

The Sabbath Recorder

This space is reserved for

THE DENOMINATIONAL BUILDING

What have you reserved for it?

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

WHEN the foundations of the international and industrial orders are being broken up, the ecclesiastical order can hardly expect to emerge unaltered. We hail with rejoicing the consciousness of Christian brotherhood which has been greatly deepened during the war, the new lessons learned of the possibility of working together in large common tasks without the sacrifice of any fundamental conviction, and the new sense of united responsibility which the period of reconstruction has laid upon us all. Believing that Christian unity is even more a matter of growth and developing experience than of design and program, we invite all Christian churches to unite in the practical co-operative movements of the present day. It is of the utmost importance that leadership and initiative in such Christian co-operation shall come, not only from the centers of administrative responsibility, but no less from the local churches in each community—both alike uniting for their common tasks. In the pathway of such active co-operation we shall find the further steps that will lead us toward the unity for which Christ taught his followers to pray.—The Federal Council of Churches.

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SEVENTH DAY BAPTIST DIRECTORY

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THE TWENTIETH CENTURY ENDOWMENT FUND

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

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WHOLE No. 3,877

Eastern Association The Eastern Association was held with the church at Rockville, R. I. On Thursday evening, June 12, about 7 o'clock, ten delegates from the New Jersey churches arrived at Hope Valley and there found automobiles and carriages ready to take them to Rockville four miles away. It was an ideal June evening with clear, bracing air and bright sunshine—one of those health-giving days that makes one glad to be alive.

After being welcomed to hospitable homes where supper was waiting, just as the sun was setting, the friends and delegates began to gather at the church.

The meeting house in Rockville and the schoolhouse stand side by side in a very pleasant spot overlooking the fields and quiet homes of the place, and only a few rods away stands the new parish house, in which the dinners were served.

Nearly fifty persons were in attendance at the first session. Owing to the general time of hand shaking and renewal of acquaintances there was a little delay in calling the association to order.

It was good that a meeting of life-long friends who had been widely separated for years should begin with songs of praise. This service was led by Harold R. Crandall who announced the hymn "All the way my Savior leads me," and the entire company sang as though they felt every word of the song. Then came, "It's just like Jesus," the chorus of which is:

It's just like Jesus to roll the clouds away,
 It's just like Jesus to keep me day by day,
 It's like like Jesus all along the way,
 It's just like his great love.

Brother A. S. Babcock was the president of the association, and after a word of welcome by Harold R. Crandall, the president spoke of the blessed assurance that God is with us and will take care of his own and cause his truth to triumph. Prayers were offered by Rev. William L. Burdick, Rev. George B. Shaw and the editor of the SABBATH RECORDER, and Rev. Gid-

eon H. F. Randolph preached from the text:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation:

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 1 Cor. 5: 18, 19.

Out into a beautiful moonlight night, with the plaintive song of whippoorwills filling the air, the people went in thoughtful mood. Everything about them suggested something of the goodness of God. This too was in keeping with the spirit of the meeting they had just left. It was a good preparation for a restful night.

A Good New Day Association Notes Cool and clear and beautiful was the morning that greeted the people of the association on the second day of the meeting. Other delegates arrived by the morning train to Hope Valley and were soon whirled in autos up the grades to Rockville.

Rev. George B. Shaw led the devotional services at the opening of the session, and the work was begun on time. This was a good beginning for the new day, which was filled as full as it could be with good things.

When the report of delegates was called for, and it was announced that Rev. Alonzo G. Crofoot, who represented the Eastern Association at the Southeastern at its last session, had passed away during the year, a marked shade of sadness came over the congregation. A good man had gone to his reward, a church had been left pastorless, and a sweet-spirited yoke-fellow would henceforth be missed in our annual gatherings.

Again, when the delegate from the Northwestern Association was called for, it came over us with a shock that Rev. Lester C. Randolph who was to have represented his association here, had also been called home and the varied interests depending so much upon him must learn to do without a most competent leader. Rev. Willard D. Bur-

dick, who had spent several weeks among the churches, was present as a substitute for Brother Randolph, and gave a most interesting account of the work and needs of the great Northwest.

There are twenty-two churches in that association and nineteen pastors. A quartet with tent is spending the summer vacation with some of the small churches and good results are expected from that work. There will be no session in the Northwest this year.

The Southeastern field was represented by Rev. M. G. Stillman, of Lost Creek, W. Va. The seven churches in that association have only three pastors. He showed that his people were in the front ranks in Sabbath-school work, and displayed two or three banners won by his district. Mr. Stillman has the faculty of keeping his audiences wide awake whenever he speaks.

The Education Society's Hour was one of great interest. Rev. William L. Burdick had charge. He said that education begins at birth and ends at death, so far as this earth is concerned. Among the problems in education he mentioned the financial one, and that of how to promote religious education. The processes of education have tended to depart too much from the religious ideals. Education is bound to be progressive and we must meet the issue.

The Interchurch World Movement as presented by Brother Burdick at the close of his hour aroused considerable interest. It has to do with co-operative work in efforts to meet the world's great needs.

The Fouke School was the subject of an address by Rev. G. H. F. Randolph. He showed the need of the school in that country, its help to some lone Sabbath-keepers and to families that moved there from the North. Its influence has done much for people in the surrounding country. Mr. Randolph said the teachers had largely donated their services out of a desire to do good.

Salem College was represented by Rev. M. G. Stillman, who showed pictures of its buildings and made good in setting forth its excellent qualities and showing its needs. It requires about \$12,000 a year to run that

school. The financial question is serious. It takes *men* mostly to make a school and Salem measures up to the best in this respect.

Milton College found a good spokesman in Rev. W. D. Burdick. He spoke of the number of men and women in this association who were educated at Milton. Ten Wisconsin colleges are uniting in a general budget drive for \$5,000,000 to be divided among them for endowments. This is a co-operative work made necessary by the attitude of the state schools toward denominational colleges. The man who conducted the recent Methodist drive so successfully has been engaged to lead this one.

Secretary Shaw spoke for Alfred. He has recently visited all the schools in the interest of the boards, hoping thus to keep in touch with our young men and women who are in attendance.

The great need of young men for the ministry made the main burden of his remarks. Our people must awake to this question if we are to go forward. The situation is really alarming.

The Woman's Hour in the afternoon of this good day was especially interesting, and since we expect the papers and letters read therein will appear in Woman's Work we will not forestall the speakers by reporting them.

One interesting part was the duet by Rev. and Mrs. W. D. Burdick. We give the helpful words of their song here:

Why should I feel discouraged,
Why should the shadows come,
Why should my heart be lonely,
And long for heav'n and home,
When Jesus is my portion?
My constant friend is he.
His eye is on the sparrow
And I know he watches me.

Chorus

I sing because I'm happy,
I sing because I'm free,
For his eye is on the sparrow
And I know he watches me.

"Let not your heart be troubled,"
His tender words I hear,
And resting on his goodness,
I lose my doubts and fears,
Tho' by the path he leadeth
But one step, I may see:
His eye is on the sparrow
And I know he watches me.

Whenever I am temp.ed,
Whenever clouds arise,
When songs give place to sighing,
When hope within me dies
I draw the closer to him,
From care he sets me free.
His eye is on the sparrow
And I know he cares for me.

The sermon of the afternoon was by Rev. M. G. Stillman from Jeremiah 3: 17, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it." Brother Stillman had close attention every moment while speaking.

The General Conference Commission was represented by Rev. William L. Burdick, the president of Conference, who gave a most stirring account of the Commission's work and set forth the objects it desires to gain. It would be well if every Seventh Day Baptist could hear some of the things he said concerning the reasons for our shortage of ministers.

He thinks the Conference at Battle Creek will be one of the largest and most important ever held, urges people to go, and churches to send their pastors.

One great hindrance to our work is found in the fact that the denomination is made up of too many independent little kingdoms, each one chartered to do business as an institution by itself. The one great need is unification in spirit.

Upon the question of the scarcity of ministers the Commission spent much time and tried hard to suggest a remedy. It was apparent after careful study that churches are starving out their ministers, and so a plan was suggested for better pay and more generous inducement for young men to devote their lives to this noble calling.

Another thing that discourages men in the ministry is the fact that churches in many instances will not follow their ministers in efforts to improve the services and to install better methods. A pastor of a certain church tried responsive reading, but his people point blank refused to follow until their pastor sat down in the pulpit and wept over his inability to lead his flock in some improved methods of worship. Churches engage leaders and then refuse to follow them. School teachers can have

their plans adopted and their methods are followed, but pastors must plod along year after year in hopeless efforts to secure a following in well-known modern methods. For some such reasons as these many young men see better opportunities for successful leadership in schools than in churches.

Another evident cause for scarcity of candidates for the ministry is the fact that our churches are not praying for laborers to be called into the Master's harvest field.

In the first paragraph of these association notes we mentioned the beginnings of "a good day." We now come to the ending of this day. At the home where the editor stayed two dear aged sisters, away up in the eighties as to years, were unable to attend services at the church. When the afternoon meeting closed the writer went home to write up his notes, and, from his chamber room, he soon heard, familiar voices below and found that a quartet of singers had come from the church to cheer the hearts of the two shut-ins. After a helpful song all repeated the Twenty-third Psalm and departed as quietly as they came. This was indeed a beautiful ending for the good new day that began with sunshine and songs at the church.

The Meeting on Sabbath Eve As we approached the church on the eve of the Sabbath the strains of the old song, "Revive us again," broke the stillness of the sunset hour; and soon after entering the room where a good congregation had already assembled, we were all singing, "Come, thou Fount of every blessing" in a spirit that assured a good meeting. Then all joined in repeating the Twenty-third Psalm and the Fourth Commandment. This made a good preparation for, "I'm the child of a King," which was evidently sung in the full assurance of faith.

The sermon by Rev. Erlo E. Sutton, a former pastor of the Rockville Church, from Luke 6: 17, "And he came down with them and stood on the plain," was a strong plea for "a practical religion which will come down from the mountain top and put its hands under humanity and lift it up. The coming new day needs a religion of the heart and life, not merely of the head, to go out and touch and vitalize helpless and needy humanity. The mountain top is a

good place to get strength for duty down on the plains, and he who fails to take up that duty comes far short of doing his Master's will.

The conference meeting that followed was an excellent one and showed that the strong sermon had stirred the hearts of the people.

Sabbath at Rockville The beautiful morning made it possible for many to come in their autos from Westerly, Ashaway and Hopkinton, so the congregation was large. After the sermon by Brother Skaggs, and an offering of more than \$70.00 for our work, the young people of Rockville furnished everybody with dinner at the parish house.

By the way, the little church here did itself great credit in the way it fed the people two meals a day in their new parish house. This house is not yet finished inside, but it is a neat little building with ample room for meeting the needs of the church, and shows that the people here are planning well for their social work.

The Sabbath school, led by Harold R. Crandall, and the young people's meeting, led by Edna Burdick, occupied more than two hours in the afternoon, and we seldom ever saw two meetings more completely filled with good things. In the Sabbath school there were three excellent talks on prayer. Our young people are enthusiastic in their work, and evidently mean to make themselves felt in our Forward Movement. We hope some of the good things of this meeting may be given our readers. The enthusiastic address of Dr. Edwin Whitford, of Westerly, was especially helpful and we wish all our young people could have heard it. Brother Whitford served in one of the gospel teams that did such good community work last winter in the places around Westerly.

In the evening, after a rousing song service led by Professor A. E. Whitford, of Milton, Rev. W. D. Burdick gave us a strong sermon on "Obedience." If every one would take to heart his plea for loyalty to God's law; for obedience, and dependableness in God's sight, we should see better days very soon. Disobedience means disloyalty and rebellion. Obligations to do right in the sight of God would be just the same if we had no Bible. Things are not

wrong because the Bible says they are; but the Bible says so because they *are* wrong in the very nature of the case.

Young People's Morning Meeting Aside from the excellent program by the young people on Sabbath afternoon, there was a live meeting held at nine o'clock Sunday morning in the schoolhouse. It was conducted by Professor A. E. Whitford who had made a special appointment with the young people for discussion of matters pertaining to the activities of the Christian Endeavor societies. This meeting was well attended and much interest was shown in the work.

In answer to the question, "What is the object of Christian Endeavor work?" three things were mentioned: (1) To prepare for service as leaders; (2) To develop true Christian character in the young people; and, (3) To awaken a sense of responsibility.

The following features of the program for work were clearly set forth: (1) Devotional; (2) Educational; and, (3) Social work. The first includes prayer and testimony meetings, Bible study, the quiet hour, and loyal support of all church appointments.

The second feature of the work includes missionary and Bible study, the study of Christian Endeavor Expert plans, denominational history and the Sabbath question.

The third or social feature includes social gatherings that are something more than eating parties. In these the business can be brought in, and they should close with songs and prayer. Community work comes under this head. The community should be considered and meetings arranged at times when outsiders can attend. Camping out and various out-door pastimes belong to the social side of Endeavor work.

The fourth feature is the financial one. It has to do with the budget matters, the Tenth Legion and any proper way of raising money.

The Young People's Budget for next year, now being prepared for Conference, calls for \$1,500. This is \$300 more than last year. It is for the following objects: Fouke School for general fund \$200, for the principal \$200, and for three other teachers, \$100 each, \$300; for Dr. Palm-

borg \$300; for Missionary Society \$100; for Salem College library \$75; for expenses of the Young People's Society \$125; and for a contingent fund \$200.

Missionary and Tract Societies' Hour The work for these two societies was assigned for Sunday morning from 10.10 to 11.45. The audience was small, about forty persons being present, but those who were there seemed much interested.

