

# The Sabbath Recorder

*What are You Doing  
for the Next Generation?*

Why not a  
**DENOMINATIONAL BUILDING**

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



**CARROLL B. WEST**  
1895-1918

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# SEVENTH DAY BAPTIST DIRECTORY

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**Recording Secretary**—Prof. J. Nelson Norwood, Alfred, N. Y.  
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 For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.  
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 Gifts for all Denominational Interests solicited.  
 Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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## THE TWENTIETH CENTURY ENDOWMENT FUND

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

# The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 4, 1919

WHOLE No. 3,883

**The Immediate Need In Sabbath Reform** This morning we chanced to pick up an old *Homiletic Review* and opened to an editorial entitled, "The Sabbath." After having seen so many appeals in two or three so-called Christian reform magazines, almost clamoring for Sunday laws and for the conversion of communities or of States by wholesale legislation, it is refreshing indeed to find saner and more Biblical counsels in the influential *Review* mentioned above.

The editor said: "Concerning the law of the Sabbath, a clear voice, a sure touch, a sane utterance—these are the immediate needs, and not pious hysteria demanding legislative enactments for the regulation of Sabbath observance."

If these words could stand at the head of every page of so-called Sabbath reform literature that demands Sunday laws, fewer people of the Christian faith would be led to join the ranks of those who clamor for civil laws to enforce a Sabbath upon an unwilling world. Most people would heartily agree with the editor of the *Review* when he says regarding this very matter: "The inculcation of one sound principle is more effective than the formulation of a multitude of petty rules, or the enforcement of vexatious prohibitions."

Why did not Jesus in his efforts to bring the lost world to God send up petitions to the ruling powers urging stringent civil laws to compel people to observe the religious institutions established by his Father? Why did not he send his disciples forth to solicit funds and besiege legislatures for compulsory laws on the Sabbath, and for enactments declaring the state to be Christian?

He urged the *preaching* of good tidings, the *teaching* of the principles of his kingdom, by men endued with power from on high. He and his followers strove to convert *individuals*, by persuasive and loving messages, to forsake the evil and accept the good. By precept and example he strove to draw men unto himself. This

was Christ's way of making society Christian. But some modern reformers seem to think they have found a better way, and would compel men, by the unloving dictum of civil laws, to observe certain religious institutions whether they love them or not. By Christ's method men were constrained to love God's law and to accept it from free choice. By the modern reformer's method they would be *compelled* under fear of penalties to make a show of observance, whether they love the institutions of religion or not.

**Trying to Correct A Great Mistake** Many people are coming to feel more and more, as the months go by, that a great mistake was made when the good people of America unwittingly fell into the plot of the tobacco trust and helped to fix the cigarette habit upon the soldiers. While the war was on and so many sympathetic women seemed to vie with one another in their efforts to place cigarettes in soldiers' hands, it almost seemed disloyal to raise a protest; but now the war is over, and the extent of the smoke habit becomes more apparent, thousands are awaking to the truth that the cigarette craze was a mistake.

Whenever we saw groups of American young women busy offering free cigarettes where trains loaded with soldiers were starting for the front, we could but think of the inevitable harvest sure to follow from such a seed-sowing. It was to be expected that those already given to the smoke habit would continue to use the weed in the army, but it does seem a pity that such a wide-spread effort was made almost to *force* cigarettes upon hosts of boys in khaki who never cared for them before the war. Probably hundreds of thousands who are now addicted to the smoke habit would never have become so if the good people of America had not united to force temptation upon them.

We notice that the Presbyterian Board of Temperance is issuing now many leaflets in an effort to correct the evil if pos-

sible by educating the people as to the effects sure to come from the smoking of \$400,000,000 dollars' worth of cigarettes in this country in one brief year.

We give our readers here one of these leaflets upon the illusive effects of tobacco:

Tobacco is a deceiver. It makes a man contented when he ought to be frightened. It makes him sleepy when he ought to be alert. It makes him at peace with his foes.

It promises rest and comfort, but when withdrawn brings even greater discomfort and unrest.

It professes to be pure, but is constantly defiling the air that others have to breathe; claims to be polite, but is continually intruding itself into the company of ladies and gentlemen; wishes to be artistic but even discolors the nails of the user.

It promises good things, but brings shortness of wind, damaged nerves, injured digestion, lack of endurance, lessens recuperative powers in disease and shell shock, paves the way for pneumonia, weakens the aim, destroys accuracy, and worse than all, lowers the whole moral tone and makes a man selfish and unmindful of the comfort of those around him.

It claims to be only a sedative, but is a deadly narcotic; it comes in the guise of a friend, but it aims at the heart, and seldom misses its mark; it should be inscribed with the skull and crossbones.

It produces a craving that leads in many instances to gratification in other forms. Ask reform associations, juvenile courts, medical associations, surgeons, men of wide experience with moral delinquents, and you obtain but one answer; the moral effect of the cigarette is always down, never up.

**Alfred University Plans To Help Military Cripples** Alfred University has opened a New York City office at 437 Fifth Avenue, suite 1006, with Dr. A. S. Mackenzie in charge, the purpose of which is to secure pledges for an endowment fund that will enable that school to offer re-education to military and industrial cripples, and to aid such men to secure positions.

Men of means, parents who have lost sons in the World War, and others who cherish the memory of those they have loved and lost are solicited to unite in establishing a memorial in honor of loved ones, in the form of an endowment that shall provide education and help for "the soldier boys who are forgotten, and incidentally to help Alfred." Half a million dollars is the goal. A gymnasium, memorial chairs in chemistry, biology, music, English or other modern languages are the objectives aimed at; and the one who gives \$40,000 can have the new \$65,000 heating plant named after

himself or after any one he may designate. Thousand-dollar scholarships, too, are solicited.

A circular of Alfred entitled, "The Battle After the Battle," has the following, among other things, to say in regard to the matter.

Quickened by its traditions the heart of Alfred University goes out to the men who have been permanently mutilated in the great war, and its plan of sympathy is both simple and practical.

To the full extent of its resources Alfred desires to shelter the crippled men from overseas, whether they are residents of New York State or elsewhere. Its purpose, even if some of them have poor preparation, is to receive them as special students, care for the boys who have suffered through loss of limbs or through broken nerves, re-educate them in a manner adapted to their misfortune, and finally find a position for them that will maintain their self-respect. It has been estimated that about 200,000 will need retraining.

#### WHAT THEY SAY

"I am glad to know that Alfred University is planning to contribute to the full extent of its ability to aid the men who have been mutilated in serving their country during this war. This is a most beneficent undertaking and I wish you the greatest success.—HON. CHARLES E. HUGHES.

"Permit me to express the appreciation of the War Department for your offer."—MAJOR-GENERAL HENRY JERVEY, *Assistant Chief of Staff*.  
"Alfred University has my endorsement."—SENATOR GEORGE W. CHAMBERLAIN, *Chairman, Committee on Military Affairs*.

"Your plan is a fine one and I want to assure you I am in entire sympathy with the idea."—SENATOR JAMES HAMILTON LEWIS.

"I endorse your undertaking and think you are doing a good work."—HON. CHAMP CLARK, *Speaker, House of Representatives*.

"This evidence of your co-operation in the very considerable problem of re-habilitating these men is highly appreciated."—HON. JOSEPHUS DANIELS, *Secretary of Navy*.

"I am sure that your university is well equipped for just this kind of work—quickly re-educating maimed soldiers, sailors, or marines—and I know that it is a work which can be of the greatest value, not only to the men themselves, but to the whole country."—SENATOR J. W. WADSWORTH, JR., *New York*.

Certain lines of scientific agriculture are most suitable for maimed soldier boys. The School of Agriculture offers several courses; including stock breeding, dairying, marketing, fruit growing, gardening, and other phases of rural activity.

The School of Agriculture at Alfred is generally recognized as the most successful institution in New York in preparing students to take advanced work, if they so desire. The school authorities co-operate with farmers or gardeners and lovers of flowers anywhere in solving their problems.

#### ALFRED AND THE WAR

The university's response to the call of patriotism was commensurate with its traditions.

Again and again the President of the institution put leadership and life into appeals for Liberty Loans and other war purposes. Hundreds of Alfred men played their part in the great war, some of whom have been disabled for life, while others sleep the last sleep at Mont Blanc Ridge and Belleau Wood.

#### THE DEMOCRATIC SPIRIT

For eighty years and more Alfred University has been quietly assisting hundreds of young people. Twelve thousand have gone forth from its classrooms, many of whom would otherwise have been denied the benefit of a thorough education. The university has always been a friend of the lad who was not born with a silver spoon in his mouth. A broad kindly spirit of consideration for others has vitalized the institution during its entire history, so that the student body is a Democracy in which financial means add nothing to the social prestige of the student. It is this spirit which has prompted the university to be an instrument in befriending the lads who are returning from France on crutches.

**A Sabbath in Milton** We were sorry to see the country around Milton, Wis., seriously suffering from the parching drought that is blighting the prospects for bountiful harvest in a large area of the Middle West. Under the hot winds and a scorching sun, broad pastures have become barren and dry, corn fields and gardens wither, and everything suffers for rain. The people long for signs of relief, while day after day goes by with the same withering heat. The gardens are indeed a pitiful sight.

Not so, however, with the garden of the Lord. The attendance at prayer meeting on Sabbath eve, and the large audience that braved the fierce heat on Sabbath morning, indicate no drought in spiritual things. And the interest manifested in the Master's work shows that the showers of divine grace have not failed and that the fountains of spiritual life are by no means dry.

We shall remember with much pleasure the three meetings in this church; for they gave many signs of loyalty to the causes we all love.

The pastor, Rev. Henry N. Jordan, is finding a warm welcome in his new field, and courage comes to the people as they rally around their leader. Great problems confront them as the future of church and college is studied and efforts are made to carry out important forward movements. We know that all RECORDER readers will hope for the highest prosperity of both church and school in this important denominational center.

We shall not soon forget the open air concert and the crowds that came in from the surrounding country on the evening after the Sabbath to listen to the music. There must have been more than a hundred automobiles assembled around the band stand in the park, while the streets were filled with people, all of whom seemed determined to make the most of the evening in a social way. Under the electric lights scores of school children frolicked and played, while older people of the village filled the seats scattered here and there in the background.

Ensign Burdick and wife, well-known to many of our readers, and who have done such valuable service with the Salvation Army in France, sang two songs such as they sang for the soldiers abroad. They are at work in the great Salvation Army Drive for funds.

The park of which we speak was set apart for public use by Joseph Goodrich, the founder of Milton. It contained, when given, some twenty acres, and around it the streets for a town were laid out. Today it is well filled with large pines, elms and maples, and makes an ideal place for athletic sports and evening concerts. On a large poster-board near the band stand, and in letters that can be read from the street, are the names of eighty-nine men—Milton's Honor Roll for the World War. Gold stars are placed after five of these names. Three of the boys who made the supreme sacrifice belonged to Seventh Day Baptist families.

**Not as Partisans But as Americans** It is evident that the great American people are coming more and more to realize that the League of Nations is not, and ought not to be made a partisan question. It is a matter of deep regret that some of the people's representatives in Congress have not been able to view the question of treaty, and of the league which belongs with it, from the standpoint of broad-viewed Americans, rather than as boomers for some political party. Statesmen rather than political demagogues are greatly needed. And if this, the most vital question ever brought before the American people, is to be settled right, the mad struggle after political capital for the next campaign must be given up and men must enlarge their vision until

they see that this matter is larger than any political party—larger even than any one country. It is as big as the World War. That war was not won by any political party, but by the loyal and concerted action of men of all parties who stood shoulder to shoulder on the field of battle and who died side by side. The war could never have been won without the concerted action of civilization against the powerful foe of democracy.

As a natural outcome of this league formed on the fields of battle, we now have the League of Nations. It is the first intelligent effort of the human race to do away with war, and it will require the combined efforts of all nations and of all parties in each nation, if the much desired end is ever gained. Our boys did not fight as Republicans or as Democrats. They fought as true and loyal Americans, and now their representatives in Congress are called upon to forget party strife and stand together as loyal Americans in an effort to make the great world-wish for peace on earth a living reality.

The American people are anxious to see their congressmen get together, drop political differences, lay aside their rancor and party jealousies, and help to get our nation into line with the world-movement to put a permanent stop to wars. The whole world is watching and many nations are longing for such action.

### REMEMBER THE CERTIFICATE

Arrangements have been made for securing reduced rates on the railroads in returning from the General Conference at Battle Creek. The conditions have been printed several times in the SABBATH RECORDER. These should be carefully read by those who are going to Conference, whether or not they are planning to make use of this privilege. Notice that there must be at least 250 full fare tickets that cost no less than 75 cents each; that the purchaser must secure an official certificate when buying the ticket; that there are definite limits for buying the tickets; that no extension of time will be given for returning; that the reduced rates will not be good on limited trains, etc., etc. Read the conditions again with care.

The difficulty is likely to be in getting

people to secure the needed 250 certificates. The pastors have the advantage of clerical rates, and their tickets will not count, and so many will go by automobiles. So let everybody who buys a full fare ticket at Battle Creek be sure to get a certificate, even if you are not planning to use it in return, for your certificate will help to make up the 250 and thus secure the rates for others. No reduced rate ticket will be sold till 250 certificates have been turned in. After that as many will be sold as are asked for to those who have the certificates. This then is the point: *Let everybody who buys a full fare ticket to Battle Creek insist on having a certificate from the agent who sells it.* "x"

### CONFERENCE INFORMATION

Again we ask you to send in your names to the Entertainment Committee if you plan to attend the General Conference at Battle Creek, August 19-24. Mr. E. H. Clarke, care Sanitarium, has the big job of providing lodging for five or six hundred visitors. We urge your co-operation. We have found it necessary to ask the visitors to bring bed linen and towels for their own use.

