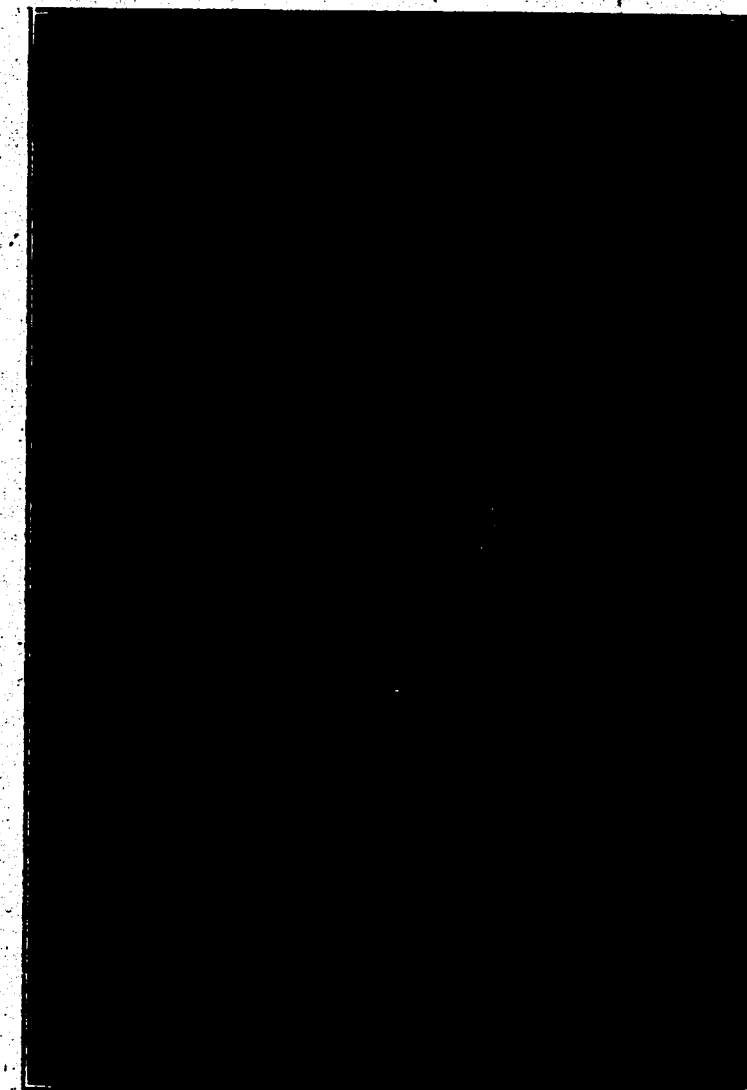


# The Sabbath Recorder

A HOUSE and a home are the most real of all real estates; there is nothing real about a home in somebody else's house. Get a real home; build it.

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



PROFESSOR ALFRED E. WHITFORD  
President of Conference

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

## AMERICAN SABBATH TRACT SOCIETY

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

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

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

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**Corresponding Secretary**—Samuel B. Bond, Alfred, N. Y.  
**Recording Secretary**—Prof. Frank L. Greene, Alfred, N. Y.  
**Treasurer**—Prof. Paul E. Tittsworth, Alfred, N. Y.  
 The regular meetings of the Board are held in February, May, August, and November, at the call of the President.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

### ASSOCIATIONAL SECRETARIES

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

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

## SABBATH SCHOOL BOARD

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

## BOARD OF FINANCE

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

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Rev. Henry N. Jordan, Battle Creek, Mich.  
**Recording Secretary**—Miss Ethlyn Davis, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Ruby C. Babcock, Battle Creek, Mich.  
**Treasurer**—David M. Bottoms, Battle Creek, Mich.  
**Trustee of United Society**—Rev. William L. Burdick, Alfred, N. Y.  
**Editor of Young People's Department of SABBATH RECORDER**—Rev. R. R. Thorngate, Salemville, Pa.  
**Junior Superintendent**—Mrs. W. D. Burdick, Dunellen, N. J.  
**Intermediate Superintendent**—Mrs. Cora R. Ogden, Salem, W. Va.  
**Field Secretaries**—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

# The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 8, 1919

WHOLE No. 3,888

## CONFERENCE FORWARD MOVEMENT NUMBER

**Our Proposed Splendid Forward Movement** According to the announcement in the last SABBATH RECORDER this issue is devoted to the splendid Forward Movement launched at the General Conference in Battle Creek. Plans of far-reaching import were presented there by the Commission of the Executive Committee. These plans were the result of a year's faithful study, and that too after the Commission, in many sessions, had carefully canvassed every phase of our denominational activities and estimated the needs of every field, in an effort to do justice to all. It was the desire of those having the matter in hand to leave no one of our worthy causes unprovided for; but the rather to determine what would be necessary for each one in order to secure a real forward movement in every department of our work.

We can not think of a field or a cause belonging to Seventh Day Baptists that has been overlooked in this splendid far-reaching plan. No one can say, "I'll have nothing to do with the movement because the field or the department most dear to me has been left out." On the contrary every loyal Seventh Day Baptist can find in this plan provision for his own favorite line of work, whether in home or foreign missions, in educational matters, in providing for pastors or superannuated ministers, whether it be the Denominational Building, the Sabbath-school work, the publishing interests, helping young men to prepare for the ministry or any other line of service to which our people have set their hand.

If there ever can be a program set forth that should arouse interest and beget enthusiasm in all our churches, this is the one. And if this does not do that very thing; if all our people can not unite heart and hand to carry it over the top in a time like this, we know of nothing more discouraging regarding our future prospects. All

other peoples are pushing forward movement programs with wonderful zeal. The spirit of the financial drive is in the very air. Several denominations are pushing now for many millions of dollars, some of them averaging double the amount per capita that our drive calls for. The enthusiasm among them is constantly rising. They are alive to the situation and mean to meet the demands of the new day.

For some years every branch of our own work has been pleading for help. The causes we love have suffered seriously for what we could easily have given them had we been alive to their needs and interested enough to care whether they prospered or not. Under the impulses given by the great Christian movements all about us, our Commission was appointed to make out a five-year Forward Movement budget. This has been done, and the plan carefully considered and all but unanimously approved by Conference. We can do no less than the plan proposes if it is to be a *real Forward Movement*. If now we can not make such a movement we shall stand disgraced as a people in the eyes of the Christian world. But we *can* make it, and I believe we *will* make it.

Large as the budget looks, it only calls for about ten dollars a member each year for five years. If anything, this is too small rather than too large. If the spirit that prevailed at Conference takes possession of all our churches we shall easily go over the top within three months. Come on, friends! Let us do it.

**Homeward Bound Under Canadian Skies** Many Conference people took the midnight train on Sunday night after the closing session, and a larger company gathered at the station for the Monday morning train about seven o'clock. Only a few were ticketed for the noonday train from

Battle Creek to New York City by the Michigan Central lines. At Jackson after about an hour's ride, the West Virginia friends branched off for a more southern route, and we who were left soon found ourselves in Detroit ready to leave Uncle Sam's domain and journey under Canadian skies.

The first intimation of this change came when uniformed agents hurried through the train placing stickers on every piece of baggage they could see to show that custom house officers had been through the train.

As we sped on through well kept farm lands and by comfortable country homes, and through quiet, peaceful villages, over the public buildings of which floated the flag of Great Britain, signs of peace and contentment appeared on every hand. Sweet memories of early years spent in the quiet security of home life on the farm came crowding in, and we wondered if the boys and girls of those cozy homes in the north-land realized the blessings of such a life in God's out-of-doors.

At the stirring town of St. Thomas while locomotives were being changed we could not resist the temptation to step off and walk around to enjoy the pure fresh air and witness the evidences of prosperity on every hand.

Then as we sped on toward the United States border line while the lowering sun suggested the approach of a peaceful night, we could but thank God that for a hundred years two great nations with more than three thousand miles of boundary lines, had lived in peace, without a fort, or gunboat, or standing army.

**Crystalized Spirituality** We were having a real spiritual feast in the annual prayer and conference meeting at the Tabernacle in Battle Creek. Everybody enjoyed the service and with some the thought was expressed that such meetings should replace those in which only dry reports were read. There are those who long for strong spiritual and devotional meetings at Conference time, while others feel that the Lord's business requires the annual reports as well as the fervent prayers. At one of the business meetings in which a most important report was under consideration a friend sitting near wrote and handed me on a slip of

paper these words: "These reports are crystalized spirituality."

I folded that little slip and brought it home with me. Several times the words have come to mind since that day at Conference, and the feeling deepens that there is more in them than appears at first thought. The more I think of the matter, the more I am convinced that some of the most important reports presented at Conference were nothing short of crystalized spirituality.

Take the one report of the Commission published in this RECORDER. Who can give it a careful reading and at the same time recall the arduous toil, the fervent prayers, the many, many hours of faithful study and planning by the men who framed that report for a Forward Movement, without feeling, as my friend did, that it is the very acme of crystalized spirituality?

The world does need a widespread revival of religious life—a real spiritual awakening. We do need more prayer, more reverence, and true humility that comes from prostration of soul before the throne of God. All this is Christ-like. But the religion of Jesus embraces much more than these. To possess and exercise them all without a love for mankind that crystalizes them into practical plans and active service in self-sacrifice and in cost-making for the saving and strengthening of lost men, will avail us nothing. To spend our time in emotional service in words and songs, and prayers, without formulating plans and urging men to adopt them, and without providing means for financing and executing them, would be coming far short of our duty and privilege as Christians.

When I think of these things in the light of the great world-cry for help; when I study the life of our divine Master as he went about the practical work of his kingdom, I can but feel that *anything* one may say, or do in the right spirit, anything he may plan, or write, or think, that will persuade others to make an effort for the relief of human suffering and for the promotion of a better and truer life, is spiritual. This must be so, whether the thing done is Bible reading and prayer, or feeding and clothing the poor, or financing mission work, or planning and pushing a forward movement for the upbuilding of the kingdom of God on earth.

**Spiritual Values Should Be the Result** The Baptist people are counting on a great *spiritual* uplift as the result of their efforts to raise \$175,000,000 for their forward movement. The money value of such an undertaking will be great; but the spiritual value should be far greater.

This principle holds good the world over, and if Seventh Day Baptists take hold of this matter in whole-hearted zeal to carry it through for the Master's sake, the spiritual uplift will undoubtedly be the greatest they have ever known. No people can enter upon such a drive for funds without raising their standard of giving for the cause of God. And God's promise to open the windows of heaven and pour out a blessing to those who bring their gifts and tithes for his cause, holds as good today as in the days of Malachi.

In Christian work of this kind the money value is only incidental. The real value that will abide must be a spiritual one which will insure greater consecration of ourselves and our money to the Master's service in the years to come.

We profess to believe that the cause of Christ is the greatest and dearest cause on earth, and that the salvation of men is the one all-important work to which the church can bend its energies. We say with James, "Faith without works is dead," and the raising of this money will show that we sincerely believe it. It will command the respect of the world,—without which we can not bring it to Christ.

Sacrifice for any cause deepens our love for it. By sacrifice, our heartstrings are made to twine the closer around the object for which the sacrifice is made. Therefore this giving of our money must help us to set our "affections on things above"—on *spiritual* things.

Anything that will increase our self-respect, either as individuals, or as churches, or as a denomination, is of immense value to our welfare. With other denominations going over the top in money-raising, if we allow our own causes to suffer, and let our work go dragging along with no forward movement, we can not respect ourselves, neither can we claim the respect of others. To lose self-respect, or to feel that we are losing the respect of

others, must inevitably be a handicap which means death.

From every viewpoint, if we pause to consider the matter, we must see the need of an enthusiastic, whole-hearted and united drive to carry out the plans now before us for our Forward Movement.

**Preparation Is Important** If the Forward Movement is to succeed we shall need careful preparation for it in every church. Every advance movement in the World War required preparation for weeks in advance, and in the greater warfare for Christ every real forward movement comes through thorough preparation. The campaign must be preceded by pains-taking propaganda to enlist the interest of our people in the movement. In this matter more depends on the pastors than upon any other class. In fact the pastors really hold the key to the situation. We believe our pastors are awake to the responsibility, and confidently expect great things from their efforts on Forward Movement Sabbath, September 13. Faithful appeals and careful instruction from the pulpits of the land have always been God-appointed methods for calling the people to the work of the Kingdom.

**The Support of the Ministry** The article on another page by Dr. George W. Post Jr., on "The Support of the Ministry" is timely, and makes appropriate reading for this Forward Movement number.

**Forward Movement** Next Sabbath the **Sabbath, September 13** subject before many churches will be the report of the Commission on the Forward Movement program as published here. Read it carefully if possible before you go to church. Remember that success will depend largely upon the way this campaign starts off. If all our churches take hold of the matter with enthusiasm at the outset the send-off will give the movement a momentum at the very start, which will ensure complete success. There is much reading matter in the RECORDER that will help all our people and inspire them to rise to the emergency. Don't fail to read all that bears on this important subject.

### REPORT OF THE SPECIAL COMMITTEE TO CONSIDER THE REPORT OF THE COMMISSION OF THE EXECUTIVE COMMITTEE

TO THE SEVENTH DAY BAPTIST GENERAL  
CONFERENCE:

Your special committee appointed to consider the report of the Commission of the Executive Committee beg leave to say that they have held several meetings and considered it in its various aspects at considerable length. The report, for the purposes of the action of the committee, naturally divided itself into two parts, the first of which recorded the activities of the Commission, of the president of the General Conference, and of the secretary of the Commission. That part, the committee treated as a record, and considered it only in that light. The other part consisted of a series of recommendations, and these received the most careful and somewhat minute consideration of the committee. These recommendations included plans for the improvement of the ministry, such as increase of salaries, augmenting the fund for the relief of retired ministers, and a program for recruiting our ministers. The recommendations also included a New Forward Movement for the next five years, which contemplates a campaign to deepen and enrich our spiritual life, and the adoption of a denominational budget. Recommendations were also presented for our participation in the Interchurch World Movement. The recommendations, with certain modifications, are returned to the General Conference with the approval of the committee.

The Commission stated that it had been unable to arrive at any satisfactory basis for the participation of the colleges in the budget of the New Forward Movement. The committee was fortunate in having among its membership representatives of all our colleges—President Boothe C. Davis, of Alfred; Professor Alfred E. Whitford and Walton H. Ingham, of Milton; and the Rev. Ahva J. C. Bond, of Salem. After consultation with these brethren, a basis of representation was agreed upon, and incorporated in the budget.