The editor spoke for the work of the Tract Society. Some of the things he said are in the editorials of last week, concerning memorials and their value.

The work and needs of the Missionary Society were explained by its president, Rev. Clayton A. Burdick. Money and men were given as absolutely essential to success. Calls from important fields have to be neglected because the board lacks both money and men.

The need of prayer for our missions was emphasized. If all our people would pray every day for this cause the workers would be given strength. Some one has said: "More things are wrought by prayer than this world dreams of." If everybody in our churches should begin to pray earnestly for the Missionary Society and its work, it would not be long before help would begin to come. Don't forget to pray.

We have found that we can give generously for war purposes. We do have the money, and why should we be more faithful to our soldiers we have sent across the sea than we are to the missionaries we send overseas to minister unto the heathen?

Everybody was interested in Rev. T. J. Van Horn's message regarding his mission in the Southwest among peoples where no minister had gone for years. The way he and his wife and daughter pitched their tent among strangers for weeks at a time, calling the children around them in the days to sing and to receive instruction in the Bible, and preaching evenings until souls were brought to Christ, was told in a way that touched our hearts.

Brother Van Horn expressed the wish that some of our young people could get the vision of human needs and go to live for a time with people who have no religious instruction, who never have gospel opportunities, and yet who do appreciate such serv-

ices when administered by loving hearts who are acquainted with Christ.

The one thing that relieved this missionary's heart-burden over having to leave that needy field, was the assurance that another man had promised to take up the work there. Rev. R. J. Severance, of Riverside, Cal., is to follow Brother Van Horn in the Southwest. But this leaves another church pastorless. What *are* we going to do?

Loyal Lone Sabbath Keepers It was cheering to hear Brother Van Horn tell of the loyal ones keeping the Sabbath alone, some of them having never met with many of our people. He spoke of the Threlkelds in Memphis and others there whose names we did not catch, who are standing by the truth. In Texas there are others. He spoke in particular of Rev. A. J. Williams whose picture and brief life sketch appeared in the RECORDER a few weeks ago. His good wife met with great opposition when she accepted the Sabbath. When the church to which she belonged called her to account, the people would not even allow her to defend herself by giving her reasons for Sabbath-keeping, but cut her off forthwith.

Alarming Conditions Incidentally some delegates to the association mentioned the fact that several churches are without pastors and where others do have pastors some of them are teaching school to enable them to support their families. Some of us are becoming greatly concerned over the outlook. Just what the outcome will be no one can tell; but unless the churches awake to the seriousness of the situation, with so many ministers dropping out by death and so many who are driven out by insufficient support, it will not require any great prophetic vision to see what the end must be. Really, the complacency with which our people look upon these conditions is alarming.

Work and Problems of The Sabbath School Board The problems of the Sabbath School Board awakened a good deal of interest in the association at Rockville. They were presented by Professor A. E. Whitford, president of the board, and when it became apparent that the time allotted to this work was insufficient, announcement was made that the subject would be continued for all who were willing to remain after the regular session of the afternoon had

closed. Nearly every one in the house remained and for an hour or more the question of graded helps, of improved methods, and of Sabbath-school publications were discussed.

We make too little of the Sabbath school. Its work is more important to the church than many think. It means more than mere Bible study. Besides the matter of teaching the truths of the Bible, which indeed is very important, we are confronted with that of preparing teachers for their work.

The board feels that organization and modern methods are as essential in the Bible school as in the public school.

Men have left their money making and risked all, even life itself, in the war for a great principle. They have given up everything for proper training in order to do something worth while. Something of this spirit should possess our hearts as soldiers of the Cross. If teachers are properly trained and thoroughly loyal something worth while will be done. Our homes are doing all too little training for service in these days and the schools have to do most of it. It is therefore the duty of the church school to train the children for the higher life. The church school has but one hour a week while the secular school has twenty-five or thirty hours. Hence the necessity of concentrated, efficient Sabbath-school teaching if the work is to be successful. We *must* train for service or leadership.

"The Sabbath school is a monumental failure," said Mr. Whitford, "for the records show that eighty per cent of the pupils never get into the church, and, of those who do get into our churches, eighty per cent come from the Sabbath school." If the teaching were better, this would be different.

The problem is not a boy problem, it is a *teacher* problem.

The Sabbath School Board pleads with our churches to help it in its efforts to do the best that can be done for our schools.

We need a strong man to give his entire time to the work of preparing Sabbath-school helps. Every one on the board is crowded with work of his own or work for the colleges, and *can not* devote as much time to this work as it requires. In the entire denomination we have but two men giv-

ing all their time and energies to denominational work. We need more, and until more men can be found and sufficient means for their support the cause must continue to suffer.

In the after meeting mentioned before, much-needed explanations were made as to the standardization of Sabbath schools. There was considerable enthusiasm on this point, and we predict that more schools will win banners next year than heretofore.

Four Resolutions On the last day of the association four resolutions were passed in which our readers will be interested. One was a clear and emphatic disapproval of the proposition to remove the ban on beer, placed there by the war-time prohibition law. It also urged that Congress enact suitable laws for the enforcement of national prohibition.

The other three were expressions of sympathy extended to friends of the dear ones who have been called away by death. We give them in full elsewhere.

Witnessing for Christ In Rev. T. J. Van Horn's sermon at the association on Sunday afternoon, some excellent things were said regarding the characteristics of true witnessing for the Master. Christ said "Ye are witnesses of these things." What things? (1) His sufferings; (2) of his resurrection; (3) of the remission of sins.

In view of our duty enjoined by Christ, what manner of men should we be? To tell of Christ's sufferings, we must be sympathetic, *suffering* witnesses, or Christians willing to endure suffering rather than to be absorbed in selfish trifles and the seeking of ease. Self-denying witnesses are convincing.

We must also be living witnesses of the resurrection of Christ. Unless we carry evidences of the resurrected Christ living in us our testimony to the resurrection will be feeble indeed.

Then our witnessing for Christ as to remission of sin will do little good unless we are conscious that our own sins are forgiven. If we are not living the life that begins by repentance; if we are not *ourselves* conscious of remission of sin; if we are not living a victorious life through Christ, we can do but little for him as witnesses.

To show the Christ living in us is all essential. This we can do if we "Let him have his way with us."

A Message of Courage The last sermon of the association was "A Message of Courage" by Rev. D. Burdett Coon. It followed a most enthusiastic praise service of choruses, duets and quartets led by Dr. Edwin Whitford.

Brother Coon's texts were: "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

Whoever knows Brother Coon would expect a strong sermon from such texts. He said the words of cheer and admonition were greatly needed both in the days of Joshua and in the time of Paul. They are also needed today. Christians are too easily discouraged. God is true to his promises and will lead to victory those who trust in him and do right.

It is impossible for any pen to do justice to this sermon. The plea was strong for God's people to be not weary in well doing. The Christian is the last one who should give up in despair. He should come out and stand on the rock undaunted by the enemy. Those who would lead humanity higher must come back to Christ and the church and to the things of the kingdom of God. Truth must triumph. The harvest will come in good time. Be true, loyal and of good courage.

Officers and Delegates of the Eastern Association

The following officers were elected at Rockville for the Eastern Association: President, Jesse Burdick, Dunellen, N. J.; vice president, Franklin A. Langworthy, Plainfield, N. J.; corresponding secretary, Mrs. W. D. Burdick, Dunellen, N. J.; recording secretary, Ethel Rogers, New Market, N. J.; assistant recording secretary, Mildred Greene, Plainfield, N. J.; treasurer, Arthur J. Spicer, Plainfield, N. J.; engrossing clerk, Arthur J. Spicer.

The delegates to the Southeastern Association this fall (1919) are Rev. Willard D. Burdick, Dunellen, N. J., with Rev. James

L. Skaggs as alternate. To the Central and Western associations in 1920, Rev. George B. Shaw, New York City, with Rev. D. Burdett Coon as alternate. To the Southwestern Association this fall (1919) the appointee of the Western Association. There is no Northwestern Association this year. The chairman of the Missionary Committee is Rev. Willard D. Burdick, Dunellen, N. J.

The Rockville Church The church at Rockville, R. I., that entertained the Eastern Association is one of our older churches. It is situated about ten miles north of Ashaway and about fourteen miles from Westerly. It was known in early times as the Third Hopkinton Church. For many years the members of old Hopkinton living in the northern part of the township worshiped in a house they had built which belonged to the mother church. The members all belonged to the First Hopkinton Church, and Elder Matthew Stillman, the pastor, preached in both places on alternate Sabbaths. For sixty-five or seventy years the two congregations remained as one church. But in 1835, fifty-three members were set off as a separate church. Afterward the Third Hopkinton Church became known as the Rockville Seventh Day Baptist Church. Thus for eighty-four years this church has had a separate existence. This was preceded by at least seventy-five years of worship as a part of the old church.

Most of the time for ten years Elder Christopher Chester was its preacher. In 1846 a new house was built and dedicated to the service of God. Elder Daniel Coon made the dedicatory prayer and Elder Walter B. Gillette preached the sermon. His text was: "For we are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

Since 1846, its pastors have been: A. B. Burdick, Charles M. Lewis, Joel Green, Phineas Crandall, Stephen Burdick, L. M. Cottrell, Charles A. Burdick, James R. Irish, U. M. Babcock, Joshua Clarke, Alexander McLearn, Erlo T. Sutton, Alonzo G. Crofoot, Ira Lee Cottrell.

At present the church has no pastor. It has a neat parish house recently built, but not quite completed. In this the young people gave the delegates excellent entertainment for two meals a day during the association.

Albion is Making A Good Drive An encouraging letter from Mrs. Glenn Williams, of the church in Albion, Wis., assures us that the SABBATH RECORDER drive is being pushed there by the Willing Workers' Society. She says: "The Willing Workers took up the matter and each one was to try to secure at least one new subscriber. Some succeeded in getting more than one, while others did not get any." She reports eight secured up to the date of writing, and says: "but we have not given it up yet, so you may expect to hear more from us later."

This is good. We certainly appreciate the efforts of the Willing Workers in Albion, and look for much good to come from their labors.

THE DIVINE RIGHT OF THE IDLER

PROFESSOR CORTEZ R. CLAWSON

Zona Gale says—"to idle is to inhibit the body and let the spirit keep on." In its true sense idleness is a gracious thing, not the idleness that is enforced but that sort of leisure which is a tugging from within us toward something left undone.

A careful observer may see in our everyday affairs those who are crushing out the spirit by forcing the body right on; we see it in our busy thoroughfares, in our street cars, in our business places, in the shops and factories. We overwork the motors of our cars now and then and as a last resort we send them to the garage for necessary repairs. These human machines of ours we work to the limit year after year without giving thought to the recuperation of wasted nerves, or to generally broken down conditions. There appear premonitions of a general collapse. The brain gear works badly, the temper tire is greatly worn and explodes intermittently and has to be sent to the repair shop. How much better would everything be, if, before we have these premonitions, we voluntarily relax a little and with our work mix in a little joy and pleasure. No man should ever be obliged to do as much as he can. A certain reserve force should always be held in abeyance for emergencies. You have perhaps seen a laborer put aside that noisome grass-cutter and throw himself at full length upon the ground to bask in the sun's rays, enjoying to the full the aroma of the newly cut grass, the frag-

rance of the sward, with his soul open to the influences of the summer day. This ecstasy is the divine right of the idler. Work is a good thing but not the only good thing in the world. We should realize that labor has a twin sister by the name of leisure. In our devotion to this idol, labor, we often lose sight of the higher and more lasting things. This term as I employ it does not mean a careless sauntering through life, but a form of activity, in which all the faculties of our being are employed in bringing us into a position where we may appreciate more fully, and make our lives more receptive, to all that is beautiful in literature and art. It is leisure that is thoughtful and alive to every good impression. It is said that Sir Walter Scott was making himself in the idle pleasure of his youth; in his rambles by hill and dale, and his whimsical adventures in farmhouse and cottage. He stole days from his work to give to the country; he stole from his law studies to give more time to literature; he stole from his everyday work to give to pleasure. "A man really lives in his pleasures," and Scott's life was a good example. Charles Lamb said—"For the time that a man may call his own, that is his life." His essays and letters live for us and are full of meaning because Lamb knew the true value of leisure.

The American spirit is one of rush and push. We hurry on regardless of consequences in the mad rush after gain until finally the whole machine collapses like the "one-hoss shay."

An intelligent, democratic state depends largely on the leisure of its people for its perpetuity. In the beginning of civilization leisure played an important part in social achievement—in social self expression.

"The picture which Horace draws of himself in his country home," says an English critic, "affords us a delightful glimpse of such literary leisure as is only possible in the golden days of good Haroun-Al-Raschid. Horace goes to bed and gets up when he likes; there is no one to drag him down to the law courts the first thing in the morning, to remind him of an important engagement with his brother scribes, or to tease him about public affairs and the latest news from abroad. He can bury himself in his Greek authors, or ramble through the woody glens which lie at the foot of Mount Ustica, without a thought

of business or a feeling that he ought to be otherwise engaged."

Thinkers of the present day realize the importance of leisure in our public life as is evidenced in the organization of leisure associations, playgrounds, social settlements, community theaters and community center activities.

