty the people of Boston got a forcible illustration of what anarchy is. With no police, no guardian of the law on duty, bad men came out of hiding and all but instituted a reign of terror in the leading city of what was once staid, puritan New England. It was a blessed good thing that there was then a brave executive of the law in Massachusetts, Governor Calvin Coolidge. By the power vested in him by the people he enforced law, and restored order. In a quiet way, so quiet that we do not notice it, our Government is making it possible for us to live every day in peace and quietness—to go about our daily duties with never a thought of danger. We can not understand how great a blessing our well organized government is to us. We are so used to it that we take it for granted hardly taking thought enough of it to thank God every day for it.

And then our Government provides and maintains for us all the free institutions we enjoy, one of which is our system of schools. With us the children of rich and

poor go side by side into the schoolroom, where they sit and study and recite side by side, from which they graduate in the same class and go out into the world to make their way with equal opportunities. All this because of the laws by which our country is governed. Stop a bit and contrast this happy condition of things with what must result from a state of anarchy. Think it all over then rejoice and be glad and thank God for all we enjoy.

### III. HOW MAY WE HELP MAKE OUR COUNTRY BETTER?

Not everything about our country is good, though there is much more good than bad. If there are bad laws we may elect members of the legislature to repeal them and make better. If our officers are not what they should be, we may refuse to reelect them. Our officers are the men whom most of us have voted for. We live in a land where the majority rules, as it should do. It is the habit with some people to find peevish fault with laws and officials, yet do not go to the polls and vote. Such fault-finders would better vote, every one of them, for something better. It is too often the case that good men do not vote, and bad men thus get into power; for bad men are certain to vote. A man who has the right to vote and will not do so is not a very desirable citizen. I do not think much of a woman who says that when the suffrage amendment is adopted she will not vote—will not accept the duties and responsibilities of citizenship. Good men and good women may, by refusing to vote for bad men for office, drive them out of places of trust and power; for there are more good people than bad. To vote intelligently and conscientiously is a moral obligation. Joshua bade Israel, "Choose you this day whom ye will serve." The civic and moral mandate to us is this, "Choose you this day whom you will have to serve you." So may we help make our country better.

But there is yet another way, and more direct. It is for you and me to be ourselves better. Every right act of ours, every good influence we exert, makes our country the better. The more intelligent we become, the higher ideals we have, the more upright and honest we are, the better Christians we become, the better our country is because of it. Who will try to do just this thing?

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

REV. HERMAN D. CLARKE

### CHAPTER X

The first harvest in North Dakota for the Livingstons had arrived and they were greatly rejoiced over the prospects for the winter. He had raised a fine crop of wheat and the corn was unusually good and prices were normal. Several neighbors clubbed together to draw grain to Williston market, meeting each morning in the vicinity of Mr. Cejka's ranch, as that was where the best road to town commenced. They usually reached town about one o'clock in the afternoon, and weighing the grain and drawing checks and making deposits in the bank took another hour. They took their dinners and while the horses were resting they gathered together and exchanged articles of food. Conversation was pleasant and occasionally ran to politics on which they did not agree. The State was dry and for that Mr. Livingston was glad, but the majority of the company were in favor of drinking beer and an occasional holiday with something stronger. It was at this point of the discussion that they came near having hard feelings, but Mr. Livingston's quick wit and ready change of subject through some sort of tact which they did not seem to observe, and by some humorous story at the proper moment would make them forget their differences quickly. After dinner they must have a smoke but Mr. Livingston never joined in that doubtful pleasure.

"I always have to smoke after a meal," said one. "It settles my nerves and digests my food. And then it is such a social way of spending time."

"Would not chewing gum do as well?" asked Mr. Livingston laughing.

"Gum is for girls and boys at school when teachers are not looking. Why don't you smoke, Mr. Livingston?" asked one.

"I am healthier and cleaner without it," he replied. "Besides, you good neighbors have not as yet studied the question of narcotics. Best medical authorities and scientists agree that it is very detrimental to health and injures the heart's action, benumbs the brain and mind."

"Don't believe the stuff," answered another. "I have smoked all my life and my

father did too and we have never been sick to speak of."

"Perhaps you have not observed it, but you have a strong constitution and stand more than the ordinary person. But your children will be affected by it through you, and your wives will also suffer in a measure from the effects of breathing it, and in other ways. Have you learned that in the Leagues the managers will not permit it? There is a reason. Many kinds of business put a ban on it. No professional athlete uses tobacco. He can not do his stunts with a tobacco heart. Few boys ever do well in school who use it. Prominent educators testify that the minds of tobacco using students can not reason as well or apply themselves to study; they can not keep up with the other fellows who do not use it or whose parents are free from the habit. There may be an unusual exception, but that is the rule. If then, tobacco is a good thing for any and all people these results would not appear.

