

The Sabbath Recorder

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

VOL. 89, NO. 10

PLAINFIELD, N. J., SEPTEMBER 6, 1920

WHOLE NO. 3,940

Reports to Conference On Tuesday afternoon, the second session of Conference was given to the hearing of reports from boards and committees. First came the report of the Memorial Board, by William C. Hubbard.

This board was incorporated under the laws of the State of New Jersey in 1873. Its funds now amount to \$568,241.93. There has been an increase to the fund of \$7,127.91 during the year. The names of the members of the Memorial Board can always be found on the pages of the RECORDER cover. The board holds its meetings on the second Sunday in January, April, July and October.

Frank J. Hubbard is its treasurer to whom all moneys for the fund should be sent.

The income for the year has been over \$30,000. In the forty-seven years of its existence this board has distributed about \$600,000 to the various causes for which the funds were given.

The Vocational Committee had no report to make, more than an apology, and it expressed the conviction that *something should be done*. Some work was suggested, however, and the report was approved with the suggestions made by the committee.

William C. Hubbard, of the Railroad Committee reported that reduced fares to and from Conference were hard to secure. Some roads declined to make any reductions. He urged the people to co-operate heartily in the matter, for it would work against us if the results showed too small an attendance at any Conference. By special plea one fast train was allowed to stop at Alfred, Tuesday morning when only one passenger alighted. The Conference expressed its appreciation of the courtesy shown by the Erie Railroad in giving reduced rates and stopping trains.

The Committee on Denominational History reported that the society is out of debt and a small balance is on hand. Mention was made of various historical events and the hope was expressed that recognition of

historical matters be encouraged by our people.

The Challenge Of the Kingdom

This great subject which runs through the program was treated on Tuesday afternoon by six speakers: Dr. Edwin Whitford, Rev. Royal R. Thorngate, Rev. Erlo E. Sutton, Dr. A. Lovelle Burdick, Frank J. Hubbard and Rev. A. Clyde Ehret. Seldom has our General Conference been favored with six more practical, live addresses in one afternoon, than it heard on this day. They all had the true ring of words coming from loyal, consecrated men. The Conference expressed a desire to have these six addresses appear in the same number of the SABBATH RECORDER. Our readers will have them in due time, and we bespeak for them a careful reading. May the harvest of such seed-sowing be great and good.

Report of the Commission On Tuesday evening the report of the Commission had the right of way. But before the report was read, a live praise service was led by Dr. Edwin Whitford, of Westerly, R. I., and a devotional message was brought to the congregation by Rev. E. Adelbert Witter.

The stirring song, "O, 'Tis a Great Change," led by Edwin Whitford, was sung with enthusiasm and prepared the people for the report of the Commission. We give the report on another page of this paper.

Our readers will be greatly interested in this great report on: Things Done; Things to be Done; The President's and the Secretary's Activities; and Forward Movement Director's Activities. The call of the hour is a call to stewardship, which must be heeded if our Forward Movement is to be a great success.

Quiet Hours With the Master

Every morning session of Conference closed with a "Quiet Hour With the Master," led by Rev. James L. Skaggs. His plan was to present each time some characteristic of Christ. On the first day, after the congregation had

sung "He Leadeth Me," he took the subject, the element of joy in the character of Jesus. Many instances where the Savior brought joyous good cheer to troubled ones were mentioned, and emphasis was placed upon the words on his last night with the disciples, "My joy—your joy," and his, "Be of good cheer" so often found in his sayings.

Jesus was happy in the thought of his Father with whom he communed and whom he trusted. His optimism enabled him to see a better day ahead, in spite of all his discouragements and present difficulties. He was also happy in service. He came not to be ministered unto, but to minister.

In the second Quiet Hour the theme was: Doing the will of the Father. Jesus had far-reaching vision and devotion to the work given him to do. Loyalty requires more than mere consent to certain requirements, it involves the new birth which Jesus required in his talk with Nicodemus.

We, too, must possess the spirit of loyalty which was so prominent in our Master. He said not my will but thine be done. We fail from want of the Christ spirit of loyalty.

The topics of each Quiet Hour for the last four days were: The large heartedness of Jesus, which prompted him to be kind and helpful to others who disliked him. Then came his aggressiveness and finally his endurance.

This Quiet Hour service made a very good ending for each forenoon of Conference.

What Has the Forward Movement Done for the Churches And the Denomination? This live question was discussed on Tuesday evening in nine rapid-fire speeches.

William C. Hubbard spoke of the Forward Movement in the Plainfield Church. He had recently stood beside the grave of John Brown in the Adirondacks, and as he noted the quiet resting place of that man who lived beyond his own times, whose vision enabled him to see far into the future, he was impressed with the truth of the words in the old song, "his soul is marching on."

With this illustration for a starter, Bro-

ther Hubbard called attention to the fact that the souls of consecrated men whose vision prompted them to provide for future work after their bodies should moulder in the grave, are still marching on. Thus the souls of those who made up our memorial funds, and our endowments go marching on. They were our predecessors. They laid foundations and prepared the way for our Forward Movement of today.

In Plainfield, after the way had been prepared by letters and posters, in the first week in December, the church went over the top. All hearts seemed to be knit closer by uniting in sacrificial service.

Soon our bodies too will be mouldering in the grave. May we so live in these days, and have such a far-vision, that we too may have a good record for the benefit of generations to come.

Rev. Theodore J. Van Horn told of his school work. He had been stirred by seeing how little Protestants are doing toward religious education for their children, and the hearts of himself and wife were moved to undertake the Bible school work. Eighty-five children had been enrolled. Aside from Bible study they taught in nature-studies and in the principles of good health.

The interest taken by the children was a great encouragement. The work had been a blessing to teachers as well as scholars. This too, is part of the Forward Movement.

Frank E. Tappen, of Battle Creek, gave us an idea of the blessings of teamwork and the value of combined services in the Master's work. He had recently been impressed by the great waste of power in Niagara, that world of waters, as they pour over the precipice uncontrolled. Then he saw a small stream confined and used to turn the wheels of industry. There he saw the worth of concentration and control with no energy going to waste.

Jesse Lippincott spoke of the quartet work in which he and others had received a blessing this summer. They held twenty-seven meetings in Garwin, sang to the sick and shut-ins, and visited homes. The smallest attendance was thirteen and the largest was one hundred and sixty-six. They preached the gospel to one thousand six hundred and forty-three persons.

In Dodge Center, Minn., sixteen meetings were held, with attendance ranging from forty-one to one hundred and forty-eight. There was an average attendance of eighty-six.

Claud Hill spoke of the Forward Movement as the greatest thing that had come to the North Loup Church since the revival conducted by Rev. E. B. Saunders. Great enthusiasm prevailed even with the task before them of raising \$6,000 where they had hitherto been raising only \$2,000. They went over the top. The enthusiasm was great, and spiritual gain was clearly the result. Thirty-five members had been added to the North Loup Church.

Paul Burdick, of Fouke, Ark., spoke of the school work and the help that had come to that school. It has been a real testing time for Fouke, and also for the young people who have toiled there. The church has over-subscribed its share in the budget. The school was born in the spirit of prayer and they need our prayers and our help.

Wardner Davis, of Salem, W. Va., spoke of the systematic preparation in his church for the drive; also of the visit of the director general, W. H. Ingham, to Salem, and then over the top they went. Results show better knowledge of denominational work. Help came to the college. Salem believes in the denominational boards and in the Forward Movement.

Mr. Holston spoke of his visit to thirty-six churches, his discovery of the fact that the North Loup Church has one hundred babies on its cradle roll. He thinks he sees evidences that the lines between East and West are being wiped out by the movement.

Rev. Jay W. Crofoot told how the movement looks from a distance. To those in China it appears that the very fact that so much money has been raised is in itself evidence of real interest in the work. There is closer unity among us as a people, and he hopes they have been strengthened in China. More faith and enthusiasm has come to many hearts. The Forward Movement has been well worth while.

The Tract Society At Conference At 10.15 Wednesday morning the General Conference listened to the reports of the Executive Board of the American Sabbath Tract Society, President Corliss F. Randolph presiding.

The opening song, "Higher Ground," always stirs the soul, there is something almost triumphant in the music itself to say nothing of the words:

I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
"Lord, plant my feet on higher ground."

Lord lift me up and I shall stand
By faith on heaven's table-land;
A higher plane than I have found,
"Lord, plant my feet on higher ground."

The prayer of this song deeply impressed us as the great congregation sang it. Our readers will enjoy the president's message which will appear in the RECORDER in full. It seemed to us to be of unusual interest.

The report of the publishing house, too, will appear in full in a later issue of the RECORDER. Please see what Mr. Burch says about the depressing influences of those who stop their RECORDER.

Messages from the field by Rev. Willard D. Burdick and Rev. George B. Shaw were listened to with much interest. Brother Burdick will give us his message through the RECORDER. Brother Shaw had no paper. He spoke of the changes that have come in world conditions. They will come, and changes are necessary; but we should see that when they do come they are good ones. Let us conserve all the good as the conditions change. We need competent leaders. It is not enough to be struggling not to die. We must strive to go forward. It is easy to raise money, but hard to raise men. Dr. Lewis used to say that when God wants an oak it takes a hundred years to produce it, but he produces a squash in a hundred days.

The annual report of the Tract Board appeared in the RECORDER of August 23. Dr. Main's "Challenge of a Sabbathless Age" was a strong presentation of the subject. We wish every Christian in all the world could read it with an open mind and quickened conscience.

Don't fail to study it when it appears in the RECORDER.

The Sabbath School Hour At Conference

The Sabbath school hour at Conference was in charge of Rev. Willard D. Burdick. He spoke of the relations of the pastor to the Sabbath school. Pastors should aid in establishing religious schools in week days that will be as effective as public schools are in secular education. He should also be whole-hearted in support of the Sabbath school in his church. He should pastor the school as well as the church.