It would be a wholesome thing if our system of labor could be so overhauled as to permit a little relaxation now and then in the midst of strenuous toil. If we had more time to enjoy the fresh air and the sunshine, the song of birds and the bubbling of the brook, the shade of the trees and the freshness of the woods, we would accomplish more during the hours of toil. It is not likely that every one will enjoy leisure in just the same way. One may realize his divine right in the wholesome perusal of a good book, a game of cards; another may delight in following the brook with rod and tackle, while still another may find relaxation in a change of work. In a thousand ways and as varied we may give buoyancy to our lives, recharge wasted nerves, and refresh our spirits. With powers all exhausted by long toil there can be no true enjoyment at evening tide. We have our friends, our families and loved ones, but how utterly inadequate are we to enjoy their society or the sweet companionships of the home life. You may ask what true leisure really is. Franklin said it was time for doing something really useful. It is what Wordsworth enjoyed when he came upon a crowd of daffodils; it is what Audubon felt when he rambled over the hills in search of new bird forms; it is the joy that came to the heart of Burroughs when alone in the forest he communed with nature. Thus, "it is what you do when, with you pipe, you sit out a serene hour of leisure snatched from a dull day of labor; it is what I do when I pause between tasks to ponder upon imponderable things, and breathe a spiritual ozone." Surely our spirits, happily unhampered for the moment, reap a harvest not measurable in dollars and bushels. Let us disabuse our minds of the thought that the "man who leans a quiet half hour over one of June's fences to watch a daisy bud unbutton itself with rosy fingers, is of necessity any more of a time waster than he who frets the day from dawn till dusk with nagging business."

The esthetic side of our natures is sadly neglected in this everyday push and hustle. We miss so many of the finer things of life because we have no time to be moved by the beautiful, and our lives are kept out of harmony with the music and rhythm of our surroundings.

One object of our Government in setting ahead our clocks one hour at this season of the year is to give an extra hour of daylight for real leisure. This affords an opportunity for the man who labors in shop or factory for real soul improvement. Let us use this extra hour of day light as Zona Gale suggested in giving opportunity for our spirits to keep right on. A walk over the hills in search of spring flowers just now pushing themselves above the ground for a peep of sunshine; a ramble over the campus where nature has bestowed so liberally of beauty and harmony; a game of tennis or croquet in the open, all may contribute in varying degree to uplift a soul to higher thoughts. Even a turn with that ever bothersome lawn-mower on a very hot day, or a vigorous wielding of the spade or hoe in the mellow earth of the garden side, will add to our real leisure affording to our souls growth and development.

AFTER SUNSET

MARY S. ANDREWS

The whole western sky tonight,
Flamed with rich orange and blue,
'Twas striped with a yellow light,
And changed to a deep red hue.

Its splendor shone all around,
It seemed like an anthem grand,
Like a great pipe organ's sound,
Or an echo from glory-land.

While men of the world are straining every nerve night and day in their efforts to establish for the world an enduring peace, men of God must be straining every nerve night and day in their efforts to establish in the hearts of men the real peace of God, which alone can endure.

While men of the world are making great efforts for the reconstruction and rehabilitation of wounded soldiers, victims of the war, men of God must be making greater efforts for the reconstruction and rehabilitation of sick and suffering and dying men and women, victims of erroneous and pernicious habits of living.—George Thompson, M. D.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

While in Rhode Island attending the recent sessions of the Eastern Association, I called at the office of the treasurer of the Missionary Society. This is also my office whenever I am in Westerly, for here are kept the books and papers, and the correspondence of former years belonging to the society. I asked the secretary to the treasurer, Miss Frances Burdick, to tell me about the financial situation. She said that the first two weeks in June had been very barren in contributions from the churches; that unless the last two weeks made a very different showing, the year would close with a very large deficit.

In my notes of last week, I stated that the expenses for China had amounted to \$1,000.00 more than had been provided for in the item of exchange. I found at the treasurer's office that I was mistaken in this matter. We made an allowance of \$1,500.00 to provide for exchange. It has required nearly \$2,100.00 to meet this item, or about \$600.00 more than was anticipated by the budget. But the increased expense for travel was not anticipated a year ago, so that it really has taken in the neighborhood of \$1,000.00 more than the budget called for. This fact, together with the net deficit one year ago of \$1,400.00, explains in a measure why the deficit this year is likely to be so large, unless the people respond generously and promptly. The Missionary Society has no organized machinery to canvass the people for financial support. This matter is left to each local church to work out for itself. The Missionary Society depends on the pastors and the churches. May this dependence prove reliable right now, before the last of June!

The report of the treasurer of the Missionary Society shows that for the month of April, Rev. T. J. Van Horn sent in as contributions on the field more than enough money to pay his salary and traveling ex-

penses for the entire month. The month was not spent on the field in the Southwest, but in the interests of that field which he was then leaving. He visited churches and lone Sabbath-keepers at Kansas City, Edlestein, Milton, Albion, Chicago, Jackson Center, Alfred, Little Genesee, Alfred Station, Independence, and other places, and presented the needs and opportunities of the field with such earnestness and conviction that the people were greatly interested, and when people are interested, they are ready to respond with financial support.

Letters from missionary evangelist, Rev. James H. Hurley, of White Cloud, Mich., contain hopeful and encouraging reports of the work on that field. The weather and bad roads hindered his labors in the early spring. Then he finds a certain amount of prejudice against him among strangers who simply know that he is an observer of the Seventh-day Sabbath. But when people begin to get acquainted with him and come to know his sweet Christian spirit and to hear his clear-ringing gospel message, then the attitude changes, and his work meets with a favorable response. In his last letter he tells of an intended trip to Bangor to encourage the people of that church and of others in that part of Michigan and just over the line in northern Indiana. Let us remember the work of Brother Hurley and give him our sympathy and our prayers.

The association at Rockville was favored with the finest brand of June weather. The delegates and other visitors were received with the most cordial and bountiful hospitality. The attendance was quite large, especially on Sabbath Day, when the seating capacity of the church building was taxed to a limit of comfort. The messages in sermons and addresses were all strong and helpful. The services of devotion and praise and Christian testimony were uplifting and inspiring. The hours given to the denominational societies and boards, three societies and three boards, and to the Commission of the General Conference, were well used in presenting the activities of these organizations. The two joint offerings together amounted to \$90.61. The spirit of Christian fellowship was everywhere manifested. It was a very good association, helpful in spiritual things to the local com-

THE PLAN

The tent will arrive in New Auburn in time for the use of the semiannual meeting of the northern Wisconsin and Minnesota churches to be held June 13-15. The quartet will also be there for this meeting. The personnel of the quartet is Jesse H. Lippincott, Howell Randolph and Professor D. N. Inglis, of Milton, and Pastor Herbert L. Cottrell, of New Auburn. The speaker for the remainder of June will be Rev. Charles S. Sayre, of Albion. For the month of July Rev. George B. Shaw will take the work as a part of his regular work for the Tract Society. The speaker for the remainder of the campaign is still to be provided. The salaries, railroad fare, freight and other expenses for an eight weeks' campaign will be close to six hundred dollars.

The quarterly meeting of the southern Wisconsin and Chicago churches has \$100 on hand for this purpose. The Missionary Board is appropriating \$100 for work in this association as usual. The committee asks the other \$400 from the two thousand resident members of the churches of this association, an apportionment of 20 cents a member. Will you put this money in the hands of Dr. G. E. Crosley, Milton, Wis., treasurer of this committee, as soon as reasonably convenient? Let your earnest prayers for the work and the workers accompany your money. The committee requests that the pastors present this matter to the churches at once.

Yours in Christian fellowship,
E. M. HOLSTON,
G. E. CROSLY,
E. D. VAN HORN,
Missionary Committee.

Milton Junction, Wis.,
June 9, 1919.

THE METHODIST MISSIONARY CENTENARY

Rev. Edwin Shaw,
Plainfield, N. J.

MY DEAR MR. SHAW: Of late the newspapers have been excluding all reports of church and similar financial campaigns so that you have not been able, through newspaper channels, to learn of the outcome of our Centenary drive.

You will be interested to know that the

munity and to the delegates from other churches and other associations, and representatives of denominational interests.

The hour that was given to the work of the Missionary and Tract societies was of special interest. Editor Gardiner spoke in particular for the Tract Society gathering his thoughts about the idea of "memorials" in general, and in particular among Seventh Day Baptists; and especially in regard to the proposed denominational building. He suggested that it be a "memorial building." The president of the Missionary Society, Rev. Clayton A. Burdick, spoke for the Missionary Society. He emphasized the importance of the gospel message, and set forth the opportunities that are before us as a people, and asked for a hearty support of the work of the society, especially for the continued and earnest prayers for the plans of the board and the labor of the workers in every field. Rev. T. J. Van Horn, recently from the field in the Southwest and now as pastor of the Verona Church being the representative of the Central and Western associations, gave an interesting account of some of his experiences on that great and needy field which offers such appealing opportunities for Christian service. I do not know just what Editor Gardiner has written about the association. I might write much more, but I am resisting the temptation.

WORK IN THE NORTHWESTERN ASSOCIATION

To the Seventh Day Baptist Churches of the Northwestern Association.

DEAR BRETHREN: Special evangelistic work in the Northwestern Association was curtailed last year for lack of workers due to war conditions. This year, however, we have the workers, the fields are ripe for the harvest, and you have the money.

New Auburn, Wis., and Exeland, Wis., are outpost churches with signs of new growth and new interest. They are asking for a campaign with the tent and a quartet. Your Missionary Committee have decided that with the men available and a part of the money in sight the campaign can be made, if the churches of this association express their interest in this work with as liberal contributions as were made in other years.

original goal for the Methodist Episcopal Church was \$80,000,000, and for the Methodist Episcopal Church, South, \$35,000,000. The Methodist Episcopal Church, North, passed the original goal on the sixth day of the Intensive Campaign, and today we have passed the higher mark of \$105,000,000, which was set by the addition of a large item for War Emergency and Reconstruction work. By present indications we will reach at least \$120,000,000 in the Methodist Episcopal Church; and the Methodist Episcopal Church, South, will secure not less than \$50,000,000. Thus, these two branches of Methodism will total something over \$170,000,000 as a Centenary subscription for a five-year period.

The best of it all is that from all parts of the church we get reports of a great spiritual awakening. Nothing like it has been seen in this generation.

I wanted you to share with us in thanking to God for this great victory; and it may be of some encouragement to you in your great work to know how the faith of our Centenary leaders has been abundantly justified by the outcome.

Cordially yours,
S. EARL TAYLOR.

June 6, 1919.

HISTORY OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF ALFRED, N. Y., 1816-1916*

FRANK L. GREENE.

(Concluded)

SIDE LIGHTS

Under this head I have gathered a series of disconnected items bearing on the everyday life of the church.

August 1, 1830—"As there has been some queries respecting a man in the mercantile business holding any office in the church, voted—No reason for any objection on that ground."

December 7, 1834—"Voted that Rowland Thomas procure good wood for all the meetings of this church at the house and have a fire kindled on the Sabbath one hour before the time of day that is appointed for our meetings to begin for one year, for which the church is to pay him three dollars

*Prepared for the Centennial Celebration of the church, October 20, 1916.

and eighty-seven cents when the year is up." Who said graft?

November 1, 1840—William C. Kenyon was admitted to membership and the following month was granted a letter recommending him as a lecturer on religion. This did not prevent the church from appointing him three years later "to keep the house in order till the next annual meeting." He seems to have been equal to all kinds of work, nor did he refuse it.

May, 1841—The church prepared its own wine from the juice of the grape for sacramental purposes.

May 5, 1844—"Resolved we deem it expedient to procure carpeting for the aisles and stairs of the church.

"Resolved broths. Williams C. Kenyon, David Rose and Orra Stillman be a com. to circulate subscriptions for this purpose and if sufficient funds can be obtained that they purchase the carpet and nail it down in the church."

On the same day, "Resolved we set apart three weeks from today for the purpose of prayer and fasting and the selection of deacons."

Like the Puritans of old they were wont to "pray devoutly and hammer on stoutly."

July 20, 1845—Nathan V. Hull was called "to take pastoral charge for one year and as much longer as we are mutually satisfied." He was unable to come, apparently, until May, 1846, and Lucius Crandall labored with the church for the few intervening months.

June 2, 1848, Elder Hull was made "permanent pastor" and continued till his death, September 5, 1881.

March 4, 1849—"Whereas there is a diversity of practice among our members in regard to the time of commencing the observance of the Sabbath, therefore,—

"Resolved that we believe the Sabbath to commence at evening after the sixth day of the week and that we request all members of this church to act in conformity to this belief."

June, 1851—A letter was read from Nathan Wardner telling of the forming of a church in Shanghai with which he had united while a member here. His action was approved.

December 4, 1859—Elder Hull presented a bell to the church. For the story of how the bell was broken, see the poem by Silas

C. Burdick published in the *Alfred Student* some years later.

May 3, 1863—A class of officers known as Evangelists or Elders was instituted.

April 19, 1874—A committee was appointed to prepare a suitable place for baptism, and a baptistry was located in the park near the creek. Eleven years later, May, 1885, the baptistry committee was instructed to take into consideration the location of the orchestra (in connection with a new baptistry) and prepare a place for the pipe organ. This was done, and in July following the baptistry was removed to the church as at present located.

ATTITUDE ON GREAT MORAL AND SOCIAL QUESTIONS

The attitude of the church on the moral, social and reform movements of the successive decades has been pronounced and unequivocal.

I have already referred to its consistent stand on the subject of temperance. The first temperance society in this part of the State was formed in 1830 after an address by Dr. John B. Collins, and for more than two generations the influence of this church has barred the legalized sale of intoxicating drinks from our town.