The report of the Commission, as modi-

fied by the committee, was approved, and is submitted herewith.

In closing, the committee acknowledges its indebtedness to Rev. William L. Burdick, president of the General Conference; to Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER; and to the members of the Committee on Denominational Activities of the General Conference, all, for their attendance upon meetings of the committee and for their counsel and assistance.

Respectfully submitted,  
CORLISS F. RANDOLPH, *Chairman*,  
WALTON H. INGHAM,  
FRANK J. HUBBARD,  
D. BURDETT COON,  
AHVA J. C. BOND,  
ALVA L. DAVIS,  
BOOTHE C. DAVIS,  
ALFRED E. WHITFORD,  
ALLEN B. WEST, *Secretary*,  
*Committee.*

*Battle Creek, Mich.,  
August 22, 1919.*

#### Report of the Commission of the Executive Committee

*To the Seventh Day Baptist General Conference:*

The Commission of the Executive Committee submits its annual report as follows:

#### MEETINGS OF THE COMMISSION

During the year there have been three meetings of the Commission: At Syracuse, N. Y., December 11-15, 1918; at Alfred, N. Y., July 2-7, 1919; and at Battle Creek, Mich., August 18, 1919. Seven members of the Commission and the secretary attended the Syracuse meeting; four members, an invited visitor and the secretary attended the Alfred meeting; and eight members and the secretary attended the Battle Creek meeting. At each meeting sessions were held morning, afternoon and evening. All matters under consideration were discussed in the spirit of prayer and open-hearted frankness; and, in all important actions taken, the vote was unanimous.

#### LETTERS TO SOLDIERS

The Commission was instructed by the General Conference "to prepare a letter, or credential, for men in military service to

aid them in securing privileges as Sabbath-keepers." The cessation of open hostilities and the return of the men, made it seem wise to modify the general purpose of such a letter, and such a modified letter was sent to the home addresses of men in service from Seventh Day Baptist homes according to the list published in the SABBATH RECORDER. The letter was sent early in January, 1919, and a copy accompanies this report. By direction of the Commission the secretary wrote personal letters of sympathy and appreciation to the families of the men who fell in battle or who died from wounds or disease.

#### WAR-RECONSTRUCTION BOARD

The General Conference authorized the Commission to establish a denominational War Board. The Commission decided to make a change in the name, owing to changed conditions, and called it the "War-Reconstruction Board (Seventh Day Baptist)." An outline of the function and purpose of the board was formulated, a president and twelve other members were appointed, and stationery was provided for the use of the board.

The personnel of this board is as follows:

Ahva J. C. Bond, Salem, W. Va., *President*,  
Lucian D. Lowther, Salem, W. Va.,  
*Secretary*,  
M. Wardner, Davis, Salem, W. Va.,  
Samuel H. Davis, Westerly, R. I.,  
A. Lovelle Burdick, Janesville, Wis.,  
Claud L. Hill, North Loup, Neb.,  
William B. Wells, Riverside, Cal.,  
William C. Hubbard, Plainfield, N. J.,  
Fred B. Maris, Nortonville, Kan.,  
Henry N. Jordan, Milton, Wis.,  
William M. Simpson, Alfred Station,  
N. Y.,  
Jesse E. Hutchins, Brookfield, N. Y.,  
Erlo E. Sutton, Shiloh, N. J.

The purpose of the establishment of the War-Reconstruction Board (Seventh Day Baptist) is primarily to provide an agency to keep in close sympathetic touch with the men from Seventh Day Baptist homes who are in military service, and who are being discharged, and returning to the vocations of civil life and of peace. The board will endeavor, in such ways as it may devise, to render every possible service to these men. It is expected that this board

will be the agency through which the people of the denomination, as churches and as individuals, can take part in united efforts to provide relief for the needy and suffering in lands devastated by the war, the board being able to encourage, direct and safeguard such efforts. It is also expected that the board will represent the denomination wherever co-operation is desirable with other boards and committees appointed by other bodies to carry on united religious and moral work in connection with war-time and reconstruction problems.

#### INSTRUCTIONS OF BOARD OF FINANCE

The Commission was directed by the General Conference to "define the duties of the Board of Finance, and to instruct the board in their discharge." Accordingly, the Commission took action covering this subject, a copy of which action accompanies this report for record by the General Conference.

#### MANUAL OF REGULATIONS FOR ORDINATION, RECOGNITION, AND DEPOSING OF MINISTERS

In reference to the preparation of a "manual on the ordination, recognition, and deposing of ministers," the Commission appointed a committee consisting of William L. Burdick, Edwin Shaw and Corliss F. Randolph. That committee is not ready to report.

#### PROGRAM FOR THE GENERAL CONFERENCE

The Commission at several sessions considered the program for the General Conference at Battle Creek. All the labor of correspondence and of arranging the details of this program has been left in the hands of the president of the General Conference. That program is now in your hands in printed form, subject to such changes by the General Conference as occasion may require.

#### THE MINISTRY

The Commission spent many hours considering the recommendation of the General Conference for a campaign to give information in reference to the cost of an education in preparation for the ministry; the cost of a minister's library; the increased cost of living; the meagerness of the salaries now paid to our pastors; and the need of a better appreciation, by the people, of

the work that our pastors do and have done.

To meet immediate needs, the Commission took action as follows:

1. That the secretary be authorized to bring to the attention of young people through the SABBATH RECORDER, through associations, through semi-yearly, quarterly and other joint meetings held during the year, and in other ways, the best religious work that is actually being done by our pastors and churches.

2. That the secretary secure the data called for in the recommendation of the General Conference, and put it in form suitable for publication in the SABBATH RECORDER, and for use by the program committees of such meetings as are mentioned above.

3. That he make it his business to see that these committees make use of the material supplied.

4. That all field workers be requested to assist both in the observation of the good work done by our pastors, and in the creation of enthusiasm for good work, and for a better appreciation of the work now being done.

5. That the secretary send the material of paragraph 2, above, to every church treasurer for the use of finance committees.

6. *Whereas*, Our pastors are now under-paid and many are not receiving a living wage; therefore, be it

RESOLVED, That this Commission of the Executive Committee urge every church immediately to take steps to put the salary of its pastor on a living basis; and, be it further

RESOLVED, That this Commission agrees to duplicate, for the year 1919, the increased amount so paid any pastor who now receives less than \$700.00, said amount of guarantee not to exceed ten per cent of the present salary.

Pursuant to this plan, payments are due churches as follows: The Second Brookfield, (N. Y.) Church \$60.00, the Albion (Wis.) Church \$60.00, and the New Auburn (Wis.) Church \$40.00. Payments are due any other church that has not yet reported meeting the requirements of the Commission for special aid. The Commission referred these claims to the Board of

Finance for payment upon the receipt of proper credentials.

The Commission also considered, and formulated, further plans for encouraging young men to enter the ministry. These plans are submitted elsewhere in this report.

At the Syracuse meeting the Commission voted to "secure, if possible, the services of Professor J. Nelson Norwood, for what time he can give between January 1, 1919, and the next session of the General Conference, to work in the interests of the two closely connected plans for bettering the condition of our ministry, and for building up a denominational *esprit de corps*." "It was voted that Alfred University be asked to co-operate in the matter of releasing Professor Norwood for such time as he may be able to give to it." This arrangement was not accomplished, partly because of a lack of time on the part of Professor Norwood, but more particularly because the plans of the Commission were not yet sufficiently matured to warrant a successful presentation to the people.

#### PRESIDENT'S ACTIVITIES

In keeping with the suggestion of the last General Conference, the president has spent considerable time during the year in visiting the churches, among which are the following: Battle Creek, Milton, Milton Junction, Chicago, Plainfield, Piscataway, New York City, First Hopkinton, Pawcattuck and Shiloh. He also attended the Eastern Association at Rockville, R. I.; the Central Association at Leonardsville, N. Y.; and the Western Association at Little Genesee, N. Y.; and the Quarterly Meeting of the Seventh Day Baptist Churches of Southern Wisconsin and of Chicago.

He also attended Interchurch World Movement conventions at Cleveland, O., and Utica, N. Y., besides visiting other places, all in the interests of the denomination.

#### SECRETARY'S ACTIVITIES

Immediately after the meeting at Syracuse, the secretary undertook to follow out the instructions of the Commission regarding plans to encourage the ministers. He started a department in the SABBATH RE-

CORDER called "The Commission's Page," wherein have appeared articles calculated to interest people in the work of the Commission. In connection with this and other denominational work the secretary during the year has attended the Southeastern Association at Lost Creek, W. Va.; the Eastern Association at Rockville, R. I.; the Central Association at Leonardsville, N. Y.; the Western Association at Little Genesee, N. Y.; the colleges at Milton, Alfred and Salem; and the churches at Ashaway, Bradford, Westerly, Waterford, Plainfield, New York City, New Market, Shiloh, Marlboro, Salem, Salemville, Milton, Middle Island, Berea, Milton Junction, Battle Creek, Alfred, Nile, Hartsville, Alfred Station, DeRuyter and West Edmeston.

Soon after the meeting at Syracuse, Allen B. West, a member of the Commission, on behalf of the Commission, sent a letter to each church urging that steps be taken immediately to pay its pastor a living salary. It might be difficult to tell just how much influence this work of the Commission has exerted to this end, but at any rate the salaries of most of the pastors have been considerably increased during the year.

#### NEW FORWARD MOVEMENT

The General Conference requested the Commission to formulate and set before the denomination a New Forward Movement. Pursuant to these instructions the Commission submits the following outline plan for a New Forward Movement, with faith in God and confidence in the people.

#### A RICHER SPIRITUAL LIFE

First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more Godly people, a people more worthy the name of Christians; this is fundamental.

#### AID FOR MINISTERS

In the second place, the Commission recognizes the great need of more workers to meet ever enlarging opportunities, and it aims to provide for that need by definite plans to encourage and help ministers, by aiding them in preparation for their work, by giving them better living conditions, and by assisting them when they must needs retire from active service.

#### FUND FOR RETIRED MINISTERS

As a means of promoting the plan to encourage our ministers, the Commission is profoundly impressed with the necessity of making adequate provision as rapidly as possible for the support and the care of our retired ministers and their dependent families. Such provision should not be regarded in any sense as a gift or guaranty, but rather as delayed payment for faithful sacrificial service rendered. To that end the Commission has included in the budget submitted the sum of \$25,000, or \$5,000 annually for five years, to be paid to the trustees of the Seventh Day Baptist Memorial Fund to augment the endowment funds for that purpose already in their hands.

#### EDUCATION OF PROSPECTIVE MINISTERS

For the purpose of encouraging young men to enter the ministry, the Commission took the following action and recommends its adoption by the General Conference:

*Whereas*, The General Conference has recognized the "pressing need of our people for able ministers," and has urged that this need be kept constantly before our people; and,

*Whereas*, The Commission of the Executive Committee is firmly convinced that unless this need is met and our ministry is augmented by the addition of a constantly increasing number of men fitted by intensive training to take their places with men of the highest attainment in the land, we, as a people, are doomed to an early dearth of leadership, without which there can be but little religious and denominational life; and,

*Whereas*, The present plan for encouraging men to enter the ministry, holds out no hope of adequate financial support; therefore be it

RESOLVED, That this Commission recommend to our General Conference the adoption of the following plan to be financed by the denomination:

1. The establishment by the General Conference of College Students' Scholarships of \$200.00 to \$300.00 a year and tuition.

2. The establishment by the General Conference of Seminary Fellowships of \$300.00 to \$700.00 a year, for two years' study at Alfred, and one year elsewhere.

CONDITIONS GOVERNING SCHOLARSHIPS AND FELLOWSHIPS

(a) The Commission of the Executive Committee of the General Conference, in co-operation with the seminary and the colleges, shall have control of this plan.

(b) A sort of selective enlistment principle shall be employed in determining who shall have this financial assistance.

(c) Those receiving assistance must contract to serve the denomination as preachers, or in other approved capacities, for a period of five (or seven) years after graduation from the seminary.

(d) On failure so to serve, except for reasons satisfactory to the Commission, the individual concerned shall refund all, or an equitable part, of the moneys received, based upon term of service.

(e) Assisted students must maintain a satisfactory academic record while holding a scholarship or fellowship.

(f) While receiving denominational assistance under this plan, the recipients shall attend the sessions of the General Conference.

(g) Those holding scholarships or fellowships may be asked by the Commission to spend their vacations in work for the denomination; but they shall be expected to give their best and undivided efforts to their studies while at college or in the seminary.

(h) Those holding scholarships or fellowships shall submit, at least once a year, to a rigid physical examination, such, for example, as is given to prospective missionaries.

(i) This plan does not exclude from fellowships those who are not college graduates. Such cases shall be dealt with by the Commission, on their individual merits.

(j) Applications for scholarships and fellowships, as well as reports of progress, shall be made upon blanks for that purpose, supplied by the Commission.

BETTER SALARIES FOR MINISTERS

For the encouragement of those already in, and of those about to enter, the ministry, it is recommended by this Commission that at a very early date the salary for pastors should be raised to not less than \$1,000.00, and that a fund should be provided to aid the churches in carrying out this recom-

mendation. Such a fund is provided for in the proposed budget of the Seventh Day Baptist Missionary Society, and shall be administered by it under such regulations as it may devise.

BUDGET

To carry on the work of the denomination for the next five years, the Commission recommend the adoption of the following five-year budget, it being understood that, while preserving the spirit of the several programs indicated by the details of that budget, the societies and boards shall, in their discretion, make such administrative changes as conditions and sound judgment may indicate.