Mrs. G. D. Hargis, care Sanitarium, will have charge of the Conference orchestra. She invites correspondence with players of the following instruments: violin, viola, cello, flute, clarinet, cornet and trombone. If you play any of the instruments mentioned and would like to help in this way please write her.

Mr. Clark H. Seidhoff of the Music Committee urges vocal and instrumental soloists to bring their music. You are asked to report to him as soon as you arrive.

A postoffice will be maintained in the Tabernacle for the benefit of visiting delegates. Mail addressed, Care S. D. B. General Conference, will reach this office.

B. F. JOHANSON.

### ANNUAL MEETING OF THE IOWA SEVENTH DAY BAPTIST CHURCHES

The annual meeting of the Iowa Seventh Day Baptist churches convenes with the church at Garwin, Ia., August 29, 1919.

By order of the Executive Committee,  
NETTIE L. VAN HORN,  
*Church Clerk.*

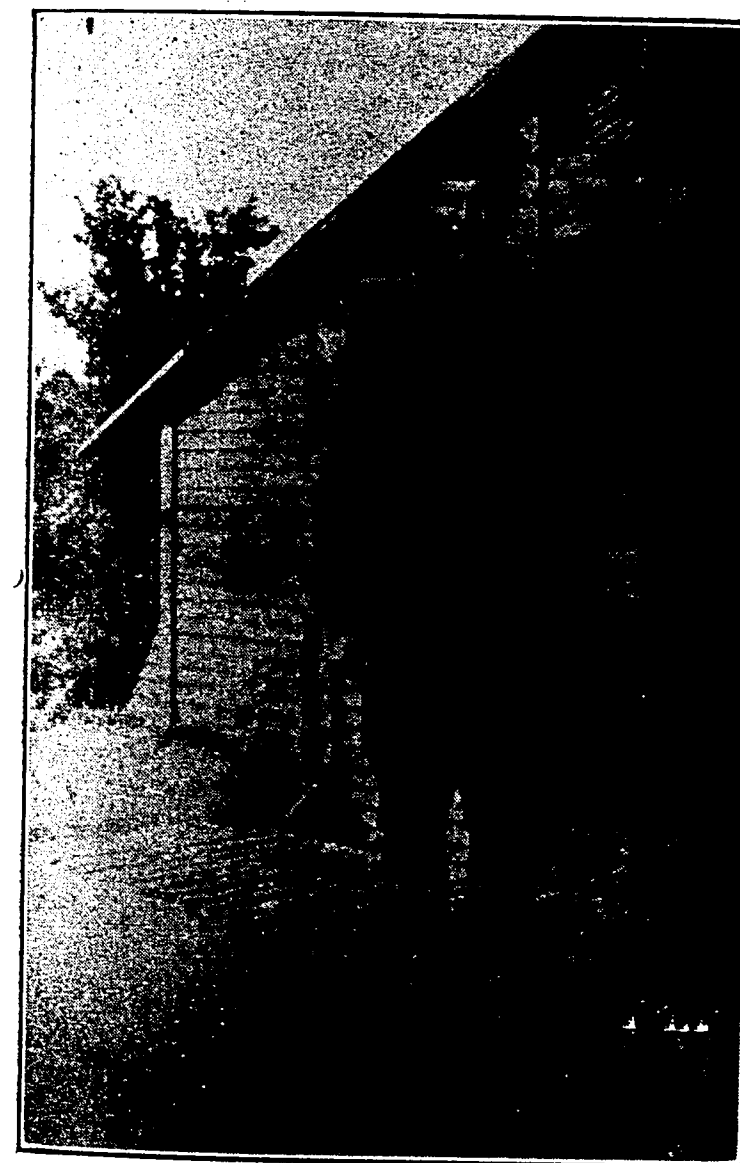
## THE MEMORIAL SERVICE FOR CARROLL B. WEST

SEVENTH DAY BAPTIST CHURCH, MILTON JUNCTION, WIS.

SABBATH AFTERNOON, APRIL 20, 1919,

AT THREE O'CLOCK

No more fitting time could have been chosen for the services in memory of Carroll West than that Sabbath afternoon of late April, when the long weeks of cold and rain ended in sunny skies and a world full of the symbols of resurrection and life. The hour chosen was the central hour of the quarterly meetings which had brought together hundreds of his friends from distant communities for three days of Christian fellowship in his home town and



church. The atmosphere was one of personal consecration, cordial union and active service, deeply in accord with thoughts of Carroll's life. Here and there among those quietly thronging the church were young men in uniform who had offered themselves to the cause for which he died, some bearing in their bodies the marks of sacrifice. Soon even the aisles were filled, although

many who had wished to come had given place to closer friends; the large congregation represented but a fraction of the lives which this brief life had touched in blessing.

The church within had been made ready with impressive simplicity, differing little from its weekly aspect during the months of war. The Stars and Stripes hung against the wall behind the men who were to speak or sing. On the left wall near the platform hung the Service Flag of the church with its thirteen stars, six of blue, five of silver and two of gold. Opposite on the left wall were pictures of the Christian soldiers, Carroll and his comrades. And there were other banners of deep significance to Carroll's early associates: those of the Sabbath school and the Tenth Legion, with the "Highest Efficiency" banner of the Christian Endeavor society. But always the eye turned back to the low platform with its memorial flowers, and rested on the large framed picture below the desk beside a great sheaf of roses. There, as one speaker after another brought his tribute, that pictured face, clear as the sun, met the gaze with unshadowed faith and hope and love.

Carroll's pastor, Rev. Mr. Van Horn, presiding at the service, rose and said:

"In arranging the service of this afternoon we have tried to secure speakers and singers who were closely associated with Carroll West in his early school days, his college years—and in fact those who knew him best in all the active periods of his life. We have been very fortunate in securing young men who were most familiar with Carroll in the activities of his lifework. So we will carry on the service this afternoon as we have arranged it, and will open the service with a selection by a male quartet."

Allison Burdick, William D. Burdick, Professor Stringer and Professor Whitford came forward and sang Whittier's hymn from the church hymnal, to the well-loved music, "Serenity":

We may not climb the heavenly steeps  
To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For him no depths can drown.

But warm, sweet, tender, even yet  
A present help is he;  
And faith hath still its Olivet,  
And love its Galilee.

The healing of his seamless dress  
Is by our beds of pain;  
We touch him in life's throng and press,  
And we are whole again.

O Lord and Master of us all!  
Whate'er our name or sign,  
We own thy way, we hear thy call,  
We test our lives by thine.

The manly voices brought the words straight from the heart of the great Quaker poet—the beauty-lover who turned to barren and ugly paths for the sake of God and man—the peace-lover who gave his best years to bitter strife that slavery might perish from the earth—the home-lover who lived for all the world. From such a heart this hymn of comfort and inspiration came with a new and deeper significance now. When the singers had taken their places, Pastor Van Horn announced the first of the speakers.

"During the years when Carroll was just a boy, Pastor Jordan was the minister of this church. He kept watch over him as a shepherd, and watched with intense interest the unfolding of his Christian character. Just a boy! But already evincing a keen interest in denominational work and especially in Christian Endeavor work and the Young People's Board. I am very glad to introduce Pastor Jordan now to speak of Carroll's work in this connection."

Pastor Jordan spoke with earnest affection, in part as follows:

"There are three reasons which bring me to this service today. The first is the request of Mr. and Mrs. West. The second is the deep affection I have for the home and loved ones of Carroll West and the gratitude I feel for the privileges that opened the way for my own personal contact with and interest in Carroll's life. The third is the action of the Christian Endeavor society of Battle Creek in sending me as their representative to this memorial service. They said, 'Tell Mr. and Mrs. West and the other members of their fam-

ily that your presence is a tribute we pay to Carroll for his inspiration and personal help which he gave us while he was at Battle Creek.'

"I count it one of the privileges of my life to have part in this service; to speak briefly of some of the phases of this young life with whom I had such close touch and intimate association. Our relations were not the formal relations of pastor and parishioner; they were more like those of chums. The confidential spirit between us enabled me to know, understand and appreciate the inner life, purposes and lofty ideals that Carroll had. As we speak of some of the striking qualities of his character may we not have this in mind?

I can not say and I will not say  
That he is dead; he is just away.

With a cheery smile and a wave of the hand,  
He has wandered into an unknown land,

And left us dreaming how very fair  
It needs must be, since he lingers there.

Mild and gentle as he was brave,  
When the sweetest love of his life he gave

To simple things: . . . .

Think of him as the same, I say;  
He is not dead—he is just away.

"I am asked to speak of Carroll's relation to the work of the Christian Endeavor society. When in 1915 I entered upon the pastoral work at Milton Junction, I began a survey to learn the elements of strength and weakness, the places of strategic importance. It was natural that the children and the young people should be of chief concern. It is no disparagement of the interest and efforts of the faithful few when I say that the Christian Endeavor society seemed to be in a slump. 'Twas a condition that comes to the best of societies. It is difficult to keep on the high levels all the time. In the summer of that year there was the big state Christian Endeavor convention at Madison. Beulah Greenman, Laura Maxwell, Wayland Coon and Carroll West attended. These four young people came home from the convention, full of enthusiasm and ideas. We watched and waited to see if the inspiration and ideas were substantial and practical, or whether they were effervescent. The young people had caught the right vision of life and service. The ideas took root. The enthusiasm was contagious. Interest in, and the work of, the

society deepened and broadened. In all this development Cal was a moving, inspiring, leading figure.

"First, he took what to some is a most discouraging task, the teaching of a class of boys in the Junior society. It was seemingly unpromising, but Cal stuck to it for he loved the boys and soon there was not one in that class but swore by Cal.

"Then for two years he was the successful leader of the Senior group. In his presidency he was always bent on doing things worth while, always having something definite to group action about. It was during his presidency that the Milton Junction society became the first gold star society in the State and the sixth in the United States. It was due largely to his enthusiasm and efforts that a large class of Christian Endeavor Experts was graduated one Sabbath afternoon. He followed H. Eugene Davis as president of the district Christian Endeavor Union and succeeded in making this union one of the best in the State. Then, I had the personal connection with him as he worked together while I was president and he a member of the Young People's Board. In all our close relations in Young People's work, I learned that Cal was a young man of counsel; a careful, safe leader; one who was intolerant of listlessness in any endeavor and always on his toes 'playing the game.' So I had excellent opportunities to learn the elements of his creed, the secret of his force and development.

"In the first place, Carroll believed in the genuineness of the reality of the Christian life. He felt a definite Christian experience. Of this he talked and lived as though it were the most natural and desirable and real thing in the world. When it was time for him to perform his religious duty he was there to do it for he loved to do it and thought it was right. He squared his action with his profession. He had no time for sham play. Life was too big and serious to permit trifling.

"Again, Carroll believed in and saw large opportunities for service. To put his life at the service of his Master and his fellow-men was a passion with him. He could not understand how one could live selfishly, narrowly. He was willing to take the humble places of usefulness, being content to wait the fruition of his efforts under

God's developing care. He could afford to sow abundantly in this life for he knew God would give the increase.

"In the third place, he believed in putting his whole being into action. For him there was no reserve. Whether it was in the prayer meeting, Christian Endeavor work, Y. M. C. A. work or in the trenches at the battle front, it was all the same—the whole body, mind and spirit co-ordinated in the effort to gain the goal. Once he said to me, 'Pastor, I want my life to count for the most possible.' His chief concern seemed to be to know where he could engage his powers so that this objective could be gained. In the last long talk I had with him while he was at Camp Custer, he said, 'I am going into the service. I have three openings before me. One is "Y" work; but they are likely to take me out of this. Another is the gas defense. But they are likely to stick me in some old musty gas house. The third is enlistment in the National Guard. If I enlist I can get across and do my bit with the rest of the boys.' And he did. Who will question that it was the whole being that went into action on that fateful day in the Argonne Forest when Cal fell to rise no more. Word and act confirmed the man.

"But I must not linger longer. Others are to touch on other phases of this noble spirit. I do want, however, to use an illustration from which to draw a lesson that may be an incentive for us to take up our work with increased interest and zeal because we knew Cal. In one of the European wars when the fortunes of battle seemed to be going against the Scottish forces, one who carried the heart of the beloved Scottish chief, Robert Bruce, threw the heart of the chief far into the ranks of the enemy and shouted, 'There is the heart of Bruce; go, and get it!' Spurred on by the thought of the danger of their loved possession, they rallied, gained the heart of Bruce and won the day. Young people, yonder is the heart of Carroll; the very things he loved and died for challenge us to redouble our efforts and win, in the name of Christ, our great Commander."

Pastor Van Horn then said, "Carroll West was not a young man of one idea. His life interests were varied; he had a wide range and touched life at many points.

Pastor Jordan has spoken of his work in the County Christian Endeavor Local Union. And we have with us this afternoon one who was closely associated with Carroll in the work of the County Y. M. C. A. Mr. E. M. Holston will speak to us now of his intimate knowledge of Carroll West in this branch of his service."

Mr. Holston came forward and said:

"I do not need to tell you what the Y. M. C. A. stands for. You know it is to save men. But all of you may not be familiar with the county work. In 1913 the county work was organized in Rock County, and its object is to go into rural districts and gather the boys into groups, after the gang idea, and save them before they become men. For these groups of boys there naturally must be leaders. The first task is to find Christian young men with ability for leadership in each community. And I am ashamed to say that in 1913 when the county secretary and committee were considering the question there was very little material leadership in Milton Junction, among the boys of from sixteen or eighteen to about twenty years of age. There was a serious problem as to who should be leaders for the two groups attempted at this time. The third group would have been organized had a leader been found for it. But there was no question as to one thing. In the mind of the committee there was one outstanding young man on whom we readily agreed—that was Carroll West. He had proved his ability in the Sabbath school and the Junior Christian Endeavor as leader of boys' classes. He was then eighteen and had finished high school and was in college. So there was no question from the very first as to who the leader of one of the groups should be. He was enthusiastic from the beginning. He was a success, and was often called into council with the secretary and committeemen, and his advice was asked by them. He was enthusiastic for the work because he saw in it great possibilities for influencing boys toward the best life. We never heard of any of his boys getting sore at him. They were always glad to be in his company. So he grew in the work and was considered one of the best.