"I was at Rochester, Minn., where the great surgeons perform operations on multitudes of people. The first thing they ask upon examination is, 'Do you use tobacco in any form?' If so, their chances of a successful operation are much less than upon temperate people. There are some diseases that can not be cured when tobacco is taken into the system. You fellows know that when you first began to use tobacco, your system rebelled and you were sick. You had to try again and again to compel yourself to use it until you became so full of poison that you could go on without the former sickness. Nature is a good physician and knows what is best for man. Had it been a piece of bread or a potato you would not have been sick when first eating it. You see that modern investigation finds tobacco in all its forms very injurious to man. Cats and dogs and even swine will not touch it."

"Well, Mr. Livingston, you are quite a preacher. All that sounds very fine but as I'm from Missouri, you must show me," laughed Mr. Knutson.

"I am thinking that he is right," said another, "I have a brother who has adopted these new fangled ideas about narcotics, and he has gained in flesh and strength, though he was a weakling previously; and I know that since I began to smoke and

chew I can not stand the work I once could, and I am not yet thirty-five years of age. I had not thought much about it being tobacco," he turned to Mr. Livingston, "but I begin to believe that is the cause. I'm going to swear off three months this fall and winter and observe the results, but it will be a hard job to quit now." He finished with a sad little smile.

"Which all goes to show that men are slaves to habit," rejoined Mr. Livingston. "Could you 'swear off,' as you have put it, on oat-meal or corn-flakes, and have a hard job? Would your system crave it while you had other substantial food?" he asked.

"Don't know, I like my oat-meal pretty well," replied Mr. Turovick.

Thus the time passed swiftly and the harvests were ended for that year. It was on a cold stormy October day, the last of the month, when a man in a buggy hastily drove up to the Livingstons and hitching his horse, entered the house without the formality of rapping.

"I ask your pardon, lady," said the stranger, at Mrs. Livingston's inquiring look, "But I have come eight miles this cold day to ask you to go to my wife and daughter who are both seriously ill, and help them for a few days. Unfortunately there is not a family between you and us that can master the English language well enough to know what they say and want. Besides, the fate of my poor wife hangs on some one that has faith in God and his Word, and we have heard of you and your family. I will pay you well. Will you come?"

"As it seems evidently to be a case of life and death, Lura," said Mr. Livingston, turning to his wife, "It would be well for you to go, though this man is a stranger, but we'll trust our God to keep you safe. I'll come over day after tomorrow if you are not back sooner and see you, and find out what I can do. We have had too many kind favors since we left our old home in loneliness to now refuse help to a suffering fellow being."

"Yes, Mr. —. What did you say your name was?" asked Mrs. Livingston.

"Lewis, I came from New York State. I will say if it makes any difference to you, that I am a Seventh Day Adventist. I accepted that faith in a tent-meeting down in Iowa when there once, on a visit to my brother."

"Seventh Day Adventist!" exclaimed Mrs. Livingston. "We are Seventh Day Baptists. I guess the Lord sent you to us. I am ready. Come over, James, as you said, but what of the children?"

"We're all right, mamma dear, do not worry over us. If God will keep you, he will keep us. Will he not?" said Leila Maud.

"Child of faith," remarked Mr. Lewis. "I am rejoiced at this. It will be the best medicine my sick ones can have to know of your faith and hear your words of cheer."

They were off quickly, Mrs. Livingston taking her box of medicines which she always had on hand for emergencies.

On arriving at Mr. Lewis' they found his wife much worse than when he left, while the daughter was better. She looked up to Mrs. Livingston as she entered the room and smiled through her tears. "I knew you would come," she said, "I prayed and felt that God was answering me. I know that you are a Christian and a woman of prayer and tenderness or else I would not have heard what I have about you."

"Strange that you have heard anything so far away as this. I sincerely hope that I am a Christian and my greatest comfort is in prayer and studying the promises of God. Have you had a physician?" asked Mrs. Livingston.

"He was here before Mr. Lewis left and he said that I must have careful nursing a few days if I had hope of living, and he said that there was no one just now in Williston that would come down here."

Mrs. Livingston approached the bed and took the suffering woman's hand gently and soothed her forehead. Then she offered a short, simple prayer and was ready for work. There was no one to do the house work and everything was in need of attention. Quickly putting things in their places "with a lick and a promise" as she called it, she went to the little kitchen and prepared a meal for the cold and weary man.

As soon as he could talk with his wife he told her that the Livingstons were Sabbath-keepers, and her face lit up with joy and peace. "This is better than a doctor," she said. "I have great faith in prayer in healing of disease of body as well as soul.

But the doctor said mine was a very critical case and he was honest with me."

"We will hope for the best," said Mrs. Livingston. "And now about the daughter," and she went to the bedside of the girl.

"What is your name, dear?" she asked.

"Hazel," she answered. "I am so glad for mamma that you have come. If one of us must die, I'd rather it would be me. Papa could not live without mamma. Don't you think she will get well?" and there was a look of intense anxiety.