We need more religious schools. One half hour a week is not enough for Bible teaching. The pastor should be a leader in teachers' classes and in Bible study among his young people.

The annual report of the Sabbath School Board presented by Dr. A. Lovelle Burdick is well worth your study and we know you will be interested in Mr. Holston's presentation of banners. Three schools have been entitled to banners three years in succession, namely, Walworth, Milton Junction, and Lost Creek. Three schools were entitled to the banners two years: Shiloh, Plainfield, and Milton. Seven schools reached the standard this year: Alfred, Adams Center, Boulder, Nortonville, Ritchie, Salem and Verona.

As the names of these schools were read, some representative came forward and received the banner assigned to his school. Adams Center, Plainfield, Waterford and Walworth were named as schools having the highest score on the score card.

The Sabbath school hour was a most interesting one, and we have reason to be proud of the good work done during the year.

Dr. John C. Branch As closing time drew near on Wednesday afternoon, President Whitford called Dr. John Clarence Branch, of White Cloud, Mich., to the front and introduced him to the Conference. This is the first General Conference Brother Branch ever attended among us. He spoke of his long experience as a Sabbath-keeper and expressed his great pleasure over finding a church home with us. His people are about to build a new house of worship. After his pleasing remarks Brother Branch closed the meeting by prayer.

Young People's Work Wednesday evening was given to the Young People's Board. After a praise service led by Brother Clarke H. Seidhoff, the anthem, "List the Cherubic Host," and a devotional message by Rev. Harold R. Crandall, the young people's meeting, presided over by Mrs. Ruby C. Babcock gave us a most interesting program.

Brother Crandall's lesson was the scripture about the vine and the branches, impressing the vital union with Christ necessary for a true spiritual life. For this close relationship with the Master, he prayed.

The young people were out in large numbers at this Conference, and their session in which many of them took part was one of the very best ever known in our General Conferences. There were six papers and addresses by young men and women and a pageant full of the missionary spirit. All the matters pertaining to this good session were left in the hands of Rev. Royal R. Thorngate, associate editor in the Young People's Work.

We wish all our people could have heard the young people sing this song which had been appropriated for their use:

CHRISTIAN ENDEAVOR RALLY SONG

Words by Mrs. Mary Evans, Battle Creek, Mich.
Tune "We'll Rally Round the Flag."

We are coming at call of our blessed Lord and King,

Banded for earnest true Endeavor.
And we pledge our lives anew, while our Rally Song we sing,

"Christ and his Church," our theme forever.

Chorus:

For Christ and his Kingdom, we'll labor and pray.

To follow our Master, we'll strive every day.
While we rally round the standard, we'll rally once again,

Loyal to Jesus Christ our Savior.

We are gathered here today, from the east and from the west,

Banded for earnest true Endeavor,
And we bring our youth and strength to the cause we love the best:

"Christ and his Church" our theme forever.

The banner for faithful service was given to the Milton Society.

The year shows the best results of any. A banner was given for Christian Endeavor Experts to the Salem Society. Alfred Society received the banner for the greatest gain in efficiency points.

Honorable mention was made of several

societies. West Edmeston won the goal banner, and the highest efficiency banner went to Salem with a total of three hundred and seventy-two points.

As each banner was given the young people struck up an appropriate song, made to suit the particular case. These enthusiastic songs brought out great applause.

No words of ours can fully describe the pageant, so full was it of Christian enthusiasm and the very spirit of missions and service.

PRESIDENT'S ADDRESS

It seems to be expected at this opening session, that the president of the General Conference shall present an address in which he shall contribute his best thought to the problems confronting the denomination. In conformity with this custom I come before you, but with great misgivings.

This is the one hundred and eighteenth anniversary of the General Conference. Seventh Day Baptists can look back over the years with commendable pride as they consider the achievements of the past century. We who are here today have a rich heritage in the character and the consecrated purpose of those who have wrought in the past years the gospel of Christ and his Sabbath. We should find great inspiration in the lives and deeds of the heroes of the faith who have lived and sacrificed and have thus made possible this present occasion.

Do we think of the glory of the denomination as all in the past, or shall we look to the future for the largest service rendered to the world by Seventh Day Baptists? Shall we be satisfied with the sort of achievement made by our fathers? Are we going to measure our faith and consecration by the *deeds* of our fathers, or shall we prove ourselves worthy of the *ideals* which they gave us and recognize the need of a larger service and a greater sacrifice in the present day that Christian principles may govern the lives of all men and the gospel be carried to the uttermost parts of the earth?

The world is in a crisis. The present hour is an exceptionally important and critical one in the history of America and of American Christianity. The war is over, and down from the heights of unselfish idealism and enthusiastic self-sacrifice

where we as a nation were for two years, we have plunged into the depths of the commonplace of money getting, of partisanship and of selfish indifference to the needs of the unfortunate, with a speed that none of us could have believed possible two years ago.

People are declaring that America should return to the measure of isolation that was possible and advisable at the end of the eighteenth century. There is room, no doubt, for difference of opinion as to the extent and character of our participation in the affairs of nations across the seas. But that all the marvelous things that have happened in a century in bringing the nations to closer quarters one with another, and that our own enormous increase in population, wealth, power and influence can have come about and *not* put a solemn obligation on us, and imperatively demand of us, whether we choose it or not, to take a different course of action from that which was possible in the days of Washington, and do our full share in bearing the burdens of a world civilization in which peace and good will among men shall prevail—this is unthinkable. The present crisis is a challenge to our intelligence and Christian professions. As a part of the great body of Christian believers, we must not fail in this crisis by reverting to national selfishness.

The effect of the World War on the minds of Christian leaders gave them the conviction that the Christian church was not measuring up to the needs of men throughout the world and that a great opportunity was open to the organized forces of Christianity to take the world for Christ. The great co-operative efforts of the various welfare organizations in ministering to the needs of the men in the service of the United States suggested the plan of an organization which should unite all the Protestant Christian bodies in a combined and simultaneous program of Christian service. Thus the Interchurch World Movement came into being.

"The Interchurch World Movement had its origin in the hearts and minds of a group of Christian men and women, representatives of the various benevolent and missionary societies of the evangelical churches of this country, who met together and decided that the time had come for

another great forward step in co-operative Christian work. They earnestly desired that to a still greater degree, the whole church should see its whole task and attempt in a worthy and co-ordinated effort, the accomplishment of it with enthusiasm, energy, and consecration." Briefly stated, the Interchurch World Movement was intended to be the program of evangelical churches united for the purpose of making Christianity a more vital thing to humanity than it has ever been before.

Now in the brief space of twenty months since its inception the movement has both risen to a position of great influence and usefulness and fallen down to relatively small proportions.

The primary aims of the Interchurch World Movement, as stated in one of their publications are summarized as follows:

"1. A thorough analysis of the total world task of the church, a careful and intelligent survey of needs, locality by locality, and an estimate of the forces available for undertaking the task before them.

"2. A campaign of education on a scale large enough to secure the attention of the nations and if possible convince the judgment and awake the interest of millions of people not largely touched by Christ's call to world service.

"3. To give co-operative leadership to the church in the fields of industrial relation, philanthropy, evangelism and education to the end that the church may more wisely and amply meet her obligations in these areas of service.

"4. To conduct a campaign for recruits to the ministry and mission service.

"5. To make a simultaneous and united appeal for funds sufficient in amount to support the sort of effort at home and abroad demanded by the conditions of the hour."

It is unfortunate that a program of service so comprehensive and adequate in which Seventh Day Baptists have been glad to work and with which they voted to cooperate, should apparently collapse. It is not my purpose to discuss the reasons for the failure of the Interchurch World Movement, except to say that apart from its financial embarrassments, perhaps the chief reason for its present state is that the movement was projected on too large a scale for the short time allowed for its accomplishment—not too large a scale for

the needy world in which we are living, a world literally staggering under heavy burdens that only the love of God in Christ can lift; not too large a scale to meet such a need as that, but too large to be properly organized and co-ordinated in all its parts very hurriedly."

I am satisfied however that in future years Christians will not look back on this effort as a fiasco, but will realize that great good has been accomplished. The Christian world can not be the same as it was before this great co-operative effort was undertaken. The evangelical denominations of this country will regard each other with a more friendly interest and a more sympathetic understanding. The great cause of evangelizing the world will be hastened because of the vision of the common task of all Christian believers which this effort has inspired. Several of our own churches have received great help from the Interchurch World Movement in making successful their own efforts in our own New Forward Movement.

All that has been said concerning a crisis in the Christian world applies in a smaller degree to the Seventh Day Baptist Denomination. Seventh Day Baptists are today at a fork in the road of service. One path leads up the hill of more abiding faith, greater vision, deeper consecration and larger work under the leadership of God. The other road turns down to the lower level of indifference, atrophy, small service, selfishness and final disintegration.

One year ago the Conference at Battle Creek adopted enthusiastically the New Forward Movement. While much has been accomplished under this plan, still we are a long way from realizing our hopes for visible results. A definite task confronts every church and every church member in the denomination. Is it not appropriate then that the theme of this General Conference should be "The Challenge of the Kingdom to Seventh Day Baptists"? Does any one think that Seventh Day Baptists are on the average doing as much for God as they can? Bear in mind that service to God and to men is the Christian's first business whatever his vocation. We have only to be reminded of the fact that many of our churches, because of the appeal of the New Forward Movement, have pledged and are paying from three to twelve times as much

money for denominational purposes as they did in the previous year, to be convinced that we have been woefully lacking in consecrated effort. Therefore until we measure up to a much higher standard in giving of time, thought, and work as well as money to the service of Christ in our churches, shall we be fairly meeting the challenge of the Kingdom to Seventh Day Baptists.