"What was the secret of his success as

a leader of younger fellows? He was *resourceful* and absolutely *forgetful of self*. He made the other fellow's feelings and interests his own. He loved the *square deal*. The differences arising among the boys from self-interest were smoothed out firmly but kindly and lovingly, with an appeal to the true manhood in every man. What young man, though he may at first selfishly resent it, will not eventually admire and respect the champion of a square deal?

"He was *loyal*. He was loyal to his God whom he served and to Christ his leader. He was loyal to his parents who trained him toward a beautiful Christian character. He was loyal to his church. He was loyal to his school. He was loyal to his class. He was loyal to his team. He was loyal to his friends. He was loyal to his country.

"It was suggested last evening that our denomination is not holding its young people. Let me add, we need more consecrated leadership with a vision such as that which impelled Cal West. May God raise up for his work more young people with the zeal and loyalty of our brother, who gave his life in the flower of its manhood for a great Christian ideal."

Pastor Van Horn introduced the next speaker, with the words, "The things which Carroll stood for in the periods of his life which have been already referred to, he stood for also in college. It is not surprising that, associating closely as he did with the very finest young men, he made himself felt for good in college circles. We are fortunate indeed to have Professor Stringer with us, who was associated with Carroll as physical director and as coach of the baseball teams, and who will speak to us of Carroll's college athletic life."

Professor Stringer's tribute was as follows, given with the same unassuming sincerity which marked him in his days at Milton, before the long weeks of pain and facing death in the same cause for which Carroll gave himself:

"He loved the games. The four years he spent in college were bright years for our athletic teams. In 1915, his junior year, he was captain of the baseball team; and he was liked so well, and so successful was the season, that he was made captain

a second term. He was captain of the basket-ball team one year; and in his senior year he took charge of the team again, in the middle of the year when it was in a dilapidated condition and under his leadership they finished the season in a creditable manner.

"During his first year in college he was a member of the freshman debating team which defeated the Carroll College team on the subject of 'Federal Ownership.' In his junior year he was given first place in the annual oratorical contest,—the subject of his oration was 'A League of Nations to Enforce Peace.' In the same year with the same oration he entered the State Peace Contest and took third place.

"He took prominent parts in the college Shakespearean plays, in his freshman and sophomore and junior years. He was asked to take a part in his senior year, but many duties pressed him then and he declined.

"These are the brief facts concerning his records in athletics and public speaking. I think I am safe in saying that our baseball team was not defeated on the home diamond during his college course. These victories were due in no little measure to Cal's fighting spirit, his ability to play the game. And we have a vision of him as he went to bat—the firm-set jaw—sinking his spikes deep into the ground with the determination to *hit that ball* and *hit it hard*; and we knew that we could depend on him to do his best. And we have a vision of him on the basket-ball floor, with that bulldog jaw, playing *rough* and *hard*, but *clean*. There is the greatest difference in the world between rough play and foul play. We like to see a man put every ounce of energy that is in him into the game; but we detest that sneaking way of using foul means to gain a point. Cal hated that, and wouldn't stand for it, in himself or in an opponent. I think I never knew a player who had better self-control than he. Yet he was human too—like you and me. He could not always be wholly self-controlled. I remember one incident which shows how human and genuine he was. It was just after he entered college and he was 'subbing' on the basket-ball team. We were playing at a neighboring college. Our boys started with a rush, but it was soon evident that our opponents were determined

to win even though they had to employ foul means to do it. Cal was sent in during the latter part of the game. I saw him struggling to play clean; he made a brave effort. But at last when he could endure the foul play of his opponent no longer, he lifted him on his shoulder, threw him down and stepped on him—not softly—and said to him, 'Now will you be good?' He had the sympathy of the crowd; and I know that the teams separated with much better feeling because that thing happened. And I confess I felt a great relief. He took for his motto in the game the words of our late ex-President, Colonel Theodore Roosevelt, 'Don't flinch; don't foul; but hit the line hard.'

"In public speaking, he was original. You always saw a look of interest on the faces of the students when Cal took the platform; they knew something worth while was coming.

"In behalf of the faculty of Milton College I want to say that Cal was a faithful student. His records were not the highest. But he came to the college not to absorb all he could get and leave nothing. He gave most liberally of himself. It was when he was loaded down with work that he did one of the finest pieces of work of his life among the boys of Milton Junction. His study did not absorb all his time; he put his Christian work first. Nor did he play the games to excess. He knew that in order to be one hundred per cent *man*—to be one hundred per cent *Cal*—he must care for his body as well as his mind. He was a strong believer in the Red Triangle—Body, Mind and Spirit. He was the first person who urged me to enter Y. M. C. A. war work. His heart was there. He saw the need. And he knew that he had to leave it to enter the army. He was never too busy to help his fellow-students over a rough place in their Christian life.

"I want to read a poem which he loved and memorized. This copy is in his own writing; he copied it for a classmate one day in the college library. I know it has meant much to this classmate, and since his death it seems almost prophetic as if he were the one about whom the poet wrote.

#### HE PLAYED THE GAME

"And when I come to die," he said,  
"Ye shall not lay me out in state  
Nor leave your laurels at my head

Nor cause your men of speech orate;  
No monument your gift shall be,  
No tablet in the Hall of Fame;  
But just this line ye grave for me:  
"He played the game."

And so when his glorious task was done  
It was not of his fame we thought,  
It was not of his battle won  
But of the pride with which he fought,—  
But of his zest, his ringing laugh,  
His trenchant scorn of praise or blame,  
And so we graved his epitaph:  
"He played the game."

And so we too in humble ways  
Went forth to fight the fight anew,  
And heeding neither blame nor praise  
We held the course he set us, true;  
And we too find the fighting sweet  
And we too fight for fighting's sake,  
And though we go down in defeat  
And though our stormy hearts do break  
We will not do our Master shame,—  
We'll play the game, please God,  
We'll play the game.

"I just want to say that this young life has been a great inspiration to me. When I think of him I feel a desire for more faith, for purer love and greater service.

"Who are the great? Ah; you who have the greater part of life before you, lay hold on the characteristics which made this young life great. Bury your selfish desires deeply in the past. Then lay your lives at the Master's feet and ask him to look them over and to work his will through them, and you will be truly great."

When Professor Stringer had taken his seat, the presiding pastor said, "Any biographical sketch of Cal's life would be incomplete without a glimpse of the closer ties of his college chums. Many of the pleasantest memories of our lives are the comradeships of college, the heart-to-heart talks and understandings, the growing ties when we feel the same great purposes throbbing in our hearts. And so we have with us Mr. Will Burdick, to tell us something of this phase of Carroll's life, with which he was associated in such intimate fellowship."

Lieutenant William D. Burdick Jr., came forward with his tribute:

"In what I am to say I shall try to represent all who attended college during the four years Cal was in school. I shall speak not only for myself, but for all those with whose lives Cal's life came in close contact. We fellow-students of Cal are glad to add

a message to what has been said today because of the value his life has been to us.

"We admired his athletic ability; we were proud of his work with the teams. We respected his gifts in oratory, and as we debated with him in the Lyceum meetings many of us bowed to him in defeat. But we loved Cal because of his own personality, because he was what he was. He was a friend to every one. How many a time as we saw him coming across the campus, the smile would come across his face long before he reached us, and there would be always time for a cheery greeting and a friendly word. Picture with me a familiar scene—students on the steps of the Science Hall, after chapel or between classes, and Cal always at the center of all the conversation. We liked to talk with him because he had his own opinions on all subjects. Perhaps sometimes studies were neglected or we were late to class as we discussed these matters together. He was a friend to every one, and every one was proud to be his friend.

"But he was more than that. Cal was a born leader. When thoughts were first entertained of the Forward Movement at Milton College, and different persons were thought of to organize the movement, Cal was one of two chosen from his Lyceum to formulate plans for this work. And it was largely Cal who put the work through. On any program or play given by the Forward Movement Cal was one of the leading characters. And that was always so of him. Whenever anything came up that was right to be done and ought to be done, he always threw himself into it with all his might.

"Cal's character was a positive character. We have heard this morning of positive and negative objectives. Cal had a positive objective. There was nothing negative at all in him. When his mind was made up he went ahead, and you know that the thing was surely going through. Professor Stringer has spoken of his 'bull-dog jaw' in basket-ball games. When we saw Cal coming down the floor, jaw set, knees high, we knew that something had to give, and nothing could stop him. And he carried this same spirit into all his life. During his college years he was very busy with his work for the Y. M. C. A. in Milton

Junction, but that did not prevent him from taking a part in the work of the College Y. M. C. A. In his senior year, especially, he was one of the strongest men in the Association. In his junior year a Gospel Team was sent to Walworth for a weekend meeting with the boys. Cal came down there and presented the subject of strong, virile Christianity and clean sports. And he got results with those boys. In his senior year another Gospel Team went to Clinton, and Cal was one of the strongest members of that team. In 1915 a group of eleven students from Milton College went to the Geneva Conference. Cal was really the leader of that group; and we all know what the results were, that year and later on, of that conference.

"Cal carried this spirit into his life after leaving college. Cal's life continually expanded and touched more people every day. He had before him the ideal of service, and so, when he decided at last on his life-work, it was not strange that he decided on particular service to college men. As you know, he went to Dakota Wesleyan University as student secretary. I have here a letter from one of the two men who were responsible for his going to Dakota Wesleyan. And I wish to read this letter now, as it shows how Carroll's life was carried on after he left college.

"Dear Mr. West: Doubtless you've never heard of me, but a certain Harold Card and myself (Francis Case) were the two students from Dakota Wesleyan who met your son, Carroll, at Lake Geneva in 1916 and asked him to come to Wesleyan as 'Y' secretary. Today I just learned that Cal had made the great sacrifice.

"Card is now with the Marines in France. I am in the Marine Corps, too, but at Mare Island, Cal. I know if Card were where he could he'd pay a deserved tribute to the memory of Carroll West such as few men ever get and fewer ever merit. But Card was in a hospital in France the last I heard. So I want to write a few lines for both Card and myself.

"I wish I could just half tell you what we really thought of Cal. When Card accepted the presidency of the 'Y' for 1917-1918 he told me, 'It has got to go.' By that he meant he would not be content with a 'Y' which merely maintained a certain conventional routine for fellows who

had been religious all their lives. So we went to Geneva for the Student Conference with the idea that we must find for secretary a man who had a virile Christianity that worked under the stress of college life and would appeal to wide-awake, ambitious fellows. When Cal later in the summer finally told us he would come, we were sure things were all right.

"Due to many things, the 'Y' had lost out the few years previous and did not even have the support of all the faculty to say nothing of the student body. Since, and even during Cal's stay there, the 'Y' at D. W. U. has been mentioned all over the country in college 'Y' conventions. And I for one know it was because Cal made it an association that did things worth while.

"Just how he did it I don't know. But we all trusted him and he made good. In the fall when there was a shortage of men to scrimmage the varsity football team, he got out and let them bump on to him. He boarded at one of the clubs, roomed with the fellows. In all the college activities he took a wide-awake interest and was one of us. It wasn't long before he was admired and loved by all.

"In his work he was always thorough-going and reliable. His idea of listing every man in a card index system with all sorts of useful information was one of the best stunts we ever had. Even the college office soon came to rely upon him for information and advice.

"He would help us in debate, in studies, rub down sore muscles after football until it's no wonder we swore by him. The Gospel Teams he trained have shown more results than any others I know of during my five years at Wesleyan.

"One of the faculty who had canceled his subscription to the 'Y' budget before Cal came, afterward voluntarily increased it five times what it originally was. The Dean of the college, who was very conservative in his judgments and had formerly been a little skeptical regarding employed secretaries, was completely won by Cal. It was at the last board meeting of the year when we were discussing the situation for the next fall that the Dean spoke up and said, 'I've found Carroll West to be a man in any place you put him,' and then urged an increase of \$200 in his salary for the next year.

"I've a lot of personal memories of Cal that I'll always cherish. I owe a great deal to him. Mr. West, the account in the paper threw out a challenge to the men and boys who have been influenced by Cal that his life might not have been laid down in vain. I want to tell you that the challenge is answered and that Cal West will live through scores of men he met at D. W. U.

"It didn't surprise us to hear that Cal had enlisted and had gone into a man's size branch of the service. He had it in him and when certain he was right there was nothing he hesitated to do in gaining the end. He didn't know what it was to be a coward—I'd like to feel that if I didn't return my father and mother could feel as the parents of Cal West have a right to feel.

"Most sincerely yours,

"FRANCIS CASE.

"Co. R, Marine Barracks, Mare Island, Cal."

"And I should like to read also this letter, from the faculty of Dakota Wesleyan, which was written only a few days ago:

"DEAR MR. WEST: As members of the faculty of Dakota Wesleyan University we want to express our appreciation of your son, Carroll. The most outstanding thing about him was his manhood. No one ever questioned his integrity of character. He was high minded, pure, noble, Christian. He had a clear vision of the high ideals of religion and sought to realize them in his own life. He understood that to be a Christian meant that he must follow his Lord and his life was a fine example of earnest consecration to the Master.

"Such a personality could not help but make a deep impression upon the students. As secretary of the Young Men's Christian Association of Dakota Wesleyan University, Carroll made a large place for himself in the hearts of the young men. He was interested in everything that concerned them. He understood the problems and temptations of the college men. He entered heartily into athletics and the social activities of the school. He was a warm friend of every man in the institution and his influence and counsel touched the student life always in helpfulness. No man ever contributed more to the uplift of manhood at Dakota Wesleyan than "Cal" West

during the period of his stay among us.

"But his work was not confined to the campus. Under his direction steps were taken toward the organization of a Young Men's Christian Association among the high school boys of the town. English classes also were formed among the foreigners of the city, Greeks, Bulgarians, and Chinese. The boys of the college became enthusiastic over this branch of the work and contributed heartily of their time.