"We will hope so and try hard to make her well with God's healing power assisting. Keep cheerful and hopeful and resigned to God's will always. Nature can cure best when we are cheerful and have faith. There is a great deal in that. Many people are sick because they are frightened and thinking of it constantly. To a certain extent even in sickness 'as a man thinketh in his heart so is he.' Force of will has its effect also. 'Whatsoever things are true . . . whatsoever things are pure, lovely, of good report, . . . think on these things.' Thoughts are the most of our lives. Calm, pure, lovely thoughts are healing to soul and body," said Mrs. Livingston.

"That is from Philippians 4: 8," said Mrs. Lewis.

"You know your Bible, don't you, Mrs. Lewis?"

"I could not live without it," she replied. "We read it every day. It is food and drink indeed."

"We can not grow spiritually without it," said Mrs. Livingston.

Mr. Lewis came in after doing his chores and was told that he must retire and sleep and rest. "I will attend to the sick," said Mrs. Livingston.

There was not much change that night nor the following day though the girl seemed less anxious and more cheerful. The third day Mr. Livingston came over and it was Sabbath.

"Just in time to have Sabbath school together," said Mrs. Livingston. "But we will have to very quiet about it." So she read the lesson and Mr. Lewis offered prayer. A few questions were asked and comments made, and then the sick went to sleep again under the influence of the medicine. The doctor came again as he had promised but he was very quiet and grave.

"A very sick woman," he said out in the yard as he prepared to return to town. "You will have to be very careful and keep her quiet and give her the fomentations as I have ordered and keep the fever down if possible."

"Doctor, don't deceive me. Do you think she can recover?" asked Mr. Lewis.

"If you wish the truth, she has a very bad fever and soon her mind may become clouded and you will have to watch for the turning point if there is any. I can not be as hopeful as I would like to be in her case. The daughter will be all right very soon. Your wife has overworked too long and been ailing several weeks more or less, you tell me. That is where you made a great mistake. You ought to have consulted me two weeks ago and had a careful nurse at once. She struggled on hopefully until tired nature gave out. I'll come tomorrow," and he drove off.

"You must come over and help Mr. Lewis tomorrow," said Mrs. Livingston to her husband. "Bring Leila along to be with Hazel. Tell Frank to get along as well as he can and not leave the stock or place while you are away and to be very careful with his gun. I just fear that gun will do him damage sometime. I see that Mrs. Lewis is growing more restless and once I thought her mind wandered. I am fearful it is too late."

That night Mrs. Lewis called her friend to her and said feebly, "Dear Mrs. Livingston, it is too late. I put off rest and getting help too long. Tired nature now is not sufficient. Oh, my poor husband and darling girl! Will you be a mother to her? I can only say 'Thy will be done, O Lord.'"

Calling her husband to her she said, "Dearest husband, how kind you have been to me. I am too weak to talk much but I must say something now or never. Don't stay out in this country with Hazel. Return to your people or mine and educate her among Sabbath-keepers. I hoped to be spared to you and her, poor child. She needs a mother now more than ever. She is a dear good girl. God will take care of her and you. I want to say so much . . . but am so weak. You know . . . let me rest a little while and then I'll say more."

She dropped off to sleep but never woke to consciousness again. The fever turned as they say but she could not rally. The

next day she fell asleep in Jesus. Poor Mr. Lewis! His grief was fearful and Hazel was beside herself. The lonely and weeping father and husband took the wife's hand in his and kissed her cheeks. "O these crumpled hands, they were once so delicate and fair; how they toiled to help get this ranch. These cheeks, once had the bloom of youth and the flush of pride and love. Can I stand it? O God, help me now," and the strong man bent and cried like a child. But there is relief in weeping. The dead was carried for burial back to the old home, but Hazel was too weak to go and was taken tenderly to the home of Mr. and Mrs. Livingston until her father could return and plan for the future.

"You are like a sister, Leila," said Hazel one day when she was able to walk some. "I shall never forget you and your folks. I wish papa had a ranch adjoining yours, but I want to go to school more and I can not go here. I want to attend our church school as mamma wished. But I shall not feel at home there among strangers, for about all have moved away and we took so much comfort out here on our ranch. We were happy and contented."

"I wish I might feel that way," said Leila. "I did not want to come here and leave our church and the schools. I do not know what I'll do when I am ready for high school. Oh, this leaving a good community and privileges just to own a piece of land and when you have become the owner, then what? Stay among people of so many different faiths and no faiths. I shall marry some day—the hope of all girls—but how can I marry some one who does not believe the Bible as I do and who has no sympathy with my convictions? How old are you, Hazel?"

"Fifteen this month. I did not attend school last term for I was as far advanced as our teacher, they said. I am ready now for high school or its equivalent in church school."

"I will also be fifteen in a few weeks," replied Leila. "But I have another year in the eighth grade. I am not very brilliant in school but I have a knowledge of history that would pass me in college as a freshman. I believe however that I could pass the high school in less than full course."

Hazel's father wrote in a few days that he was trying to arrange his affairs as his

wife had wished and take her back to the old home and if he could do so he would sell his claim. It would take him two weeks or more at least. Would Mr. and Mrs. Livingston keep Hazel until he returned? They were very glad to have her with Leila Maud and even attend school, the teacher promising to give her a little extra time for first year high school study.