	Yearly	For five years
<b>MISSION WORK:</b>		
<i>China,</i>		
Salaries (two men, five women) .....	\$ 6,500 00	
Incidentals .....	500 00	
Girls' School .....	300 00	
Children's allowance .....	150 00	
<b>Total</b> .....	<b>\$ 7,450 00</b>	
To make every \$1.00 of the appropriation bring \$1.75 Mexican .....	3,000 00	
	<b>\$10,450 00</b>	<b>\$52,250 00</b>
<i>Building for Boys' School (\$30,000.00 Mexican)</i> .....		
		25,000 00
<i>Buildings for Girls' School and for a Teachers' Home (\$15,000.00 Mexican)</i> .....		
		12,000 00
<i>Holland,</i>		
Salary (for Velthuysen) .....	\$ 500 00	
Appropriation for the field .....	700 00	
	<b>\$ 1,200 00</b>	<b>6,000 00</b>
<i>Java,</i>		
Help for work of Marie Jansz .....	\$ 300 00	1,500 00
<i>British Guiana,</i>		
Salary (for Spencer) .....	\$ 1,000 00	5,000 00
Georgetown Chapel .....		3,000 00
Administration, Incidentals, etc. .....	\$ 2,000 00	10,000 00
Joint work with Tract Society in Italian and Hungarian missions .....	590 00	2,950 00
<i>Home Fields,</i>		
Michigan field .....	\$ 1,000 00	
Southwest field .....	2,500 00	
Colorado field .....	450 00	
Pacific Coast field .....	700 00	
Middle Island field .....	500 00	
Central Association .....	500 00	
Western Association .....	500 00	
Ritchie Church .....	400 00	
West Edmeston Church .....	100 00	
Hartsville Church .....	100 00	
Cartwright Church .....	400 00	
Exeland Church .....	200 00	
Stone Fort Church .....	500 00	
Grand Marsh Church .....	200 00	
Hammond Church .....	300 00	
Fouke Church .....	300 00	
Fund for increasing the salaries of pastors .....	2,500 00	
<b>Total</b> .....	<b>\$11,150 00</b>	<b>\$55,750 00</b>

The above plan for the home field contemplates the support of one man on the Michigan field by the Missionary Society; and one man with two helpers on the Southwestern field. It contemplates finan-

cial help from the fields sufficient to make the worker's salary at least \$1,000.00 on each of the following fields: Colorado, Pacific Coast, Central Association, Western Association, Middle Island, Stone Fort, Cartwright Church; and from other churches at least sufficient to assure the worker a good living.

This plan also contemplates the employment of nineteen workers where but thirteen are now working, as well as a support for the workers sufficient to enable them to give their full time and effort to the work of the Kingdom, thus greatly increasing their efficiency.

For the past year, the appropriations for the home field were about \$4,450.00, being less than half the sum provided in the foregoing budget.

	Yearly	For five years
<b>THEOLOGICAL SEMINARY:</b>		
Present budget .....	\$ 1,200 00	\$ 6,000 00
It is recommended that this be raised to \$2,400 as soon as the faculty shall be increased to meet the requirements of growing increased attendance.		
<b>BOARDS:</b>		
Women's Board .....	5,000 00	25,000 00
Sabbath School Board .....	1,800 00	9,000 00
Young People's Board:		
Dr. Palmberg's salary .....	300 00	
Fouke School:		
General Fund .....	\$200 00	
Principal .....	200 00	
Teachers .....	300 00	
	<b>700 00</b>	
Missionary Society .....	100 00	
Salem Library .....	75 00	
Enlargement Fund .....	700 00	
Board expenses .....	125 00	
	<b>\$ 2,000 00</b>	<b>10,000 00</b>
<b>MINISTERIAL RELIEF FUND:</b>		
For permanent endowment .....	\$ 5,000 00	25,000 00
SCHOLARSHIPS AND FELLOWSHIPS .....	1,000 00	5,000 00
<b>TRACT SOCIETY:</b>		
Sabbath Reform: Holland, Canada, British Isles, South America, Home Field, etc. ....	3,745 00	
Publications and printing (in excess of income) .....	6,750 00	
Joint work in Hungarian and Italian missions .....	590 00	
Administration, miscellaneous and incidental expenses .....	2,825 00	
	<b>\$13,910 00</b>	<b>69,550 00</b>
Denominational Building .....	15,000 00	75,000 00
<b>SUMMARY OF THE BUDGET OF THE NEW FORWARD MOVEMENT</b>		
	Yearly	For five years
<b>MISSION WORK:</b>		
China .....	\$10,450 00	\$52,250 00
Holland .....	1,200 00	6,000 00
Java .....	300 00	1,500 00
British Guiana .....	1,000 00	5,000 00
Home Field .....	11,150 00	55,750 00
Joint Work .....	590 00	2,950 00
Office work, incidentals, etc. ....	2,000 00	10,000 00
<b>Specials:</b>		
Boys' School in China .....		25,000 00
Girls' School in China and a home for Teachers .....		12,000 00
Georgetown Chapel .....		3,000 00
		<b>\$173,450 00</b>
<b>TRACT SOCIETY:</b>		
Sabbath Reform work .....	\$ 3,745 00	
Publications, printing, etc. ....	6,750 00	

Joint Work .....	590 00	
Miscellaneous .....	2,825 00	
	<b>\$13,910 00</b>	<b>\$69,550 00</b>
Denominational Building .....	15,000 00	75,000 00
<b>EDUCATIONAL SOCIETY:</b>		
Salem College, Emergency current expenses .....	\$ 5,000 00	
Milton College, Emergency current expenses .....	5,000 00	
Alfred University, Emergency current expenses .....	5,000 00	
	<b>\$15,000 00</b>	<b>75,000 00</b>
Theological Seminary .....	1,200 00	6,000 00
<b>BOARDS:</b>		
Woman's Board .....	5,000 00	25,000 00
Sabbath School Board .....	1,800 00	9,000 00
Young People's Board .....	2,000 00	10,000 00
<b>MINISTERIAL RELIEF FUND:</b>		
For permanent endowment .....	5,000 00	25,000 00
SCHOLARSHIPS AND FELLOWSHIPS .....	1,000 00	5,000 00
HISTORICAL SOCIETY .....	500 00	2,500 00
FORWARD MOVEMENT EXPENSES .....	3,000 00	15,000 00
<b>EXPENSES OF GENERAL CONFERENCE, INCLUDING THOSE OF THE COMMISSION</b>		
	2,000 00	10,000 00
		<b>\$500,500 00</b>

The total budget amounts to \$500,500.00. Of this amount there is a duplication in the funds to be raised by the Woman's Board and by the Young People's Board for missionary purposes, amounting to about \$4,000.00 a year, or \$20,000.00 for the five years. The Missionary and Tract societies receive from invested funds about \$12,000.00 a year, or \$60,000.00 for the five years. It is expected that of the \$25,000.00 proposed for the Boys' School in Shanghai, \$13,000.00 will be raised in China. These sums aggregate \$93,000.00, and this amount taken from the total budget leaves \$407,500.00, as the net amount to be raised by the churches, or \$81,500.00 a year, or, approximately, \$10.00 per member, annually.

In prosecuting the campaign to realize the New Forward Movement budget, the Commission recommends that pledges or gifts should be made to a common fund, which shall be pro-rated among all the items of the budget; but that this shall not prevent the making of special gifts to any fund.

This budget anticipates an enlargement, with better support, of our denominational work, especially regarding the following features:

(a) Definite plans to encourage and support the ministry.

(b) More missionary evangelists on the home field, well supported, and with work and territory better and more systematically organized.

(c) A more adequate support of our work in China, Holland, British Guiana, and in Java.

(d) Increased activities in Sabbath reform.

(e) Funds for a denominational building.

(f) Funds for increased current expenses of our colleges.

(g) The Theological Seminary strengthened.

(h) Enlarged work by the Sabbath School Board, the Woman's Board, and the Young People's Board.

(i) Contributions for the Ministerial Relief Fund.

(j) Funds for college scholarships and seminary fellowships.

(k) The historical interests of the denomination.

(l) Expenses of the New Forward Movement.

(m) Expenses of the General Conference.

#### NEW FORWARD MOVEMENT DIRECTOR

The Commission realizes that the New Forward Movement can not be successful without competent leadership. The work will need to be thoroughly and wisely organized throughout the entire denomination. There must be unity of purpose and action. It will require definite study and considerable time. The Commission therefore recommends that authority be given it by the General Conference to employ a "New Forward Movement Director," and that provision be made for a salary for at least one year and for other expenses of the New Forward Movement campaign.

#### PURPOSE OF NEW FORWARD MOVEMENT

The purpose of this movement is to marshal all the spiritual and material forces available in a united and effective way to carry on the work of God on earth. It does not seek to interfere with the present methods and agencies in the churches and in the denomination, but it aims to promote and encourage larger endeavor.

It is a clarion call to Seventh Day Baptists to rededicate ourselves personally to the service of our great captain, Jesus Christ, and the spiritual life which he taught men to live.

Let us strive to manifest in our lives the principles he lived. Let us ask him to dwell more fully in our hearts, to clear and enlarge our vision, to stiffen our moral fiber, to confirm our faith, and to teach us

to meet—as becomes his followers—our ever-new day. Let us glory in our grand mission of promoting the triumph of God's kingdom on earth.

While whole-heartedly accepting the constructive world-moving achievements in every realm of human endeavor—scientific, philosophical, business, and social—let us recognize, frankly, their materialistic tendencies, and set ourselves, manfully and with unconquerable faith, to the giant task of spiritualizing the thought and ideals of our time, so that spirit may continue to rule matter, and that our proud material equipment may serve, rather than overwhelm, us.

Finally, let us herald with new confidence the Sabbath of Christ, our Master, as a vital factor in our spiritual growth; preach it as a personal blessing offered to multitudes now unacquainted with it; and proclaim it to the religious statesmanship of our day as the sole means of preserving, on a religious basis, the Sabbath institution of the Christian Church.

To this end, let us gladly dedicate our lives and our substance, and for the work at hand let us enlist as loyal supporters of the agencies which we have established for the accomplishment of these things.

#### INTERCHURCH WORLD MOVEMENT

We recommend that, as a denomination, Seventh Day Baptist churches co-operate with the Interchurch World Movement.

We recommend that the General Conference refer this co-operation with the Interchurch World Movement to the Commission of the Executive Committee with power to act within the following limits:

1. In the proposed co-operation the denomination shall function through the New Forward Movement agencies of the Commission of the Executive Committee.

2. The co-operative movements are to constitute one of the agencies of evangelical churches.

3. The co-operation shall involve the following features:

(a) A common survey of the home and foreign fields.

(b) A united propaganda to reach the whole Protestant Church of North America in educational and inspirational campaigns.

(c) A simultaneous campaign to realize the budgets.

(d) A full presentation to the Interchurch World Movement of the Seventh Day Baptist budget for all the boards and agencies as approved by the General Conference or the Commission of the Executive Committee.

4. Co-operation shall be on the condition that the funds raised by the Seventh Day Baptist churches and agencies shall be paid to, and distributed through, the regular channels of the Seventh Day Baptist churches.

5. No financial obligations for the administrative expenses of the Interchurch World Movement are to be incurred without the authorization of the General Conference or of the Commission of the Executive Committee.

Respectfully submitted for, and in behalf of, the Commission,

WILLIAM L. BURDICK,  
President,

EDWIN SHAW,  
Secretary.

Battle Creek, Mich., Aug. 19, 1919.

#### APPENDIX

##### Copy of Letter to Soldiers

Alfred, N. Y., January 6, 1919.

MR. JOHN SMITH,  
Smithport, N. Y.

As the Commission of the Executive Committee of the Seventh Day Baptist General Conference assembled in session at Syracuse, N. Y., December 11-15, 1918, we want to congratulate you upon the successful termination of the war, and upon your service to your country and to the universal cause of humanity.

We congratulate you upon the fact that it has been your privilege to verify anew our proud tradition that Seventh Day Baptists set up a lofty standard of citizenship and of loyalty to our country in war no less than in times of peace. Our General Conference is proud of your record.

You bring with you inspiring memories of fallen comrades, whom we mourn with you. And you bring with you disappointment that your personal contribution to the outcome of the war could not have been greater.

We welcome you back home. Your family and friends need you. Your community and your church need you. The Seventh Day Baptist denomination needs you.

Our hearts go out to you as you resume your occupation of peace, and as you face your problems of adjustment to present conditions. Pursuant to the instructions of the General Confer-

ence, we have created a War-Reconstruction Board, from which you will hear in the course of a few days, to give you such assistance and encouragement as you may need at this time, in so far as may lie in its power.

With assurances of our esteem and consideration, we remain for and in behalf of the Commission of the Executive Committee,

Faithfully yours,  
WILLIAM L. BURDICK,  
President.  
EDWIN SHAW,  
Secretary.

#### Board of Finance: Duties and Instructions

The General Conference shall elect, annually, a Board of Finance, consisting of a president, a secretary, a treasurer, and eight other members.

The duties of the Board of Finance shall be essentially those of a Board of audit, estimate and apportionment, with advisory powers, defined with instructions, as follows:

1. The Board of Finance shall audit the accounts and reports of the treasurer, and all bills for expense authorized by the General Conference or by the Commission of the Executive Committee.

2. Each year the Board of Finance shall present to the General Conference a budget containing the estimated necessary expense of the General Conference and of its several subsidiary and affiliated organizations. These organizations shall be requested to submit their respective budgets to the Board of Finance not later than the 15th of July in each year. Not later than the first of August, following, the Board of Finance shall transmit to the president, treasurer, and recording secretary of each of the subsidiary and affiliated organizations a copy of its proposed report to the General Conference, containing any changes or recommendations proposed by the Board of Finance, in so far as the proposed report pertains to the respective organizations, and also send a copy of its entire proposed report to each member of the Commission of the Executive Committee.

3. Immediately after the annual session of the General Conference the Board of Finance shall apportion the several items of the budget as adopted by the General Conference among the churches of the denomination, giving due consideration to such as are unable to pay their apportionment and making due allowances therefor. Each church shall then be notified promptly of the basis of apportionment and of the amount apportioned it for each of the several interests concerned, and a copy of such apportionment shall be furnished the various subsidiary and affiliated organizations.

4. The Board of Finance shall advise the churches as to ways and means of promoting church and denominational finances; and to that end, shall supply such literature, or helps, as the board may deem wise, or as may be ordered by the General Conference or by the Commission of the Executive Committee.

5. The fiscal year of the Board of Finance shall begin on the first of July and close on the 30th of June in each calendar year. On or before the 1st of August in each year, the Board of Finance shall submit to each member of the Com-

mission of the Executive Committee an estimate of the funds necessary to carry on the work of the Board of Finance for the coming year to be incorporated in the budget to be submitted to the General Conference. The Commission of the Executive Committee shall audit the accounts of the Board of Finance.