What then must this people do to meet the demand of the hour? I wish to discuss the question briefly under three heads: First, we must be a missionary and evangelistic people; second, our churches must be aggressive forces in their respective communities; and third, we must have adequate leadership.

As Christians we have our marching orders in the words, "Go ye into all the world and preach the gospel to every creature." If we are to take the road that leads to growth and usefulness we must be an active, missionary, evangelistic Sabbath-keeping people.

The first and foremost aim of the New Forward Movement as adopted last year was a campaign to deepen and enrich our spiritual life and to make us a more Godly people. How else can we attain this purpose than by carrying to the world the gospel of the Son of God? It is always the law of service that he who gives most to others, thereby is the richer in the real things of life. So therefore the New Forward Movement must of necessity be a great missionary enterprise if it attains real success and Seventh Day Baptists become a more spiritual Godly people.

The various elements in the budget of the New Forward Movement are all essential to a well rounded, unified program of denominational work. No one of the interests involved can lack for funds without impairing the complete success of the whole project. We are not giving to Salem College, for example, simply to help Salem College for itself, rather that she may more efficiently continue to enlarge the vision of our young people and train them for the service of God and of men. So also our contributions to the Tract Society and to the Denominational Building directly strengthen the missionary object of our own people that all may know the blessings and privileges of the Sabbath of Jehovah.

The opportunity for missionary and evangelistic work was never greater than it is today. Look at our unmanned missionary churches, our needy home fields; listen to the calls from South America and other foreign lands. Let us answer the challenge and as a people let us rise to the great need of the world for the gospel of Christ as a saving and ennobling power.

In the second place the challenge comes to each church to be alive, alert, aggressive, thoroughly well organized so as to be a leavening power in its community. No church can do its share of the denominational work, if it is failing to meet the needs of the local community; and conversely by a strange law, just as a church is giving largely of its means and its interest to the larger work of the kingdom outside of its own community, so in proportion is it doing a vital effective work at home. Many a church has given very little to missionary interests because the members felt that they had all they could do to support their own pastor and their local work. They are mistaken. Invariably any church who gives generously in means and in thought to the work of the kingdom outside its own borders finds its own home work the richer both in means of support and accomplishment.

Denominations do not move in a mass. Their plans must fail unless they actually reach the local church. It is there the whole system touches the people. As Seventh Day Baptists we need to say this over and over again to ourselves. The success of the New Forward Movement depends on how far the local church can apply its methods, spirit and purpose to the individual members. No matter how splendid the outline may be if we can not gear up our local church to the denominational plan, the movement must fail. Every one of us needs to stand under the scrutiny of the following question: If every other church did as we are doing, would the New Forward Movement be a success or a failure?

It has been my thought for several years that much might be gained in stimulating a constructive program in a church if the General Conference should suggest a minimum standard of activities for our churches, something as the Sabbath School Board makes a standard for our Sabbath school. Occasionally a church is too satisfied with

what it is doing and fails to realize how inadequate its efforts are. I am not going to be so foolish as to attempt to present here such a standard, for that would depend somewhat on the average of many successful churches. I do not think that a committee of experienced pastors and laymen should work out a plan or program for the local work of our churches and the General Conference ask them to adopt it to meet their needs. However let me make a few suggestions.

Every church should have a survey and a program of work.

I. Survey. I believe every church should conduct a survey of itself perhaps every year. This survey should cover at least five heads.

1. Membership. How many resident and non-resident members? What is being done for non-resident members? What proportion of the resident membership attends the Sabbath morning service? What proportion is actively engaged in any work under the church auspices? Is the membership increasing or decreasing?

2. Evangelism. Is the evangelistic spirit being fostered in the church? Does the pastor do all the personal work? Is there a regular time each year for an ingathering?

3. Stewardship. How many tithers are there in the church? Has the church met its quota in the New Forward Movement? What definite steps are taken to instruct the people in stewardship?

4. Community responsibility. What opportunities for community service are afforded? Is the church co-operating with other agencies for social betterment?

5. World wide effort. Has the church any missionaries or pastors from its membership? Is any definite effort being made to lead young people to offer their lives to mission work or to the ministry?

II. Program of work. A church will do well to set up certain definite goals for the ensuing year toward which it will consecrate its efforts. These goals should be assembled into a sort of a program of activities. This program may not be as elaborate in one place as in another, but surely much of the inefficiency of our church life has been due to the fact that we have drifted along from year to year, living from hand to mouth, doing the next thing because we

had to, rather than moving consciously toward some well-defined object.

Finally the challenge of the kingdom to us as a people is to produce adequate leadership, more men for the ministry, more workers for the mission fields, better support, moral and financial, of those who are already in the service. Much has been written recently on this subject and therefore I may not develop this phase of the question. It is my profound conviction that we shall see men and women offering themselves to the work of the Lord only when we, the average people, become so burdened with our responsibility for the extension of God's kingdom that we shall talk it, pray for it, and show our children that there is no calling so noble or so honorable as the gospel ministry. Then will our pastors be adequately supported, for we the people will be willing to sacrifice equally with our ministers. At present I fear we are not thus willing, for it is true that a majority of our pastors do not receive enough compensation from their churches to make a living. They are forced to find means of support in other ways and thus the church is cheated out of the service that rightfully belongs to it. I say all honor to the faithful pastors who are now standing at their posts in these critical times and are hanging paper, or are farming, or are using up their savings of years that they and their families may make ends meet.

In conclusion, may I use two terms that suggest something very essential to a happy, right-minded, growing body of students in an American college. They are "college spirit" and "teamwork." College spirit is that indefinable but real thing in college life that causes every student to be enthusiastically loyal to his college, and the willingness to do "teamwork" in college sports, even to sacrifice personal advantage for the sake of the success of the team and the honor of the school—that is the secret of success in winning games.

May we not adopt these two principles in our denominational life? Let us have denominational spirit, the spirit of loyalty that will cause us to stand by the program of our people, that will help us to minimize our minor differences and to be less harshly critical of each other—a spirit that will cause us to believe thoroughly in the honesty and sincerity of purpose of those who

are working with us, that will urge us to be kindly and sweetly constructive in our criticism of others who we think have made mistakes.

And then let us all do teamwork together. Let all the churches lift together with a will that the New Forward Movement inspired of God as we believe, may reach a successful conclusion and that Seventh Day Baptists may meet the challenge of the kingdom of God.

REPORT OF THE CORRESPONDING SECRETARY

To the Seventh Day Baptist General Conference:

Your secretary has a communication from the Shiloh Seventh Day Baptist Church of Shiloh, N. J., inviting the General Conference to be held with the Shiloh Church in 1921. The secretary suggests that it be referred to the Committee on Petitions.

The secretary has a communication from the DeRuyter Seventh Day Baptist Church, of DeRuyter, N. Y., requesting that denominational recognition be given to the pastor, Rev. Harold Rich Crandall, who was ordained to the gospel ministry at DeRuyter, June 20, 1920. The secretary suggests that the request be referred to the Committee on Petitions.

The secretary sent word to the Seventh Day Baptist Church at Cerro Cora, Bompiland, Argentina, that the General Conference had received the church into membership as requested, adding in the letter a few words of explanation and fraternal greeting. In July of this year the secretary received a letter from the Cerro Cora church clerk, dated April 19, 1920, in which it was stated that no word had been received. The secretary at once made a reply, and this correspondence has been published as a matter of information in the SABBATH RECORDER of August 16. The secretary wishes in this connection to express his gratitude to Mr. Jacob Bakker, who translated the letters from Cerro Cora into English.

Your secretary has a communication from the Battle Creek Seventh Day Baptist Church, of Battle Creek, Mich., inviting the Commission of the Executive Committee of the General Conference, and the Board of Finance of the General Confer-

ence to hold their meetings at Battle Creek and to be entertained in the homes of the people of the church and society. The secretary made grateful acknowledgment of the invitation, assuring the Battle Creek Church that so far as the Commission was concerned due consideration of the invitation would be given in the decisions concerning the meeting place of the Commission. This has been done.

Your secretary has received during the year three letters from Nyasaland. They come from Timothy Teka and Paulos Jikho. They are difficult to read because of the penmanship and the broken English and a seeming general indefiniteness. Evidently they indicate the remnants of Seventh Day Baptists left in Nyasaland after the great war, during which no communications came to hand, nor has any word come since the war from those with whom we were in written communication.

In reference to correspondence with the Federal Council of the Churches of Christ in America, your secretary would mention (1) a letter asking that a second person be nominated to serve as a Seventh Day Baptist representative on the Commission on Evangelism. Through the president of the General Conference and the secretary, the name of Rev. W. D. Burdick, D. D., of Dunellen, N. J., was suggested, and he was appointed to this place by the Federal Council. (2) In the same manner Rev. James L. Skaggs, of Plainfield, N. J., was appointed as a member of the Committee on Ecumenical Conference, and (3) Professor Edward E. Whitford, of New York City, N. Y., was appointed a member of the Committee on Relations with National Church Bodies in Europe.

A communication has also come from the Federal Council enclosing and endorsing an appeal for the support financially for the Evangelical Society for the Support of the German Protestant Interests. A similar plea from another source but for the same purpose came to the Seventh Day Baptist Missionary Society, asking for help for the Protestant missionary interests of Central Europe. The Missionary Society replied by making an appropriation for the year 1920, of \$100 to the Seventh Day Baptist churches of Holland for their foreign mission work in Java. The secretary has no recommendation to make, but wishes

that some agency or committee of the General Conference would give the matter consideration.

Another communication from the Federal Council presents to the General Conference from the Commission on Relations with the Orient, a pamphlet entitled, "America's Relations with Asia and Asiatics," and requests that the General Conference pass appropriate resolutions concerning the subject of the pamphlet, and circulate the resolution and the pamphlet in the denomination. The pamphlet and the correspondence are attached to this report, but not a part of it.