"Nor was the organization of the Association lost sight of. Every department had its specific work. Meetings were held regularly for the hearing of reports from those departments. No one could listen to those reports without feeling that the Young Men's Christian Association was one of the most vital forces of the college.

"This is a very brief outline of the work of Carroll B. West while he was at Dakota Wesleyan University. His short stay with us made a strong influence for righteousness, and faculty and students will be the better for his having lived among us. . . .

"C. V. GILLILAND,

"L. A. STOUT,

"Committee."

"That is the message which I wish to leave with you today. And speaking for all of us who were brought in fellowship with him in college, I know I can say that we are the better for our contact with his life. I know I can say his lifework will not be dropped. Each one of us will take a little share of his work, and we will reconsecrate ourselves to the fulfilment of his ideals. Cal lived to serve mankind, and his life has given us a vision of service which we will always keep."

At the close of this tribute, bringing the thought of Carroll's lifework as far as his war-service, the four men of the quartet sang the words of one of his favorite poems to an impressive setting:

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

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

It matters not how deep intrenched the wrong,  
How hard the battle goes, the day how long,  
Faint not, fight on, tomorrow comes the song,  
Be strong.

Pastor Van Horn then presented the fifth speaker, as follows:

"It seems almost as if we have reached and passed the crest in Carroll's life, in these early experiences. Yet this is not the case. All that we have passed in review so far is simply the account of the preparation for his lifework. And we are very glad to have with us Mr. E. W. Brandenburg, who is County Organizer in Y. M. C. A. work and who was intimately associated with Carroll in the war work of the Y. M. C. A. at Camp Custer."

Mr. Brandenburg came forward to the desk, a squarely built young man, with a strong face of Mr. Hoover's type; his tribute was given with directness and quiet force, as sincere as the tears that more than once stood in his eyes.

"That quotation from Henry Wadsworth Longfellow comes to my mind this afternoon:

Lives of great men oft remind us  
We can make our lives sublime,  
And departing leave behind us  
Foot-prints on the sands of time.

We often think of great men as men who have attained great things, men whose names are upon every tongue in the world. But the truly great men are those who have given themselves, men whose lives live on in the life of others. And such was the life of Carroll West.

"During seven months of fellowship, in which we lived as brothers under one great roof, in constant association at all hours, from six o'clock of one morning often to six o'clock of the next morning, we as secretaries learned to know each other very well. And naturally great friendships grew up between us. I like to think of those hours, especially those hours at the end of the day, the fag end of the day, at ten or eleven o'clock, when we used to sit around the fire before we went up into the loft to bed. Often at the close of a hard day we used to spend a few minutes in just a sort of fellowship—just friendship. And one thing stands out in my memory of these times—the optimism of Carroll West. If

things grew too serious—and they mustn't get too serious with men in work of that kind—Cal was always ready with something to cheer us up and bring us back to the right outlook on life. He had a keen sense of humor; I remember dozens of clever things he said, and the clever impersonations which he would give of humorous situations in the camp. And so he helped to make us better men the next day.

"But one quality which marked Carroll West perhaps more than anything else was his great capacity for friendship. I think I can truthfully say that no one man on our staff was more popular and better known among the fellows. He was able to go out among the men and into the barracks and get next to every man he met. It made no difference whether it was a brigadier general or the last buck private to arrive in camp; he treated them all alike. I can't help but think of those words of Kipling:

If you can talk with crowds and keep your virtue,  
Or walk with kings—nor lose the common touch—

If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much.

I think those words of Kipling's can truly be said of Cal. After he had gone away, many men who had not had opportunity to say good-bye to him kept coming in for weeks, asking for him and asking for his address so that they might write to him. And when it was time for the men of the 337th and 338th regiments to move on, they went out cleaner and better men, better equipped for the task they were going to face, because of the friendship of Carroll West.

"Another thing we saw in Cal was his devotion to ideals. He was an idealistic sort of fellow—not an idealist who was up in the clouds but an idealist who lived on the ground and saw the beauty there is in life as life is lived. I have spent many pleasant moments with him listening while he read fine poems and clippings that he had found, and many that he had memorized. In spite of throwing himself into his work and giving himself for others, he found time for the beautiful.

"But back of all this Carroll had something which we might well carry away with us. I have perhaps had opportunities that no other of the speakers today has had to



see one side of the real personal life of Cal West. And I see in this the explanation of his sterling character. And that was his faithfulness in his personal devotions. No matter how hard the day had been, no matter how busy he was, Cal found time to spend some part of it in reading the Bible and in personal devotion. Every man in Building 605 was a better man because Carroll West stuck to spending a period of each day alone with God. I don't believe he missed a day. And I think that was what lay behind his character and spirit. There was always a smile and a cheerful word for every one, even though the day was long and hard.

I was glad for the assurance this afternoon that his work would be carried on. I feel that I myself will do my work a great deal better for having had the fellowship and friendship of Cal West. I believe the thought would be in his mind—it is in his mind—not that this service today should be a great tribute to him: (he'd never think of that, he cared nothing for credit if only the work was done) he would not have us here today unless *we* feel we want to carry on the work he started, and will carry it on, and consecrate our lives to the service for which he gave his own. What he wants this afternoon is not recognition of his service—he was glad to give it—but he wants us to be challenged to a life of larger service.

"The words of Colonel John McCrae can express this better than I can:

In Flanders fields the poppies grow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the dead; short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.

Take up your quarrel with the foe!  
To you, from failing hands, we throw  
The torch; be yours to hold it high!  
If ye break faith with us who die  
We shall not sleep, though poppies blow  
In Flanders fields.

"It seems to me, friends, that the finest memorial we can give to him we loved so much is our resolve to carry on and let our lives be memorials to him."

Pastor Van Horn then said: "We are very fortunate not only in having heard Mr. Brandenburg, but also we are especially favored in having with us Sergeant Arthur C. Wickenden, who knew Carroll in camp life and who has fought with him side by side on the battle-fields of France. Sergeant Wickenden":

Sergeant Wickenden, himself wounded in the war and walking still with a slight limp, came forward to the desk and quietly spoke, his figure erect in its uniform, his face pale and stern but indescribably high and fine. In that high, stern look, more even than in his words, the battle-fields of France were brought close to Carroll's friends in his home town.

"Friends, it is a matter of intense satisfaction to me to visit the home and church of that noble soul, my friend and comrade, Carroll West. I feel it a privilege to add my tribute. All I shall say of what he meant to me is what he meant to our company, and was shared by every man in it.

"As I think of the traits of character which he exhibited in our experiences together, the first that stands out vividly is, his ever-present cheerfulness amid hardships. The hardships began at Dover where we arrived at 2.00 a. m. and were billeted in an old stone fortress at the top of a steep hill which in the darkness of that hour seemed like a dungeon. Our bed was the hard pine floor and the entire company was crowded into two small rooms. Yet we never had a better place in which to sleep during our entire overseas' experience. We spent some time after that living in French billets which means in French barns. From fifty to seventy-five men lived in one little barn, its floor rough and stony, dirty, before we came, and very poorly lighted. Soon we moved to the Paris region, at the time that the Germans were making their last great drive toward that city, and pitched a camp in the woods, far away from everything but an almost deserted village. We lived in our shelter tents, which stand about thirty inches high, are large enough for two men to crawl into and are open at the front end. After a couple of weeks we moved to the line itself just in time for the Allied counter attack. Whenever we were under fire in open warfare—and most of our fighting was in the

open—our billet was simply a hole in the ground that each man dug for himself. This was the only shelter we possessed against the winds, rains and shelling and much of the time not even a blanket in which to wrap ourselves nor a shelter-half to put over us. Theoretically in the front lines we should receive one hot meal a day which is brought up under the cover of night. But oftentimes this would be impossible because of the heavy shelling of the roads and we would have to go, day in and day out, with nothing but our reserve rations of corned beef and hardtack. Many times it was difficult to find water and often we had only a canteen full for a day and a half or more. There were also the hardships of the long hikes, many of which were made at night and in all kinds of weather. Particularly when following up the advance in a reserve position we seemed to hike and hike and hike. Quite often after having stopped and dug in when we were just ready to turn in for a much needed rest the order would come, 'Roll your packs,' and we would have to pack up and move on. I recall two nights especially. The first was during the Chateau-Thierry drive. After several days of mostly hiking we spent Saturday in the same manner following up in a reserve position the retreating Germans. We entered a woods in the evening and knowing that it was about to rain we took great care in preparing suitable shelters for the night. We were to have a hot supper at nine o'clock and were just going to the kitchen with our messkits when the order came again, 'Roll your packs,' and we were soon on the march without any supper. The rain came down in torrents and it was so black that one could not see his hand in front of him. We had an awful time with our mules and carts and the entire night was required to make a few miles of distance. At daybreak we pulled into a wood, out of which a company of engineers had been shelled during the night. Finding that in the storm of the night our kitchen had been lost we dug in without having eaten. We were there only two hours when again it was 'Move on.' We went but a short distance however and stopped in an open field. The men dropped to the ground and were soon asleep. The sun came out and dried our clothing as we slept. The kitchen

finally arrived at about one in the afternoon and some one brought a huge sack of mail at the same time. A hot meal and letters put new life into us and well that it did, for soon we were in battle formation and charged over the hill that separated us from the Germans.

"The second occasion that I remember particularly occurred in the Argonne Forest. We had spent the first three days of the drive in a support position following about a mile in the rear of the advance line. Saturday evening in the midst of rain we moved forward and stopped in a place where we had not even holes for shelter. We dug in as best we could but it rained so hard that most of us could not sleep and some of us simply paced up and down all night long. At four in the morning while it was yet pitch dark and raining hard we received orders to go forward to relieve the men in the front line. So we trudged along carrying our heavy equipment through rain and mud and at dawn were making the relief in a dense woods that contained many German snipers who inflicted many casualties on the company.

"I have told you these things that you may appreciate to a small degree the hardships through which Carroll West had to pass and to tell you that among them all I never saw him but that he was cheerful. Often the men around him would be in the dumps—and he must have been in the dumps himself—but he never showed it. Always he had that wonderful smile and spirit, and was a wonderful encouragement to his men.

"Secondly in speaking of his outstanding traits I wish to mention his great courage and coolness under fire. Our division was sixth in the number of casualties suffered so that you will readily see that we were in much of the hard fighting. I remember one instance crossing a large open field in the midst of a heavy barrage. We would hurriedly advance a short distance, then drop to the ground. All around were wounded men, and all of us were covered with dirt at times from the shells landing close by. Other times the field would be swept by machine gun fire or perhaps it would be a gas attack. Men were killed and wounded those first days of the fighting and our force of officers became quite depleted. Once the only officer that we

had was the captain and his presence was required at the Battalion Headquarters, leaving the company entirely in the charge of non-commissioned officers, and I am sorry to say that some of these were the first men to go to pieces. At that time the good work that was done by our company on the Veslt River was due to a few men like Carroll West, who could keep a cool head in the time of great danger. Carroll was a corporal then. He had his squad on the very front line, yet their morale was better, or at least as good as that of any squad in the company. Because of his excellent service in that drive he was among the first to be promoted to the rank of sergeant. Despite the fact that previously some old army men who were jealous of his quick rise had tried to put stumbling blocks in his way and cause him to be reduced, after that experience there was not one who was not glad to see him promoted.

"Again in the Argonne Forest we had hot fighting with snipers and machine gunners. These were the picked men of the German army. Sometimes they would conceal themselves in the thick woods and allow an advance to pass right by them and afterwards would fire from their concealed positions and work great havoc. They used explosive bullets so that one heard both the report of the gun and the report of the bullet and when several fired at a time from different locations it was almost impossible to locate them. It meant almost certain death to them when they were captured but even at that time there were Germans who were willing to face it. But never even in the very hardest fighting did I hear of Carroll West being anything but brave. He was always cool and courageous and lent courage to his men.

"Thirdly I want to speak of the very high regard in which Carroll was held by the company. In Camp Greene we found ourselves among twenty-four recruits most of whom were rather rough natures and half of whom had served either a jail or penitentiary sentence at some time. Some of them were gamblers and some of them even worse. But every one of them had determined to give all if necessary to the cause of democracy. We had that much in common. Because of this spirit soon this group of recruits became the pride of the company and Carroll West was picked right

away for a squad leader. He was very soon liked by every one of the twenty-four recruits, and he soon attracted the attention of the officers. I heard the officers talking of the good work of the recruits one day when I was working in the orderly room. Lieutenant Keep, who was the best officer we ever had, said, 'It is an inspiration to me to see Carroll West at drill. He holds his head so erect, lifts his knees so high and puts his whole self into the drill.' This was what was said of him after his first few days at Camp Greene. As time went on and he worked with all the company in one way or another every man longed to be under him. I believe I can truthfully say that he was the best liked man in the company and stood in the highest regards of the officers. Had the war gone on and had he lived he would certainly have been an officer. He should have been as it was.

"In speaking of these things there is a fourth in which I think we can find the reason for the other excellent qualities. This was his indomitable faith in God. We have heard something of this already this afternoon. I know how hard it is even in the work of the Y. M. C. A. for a man to take time for personal daily devotions. But let me tell you that it is a far different proposition and a far harder task when one is thrown with all manner of men in a company and has almost no privacy. But Carroll as far as I know carried it out every day to the end of his life. Even in the front lines he spent a few minutes daily with his Testament and his God. There were rough fellows about him but every one of them respected him and his principles. One of the happiest of our experiences together and one which I shall always cherish in memory occurred one Sunday afternoon in August out in a woods where we talked over the problems of the men in the company, and there knelt and prayed together about them. Carroll carried his faith with him to the very end. I thank God for that truly noble life. I thank God for that friendship. I thank God for the man who was such an inspiration to me and who should be a lasting inspiration to us all."