Slavery was condemned as a sin toward God and man, and a curse to the nation, and she gave freely of her blood and treasure to banish it forever.

Secret societies were an offense to this church, and as early as 1821 a resolution was presented to prohibit members from joining the Masons. Adhering to that order was a bar to membership, as the following resolution shows:

"Resolved, That we will receive to our communion no adhering member of a secret society."

Odd Fellows and Good Templars were both classed as such, and members were repeatedly subjected to discipline for joining them. As late as 1871 strong resolutions of protest were passed against the formation of a lodge of Masonry here, and the project was abandoned.

It may not be out of place here to outline the long contest to recognize the voice of woman in the government of the church.

Article 3 of the Constitution provided that the government of the church should be vested in the *male* members.

Article 7 placed the expenses on the male members.

November 7, 1858, an amendment to Article 3 was presented by Darwin E. Maxson striking out the word *male*. It was at once moved by B. F. Langworthy to strike the word *male* from the 7th Article also. It was made a special order for the next meeting in January, when it was taken up and discussed freely, the sisters being invited to participate, but was finally put over to February. At that time, after discussion, the vote stood, yeas 22, nays 12. The amendments were therefore lost, as the Constitution required a two-thirds vote. By such narrow margins are great questions decided.

January 1, 1860, the question was renewed by Jonathan Allen, but after some discussion, was withdrawn.

June 3, 1860, women delegates to the association were chosen for the first time.

At the annual meeting in January, 1874, O. D. Sherman presented amendments to the Constitution striking out the word *male* from Articles 3 and 7, and they were received for future action. On the 24th of May following, these amendments were carried with only one dissenting voice.

Thus in the 62nd year of the church, after 16 years of deliberation, were our mothers made equal with our fathers in the church.

Five years later, May 31, 1879, one step farther was taken. An amendment was offered by Jonathan Allen providing for the appointment of three deaconesses and it was carried, but the following month the matter was laid on the table for future action; and not until nearly ten years later, January 27, 1889, was action taken, when Miss Madelia Stillman, Mrs. Mary Taylor Burdick, Mrs. Belle G. Titsworth, and Mrs. Mary W. Allen were so well chosen by the church. To this number were added in 1913 Mrs. Ophelia S. Clarke, Miss R. Arta Place and Mrs. J. L. Gamble.

EDUCATION

The interest of the church in education, though a large subject, I can but barely touch upon here.

The early schoolhouse (and there were several of them before there was a church building) was the rallying place both for secular and for religious instruction, and these two were scarcely dissociated for many years.

The founders and first trustees of the academy were prominent members of this church, a majority of the burden-bearers on the governing boards during her 80 years of academy, college and university life, have been from among our members; and I venture that the much larger portion of her devoted teachers have likewise found here their religious home.

The church called the principal of the academy to become her first pastor, and 50 years later yielded her much-loved pastor to become the fertile-brained leader of the university for these last 21 years.

Let your mind range over the intervening half-century and rest upon Kenyon and Allen, and Maxson and Larkin, William A. and L. C. Rogers, Abigail Allen and Ida F. Kenyon, Williams and Coon and Tomlinson, and so on to Kenyon and Main and Whitford and the young men of our day—all in and of the church.

Shall I not say that the college is the child of the church?

Members of this church settled Milton, Wis., and were the founders of the college rising there. Every one of the five presidents of Salem College went from this church and college.

Add to these the scores and hundreds who have gone out into this and other States to become leaders of enlightened life, inspired alike by the learning of the college and the spirit of the church.

I have the names of 16 whom this church has called to improve their gifts as religious speakers, 24 licensed to preach, and 30 called to the gospel ministry, and in whose ordination this church joined, a few of them colleges professors, most of them students of the university and members of this church.

Equally may it be said of the church as of the college:

"She was founded in toil, cemented with blood,
And nurtured thro' yearnings and tears,
Her treasure the hearts of brave heroes who
stood,

Undaunted thro'-out trying years.
Each stone was a prayer and her battlements
there,

Have mem'ries of purposes strong.
Staunch daughters and sons are her monuments
fair,

And they lift up the grateful song."

In closing, I can only repeat the words used at the beginning.

It is the story of an ever-sympathetic leader of the educational thought, the moral and religious development of all this region—the mother of schools and churches. It is the story of a century of honor.

CLERKS

Below are given the names of those who have served the church as clerk, with their years of service as nearly as possible.

1813-38 NATHAN GREENE
1839-46 ORRA STILLMAN
1847-73 DAVID R. STILLMAN
1874-81 ASA CLARK BURDICK
1882 ALPHEUS B. KENYON
1883 ARTHUR B. GREENE
1884-8 AUGUSTUS K. RYNO
1889-91 } HOLLEY M. MAXSON
1893-4 }
1892 and 1895 FREDERICK S. PLACE
1896 VERNON A. BAGGS
1897 and 1911 EARL P. SAUNDERS
1898-1910 CHARLES W. STEVENS
1912— FRANK L. GREENE

TREASURERS

The following is a list of those who have served the church as treasurer, with their years of service. (The church had no treasurer till February 4, 1820):

1820-24 NATHAN GREENE
1825-6 DAVID STILLMAN
1827-30 DEACON ALVIN AYERS
1831-3 AMOS CRANDALL
1834 DAVID MAXSON
1835-40 DEACON AMOS CRANDALL
1841-49 BARTON W. MILLARD
1850-63 DEACON GEORGE W. ALLEN
1864-83 MAXSON J. GREENE
1884-5 THOMAS PLACE
1886-8 } THOMAS B. TITSWORTH
1890-91 }
1889 DEACON ASA CLARK BURDICK
1892-96 CHARLES STILLMAN
1897-1912 WILLIAM C. WHITFORD
1913— CURTIS F. RANDOLPH

NATURE'S POEM

MARY S. ANDREWS

Mother Nature inscribed a poem
On the sunrise sky, today,
Its lines were of blue and orange,
Too soon they faded away.

The sight of the beautiful poem
Brought a glad and happy thrill,
It told of God's love and presence,
And the joy of doing his will.

Oh, many a shaft at random sent
Finds mark the archer never meant!
And many a word at random spoken
May soothe or wound a heart that's broken.
—Scott.

WOMAN'S WORK

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

VOTES FOR WOMEN

"Mother, may I go out to vote?"
"Oh, no, my darling daughter;
These man-made laws hedge woman in
And many a slight they've brought her."

"Mother, I'm certain that women should vote—"
"Yes, my darling daughter,
For years we've entreated and begged for our
rights,
But men seem indifferent—sorter."

"They call this the land of the brave and the
free?"

"Yes, my darling daughter,
For women are brave—and men certainly free;
But things don't go quite as they oughter."

"Mother, Abe Lincoln was one of our friends?"
"Yes, my darling daughter;
If Lincoln had lived, we'd been freed, like the
slaves—
And voted for laws, as we oughter."

"Oh, Mother, dear Mother! What class am I
in?"

"Alas! my darling daughter,
You're classed among criminals, idiots and babies.
Poor-woman! To what have they brought her?"

"But Mother, dear Mother! I rather like
men—"

"Oh, yes, my darling daughter—
We all like men in our candy-days
And think they are just as they oughter."

"Oh, Mother, dear Mother! Now what shall we
do?"

"Stand shoulder to shoulder, my daughter,
More firmly demanding our true suffrage rights,
But no tricks—like those over the water."

"Oh, Mother, dear Mother! When shall we be
free?"

"Before many months pass, my daughter,
Then woman shall come to her Kingdom indeed,
And stand equal to man—as she oughter."

Mrs. Julia A. Hanson.

Ft. Myers, Fla.

GRANDMOTHER IN THE NEW SOCIAL ORDER

From tribal times grandfather has been the chief of the social order. Grandmother has sat in the corner knitting, or has spent her time with her grandchildren. War conditions have restored grandmother's knitting and her conservation cookery to their original prestige and requisitioned all

her experience. Valuable as has been the work of her hands, even more important has been the work of her brain, for she has organized Councils of Defense, planned war drives and made speeches.

But the majority of grandmothers are not women of leisure. Some of them have been obliged, by the absence of their men, or the stoppage of their incomes, to hunt paying positions for themselves, as there have been more of this class than places that would take them.

A man is not eligible to the presidency of the United States unless he is forty years of age. A woman over forty is not eligible for any new paying position. In order to study into this double standard, and to correct it if possible, the Chicago Woman's Club has established a Vocational Guidance Desk for older women at the U. S. Employment Service. Some 500 applicants have been registered in a few months, about one-fourth of whom have never worked before and most of whom have had no professional training or business experience. They have been very difficult to place, for most employers did not want them. Employers said the older women were not accustomed to business hours or business discipline; that they believed too much in having their own way; that they were slower to catch on than younger women and less accurate than trained men. Some said the applicants "were too refined for work," or that "they preferred husky women." A few firms, in despair, asked for anybody they could get, and afterward learned that older women have their advantages. Women over forty were less selfish; they did not spend their time talking to the young men, or "dolling up in the dressings rooms"; they were "stickers," not "floaters."

WHAT CAN YOU DO?

The five hundred applicants have asked for a great variety of positions. Practically all of them wanted dignified positions, such as matrons, institutional housekeepers, inspectors, even foreladies in factories, without the slightest experience except that they have managed their own homes beautifully. Many said quite frankly: "I want to manage something," or "I want a position of trust for I have great executive ability and never had a chance to show what I could do." They asked for government work

without any clear knowledge of what it was, but most of them could not think of working in a munition plant or taking the Civil Service examination. Some said they would not work under another woman. Truly they had much to learn.

One woman, who was urged to try light factory work as a sort of adventure, reported back that she had met many interesting people and felt younger than she had for years, but hoped we would keep her in mind for something better than \$8 a week. The head of the Women's Division of the United States Employment Service in Philadelphia said in the *Employment Bulletin* for October, that the middle-aged women had been the salvation of industry. Their factory work has been highly commended because of their manual dexterity. In the kinds of work classed as clerical, including salesmanship and all kinds of office work, they have been criticised for lack of independence and initiative and an unprofessional attitude toward their work.

Now that the war is over their need of instruction is greater than ever. It is to meet these defects that a short course of lectures has been planned. The first talk, given by a woman who has been for twenty years a successful wholesale jeweler, was entitled "How to Get and Keep a Job." Others will be on salesmanship and more specific subjects.

Those women who have been employed in factories will probably find places in other factories, and those who have occupied clerical positions will come under the law of the survival of the fittest, but the older women constitute a distinct problem.

The educated negro woman is a part of the problem. The white woman who has imagination sometimes tries to think what she would do if she were a negro. Probably she would start a school to train other negro women to the highest efficiency in the things in which they already excel. This has been done at one school, but there is room for it in every city. A school of domestic arts and sciences started by negroes, managed and taught by them, financed as far as possible by them, would do more than anything else to open for them the greater opportunities which they so much desire. The same logic applies to the older white women. They must develop

positions for themselves—positions in accordance with their marked abilities.

While most of the older women who apply for work say they must have it because they need money, several have asked for positions because they were idle and could not continue to spend their lives for themselves alone. They had no children, or their children did not need them. To spend the rest of life in playing whist did not look so alluring as it did before they had a share in the greatest dramatic conflict in history. One woman said: "I came in because all the papers say you must do something." Others feel vaguely that they want to get into the game. Still another type is the woman who has helped to build up the General Federation of Women's Clubs and to secure the vote. Her need is to utilize her energy. Usually she does not try to compete with those who must have pay. If the energies of these women are utilized before they turn back to merely personal or family interests they will become a great progressive force. If they are not put to work at once, they will slump back and become a drag on the wheels.

The older woman who is not forced to think of money first almost without exception has asked for something with a human interest. She would like to be a matron, a welfare worker or an employment manager. She no longer asks for charity organization or settlement work. One woman with a long settlement experience wants factory work, because "it is the real thing." A professor's daughter makes the same request. Both of these want to be real mixers, and it is easier to adapt oneself to existing conditions than to develop new ones. Now is the time which tries the "pioneers' souls." To be a pathfinder in youth is natural, but to blaze out a new trail at middle age—that takes real courage.

WHERE EVERY CITIZEN HAS A VOICE

The war has developed machinery for the co-operation of all classes, political parties, races, creeds and colors. This machinery should not be dropped. In all the war drives, labor and capital have worked side by side. It is no time now to break apart. In each city the labor situation is in the hands of a community board. The community council has taken the form of local co-operation. The schoolhouse is the fun-

damental social unit agreed upon by social workers and Council of Defense representatives. The self-governing community is the basic idea in democracy. In New England it laid the foundation of our Union. In Russia it kept alive the spark that finally destroyed autocracy. When Russia finds herself again, it will doubtless be on the basis of the village community, in which every citizen may have a voice.

Before the war we had some organized communities in New England and in Wisconsin, and a few in the old village centers in New York City. The Neighborhood Association, started in Gramercy in 1910 to fight vice, proved so effective that the plan had been extended to include all the fundamental needs of that community. Because co-operation was most economical, similar clearing houses had been started in other congested spots: Chelsea, Bowling Green, Kips Bay, and Green Point, Brooklyn. In these spots the main thing was to fight the evils due to congestion. Construction has to be a by-product. Now that national prohibition is coming to take away the main causes of sickness and poverty, vice and crime, now that Government control of prices and increased wages has done so much to equalize conditions, the way has been cleared for more constructive co-operation. As one neighborhood secretary said: "If we could neighborhoodize New York, Tammany wouldn't be in it any more." Tammany is in it more than ever just because of its superior ability to organize about the supreme necessity—the job. To learn from Tammany how to neighborhoodize the nation is the big idea, and it is the place where the mature woman citizen comes in. She can utilize her natural abilities, can develop all kinds of new jobs for herself, both volunteer and paid, if she will devote herself to social reconstruction right in the corner where she is. In this way the women's war registration can be used. Many women are disappointed that they were never called to service during the war. Now there is more need than ever to get every man, woman and child placed in the right job and to keep them busy. The fear of real democracy now sweeping over the country would not exist if everybody were busy in the right job.