The Federal Council also makes a brief report to the constituent bodies of the council, of which the General Conference is one. This report is accompanied by a letter from the general secretary, Rev. Charles S. Macfarland, asking that the report be presented to the General Conference, and that action be taken in particular in reference to four specific matters. Your secretary suggests that the General Conference Committee on the Federal Council be requested to make recommendations concerning these things to the General Conference for consideration. All these communications are attached to this report, but not a part of it. There has been quite a body of other correspondence with the Federal Council, but of a detail nature that does not seem necessary to mention.

Soon after the General Conference at Battle Creek in 1919, the secretary, by means of a letter informed the Interchurch World Movement of the action of the General Conference in reference to relations with the Interchurch World Movement, and enclosed a copy of the printed report of the Commission of the Executive Committee which contained the action. He also informed the Interchurch World Movement of the action of the Commission at Buffalo in appointing a committee, consisting of Prof. Alfred E. Whitford, Rev. William L. Burdick, and Mr. Walton H. Ingham, to be the agency through which the relations with the Interchurch World Movement were to function. The secretary has carried on during the year quite a voluminous correspondence with several departments of the Interchurch World Movement, and has attended many meetings, but almost wholly in his capacity as secretary of the Mission-

ary Society and the Tract Society, and to give all sorts of general and definite information about Seventh Day Baptists that has been sought in the various surveys that have been made. A few communications have been addressed to him as secretary of the Seventh Day Baptists, presenting certain particular matters and asking for definite consideration by the General Conference, but in view of the almost total collapse of the movement, and the fact that the committee which was appointed to recommend a reorganization of the movement on a wholly different basis has as yet no communications, the secretary deems it quite unnecessary to present the aforementioned correspondence. But if the General Conference desires any specific information that the secretary can not give from memory, it can be found in the files in the office.

Owing to the changes made by the New Forward Movement in the matter of denominational finances, the secretary found it necessary in making out blanks to send to the churches for annual reports to get out a new system. He made this as simple as possible, asking only two questions in regard to money raised for the denomination, first how much has the church given to the Forward Movement Budget, and second how much for other denominational purposes. The secretary finds that the reports that he has thus gathered differ very much in reference to dates. Some of these reports are for the year ending December 31, 1919, some for the year ending April 1, 1920, and some for the year ending July 1, 1920, and some for such a report for the first year of the Forward Movement are therefore far from satisfactory. The secretary feels that for the sake of uniformity it might be well for the General Conference to furnish a uniform record book to the clerk and the treasurer of each church to be kept in duplicate form, one to be sent annually to the corresponding secretary as data for the statistical reports, and he suggests that the Conference give the matter favorable consideration.

Your secretary has gathered from reports from the churches and compiled them in statistical form, and thus presents them attached to this report, the original individual reports being on file in the office. The bill for postage in gathering these reports

is \$3.50, and the bill for printing and blanks used is \$4.75; both of which have been audited and approved by the Board of Finance and paid by the treasurer of the General Conference.

The blanks sent out provided a place for a brief letter from the church to the General Conference. About half of the churches through the clerks made use of this opportunity. There was naturally something of similarity in these messages; the sending of Christian greetings, the desire for the interest and prayers of the Conference, and the hopes and prayers for a greater spiritual blessing at the Conference, were common to all the letters. Perhaps the following brief summary may be worthy of mention and record.

Second Westerly—Small in numbers, big in spiritual blessing. Regular Sabbath services maintained, though without regular pastor. Very glad for the presence and help of Dr. Rosa W. Palmborg for several weeks. Went over the top early in the campaign.

New York City—Gratifying that as the young people reach that stage in life when they may reasonably be expected to do so, they are baptized and seek membership in the church, and take an active interest in church affairs, New Forward Movement welcomed and supported. Sends a list of delegates.

Plainfield—"One is our Master, even Christ, and all we are brethren."

Waterford—Services well maintained, but sorely in need of a regular pastor.

Berlin—Glad for coming of the new pastor. Purpose to go forward.

Shiloh—Loss in membership due largely to revision of church roll. Real spiritual life is active. Thirteen additions by baptism.

Adams Center—Good degree of interest in all appointments of the church. Regret the departure of the pastor to another field of labor.

Verona—Rejoicing in the labors of the pastor. Baptism of seven young people. Social life of the church cared for.

DeRuyter—Happy in the services of the recently ordained pastor, June 20. Greatly helped by the meeting of the Central Association there this year.

Los Angeles—Though far away, yet near in spirit. The most hopeful and uplifting

years in its history. Looking forward to greater things.

Hebron Center—Few in numbers. Discouraged and saddened by death of pastor.

Andover—Adopted Forward Movement. Praying for a sincere and unflagging interest in all things pertaining to the work of the Lord.

Independence—Forward Movement more than subscribed in November, 1919. Effect good upon the church, resident and non-resident.

Friendship—Glad in ordination of the pastor, July 14, 1920, at time of successful home coming celebration. Rejoicing in spiritual uplift and refreshing from evangelistic help of Rev. and Mrs. W. D. Burdick. Would welcome people as resident Sabbath-keepers, farmers, school teachers, a doctor, a blacksmith, a trained nurse.

Greenbrier—Still existing though few in numbers. Services nearly every Sabbath. Sometimes discouraged, but with God's help expect to be victorious.

Ritchie—Blessed by a revival, seven baptisms. Sabbath school in good condition. Need a new church building.

Salem—Careful revision of church roll reason for loss in membership. Spiritual life good, ten baptisms.

Hammond—Acknowledging God as Lord in every way, and seeking for deeper and richer spiritual experiences.

Attalla—Members scattered, roads in bad condition, meeting twice a month. Ask for prayers.

Rock House Prairie—Thankful for privilege of sending greetings to the large body of which we are a small part. Great faith in and love for the denomination and leaders.

Battle Creek—Auxiliaries of church in flourishing condition, deep interest in spiritual upbuilding. Gains in membership largely at the expense of sister churches. Praying for a great Conference at Alfred.

Cartwright—Improvements in the parsonage. Looking hopefully for coming of pastor October 1. Praying that they may do well the work of the Lord in their midst, and wherever their influence can be extended.

New Auburn—Church practically extinct. No Sabbath services. Only three resident members.

Dodge Center—Weekly services well supported. God has been good in many ways.

Mill Yard—Pastor in ill health. Arranged that Robert St. Clair, of Detroit, be the delegate. God bless the new building in which we take great interest.

Albion—Appointments of church maintained with fair degree of interest. Any members in good standing who attend the General Conference to be considered delegates.

Welton—Determination to press forward. Services maintained since October, 1919, without a pastor, with a reasonable degree of success.

The secretary was late in sending the blanks to China, South America, and Europe and hence the reports from what we have called our "foreign churches" are as yet incomplete.

The Cumberland Church, near Fayetteville, N. C., is practically extinct, and has sent no report. The New Auburn Church, at New Auburn, Minn., has only three resident members, and for matters of record the secretary has taken the total number of members, eighteen, this year the same as last year.

From these statistical tables the following items are selected for specific mention:

There have been one hundred and sixty-four baptisms and one hundred and fifty-eight deaths; forty-six members have been added by testimony and one hundred and ninety-nine names have been dropped; one hundred and twenty-six letters have been granted and one hundred and forty-one people have joined by letter which would indicate that fifteen people who have been holding letters for some time have presented them for membership. The net loss as reported by the home churches is only one hundred and thirty-two, although the totals, by counting in the thirteen members reported last year at Cumberland would make seven thousand nine hundred and fifty-nine, as over against eight thousand one hundred and seventy-four as reported last year, or a net loss for the home churches of two hundred and fifteen.

The home churches report \$45,727.06 for the New Forward Movement budget, and \$3,958.09 for special denominational purposes, or a total of \$49,685.15. No very definite conclusions can be drawn from these

figures, since many of the churches did not begin the Forward Movement budget till January 1, 1920, only a few reports include data past April 1, 1920, and several of the churches that have fully subscribed their quotas had paid in only a part of it when the reports were made.

The total report for pastors' salaries this year is \$37,705.10, compared with \$34,998.31 of last year, an increase of about eight per cent. This is very likely considerably too low as the help given to the churches by the Missionary Society for pastors' salaries is specifically excluded this year, and in many instances was included last year. If this amount given by the Missionary Society, \$2,495, be added, it would raise the advance made in pastors' salaries to about fourteen per cent. If there be added to this the \$1,175 given to supplement pastors' salaries, which was distributed after the reports were made out, it would be further increased to about nineteen per cent. From these reports and from other available sources of information the secretary is of the opinion that the average increase in the salaries of our pastors in the last two years is not far from twenty per cent.

In concluding this report the secretary expresses his impression that our churches were never in a really better condition to do the work of the kingdom of God than they are at the present time. There is a strong and persistent purpose to emphasize the spiritual values in life; there is a far greater interest in denominational matters than ever before, showing itself in larger financial contributions; there is a spirit of harmony and of confidence; the New Forward Movement has been almost universally approved and supported; the decrease in membership is due to a more careful keeping of records and rolls; the people are willing and ready to work together, uniting their forces and influence for better things, in their own lives, their own homes, their own church and community, in the denomination, and in the great world opportunities everywhere, all for the glory and honor of God, and for the happiness and eternal salvation of humanity.

Respectfully submitted,

EDWIN SHAW,
Secretary.

Plainfield, N. J.,
August 15, 1920.

THE COMMISSION'S PAGE

EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."



ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + Riverside, California
- + Milton Junction, Wis.
- + Pawcatuck Church, Westerly, R. I.
- + Milton, Wisconsin
- + Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + Nortonville, Kansas
- + First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + West Edmeston, New York
- + Second Brookfield, New York
- + Little Genesee, New York.
- + Marlboro, New Jersey
- + ★ Fouke, Arkansas

HISTORICAL SKETCH OF VERONA CHURCH

MRS. CARRIE STARK

One hundred years ago, June 19, 1820, a little group assembled here to form the sacred organization of a church. In the year 1804, one Daniel Williams with a part of his family, consisting of his wife, seven sons, and one daughter, started westward from Hopkinton, R. I., with a yoke of oxen and one horse; and after a wearisome journey of four weeks, settled in this, then, Western Wild, later known as the town of Verona. Coming from the early Seventh Day Baptist church of Hopkinton, R. I., and inspired with its sacred spirit, two of the older sons, Thomas and Daniel, young men of sterling character and strong faith, became religious leaders in this community, keeping up the interest by holding prayer meetings from house to house and extending the influence among the people. It has been said had it not been for these two Christian pioneers, this church in Verona might not have existed. And during their long lives they stood as faithful pillars of the church until with hoary heads as crowns of righteousness they lay down to rest.

In the year 1819 Rev. Amos Russel Wells, a Seventh Day Baptist minister of note, conducted an extensive revival here, and many of the young people were converted and became constituent members of the church the following year. Itinerant ministers occasionally passed through here and preached to the people, and were paid for their services.

March 20, 1829, the amount of subscriptions for a meeting house (as it was called) was \$463.75. On March 20, 1830, the house was nearly completed and they held their society meeting there. March 20, 1836, they obtained the services of Rev. Alexander Campbell for half of the year, then a young man of power whom the Presbyterians had offered great inducements to go with that body but his conscientious views of the Bible Sabbath led him to retain former position. July 2, 1837, the church voted to call Rev. John L. Kenyon to preach for them until March 20.

July 15 half of the roof of their new meeting house (this church) was carried off by the wind. Eleven days later, July 26, the roof was replaced. March 20, 1838, the

society voted to call Elder Kenyon to whom they had become very much attached, to preach to them the ensuing year. But in the midst of their brightened hopes sickness came to Elder Kenyon and the strong affection in which he was held could not stay the dread disease which sapped the vital forces of his life, and the little church bereft, bowed in grief as they were called to lay away their early and beloved pastor. But he still lived in the hearts of the people. At their next annual meeting the church voted to support Mrs. Kenyon.

most of 1874; D. H. Davis, July, 1874 to May, 1876; C. M. Lewis invited to preach as much of the time as he could give until July, 1878; U. M. Babcock, C. M. Lewis, a part of the time in 1880 and 1882; H. D. Clarke, 1883-1887, followed by J. E. N. Backus, Henry L. Jones, Joshua Clarke, Martin Sindall, G. M. Lewis, Leon Burdick, A. L. Davis, R. R. Thorngate, William M. Simpson. May, 1919, finds us with our present much esteemed pastor, T. J. Van Horn.

The church being centrally located many



Verona, N. Y., Seventh Day Baptist Church

In 1840, Charles M. Lewis, known in this denomination as the "Little Giant," was called to preach to them. He was ordained and labored here until 1846. During his pastorate the second anniversary of the General Conference was held in Verona, also the second anniversary of the Missionary Society, and the first anniversary of the Sabbath Tract Society in 1844.

In 1848 Rev. C. C. Chester, of Ashaway, R. I., became pastor, followed by L. P. Curtis, who served from 1854 to 1858. Following are the names of other pastors and their years of service: L. M. Lewis, 1860-1863; J. B. Clark, 1864-1867; Alexander Campbell, 1867-1874; C. M. Lewis,

extra meetings have been held here, among the earlier, one led by Rev. Giles Langworthy and later by Lucius Crandall, C. M. Lewis, Martin Sindall, E. B. Saunders and A. L. Davis. C. M. Lewis having a home here spent more time on this field than any other pastor, holding many revival meetings of great power, this house crowded with eager listeners to his earnest and stirring appeals which are still lingering in the hearts of many here today. And could the silent voices of the town of Verona respond today many would be heard telling of the saving influence and efforts of the life of C. M. Lewis which led them to choose the path of righteousness. Converts to the

Sabbath of the Bible and many others have been added to the church through the effectual efforts of many devoted pastors who have served and blessed this church whose influence *can never die*.

And now as we take a retrospective view a feeling of sadness comes over us as we note the ambitious, religious zeal and voices that have resounded within these walls—voices now hushed in the stillness of the century. "But they rest from their labors and their works do follow them." The church led by the Divine Hand has given of her sons to the gospel ministry and of her daughters to stay up their hands. She has given the truth of the Sabbath of the Bible to another denomination who with unfurled banners flying over the earth are proclaiming it regardless of popularity as what man may say. This was the early church home of the ambitious and gifted O. D. Sherman whose cheerful voice and genial spirit were ever welcome. But as a valiant soldier of the cross he has been called to lay his armor down—the battle fought, the victory won. She has given to the China mission the lamented D. H. Davis, who as organizer, translator and earnest worker, together with the faithful efforts of his efficient companion, has given an impetus to the China mission which shall stand as a monument to their memory. He had planned to visit the homeland this year, and be present at this gathering today. And while we miss his familiar voice and welcome presence, the vacant chair reminds us that he too is gone, his life work ended, he has lain him down to rest. Today he calmly sleeps across the sea, on China's soil, undisturbed by the passing elements of the world, awaiting the "well done."

Now as the church today sends greetings and congratulations to the mother church of Hopkinton, R. I., we would say as the years have rolled on, until the one hundredth has marked the dial plate of time that this branch in Verona still lives to tell the "Old, Old Story." And although having passed through struggles and trials—depleted by death and numbers, who with their strong faith have been helpful in other fields, still we are grateful for the early wave of sacred influence extended here, and may it move on, widening and deepening, giving strength and power to this church

that she may bear her humble part in the mighty struggle now before the Christian world.

Grand work of the ages, roll on, till complete,
By the power of the Infinite given,
Till the ransomed of earth with symphonies
sweet,
Shall swell the chorals of heaven.

THE PERSISTENT AIM OF CHRISTIANITY

The special persistent aim of consecrated Christianity should be that of winning souls. Not indeed seeking to save the soul as a distinct entity, but rather to save the whole personality. *God's salvation necessarily includes bodily salvation, but there is a physical salvation which leaves the soul groveling in its sinful state. There are schemes of reform which deal with man outwardly. To this per se we make no objection. But the gospel of Christ takes hold on the inner life and elevates the entire being. It penetrates to the interior spirit and thereby renews the whole man. This divine remedy, brought to light through the gospel, saves the sinner from sin's penalty and power. For sin ramifies every department of our nature, physical and moral, perverting will, corrupting the affections, searing the conscience, infecting the soul. So grace announces pardon, leads to purity, as victory, elevates and ennoble, gives promise of final redemption from sin's dire curse in complete restoration by a resurrection from the dead.—George Needham.*

"For every convert made by Christianity advancing from the south in Africa, there are three converts to Mohammedanism in the north. Which shall it be, Cross or Crescent."

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 12, 1920, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

Seventh Day Baptist General Conference, Alfred, N. Y.

MISSIONS AND THE SABBATH

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

LETTER FROM CHINA

DEAR FOLKS AT HOME:

It has been a long time since I've written you, though I've intended to write every second month.

We have about as many patients in the hospital as our limited stock of sheets and mosquito nets, etc., will accommodate. When we had six more than we now have, the patients had to use the same sheets until they were quite disgraceful looking. We have twenty patients now—and five or six have people accompanying them. Of course these have to have sheets and more mosquito nets too. Our hospital could hold forty patients if we had the equipment, and we expect to get this added equipment, to some extent, from the Red Cross, which organization will distribute their surplus Siberian equipment to the missionary hospitals in China.

We are getting many tubercular cases, and for this reason we are looking forward to the time when we can build a separate ward or hospital for tubercular cases, as we do not like to have them in the same wards with our other patients.

We were getting quite a large number of cases who came in to cure the opium habit.

But the last case ruined the wall to the "opium-cure" room and none have been received since. That room doesn't seem desirable in the summer when the windows have to be opened, as friends of the opium-patients insist on sticking opium on the end of long bamboo poles and poking it up to them. I hope the hole in the wall will be fixed by next winter and then more cases can be treated.

The man who made the hole in the wall dug himself out with the back end of a broken spoon and the corner of a stool! He had promised to stay a month and had paid in advance and given me his pipe. But he just couldn't stand being without opium, or rather on a reduced quantity of opium. He had been using eight dollars worth a day, his friend said, though he himself said five dollars worth at the time of entering, though formerly eight dollars worth.

The two patients who have been cured of the opium habit attend church regularly. Both seem anxious to be baptized, but at least one of them has been guilty of his old habit of stealing, which he practiced when he was using opium. He has professed to be repentant over having taken some money from a dying patient. I hope he is sorry enough to quit.

Neither Dr. Grace nor I is taking a vacation this summer. I intend to go to Peking Union Medical College for three months next winter to study surgery. We are busier here in summer than in winter, so this year I'm going to go away in the winter

for holiday. The Rockefeller Foundation has offered to pay some, if not all my expenses, in attending their school.

Mr. Davis came out last week and brought some lantern pictures. He gave tickets to about one hundred ten, but a great many more people wanted to come and see them. Some became so insistent that they began to break the fence and force the gates. His first pictures were of sanitary and non-sanitary exhibits, while Dr. Grace explained their meaning, and the second series were pictures representing the life of our Lord, Mr. Davis explaining.

We would surely have been stormed had they been moving pictures. I hope the day will come when we can have a moving-picture machine. Dr. Peters uses one in Shanghai very effectively for educational purposes. We could run one if we had it with the electricity we have recently had put in. Dr. Crandall is talking of wanting to put in a running-water system as a memorial to a Miss Rose Slater, of New York, who recently left Dr. Crandall \$200. It looks as though by degrees we are going to have some marked improvements. I wish I could write more encouragingly on the spiritual growth of our church. There is definite improvement, but I would like to see more.