It was Sunday bright and clear the first week in November, and Frank proposed that they climb to the top of "his butte." To this they agreed.

"We'll take our dinners in a basket and spend some time looking about exploring the mysteries of the butte," said Frank. "I'm going to surprise you both this time."

"Got some secrets keeping from papa and mamma and me?" asked Leila

"Well, I'll show you," and off they started. Between the butte and the shack was a level spot that had been cultivated and was fenced off with barbed wire, so they had to go around and approach the butte from the opposite side. Facing the Livingston shack, it was almost perpendicular for seventy-five feet or more. On the opposite side there was a gradual slope for about forty feet and then rocks hedged the way except a very narrow pass between two large boulders which admitted one person at a time; and then something of a path led around to the other side where there was a sudden turn back but still quite a steep ascent. It was with difficulty that they ascended from here but slowly they made it until almost at the top where steps had been carefully made by Frank for several feet. Then there was a large opening in the rocks and a deep chasm of about twenty feet. To cross this Frank had been able to place a plank he had drawn up with a rope at some time.

"Do not fear," said Frank, "I have crossed it several times, it is solid." After crossing and safe on a level spot where they rested awhile, they easily climbed to the top. Frank with pick and shovel had leveled it off about six feet square and from there they could see in all directions.

"Now look north and you can see the Cejka place. I'm going to get a spy-glass as soon as I have the money and then I'll see what is going on about us. Look west and you see a part of the Turovick ranch. There is something funny there that I can

not clearly discern but my glass will tell the story later on. There, you see that schoolhouse over yonder? That is three miles away. When the air is just right and all is clear we can see many objects of interest. But of that, more later. Now for the secret or mystery," said Frank. Taking from under a good sized stone a piece of iron he had secreted there, he raised what seemed a place sodded over, for on many places about the butte grew some grass or shrubbery which was unusual. The sod was fastened some way to a trap door two feet square and on a ladder he had made, they descended about six feet into a small cavern on each side of which were little holes from which one could look out in all directions.

"Well, this is certainly mysterious," said Hazel. "How did you happen to discover this?"

"Why, Frank! is this what you were up to when we did not know where you were? I thought you looked rather curious over something at times."

"I was up here one day and leveling off this spot. I discovered the rock was so soft just there that my pick went easily through it. So I dug down as you see and made this cavern and the port holes and then put a little old grass about each to hide the view of it from below. I made this ladder with odd pieces left from the building of our shack. As you see, I can let down from the inside, this trap door, and if any one by chance could get to the top they would not know of the door. But if I wanted to secret myself I could pull in the plank across the chasm and hide it in a place this side. See? Never know what may happen in this world! You must tell no one. I can shoot coyotes from here, and I can see any person if approaching from any direction. Mr. Knutson said that three years ago they had some trouble with a band of gypsies who seemed to be stealing horses and possibly kidnapping some wandering child. The settlers banded together and overtook them and found three of their best horses, stolen. The leader was arrested, but escaped."

"It is certainly wonderful. I guess you have been reading some dime novels," said Hazel.

"No, I never read but two, and when

(Continued on page 796)

## CHILDREN'S PAGE

### MARJORIE'S BIRTHDAY

It came the middle of December—just before the Christmas time. It had seemed a pity to have the two gift seasons come so close together; then, when the Sabbath school started the White Gifts for Christmas, it came just right. Of course a child could have gifts on her birthday. Then, when the Lord's birthday came, it was just right to give presents to others "in his name."

After the birthday presents came, Marjorie would go over all her toys and books and find some—almost as good as new—that she could give to others upon the Master's birthday. She had done this for two years and had enjoyed the giving quite as much as the receiving. Indeed, her birthday had given her more fun than ever before.

This year Marjorie began to plan for her birthday a whole month before it came. She knew just what she wanted for gifts: a pair of skates, a big doll in a blue silk party dress, and a bracelet; yes, and a book. Mamma had smiled when Marjorie told her—and the smile was almost as good as a promise.

Then, a week before the birthday, Marjorie came from school very thoughtful. At bedtime she wanted to talk to mamma instead of having the usual story.

"Mamma, there are two little girls in school who have a birthday the same day as mine. One is just a year younger, but she's in my room. They haven't any folks. One works for her board, the other lives with her grandpa. They are ever so poor. I wondered—"

"Wondered what, dear?" Mamma's voice was low and very sweet.

"I wondered if I might share my birthday with them, have them here to dinner and the money you were going to spend for me, you get other things, in threes, so all will be exactly alike."

"But there wouldn't be enough for skates and a big doll and—"

"Those wouldn't be things May and Helen would like best. Perhaps, some time—you could make Lucile a silk dress; the

rest I'd lots rather have in threes—O, please, mamma!"