THE EDUCATION OF GRANDMOTHER

The war has been a wonderful education for citizenship. Every spoonful of sugar saved has helped to save our own souls. Every dollar given has been worth many times its value in spiritual influence. Now that a more critical time has come than the war itself, women citizens should take their places as leaders in the community organization which is to take the place of the factional divisions of the past.

Grandmother has much to learn—mainly professional standards. She must learn how to do her work in a workmanlike manner and get it over with; she must learn business methods and the technique of business citizenship. Heretofore she has been mostly wasted, restricted to personal service, and then patronized because she was an old granny, but she has passed beyond all that. Her first task has been to reconstruct herself. She has passed beyond being a feminist or a materialist, or an alarmist into a high place where she can see life whole. She is the most unselfish member of society, because she has the larger selfishness which takes in everybody, and she is universally beloved. Now she fares forth with a willing spirit to learn and a vote in her hand to make the world a better place in which to grow the best men and women for the world tomorrow.

Grandmother will never become a pace-maker in a factory, or a clerical expert. She will probably never be elected to any great office, and never get a man's salary, not if she should do ten men's work; but she will have her high adventure and her second sight, and as for her reward:

"He that tossed her down into the field, He knows about it all,
He knows—He knows."

—Mrs. Caroline Hill, in *General Federation Magazine*.

A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants.—McCaughey.

Patriotic and folk songs by a chorus of 15,000 voices will be a feature of the Fourth of July celebration in front of the Capitol, at Washington, D. C.

CHILD WELFARE CONFERENCE, WASHINGTON, D. C.

Minimum standards for the health, education and work of American children were drawn up in tentative form as a result of the three days' conference on child welfare standards which has just completed its sessions at Washington, D. C. The standards will be further discussed at the regional conferences in nine cities, which will be held in the next three weeks under the auspices of the Children's Bureau, U. S. Department of Labor.

The standards drawn up set sixteen as the lowest age at which children can go to work in any occupation during the months when school is in session. Nine months' schooling, either full or part time, for children between 7 and 18 years of age is proposed as the minimum educational standard. A child of 16 can not go to work unless he has completed the eighth grade. Education beyond the eighth grade is to be provided for employed children between 16 and 18 years old by attendance at day continuation schools.

The working day of minors shall never be longer than 8 hours and for children between 16 and 18 shall be less than the adult's working day. Night work and employment in hazardous occupations shall be prohibited. Minors shall be paid at a rate which, for full time employment, would yield at least the "necessary cost of proper living."

A central employment agency for children should be established, offering occupational advice and supervision during the first years of employment.

The section on employment certificates sets forth uniform requirements as to proof the child must furnish of age, education and physical fitness. The child can not secure an employment certificate until he proves that he has definite promise of a job. The State shall supervise the issuance of employment certificates and the enforcement of school attendance laws.

The education of the public in all that concerns the child and its mother is, according to the conference, essential in raising health standards.

Public protection of maternity as defined by the conference embraces prenatal care, trained attendance at childbirth and adequate nursing and domestic assistance for

the mother after confinement. Maternity centers should be placed at the service of all expectant mothers. Hospital care or skilled care at home during confinement should be available for all mothers. The State should regulate the training of midwives and supervise their practice. Household assistants should be furnished so that the mother may have a chance to regain her strength before resuming her household duties.

To protect babies and small children the conference recommends first of all the passage of laws requiring that births be registered within three days and that adequate treatment be provided for the eyes of the new-born infant. Health centers should be established to supervise infants and children and to give advice as to their care and feeding. A public health nurse for every 2,000 of the population is needed to give advice to mothers in their own homes.

The health of the school child is, according to the standards adopted by the conference, to be safeguarded by the provision of proper schoolhouses, and of adequate facilities for recreation and physical training. Children in need of some form of special instruction because of mental or physical defect or retardation should have special attention in open air classes, nutrition classes and the like, and are to have, if necessary, rest periods at school and additional nourishment. Schools should be provided with a school nurse to teach the children the essentials of health and to do follow-up work in the home. They should also have a physician, full or part time, to examine the children and discover early departures from health and to control communicable disease.

Adolescents, whether in school or not, should be given opportunity for complete physical examination from time to time with advice and instruction as to their health needs, including sex instruction. Ample facilities for play and wholesome social life are not to be overlooked in the public protection of the growing child.

The State's particular responsibility for those of its children who are in need of special care is emphatically set forth in the resolutions passed by the section on "Children in need of special care." The conference urged the importance of home care and the necessity for adequate family in-

come. The principle was stated that "no child should be removed from his home unless it is impossible so to reconstruct family conditions or build and supplement family resources as to make the home safe for the child, or so to supervise the child as to make his continued presence safe for the communion." The need for state supervision of all institutions and agencies caring for children was emphasized. The principles governing juvenile court organization were set forth. More social work in rural communities was urged.

Emphasis was placed on the need for special attention to the mental hygiene of the child. The State should secure data concerning the extent of feeble-mindedness and subnormality and should provide for the care of handicapped children. The need for more scientific literature dealing with the child in need of special care and for periodic revision of child welfare legislation is emphasized. The appointment of state child welfare commissions or committees is recommended.—*U. S. Department of Labor, Information and Education Service.*

"WE SHALL BE SAVED BY IT"

General Foch, the man who turned defeat to victory and opened the way to peace, said it.

The story comes repeatedly from across the sea that this great leader of men is an ardent believer in the power of prayer. A Frenchman who knows him personally says he is a man of prayer. A California boy follows him into a little church in a French town and watches the great man as he remains three quarters of an hour on his knees. It is told of him that "he invariably gives an hour each day to prayer." Speaking of prayer, Foch said, "We shall be saved by it, and it will not be the first time in this deadly struggle."

In the year of our Lord, 1919, the twentieth century since the advent of our Leader and his people are still engaged in a deadly struggle. Why is the victory not yet won? The war has taught us many lessons. It has taught us to make large programs; it has taught us the strength of the united front; it has taught us anew the glory of sacrifice. Has it taught us this lesson also, that victory is to be won upon our knees?

Fleming, in his book "The Dynamic of

All Prayer," asks the question, "What part has prayer to play in God's processes and operations? Is it a secondary part or a primary one?" Do we separate prayer and "the work" in our minds, or is prayer to us *the work*? Are we too busy to give time each day to private prayer? The Allied Commander undertook the greatest task of the great war—he was not too busy to pray. Jesus Christ sometimes had not leisure so much as to eat; he was never too busy to pray. We read the story of a busy day. "At even, when the sun did set—all the city was gathered together at the door." It was the next morning that "rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Is the time short? Jesus had but three years in which to give his message and prepare his messengers for the task of leading the world back to God. But he made those three years, above all else, years of prayer.

Is mine not the "temperament" for a life of prayer and devotion? It is not easy for one who leads an active life, accustomed to steady work all day long, to hold one's self persistently to the task of prayer. Nevertheless, it is a duty. If we can not at first find in the ministry of intercession a joy and delight, let us accept it as a duty. Jesus said, "Men ought to pray." We must obey him.

Have we intellectual difficulties about prayer? Let us remember that we are not by prayer persuading God to come over to our side—we are only placing ourselves and our resources at his command, putting ourselves on his side. Prayer does not bend the will of God, but it conforms his followers to his will.

As we face a new and different world and a task that is far, far beyond our powers, Christ summons us once again to the ministry of intercession—to make prayer not an adjunct of our service, but the very foundation of service.

"Pray ye the Lord of the harvest."

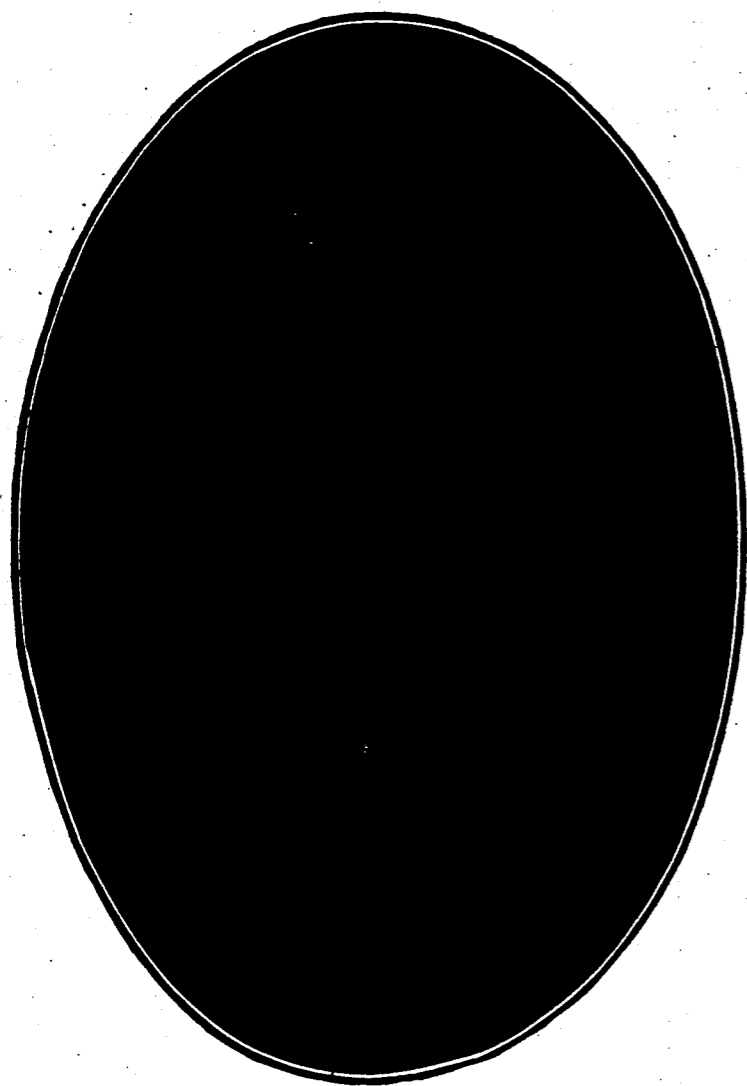
God summons us to pray—"Prove me herewith." "Call upon me and I will answer, and will show thee great and mighty things."

"Great and mighty things" to be had if we will really call upon him! How dare we withhold them longer from a starving world?—*The Missionary Link.*

NEW PASTOR INSTALLED

The Milton Seventh Day Baptist church was filled to capacity at the hour of worship last Sabbath morning when special welcome service was held for the new pastor, Rev. Henry N. Jordan, and his family, who had arrived from their residence of two years in Battle Creek, Mich., a few days before.

President W. C. Daland, acting pastor since the death of Rev. L. C. Randolph, presided at the services. Scripture was read by Rev. R. S. Scott, former pastor of the Milton M. E. Church, recently moved to Stoughton, and prayer was offered by



Rev. George W. Burdick. The sermon of the morning was preached by Rev. Edgar D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church, which was followed by a short welcome address by Rev. W. S. Carr, pastor of the Milton M. E. Church, in behalf of his own church and other interests of the community.

Rev. and Mrs. Jordan and daughter Helen were formally accepted into the fellowship of the church by President Daland, upon presentation of their letters from the Battle Creek Church.

Dudley Buck's "Te Deum" rendered by

the large choir under the leadership of Professor A. E. Whitford, was especially inspiring.

The Milton Junction Seventh Day Baptist Church adjourned their morning appointments in order to attend this service.—*Journal-Telephone.*

A Bible-class teacher was telling of the various translations of the Bible, and their individual excellencies. The class was much interested, and one of the young men was that evening talking to a friend about it.

"I think I prefer the King James' version myself," he said, "although the Revised is more scholarly." His friend smiled as he replied, "I prefer my mother's translation of the Bible myself to any other."

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—*Sophie Bronson Titterington.*

Resolved, That we undertake to secure on our national Independence Day not only commemoration of military and political victories, but also the promotion of moral and social ideals, and particularly to secure in this year the recognition of prohibition as the greatest moral triumph of the generation.—*Northern Baptist Convention.*

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YOUNG PEOPLE'S WORK

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

DEAR CHRISTIAN ENDEAVORERS:

Permit me to introduce the Rev. Gerald D. Hargis, of Battle Creek, Mich. Brother Hargis, these are the people of the audience you will address for the next three months. Young people, this is the man who is interested enough in the spirit, aims, possibilities and work of young people to spare time out of a busy life to give us these helpful thoughts on our devotional topics. He spends busy hours in the Men Nurses' Department of the Sanitarium regularly endeavoring to relieve bodily ailments and incidentally, as occasion offers, bringing in a good word of comfort and spiritual cheer to a sin-sick patient. We hope ere long he is to take a pastorate and thus reduce the number of pastorless churches. Yes, he is a stranger to most of you; but now that you have met him you will find him a genial fellow, an earnest, Sabbath-keeping young man who had to struggle through the doubts and oppositions that harass one who is turning from a pagan institution to the Sabbath of Jehovah God. Come to Conference and you will greet him in person.