When Sergeant Wickenden had taken his seat, Pastor Van Horn came forward and said:

"I have heard a definition of democracy recently which it seems to me finds illustration in the life of Carroll West: 'Democracy is the opportunity of every man to develop unhampered all that is best in himself and then in turn to offer that best in the service of his country.'

"We feel that our service would be incomplete without hearing of Cal's life from his brother, Robert West, who in a word will tell us what was the objective of Cal's life. We welcome Robert in the final word to us."

Then followed words embodying the inspiration and challenging appeal of the memorial service itself, a gift made in Carroll's own heroic and generous spirit, which those who heard it can never forget nor evade:

"Before I attempt to sum up the very kind tributes that have been paid to my brother here this afternoon, I want to tell you something that these speakers could not mention, because they did not know about it. You know now of the many interests that actuated Carroll's life, but there are other things you do not know about, which I, as a member of the family, do know. When Carroll left for camp, he made arrangements for the disposal of his money, most of which was in the form of a liberty bond. He left concrete instructions, and these instructions show his interests. It is rather surprising that he should think of some of the things he did. These interests show that his life had been very unselfish, very broad. The letter that he wrote on leaving for camp has been kept as a record of what he wanted done with the money that belonged to him. This money represented his hard-earned savings and the accrued proceeds of his life insurance. In this letter he thought of many interests.

"He thought of his parents. He thought of the college. He thought of the church. He thought of Lieu-oo Hospital. He thought of the Armenian and Syrian Relief and of all war relief work, work for all sufferers of war. He thought of temperance. These thoughts and these interests were possible and were natural to him because he had made it a practice to save one-tenth and give it to philanthropic purposes. He was a member of the Tenth Legion, and the habits of saving and giving that he learned

in that organization led him to have these definite interests and these definite avenues of service. What he left his money for, he was anxious should succeed after he was gone.

"His qualities, which have been discussed this afternoon, I shall not attempt to sum up in any complete and fundamental way, but I can mention some of the interests that those who have spoken before me have told you about. He was interested in the honorable playing of the game of life. He was interested in the development of Christian influences among his friends and those around him; and it was characteristic of him that he was not interested so much in getting someone else to do some particular thing or to believe some particular creed as he was interested in helping his friends to form personal ideals and conscientiously to live up to them. Last, he was interested in humanity and showed it by his final, calm and unselfish sacrifice.

"For these things—the things he lived for—the things he died for, and the things he left his money to support—for these things we admire Carroll and it is these things that we try to emulate in him. But why do we like him? Was it for these things, too? Perhaps. But there is one thing above all else for which we like him: his trust in us. He believed in us. He could make his plans with us, and trust us to keep faith. His confidence, his trust, his faith in us is why we like him,—because he showed us that he had faith that we would play our part in the game of life.

"A wonderful life was his and lived for wonderful service. A wonderful death to die for the things for which he died. The service of that death is beyond measure, but it is little, indeed, compared with the service of that life. Why then was he so willing to give up a life just begun, realizing as he did the great service that it could mean to live it to a natural end? Why could he cheerfully go into battle knowing that he might not come forth again? Why was he content to close the book after having read us but the first chapter? Why? This is why: Because he had faith in us, because he felt that if he came not forth again, we would lift up the burdens that he laid down. In death, as in life, he showed this trust in his friends, and yet far more significantly. In life he showed us that

he was willing to make his plans with us by the day, by the week, or by the year, and then go forth to work trusting that we would do our part according to the plans, that we would keep our plans for the day, for the week, or for the year. But in his death he showed us that he was willing to make plans with us for eternity. He believed that we would keep them forever. He trusts us to the end of time.

"Again and again and again the speakers this afternoon have mentioned the challenge of Carroll's life. This is the challenge: his supreme confidence in us challenges us to keep faith forever. From time to time the memory of Carroll will call his picture to our minds. We will see him as we saw him last. When the vision of Carroll comes before us in our minds, one of two feelings will come over us: Shall we turn away in shame and say, 'The burden was too heavy. You trusted me too much. It was a mistake that you died. You should have lived and carried out your own plans. I could not follow them long. I was not worthy of your confidence?' Or, proudly facing the vision, shall we say: 'I have fought a good fight. I have carried your burdens for you. I have been true to our common plans, and I will be true forever?' Shall we say, 'Your death gave me life?' Friends, it must be the latter. We must always face that memory in the joy of a trust well-kept. His victory in life and in death must inspire us to a life of Christian character, to a life of triumph."

When Mr. West had resumed his seat with his family, the congregation rose and sang from the heart this hymn:

True-hearted, whole-hearted, faithful and loyal,  
King of our lives, by thy grace we will be;  
Under the standard exalted and royal,  
Strong in thy strength we will battle for Thee.

Peal out the watchword: silence it never!  
Song of our spirits rejoicing and free;  
Peal out the watchword! Loyal forever,  
King of our lives, by thy grace we will be.

True-hearted, whole-hearted, fullest allegiance  
Yielding henceforth to our glorious king;  
Valiant endeavor and loving obedience  
Freely and joyously now would we bring.

Peal out the watchword; silence it never!  
Song of our spirits rejoicing and free;  
Peal out the watchword! Loyal forever,  
King of our lives, by thy grace we will be.

The presiding pastor then said, when the congregation had taken their seats:

"On behalf of the Christian Endeavor society, who hold Cal in the highest regard and tenderest memory, I have been asked to present to Mr. and Mrs. West and the other members of his closest circle this beautiful bouquet of roses. The fragrance of these flowers will soon die and pass away. But the fragrance of Cal's life will remain forever. We shall cherish his memory in our hearts as long as we live. And our lives will be richer because we had Cal as a friend.

"President Daland will dismiss us with a word of prayer."

While the congregation stood, President Daland prayed:

"O Lord our God, thou hast made us for love, and therefore thou hast made us for sorrow. Thy love to the world was so great that thou didst give thine 'only begotten Son that whosoever believeth on him should not perish but have everlasting life.' Therefore he became for us a 'Man of Sorrows and acquainted with grief.' And of him the prophet of old has said, 'Behold and see if there be any sorrow like unto my sorrow.' But as from the dark mold the lovely flowers rise to gladden us with their fragrance, so from our sorrow may arise in us fair and holy virtues to make us beneficent in this sin-smitten world.

"Thou hast made us for love, and therefore thou hast made us for fidelity. Thou sayest to each of us, 'Be thou faithful unto death and I will give thee a crown of life.' Thy blessed Son was faithful unto death. Thy servant was faithful to his ideals unto death. Keep us from being faithless. Help us to be those who trust in thee, and those in whom thou canst trust.

"Thou hast made us for love, and therefore thou hast made us for victory. Grant that the love we have for thee, for thy word, and for our Savior may make us victorious, victorious over wrong and over all our foes. May we be more than conquerors through him who loved us and gave himself for us. Make us more humble, more devoted, more serious-minded, more hopeful, more joyful, but more than all, make us *faithful*, through him in whom we trust, thy Son, Jesus Christ, our Lord.

"May the grace of our Lord, Jesus Christ, the love of God, our Father, and the communion of the Holy Ghost, the Comforter, be with you all, Amen."

With the words of benediction the memorial hour came to its close; the people passed out from God's house into his world of warmth and beauty and Christian fellowships. But the vision and deep impulses of that hour can not pass away. Those hearts which were brought together there, each in loving acknowledgment of its debt to Carroll's life, will treasure the sacred experience of that day wherever they go, whatever they do, as long as they live. In widely separated paths, all those who shared that experience will in some measure give of what they received to their fellowmen, trying more worthily to live as Carroll lived for the Master whom he served.

#### DISTINGUISHED SERVICE CROSS

Sergeant Carroll B. West was awarded the distinguished service cross for gallantry in action, the citation reading as follows:

"Sergeant Carroll B. West (deceased), Twelfth Machine Gun Battalion, Co. B—For extraordinary heroism in action near the Bois de Ogons, September 30 and October 2. Sergeant West displayed exceptional courage and leadership in leading the section forward and maintaining fire on the enemy from an advanced position in the wood successfully covering the withdrawal of the infantry to a more secure position. This gallant soldier was killed two days later while he was successfully directing his section in breaking up an enemy counter attack. Next of kin, Allen B. West (father), Milton Junction, Wisconsin."

#### SWEDES DENIED CITIZENSHIP

Fifteen natives of Sweden, living at Jamestown, N. Y., were forever barred from becoming citizens of the United States by order of the supreme court in that city. The men had taken out first naturalization papers before the United States entered the war. Then when war was declared and the draft law went into effect they foreswore their allegiance in order to avoid being drafted.—*Pathfinder*.

#### THANK GOD FOR YOU,—L. S. K.

A Lone Sabbath Keeper, living in a large city, trying to brighten the corner in which she lived, and to enlighten people about Bible truths as she had opportunity, who was often lonely, and who sometimes wondered if she really was doing any good, one time received the following message in a letter from a pastor: "I thank my God upon every remembrance of you." If one had confidence in her efforts for Christ and the Sabbath, and was thankful for her steadfastness, she would keep on, trusting God for results. With renewed faith and joy and energy, she continued, and soon saw some come to Christ, and some accept the Sabbath because of the influence of her life.

"I thank my God upon every remembrance of you," Lone Sabbath Keeper, who are true to your convictions, and who are not afraid or ashamed to let others know where you stand, and to explain this great truth and to distribute literature wherever there is an opportunity. We need to use tact, and to show kindness and love when presenting this or any other truth which we feel that people need. If there is the least appearance of patronizing or of the impression of sitting in judgment, with a "I-am-holier-than-thou" attitude, the one whom we would help will be repelled instead of won. Let us remember that there is "a good deal of human nature about most people," that there is pride, and self-love and sensitiveness, and let us be very patient, making allowance for pre-conceived ideas and prejudices. If we are reverential and prayerful, tender and loving when trying to help people, God will take care of the results, and will surely bring about some good as the reward of our efforts. Results may not come as soon as we could wish nor in the way that we expect; but "Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him."

"I thank my God" that you know the truth, that you have the privilege of worship and communion upon His Holy Day, which brings a peculiar blessing unknown to the world. "I thank my God" for your reverence for him, for your love for the Bible, for your faith and love, and all other God-given virtues. "I thank my God" for your strength and steadfastness, for your courage and bravery; I thank God for your

denominational loyalty, for your anxiety that the great causes may be supported and prosper; I thank God that you are a tither or a generous giver, and I know that what you have done along this line has helped much and given joy to you. Last of all, I thank God for your prayers, your words of encouragement and sympathy manifesting your appreciation of the humble efforts of the secretary to help you. I believe that you have helped me more than I have helped you, for I am only one, and you are many. May we go on serving God and humanity, and helping one another, co-laborers in the work of the Master.

Here is an extract from a letter received a few days ago from a loyal L. S. K.: "I haven't anything important to write about, but thought you might like to know your work is appreciated. I wonder if you ever get discouraged, and think it is hard to get us L. S. K's to pull together for the different goals.

"How much we might do if we would each one give a little to the different causes! We are doing some, but nothing to what we should. Wouldn't it be nice if each individual could pledge himself to push, and not have to be asked to help pull?

"We as a family are interested in all the good work. We tithe, but our income is small. . . . We are interested in the Randolph Memorial Fund, and hope to send some at different times for that, and about first is for the Tract and Missionary debt. Isn't it too bad the whole denomination doesn't get busy? Maybe we don't think, but it doesn't hurt us to be asked lots of times to help here and there, and even scolded; we need it. . . . We do hope we can be where we can go to church this next year. We miss it so much. We get much help from the RECORDER—could not live without it. It is an inspiration to each one of us. We have sent one or two subscriptions to some one each year ever since we were married, and feel there are others we ought to have sent it to.

"We attend the Seventh Day Adventist church quite regularly. They have some interesting programs, but we are not satisfied to stay here, for it is not where we belong. . .

"Here is wishing you much hope and patience and courage for us L. S. K's.

"I am your sincere friend,  
"\_\_\_\_\_"

Other letters contain thoughts also worth passing on, but this is enough for this time.

Do you wonder that the Scripture came to mind after reading this letter: "I thank my God upon every remembrance of you," and that our feeling of thankfulness was not only for this sister, but for hundreds of faithful sisters and brothers scattered over this broad land? There are more than two thousand Lone Sabbath Keepers. Would that all, and all who are not L. S. K's, might live such faithful, consecrated lives, as to inspire this prayer in the heart of religious workers everywhere upon remembrance of them.

We are to have an hour at Conference. Let us remember to pray that it may be helpful to many. Are you planning to go? I hope there will be a few hundred L. S. K's present to help make the meeting a success, and to reap the benefits of the many good things which will be given from day to day. Those who go in the right spirit receive instruction and inspiration which remains with them throughout their life.

Yours for Christ and his work,  
ANGELINE ABBEY,  
Secretary L. S. K.

New Auburn, Minn.

### JUSTICE TO THE NEGRO

The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and co-operation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, and equal facilities and courtesy when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.—*Federal Council.*

## THE COMMISSION'S PAGE

### THE REPORT OF THE COMMISSION

The Commission will have several matters to present to the General Conference at Battle Creek. It was asked to define the duties of the Board of Finance. This report will be ready for consideration. It was asked to appoint a denominational War Board. What was done in reference to that matter will be reported for approval at Battle Creek. It was asked to prepare a manual on the ordination, recognition and deposing of ministers. It is hoped that copy for such a manual will be ready for submission to the Conference. It was asked to prepare a statement or letter to be sent to men in the service from Seventh Day Baptist homes. What the Commission did will be reported.

The Commission will have recommendations to make in reference to plans to better the living conditions of our ministers and to encourage young men to enter and prepare for the ministry. These plans were published in considerable detail in the SABBATH RECORDER of December 30, 1918, and January 6, 1919, and ought, therefore, to be well understood by delegates before they come to the Conference.