The birthday morning was bright with sunshine. Marjorie could hardly wait for May and Helen to come. They went to the playroom and had such happy hours playing; then came dinner—a nice one—and then there were three birthday cakes—with candles on each one—and the birthday gifts. There was a book for each—pretty girl stories that they could exchange so each would have three to read; there was a bright, fluffy bow for the hair for each—pink, blue and white; there was a small box of candy for each, and a little gold ring for each. Had there ever been such a happy, happy birthday before?—*The Child's Gem*.

When news finally had reached him that Lee had surrendered, and the officials began to make preparation for the entry into Richmond, just as immediately Lincoln put his foot down and said: "There shall be no triumphant entry into Richmond. There shall be no demonstration just now." He made his way to Richmond and walked through the city alone. He walked with his head down, with heavy step and sad heart, and when he reached the Southern capitol and went to Jefferson Davis' room, he bade his two officials step aside and leave him alone. After a few minutes had passed by, one of them, out of curiosity, looked to see what had taken place, and there sat Lincoln, with his head bowed on Jefferson Davis' desk, his face in his hands and his tears falling. His great, sympathetic heart saved the republic.—*Cortland Myers*.

The man who is always trying to save himself trouble is likely to save a lot more than he can take care of.—*Youth's Companion*.

### THE BATTLE CREEK SANITARIUM Wants At Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

## Lone Sabbath Keeper's Page

### LONE SABBATH KEEPERS IN THE DAKOTAS

The latter part of April and first of May some L. S. K's in western Minnesota were visited, also some whose parents or grandparents were Seventh Day Baptists, who are more interested in our denomination than any other, anxious to know what our denomination is doing, who like to read the RECORDER and other denominational literature.

At Flandreau, S. D., there are a number of Sabbath-keepers who are very loyal. Mrs. Jones and family of seven children have recently returned here. On the Sabbath I spoke to a roomful of people in a private house. Some who came to the meeting were former Sabbath-keepers, some were First-day people. All showed much interest. Some Sabbath literature was received by inquiring ones. There are a few Seventh Day Adventists in the city but none of them came to this meeting. After the sermon we had a very good study of the Sabbath-school lesson.

I spent two weeks at North Loup, Neb., visiting my relatives, which may be counted as my vacation. At Lincoln I called upon two L. S. K. families.

At Ludden a devout sister was visited. At Straubville, nine miles from Ludden, a very faithful family of six (Walter Babcock's) live. We had a good Bible study in this house and upon invitation of the Babcocks and others I spoke to a good sized audience at the schoolhouse near by. The people listened eagerly, and seemed hungry for the gospel. Many words of gratitude were expressed at the close of the service. In this community Mrs. Walter Babcock is doing efficient service as superintendent of the Sunday school. The people are very much interested and enthusiastic. Many fathers and mothers come with their families. Seven autos and four buggies or carriages were upon the schoolhouse grounds the day I was there. Mrs. Babcock has the confidence of the young people of the community who look upon her as a spiritual mother. She is doing valiant mis-

sionary work. The whole family is respected for their Sabbath belief.

At Ellendale another family was visited. It was a pleasure to find strong faith here amidst difficulties. This large family of boys have the name of being better than other children and young people of the neighborhood. These people attend the Baptist church but still cling to their belief in the Sabbath. There are three families at Harrold and three at Dell Rapids I am planning to look up. I am incidentally coaching the L. S. K's in the Forward Movement, and trying to boost that. I have received a number of donations toward my traveling expenses. I feel sure that my God will supply all my needs, according to his riches. I am receiving rich spiritual blessings in the work, and am very grateful to God for this privilege to serve.

May the Father bless and keep the L. S. K's everywhere.

In his name,  
ANGELINE PRENTICE ABBEY.

*(Continued from page 794)*

mamma found them I was heartily ashamed. I promised her I would never read again any book or paper I could not show her and have her approval."

"A good rule, Frank. My dear mamma taught me what to read and I have never read what she disapproved. I am glad now, glad for that memory of confidence between us. Dear, loving mamma," and Hazel broke down weeping.

"We will go back to the house and some day come again and have a good time at play if we are not too old for that," said Frank.

Two weeks went by and no Mr. Lewis yet. Hazel was getting quite reconciled to being with the Livingstons and she and Leila had become as sisters. "I'll always love you," she said to Leila Maud, "and I want always to keep in touch with you."

*(To be continued)*

The "sporting" son of wealthy parents was offered a job by an old friend of his father.

"How much will you pay me?" he asked.

"All you are worth," said the friend.

To which he replied with business-like brevity: "No, thank you. I can do better than that."

## OUR WEEKLY SERMON

### BEARING ONE ANOTHER'S BURDENS

In Christian life the forms of warfare vary but the fight is one. Burdened people in apostolic days were carrying just the same loads our burdened people are carrying through our streets today. The burden may have been done up differently, it may have had an unfamiliar cover, but if we stripped it of its wrappings we should find a modern commonplace. If a hundred Romans of the olden days, and a hundred Britishers or Americans of our own day, could meet together like pilgrims at some friendly hostel along life's way and if they could just unwrap their burdens and display them, they would look at one another in surprise, for their sense of nationality would be swallowed up in the profound consciousness of a vital kinship. Everybody who walked through the garish streets of Rome carried some kind of burden, and he is a fellow-pilgrim with everybody who is carrying his burden through the swift, fierce life of our own time. Well, now, let us untie one or two of these common burdens. Let us look at them and give them a name, and let us see how we can help one another to bear them.