Your fellow-worker,
BESSIE SINCLAIR.

Grace Hospital,
Lieu-oo Ku,
July 15, 1920.

LETTER FROM CEYLON

[The following letter was received too late to be mentioned in the report of the corresponding secretary, and was not presented to the General Conference.

In regard to paragraph two of the letter the secretary takes all responsibility, for he wholly overlooked or forgot the request.

In regard to paragraph four, Brother Perera must be patient. The secretary has not forgotten the request.

In regard to paragraph five, no Seventh-day organization in America, so far as the secretary knows, has ever taken any official action of any kind in reference to Brother Perera. The secretary has corresponded with him, and has sent him from time to time quantities of literature for free distribution, but there has been no official action. E. S.]

To Rev. Edwin Shaw, D. D., Secretary the
Seventh Day Baptist General Conference,
Plainfield, N. J.

REVEREND AND DEAR BROTHER:

I am sorry I could not prepare any especial report to the Conference this time. Pressure of different works forced me to neglect preparing a report, and besides I was not encouraged by the Conference although I have written to several Conferences. Last year I sent a report but very little or no consideration was allotted to it, only a publication was made by kindness of Mr. Shaw.

2. I requested very earnestly to publish in the RECORDER for several months, re-

questing the brethren to send me second magazines, pamphlets, books and tracts for free distribution. It was not done so. I received two parcels of magazines from a very kind hearted brother and sister, Mrs. Williams and Mr. Burdick. I thank them. Now-a-days we find most of the brethren are in an "I don't care" manner, knowing no enthusiastical burning desire for the propagation of our distinctive principles. If we are true workers, we must sincerely love to multiply our numbers and thereby become a great power for the glory of God Almighty, and do wonderful goods works all through the world.

3. It is our duty to sow the seed and leave the growing and reaping business to the Lord. I have sent by post and distributed myself about one thousand two hundred tracts, etc. I sent by post to South India several magazines and tracts. I had to spend for the postage. Within this year I mean to extend sending by post several to towns in India.

4. I requested to send me blank Sabbath post cards, only addressing side is printed, allowing me to get the other side printed in our native language, Linhalese; about the *Seventh Day*, five hundred or one thousand I need.

5. There are a few inquirers. I hope the Lord will lead them to our fold. There is a query arises whether I am authorized by the Seventh Day Baptist mission to baptize and to hold communion or Lord's Supper.

6. Now in Ceylon, our mission's name is Kuoron in different places.

7. If I have a "colportage car," a two-seater, I can within very few years, make the Ceylonese know the "Seventh Day of the Lord." Undoubtedly a great reward will be given to a brother who will supply it to me, by the Lord. "Seventh Day Baptist Colportage Car" in big letters on the side of the car is grand. Now no mission in Ceylon has such a one. They have only colporteurs, paid men.

A fact: "Forward movement" by words alone without actions will drive us to "move backward," more than before.

May the Lord bless the Conference.

Yours, etc.,

E. W. PERERA.

Madampe, N. W. P., Ceylon,

July 20, 1920.

MONTHLY STATEMENT

S. H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
August 1, 1920 to September 1, 1920.

Dr.	
Balance on hand August 1, 1920	\$2,111 27
Chicago Sabbath School, Boys' School	7 00
Sale Shinglehouse church, gift of trustees and designated by board to Georgetown Mission	650 00
Return of checks sent to supplement salaries	150 00
Ethel Titsworth, rebate account H. E. Davis	
Check	23 70
Permanent funds, income account	1,500 00
Washington Trust, interest checking account	2 51
	\$4,444 48

Cr.	
Stephen J. Davis, salary Rev. P. S. Burdick	\$ 25 00
Rev. W. L. Davis, July salary	25 00
Rev. G. W. Hills, July salary and travelling expenses	66 10
Rev. J. J. Kovats, Hungarian Mission	20 00
Rev. S. S. Powell, July salary	25 00
Jesse G. Burdick, Italian Mission	29 16
Rev. R. J. Severance, July salary and traveling expenses	110 69
Rev. L. A. Wing, July salary	41 67
Rev. T. L. M. Spencer, August salary	83 34
Rosa Palmborg, July salary	41 67
Edwin Shaw, July salary and traveling expenses	86 84
Rev. Charles R. Brazuel, balance salary	30 00
Rev. J. W. Crofoot, July salary and balance traveling expenses	121 62
Albert Branch, July salary and traveling expenses	25 00
Alfred E. Marling, appropriation, Foreign Mission Conference	25 00
Thomas Cook and Son, balance traveling expenses China for Rev. J. W. Crofoot	368 00
Mrs. Angeline Abbey, special appropriation	50 00
China draft for salary missionaries in China	1,692 12
Treasurer's expenses	35 00
	\$2,901 30
Balance on hand September 1, 1920	\$1,543 18
	\$4,444 48

Bills payable in September, about	\$1,200 00
Notes outstanding September 1, 1920	\$1,000 00
	\$2,200 00

S. H. DAVIS,
Treasurer.

E. & O. E.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY—ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society, for election of officers and for any other business, will be held in Westerly, R. I., Wednesday, September 15, 1920, at 9.30 a. m.

CLAYTON A. BURDICK,
President.

A. S. BABCOCK,
Recording Secretary.

Grown-ups may learn some things from little Johnnie. On the morning of his birthday this notice was found posted on the door of his room: "Remember my birthday; give till it hurts.—Oregon Journal.

WOMAN'S WORK

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

PROGRAM OF PRAYER

Second Week of September

OUR YOUNG PEOPLE

Pray earnestly that our young people may be so fully consecrated to the service of the Master and be so faithful in all the duties of life, that when they go forth into the world they shall bear the likeness of the Christ in their lives and faces and be fitted for whatever work shall come to them. It is a wonderful thing to be in such close touch with the Master that he can use us to do his will in whatever way seemeth best to him.

REPORT OF THE WOMAN'S BOARD

The recurring seasons have again brought the time for our annual meeting for counsel and advice.

Throughout the year we have continued to feel the heartening influence that was received at the Conference at Battle Creek one year ago, and we are praying that "showers of blessing" may attend the deliberations of this body during these days of coming together.

It is with a deep sense of appreciation of the many favors received by the "mercies of God" during the year that we now try to give a general idea of the work of the year.

The enthusiasm of the New Forward Movement has given fresh interest to plans, and while it has changed the form of raising and paying out money, causing some misunderstandings, and possibly some anxieties—and no one realizes more fully to what extent than our long-suffering treasurer—we have faith to believe that with patience, and conformity of action we shall in good time come together in a better understanding of the better way. It always takes time to regulate a new order of affairs, progressive though it may be.

From the words of wisdom we read that "the race is not to the swift, nor the battle to the strong." This truth should help us to appreciate the fact that in doing

God's work the results are wholly in his hands, and while we are diligent we must also be hopeful and trustful.

Without the help of our faithful associational secretaries a comprehensive report from our societies would scarcely be possible, so widely scattered are we as to distances. During the entire year they are the connecting link between the board and the women of our denomination.

They have represented the board and interested the women of the local societies at the hour given to Woman's Work at our associations by well prepared programs. And so far as we have been able to know the programs have this year been especially uplifting and helpful. The Day of Prayer and RECORDER Day have been generally observed, and Sabbath Rally Day was of unusual interest. Our women have been helpful also in supporting the effort of the Tract Society in placing Sabbath literature in the hands of non-Sabbath-keeping Christians. All of these activities have been under the supervision of the secretaries besides the general work of the local societies.

And now a slight acknowledgment of "Honor to whom honor is due." The order in which the associations are now named indicates the succession in which the yearly reports were received by the secretary.

Pacific Coast—The Pacific Coast has one society only, the Dorcas Ladies' Aid, of Riverside, Cal. The women of the Los Angeles Church contribute through the church. One family at Long Beach has sent funds directly to the board treasurer. The Riverside society is an active worker of the City Home League, whose work is general missionary among the poor and Americanization of the foreigners there. "Every woman in the church an active member of the society, and more interest in denominational work," are some of the things they would like to realize in the near future. Resident members, twenty-eight.

Northwestern—Of the twenty societies that make up this extensive association, eighteen have reported. These societies are giving liberally to the Forward Movement. They believe in it. Some of them are raising money by suppers and sales, while others do their share by individual donations. A number are interested in the Georgetown, South America, Mission. Several societies

have used the Mission Study recommended by the board—others are interested in child welfare, and other useful studies have been used. Resident membership, five hundred and twenty-four; non-resident, seventy-five.

Western—Eight societies are listed, seven reporting. One secretary writes regarding the denominational financial situations, "Things pretty generally mixed up. We hope to do better later." They have contributed to the Armenian Relief Fund, and to local and general benevolence. Resident membership, two hundred and three; non-resident, six.

Eastern—The Eastern Association has eight societies, all reporting. Second-hand clothing has been sent to the needy. A community chest is kept for the purpose of collecting articles for distribution. Tracts have been given to children in the city. One society has made use of the study, "The Child in the Midst." This society also reports a regular sum paid monthly to a needy widow. They would like to see a large appropriation for the support of aged ministers. Resident membership, three hundred and sixty-six; non-resident, twenty-nine.

Southwestern—The Southwestern Association has three societies, all of which reported. One small society has made use of the mite box with good results. An example worthy of imitation by larger societies. Resident membership, thirty-one; non-resident, five.

Central—Five reports from this association. One society has used, "A Crusade of Compassion" as a mission study. Not a full report from this association. We are sure much good work has been done, an account of which has not been received. Resident membership, one hundred and sixty-two; non-resident, sixty-seven.

Southwestern—Three societies, all reporting. The secretary writes that it is not as good a report as she had hoped to send. We know without the saying that these women also are interested and working for the good of the cause. Resident membership, ninety-six; non-resident, one.