Have you noticed the *abundant* scarcity of material, outside of the regular topic material, that adorned the Young People's page for the past few weeks? Yes, the editor was on vacation (?) filled with those delightful experiences of packing boxes and crating chairs and moving and getting settled again. He could not be expected to be writing articles of inspiration while thus employed. But he is at home again in the pastoral work and hopes to meet you oftener. The parsonage is commodious and you are welcome. If you can't come in person a three-cent stamp will bring your message to

Yours truly,

EDITOR YOUNG PEOPLE'S WORK.

Milton, Wis.,

June 13, 1919.

OUR RELATION TO OTHERS

REV. GERALD D. HARGIS
Christian Endeavor Topic for Sabbath Day,
July 5, 1919

DAILY READINGS

Sunday—God's attitude toward enemies (Matt. 5: 43-48)
Monday—Jesus' instruction (Luke 6: 27-36)
Tuesday—Serve with kindness (Ex. 23: 4-5)
Wednesday—Pray for enemies (Luke 23: 34; Acts 7: 60)
Thursday—The correct attitude (2 Tim. 2: 23-26)
Friday—Enemies of righteousness (Acts 13: 6-12)
Sabbath Day—Topic: Our relation to others.
I. Toward enemies (Rom. 12: 17-21)
(Consecration meeting)

BY THE WAY OF SUGGESTION

The hardest thing confronting the Christian is to return good for evil. Human tendencies are uppermost in the lives of all who are not truly converted to the Christlike attitude of turning the other cheek.

The Christian is tested by these thrusts of the world through some angered neighbor. The unbeliever is ready to make much of the wrong attitude taken by a follower of God if he tries to use Satan's weapons for fighting Satan.

Enemies come unsought and unlooked for—as a bolt of lightning from a clear sky sometimes—and our problem is how to meet them.

OUR ATTITUDE

To be Christlike in a determined way. By that overcoming the inter-human uprising of pride against pride and showing a loving spirit against any hostile attitude. Good is mightier than evil. It costs the Christian the crushing of many strong desires to get revenge but how sweet the recompense for a good deed.

Illustration: An angered master ordered the hands of a servant cut off and as she was just a girl she learned to be quite skillful without hands. Years after a beggar sat on her doorstep hungry. She prepared a substantial meal and called him to the table. When he at her bidding fell to eating, she held the stubs of her wrists in his face, for here was her former master, and said, "This is my revenge."

Few men are themselves when they are quarrelsome or jealous. For a Christian to be willing to mistreat his fellows whether enemies or not, lowers the standard of his living in the eyes of his fellow-men. The

downward path is easy and all we have to do is to let go and fall, but the upward path is one round at a time—one, to lose; the other, to attain.

Smile—Could you smile as you speak to some passing acquaintance who holds a grudge against you? A smile will heal such a great breach, and, too, it will radiate the shadowed attitude of your neighbor's feelings toward you.

How few people know how and when to smile! It can't be used too much and it has to be cultivated or it isn't worth while. No one needs the smile so much as you and I when we meet an angered person.

Can you as you smile say, "I'm sorry," if you have wronged a brother? Or, even though you are not in the wrong, can't you say you are sorry still? The nature of us all cries for sympathy when we've been hurt and who should be more ready to give it than God's children?

FACTS OF TODAY

America's chance is to heal the breach between this nation and her recent enemy by sending Christ in relief and reconstruction. Nations in ignorance and suffering, bubbling over with internal hatred against their invaders and unmerciful foes, wait the coming of American relief as a balm to heal their wounded nature. Christ must be taught in this time of opportunity, but who will go?

American Red Cross won its place in the hearts of men in this great war. Christ must be our answer to the stings of our enemies as the nurse bent over the wounded Hun and ministered to his need.

Then "love your enemies."

Love never feels it has anything to forgive.

Love is like a running river, that can not be polluted by the impurities you throw into it, but after a mile or so purifies itself.

"God is love"—to love your enemies is Christlike.

"Love is not getting, but giving; not a wild dream of pleasure and a madness of pleasure and a madness of desire—oh, no—love is not that! It is goodness and honor, and peace and pure living—yes, love is that, and is the best thing in the world, and the thing that lives longest."—*van Dyke.*

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING, MAY 20, 1919

The meeting was called to order by President H. N. Jordan with the following members present: Mrs. Ruby Babcock, Mrs. Marion Hargis, Miss Edna Van Horn, President H. N. Jordan, Dr. B. F. Johanson, Dr. W. B. Lewis, Mr. E. H. Clarke, Mr. D. M. Bottoms, Mr. C. H. Siedhoff and Ethlyn M. Davis.

Prayer was offered by Rev. Edwin Shaw who, in response to a letter from E. H. Clarke regarding the Fouke work, made it possible to meet with the Board at this time.

The minutes of the last meeting were read.

The committee on getting data on Fouke work reported and the report was accepted.

The committee on budget for next year gave report which was discussed in detail and adopted as a report of progress.

The report of the Committee for Young People's Program for Conference was adopted, and it was voted that the President

SUGGESTIONS METHODS IDEAS

FOR

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and Associate President have the completion in charge.

The report of committee appointed to consider the advisability of the organization of an Alumni Association was discussed and accepted as a report of progress.

It was voted that the Corresponding Secretary be instructed to have the letter written by Miss Flora Zinn to the churches mimeographed.

It was voted that the Young People's Board take an active interest in helping the Missionary Board find teachers for Fouke.

It was also voted that Mr. C. H. Siedhoff act as the representative of the Young People's Board in its future relations with the Fouke School.

The Treasurer reported a balance in the treasury of \$126.48.

Adjourned to meet at the call of the President.

ETHLYN M. DAVIS,
Recording Secretary.

GROWING A BETTER WORLD

One of the questions which are most frequently asked by the friendly theological inquirers who test the fitness of candidates for foreign mission service is, "Do you think the world is growing better?" It is an inquiry that sometimes unlocks doors which open upon unsuspected corridors of religious thought, and reveal convictions which, to say the least, display little confidence in the power of the gospel to reconstruct the world.

But Christianity generally accepts no such policy of pessimism. Despite such shocks as faith and hope have received in these latter days, it holds with those who believe that Christ's gospel will ultimately prevail and that men, having tried everything else, and finding that there is no salvation in any other, will yield to the law of love.

It is because of its undiscourageable optimism that Christianity, and the human society whose ideals it has inspired, look to the child with ever-increasing solicitude and ever-renewed hope. Jesus set the child in the midst and bade his disciple to become like little children, and it was a wholesome teaching. The church today sets the child in the midst and says, "We must help this child to such a manhood and womanhood as shall make Christianity effective in the generation just ahead." Just as the eu-

genists are raising the cry for "Better babies!" and the child welfare workers are planning for the protection and physical and mental nurture of the young, so the church must rouse itself to its responsibility for the spiritual condition of these who hold the key of the future. No other agency will do this. The philanthropists and social reformers have no mandate for it, and are striving to reach other goals. The state is coldly non-religious wherever it touches the life of its future citizens. The church can not evade its duty. The only question is how to discharge it.

It is no novel statement to say that the Christian home is the starting point. Nominal Christianity is not enough. The white-blooded Christianity which is contented with "belonging" to the church and sending off the children to Bible school makes no lasting impression upon the spiritual life of the child. A noble young woman who recently faced a committee on missionary candidates, when asked concerning the origin of her purpose to consecrate her life to such service, said: "I did not get it at home. My family pass for Christians, and my father would scold us if we didn't attend church, but he never went himself." She did not say this by way of criticism, but the inference was clear that the hollowness of this sort of religion is not lost upon the young. Christ must rule visibly in the household if he is to be a sovereign reality in the lives which center there.

The times call for more positive religious teaching of the young in church and school. The modern tendency has been the other way, as the reports from the army chaplains and camp pastors have revealed. What is needed is a dedication of all Christian agencies to the highest of all tasks, the preparation of the child for Christian manhood and womanhood. Religious home nurture comes in here, and religious education in its various forms, the awakening of the child's religious capacities, the conscious surrender of the individual will to the will of God, the formation of those habits of spiritual culture which guarantee a strong and fruitful character. Only by such activities, prosecuted with a hundredfold more devotion than now prevails, can Christian optimism be justified in looking forward to a generation better than that in which we live.

—*Christian Advocate.*

CHILDREN'S PAGE

FRED'S BIG SISTER

When Satan is driven out of one entrenchment he strives to strengthen himself in some other direction. Now that the prohibition amendment has been passed and the sale of liquor is to be restricted, there has come an enormous increase in the use of cigarettes.

The following story, by Julia F. Deane, in the *Signal*, tells how one girl dealt with the situation.

"I don't go much on sisters," Rodney Black was heard to remark, "but I could stand a dozen like Fred's. She's all right. Lucky boy, that Fred Wilkins."

"Same here," Tim Welsh added. "She's better posted on fish bait and baseball than Fred is himself, and as to cookies—oh, my!"

Fred Wilkins' house was the most popular resort for the boys of the neighborhood, but Fred said good-naturedly: "I'm not taking credit to myself for it; it's all Sue."

There never was a girl like her for making mouth-watering tarts and turnovers, doughnuts and cookies; and she knew enough of a boy's appetite to make them by the gross and the bushel instead of paltry dozens and pints. As to skill in bandaging and caring for torn and bruised fingers and toes, even the doctors, so the boys said, had to take a back seat for Sister Sue. Yet, after all, her crowning talent was the wonderful way she had of patching and darning a ragged tear in coat or trousers, so that even one's own mother couldn't discover it.

"Say, she's going to have a birthday next Wednesday," confided one of the boys to the others. "Let's do the handsome thing and get her a present. She's always loading us up with good things and doing things for us generally."

The group of boys hilariously agreed, and it was decided to ask Fred to learn from Sister Sue what she most desired as a gift. Fred agreed and promised to report promptly. But two days passed, and Fred kept away from the other boys or gave unsatisfactory answers when approached. Finally the boys cornered him. "Well, you

see," he said shamefacedly, "Sue isn't like other girls, always wanting things. If it was Bess, now, she'd tell a dozen things she'd like in one breath."

"Well, it isn't Bess; it's Sue," cried Will Davis. "What does Sue want?"

Fred took a long breath. "Well, you see," he began again, "she couldn't know I was quizzing her for anybody but herself, and she said—pshaw, I'm not going to tell you," he broke up impatiently. "It isn't any of your business, anyway."

The boys grew indignant. "Well," said a voice, "I guess it is our business. If you think it is going to cost too much, we're not a stingy lot. We're ready to do it up fine. Out with it, Fred."

Fred straightened up at that with a "do-or-die" expression on his face. "Maybe you'll wish I hadn't. It is something that'll cost like fun, but I said I'd report, and I'm a man of my word; so here goes. She just said: 'Frederick Jackson Wilkins, if you want to give me a birthday present that I'd like better than anything else, you take a sheet of blank paper and write on it an iron-clad promise that you'll stop smoking cigarettes and sign it.' And that's all I could get out of her."

Fred said afterwards, when he told Sue about it: "You could have sliced up the silence that fell over the bunch of boys with my jackknife." Every boy of them had known that Fred's sister Sue had no use for cigarettes, and they had always been careful to keep them out of her sight. It was Fred who finally spoke again, "Well, I didn't suppose you'd like it a bit better than I did, but you made me tell."

"Say, are you going to give Sue what she asked for?" spoke up a boy slyly.

Fred's face flushed, but his voice had a manly ring as he proudly answered: "You just better believe I am. She's too good a sister to disappoint."

"That's what I say," blurted out Tom Folk. "It would please her mightily to have all us boys do the same thing, too. Let's do it. All in favor say 'Aye.'"

"Aye," was the firm but quiet response from every boy.

"There's one of the boys wants to see you, Sue, out in the yard," said Fred Wilkins to his sister on the morning of her birthday. "He won't come in."

She smilingly accommodated herself to a boy's whim and hurried out into the yard, where she found Rodney Black. He handed her an envelope, bulky and broad. "From us boys, just to start off your birthday cheerful," he told her.

Fred lingered around when Sue opened the envelope and read the promises written in many boyish hands to stop smoking and heard a fervent girlish "Bless their hearts. How did they ever know how much I wanted them to do this very thing!"

She wouldn't have been a girl if she hadn't been wonderfully pleased at the mammoth box of bon bons that came later, labeled in boyish hand: "Bought with the money we didn't spend on 'cigs.'" But she always insisted that, delicious as it was, it wasn't to be mentioned in the same breath with the presents that came in the envelope. —*Christian Safeguard*.

DOROTHY'S DINAH

"I'll take Dinah with me," Dorothy said, when she heard that she was going to travel alone to her grandmother's.

"Don't you think you'd better take Isabel instead?" her mother asked doubtfully.

"Isabel can go in my trunk; Dinah must go with me," said Dorothy, without hesitation.

Dorothy was only five years old, and she could see no reason why one of her dolls was not as good as the other. She preferred Dinah for steady company. Isabel was a new doll, with yellow hair and brown eyes. Dinah was new, too, but she looked very old. Her body was a small feather pillow tied in the middle and at the neck, and she had shoe buttons for eyes. Her nose, mouth and hair were merely crayon marks. She had been made in a hurry one day when Dorothy had to be put to bed with a sprained knee; and Dorothy loved her devotedly in spite of her plainness.

"I will pay her fare if the conductor says so," the little girl promised.

So Isabel was packed away in the trunk, and Dinah boarded the train with Dorothy. Her black eyes looked very proud and bright, as if she were intensely interested in everything.

When Dorothy had been put in charge of the kind-faced conductor and tucked into a red-velvet seat, she placed Dinah beside her

and sat looking out of the window with a proud expression. She felt as if she were twenty-five years old instead of five.