And I begin with the burden of sin. We must distinguish between sin and sins. Sins are the varied expressions of sin. Sins are the variously shaped and many-tinted vessels which contain the common poison of sin. Sins are the differently shaped molds, sin is the common metal which fills them. Sins are the manifold modes, sin is the single mood. Lust, and avarice, and envy, and jealousy are just like so many phials, but one virus fills them all. The common element in all sins is sin; sin is the protoplasm which is worked up and finds expression in a hundred shapes of sinful life. What, then, is sin? Sin is revolt against the holy sovereignty of God; it is enlistment and allegiance on the side of the enemy of God. Sin is essentially a change of flags, it is a deliberate desertion from the flag of the holy God to the black flag of mammon and darkness. At the root of all sins we shall find the common sin of rebellion. When we get down beneath all

that is merely formal we shall always find that the essential sin is the turning of the face against God.

Now the revolt against the holy flag of God marks the entrance into bondage. I know that the bondage may be concealed, just as we may intertwine flowers and greenery through the links of a chain until it looks more like a garland than a fetter, and until the captive seems to be wreathed in favors rather than locked in the bonds of imprisonment. All the devil's chains appear like gay festoons. Everything is suggestive of freedom.

How can we help to bear one another's burdens? First of all perhaps we had better say that we can not do it. No man can touch the burden of his brother's guilt. We can not get back into his yesterdays and make the crooked straight. We can not go back and sweeten the fountain of an evil deed from which guilt derives its bitterness. We can do nothing for souls burdened with the guilt of sin except to bring them to the Savior, to the fountain that is open for sin and uncleanness. But that is a glorious sharing of the awful load. We can share it by counsel. We can share it by gentle guidance. We can share it by mighty intercession.

I have seen men and women withering away in the burning grip of their own past, stung by the sleepless and relentless sting of their own guilt, and their burden has been shared by another who led them to the cross of the Lord Jesus. The cross is the only place on earth where guilt loses its sting and where the devil loses his mastery; it is the only place on earth where our yesterdays can be dealt with, and where burdened debtors can have their debts canceled, and the handwriting that was against them wiped out by the holy energies of eternal grace. These fainting, withering men and women have been brought by their fellows to the cross of Christ, and their burdens have rolled away and they have seen them no more. "Bear ye one another's burdens," and when it is the burden of sin, let us bear the burdened one to the sacrificial ministry of the crucified Christ, and the burdened heart will return with joy and singing, and sorrow and sighing will flee away.

Let us now look at another burden which was found everywhere in the ancient world,



and is equally commonplace in our own time. I will call it the burden of the temperament. And this is what I mean. Even when a man has found the cross of Christ, and has been forgiven, and the great act of renewal has taken place, he has still to work out his own salvation. When the seed of the regenerated life has been imparted, it has still to be nurtured and matured; and it has to be matured amid the special constitutions and conditions of the individual life. That is to say, conversion does not annihilate differences of temperament, and thereby make us all alike, reducing our warfare to one certain form of strife. Every regenerate man has to fight the good fight of faith, but he has to make the quest of holiness along his own individual line in accordance with the distinctive makeup of his own mental and moral constitution. The consequence in every life has its own distinctive campaign, its own battles, its own strategy, and this because every life has its own burdens and its own foes.

I have called this second burden the burden of temperament. Every temperament carries its own burden. Some men have to work out their salvation amid temperamental conditions which are like powder magazines. Others have to keep their holy fires burning amid temperamental conditions which are like dank and sodden wood. One man has to contend with the slug of sloth, another with the always crouching tiger of passion. One is of a nervous temperament and he has his own big load. Another is of the phlegmatic temperament, and his burdens are of quite another order. My point is that when men are converted, all these conditions are not wiped out, and the manifold temperaments merged into one. The new life is given, but the old temperament provides the battlefield of the new campaign. Peter will perfect his holiness through Peter's temperament, and so will Thomas, and so will Nathaniel, and so will Matthew. Take any company of men who are loyally and honorably professing the Christian life. Take the fellowship of a diaconate, or of a session; the temperaments are always as many in number as the deacons and the elders, and the common life of Christ is working itself out amid many and divers conditions.

How can we help a brother to carry the burden of his own temperament? Take the man whom I have just described; the

man who is like a powder magazine, explosive, inflammatory, full of dry and touchy material, always ready to go off. What can we do with that man's burden? Well, we can very easily increase it or we can lighten it. We can help him into liberty or we can help to sink him into servitude. We can throw lighted matches about his magazine, or we can spray cooling influences about his life. We can be abrupt and boorish, or we can be chivalrous and considerate. We can reinforce the best in the man, or we can reinforce the worst. We can side with the devil or the angel, with the flesh or the spirit. And the real meaning of helping one another is to consider one another from the standpoint of chivalry and love, and to determine that by our conduct and demeanor we will help to fashion the knight in our brother and give him strength in the realms of grace and holiness.