6. The Board of Finance shall ascertain, quarterly, the status of the funds contributed by the churches to the budget from the treasurer of the various organizations participating in the budget, and shall promptly report such status to the churches. The Board of Finance shall communicate frequently with the churches, encouraging and strengthening them in financial endeavor.

7. In addition to the foregoing, the Board of Finance shall perform such duties as may be imposed upon it by the General Conference or by the Commission of the Executive Committee.

8. The foregoing definitions of, and instructions in, the duties of the Board of Finance shall be subject to revision or interpretation at all times by the Commission of the Executive Committee.

### OVER THE TOP

REV. G. M. COTTRELL

"Come on! Come on!  
Let's go! Let's go!"

The Battle Creek Conference was great in its plans for a five-year program. In this it is only falling in line with the other denominations in the new, great forward movements for reconstruction of the world which is so needful and opportune following the close of the great World War. Others will present these plans more fully, but in brief it includes enlargement and great expansion in all lines: more missionaries at home and abroad; endowments for our schools; increased salaries for teachers and preachers; the erection of the Denominational Building, etc., etc.; and to accomplish all this, the raising of nearly a half million dollars in the five years, or outside of various permanent incomes, the raising yearly of about \$80,000.

At first this seemed like a staggering proposition, but as we gradually became more familiar with the thought, it grew smaller to the view, and as some thought was not as big a plan as we ought to attempt. It was shown that this program called for only three cents a day from each member or ten dollars a year, while some other people are planning to give twice as much.

This will demand at least \$10,000 a year from the L. S. K's. But what is this? Why, we have members, and probably L.

S. K's, that could give the whole \$80,000, and probably be the richer for it. One L. S. K. girl at Conference gave a Liberty Bond to one of our causes, which, if they all did as well would mean \$100,000 in a year; or if all the L. S. K's would give what one brother did it would mean \$400,000, the whole five years' budget in a year. Many are getting rich. No doubt about it. An Illinois farmer was offered \$64,000 for 160 acres, a fraction of his land holdings. An 80-acre Minnesota man refused \$16,000 for his. Last spring a man went over in Iowa and paid \$225 an acre for an "80," and has been offered \$325 an acre. Somebody said something about \$500,000 oil men.

Our program for the next five years will give everybody a chance to see of what metal he is made. There is no justification for any of us to work so hard, devoting ourselves to *money-making* unless we are making it for the Lord. If we simply are piling it up for ourselves and clinging to it with an ever increasing grip, it may prove our curse, and even our ultimate ruin. Men and women of wealth, in the churches, or in the L. S. K., a loud call has come to you, and woe be the cause, and woe be you, if you heed it not. Young men and women, a loud call has also come to you to dedicate your lives to the work of the ministry and the spread of the gospel of the glad tidings, and may you feel with Paul, "Woe be me if I preach not the gospel." Secretary Abbey asked if I would not handle the L. S. K. contributions. I will gladly do so if desired. Let us all help to make this the first of a series of great years for God's cause. Come on! Come on! Let's go! Let's go! Over the top in the Christian warfare.

Topeka, Kan.,

Aug. 30, 1919.

### SEVENTH DAY BAPTIST EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the Gothic, in the village of Alfred, N. Y., on Wednesday evening, September 10, 1919, at 8.30 p. m.

WILLIAM C. WHITFORD,  
President.

## MISSIONS AND THE SABBATH

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

### LETTER FROM JAVA

MY VERY DEAR FRIENDS:

There is a little bit of relief in the work just now,—so I will take this opportunity to let you know how we are. As you are offering your gifts so generously for this work, you have a right to know how we get on, and I presume you look out for a little bit of news. Oh, how I feel touched by all the love and encouragement I receive from so many of you! Brother Hubbard gives me several names of those who sent their offerings: Woman's Executive Board, Mrs. Emma E. Goddard (with such a pretty card; it is so good, dear sister, that you urge me to keep up "a courageous heart"; I do often need an encouragement like that!), Mrs. L. A. Eaton, Mr. and Mrs. J. Walter Smith, Verona (N. Y.) Church, Miss Phebe A. Stillman, Mr. and Mrs. Timon Swenson, Cartwright Church, Mrs. R. E. Loofboro, Farnam (Neb.) Church; and besides that I got a big draft and a beautiful, encouraging letter from dear old Brother R. J. Davis and family (Farnam), and another money order from Brother Leon D. Burdick, New Berlin. Oh, dear friends, how I feel the influence of your prayers and sympathy, which upholds me in all the trials and burdens. Our blessed Savior will surely give you his choicest blessings in return.

I do realize how his almighty arm is sustaining me, and again and again he answers my prayers in all the difficulties which keep perplexing me. My Javanese head-overseer, Kerta, is much better now, and he can already watch the people in their work. He has been very low with heavy fever again and again during one month and a half. One night we anointed him with oil in the name of our Lord, as Saint James teaches in his epistle, and we all prayed for him, and our Father graciously restored him to health. This is already a great relief to me, although one of the teachers is still naughty, unwilling to do his work, and

the other teacher is suffering very much with malarial fever, and he will not take medicine regularly. In fact he does not like to live here, so I think he is seeking a reason to go away. He came here to get rich, and you can understand that he got disappointed. A little child was very, very ill, and it nearly broke my heart to see her suffering so dreadfully. A European doctor who came here accidentally, and saw her, had no hope for her recovery. We all love the little one so dearly, because she is left by her parents, the father being a thief, who keeps himself hidden for fear of the police, and the mother living an immoral life. The man and woman (Christians) who look after the child (they have no children of themselves) were really broken-hearted; the woman cried out one day, "Does not the Lord have any compassion with my poor child?" And I tried to comfort her and assure her that he is certainly full of love and compassion especially for little children. Kerta, the head-overseer, wept bitterly while praying for her, and pleaded earnestly: "Oh, Lord, do heal her, do, Lord, I beseech thee!" She is much better now, but of course dreadfully weak.

I am so thankful for all the money. We need so much more now than in former years. The price of rice is still high, and so are clothes. A minister in Holland is so much in sympathy with my work that he wrote about it in his paper, asking who would give an offering; and the result was that he could send me f. 848 (nearly \$340); and another one in Holland, quite a stranger to me, sent me f. 1,000 (\$400). I have bought a good store of rice. And now I have to repair the cottages the people live in. That is a great expense every year. The white ants do ruin so much, and the people are careless and indifferent. Some of them even take the bamboo sticks out of the walls to cook their food, instead of going in the fields to gather wood. It is so difficult to help these low-sunken people. Often they even choose to be sick instead of to be forced to work. That is why it gives me so much work to make them take medicine. You have to go after them as if they were little children.

It is also a great problem to find proper work for them, as they are weak and sickly. Making wadding was such a good work for



such poor creatures; but this work will soon be stopped, as the government now can get wadding from Europe like before the war.

It requires a great deal of *wisdom* to be a good mother for so many people (281 persons now), and also a very great deal of *love* and *patience*. You can understand that I have to be filled—literally *filled!*—with the mighty and loving Spirit of God, who also can create a great *faith* in me. Therefore I urge you, dear friends, keep praying for me, and for these poor, ignorant creatures. God's mighty Spirit can change their hearts and make something beautiful out of them for the glory of our Savior.

The other day a man came with a baby, one day old; the mother had died, and he did not know what to do with the little one. I hesitated to take it, as the work is already too heavy on me. But the poor man looked so desperate, and the little one would surely die, if I would not accept it. It is one month old now, and looks well and bright, only a little thin. Now we have three babies like that; the two former ones are here, the one about eight and the other six months.

Oh, you see how much there is to pray for! Do help me with your prayers, my beloved friends!

With deepest regret I read in the RECORDER about the death of Mrs. Gardiner. I had prayed for her recovery; but God knows best; and she will feel so happy now, I could almost envy her. But, oh, it will be such a dreadful loss for Brother Gardiner. May our sympathizing and tenderly loving Savior comfort his broken heart! And may the God of all grace and mercy be with you all and may he answer your prayers for dark Java, giving us a mighty outpouring of his blessed Spirit.

Yours in our Lord's service,

M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,  
July 1, 1919.

P. S.—I must certainly tell you about the great eruption of a volcano which has been in Java. It is far from here; but I had a nephew and his family living in the city that suffered the most of that eruption. I was so thankful to hear from them, how the Lord wonderfully protected them, while

thousands and thousands of people have died. A formidable torrent of lava, six miles wide, swept away a great many villages, farms, etc. The tidings were really heart-rending. I told my people about it, and several gave me their offerings to send for the poor suffering ones. Kerta gave a half month's salary (\$2); his wife gave plates and the money she had saved to buy a new jacket. Another woman gave the best jacket out of the two she had. The two little girls who live in my house gave all the money they had in their money-boxes, besides their best Sabbath clothes. So you see that God is really working some good things in these poor Javanese. Glory to his name!

M. J.

### THE SUPPORT OF THE MINISTRY

DR. GEORGE W. POST JR.

(Conference paper)

"Where your treasure is, there shall your heart be also." Is our treasure in the work?

WHAT DOES THE MINISTER DO FOR US?

He gives us Christian support in many ways. He performs the rites of marriage and burial for us. He guides and directs our children for us many times when we ourselves are unable to do it. He usually takes the lead in the uplift work of the community in moral and religious matters so that our neighborhoods are better places for us, for our children, and for our friends to live in. He gives us counsel, encouragement and aid in time of physical stress and distress. He visits us and ministers to us when we are ill or passing into the "valley of the shadow."

He gives us spiritual food from the Master once or more times weekly, pointing out to us the way of the Cross.

He makes all the public speeches, or most of them, and presides at many activities of the community, and this requires an enormous amount of time and effort.

He sets us a Christian example. He is largely instrumental in teaching our children eternal truth and in bringing them into the fold of the Christian Church. He sets before us an example of what great value and satisfaction a real Christian life is to one's self and to the surrounding community.

WHAT SUPPORT SHOULD THE MINISTER HAVE?

"There was once a Wall Street broker who fell upon mishaps and became so reduced in circumstances that he was forced to become a street peddler. He sold veal pies. One day a friend of his prosperous days came upon him and expressed the utmost surprise at his low estate.

"My dear fellow," he said, "I'm awfully sorry to see that you've come to this. I'm terribly sorry. You may be sure you have my deepest sympathy."

"Keep your sympathy," said the peddler. "Buy a pie."

The minister should have a large enough salary to provide food, clothing, a comfortable home, and a good education for his children and make provision for a reasonably comfortable old age.

He should have a parsonage or suitable and appropriate house of some kind to live in. He should have an appropriate means of transportation for himself in his ministerial work such as a horse or an automobile.

The pastor should know that he has the full support of his congregation behind him in all good things at all times. By personal and congregational encouragement expressed to him in appropriate ways he should be made to realize that he has their co-operation and respect.

He should not be disturbed and hindered by outside cares and anxieties which have no part in his work. These matters should be attended to by others and not the pastor. He should have his full time to devote to his ministerial duties.

WHAT SUPPORT DOES HE GET?

A man who had been very sick met his physician on the street one day and shaking his hand heartily exclaimed, "Oh, Doctor, I owe you my life." "Yes," replied the doctor, "and that is not all."

The minister receives a niggardly small salary, frequently not paid on time so that he must often be in debt, or have to secure temporary aid from some of the members of his church, thus losing self-respect, and the respect of others, especially those outside the church whom he would like to reach. He receives donations which are either an excuse for getting rid of the things which should have been sent to the

scrap pile, or a means of excusing one's self for not giving what one should in money.

The support which we give our ministers is a disgrace to Christianity; even, at that, the minister gets the best of it, as he gets at least the satisfactory fruits of labor and self-sacrifice, while the stingy church-goers suffer from the natural result of selfishness and injustice. The oft-repeated saying that the church is paying all it can is the sheerest nonsense. Every church that I know of could double its present ministerial salary without experiencing any more serious sensation than one of relief. The price of a single automobile would do it, and where is the congregation whose members have not bought a single automobile for pleasure during the past year? Many a farm hand has an automobile but the minister who needs one can not afford it.

"Dr. Bulkley, the Methodist divine, was asked one day to conduct an 'experience meeting' at a colored church in the South.

"A colored woman arose and bore witness to the preciousness of her religion as light-bringer and comfort-giver.

"That's good, sister!" commented Dr. Bulkley. "But now about the practical side. Does your religion make you strive to prepare your husband a good dinner? Does it make you look after him in every way?"

"Just then Dr. Bulkley felt a yank at his coat-tails by the colored preacher, who whispered ardently: 'Press dem questions, doctor; press dem questions. Dat's my wife!'"

The pastor gets half-hearted encouragement and support. If he undertakes to do community uplift work his church members agree to support him *privately* but openly deny him and his work, not having courage openly to take sides with him and work as they should. The attitude of these people often takes the form of a disinterested aloofness which is more disheartening to the minister than open antagonism.

In the matter of co-operation the church member is tacitly a supporter of the minister, but bitterness and antagonism await the clergyman who openly finds anything wrong with the conduct of any single member or group of members having an influential position in his church.

He should get respect and he does. The only fault with this is that the respect is not manifest and is of such sort that the foes to righteousness often regard it as disrespect.

Freedom from outside cares and anxieties should be his. However, he often has to do farm work, gardening, general labor, sell books, insurance, real estate, or mining or industrial stocks to keep his family from abject poverty. All these things take time and energy from the work he should be doing and detract from the power of his ministry.

#### HOW SHALL WE CHANGE THE PRESENT PRACTICE?

Do not raise the pastor's salary! *Double it!* Do not say we can not! *Say we will!!* and then do it.

Much is being said of raising money for a new \$55,000 building as a monumental memorial to the denomination; which is all right. We ought to raise \$100,000 as a fund for relieving the financial pressure of our ministers. Dead monuments are well enough but *what we need more is a live ministry*, for without it we shall "give up the ghost" denominationally and the monument will become a tombstone. The pastors are doing their part as well as they are able to under the existing conditions. What is necessary for us is to begin to do our part with the same sort of zeal.