There seemed to be a great many telegraph poles, and she decided to count them; but after she had counted a hundred and ten her head drooped. When Dinah slipped to the floor, it took poor, sleepy Dorothy a long time to fish her up by one end of her sash. "You ought to hold on to the seat, Dinah," she said drowsily. Then she began to count telegraph poles in her sleep. "Leven hundred and forty-leven," she said, with her cheek on the windowpane.

The next thing she knew the conductor's voice said, "I'll be putting you off at the next stop, young lady."

Dorothy waked and put out her hand for Dinah; but Dinah was gone. She looked in amazement at the empty place beside her; then she gave a big sob. A lady in the next seat asked her what was the matter.

"Well, never mind," she said, when Dorothy had explained. "The conductor will find her for you. Fold up your little pillow, dear."

Dorothy blinked through her tears. "My little pillow?" she repeated.

The lady leaned over and pulled something from behind Dorothy. "Here," she said, "I found this and put it under your head."

Dorothy took the object with a puzzled expression; then her face changed. The "pillow" was Dinah. She had lost her sash, and so of course her skirt had slipped off and her body had come unrolled.

"This is not a pillow," Dorothy said. "But thank you," she added.

"Not a pillow?" said the lady, surprised. "Then what is it?"

"It is my daughter," Dorothy replied coldly.

By that time the train had stopped, so Dorothy could only stuff Dinah hurriedly into her bag, just as she was. In the excitement of meeting her grandfather and white Dobbin she forgot Dinah. By the time supper was over she fell asleep again, and it was nearly noon the next day when she remembered her doll. She ran upstairs to get her.

But once again Dinah was lost. Isabel, all yellow curls and dimples, sat in the middle of the bed, but black-eyed Dinah was

nowhere to be seen. Dorothy called her grandmother, and they searched the house. Miss Rosamond from next door, who had come to call, helped them. They looked through every room, but no doll was to be seen except the smiling Isabel.

"Well, this is a mystery!" said grandmother at last. She went to the head of the back stairs. "Norah!" she called. "When we unpacked Dorothy's bag last night did you see anything of a doll? She is certain she brought it from the station in that bag."

"Doll?" came Norah's voice from below. "No, ma'am. The only thing in that bag besides the child's clothes was a pillow."

Dorothy had come to the head of the steps. "Oh—pillow?" she echoed faintly. "That—that was Dinah."

Norah's voice came rumbling up again. "It was a good deal soiled, and I'm washing the slip this minute, ma'am."

That was more than Dorothy could stand. With her head in grandmother's lap she told about Dinah. "And oh," she finished, "what good will she be to me after her face is gone?"

"You just wait," Miss Rosamond said. "I'll take care of Dinah."

When Dorothy went home the family did not know Dinah. Her face was clean, and in place of the old skirt that was merely a pillow slip she wore a stylish navy-blue dress. Her shoe-button eyes were still bright and black, and she had crimped brown yarn for hair. Best of all, there was a soft color in her cheeks, put there by Miss Rosamond's oil paints, and her nose and mouth were really handsome.

"Can this be Dinah?" said the family.

Dorothy looked at her favorite proudly. "The trip did Dinah a great deal of good," she said. "The child is like another person." — *Ethel Chappel Woodward, in Youth's Companion.*

Little Elizabeth was sitting on her grandpapa's knee one day, when she suddenly blurted out, after a long and interested scrutiny of his wrinkles:

"Grandpa, were you in the ark?"

"Certainly not, my dear!" was the astonished reply.

"Then why weren't you drowned?" — *Selected.*

THREE RESOLUTIONS OF SYMPATHY

The following resolutions or expressions of sympathy were adopted by a rising vote in the Eastern Association at Rockville, R. I., on June 15, 1919.

Within the past year this association has to record the loss by death of our esteemed brother, Rev. Alonzo G. Crofoot, late pastor of the church at Marlboro, N. J. Brother Crofoot was a wise counselor, a good friend, an earnest Christian, and, for many years, a faithful minister of the gospel of Jesus Christ.

To the Marlboro Church and the family of our deceased brother we extend Christian sympathy, and pray for the Father's upholding support and blessing.

The association has been called to sorrow because of the death, during the past year, of one of its loved and honored ministers, Rev. Andrew J. Potter.

We extend to the widow and to the Waterford Church our sincere sympathy and commend them to the comfort and care of our heavenly Father.

Rev. Andrew J. Potter was pastor of the Waterford Seventh Day Baptist Church. For more than twenty-five years he served the church. He was a fisherman, with his home at Noank, Conn. When he became a Christian in middle life and accepted the Bible sabbath, he became also a fisher of men. The last few years of his life he was unable, because of infirmities of advanced years, to be active in pastoral service, but the Waterford Church continued him as pastor and gave him support, in which the church was itself richly blessed. He was a man of deep and strong convictions. His simple faith and Christlike life were known and felt by all who knew him. The gathering of people from far and near at the funeral services, from many other churches other than his own, testified in a remarkable way to the love and esteem in which he was held.

In a ripe old age a good man has gone to his eternal reward. May his mantle fall on strong and worthy shoulders, to continue his influence and his ministrations of Christian love.

The association wishes to express to Rev. Theodore L. Gardiner, the editor of the SABBATH RECORDER, our heartfelt sympathy for him in the bereavement and sorrow which have come to him in the death of his wife, Mrs. Alice Clawson Gardiner. Our personal acquaintance with her was slight, but we knew her well from her pen work in the SABBATH RECORDER, a work that was much appreciated.

We commend our beloved editor to the source of eternal help, even the same which he has so often given to others in sorrow like that which is now his, both by his spoken words and by his gifted pen.

Genius without labor and study will never make a man of knowledge and wisdom.—*Watts.*

OUR WEEKLY SERMON

LIFE'S LURE

REV. A. J. C. BOND

(Annual Sermon before the High School, Salem, W. Va., May 25, 1919)

Text: *I must also see Rome.*—Acts 19: 21.

When Paul spoke the words of our text he was in the city of Ephesus on the shore of the Aegean Sea at the western fringe of southern Asia, looking toward the everbeckoning west. If westward the course of the empire takes its way, it is because individual men, daring and free, have not only looked and longed, but have braved the hardships of pioneer life and have pushed their way onward toward the setting sun. On a former occasion Paul had heard the Macedonian cry come ringing across this same sea, carrying the message of the Cross into Europe, as far as Macedonia and Greece. As he again reaches the western edge of Asia and looks westward over the sea, in imagination he leaps beyond the Achaian peninsula and sees the capital of the world, and feels its lure, and his pulsating purpose finds expression in those simple words, throbbing with hope and endeavor, "I must also see Rome."

For all of us there is waiting somewhere beyond our horizon the city of our dreams. For some it is not far away, and it is not worth the pilgrimage. For others there are the intervening waters to be crossed and mountains to be climbed, but the goal is so worthy that even if it be not reached the one who sets out for it receives an ample reward in its pursuit. What was the character of the city that Paul sought, and what was his purpose in determining to go there? Paul was determined to see Rome. What was the character of that city, and what was it that lured him on, pulling him with a mighty and compelling power?

Rome was a city of pleasure. Of all the cities in all the world at that time doubtless Rome had them all beat for gayety and glitter and show. All the froth of the social set in all the petty capitals of the provinces floated into the capital of the empire, and every diversion known to high society

among the idle rich could be found in Rome. The city is always alluring to the pleasure-seeker. Some one has said that every city is paved with gold—for the one who has not been there. So young people seek pleasure "somewhere else," and in the city. Salem young people go to Clarksburg to have a good time. Clarksburg young people go to Pittsburgh or Baltimore. Young people from these cities go to Gotham, and from there they usually go to sticks—or Styx—spell it either way. They go to pieces or into oblivion.

I have no doubt that in Paul's day there were young people throughout the provinces who longed to go to Rome for pleasure. The artificial pleasures of their restricted circle palled upon them, and they longed for the infatuation of the gayer life of Rome. But this was not Paul's motive. He longed to go to Rome; more than that, he was determined to go, but it was not for his own pleasure. He had higher interests to serve, interests more worth while.

Rome was the world's business center. To this center of big business gravitated the capitalists of the empire. Out over these splendid roads that radiated from the imperial city went the trade that brought wealth to her merchants, and her ships sailed into every port carrying her commerce and bringing back the riches of the world.

There is something alluring in the field of business endeavor. Young men who feel themselves capable of success find it a fascinating adventure to strike out on a business career. It is not uncommon to find young people becoming dissatisfied with the business prospects at their native crossroads, or in their home-towns. The ambition to succeed in business and to excel in some line early stirs in the heart and mind of every normal youth. Success in some small business sphere sets to glimmering a boundless field of opportunity, and with radiant hopes the young man sets out to conquer new worlds. He seeks an environment favorable to a larger success, and a situation more in harmony with his growing capabilities. It matters not what may be the character of the business, or what the profession, we have all observed this working of the law of expanding life.

I doubt not it was just as true in the ancient days as it is in our time. Of course our new sense of freedom and the increased

facilities for travel have accentuated this tendency in modern business life. In our day of highly organized society more young people follow their own particular bent, and in the demand for specialists they find their field in the centers of population. It is not unlikely, however, that in Paul's day multitudes of young men sought a business career in Rome, and many others throughout the provinces longed to try their luck in this big business center. They had some success in Jerusalem or Joppa, at Tarsus or Troas, and they felt that their capacity was equal to a larger environment. So they long to go to Rome for business. The Jews did go everywhere, into all the cities, and they succeeded. But this again was not what moved Paul to say that he must see Rome. True to the traditions of his race Paul was a business success. As a tent maker he supported himself and had means to help others, while devoting much time to the preaching of the gospel. Doubtless he could have gained wealth had he devoted himself to his trade. And Rome would have offered to him his business opportunity. But it was not for this that Paul wished to see Rome.

Rome was a literary and art center. The most famous literati and the most celebrated artists of the ancient world could doubtless be found in Rome. Every budding poet with his bundle of poems, and every coming (?) artist with his roll of canvas desired to go to Rome where his talents could be tested out and where his productions would be appreciated.

It is quite important that the coming out of a musical artist shall be properly staged, and that the event be attended by the people whose opinions count in musical circles, and whose presence will give prestige to the debutante. Only a big city can supply these necessary accompaniments of a proper debut. The budding author seeks the stamp of some popular publisher on the back of his book, for it goes to show that the manuscript has been examined, passed upon, and adjudged to be of value by experts in the literary field. Most people, especially of high school age, have an ambition to be an author. Some one has said that no one has ever really amounted to anything who has not at some time tried his hand at writing poetry. His favorite themes are Spring and Love. These

themes are related, and the poetry in the heart of every youth and maiden is but an evidence of the normal development of the emotional life.

It is not unlikely that in Paul's day aspiring authors desired to go to Rome. Conscious of his ability to write, and feeling the lack of appreciation on the part of the people of his own provincial town, many a poor author has longed for means to take him to cosmopolitan Rome. Once there he knows he could succeed.

Paul was an author whose writings have outlived most books written in that day, but his success depended in no sense upon his being in Rome. His best writings were produced before he ever saw that city. It was not for the purpose of securing a name as an author that Paul would see Rome.

Rome was a political center. If Rome surpassed other cities in any one thing it was in its political power. Athens and Alexandria may have rivaled Rome as a literary and educational center, and Venice vied with her for first place in commerce. But in the field of politics Rome had no rival. Here the emperor with his satellites ruled supreme. From here appointments were made to military and civil officers throughout the empire. A pull was necessary to secure an appointment, and this often made necessary a journey to Rome. Political bees still buzz in the hats of many men, and their buzzing may be faintly heard in the bonnets of women. Doubtless it was the same in ancient times, with less of honor and decency, and more of unfaith and intrigue. I doubt not that many a young man in the provinces of the empire longed to go to Rome, lured by the possibility of an appointment to some petty office. If he could get to Rome, and could get the ear of the powers that be, he might, after a few years, return as governor of his own home city. It would be mighty fine to make the companions of his youth stand up and take notice, or to go back and sit down, according to his own whim and pleasure. Doubtless many bankrupted themselves to purchase citizenship in the empire for the purpose of gaining some office. Paul was a Roman citizen, and proud to proclaim himself Roman-born. His citizenship stood him in good stead on more than one occasion. But he made no capital out of his citizenship for political purposes.

No such ambition moved Paul to declare his purpose to see Rome.

Why did Paul desire to see Rome? Where shall we look for our answer? The answer is found in the Scripture lesson of the morning which is found in Paul's letter to the Romans, in the first chapter. Paul's mighty motive, his impelling purpose, was service. There was in Rome not only these obvious worldly advantages which we have outlined; there were not only men and women self-centered and bent on their own gratification. There was a little group of men and women who were followers of the Nazarene, who were struggling in that wicked city to live pure, unselfish lives—the salt of the earth. It was to this group that Paul desired to minister, and through them he hoped to save the city and ultimately the world. It was this flickering flame that Paul wished to fan into a blaze that would kindle the fires of righteousness throughout the world. Paul, the preacher of the Gospel of Righteousness, Paul the daring missionary of the Cross, Paul the Christian statesman, must also see Rome in order that he may plant the seeds of liberty and righteousness and peace in that world center. The history of the Christian centuries has justified his ambition, and has set the seal of success upon his efforts. Paul chose wisely, and has become an example and an inspiration to aspiring youth of all generations.