There is one more burden which I will name, and which can be found everywhere—the burden of incompleteness. And what I mean is this. No man is an integer. No man is more than a fraction. The New Testament teaches that no man is the whole body, he is only a limb. Humanity is the body and the individual is only a member. One man is an eye, another is a hand, and still another is a foot. And so I speak of the burden of incompleteness. God has made us dependent upon one another and every man is designedly incomplete. No man has been made all-sufficient, and our very insufficiency is the ordination of the gracious purpose of God. I am a hand and my brother is an eye, and we need each other, and each will be burdened without the other's strength. One man is like a lock and another is like the key that fits it. One man is like the body of a violin, and another is like the bow. One man is like a set of reeds, and another is like the stirring breeze that is to awaken him into music. Everybody is incomplete, and our gaps are to be filled from other people's fullnesses. It is therefore the love design of our God that we surrender ourselves to one another in order that we may bear one another's burdens, and by our own individual fullness complete the gap in another man's needs. To live a selfish and exclusive life is to rob humanity of its due, and to dwarf and sterilize ourselves.—*Rev. J. H. Jowett, D. D., in the Continent, by permission.*

# ALFRED UNIVERSITY

## ALFRED, N. Y.

### Progress in Raising \$100,000

13 Subscriptions of \$2,000 raised.....	\$26,000	
7 Subscriptions of \$2,000 still needed.....		\$14,000
12 Subscriptions of \$1,000 raised.....	12,000	
8 Subscriptions of \$1,000 still needed.....		8,000
12 Subscriptions of \$500 raised.....	6,000	
8 Subscriptions of \$500 still needed.....		4,000
12 Subscriptions of \$250 raised.....	3,000	
8 Subscriptions of \$250 still needed.....		2,000
30 Subscriptions of \$125 raised.....	3,750	
10 Subscriptions of \$125 still needed.....		1,250
100 Subscriptions of \$50 raised.....	5,000	
300 Subscriptions of \$50 still needed.....		15,000
Amount raised.....	\$55,750	
Amount needed.....		\$44,250
Total.....		\$100,000

Fill out and detach the pledge below indicating which one of the above pledges, paid in five year installments, you will be responsible for, and forward to Alfred University before Commencement, June 16, 1920.

In consideration of the efforts of the Trustees of Alfred University to raise an Endowment and Improvement Fund for the College of Liberal Arts at Alfred University, and in consideration of the subscriptions of others, I hereby agree to pay to ALFRED UNIVERSITY, of Alfred, N. Y., the sum of .....Dollars to be applied toward said fund.

Payable in not more than.....equal.....annual payments of .....Dollars, beginning .....; or as follows.....

Dated.....

Signed.....

Address.....

## DEATHS

**CRUMB.**—Emma Crumb, one of six children born to Russell E. and Fidelia Crumb, was born December 15, 1842.

Emma experienced religion very early in life and united with the Seventh Day Baptist church at Leonardsville, N. Y., and always held in high esteem the old home church and ever cherished her early friendships. One marked characteristic of her life was manifested in her devotion to the children of an older sister, who were early bereft of a mother's love and care; and her tender solicitude for the children of the succeeding generations of her brother and sisters.

She came with her father's family to Walworth, where they made a home to which she was greatly attached. When health failed and mental vision became clouded, the thought of home and parents was ever with her. She passed away May 11, 1920, at the home of her brother Eugene W., who survives her.

Funeral services were held from the home of brother, E. W. Crumb, on May 14, conducted by Pastor C. B. Loofbcarrow, and the body was laid to rest in the Walworth Wis., cemetery.

C. B. L.

**HALL.**—Mrs. F. Gregory Hall, wife of Professor Hall of Milton College, died at the Hospital of the Sisters of Mercy, in Janesville, on Monday, May 31, of uraemic poisoning, following the birth of a daughter on May 12th.

Mrs. Hall, whose maiden name was Beth Marie Davis, was the daughter of Mr. W. J. Davis, of Milton, and Mrs. Anna Goodrich Davis, daughter of the late Ezra Goodrich, of Milton Junction. Mrs. Hall was the third child of her parents, and was born September 22, 1895, in Janesville, where Mr. Davis was then engaged in business. During her early childhood her parents, who formerly lived in Milton, removed first to Colorado and then to California, after which they returned to Milton in 1905.

Mrs. Hall's early education, like that of her husband, was obtained in the public schools of Milton. She and her husband went to school together as children and were promoted at the same time from the graded school to the high school, and they attended the high school together for one year. Then her husband's family removed to Nebraska. Later, in 1913, they together entered Milton College and were graduated in the same class in 1917.

Mrs. Hall in early life united with the Seventh Day Baptist church in Milton, having been baptized in 1909 by the late Rev. Dr. L. A. Platts.