The Commission was asked to "formulate and set before the denomination a new Forward Movement plan." Such a plan has been formulated and will be set before the people at Battle Creek. This movement includes the following interests: evangelistic work, home and foreign missions, Sabbath reform work, publication and distribution of denominational literature, a denominational building, Sabbath-school work, women's work, young people's work, the Theological Seminary, plans to encourage ministers, plans to encourage young men to enter the ministry, the Ministerial Relief Fund, etc., etc. A denominational budget to support these interests for a period of five years will be suggested. Such a budget will call for funds, aside from income on permanent investments, in round numbers, of perhaps \$7.50 to \$10.00 a year from 8,000 people. Such a budget has not been finally arranged as yet to present to

Conference as the Commission is to have another meeting the day before Conference begins. But as an example of how such a budget *might* be arranged is the following, on the basis of a membership of 8,000, yearly for five years:

	Per member
For evangelistic and missionary work through the Missionary Society . . . . .	\$ 3 00
For Sabbath evangelistic reform work through the Tract Society . . . . .	1 50
For the Denominational Building and a permanent fund for its maintenance . . .	2 50
For the Ministerial Relief Fund . . . . .	75
For the work of the Woman's Board . . .	75
For the work of the Young People's Board	25
For the work of the Sabbath School Board	25
For the Theological Seminary . . . . .	25
For scholarships and fellowships . . . . .	25
For the work of the General Conference	50

Total, per member, each year for five years. \$10 00  
Total, per member for the five years. . . . . 50 00

It will be seen that the Forward Movement looks to enlargement in all parts of our work as a people. It looks to a united work. It looks to increased contributions from the people.

The Commission has studied carefully and prayerfully the matter of our relation as a people to the Interchurch World Movement, and will have recommendations to make.

Then there are other things that the Commission will have to present. Let the people be thinking about these matters, and be prepared to consider them well at Battle Creek.

"x"

### UNITED PRESBYTERIAN ASSEMBLY TAKES FORWARD STEPS

The meeting of the United Presbyterian Assembly, which closed at Monmouth, Ill., June 3, is said to have been their most spiritual and forward-looking assembly in recent years. The pre-assembly evangelical conference, which was attended by nearly all of the commissioners, lifted the meeting to a high level of spirituality. Some of the outstanding actions were:

*Indorsement of the Interchurch World Movement.* The approval was unanimous and enthusiastic.

*Launching of the Forward Movement.* This is designed to raise \$10,000,000 for missions and education during the next five years in addition to the present missionary budget, which amounts to a little more than

a million dollars a year. The Forward Movement and missionary budget combined will call for an average of \$20 a member each year.

*Increase salaries of missionaries:* The salaries of the home missionaries were raised from \$1,600 to \$1,800 a year, while the Board of Foreign Missions was instructed to increase the salaries of its missionaries as liberally as possible.

*Approval of the general movement to merge the boards of foreign missions.*

*Revise the Statement of Faith.* A committee was directed to "undertake the preparation of a revised statement of faith covering the whole field of our present subordinate standard." It is, without doubt, the most revolutionary action of the assembly. Professor John McNaugher was appointed chairman of the committee.

*The reappointment of a Committee on Interchurch Union.* The personnel is as follows: Dr. W. I. Wishart, D. J. K. McClurkin, Dr. J. Knox Montgomery and Dr. R. M. Russell. It is significant that all of the above were signers of the call to the conference which was held last March to discuss the question of union with the Presbyterian Church, U. S. A.—*Federal Council Bulletin.*

## JOSEPH CLARENCE ZERFASS

CORLISS F. RANDOLPH

Joseph Clarence, son of William Young and Annie M. Stoult Zerfass, was born on the Cloister premises at Ephrata, Pa., April 25, 1893; and died at his father's home, the "Fairview Farm" of the Cloister, June 20, 1919. He had been critically ill for three weeks, and everything that loving hearts and hands and medical skill could do was done to bring about his recovery; but all this, though aided by a sturdy body kept vigorous by clean, wholesome living, failed successfully to combat the complication of diseases that had laid hold upon him.

He was a nephew of Rev. Samuel G. Zerfass, the pastor of the historic German Seventh Day Baptist Church at Ephrata. His father is one of the leading members of the church, of which he has been a trustee for several years. The son had not formally united with the church, although his sym-

pathies all lay with it; and he had spent much of his time in the more recent years of his young manhood in striving to conserve its interests—particularly its historical features. To this end, he had striven hard for several years to inform himself as to the earlier history of the church and community; and, in the light of such knowledge as he gathered, to magnify their importance, not only as related to the past, but to the present and future as well. His death is a sad blow to the church and all its interests.

The funeral services were held at his father's home, conducted by a friend of the family of long standing, Rev. John A. Pentz, one of the pastors of the Snow Hill Church, and bishop of the German Seventh Day Baptist churches, who chose as the text for his sermon, I Peter 1: 24 and 25: "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth forever." "Abide with me," and "Blest be the tie that binds," favorite hymns of the deceased, were sung as a part of the service. Interment was made in the Mt. Zion Cemetery, on one of the highest points of the Cloister grounds, dedicated nearly a century and a half ago to the sacred dead by the burial of a large number of Revolutionary soldiers who died at Ephrata as the result of wounds received at the Battle of the Brandywine.

The present writer has known "Joe," as he was affectionately and familiarly called, for ten years, and counted him among his warm personal friends, and can but esteem his death a personal loss. He was of a bright, sunny temperament, a quality which fitted him for the social life he found in the many fraternal organizations of which he was a member. His popularity was attested by the large attendance at the farewell services and by a profusion of flowers.

Besides other relatives, he is survived by his father and mother and a sister. Two brothers and a sister had died earlier in life. He was unmarried. Pursuant to an old time custom of the church, it is expected to have a love feast in his memory some time during the coming year.

## WOMAN'S WORK

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

### THE MISSION OF FLOWERS

ELEANOR C. BURDICK

Do we in this world so busy  
Stop as often as we ought,  
The beauty of the flowers to study?  
Give their mission careful thought?  
Do we ask why God should make them  
Thus so beautifully grand,  
Scattered why in such profusion  
Far and wide throughout the land?

Why the kinds should widely differ  
In the fragrance they impart?  
Why they're given silent voices  
Speaking to our inmost heart?  
Shall we take a restful moment  
To admire and study them,  
Seek the lessons plain or hidden  
In each root, leaf, flower or stem?

Adam and Eve in Eden's bowers  
Were like blossoms pure and true;  
They loved the beauty of the flowers,  
Thorns and thistles, none they knew.  
Soon away their steps were driven,  
Earth was cursed. Yet joy it gave,  
Flowers were still around their pathway,  
To make them ever hopeful, brave.

There began the flower mission  
Which has spread where flowers can grow,  
Their bright faces looking upward  
Tell God's love to all below.  
Hearts, with sin, grown old and hardened  
Have been touched by a single flower,  
Made to long for something noble,  
Yielding to their silent power.

Do the flowers teach "Christian Graces,"  
Faith, virtue, knowledge, temperance too,  
Patience, godliness and kindness,  
Love or charity so true?  
They are pure God-given emblems,  
Lifting fallen man to heaven.  
Send the flowers as Love's own token,  
Better still, by child-hand given.

Faith we see in pansy faces,  
Trust the ivy vines ere say,  
Purity, white lily teaches,  
Dandelions—scatter alms away.  
The lilies of the valley teach us  
Lessons in deep humility,  
While the star of Bethlehem points us  
To the king of Galilee.

The morning glory says, "Be joyful,"  
Hyacinth and rose to all, "Be sweet."  
The primrose—"Do not shun the wayside,"  
The daisy says—"Take rest in sleep."  
Apple blossoms, "Live for others,"  
The cereus, "Life may be grand though brief,"  
Pond lilies say, "Drink pure, cold water,"  
The pitcher plant, "Hide safe your grief."

Christ did not say look at the lilies,  
"Consider them," 'twas thus he said;  
Study well their stately growing,  
Crowns of beauty round their head.  
The royal robes of kingly glory  
Of Solomon with jewels rare,  
Though so beautiful and costly  
With this flower could not compare.

But a deeper thought than beauty  
Christ revealed to you and me.  
If God beautifies the lily,  
Clothes and feeds it constantly,  
It becomes to us a teacher,  
Brings Christ's message ever new,  
We can trust the loving Father.  
"Shall he not much more clothe you?"

Thorns and poisonous plants have missions.  
Just as sure as flowers of light,  
From the same dear earth, their mother,  
Nourishment they draw alike.  
They appropriate all that's evil.  
Plain they speak to girls and boys,  
Shun allurements which are sinful,  
Seek for noble life and joys.

The little adder's tongue may teach us,  
Though a small and modest flower,  
Yet the name suggests some phases  
Of the subject of this hour.  
Words that are not pure and righteous  
Like the serpent's bite may be  
At the last; or like the adder,  
Sting both long and cruelly.

Oh, the flowers shall be our teachers  
To reflect heaven's glorious light.  
They follow all the laws of nature,  
Drink and breathe just what is right.  
May our S. D. B. young people  
Give our missions careful thought,  
With heart and tongue to God devoted  
Their deeds, like flowers, in beauty wrought.  
*DeRuyter, N. Y.*

### A MESSAGE FROM PRESIDENT OF WOMAN'S BOARD

DEAR SISTERS:

It is only a short time now until Conference convenes at Battle Creek, Mich. Battle Creek is quite centrally located for Seventh Day Baptists and is a place of vital interest to us, in that it contains an institution that has for years been an example of the possibility of running a large establishment and at the same time observing the Sabbath.

The Battle Creek Sanitarium has made possible our church at Battle Creek and has drawn many of our people there affording them occupation that they could not get elsewhere. So we are all interested in Battle Creek, and want to go there. This being so we are grateful to the church and

people for having made it possible for us to attend Conference there, for however great may be our interest in the city and in the church there, our interest in the Conference should be greater.

This Conference of 1919 should be an epoch-making Conference, a joyful Conference, for the great things that have come to pass during the year. It should be a thoughtful, prayerful Conference, too, for in spite of the fact that the war has closed and that prohibition has come to our country, there is still turmoil and strife and the world needs, as always, men of clear vision and consecrated lives, to lead the way out of the maze of unrest. Now more than ever the ways are opening and we must enter in to opportunity. So let us come to Conference planning for the greatest forward movement in our history.

As women we will be especially interested because we are to have two of our Chinese missionaries with us: Anna West who will sail for China September 2, having completed her year's furlough, and Dr. Palmborg who came to Milton this spring. Both will appear on the Woman's Board program, which, by the way, will come on Tuesday afternoon, the first day of Conference. There will appear also at this time some other of our Chinese friends, Dr. Palmborg's daughter, Eling, and some young people who are studying in the United States. They will give us some glimpse into their Chinese life and we are sure you will not want to miss this program.

Remember then to come for the first day and plan to stay through and help us in the women's conferences that will come later.

Yours for a good Conference and a forward look,

HATTIE E. WEST.

Milton Junction, Wis.,  
July 24, 1919.

**A LETTER FROM MRS. CROFOOT**

The following extract from a letter received by Mrs. A. E. Whitford will explain itself:

I think that you and the others who have so kindly contributed for the screening of the "Crofoot Home" will be glad to know that the long-desired event is almost an accomplished fact (the carpenters are still at

work) and we are anticipating, as soon as we can kill off the flies and mosquitoes that have allowed themselves to become entrapped, to pass the warm months in much greater comfort and safety, and we wish to express again publicly our thanks to those who have made it possible. I have tried to write personal notes to all contributing either individually or collectively and, if in any case I have been remiss, I can assure any such that it was an oversight and I trust this will be taken as an apology and as also personal to them.

HANNAH L. CROFOOT.

West Gate, Shanghai,  
May 27, 1919.

**WOMAN'S BOARD—TREASURER'S REPORT  
For Three Months ending June 30, 1919**

Mrs. A. E. Whitford, Treasurer, In account with The Woman's Executive Board Dr.	
To cash on hand March 31, 1919 .....	\$ 524 13
Albion, Wis., Willing Workers:	
Evangelistic work Southwestern field	10 00
Fouke School .....	5 00
Retired Ministers Fund .....	5 00
China .....	10 00
Albion, Wis., Missionary and Benevolent Society:	
Marie Jansz .....	5 00
Fouke School .....	5 00
Retired Ministers Fund .....	5 00
Albion, Wis., Ladies' Home Benefit Society:	
Tract Society .....	15 00
Missionary Society .....	15 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society .....	15 00
Marie Jansz .....	5 00
Miss Burdick's salary .....	20 00
20th Century Endowment Fund .....	5 00
Alfred Station, N. Y., Union Industrial Society:	
Unappropriated .....	35 80
Ashaway, R. I., Ladies' Sewing Society:	
Tract Society .....	25 00
Missionary Society .....	25 00
Miss Burdick's salary .....	25 00
Fouke School .....	5 00
Board expenses .....	5 00
Marie Jansz .....	5 00
Boulder, Colo., Woman's Missionary Society:	
Unappropriated .....	27 80
Boulder, Colo., Mrs. Elizabeth Van Horn .....	60
Bradford, R. I., Woman's Auxiliary Society:	
Unappropriated .....	10 80
Chicago, Ill., S. and C. Club:	
Marie Jansz .....	5 00
Collection, Eastern Association .....	6 87
Dodge Center, Minn., Mrs. E. L. Ellis:	
Unappropriated .....	2 00
Farina, Ill., Church:	
Unappropriated .....	5 90
Fort Wayne, Ind., Mrs. W. H. Ingham, L. S. K.:	
Tract Society .....	10 00
Miss Burdick's salary .....	10 00
Board expenses .....	5 00
Historical Society .....	10 00
S. S. Home Department .....	5 00
Garwin, Ia., Ladies' Aid Society:	
Tract Society .....	3 00
Marie Jansz .....	5 00
20th Century Endowment Fund .....	1 00
Fouke School .....	4 00
Retired Ministers Fund .....	1 00
Board expenses .....	1 00