I do not mean to rob life of its legitimate pleasures. There are many things in life to enjoy. We have no right to be downcast and gloomy. The pleasures of life are for those who realize life's purpose, and who accept its responsibility. He is not happiest who selfishly seeks his own pleasure. He who panders his own appetites soon finds that satisfaction can not be found in that direction. As he increases these artificial stimuli his capacity to enjoy decreases, and hope is eaten out by despair. Life's real joy lies in another direction. He alone knows what happiness is who finds it in friendships formed on the high plane of worthy endeavor, and deepened through a common service and sacrifice.

I would say nothing to dampen the ambition of any one who has a desire for material success in any legitimate business or vocation of life. Such dreams are normal, and but lead our young people on to take

their place in the world's work. These reconstruction days call for men of vast business ability to solve the question of conservation, production and distribution. There must be a material foundation for the civilization of which our modern prophets dream.

The democratization of the nations of the world will make it more imperative than ever that men and women shall prepare themselves for intelligent citizenship which carries with it the obligation to hold office. But underneath it all, and permeating all our life, in whatever sphere we labor, there must be the spirit of service. There must be the desire to live for others; to sacrifice and, if need be, to die, that materialism may not dominate the life of the world.

The most arrogant exponent of the right of might to rule the world has been vanquished by the armies of democracy and civilization. The gods of materialism and physical efficiency whom they ardently worshiped have been swept from their crumbling pedestals. Victory has been won at immeasurable sacrifice. That tremendous cost can be justified only if men and women go on to the conclusion of this struggle between might and right. The results secured in the Great War are valuable beyond measure, but they are only preparatory. A new order has been made possible but it has not been achieved. A league of nations is an important step in setting up the machinery of the new world order, where governments shall settle their differences on honor and understanding, as do gentlemen in an individual community. But the success of any social order, whether for the world or in a given community, rests for its success back upon the character of the individual.

When Jesus summed up the moral code in the two commandments, love to God, and love to one's fellow-men, he stated also the one final principle of ethics. Paul not only understood and adopted that principle, but by an experience with the risen Christ, and through an abiding fellowship with him, the spirit of love became in him a dynamic which sent him into the world on a mission of service. With such a motive for his life no power could stay him, and no opposition discourage. He counted not his life dear, and even though death awaited him, he counted it all as nothing for the

excellency of that great Name. It mattered not that finally when he did go to Rome it was as a prisoner in bonds. Even so, the opportunity was given to render the service there that he longed to give.

We count Paul a success. The blessing and helpfulness of his life reach down through the centuries and are potent for our day and time. Men who lived only for themselves, for their own pleasure, or to satisfy their own personal ambition, have long since been forgotten, or are remembered only as a blot on the page of history, or a clog in the wheels of progress.

I bring this message of appeal to the graduating class of the Salem High School of the year 1919. You have the distinction, along with others who have graduated this year, of being the first to finish the high school course since the close of the great war. The world that awaits you is a different world from that which received former classes. The world's needs may not be greater, but they are more evident and more insistent. You have the advantage also of a better understanding of what the world demands of you. Issues have been made clearer, and life has been simplified in its essential demands. The folly of trusting in material success and in physical efficiency has been demonstrated. The Germans who set out to lick the world are now licking the dust. In the triumph of the Allied cause on the other hand, has been demonstrated the potency of ideals, the power of justice and the strength of right. Because for these principles men will dare to die the world wags on, with humanity's star of hope in the ascendant. This same spirit of service and of sacrifice must be carried into humanity's peace-time problems. There are needed, therefore, men and women of vision, who hold before themselves an end worthy of attainment, but which if they fail to reach will make possible in its pursuit the progress of the kingdom of righteousness and peace.

What is the character of the city of your dreams? Whither does your life tend? What do you take to be the end sought in your education, for which you now have the tools, and which I trust you will pursue further in higher schools of learning? Have you worked these four years and gone this far in the pursuit of an education in order that you may find pleasure, or succeed in

business, or acquire fame and honor? I hope you may have all these in large measure. I have no doubt you will. But these are only by-products of life, and are not the ends for which to strive. He that would save his own life shall lose it. But whosoever shall spend his life for the good of others the same shall find happiness and fullness of life.

Sabbath School. Lesson II.—July 12, 1919

BAPTISM. Matt. 28: 18-20; Mark 1: 1-11; Acts 8: 26-40

Golden Text.—"For as many of you as were baptized into Christ did put on Christ." Gal. 3: 27.

DAILY READINGS

July 6—Mark 1: 1-11. Baptism of Jesus
 July 7—Matt. 3: 13-17. Fulfilling all Righteousness
 July 8—Acts 2: 37-41. The Baptized Believers
 July 9—Acts 19: 1-7. Into the Name of the Lord Jesus
 July 10—Acts 8: 26-38. The Eunuch Baptized
 July 11—Matt. 28: 16-20. Baptism and the Great Commission
 July 12—Eph. 4: 1-6. One Lord, One Faith, One Baptism

(For Lesson Notes see *Helping Hand*)

THE PROPHECY SUBLIME

Thy kingdom come, O Lord,
 Wide-circling as the sun;
 Fulfil of old thy word
 And make the nations one:

One in the bond of peace,
 The service glad and free
 Of truth and righteousness,
 Of love and equity.

Speed, speed the longed-for time
 Foretold by raptured seers,—
 The prophecy sublime,
 The hope of all the years:

Till rise in ordered plan
 On firm foundations broad
 The commonwealth of man,
 The City of our God.—*F. L. Hosmer.*

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.

MARRIAGES

MYERS-JOHNSON.—At the Seventh Day Baptist parsonage, Shiloh, N. J., on Wednesday evening, May 21, 1919, by Rev. Erlo E. Sutton, Charles P. Myers, of Salem, N. J., and Miss Julia C. Johnson, of Shiloh, N. J.

DEATHS

BOWDEN.—Mrs. Phoebe K. Bowden passed away at her home in Shiloh, N. J., early Monday morning, May 19, 1919, after an illness of about ten days. Death was caused by pneumonia which developed after an attack of influenza.

She was born on a farm near Shiloh, March 6, 1849, and was the daughter of Robert and Sarah Campbell Jones. She was united in marriage to John T. Bowden, December 29, 1870. Besides her husband she leaves two sons and a daughter, Charles Bowden, of Canton, N. J., Joseph C. Bowden and Mrs. Benjamin Davis, of Shiloh. She is also survived by five grandchildren and one brother, Richard P. Jones, of Shiloh.

Mrs. Bowden has lived in or near Shiloh for many years and has always been active until her last sickness. For some years her husband has been in poor health yet she had always been able to care for him and lend a hand where there was need.

For many years she had been an active member of the Marlboro Seventh Day Baptist Church. Funeral services were held at the home Wednesday afternoon, conducted by Rev. Erlo E. Sutton, pastor of the Shiloh Seventh Day Baptist Church, and the body was laid to rest in the Shiloh Cemetery. E. E. S.

RAE.—Mrs. Mary V. Rae, daughter of John M. and Cordelia A. Richey was born at New Auburn, Minn., January 9, 1868, and died at her home in Shiloh, N. J., May 18, 1919, aged 51 years, 4 months, and 10 days.

She had been in poor health for some time. About three years ago she underwent an operation in the Bridgeton Hospital hoping that she might be restored to health, but while it probably prolonged her life, the disease, cancer, turned internal and her life slowly ebbed away. For several months past she had been a great sufferer in spite of all that medical skill and kind hands could do.

The greater part of her life was spent at the place of her birth, she having moved to Shiloh but eight years ago. Owing to the influences of her Christian home, she became a follower of Christ at the early age of nine years. She was baptized by the late Rev. J. E. N. Backus and united with the New Auburn, Minn., Seventh Day Baptist Church, of which she was a member at the time of her death. Since moving to

Shiloh she has shown great interest in the work of the local church and its affiliated bodies, being a member of the Bible school and Ladies' Benevolent Society. At her request the latter attended the funeral service in a body.

She was united in marriage to Frank M. Rae, March 12, 1887. While this union was blest with but one child, who died in infancy, they raised two girls who seemed as near as own children. Besides the husband and these two daughters, Mrs. John Geisinger, of Shiloh, and Mrs. Gladys Berusegaard, of Brainard, Minn., there is left to cherish her memory the aged mother, one sister, Mrs. Warren Harris, of Shiloh, and one brother, Clarence Richey, of New Auburn, Minn.

She was loved by all who knew her and will be greatly missed in the community and church work. She was always ready to give a helping hand to any good cause or to any one in need.

The Scripture lesson used, Psalm 19, was of her own choosing and reflects the faith she had in the unseen Father. Farewell services were held in the home of the husband, Tuesday, at 4 p. m., conducted by Pastor Erlo E. Sutton, of the Shiloh Seventh Day Baptist Church. E. E. S.

BROWN.—Mrs. Lucy Palmer Brown was born at Spafford, N. Y., February 7, 1839, and died at her home at Scott, N. Y., May 22, 1919.

On July 16, 1861 she was married to Porter O. Brown, of Scott, with whom she lived a devoted wife for almost fifty-eight years. To them two sons were born. One died when but a young boy. At an early age she was baptized and joined the Seventh Day Baptist Church of Scott, having been a member for almost seventy years. She was much devoted to the Sabbath. She loved her church, the denomination and the Recorder. No paper brought comfort and cheer to her as did the denominational paper. No part of it passed unread. Her entire married life was spent in the home where she passed away.

She is survived by her husband, one son, John, who has always lived at home with his parents, a daughter-in-law, Lena, and two great nieces.

Funeral services were conducted at her home by A. Clyde Ehret, of Adams Center, and she was laid to rest in the Rural Cemetery at Scott. A. C. E.

ROBBINS.—Lois Cedelia Williams Robbins, daughter of Robert D. and Harriett Williams, was born at Verona, N. Y., September 17, 1843, and died at her home in North Loup, Neb., May 19, 1919, aged 75 years, 8 months and 2 days.

On September 10, 1865, at Lowville, N. Y., she was married to F. B. Robbins. In the fall of the same year she and her husband moved to Hudson, Mich. The following year they moved into the town of Dunbar, Minn., near Wells, where they took up a homestead. In 1884, the family moved to North Loup, Neb., where they have since lived, save for several winters spent in Florida, because of her failing health.

When but eleven years old she was baptized by Elder Summerbell and united with the Seventh Day Baptist Church at Watson, N. Y. When they moved to Minnesota she transferred her membership to the Carlston Seventh Day Baptist Church, and later to the Seventh Day

Baptist Church of North Loup, Neb. Of this church she remained a faithful and consistent member until death.

She was the mother of four children: Harriett L. Clement, of Batavia, Ill.; Henry Williams, who died October 13, 1883; La Verne W., of North Loup, Neb., and La Mont Edson, of Walworth, Wis.

For the greater part of her life Mrs. Robbins was in poor health, and for many years a great sufferer. But during all these years all that loving hands could do was done for her. Rarely has such devotion been shown as that by her husband in ministering to her needs and in the silent watches by her bedside. She is survived by her husband, one daughter and two sons.

Funeral services were held from her late home, May 21, conducted by her pastor, A. L. Davis. The text used for the occasion was chosen by Mrs. Robbins, "Weep not for me, but weep for yourselves, and for your children." Burial was made in the village cemetery.

A. L. D.

BENNETT.—Edgar Seymour Bennett, only son of Seymour and Julia Williams Bennett, was born in the town of Verona, N. Y., October 14, 1841.

The long and useful life of this brother was spent in the town of his birth. At the age of thirty-one he chose for a helpmeet in life's joys and sorrows, Sarah E. Williams, and for forty-seven years they bore in happy companionship the privileges and responsibilities of that sacred union. A few years later he assumed another holy relationship when he accepted Jesus as his personal Savior. He was baptized by Elder C. M. Lewis and became a member of the First Seventh Day Baptist Church of Verona at about the age of thirty-five.

During the most of this period of Christian service he was the efficient chorister of the church. He was superintendent of the Sabbath school for many years, and was also the teacher of a large class of young people who now bear affectionate testimony to his helpfulness in the study of God's Word.

He retained his bodily strength to a surprising degree for a man of his years. But last October he was suddenly taken ill with dropsical disease of the heart, and the vigorous and active career was stayed by this distressing malady. Since that time he has been tenderly cared for by his son and family who have done all that loving thought could suggest to relieve his suffering. At an early morning hour of June 4, while in quiet conversation with his son, he responded to the silent messenger, and passed into the great beyond. And so it came to pass that while the awakening chorus of the birds was proclaiming the approach of a new earthly day, the dawn of eternal morning was breaking for him. And this leader of earthly song was called to join the chorus of the redeemed.

There are left, to complete the rest of life's pilgrimage alone, the loving companion of these fruitful years, and the son to whom he has bequeathed the treasure of a virtuous and useful life.

Appropriate services were held at the church on Sabbath afternoon, June 7, which were attended by a very large company of friends. The burial was in the local cemetery.

T. J. V. H.

THE SABBATH RECORDER

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

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Lift not thy trumpet, Victory, to the sky,
Nor through battalions nor by batteries blow,
But over hollows full of old wire go.
Where, among the dregs of war, the long-dead lie

With wasted iron that the guns passed by
When they went eastwards like a tide at flow;
There blow thy trumpet that the dead may know,

Who waited for thy coming, Victory.

It is not we that have deserved thy wreath.
They waited there among the towering weeds;
The deep mud burned under the thermit's breath,
And winter cracked the bones that no man heeds;

Hundreds of nights flamed by; the seasons passed.

And thou hast come to them at last, at last!
—Capt. Dunsany, in London Times.

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