Professor and Mrs. Hall were married at Adams Center, N. Y., on July 4th, 1918, during the time that Professor Hall was in the service of the United States Army, engaged in scientific research for the Government. They lived in New York City a part of the time while Professor Hall was doing graduate work in Columbia University. Both before and after her marriage Mrs. Hall taught in high schools in Wisconsin.

## THE SABBATH RECORDER

**Theodore L. Gardner, D. D., Editor**

**Lucius P. Burch, Business Manager**

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

Terms of Subscription

Per Year .....\$2.50  
Per Copy ..... .05

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

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

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

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

Advertising rates furnished on request.

In the spring of 1919 they came to live in Milton, and in the following autumn Professor Hall began his duties as head of the department of biology in Milton College, in which he had served as assistant before he entered the service.

Mrs. Hall was a woman of gentle and unassuming manners, of refined tastes, and possessed considerable literary and musical ability. Both connected with the college and otherwise she had a wide circle of friends.

Early in May Mrs. Hall went to Janesville in order to receive care at the hospital where her death occurred quite unexpectedly after it seemed that she was likely to recover. Funeral services were held at two o'clock Thursday afternoon, June 3, 1920, in the Seventh Day Baptist church in Milton, conducted by Rev. Henry N. Jordan, assisted by President Daland of Milton College. Interment was in the village cemetery at Milton.

W. C. D.

China has one doctor for every 400,000 people.

**Sabbath School. Lesson XIII—June 26, 1920**

THE HOLY COMMUNION. Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19, 20

DAILY READINGS

June 20—Exodus 24: 1-8

June 21—Isaiah 1: 1-20

June 22—Isaiah 53

June 23—Jeremiah 31: 31-34

June 24—Hosea 6

June 25—Micah 6

June 26—Psalm 51

(For Lesson Notes see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

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

**WANTED**—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-8tf.

## ALFRED UNIVERSITY

Buildings and equipment, \$490,000.

Endowments \$465,000.

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

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

Expenses moderate.

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

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

Limited number of endowed scholarships for worthy applicants.

Catalogues and illustrated information sent on application.

**BOOTHE COLWELL DAVIS, President**

ALFRED, N. Y.

## Milton College

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

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

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

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates.

For further information address the

**Rev. W. C. Daland, D. D., President**

Milton, Rock County, Wis.

## The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

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

## AMERICAN SABBATH TRACT SOCIETY

Publishing House

Reports, Booklets, Periodicals

Publishers and Commercial Printers

The Recorder Press Plainfield, N. J.

### THE SABBATH VISITOR

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

TERMS

Single copies, per year .....60 cents  
Ten or more copies, per year, at.....50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

### HELPING HAND IN BIBLE SCHOOL WORK

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

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

### A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

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

Price, 25 cents per year; 7 cents per quarter.

Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

## COME TO SALEM!

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

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

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

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

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

We invite correspondence. Write today for details and catalogue:

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

Alfred, N. Y.

### A LFRED THEOLOGICAL SEMINARY

Catalogue sent upon request

### F REE CIRCULATING LIBRARY

Catalogue sent upon request  
Address, Alfred Theological Seminary

### B IBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

Chicago, Ill.

### B ENJAMIN F. LANGWORTHY

ATTORNEY AND COUNSELLOR-AT-LAW

1140 First Nat'l Bank Building. Phone Central 360

### BOOKLETS AND TRACTS

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

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

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

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

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

**AMERICAN SABBATH TRACT SOCIETY**

Plainfield, New Jersey

# The Sabbath Recorder

Now for the  
Denominational Building

Send Your Bonds



REV. WILLIAM C. DALAND, D. D.  
President of Milton College

—CONTENTS—

Editorial.—The Editor Disappointed.— "I'm Losing a Friend."—The Re- porter Drive Shows That Some Don't Feel So.—Rev. Robert Lewis.—Out in the Fields With God.—Satisfac- tion Comes From Generous Service. —An Explanation . . . . . 801-803	Woman's Work.—Program of Prayer. —My Garden Close (poetry).— —Without Warning.—Minutes of Woman's Board Meeting . . . . . 817-819
Commencement at Milton.—Baccalaur- eate Sermon.—The Social Unrest.— Annual Statement by the Presi- dent . . . . . 803-812	The Lone Sabbath-keeper, A Story of Hardship and Endurance . . . . . 819
The Commission's Page.—Roll of Hon- or.—Notes From the Director Gen- eral . . . . . 813	Mrs. J. H. Kellogg of Battle Creek . . . 822
The Central Association . . . . . 814	Young People's Work.—Brotherhood . . 823
Nile Home Coming Week, S. D. B. Church . . . . . 816	Work on the Southeastern Field . . . . 824
Southwestern Association . . . . . 816	Children's Page.—The Mule That Was Pensioned.—'Twas a Glorious Fourth After All . . . . . 826
	Sabbath School.—Minutes of the Sab- bath School Board Meeting.—Les- son for July 3, 1920 . . . . . 828
	Going to Church in China . . . . . 829
	Marriages . . . . . 831
	Deaths . . . . . 831