Gentry, Ark., Ladies' Society:	
Unappropriated .....	5 00
Hammond, La., Ladies' Aid Society:	
Unappropriated .....	7 20
Hartsville, N. Y., Ladies' Aid Society:	
Unappropriated .....	25 00
Leonardsville, N. Y., Woman's Benevolent Society:	
Tract Society .....	30 00
Missionary Society .....	15 00
Miss Burdick's salary .....	15 00
Board expenses .....	5 00
20th Century Endowment Fund .....	25 00
Retired Ministers Fund .....	15 00
Unappropriated .....	30 00
Little Genesee, N. Y., Woman's Board Auxiliary:	
Tract Society .....	13 00
Missionary Society .....	13 00
Retired Ministers Fund .....	1 00
Lost Creek, W. Va., Ladies of church:	
Miss West's salary .....	12 00
Lost Creek, W. Va., Sapronia Bond Missionary Society:	
Unappropriated .....	1 00
Marlboro, N. J., Ladies' Aid Society:	
Unappropriated .....	49 20
Milton, Wis., Circle No. 2:	
Liberty Bonds, Milton College .....	100 00
Randolph Memorial, Milton College .....	50 00
Milton, Wis., Circle No. 3:	
Milton College Scholarship .....	25 00
Miss West's salary .....	10 00
Milton, Wis., Church .....	23 38
Milton Junction, Wis., Church .....	10 00
Milton Junction, Wis., Ladies' Aid Society:	
Unappropriated .....	35 00
North Loup, Neb., Woman's Missionary Society:	
Unappropriated .....	92 40
North Loup, Neb., Young Woman's Missionary Society:	
Unappropriated .....	67 40
New York City, Woman's Auxiliary Society:	
Miss Burdick's salary .....	20 00
Unappropriated .....	5 00
Retired Ministers Fund .....	5 00
Nortonville, Kan., Woman's Missionary Society:	
Unappropriated .....	25 00
New Market, N. J., Ladies' Aid Society:	
Miss Burdick's salary .....	10 00
Board expenses .....	3 00
Unappropriated .....	17 00
Nile, N. Y., Ladies' Aid Society:	
Tract Society .....	5 00
Marie Jansz .....	3 00
Unappropriated .....	23 00
Fouke School .....	5 00
Board expenses .....	2 00
Riverside, Cal., Dorcas Society:	
Unappropriated .....	39 00
Robbinsdale, Minn., Mrs. Agnes R. Saunders, L. S. K.:	
Unappropriated .....	5 00
Shiloh, N. J., Ladies' Benevolent Society:	
Unappropriated .....	8 20
Stone Fort, Ill., Church .....	10 00
Salem, W. Va., Ladies' Aid Society:	
Retired Ministers Fund .....	25 00
Special Gift Marie Jansz .....	11 50
Waterford, Conn., Women of church:	
Unappropriated .....	5 40
West Virginia L. S. K.:	
Armenian and Syrian Relief .....	12 00
Special gift Marie Jansz .....	6 00
West Virginia, Mrs. H. A. Bee, L. S. K.:	
Armenian and Syrian Relief .....	1 00
Venango, Pa., D. C. and Lucia Waldo, L. S. K.:	
Unappropriated .....	2 97
	<b>\$1,807 55</b>

Cr.

Davis Printing Co.:	
Annual reports .....	\$ 3 50
Armenian and Syrian Relief .....	13 00
Fouke School .....	100 00
Mrs. Jay Crofoot: Screens Fund .....	2 00
C. E. Crandall, Treas. Milton College:	
Liberty Bonds .....	100 00
Randolph Memorial .....	50 00

Circle No. 3—Milton College Scholarship .....	25 00
S. H. Davis, Treas. Missionary Society:	
General Fund .....	54 00
China .....	10 00
Miss Burdick's salary .....	210 00
Miss West's salary .....	150 00
Dr. Sinclair's salary .....	85 00
Evangelistic work in Southwestern field .....	217 00
Special gift Marie Jansz .....	17 50
F. J. Hubbard, Treas. Tract Society .....	181 00
J. A. Hubbard, Treas. Memorial Board:	
20th Century Endowment Fund .....	193 85
Retired Ministers Fund .....	62 79
M. H. Horn, Treas. Salem College .....	5 00
Cash on hand June 30, 1919 .....	\$1,479 64
	<b>\$1,807 55</b>

**MORAL RECONSTRUCTION**

The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

Now that the war is over the church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.—*Federal Council.*

**TRACT SOCIETY—TREASURER'S REPORT**  
For the Quarter ending June 30, 1919

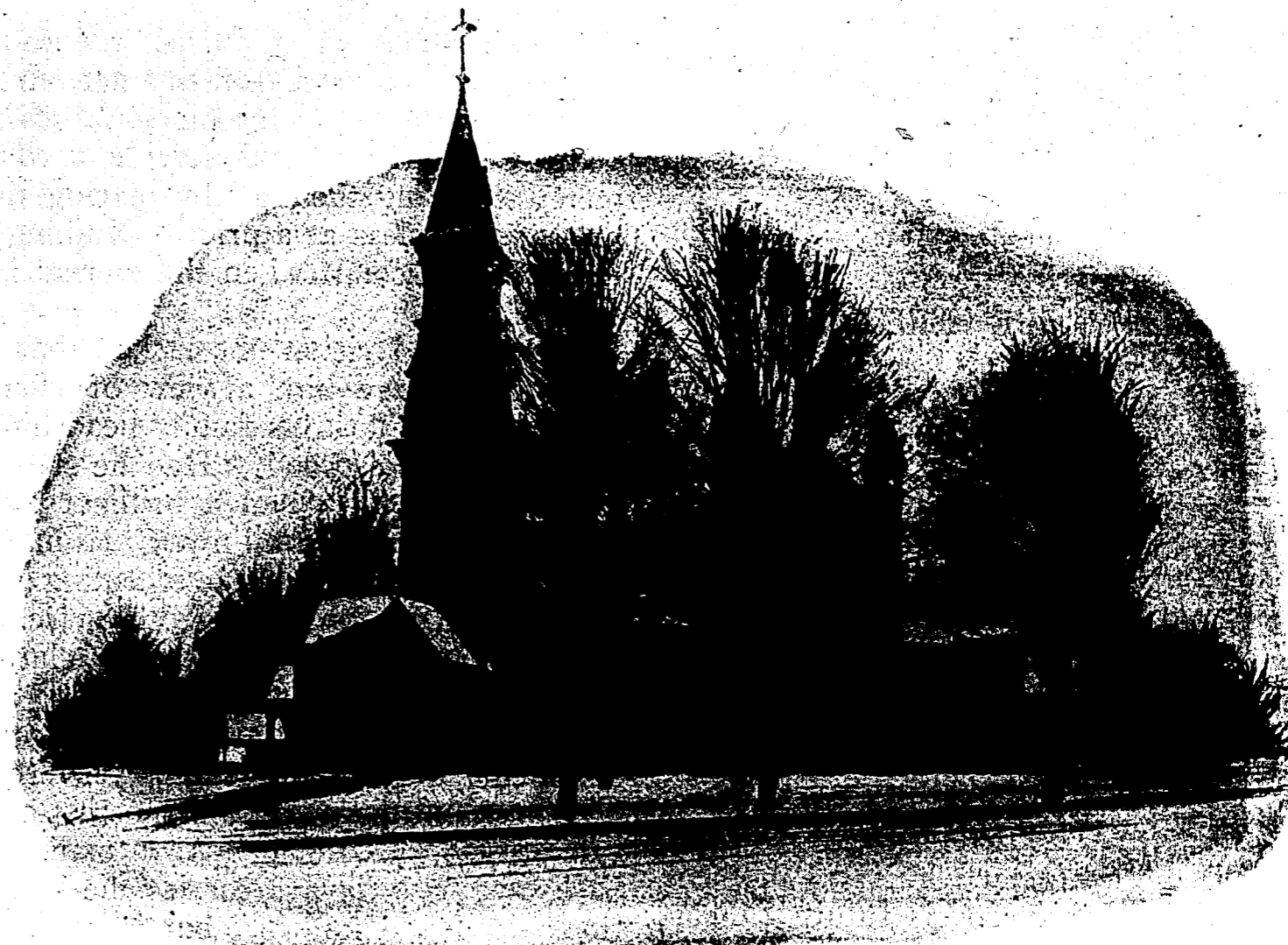
F. J. Hubbard, Treasurer,  
In account with  
The American Sabbath Tract Society  
Dr.

To balance cash on hand April 1, 1919	\$3,023 05	
Bond on hand General Fund	50 00	\$3,073 05
To amount reserved for Marie Jansz:		
Contributions	70 75	
Ogan Fund	60 00	130 75
To contributions to Denominational Building Fund to be invested in Liberty Bonds		187 62
To funds received since April 1 as follows:		
Contributions to General Fund:		
April	476 71	
May	194 45	
June	948 19	
Payments on Life Memberships in April	25 00	1,644 35
Contributions to Marie Jansz:		
April	22 00	
May	47 00	
June	16 00	85 00
Contributions to Building Fund:		
April	132 50	
May	801 00	
June	591 19	1,524 69
Collections:		
1/2 Central Association	16 83	
1/2 Eastern Association	23 33	40 16
Income from Invested Funds:		
April	780 44	
June	217 06	997 50
Publishing House Receipts:		
"Recorder"	961 01	
"Recorder" stock sold	232 88	
"Visitor"	253 77	
"Visitor" stock sold	5 02	
"Helping Hand"	336 68	
Tracts	4 77	
"Junior Quarterly"	42 67	1,836 80
City National Bank:		
Interest on bank balances	13 81	
S. H. Davis, Treas. Missionary Society:		
1/2 Minneapolis taxes	11 94	
S. H. Davis, Treas. Missionary Society:		
1/2 Insurance Martha Wardner property, Harrison St., Chicago	3 67	
Curtis F. Randolph, Treas. Alfred University:		
1/2 Insurance Morton Wardner property, Harrison St., Chicago	3 66	
	\$9,553 00	
Cr.		
By cash paid out as follows:		
G. Velthuysen, appropriation	\$ 151 50	
George Seeley:		
Salary	75 00	
Postage	30 00	
J. J. Kovats, salary	105 00	
Thos. W. Richardson, salary	60 00	
J. G. Burdick, Italian Mission	37 50	
T. L. M. Spencer, printing, April 1 to Sept. 30	87 50	
Marie Jansz, contributions	60 00	
W. D. Burdick, salary	70 75	
Edwin Shaw:		
Salary	93 75	
Traveling expenses	225 00	
	110 42	335 42
George B. Shaw:		
Salary	93 75	
Traveling expenses	51 62	
George W. Hills, expenses Pacific Coast Association	145 37	
Theodore L. Gardiner, expenses to associations	100 00	
	50 00	

Corliss F. Randolph, Pres.:		
Traveling expenses	\$ 55 91	
Expenses of stenographer	16 30	
Printing and stamped envelopes	22 81	95 02
F. J. Hubbard, Treas., postage and stationery		6 92
Distribution of Literature Com.:		
Tract racks	\$ 169 90	
Printing	12 66	182 56
Committee on Revision:		
Charles Scribner's Sons, encyclopedias	\$ 5 95	
Henry Malkan, encyclopedia	25 00	
President's expenses to Alfred, N. Y.	15 65	46 60
Periodicals, W. D. Burdick		9 80
Dorothy P. Hubbard, work as secretary		71 05
Henry C. Hanke, Treasurer, Minneapolis taxes		23 94
G. H. Schneider, Insurance Wardner property, Harrison St., Chicago		11 00
City National Bank: Victory Bonds, Denominational Building		200 00
Bond transferred from General to Permanent Fund		50 00
Charles L. Stanley, florist: Wreath, services Mrs. T. L. Gardiner		10 00
Transferred from Permanent Fund: Income to Denominational Building Fund		12 50
Publishing House Expenses:		
"Recorder"	\$2,524 87	
Subscription blanks	4 37	
Liberty Loan slips	2 79	
"Drive" expenses	13 91	
"Visitor"	283 93	
"Helping Hand"	286 35	
"Junior Quarterly"	66 10	
Tracts	87 74	
Tract Society expenses:		
Rally Day Programs	25 93	
Proportion "Year Book"	98 72	3,394 71
Bonds contributed for Denominational Building		1,200 00
		\$6,610 89
Denominational Building Fund, cash to be invested	\$ 312 31	
Marie Jansz:		
Organ Fund	60 00	
Contributions	85 00	
Reserved for "Recorder" stock	600 00	
Reserved for "Helping Hand" and "Junior Quarterly," June account	400 00	
Reserved for publication of Rev. A. J. C. Bond's sermons	300 00	
Reserved for publication of Rev. B. C. Davis' Sermons	300 00	
Reserved for Publishing House equipment	750 00	2,807 31
Balance cash on hand		134 80
		\$9,553 00

E. & O. E. F. J. HUBBARD,  
Treasurer.  
Plainfield, N. J.,  
July 1, 1919.  
Examined, compared with books and vouchers and found correct.  
July, 1919. CHARLES P. TITSWORTH,  
Auditor.

You can help your fellow-men. You must help your fellow-men. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.



The Tabernacle at Battle Creek where the sessions of Conference are to be held

**BATTLE CREEK AND THE CONFERENCE**

III

REV. H. D. CLARKE

When this article appears, you will have made your preparations to attend Conference. We have told you of the city and of the church where it is to be held. Dr. Johanson has told you important things especially for the delegates, and Pastor Kelly leads us more especially to the spiritual aspects, and now you will be interested in a picture of the Tabernacle where the meetings are to be held. Here it is, a winter scene but pretty, for the beautiful trees all about the church lawn and the park across the street make it almost impossible to take a picture in summer time. Editor Gardiner has noted the seating capacity of the Tabernacle, probably the largest church building in the city and most beautifully situated. There will be plenty of committee rooms and rooms for rest and other necessary apartments for Conference service. All your watches can be regulated by the clock in the steeple and you will hear the striking off of the hours. The fine choir will have ample room and the speakers and presiding officers will have a command of the audience often lacking in tents or ordi-

nary churches and halls. And the audience will have a good view of speakers and officers.