Let us here consider a comparison between the earnings of some of the more common lines of tradesmen and our ministers. Machinists in Chicago receive from \$2,000 to \$2,200 per year. Street-car conductors and motormen receive \$2,000 to \$2,100 per year, carpenters receive \$1,400 to \$1,600 per year, brick layers receive \$1,200 to \$1,400 per year, ordinary unclassified laborers receive from \$1,100 to \$1,200 per year. According to the 1918 *Seventh Day Baptist Year Book* from which the following figures are taken the average salary of a Seventh Day Baptist minister was \$451.90 per year.

One church paid a salary of \$1,600, one paid \$1,500, one paid \$1,200, and one paid \$1,085, making a total of four which paid more than \$1,000 per year. Three churches paid a salary of \$1,000, thirty-one paid less than \$1,000, and fifteen paid nothing at all. I said *double*, if we TREBLED the average

salary it would scarcely equal that of the ordinary tradesman. The estimate we place upon the value of our ministers' services if judged from monetary values is not complimentary, to say the least.

The moral support can not be entirely separated from the financial.

We are entirely too much concerned as to whether God is doing things in the way we think they ought to be done. We are also too much concerned as to whether Pastor X— or Brother Y— are doing as we think they ought to do. We feel that the denomination is not thriving as it ought to thrive. We fear that as a denomination it is not accomplishing the things it ought to accomplish and that it may die out as a denomination. We do not relish the thought that some of our individual members and churches are inclined to withdraw from the denomination. These things discourage us and we are inclined to lose enthusiasm, yes, even our courage also so that our moral and spiritual support to the denomination, the church, and the pastor becomes lukewarm or cool.

Where is our faith? What we need is renewed faith and consecration. We must use the energy which we waste in worrying over result in attending to the duties which lie before us in Christian work, and in supporting the forces that are working toward the final triumph of Right. One of the most important items in our Christian work is *full, whole-hearted* support of the ministry both with our means, and our bodily and spiritual energy. *The work is ours. The results are God's.*

Let us give dollars in the place of pennies, dimes and quarters. Let us substitute courage for despair, faith for doubt, support for criticism, and *consecration for selfishness*. Therein lies the solution to the whole matter.

"For where your treasure is, there shall your heart be also."

A little girl had a kitten. She was very fond of it, and it was a great delight to her to hear it purr. One night she was restless, and her mother said: "Cynthia, why don't you lie still and go to sleep?"

"I can't," answered the little one, "papa purrs so loud."

## WOMAN'S WORK

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

### OUR GIRLS' SCHOOL AND ITS NEEDS

MISS ANNA WEST  
(Conference address)

"A nation can not rise above the level of its womanhood." China has been bound for centuries by its religious teachings. Confucius says, "Women are indeed human beings but they are of a lower state than men. They never can attain a full equality with men. The aim of female education, therefore, is perfect submission—not cultivation and the development of the mind." In spite of this teaching there have been women of scholastic attainment—women who have had special privileges for study in the home. But it is not surprising that even now, after over eighty years of schools for girls in this great land, scarcely one woman in 1,000 can read.

The first schools for teaching these girls to read and write were established by Protestant missionaries, one in 1825 at Singapore, one in Java in 1837, and finally in 1842 one in China itself, at Ningpo, not far from us. It is from these small beginnings by missionaries who felt the great need of the Chinese nation as a whole, and of the women in particular, that has arisen the great educational movement for women at the present time.

The government has followed the example of the missions and while the percentage of schools for women is small in comparison with those for men, the numbers are steadily increasing. In 1912 there were about 13,000 girls in government schools and 41,000 in mission schools. Although I have found no statistics to that effect I think it is safe to estimate that nearly twice that number are in schools at the present time.

In the early days schools for girls offered only the elementary course. Parents had to be practically paid to allow their girls to attend the schools—board, tuition and books all had to be furnished by the school. It was not long, however, before the keener minds among the Chinese be-

gan to realize the importance of education for women, and were willing to pay to have their girls educated. Then came the further step of more advanced education. Both the missions and the government established high schools. Then came the normal schools and more recently the colleges. At Peking, at Canton and last of all in our own province at Nanking the missions have opened union colleges giving opportunities to women for collegiate work.

With the opening of the normal schools and colleges comes the greater need for high schools. The Chinese are now asking for the very best educational privileges. Some of the denominations are uniting and practically all are offering some work beyond that of the elementary school.

The work of our mission for girls was begun by Miss Lizzie Nelson who reached China with Dr. and Mrs. D. H. Davis in 1880. After her marriage to Dr. Fryer in 1882, Mrs. D. H. Davis took charge of the day schools which Miss Nelson had started. Mrs. Davis says: "We had been in China three and one-half years when Mr. Davis built the school buildings raising half the funds among the merchant people in Shanghai. In December of that year Dr. Swinney was sent out to start medical work and it was one year and a half after the buildings were put up before we could get any funds to furnish them or begin school work except day schools. We used the Boys' School building for that purpose and sometimes had sixty pupils. . . . The girls' boarding school was first started. As you know in those days it was difficult to get the girls even if we did everything, nearly, for them. The early pupils were all indentured for a term of years, the parents promising to pay eight dollars a year. Kwe-iung's father, Li Erlow, promised fifty cents a month. All of their clothing we had to make in the school.

"When I turned the school over to Miss Burdick in 1891 as I remember there were ten pupils, all indentured."—There are four of these ten still living.

The school grew gradually. In the early days it was not thought best to teach English but the girls were taught the Bible, arithmetic and geography besides the Chinese classics. When Miss Burdick returned in 1904 after her furlough English

was introduced and the tuition increased. In 1911 when I went to China there were about twenty-five girls in the school. In the fall of 1913 the half of the home which had been occupied by the Davises was turned over for the use of the Girls' School and we were able to receive more pupils. This past semester 45 girls have been enrolled (though where Miss Burdick has put them I do not know as there are beds for only about 36).

As the work has grown in the past so it will continue to grow if we can provide the right conditions for the girls but certain things are necessary.

The Girls' School has so far had only an eight years' course, corresponding to the work in an American elementary school. In the olden days that was sufficient. The girls came into school when they were nine or ten or even older and when the eight years were completed they were ready to be married or perhaps they waited a year or two and taught in the day schools first. Then it was almost necessary for a girl to marry. Now it is not. In the last few years, especially since the revolution, vast changes have taken place. There are other openings for girls and many of them are deciding to go into different forms of service. Nursing and teaching are the avenues most open and those which seem to appeal most to the Chinese girls.

The graduates of an eight-year course have been given entrance to the nurses' training schools until recently. Now I understand that some of these schools are requiring a more advanced course of study for entrance.

When it comes to teaching there is still a demand for girls who have finished only the eight grades to teach in little day schools in some of the neighboring towns. Our great difficulty is this—our girls are too young to go out and teach. When the girls entered at ten or twelve they were eighteen or twenty when they completed their course. Now they are starting in at seven or eight, and finishing at fifteen or sixteen. That is altogether too young for a Chinese girl to be thrown on her own responsibility. I suppose it is the restricted life back of and surrounding them that makes Chinese girls of sixteen seem so much younger than our girls of that age.

Last year we graduated three girls who were about that age. Two of them stayed at home for the first few months but the third had no father and her mother is very poor and more or less dependent on her children so it seemed necessary for this girl to earn her own living. She was too young to be a teacher and she chose to become a nurse and entered the Seventh Day Adventist sanitarium in Shanghai. The three girls who completed the course this year, all are engaged to be married and two will undoubtedly remain at home for a time but the third is of a poor family and her fiancee is in America for study so she must find work for the time and she has been given an opportunity to serve in our hospital in Lieu-oo. Next year's class is of girls even younger and again will come the problem of what to do for those who must earn their living.

Some of our graduates have gone on to other schools. Part of the class of 1917 went to Soochow to the Methodist normal training school where they have received excellent preparation for teaching. This fall they are to teach, one in our school and one in another Shanghai school.

To my mind, however, the greatest objection to having only an eight-year course at the present time is this—their characters are not sufficiently formed to withstand temptations. I think there were about six girls in our school this last year who are children of our church members. That means that whatever these other girls do on finishing they will be under difficult circumstances as far as being Seventh Day Baptists is concerned. (Of course that is taking for granted that all who finish become Christians and join our church as practically all our girls have done.) If they return home their parents are using every means to make them renounce their Christian faith. If they go to a government school for more advanced work it is the same. If they go to another mission school classes are held on the Sabbath and it is easy for these young people to be persuaded that the day is unimportant.

So these three reasons—(1) the demand everywhere for higher education, (2) the age preventing independence, (3) lack of settled character when the elementary school is completed—make us feel that the

time has come when we should add four more years to our course of study. So far as I know all the other mission schools in Shanghai have already done so. Our neighbors in the Woman's Union Mission School have within the last few years made their work a combined high school and normal course. Great emphasis is now being placed on teacher training. The China Christian Educational Association is urging the founding of Lower Grade Normal Schools—one for each of the nine local educational associations of China. We must join with them or have our own. We would like to give such a course to our girls in a high school course.

If we add four years to our work we must have a new building for we are already crowded to the limit. Further than that the building is old and inadequate in other ways. It corresponds very well to the district schools you see about the country which are being replaced by modern structures.

We need the new building, we need a girls' high school that the children trained in earlier years to be Christians and keep the Sabbath may be held for our people and may spread our cause in China. If we let them go at the end of their twelfth year they are lost to us. Why should we train for other missions? Isn't it economy to carry our work a little further? We need new buildings anyway. Build them now and let us give the present pupils the advantage.

China's greatest need at the present time is Christian leaders—women as well as men. May not we as Seventh Day Baptists do our share in training these leaders and so have a part in the advancement of this great nation?

### CHRISTIAN WORK IN WHICH THE L. S. K. MAY ENGAGE IN THE CITY, WITHOUT COMPROMISE

HELEN INGHAM GRAY

(Lone Sabbath Keepers' Hour at Conference)

During the war there seemed to be no question as to what we L. S. K's as well as other Christians should do and that without compromising ourselves. For anything and everything that we could do to help rid the world of the curse of the Hun was surely serving in a righteous cause. So we women devoted all the time possible to doing Red

Cross or canteen work or serving similar organizations whose purpose was to add to the comfort and happiness of our soldiers and sailors. Our older men served nobly in the various "drives" for funds to carry on the war. Our young men faced privation and danger in camp and at the front. Some made the supreme sacrifice for the sake of the oppressed. And we all gave—gave "until it hurt"—and were glad to—that Justice might prevail.

But though peace is now at hand, there are alarming reconstruction problems to face and it behooves us as Christian citizens to do our best to try to solve them. Perhaps one of the most effective ways of proving our Christianity is to help hasten the time when there shall be "Peace on earth, Good will to men." Until the spirit of God is in the hearts of men, we will have wars, riots, strikes, profiteering and all the other evils which selfishness causes. Therefore I consider that to help make the church—by that I mean the Church Universal—meet the needs of the people, then help bring the people to the church, is the greatest work in which Christians can engage.

But, you will say, how can we L. S. K's do church work when there is no church of our faith in the community in which we live? Yet I believe that we can. Christ himself preached to Gentiles as well as to Jews and healed in Galilee as well as in Judea. The true Christian spirit is one of charity and he who possesses it can serve where there is need of service. Personally I have found that doing Sunday-school work is one of the most enjoyable forms of service. The teaching of classes of children or adults is a great inspiration to me. After I explain my position as a Seventh Day Baptist to the officers and to the class, I find that no unpleasantness results, provided I do not force my beliefs on others. Several persons have told me they believed the seventh day was the Sabbath but they lacked the stamina to observe it and be "different" from the crowd.

If you do not wish to teach, you can do Christian work by serving on committees in the Sunday school or the Christian Endeavor society, especially those providing proper amusement for the young people. You can be among those who call on the sick, the shut-ins, the depressed and the unfortunate. Or you can conduct mission study classes or help in the study of present day

problems as applied to the church. Possibly you would prefer to help some Ladies' Aid society, Willing Workers or Men's Club in their work of providing for the destitute or the orphans. Indeed the ways of serving in a Christian community without joining any church are many provided one is willing and tactful.

To those L. S. K's who feel that they would be disloyal to our own church to affiliate in any way with any other church, there is the noble and necessary Home Service work of the Red Cross yet to be done. Splendid service can also be rendered by entertaining and encouraging convalescent and disabled soldiers. There are many opportunities to help our crippled men in uniform overcome their handicaps in the struggle with life. In the Y. W. and Y. M. C. A's there are study classes, physical exercises and recreation hours which are in need of consecrated leaders. No work could be more inspiring than that which helps to make the boys and girls of today into the worth-while citizens of tomorrow. To be the guardian of a Girls' Camp Fire or the leader of a group of Boy Scouts is both a privilege and a joy. It can be made the highest form of Christian service regardless of one's belief or practice. I will never forget the happiness I felt in noticing with what zeal my little Blue Birds—junior Camp Fire girls—gathered tin foil to be sold, strung beads for medicine cup covers and knitted the six-inch squares for afghans, all for our boys "over there." This work was done about two years ago in West Virginia.

Equally as valuable service can be rendered in settlement houses; helping to bring forth from the "melting pot of the nation" the pure gold in true Americans of foreign birth. No less exalted is the work of the visiting nurse in going to the homes of the poor, the ignorant and the sick. There she sheds the light of cleanliness and healthfulness where has been the darkness of dirt and disease. By being Big Brothers to the shabby little boys of the city, especially at Christmas time, our men can bring much happiness with a very little effort.

To those who have only a limited time for special Christian work, there are opportunities to serve the Master while acting as superintendent of a group of boys or girls in camp at some resort for a short time.

Here good wholesome exercise and recreation can go hand in hand with splendid mental and moral development to the delight of the leader as well as those who lead. Other L. S. K's may prefer to organize clubs for adults or for children, the purpose of which shall be philanthropic as well as social. Your clubs could arrange to give plays or entertainments or raise flowers, vegetables or domestic animals to sell, all for the benefit of the Associated Charities, including the orphans' homes, the day nursery or the funds for the care of the blind and the tubercular. True, there are organizations that help support these various philanthropies. But so often the funds are raised by giving dances, card parties or by social affairs given on Sabbath eve or Sabbath Day, that an L. S. K. does not care to join. However, in nearly every city there are groups doing philanthropic and social work, to belong to which is no compromise to a Sabbath-keeper. I am thinking especially of the University Club of 400 men and the College Club of 200 women in my home city which are back of nearly every movement for the welfare of the community.