There has been no attempt in this report to give amounts of funds sent to the board for the Forward Movement budget. We understand however, from the accounts kept by our treasurer, that the assignment made to our board of \$5,000 has been raised in

full. It may be interesting to know that \$2,519.33 has been reported for the local work and general benevolence of which no other account than this has been made. The whole number of resident membership reported is one thousand four hundred and ten; non-resident, one hundred and eighty-three; total, one thousand five hundred and ninety-three.

These numbers are not as much greater than last year's as we wish they were, but we are not discouraged. After the strain of the past three years it is but natural that relaxation should come. We see and feel it in many ways.

But our women who gave so generously of their time and strength when the need for Red Cross relief work was so great are taking on other activities now. More Home News and original articles for the RECORDER have been written this year. Money has been sent for the Boys' School, in Shanghai, China.

One society gave a liberal contribution for the publication of the Seventh Day Baptist Year Book, and more societies than ever before have reported as making a definite study of missions.

Thus we believe that discouragement is an obstacle to be feared and shunned. Our lives are made up of these small duties, the daily routine, seemingly too insignificant to mention, but "he that is faithful in that which is least is faithful also in much," and the great needs are before us. The whole world at unrest today needs the saving grace of God through our Lord and Savior, Jesus Christ. Nothing but the Christian religion can save the world from destruction.

There are many false creeds and religions in the world that lead many of the unwary from the narrow way. They will not stand the test. As representatives of the Christian religion we must with stronger faith, and a deeper consecration, each in our own place, do our part toward bringing the kingdom of God into the world and we must all work together to overcome any spiritual inertia by which we may be threatened.

Having then done our very best we may take to ourselves the comfort of the counsel of the apostle Paul to the Colossians, "Let the peace of Christ rule in your hearts;

to the which ye are called in one body and be ye thankful."

In behalf of the Woman's Board,
META P. BABCOCK,
Corresponding Secretary.

August, 1920.

BROOKFIELD, N. Y., LADIES' SOCIETY

Perhaps some of the RECORDER readers would like to hear a word from the ladies at Brookfield, N. Y. We do not get our names in print very often but are here, and at work, nevertheless. We have been trying, during the past few months, to help our church raise its quota for the New Forward Movement, for there are many on the church roll who do not, or can not, help in this worthy cause. Some are old and feeble, with but little of this world's goods at their command, while others seem to be quite indifferent to the church and their personal obligations to it.

Our Ladies' Society is in fine working order with love and good-fellowship at the helm. At our annual meeting held last week the reports were both gratifying and encouraging. During the year we have raised \$272.71. A part of this has been expended for home needs of the church and community and the sum of \$180 used for the New Forward Movement. To the stronger societies this amount doubtless seems small, but considering our limited resources it is good. With the help of our new president, Mrs. F. M. Spooner, we hope to accomplish even more during the coming year.

WOMAN'S BOARD—TREASURER'S REPORT
For the year July 1, 1919, to July 1, 1920

MRS. A. E. WHITFORD, Treasurer,
In account with
THE WOMAN'S EXECUTIVE BOARD.

Dr.
Balance on hand, July 1, 1919 \$327 91

Southeastern Association
Lost Creek, W. Va., Ladies' Aid Society \$55 52
Cowen, W. Va., Ozina M. Bee, L. S. K. 110 00
Roanoke, W. Va., ladies of church 7 51
Salemville, Pa., Ladies' Benevolent Society 46 80
Washington, D. C., Major and Mrs. Kemp 2 85

Eastern Association
Ashaway, R. I., Ladies' Sewing Society .. 90 00
Berlin, N. Y., Ladies' Aid Society 27 00
New Market, N. J., Ladies' Aid Society . 15 00
New York City, Woman's Auxiliary Society 56 00
Providence, R. I.:
Mary A. Stillman, L. S. K. 50 00
Marie S. Stillman, L. S. K. 50 00

Shiloh, N. J.:
Female Mite Society 55 05
Ladies' Benevolent Society 116 36
Panama City, Fla., Mrs. Madelia Ayers 1 00
Waterford, Conn., church 29 89

Central Association
Adams Center, N. Y., Ladies' Aid Society 100 00
Brookfield, N. Y., Missionary Aid Society 40 00
DeRuyter, N. Y.:
Ladies' Benevolent Society 20 00
Church 55 51
Guilford, N. Y., Mrs. Maryette Benjamin and daughter 58 00
Verona, N. Y., Ladies' Aid Society 45 00
West Edmeston, N. Y., Ladies' Aid Society 43 00

Western Association
Alfred, N. Y., Woman's Evangelical Society 25 00
Alfred Station, N. Y., Union Industrial Society 31 90
Little Genesee, N. Y., Woman's Board Auxiliary 127 00
Nile, N. Y.:
Ladies' Aid Society 23 00
Church 5 12
Richburg, N. Y., Ladies' Aid Society ... 5 00

Northwestern Association
Albion, Wis.:
Missionary and Benevolent Society ... 33 34
Home Benefit Society 20 00
Battle Creek, Mich.:
Ladies' Aid Society 71 38
Young Woman's Club 25 00
Boulder, Colo., Woman's Missionary Society 47 25
Chicago, Ill.:
Church 50 00
S. and C. Club 5 00
Church by Mrs. T. R. Williams 5 00
Cosmos, Okla., Church 4 80
Dodge Center, Minn.:
Mrs. E. L. Ellis 15 00
Woman's Benevolent Society 40 00
Church by Carrie E. Green 2 00
Edelstein, Ill., Church 5 49
Farina, Ill.:
Ladies of church 68 91
Church 1 80
Garwin, Iowa:
Christian Endeavor Society 40 00
Ladies' Aid Society 5 00
Jackson Center, Ohio, Ladies' Benevolent Society 50 00
Milton, Wis.:
Ladies' Benevolent Society 48 00
Circle No. 2 30 00
Circle No. 3 261 29
Mrs. Nettie West 10 00
Dr. Palmberg 10 00
Church 44 61
Mrs. Beatrice L. Clarke 10 06
Mrs. W. D. Thomas 1 30
Mrs. Anna C. Babcock 10 00
Mrs. J. H. Burdick 100 00
Mrs. Mary E. Post 15 00

Milton Junction, Wis.:
Church 30 00
Ladies' Aid Society 50 00
Junior Christian Endeavor 8 00
Mrs. Dollie B. Maxson 10 00
Church by Mrs. Maxwell 5 00
Mrs. A. R. West 10 00
New Auburn, Wis., Woman's Missionary Society 14 20
New Auburn, Minn., Church by Mrs. James Crosby 5 00
Nortonville, Kan., Woman's Missionary Society 136 00
North Loup, Neb., Church 254 98
Stone Fort, Ill., Church 21 00
Robinsdale, Minn., Mrs. Agnes R. Sanders, L. S. K. 2 00

Viborg, S. D., Mrs. Timon Swenson, L. S. K.	25 00
Walworth, Wis., Ladies' Benevolent Society	26 00
Helping Hand Society	2 00
Welton, Iowa, Ladies' Benevolent Society	56 48
White Cloud, Mich., Ladies' Aid Society	10 00
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Southeastern Association	1,720 88
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Fouke, Ark.:	
Ladies' Aid Society	43 00
Junior Christian Endeavor	3 00
Gentry, Ark., Ladies' Aid Society	5 00
Hammond, Iowa, Church	30 68
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Pacific Coast Association	81 68
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Long Beach, Cal.:	
Mrs. Lucy E. Sweet	3 00
Mrs. Lorina Clarke	1 00
Junior Christian Endeavor	6 75
Los Angeles, Cal., Church	6 00
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	16 75
Shanghai, China, Church	20 00
Treasurer W. C. Whitford, Forward Movement	1,861 98
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Collections	
Western Association	10 24
Central Association	18 71
Southeastern Association	11 86
Conference, Battle Creek	76 51
Pictures Woman's Board	4 50
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Total	\$5,444 33
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Cr.	
Tract Society:	
General Fund	790 00
Denominational Building	55 00
Marie Jansz	55 00
Javanese Baby	4 75
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	\$904 75
Missionary Society:	
General Fund	250 05
Debt	25 00
Marie Jansz	50 00
Salary, Miss Burdick	840 00
Salary, Miss West	780 00
Dr. Sinclair	100 00
Boys' Building, Shanghai	100 00
Evangelistic Work, Southwestern Field	50 00
<hr/>	
	2,295 05
Memorial Board:	
Retired Ministers' Fund	245 00
Twentieth Century Endowment Fund	300 00
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	545 00
Fouke School	200 00
Milton College:	
Circle No. 3 Scholarship	225 00
Circle No. 3 Interest	16 29
Gift	20 00
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	261 29
W. C. Whitford, Forward Movement	229 49
Sabbath School Board	7 80
Young People's Board	5 00
Home Department Sabbath School	5 00
Dr. Grace Crandall, Lieu-oo Hospital	35 00
Miss Susie Burdick, Support of Chinese Girl	40 00
Historical Society	10 00
Treasurer, Milton Church, Forward Movement	100 00
Expenses of Woman's Board	105 98
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Total Expenditures	\$4,744 36
Balance on hand July 1, 1920	699 97
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Total	\$5,444 33
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Milton, Wis., July 11, 1920.	

"BABY"

Not long ago the daily papers contained an account of the suicide of a young American woman, twenty years of age. The girl had been rebuked by her father, a wealthy New York coal dealer, for not being punctual at her music practice. She left the house, threw herself in front of an express train and was instantly killed. The girl left a note for her mother, in which she said: "I do not know whether I am in the wrong, or my father, so it is up to one of us to remove ourselves, and I am doing it. Forgive me. I know you will understand. You have been the best mother, every bit that the word 'mother' signifies, Baby."