Weary mothers will find ready, willing girls to take their little children into the park opposite the Tabernacle and care for them so they can be relieved of that care during a sermon or discussion. Boys will be in readiness to run your errands and help you to any information or whatever an active boy can do for you. The church and neighboring churches and the city will be most glad to make you welcome and happy. Music will be a prominent feature all through the Conference.

Of course we will want you to see our well-located parsonage and its capacity for a large family!

Now read again what Pastor Kelly said, and while you are packing your satchels and hand bags be praying that this may be like the going up to Jerusalem at the annual feast times of the devout Hebrew, praising God and joyful in the Lord.

*All aboard for Conference.*

"We've often thought what a pity it is that a man can't dispose of his experience for as much as it cost him."

## YOUNG PEOPLE'S WORK

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

### SELLING OUR HERITAGE

GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,  
August 16, 1919

#### DAILY READINGS

Sunday—Selling through bitterness (Ex. 16: 1-13)

Monday—Through weariness (Ex. 17: 1-7)

Tuesday—Through suffering (Job. 1: 1-22)

Wednesday—Through the love of pleasure (Isa. 22: 13)

Thursday—Through appetite (Num. 11: 1-9)

Friday—Through ambition (II Sam. 15: 1-12)

Sabbath Day—Topic, Selling our heritage (Gen. 25: 27-34)

#### BY WAY OF SUGGESTION

Esau is the character who for a moment of satisfaction sacrificed his future. Esau is typical of men today who are willing to sacrifice all for a present joy. Appetite, more than any other thing, has caused men to spend in one evening a brilliant future. Men sacrifice wealth, position, social standing for a few moments' pleasure.

Health, character, social and business position constitute our material heritage. Esau said to himself, "I'm starved. Nothing matters if I can be fed now." Men say, "I'll take a chance"; and drink which only recently was placed under ban, has pulled many thousands away from both material and spiritual heritage.

Health is sacrificed in a moment of immoral play when the mark of a deadly disease is fastened upon us in our would-be pleasure.

Character is gone when we turn to the world and its loose ways of sin and debauchery.

Social and business position is sustained only through health and character, for a man, to stand the competition and efficiency test of a modern, social and business life, must be a man in every respect.

It is too bad that the test socially is slack enough to let in some wolves in sheep's clothing. Social morality needs a reform and when we cease selling our heritage for a mere pittance we will demand a higher social standing.

Esau reminds us of Judas, who thought money was the price for any act, and betrayed his Master, losing his soul. His reward was self-pity and suicide. Today men are selling their all by placing things that are priceless at a price. Nothing material should count when the eternal is involved.

Esau lacked vision—he lacked that look ahead that gave him a view of what he might be. He lost his family headship and his right to priesthood. Had he stood the test he could have had a brilliant future, but appetite wiped it all away. Human desires are so strong and overcoming sometimes, when reason tells us otherwise.

Ambition has perverted the standards of men so extremely that they sacrifice all to obtain wealth. No tainting of character or sacrificing of principle can be covered by all the wealth the world may possess or that can be put into the hands of man. The backward look always carries the lamentation, "If I had known," but is too late to mend.

#### QUOTATIONS

When wealth is lost, nothing is lost;  
When health is lost, something is lost;  
When character is lost,—all is lost!—*Anon.*

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—*Franklin.*

Let every man be occupied, occupied in the highest employment of which his nature is capable, and die with the conscientiousness that he has done his best.—*Sydney Smith.*

He robs himself of birthright and of soul,  
And makes him weak who should be wholly grand.

For he who reaches best the highest mark  
Upon his own and noblest strength must stand.—*Eaton.*

We fling away blessings that can not be recovered again, although we seek them with sighing and tears.—*Calthorp.*

#### TO ANSWER

What is your heritage—are you guarding it?

Can you see the loss of heritage about you?

How may we improve our heritage?

Duty done is the soul's fireside.—*Browning.*

### RAILROAD RATES TO CONFERENCE

The United States Railroad Administration is liberal with us this year in granting a reduction to one and one-third fare on the certificate plan to members attending the meeting of the General Conference at Battle Creek. At least 250 persons must be in attendance and present certificates other than those traveling on clerical tickets, to secure the one-third fare for the return journey.

Read the following carefully:

"A reduction of one and one-third fare on the 'Certificate Plan' will apply for members attending the meeting of the Seventh Day Baptist General Conference to be held at Battle Creek, Mich., August 19 to 24, 1919, and also for dependent members of their families, and the arrangement will apply from the territory covered by the Eastern Passenger Traffic Committee, the Southern Passenger Traffic Committee, and the Western Passenger Traffic Committee. These territories cover practically all the railroads under government administration in the United States."

"The following directions are submitted for your guidance:

"1. Tickets at the nominal one-way tariff fare for the going journey may be obtained on any of the following dates (but not on any other date): August 15 to 21, except in the Far West (Colorado to California) they will be on sale August 11 to 16. Be sure that, when purchasing your going ticket, you request a *Certificate*. Do not make the mistake of asking for a 'receipt.'

"2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train on which you will begin your journey.

"3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to place of meeting. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a *certificate* to the place of meeting.

"4. Immediately on your arrival at the meeting present your certificate to the endorsing officer, Rev. Edwin Shaw, corre-

sponding secretary, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

"5. It has been arranged that the Special Agent of the Carriers will be in attendance on August 22 from 8.30 a. m. to 5.30 p. m., to validate certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than August 22, after the Special Agent has left, you can not have your certificate validated and consequently you will not obtain the benefit of the reduction on the home journey. *No refund of fare will be made* on account of failure either to obtain a proper certificate nor on account of failure to have the certificate validated.

"6. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the organization at the meeting and dependent members of their families, holding regularly issued certificates obtained from ticket agents at start-

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ing points, showing payment of normal one-way tariff fare of not less than 75 cents on going journey.

"7. If the necessary minimum of 250 certificates are presented to the Special Agent, and your certificate is duly validated, you will be entitled up to and including August 27 to a return ticket via the same route over which you made the going journey, at one-third of the normal one-way tariff fare from the place of the meeting to the point at which your certificate was issued.

"8. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored." RAILROAD COMMITTEE.

Theodore Roosevelt said: "Certain persons call me radical. They do not realize that I am trying to save their children from a radicalism of which they have not dreamed."

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ing to intrust him with further power, the great war would at least have been shorter, many billions of wealth would have been saved, not to speak for the moment of human lives, and America would now be far on the way towards a thoroughly stable social order that would strengthen and not weaken the tremendous natural forces of American individual initiative.—*Frederick M. Davenport.*

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**DEATHS**

ZERFASS.—Joseph Clarence Zerfass was born at Ephrata, Pa., April 25, 1893, and died at Ephrata, June 20, 1919. A fuller notice ap- pears elsewhere in this issue. C. F. R.

BURDICK.—Willett Franklin Burdick, son of William and Avis Thurston Burdick, was born in West Township, July 18, 1844, and died in the Friendship Hospital July 16, 1919, lacking but two days of his seventy-fifth birthday.

His father and mother were among the early settlers in the neighborhood of Nile, N. Y., com- ing from Berlin, N. Y., with two children and settling on the old homestead which still remains in the family. Here they raised a family of eight children of whom Willett was the fifth. Of these he is survived by three sisters and a brother: Mrs. Martha Davidson and Mrs. Amanda M. Jordan, both of Nile, N. Y.; Mrs. Addie Wilcox, of Hornell, N. Y., and George Burdick, of Nile.

He was married on June 28, 1870 to Lucinda Lobdell. To them was born one son, Cordon A. Burdick. He and two adopted daughters, Mrs. Winfield McClay, of Nile, N. Y., and Mrs. Elizabeth Lobdell, of Battle Creek, Mich., live to mourn the loss of their father. Their mother passed away more than three years before, Jan- uary 14, 1916.

When a young man, nearing twenty-four years of age, he was baptized and united with the First Seventh Day Baptist Church of Friendship, N. Y., at Nile. He was a member of this church throughout the remainder of his life.

When failing health and strength made it ne- cessary for him to have special care he went to his daughter's home in Battle Creek, where he spent the past winter. Upon returning to Nile in the spring he made his home with his other daughter. His last days were spent in the Friend- ship Hospital where his failing strength slowly ebbed away.

Funeral services were held in the home church at Nile, conducted by Pastor John F. Randolph and burial was in Mount Hope Cemetery, at Friendship, N. Y.

J. F. R.

MENDENHALL.—Ellis Abner Mendenhall was born in Huntington County, Pa., September 7, 1840, and died at Milton Junction, Wis., June 25, 1919.

He was one of four children who grew up in the family of Abner and Martha Manville Mendenhall, and was the last survivor of the family. His people were Quakers and he grew up in that faith. Naturally he possessed many qualities that marked him as a man of sterling habits and uprightness.

When he was four years old his family came West and settled at Clinton Junction, this State, where he lived until he was twenty-two years old. His father died when he was but nine years old and from this time he was thrown much upon his own responsibility.

He began his education in the public schools of Clinton Junction, Wis., and later attended Milton College three years beginning with the year of '59. It was here that he met and mar- ried Miss Artimissa Babcock October 18, 1862, the ceremony being performed by the Rev. Wil- liam C. Whitford, president of the college. To this union were born nine children, only three of whom are living, Ellis and Lee Mendenhall, of Watertown, and Mrs. H. M. Burdick, of Milton Junction.

About four years ago failing health and old age compelled him to retire from active life, and he and his wife came to make their home with their daughter, Mrs. H. M. Burdick, where they have since lived and where Mr. Mendenhall died.

Mr. Mendenhall has been a great sufferer for many years. At times he was so bad that it seemed that he could not live. From these periods of chronic stomach trouble he would rally and industriously take up his work. He believed in the gospel of industry and toil and with great force of will applied himself to his chosen work.

He was a quiet unassuming man, finding his chief pleasure in the quiet of his own home. He was a kind father and faithful husband, so thoughtful for the welfare for those about him that he often failed to take proper care of him- self. He was much interested in temperance re- form and did much to inculcate the temperance principles in his children. In business he was frequently invited to take the social glass, but he never hesitated to decline, even though this infraction of social custom temporarily threat- ened the loss of trade.

He leaves to mourn their loss his wife, three children, a number of grandchildren, and a large circle of friends.

Funeral services were conducted from his late home by Rev. Edgar D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church, and the body was taken to Clinton, Wis., for burial. Brother Masons acted as bearers and the Masonic lodge of Clinton conducted the farewell service at the grave.

E. D. V.

HERITAGE.—Jeremiah Ayers Heritage was born April 3, 1835, in Cumberland County, N. J., and died at Milton Junction, Wis., June 21, 1919.

He came of Quaker stock and naturally pos- sessed many sterling qualities. He was a son of Alexander and Keziah Ayers Heritage, his father being a deacon in the Marlboro (N. J.) Seventh Day Baptist church.

He had four own brothers, one of whom still survives him, Isaac, of West Salem, Wis. He also had one half-brother who is deceased and one step-brother and sister.

Some time in the fifties he came West, stop- ping first at Walworth, where he spent about a year and a half. Then he came to Milton, where he spent another year and a half, and then he went on to Edgerton where he went into the harness business with his brother Isaac.

In the spring of 1864 he returned to New Jersey where he married Miss Hannah Mason. On his return he resumed his business at Edger- ton, but later he took up his residence at Madi-

son, Wis., where he carried on the same trade. Here the greater part of his life was spent, except a brief period in Virginia, until his wife died, November 9, 1911. They had one child; Mrs. Anna Heritage-Fuller, of Schuyler, Neb.

Early in life he made a profession of Christianity and was baptized and received into the fellowship of the Shiloh (N. J.) Seventh Day Baptist church. When he settled at Edgerton he joined the Seventh Day Baptist Church of that place, but later transferred his membership to the Albion Church.

After the death of his wife, he came to make his home with Mrs. Nelson Clark, a half-sister, where he lived to the time of his death. His daughter being a trained nurse has afforded him many of the comforts of life. He and his surviving brother have been afflicted with blindness for a number of years.

Mr. Heritage was a kind husband and father and sought in every way to provide comfort and happiness for those around him. He leaves a host of friends and relatives to mourn his loss.

Funeral services were conducted from his late home with Mrs. Nelson Clark, by Rev. Edgar D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church, and the body was taken to Madison, Wis., for burial.

Those who acted as pall-bearers were apprentices of his, who learned the harness trade—Alexander Campbell, Albion; William Davis and Harry Ash, Edgerton; Ed Davis, Lake Mills.

E. D. V.

**Sabbath School. Lesson VIII.—Aug. 23, 1919**

SOCIAL RESPONSIBILITY. Luke 10: 25-37; Gal. 6: 2, 9, 10; Jas. 2: 14-16

Golden Text.—"As we have opportunity, let us work that which is good towards all men." Gal. 6: 10.

DAILY READINGS

- Aug. 17—Luke 10: 25-37. Social responsibility
Aug. 18—Matt. 18: 21-35. Duty towards others
Aug. 19—James 1: 19-27. Doers of the word
Aug. 20—James 2: 14-26. Faith and works
Aug. 21—Mark 5: 1-20. Saved to serve
Aug. 22—Neh. 5: 1-13. Rulers and social responsibility
Aug. 23—Matt. 25: 31-46. The judgment (For Lessons Notes see *Helping Hand*)

At a church conference a speaker began a tirade against the universities and education, expressing thankfulness that he had never been corrupted by contact with a college. After proceeding for a few minutes the bishop, who was in the chair, interrupted with the question, "Do I understand that Mr. Dobson is thankful for his ignorance?"

"Well, yes," was the answer; "you can put it that way if you like."

"Well, all I have to say," said the prelate in sweet and musical tones, "all I have to say is that he has much to be thankful for."—*The Pathfinder*.

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

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