Then we must not forget that the true Christian does not serve solely his own community but that "the world is his field." Just now the appeals from the war-stricken countries should not be ignored—for the fatherless children of France, the Belgian and Armenian relief funds, etc., etc. The movement to restore ruined villages and rebuild wrecked churches in the shell-torn lands is an especially worthy one. Indeed the causes are many and there are various ways of serving them.

But with all these interests we ought not to forget that the greater share of our money and our devotion belongs to our own church and our denomination. They come first. Their interests are paramount. Yet the more we give and do for those of our own faith, the more we can give and do for those outside our faith. That is a strange fact yet psychologically true! It is also according to God's plan that our abilities increase with use and lessen with non-use. "To him that hath" the willingness to serve "shall be given" strength from the Lord to serve in his Kingdom.

## YOUNG PEOPLE'S WORK

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

### TRUTHFULNESS

REV. GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,  
September 20, 1919

#### DAILY READINGS

Sunday—Truth in the heart (Prov. 3: 1-10)  
Monday—Straightforward character (II Cor. 4: 1-6)  
Tuesday—A truthful spirit (Eph. 4: 17-25)  
Wednesday—A word of wisdom (Prov. 12: 19)  
Thursday—God's priests' integrity (Mal. 2: 1-9)  
Friday—Peter's test. (Matt. 26: 69-75)  
Sabbath Day—Topic, Truthfulness (Eph. 4: 25; II Kings 5: 20-27)

#### BY WAY OF SUGGESTION

Nothing is disliked so much by men as lying. Falsehood is only the beginning of a train of falsehoods, each necessary to relieve the pressure of the one going before. I believe lying can very easily become a habit if tolerated in the least. Conscience ceases to prick us and tell us we are doing wrong.

Jesus says "the truth will make you free," and just as true is it that falsehood will make you a prisoner. Oftentimes lying prompts other accomplices like hypocrisy. We can pretend we are one thing, and yet be another. The adage, "The truth will find you out," holds as true as the eternal heavens today, because natural law rebels against such as lying and hypocrisy.

Truth helps to hold youth and brands a man with an attractive appearance; while lying calls the wrinkles, wastes the face and makes the marking on facial features distinctly undesirable. Our minds are written in our faces and we can not hide what we actually are. The early conceit of a youthful "wild oats sower" is that he can do anything and get away with it. But that is a sad mistake—it is only a matter of time until he is found out and must bear the consequences. The man that is admired by every one today is the man that is every day exactly himself.

Truthfulness is necessary at home; if a wife finds her husband dealing falsely with her she loses her trust in him and the harmony of the home life and confidence is broken. The child is very ready to find

out a falsehood told to it. Very careful efforts should be taken to direct the growing and gradually setting principles of a child's mind. To have children learn to know no lies in childhood and to hate the very promptings of a lie is a surety against future dangers.

Truthfulness in social life: To be socially a fellow friend to all is the kind that counts. But over all that friendship must stand the test to hold the regard of your social equals. Submission to temptations of tobacco, drink, rough words and cursing soon takes away the luster of your friendships and you soon find the social crowd that counts gone from the seclusion of you and your habits.

Truthfulness in business: To go to the grocer and get short weight is a finality as far as your future trade is concerned. You have lost confidence in the man, and you seek him in whom you can have faith.

Then above all is be true to yourself: Of all men the most pitiable is the man who has lost faith in himself. A certain amount of self-confidence is necessary to living and to have lost that vital asset is to have lost something hardest to regain. I believe self-pity is the worst and most dreaded disease man may have. It comes through bad habits, mistreating the choice blessing God has given us, and requires a balm of great strength for its healing.

Jesus said, "I am the way, the truth, and the life"—again, "Be ye imitators of me." So to seek Jesus the truth is our greatest chance of life and to be truthful is imitating him making for ourselves a strength of character beyond estimate.

#### THOUGHTS

Self-distrust is the cause of most of our failures. In the assurance of strength they are the weakest, however strong, who have no faith in themselves or their powers.—*Borll.*

To be honest, to be kind—to earn a little and spend a little less; to make, upon the whole, a family happier for his presence; to renounce, when that shall be necessary, and not be embittered; to keep a few friends, but these without capitulation—above all, on the same given conditions, to keep true to himself—here is the task for all that a man has of fortitude and delicacy.—*Stevenson.*

## SUFFER LITTLE CHILDREN

ALICE MANNING DICKEY

They lay by the trodden roadside, thin and pale, ragged and dirty, snuggled in each other's arms and sleeping as heavily as if camions and ambulances and transport wagons were not constantly rumbling past—sleeping in just the way any other little boy sleeps at night in his good comfortable bed, or any other little girl in what is still not much more than a crib.

The Red Cross nurse who spied them lying there in the dusty grass and took them back to the hospital with her, wrote home a few days later:

"They do not know what has become of either father or mother! Can you imagine it? Two little children, eight and six, no bigger than Paula and Bobby, with no home, no people, facing in their baby way the problems of existence which have discouraged grown men. I tell you, my dear, here in France the agony of the wounded and the groans of the dying are not so hard to hear as the suffering of the little children.

"As to Victor and Yvonne, if I can find nobody to claim them, I shall label them 'Mine!' They are so brave, so good! And I shall keep them both, for they must not be separated. That would be too cruel."

But even as she wrote a Greater Power ruled otherwise. Within the week, she had died in the influenza epidemic. Her friends in America never heard from her again, and no one has been found to tell what was the fate of little Victor and Yvonne.

To get a real picture of war, unaffected by adult pragmatism, one should be able to look into the brain of the little French child. Many of the little brains, of course, have given way under the terror, shock and privation, and today humane people, through special schools in France, are trying to bring back reason to the hundreds of twelve or thirteen-year-old children who have been reduced to the mentality of four years. But the other little children, those who have come through the terrible experiences, who have passed through bombardments, slept in cellars, in dripping mines, by the roadside; who have lost their fathers, watched their mothers carried away into Germany, been part of the tragic procession of refu-

gees over and over again; who have been hungry, cold, homeless, friendless—what do these little minds think about, what questions do they ask themselves?

Brought up to go to church and pray to God, to honor their fathers and their mothers and believe in human kindness, what effect must all this only partly understood horror have on their attitude toward God and the world?

There was little Jeanne Dupres, for instance. When the Germans captured the town in which she lived, and carried away every boy baby, she was dragged from her go-cart by a burly German who, finding her to be a girl, dashed her to the pavement. She was permanently crippled. What thoughts does little Jeanne conceal behind the smile with which she still manages to brighten her pretty face? To be sure, she has a grandmother to care for her—a grandmother whose face bears the marks of terrible memories; who has seen war take away the father of her little grandchild, and has watched her daughter marched away into Germany never to return. And though they are poor as poor can be, yet to have a grandmother is a big piece of good fortune when one remembers all the little girls who have nobody.

What would the little children of France do without the grandmothers? In every village we see them, slow of hand and foot, sad of heart, confused of brain, taking up again the cares of motherhood. They can not do much, and—this we should not forget—what they can do will be for only a little time. Little children—grandmothers! on these two are built much of the hope of France; for 53 per cent of all the male population of France under 31 years of age died in the war.

Victor and Yvonne are only two of thousands of little fatherless French children of similar experiences. On the lists of the fatherless children of France, an American organization co-operating with a similar one in France of which Marshal Joffre is the head, there were 60,000 little needy children at the time of the armistice, for whom aid had not been found. Some of them had mothers or were being sheltered by some needy female relative, but the fathers of all had died fighting for the peace of the world.

## ON TITHING

REV. GEORGE C. TENNEY

(Given in the Lone Sabbath Keepers' Hour at Conference)

Topic: Reasons for Tithe Paying and Some Blessings that Follow.

The greatest reason for the payment of the tithe is that given in Leviticus 27: 30, "All the tithe of the land, whether of the seed of the land, or of the fruit of a tree, is the Lord's; it is holy unto the Lord." The tithe is not ours and it is the part of ordinary honesty to pay to the rightful owner that which he has entrusted to our care for a time. It is on the same basis as the Sabbath day which is holy, and is reserved by our heavenly Father for himself. We have no right to infringe upon either the Sabbath or the tithe, they are not ours.

The blessings that are to follow the faithful payment of the tithe are unmeasured. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*" Some of these blessings are specified thus: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; and ye shall be a delightful land, saith the Lord of hosts."

It is up to us to make the first move if we wish to have such blessings and protection—blessings both spiritual and temporal. I have never seen a man or woman who has put this proposition to a test but bore cheerful witness to the faithfulness with which God has carried out his part of the bargain. Shall we as a people try it?

Sabbath School. Lesson XIII.—Sept. 27, 1919

THE SABBATH UNDER THE APOSTLES.—Acts 17: 1-4; 25: 1-8.

Golden Text.—"And hereby we know that we know him, if we keep his commandments." I John 2: 3.

## DAILY READINGS

September 21—Acts 13: 14-44  
September 22—Acts 16: 12-15  
September 23—Acts 18: 1-11  
September 24—Acts 24: 10-23  
September 25—Acts 21: 18-26  
September 26—James 2: 1-13  
September 27—I John 2: 1-14

(For Lesson Notes, see *Helping Hand*)

This American organization for more than three years has been seeking to supplement the tiny pension of 10 cents a day granted by the French Government to its war orphans at the time of the early disasters, with an additional 10 cents. There have been many warm-hearted Christian men and women who have been willing to pledge \$36.50 a year (10 cents a day) to care for a child, and such a pledge has immediately constituted such man or woman the "godfather" or "godmother" of a child assigned by the headquarters of this organization. Letters have then begun to pass back and forth, and soon the sad heart of the little protégé has grown warm and happy again. Fortunately children forget!

With the war "over," other interests have seized upon the world, and these little hungry homeless children are in danger of being forgotten. Their faith in God, their whole attitude toward the world in whose government they will some day have a part—if they live—depends upon the spirit of that world now toward them. Is it to be the spirit of Christ which said, "Suffer little children to come unto me," or the spirit of the Pharisee who passed by on the other side?

These children should not be considered the children of any one country—even if it were as rich as France is poverty-stricken after the terrible destruction of war—but wards of a world made safe through their fathers' sacrifice.

If every Christian in the United States would give just \$1.00 to help care for these little ones, their problem would soon be solved; and if all those who are able to do so would make themselves responsible for just one child for a year (\$36.50) a new belief in the providence of God, a new love and thankfulness, would wipe out the memory of horror and suffering and the unthinkable atrocities which these children have witnessed.

For information as to donations and adoptions, write to Mrs. Walter S. Brewster, chairman Special Campaign Committee, Fatherless Children of France, 410 S. Michigan Ave., Chicago. A little booklet of letters from French children will be sent to any one interested who will inclose a stamped self-addressed envelope.

## CHILDREN'S PAGE

### DOING ERRANDS WITH THE HEART

Tom was reading about a boy who did errands with his heart as well as with his hands and feet.

"Did errands with his heart! That's a silly way to talk," said Tom, in a vexed tone.

Grandma, who heard Tom's remark, said, "Will you go to the attic, Tom, and bring down an old jacket that you will find on the blue chest?"

Tom drew a long sigh; then he frowned and stretched and yawned, as he said to his sister, "Can't you go? You are not doing anything."

Belle did not wish to go, so Tom dragged himself slowly out of the room; and after a while he came back with a sour face, and drawing the jacket along by one sleeve.

"It seems to me that you are not much like the boy in your book," said grandma.

"Why, grandma?"

"Because you do errands with your hands and feet but not with your heart. Your feet and hands obeyed, but the best part of obedience was left out. If I should ask you to go to my closet for a bag of candy for yourself would you go for it just as you went for the jacket?"

Tom thought he would go fast enough for that. Then grandma said, "Real love does not seek one's own pleasure, but is kind and patient and unselfish."

"If an errand is done what does it matter how it is done?" asked Tom.

"Service without love is like sounding brass, or a tinkling cymbal," said grandma.

Then Tom understood about the boy who did errands with his heart; and when his mother called him to get a pail of water for her, he tried to be like that boy.—*Selected.*

### THE BROTHERHOOD OF CHILDREN

America has been called a land of dreams. Her people are all dreamers. Her boys and girls are brought up on dreams—not just dreamy dreams, but real live ones that need active minds to dream them and active hands to make them come true.

So when the war left thousands of destitute orphans in Europe and the near East, the school children of America immediately began dreaming a future for them. Consequently, although they have no fathers and mothers of their own to care for them, they are being looked after by the Juniors of the American Red Cross, who are planning to give to some of them homes and education, and to all a devoted interest in their welfare. For this purpose, the Juniors have already raised one half of the million dollars that they pledged at the beginning of the year. In spite of the war's injustice to them Europe's children will still be given an opportunity to live and play and study and laugh as they should. All these things are their true heritage. And it is through the children who live in the land of opportunity that they are to receive that which is theirs.—*American Red Cross.*

### ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society, for election of officers and the transaction of any proper business, will be held in the vestry of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Wednesday, September 17, 1919, at 9.30 a. m.

CLAYTON A. BURDICK,  
*President,*

A. S. BABCOCK,  
*Recording Secretary.*

### ANNUAL MEETING

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1919, at 2 o'clock p. m.

CORLISS F. RANDOLPH,  
*President,*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

Shall he who can not do much be for that reason excused if he do nothing?—*A. Lincoln.*

"The wealth of nations is nothing to the wealth of Jesus."

## OUR WEEKLY SERMON

### STEWARDSHIP

President William C. Daland, of Milton College, preached the closing sermon Sunday evening at Conference. Rev. Henry N. Jordan read the Scripture lesson, Luke 16: 1-12, and Rev. William C. Whitford offered prayer.

President Daland chose as his text the following: "Give an account of thy stewardship, for thou mayest be no longer steward." Luke 16: 2. An abstract of his sermon is here given.

The recent phenomenal diffusion of democratic sentiments is a realization of our long cherished dreams, but it is nevertheless fraught with certain dangers to both the form and content of religious thought. The swift transition from despotic autocracy to free democracy in many countries and the swift transmission of ideas has proved to be confusing to the minds of people. The church and religion, having been in thought connected with autocratic governments, meet with opposition. Socialism, not of necessity irreligious, becomes identified with infidelity.

One distinct loss due to universal democracy is the weakening of the force of familiar religious terms and ideas. The familiar relationships of king and subject, master and servant, teacher and disciple, so vitally connected with our most holy religion, no longer are the significant relationships to us that they have been. There are no kings in the reconstructed world. Hence the idea of a king is repugnant. To sing "Make Jesus King" is as offensive to many people now as it was to proclaim him king in the days of the Roman Empire. There are no masters or mistresses in the new day. Employers and employees deal with each other as equals. Bridget is now Miss O'Brien; Hilda is Miss Olson; Gladys is Miss Stillman, Burdick, or Coon, as the case may be. The idea of a master is repugnant. We call no man master on the earth. We do not even recognize Jesus as Master. The relation of teacher and pupil is transformed in these latter days. Now the pupil knows it all. He sits in judgment

on institutions and courses of study. He dictates terms on entrance to a hall of learning. Student government must be a democracy and the majority of student opinion is supposed to govern any of our modern colleges. The faculty is no longer to guide or direct, but to furnish the student on demand what suits his taste. The idea of pupilage is repugnant to young people of the present day.

Hence the dearest and most precious figures of religious speech are bound to lose their force. They either repel or are emptied of their meaning. The Kingdom of God becomes a collection of religious soviets. Anarchy prevails in the religious world. We do not think of ourselves as the servants of Jesus Christ as did St. Paul. Hardly are we the children of God. Children now dominate the household. Hence a humble child of God seems out of place. There is an evil teaching that we are the "captains of our souls" and the arbiters of our destinies. Our blessed Lord should be the Captain of our souls. To him we should be absolutely and solely responsible. But we like to be responsible to ourselves alone. Genuine responsibility is quite alien from us. We hardly feel responsible to God, though few of us would confess this openly. But there is no doubt that the subtle effect of this democratic atmosphere is to destroy the sense of religious reality.

We think of a democratic government as legitimate because of the consent of the governed, in spite of the fact that consent of the governed is by no means the test of political legitimacy. This is not true in the family or in the government of peoples not yet habituated to civilized regulation of their lives. When the idea of a thoroughgoing democracy is dominant in religion there is nothing to prevent the election of the Devil as God. Indeed sometimes His Satanic Majesty seems already chosen by certain groups of people.

Now my theme contravenes this tendency. I am here to exalt the idea of stewardship, of humble responsibility. In New Testament parlance a steward is one who manages for another an estate or an enterprise not his own, and who is responsible to the owner for his conduct. In old England the steward was the "Sty-ward," the keeper of the sty, who had the care of the swine. The very name suggests humility,

dependence and responsibility to one far above the steward or servant.

I need not remind you that the fundamental idea of religion is declared by modern psychologists to be reverence and that the chief Christian virtue is humility. But we are losing the old-fashioned conception of the God-fearing man. The idea of one who has the fear of God before his eyes and in his heart is all too rapidly passing away in this newer day of independence and self-assertion. This old-fashioned conception must be filled out and made in some way to fit in with our modern life, but it must not be lost. Against this loss I am here to plead with you.

But I fear that it seems too foreign to the thought and practice of the present time. For stewardship forces upon us some very unpleasant truths. My property, for example, is not my own. It is not mine to waste or destroy or to control as I please. It is held in trust, not for the state, but for God. My time is not my own. It is not mine to arrange or order at will, to waste or to claim for my own pleasure. The precious, swiftly-fleeting moments are a trust from God. My relationships are not my own. They are not mine to alter at pleasure, to determine at will, a mere contract to terminate as one may fancy. These foundations of our society are established of God and given to us as a trust. We are placed where we are as a solemn trust; no environment is ours by chance. My life is not my own. It is not mine to injure in body or soul, it is not mine to end by the suicide's act. It is the disregard of this conception of stewardship that produces the most of the outcrying wrongs and injustices of our day, whether economic, social or moral; the murders, the robberies, the divorces and the suicides.

The first question and answer in the Heidelberg Catechism are these: "What is thy only comfort in life and in death?" "My only comfort in life and in death is that I am not my own, but that I belong, both body and soul, to my faithful Savior, Jesus Christ." We are not our own. We are bought with a price, the precious blood of our Lord, who possesses us, who owns us and our love, whose we are and whom we love to serve with the fullest measure of true devotion.

But our faith is made of sterner stuff than sentiment. Religion enforces responsibility; it can not depend upon spontaneous devotion and the changeful hearts of frail and wayward men. There is one far above us to whom we are absolutely responsible. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." "Humble yourselves in the sight of the Lord and he shall lift you up." "God is in the heaven and thou art upon the earth; therefore let thy words be few." We are responsible stewards of what is not our own. And God may be saying to us, "Give an account of thy stewardship, for thou mayest be no longer steward."

I shall not try this evening to interpret this parable of the unjust steward. The text I merely take as implying the simple and universal fact of stewardship, its responsibility, and its peril. Every individual human being, every church, every college, every institution of any kind—this vast Sanitarium—every denomination of Christians,—all are stewards or trustees. What we have and hold is not our own. We can control it but for a brief period, and we are responsible to God for our stewardship. It behooves us humbly to hold all with unswerving devotion to him who hath loved us and who gave his life for us.

I leave you in your own thinking to meditate upon the three profound thoughts plainly involved in my text: The Fact of Stewardship, the Responsibility of Stewardship, and the Peril of Stewardship.

Stewardship is an universal fact. Biologically our life is not our own. We had nothing to do with its beginning and we have not with its end, save as we are faithless. We are as individuals only links in the progress of the race of whose ultimate glory we are the trustees. Sociologically we are stewards. We did not determine our birth or our social or intellectual heritages. To a limited extent we can modify these. We are placed where we are as trustees of the social progress of mankind. In the economic field we are trustees merely. We never produced the material of wealth and we can not hold it in our dead hands. We handle it during our brief existence here as stewards for the ultimate wealth of the world. In religion we have

not determined the truth we hold. Religious truth is given us as trustees or stewards. If we as Sabbath-keepers have been reared with the advantage of a truth not perceived by others, or if we have come into possession of that truth, it is our trust. Increasing light and truth bring greater responsibility. We must be true to our trust. We can not evade the fact.

Our responsibility is to God. Who can define God? Who can describe his being? Who can set forth the glory of his infinite attributes? Our blessed Savior glorified him on the earth. He has revealed him to mankind. Each of us has the responsibility of the task. Our chief end is to glorify God and enjoy him forever. This responsibility is to God as our Father. No child ever felt its proper relation to its father. Only when we have children of our own do we comprehend this. God is our Father and we can not evade the responsibility that this sonship brings. God is our King, our Master. We owe him our fealty and our homage. He is our Creator. He has made us and we are his. But more than all he is our Redeemer. If one had saved my life I should feel a duty and a responsibility toward him that I could never escape. And it would be my delight to assume it. But God has saved us and redeemed us to himself from the power and consequences of sin. To him we owe all we are and to him we are responsible.

This stewardship has, however, its peril. "Thou mayest be no longer steward." If we are untrue to our trust and are faithless in our stewardship it may be taken from us. Our lives are in God's hands. Our places may be given to others more worthy than we. This should not give us doubt or thrust us down to the recklessness of despair. But in the thought of this we must live. Our brief life, our history as a people, all that we are as a body of Christians is under God's control. It is ours to be true lest he take from us our stewardship. Plato bade his disciples to live in daily meditation of death. We live in anticipation of the day of the Lord. A light of the ancient Sanhedrin bade his pupils repent one day before the day of their death. Now is the accepted time, now is the day of salvation. Our trust may be removed from us ere these words that I am speaking are fully uttered.

Accept the fact of our stewardship, bear its ever-present responsibilities, and live in the light of its future glory, but made solemn by its peril.

## CORRECTIONS TO THE HISTORICAL VOLUME

CORLISS F. RANDOLPH

The following corrections to the "Historical Volume"—*Seventh Day Baptists in Europe and America*—are published as submitted by their authors. Other corrections have been offered in a less definite form and will require some research before they are printed.

CORRECTIONS SUBMITTED BY REV. WILLIAM L. BURDICK

### VOLUME I

Page 463, in both seventh and tenth lines from bottom "Westerly" should read "Hopkinton."

Page 465, seventh line from top, "O. U. Hull" should read "O. P. Hull," and in twelfth from bottom, "C. P. Hull" should read "O. P. Hull."

Page 479, twelfth line from bottom, "Board of Trustees of the Memorial Fund" should read "Board of Trustees of the Seventh Day Baptist Memorial Fund."

Page 481, twelfth line from bottom, "thus" should read "the."

### VOLUME II

Page 620, nineteenth line from top, "seventy-five" should read "seventy."

Page 622, ninth line from top "Brookfield, N. Y." should read "Central New York."

Page 624, ninth line from top, omit the entire sentence which begins, "He was a son-in-law," and put in its place "His first wife was the first in American to die in the faith of the Sabbath."

Page 628, fifth line from bottom, "the messenger" should read "a messenger."

Page 634, seventeenth line from bottom, "Elisha C. Stillman" should read "Hon. Elisha C. Stillman."

Page 635, fifteenth line from bottom, beginning with Thomas M. Clarke, should read as follows: "Thomas M. Clarke, 1859, 1860, 1864; Thomas T. Barber, 1861, 1862, 1863, 1864; Wm. L. Clarke, 1865, 1866, 1874, 1875; Oliver Langworthy, 1876, 1877; Geo. B. Carpenter, 1878, 1879, 1880, 1881, 1882. Horace L. Crandall, 1883, 1884; Alexander B. Briggs, 1878, 1888; Paul M. Barber, 1889, 1890, 1891, 1892; Frank Hill, 1893, 1894, 1895, 1896, 1897, 1898; Elisha C. Stillman, 1899, 1900, 1901, 1902, 1903."

Page 655, third line from bottom, "seventy-five" should read "sixty-five."

Page 709, last word in third paragraph, "1837," should read "1847."

Page 715, fourth line from bottom, "J. D. Titsworth" should read "I. D. Titsworth."

Page 743, thirteenth line from bottom, "a Jew embraced the Sabbath" should read "a few embraced the Sabbath."

Page 751, eleventh line from bottom, "Martha Thorngate" should read "Matilda Thorngate," and

fifth line from bottom, "Roy Green" should read "Ray Green."

Page 752, first line, "Eld. Oscar C. Babcock" should read "George C. Babcock"; second line from the top, "embraced the Sabbath" should read "returned to the Sabbath"; and fourth line from top, "Clayton C. Burdick" should read Clayton A. Burdick."

Page 756, eighteenth line from bottom, "may obtained" should read "may be obtained."

Page 766, tenth line from bottom, "Roy Green" should read "Ray Green."

Page 768, sixth line from top, "Friendship (Present Organization)" should read "Independence (Present Organization)."

CORRECTIONS SUBMITTED BY THE REV. J. W. THIRTLIE, D. D., LL. D., OF LONDON, ENGLAND

On pp. 56 and 111, mention is made of "Elder Wheaton," of *Swansey, Wales*. I suggest that this should be "Swansey, Mass." I know for a fact that Mr. Greene tried to locate Wheaton in Swansea, Wales; but I believe that he met with no success. From several references in Cathcart's *Baptist Cyclopaedia*—articles which to all appearance, are based on Church records—it is clear that Wheaton lived at *Swansey, Mass.* Hence his name should not be in those sections of the Historical Papers that apply to England or Englishmen.

Some time before his death I called Mr. Greene's attention to the fact that, when writing to Elder Wheaton (as quoted on page 111), Thomas Hollis, of Harvard, Mass., was communicating with a neighbor living in the same State, and not with a resident in Great Britain. This is clear from several statements in the *Baptist Cyclopaedia*, the very work quoted on page 111 of the Historical Papers. For instance, see under MASSACHUSETTS BAPTISTS, page 759: 'In 1663 the Church in Swansey was found, it being really a transfer of the Swansea Church in Wales, organized in 1649 in this country'; *i. e.*, America. See further under SWANZEY CHURCH, page 1125. This Church is there described as "the oldest in Massachusetts," and the definite statement is made that, for thirteen years, Elder Ephraim Wheaton was colleague with Rev. Samuel Luther in the pastorate, and later on became sole pastor. This seems to settle the matter that Wheaton's Church was not in Wales.

Let it also be noted that the letter quoted from Thomas Hollis (page 111, *Historical Papers*) does not necessarily imply

that Wheaton was a Seventh Day Baptist; rather it reflects upon his neighbors in Swansey, and suggests that the Seventh Day Baptist people were busy among them. Further the *Cyclopaedia*, in the place now open (page 1125), makes a statement which is fully to the point; namely, that Rev. Samuel Maxwell, who for a short time was colleague with Mr. Wheaton, and afterward succeeded him, became a Seventh Day Baptist and 'resigned his pastorate after a few years.'

In all these references the place is called 'Swansey.' The Welch place is written 'Swansea,' and so the Massachusetts town is represented in the *Imperial Atlas* of Rand, McNally and Company, and shown as situate in the county of Bristol. Further, in the *Cyclopaedia*, on pages 841, and 842, under the heading NEWPORT, RHODE ISLAND, we have two references to the Swansey Baptist Church, in *Massachusetts*.

It occurred to me that it was important that this point should be made clear. Hence this letter. As I read the *Cyclopaedia*, the particulars are such as may generally be relied upon, some of them having the appearance of being based on official records.

CORRECTIONS SUBMITTED BY CHARLES H. GREENE

Vol. II, p. 730. Instead of "David Davis," as a constituent of the Shiloh, Pa., Church, read "David Dunham."

Vol. I, pp. 130 ff. The list of churches with dates of organization should read as follows:

Name	Organized
Newport, R. I.	1671 (O. S., 1672)
Upper Providence, Pa.	1697
Southampton, Pa.	1697
Philadelphia, Pa.	1698
Pennepek, Pa.	1699
Newtown, Pa.	1700
Piscataway, N. J. (Organized as Piscataway and Hopewell; the latter near Trenton, N. J.)	1705
First Hopkinton (Westerly), R. I.	1703
French Creek, Pa.	1722
Nottingham, Pa., about	1727
Conogochague, Pa., about	1735
Cohansy (Shiloh), N. J.	1737
New River, E. Va.	1734
Shrewsbury, N. J.	1745
Babcock Church, Westerly, R. I., (A "New Light" mixed communion church)	1750
Jonathan Dunham's Church, Piscataway, N. J. (a faction)	1735
Philip Davis' Church, Hopkinton, R. I. (Mixed communion)	1754
Broad River, S. C.	1745

Tuckaseeking, Ga.	1759	Baltimore, Md.	1834
Beaver Creek, S. C.	1759	Scio, N. Y.	1834
Wilcox Church, Westerly, R. I.	1765	Amity, N. Y.	1834
Cloud's Church, S. C.	1768	Second Genesee, N. Y.	1834
Burlington, Conn.	1780	Reorganized as Portville	1862
Edisto, S. C. (Farmington; Bristol—date from church records)	1770	South Fork of Hughes River (Pine Grove)	1834
Berlin (Stephentown; Petersburg), N. Y.	1780	Second Lost Creek (a faction), Va.	1835
Leyden, Mass. (Mixed communion)	1780	Third (West) Genesee, N. Y.	1835
Waterford (New London Neck), Conn.	1784	Second Hopkinton, R. I.	1835
"Humphrey's," Ky.	1790	Rockville (Third Hopkinton), R. I.	1835
Woodbridgetown, Pa.	1790	Newport, N. Y.	1836
Jonathan Jarman's Church, Shiloh, N. J. (a faction)	1791	First Westerly, R. I.	1837
Oyster Pond, L. I.	1791	North Hampton, O. (Temperance Reform)	1837
Salem, W. Va. (Formerly the New Salem, Va., Church. This was the Shrewsbury, N. J., Church which removed to western Virginia in 1789)	1792	Second Verona, N. Y.	1837
West Fork, Va. (On Monongahela River in what is now West Virginia)	1793	Plainfield, N. J.	1838
First Brookfield, N. Y.	1797	Pawcatuck, R. I.	1840
Shiloh, Pa.	1798	Jackson Center, O.	1840
*Catawba, N. C.	Unknown	Milton, Wis.	1840
*Yadkin, N. C.	Unknown	Port Jefferson, O.	1840
*Eawarre, N. C.	Unknown	Watson, N. Y.	1841
Prince William Co., E. Va.	1759	Fulton Co. (Cuba), Ill.	1842
Lost Creek, W. Va.	1805	Fredonia, Ia.	1842
A church in N. C. (location unknown), as early as	1764	Stokes, O.	1842
"Stoe" (mentioned in Conference Minutes of 1801; nothing more known of it.)	1801	Reorganized	1842
Todd's Fork, O.	1806	Madison, Ind.	1842
DeRuyter, N. Y. (Reorganized, 1816)	1806	Woodville (Richmond), R. I.	1843
Little Bethel, or Mad River, O.	1810	Albion (Dane Co.)	1843
Marlboro (Salem), N. J.	1811	South Kingston, R. I.	1843
Cotterellite Church, Plainfield, N. Y.	1811	Pendleton, N. Y.	1844
Caney Valley, Hawkins Co., Tenn.	1812	Richlands, N. Y.	1844
Wayne Co., Pa., before	1812	Ulysses, Pa.	1845
First Alfred, N. Y.	1816	New York City, N. Y.	1845
Preston, N. Y. (Reorganized a time or two since 1817, the last time in 1900)	1817	Walworth, Wis.	1845
First Verona (Romé), N. Y.	1820	Diana, N. Y.	1846
Scott, N. Y.	1820	Hartsville, N. Y.	1847
Adams, N. Y.	1822	Pinkney, N. Y.	1848
Second Brookfield, N. Y.	1823	Farmington, Ill. (Reorganized, 1852, 1872)	1849
West Edmeston (3rd Brookfield), N. Y.	1823	Utica (Christiana), Wis.	1850
Cuyler, N. Y.	1824	Berlin, Wis.	1850
Independence, N. Y. (Reorganized 1834)	1824	Greenmanville, Conn.	1850
Troupsburg, N. Y.	1824	Darienville and Cowlesville, N. Y.	1851
Friendship, N. Y.	1824	Southampton (West Hallock), Ill.	1852
Pike Township, O.	1824	"Spunk Church," Hopkinton, R. I. (a faction)	1852
Fox, Pa.	1827	Cussewago, Pa.	1853
Gideon Wooden's Church, Piscataway, N. J. (A faction)	1827	Dakota, Wis.	1853
Reedsborough, Vt.	1827	Adams, N. Y. (Independent)	1853
Richburg (Bolivar; Wirt), N. Y.	1827	Westfield, Pa.	1853
First Genesee (Cuba), N. Y.	1827	Second Jackson, O. (Freewill)	1855
Clarence (Darien), N. Y.	1828	Welton, Ia.	1855
Petersburg, N. Y.	1829	Wilson, N. Y.	1855
Hayfield, Pa.	1829	Rock River, Wis.	1856
Otselic, N. Y.	1830	Coloma, Wis.	1857
Clifford, Pa. (Reorganized, 1833, and since)	1830	Second Westerly, R. I.	1858
Second Alfred, N. Y.	1831	Manhattan, Kan.	1859
Lincklaen, N. Y.	1831	Edgerton, Wis.	1859
Persia (Perrysburg), N. Y.	1832	Trenton, Minn.	1859
Middle Island, W. Va.	1832	Dodge Centre (Wasioja and Ashland), Minn.	1859
North Fork of Hughes River, Va.	1833	Dow Creek (Fremont), Kan.	1862
First Hebron, Pa.	1833	Portville, N. Y.	1862
Schenectady, N. Y.	1834	Carlton, Ia.	1863
		New Auburn (Transit), Minn.	1865
		Farina, Ill.	1866
		Second Watson, N. Y.	1866
		Brookfield, Mo.	1867
		Lima Centre, Wis.	1868
		Forest and Union, Wis.	1868
		Rosenhayn, N. J.	1869
		Villa Ridge, Ill.	1869
		Pleasant Hill, Ill.	1870
		Ritchie, W. Va.	1870
		Greenbrier, W. Va.	1870

\*Probably German Seventh Day Baptists. First preaching in this neighborhood, 1752.



- Honeoye Branch, Pa. ....	1870	- Bethel, Ill. ....	1888
- Alden, Minn. (Reorganized several times) ..	1870	- Hammond, La. ....	1889
- Port Alleghany (Roulette), Pa. ....	1871	- Beauregard, Miss. (South, a faction) ..	1890
- Scio Branch, N. Y. ....	1871	- Tustin, Cal. ....	1891
- Andover, N. Y. ....	1871	- Bethel, Ind. Ty. ....	1891
- Hebron Centre, Pa. ....	1871	- Corinth, Mo. ....	1891
- Stone Fort, Ill. ....	1872	- Dighton, Kar. ....	1892
- Enon, Ill. ....	1871	- Calamus, Neb. ....	1892
- Oswayo, Pa. ....	1871	- Boulder, Col. ....	1893
- Roanoke, W. Va. ....	1872	- Calhan, Col. ....	1893
- Harrisburg, Ill. ....	1872	- Wittenburg, S. D. (German) ..	1893
- Raleigh, Ill. ....	1872	- Durham, Kan. (German) ..	1893
- Adams (Adams Center), Wis. ....	1872	- Black Lick, W. Va. ....	1894
- North Loup, Neb. ....	1873	- Farnum, Neb. ....	1894
- Ebenezer (Lebanon), Tenn. ....	1873	- Eden, Mo. ....	1895
- Marquette, Wis. ....	1875	- Talent, Ore. ....	1895
- Big Springs, S. D. (Reorganized once since) ..	1875	- Louisville, Ky. ....	1895
- Milton Junction, Wis. ....	1875	- Edeth, Tenn. ....	1895
- Wood Lake (Grantsburg), Wis. ....	1875	- Crowleys Ridge, Ark. ....	1896
- Stannards Corners, N. Y. ....	1875	- Second Texarkana, Ark. ....	1896
- Clarence and Pendleton, N. Y. ....	1875	- Grand Marsh (Rock House Prairie), Wis. ..	1896
- Bells Run, Pa. ....	1876	- Colony Heights (Riverside), Cal. ....	1896
- Big Sioux (Dell Rapids), S. Dak. ....	1877	- Beulah, Ala. (At Falls Creek, Cullman Co.) ..	1897
- Hornellsville (Hornell), N. Y. ....	1877	- Holgate, O. ....	1898
- Pleasant Valley, S. Dak. ....	1877	- Winthrop, Ark. ....	1901
- Orleans, Neb. ....	1878	- Hickernell, Pa. (Again in 1902) ..	1901
- Elmira, N. Y. ....	1878	- Gentry, Ark. ....	1901
- Ithaca, N. Y. ....	1878	- Wynne, Ark. ....	1898
- Norwich, N. Y. ....	1879	Seventh Day Baptist Churches are said to have existed as follows:	
- Shepherdsville, Ky. ....	1879	- In Missouri, in ..	1852
- Little Loss Valley (Mt. Hecla, Jack Co.) ..	1879	- In Alabama, in ..	1852
- Cartwright (Auburn and New Auburn), Wis. ....	1879	- In Kentucky, in ..	1852
- Harvard, Neb. ....	1880	- In South Carolina, in ..	1852
- Conings (Bear Fork), W. Va. ....	1881	(See SABBATH RECORDER, Feb. 19, 1852, under heading "Western Correspondence")	
- Walnut Creek, Neb. ....	1882	- Providence, R. I. (Society, never became a church) ..	1892
- Delaware, Mo. ....	1882	A church was organized near Shiloh, N. J., in 1716	
- Shingle House, Pa. ....	1883	Foreign Churches outside England	
- Marion, Kan. ....	1883	Shanghai, China ..	1850
- Chicago, Ill. ....	1883	Elberfeld, Germany ..	1863
- Isanti, Minn. ....	1883	Haarlem, Holland ..	1877
- Taney, Idaho ..	1883	Groningen, Holland ..	1884
- Little Prairie (DeWitte), Ark. ....	1883	Vriescheloo, Holland ..	1885
- Dansville, S. Dak. ....	1883	Asaa, Denmark ..	1889
- Flatswoods, Ala. ....	1883	Rotterdam, Holland ..	1890
Reorganized as Attalla ..	1892	Harburg, Germany ..	1897
- Daytona, Fla. ....	1884	Ayan Maim, Gold Coast, West Africa ..	1898
- *Texarkana (Fouke), Ark. ....	1884	(Gold Coast Colony, Organization completed 1900).	
- Providence, Mo. ....	1884	Plainfield Station, Cholo, British Central Africa ..	1900
- New Sweden, Me. ....	1884	West Jeddore, Nova Scotia, Canada ..	1902
- Rose Hill, Tex. ....	1885	Makkum, Holland ..	1881
- Pleasant Grove (Flandreau and Smythe), Dak. ....	1885		
- Salemville, Pa. ....	1885		
- Wellsville, N. Y. ....	1885		
- Bulcher, Tex. ....	1886		
- Waldensia, Mo. ....	1886		
- Hewitt Springs (Beauregard), Miss. ....	1887		
- Eagle Lake, Tex. ....	1887		
- Rupee, Tex. ....	1887		
- Copen, W. Va. ....	1887		
- Cumberland, N. C. ....	1887		
- Friend, Kan. ....	1888		
- First New Orleans (Mt. Pisgah), La. (colored) ..	1888		
- Adell, Kan. ....	1888		
- West Union, W. Va. ....	1888		
- Second New Orleans, La. (white) ..	1888		
- Grand Junction, Ia. ....	1888		

\*Church removed in a body to Fouke, Ark., 16 miles south-east of Texarkana, in 1890.

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## Sabbath Recorder Rally Services

Were held the second Sabbath in April. A special "SABBATH RECORDER Rally" number of the RECORDER was published and sent to lone Sabbath-keepers. Seven special articles were written for this number. Three hundred fifty-eight letters and cards were mailed. Fourteen hundred copies of the RECORDER were sent to lone Sabbath-keepers. Twenty-seven of the forty-eight churches participating in the Drive

## Reported to the Committee as Follows:

Seven Friday night prayer meetings in interest of the Drive,  
Twenty Sabbath morning services in interest of the Drive.  
Ten Christian Endeavor meetings in interest of the Drive.  
Twenty churches canvassed for subscriptions.

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Two hundred thirty-two new subscribers.  
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## MARRIAGES

**SEAGER-PERSELS.**—At the home of the bride's parents, Mr. and Mrs. C. E. Persels, Farina, Ill., by Rev. L. D. Seager, assisted by Rev. W. D. Burdick, Harry Bernard Seager and Arlouine Persels.

**JEFFREY-SAUNDERS.**—At the home of the bride's parents, Mr. and Mrs. Charles F. Saunders, in Alfred, N. Y., August 25, 1919, by Pastor William L. Burdick, Mr. William M. Jeffrey, of Denver, Colo., and Miss Mildred Saunders, of Alfred, N. Y.

**COLLINS-HARTWELL.**—At the parsonage in Alfred, N. Y., August 25, 1919, by Pastor William L. Burdick, Mr. Melvin S. Collins and Mrs. Alice May Hartwell, both of the town of Alfred, N. Y.

**SEAGER-FORD.**—At the home of the bride's parents, near West Union, W. Va., August 12th, 1919, by Dr. C. B. Clark, Roswell P. Seager, of Farina, Ill., and Miss Eva Ford, of West Union, W. Va.

## DEATHS

**CLARKE.**—In Fruitland Park, Fla., May 10, 1919, D. Randolph Clarke, aged sixty-six years, lacking four days.

Brother Clarke was a member of the Scott Seventh Day Baptist Church. He was the youngest son of Peleg S. and Lois Clarke. His remains were taken to Wellsville, N. Y., and on his birthday, were laid to rest beside his first wife. He leaves to mourn his loss a second wife, one son, D. R. Clarke, Jr., in Florida, and two sisters, Mrs. M. E. Briggs, of Kenmore, N. Y., and Libbie J. Clarke, of Waterville, N. Y., also two grandsons in Freemansburg, N. Y. L. J. C.

The data for this notice was received during the editor's absence and mislaid—hence the delay.

**WITTER.**—Almedia C. Witter, daughter of John E., and Mary Elizabeth Crandall, was born in the town of Westerly, R. I., March 29, 1861, and passed from this life at Hopkinton, R. I., August 23, 1919, being 58 years and 4 months of age.

E. A. W.

"The works and ways of God are perfumed with unutterable tenderness and long-suffering love."

"Anything that hurts the home is a curse."

## THE SABBATH RECORDER

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

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"Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way."

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