The signature of this note is its significant feature. In the word "Baby" is hidden the secret of a mother's failure to do anything more than "baby" the child she brought into the world. A twenty-year-old girl so undisciplined that she commits suicide when reproved for lack of punctuality may imagine that her mother has been the best mother in the world, but her act carries in itself condemnation for the kind of mothering which leaves an adult daughter at the mercy of her childishness.

There are many of these "babies" in the world today. Behind the appearance of an adult they hide the soul of a two-year-old; and the fault is not theirs, but their parents. Whimpering over pain, weeping over every disappointment, resenting life's stern discipline, they are the despair of their friends and a perpetual irritant to all their acquaintances. It is not fair for a mother to leave her child naked and defenseless against the world. She owes to that child the discipline which makes for character and self-control.—*The Baptist.*

HOME NEWS

FOUKE, ARK.—Fouke is much encouraged over later prospects for a good cotton crop.

Rev. Brazuel, of Fort Smith, is advertised to be here Friday, August 28, and will preach a few sermons. We are looking for a feast of good things during his short stay with us.

c. v. v.

"The wrongs men do at midnight are equally wrong as at noonday. But some men love darkness rather than light."

"We need courage when tempted merely to 'follow the crowd.' The person who follows the crowd this year is liable to find himself lost in the crowd next year."

YOUNG PEOPLE'S WORK

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

GOOD WORK

EDNA B. BURDICK

Christian Endeavor Topic for Sabbath Day,
September 18, 1920

DAILY READINGS

- Sunday—Work ordained (Gen. 2: 4-17)
- Monday—Work inspired (Exod. 31: 1-11)
- Tuesday—Work diligently (Prov. 12: 11, 24-28)
- Wednesday—The spirit of work (Rom. 12: 11; 2 Thess. 3: 6-18)
- Thursday—Work pointed out (Acts 16: 9-15)
- Friday—Work blessed (Ps. 90: 14-17)
- Sabbath Day—Topic, Good work: Finding it; doing it (Eckl. 9: 10; Col. 3: 22-25).

SUGGESTION

This may be made a leaderless meeting. Place the program on the blackboard or other conspicuous place. The members of the Prayer Meeting Committee will of course take the initiative, if it is necessary. Announce the nature of the meeting, so that all may be prepared to take active part.

There are two verses in our lesson today which we often hear quoted. Let us read them again. "Whatever thy hand findeth to do, do it with all thy might," and "Whatsoever ye do, do it heartily as to the Lord and not unto men." The first division of our lesson is, "Good Work: Finding It." The first natural question might be, "But where can we find it?" (1) Suppose we look for it in the home. There is a verse in Isaiah which reads something like this: "What have they seen in thine house?" If we do not act the Christian in the home, we need not look for good work to do outside of it. Learn to show little kindnesses to one another, be courteous, share some of your evenings with the family, and read aloud, play games or sing. Let us try to make a home in which "each lives for the other, and all for God." It isn't so much what we do as the spirit in which we do it. Do you not know some people who always sing as they work? I knew a mother who always sang hymns as she worked and I always imagined that work was like play to her. We may give a cup of cold water to a stranger at our door, but

unless we do it in his name, it is of little account. A housewife once drew the little Testament, which she carried wherever she went, from the pocket of her gingham apron and gave it to an umbrella mender in whom she felt greatly interested. Two years later he returned, but she did not recognize him. He was a new man. "And whatsoever ye do, do it heartily as to the Lord."

In other words, whatever we do, whether in school, in the office, in the factory, in the home, yes, even in our play, let us do our best. As Seventh Day Baptist Christian Endeavorers are we keeping this thought ever before us, "I will not allow to creep into my play, into my amusements, that which I can not do heartily as to the Lord."

(2) Besides finding good work to do in the home and in our daily occupation, let us find it in the church, and thus the neighborhood for "a church is successful in the proportion in which it touches every phase of community life, where it is located with the leavening power of the gospel." The above is the definition given by one of our instructors at the Northfield Summer School, of what a successful church really is. One day in her class she asked the question which we are considering in our lesson today. What good work can our churches do? From all over that assembly-room came these answers: "Be cordial; be neighborly; do something definite for home and foreign missions; take a crowd out to sing to shut-ins; send autos to the aged, and remember them with flowers; sing and tell stories to those in the hospitals; keep in touch with all community activities and make these what they should be."

Yes, Christian Endeavorers, we know all these and more, but the second part of our topic is that which concerns us most. "Doing It." There is a very interesting little book which has just been published, called, "Serving the Neighborhood," which would be most helpful for any Christian Endeavorer to read or society to study, during the coming year. Let us have a practicing society as well as a preaching society. No one can do it alone. Every minute part of God's work calls for co-operation, and co-operation means "conducting ourselves so that others can work with us."

May we never lose sight of the fact that God's operation depends upon our co-operation. "And whatever thy hand findeth to do, do it with all thy might."

"THINKING! FEELING! DOING!"

"It was a great night at the First Church, for the faithful women had prayed and worked for the success of the event. A woman possessing rare qualities of mind and heart, was to discuss, 'Work among our foreign-speaking peoples.' As the meeting progressed the speaker emphasized the excellent characteristics of the Italians, their loyalty to Christ after conversion, their hunger after knowledge, their love for art and music.

"We recalled passing them in groups on our streets and possibly we had called them 'Dagos.' They had blacked our shoes, pressed our clothes, sold us fruit, and served us in many ways. Had we been especially interested in their moral and spiritual welfare?

"The stirring address was concluded. The pastor tarried in the building to think it over. He had noticed that the faces of the people revealed both *thought* and *feeling*. He, himself, had received a new vision as well as a new objective. He would supplement thinking and feeling by *Doing*. When he left the building he had resolved to seek on the morrow for an opportunity to minister to some friend from a foreign land.

"On the following morning the campaign began. Early in the day, the pastor had found a boot-black in a shop near his church and had enjoyed a conversation with him. Again and again he visited the place, getting a little nearer the heart of the fine young fellow, each time. By that mysterious 'under-ground' system, so common and so efficient among the people of the settlements, the Italians soon learned that they had an American friend who was interested in them. Some ventured into the church. Others greeted him on the street, and one man sent beautiful flowers to reveal his appreciation. One morning in a store near the church sat a fine looking lad about sixteen years of age who had recently come from the land of blue skies and sunshine. Inquiry revealed his desire to learn English and an appointment was made. On the following evening the pastor with some of his workers were actually *doing* the thing they had thought and felt.

For more than four years, Monday evenings were devoted to educational work among foreign-speaking peoples. What happened? Letters were sent to young men in Italy who were about to come to America and they were welcomed into the class on their arrival, converted and baptized. Many of them caught the vision of the larger life in Christ and became leaders among their people.

"The simple point and purpose of this story is this: To say that the meeting was indeed a success for it taught a great church that success in Christian work depends upon Thinking, Feeling and Doing, and while all are important we often fail in the *Doing*."

PROGRAM

1. Hymn, "Day Is Dying," played softly.
2. Silent Prayer, followed by one stanza of above hymn.
3. Bible Reading by two younger members.
4. Duet, "Some One Is Waiting for You," or "All for Jesus."
5. Prayer by president of society, that each member may put zeal and enthusiasm in "good work" for the coming year.
6. Song, "Some One Is Looking to You," girls.
7. Song, "Somebody Did a Golden Deed," boys.
8. Testimonies:
Suggestions:
Good work in the home; at school, in our daily occupations.
How should we search for good work in the community.
Good work our society can do during the coming year. (By chairman of each committee.)
9. Story, "Thinking! Feeling! Doing!" told by a Christian Endeavor member.
10. Song, "Let the Lower Lights be Burning."
11. Sentence prayers followed by Mizpah benediction.

ANNUAL REPORT OF THE PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR

Gentlemen of the Board of Trustees, Field Secretaries, and Christian Endeavorers of America:

The skies are bright over the Young People's Society of Christian Endeavor, from horizon to horizon. No test of the vitality of a movement is comparable to its ability to withstand, or to recover from, some great world disaster, like the late war.

Christian Endeavor has stood this test, in a wonderful manner, though its members were of the age most affected by the war. There are vacant places; there are deep scars, as is inevitable, but the movement as a whole has lost no ground during these six years of international turmoil and distress, while the year immediately past shows vital gains in many directions.

Let us take a brief world survey, since the United Society and the World's Christian Endeavor Union are so intimately con-

nected. The societies of Great Britain have made substantial advance, have recovered what they lost during the dark days of war, and in *morale* and definite plans for the future are far ahead of 1914, as I found recently in visiting Edinburgh, Glasgow, Newcastle, Liverpool and London.

In Jugo-Slavia a National Christian Endeavor Union has been formed within the year, and the first National Convention has been held, for this great kingdom which now embraces old Serbia and the former provinces of Croatia, Slavonia, Bosnia, Herzegovina, Montenegro and large parts of Hungary.

In Hungary, amid incredibly cruel circumstances, the Endeavorers who have not been killed, captured, deported or died by starvation, as many have, have added many new duties to their former large activities; increased their evangelistic meetings, Bible school and Junior meetings, and adopted special work for the blind soldiers, the prisoners, for juvenile delinquents, for relief of the starving, for fallen women, and even for would-be suicides. A truly marvelous story when we consider the awful conditions existing, especially in Budapest.

I am glad to say that, largely through the generosity of American Endeavorers, Rev. Dr. Szabo, the former president of Hungarian Christian Endeavor, has been rescued with his family from actual death by starvation, and sent to Switzerland for recovery, though one son died before their removal.

The Finnish societies employ two field secretaries, and, with a little help from America, have just sent them to the new republic of Esthonia, where societies were formed, and a remarkably sweeping revival broke out in connection with their visit, in which many confessed allegiance to the Master.

In Germany the societies have increased from five hundred to over eight hundred since the war began, and greatly increased their literature and their activities, employing now over twenty field secretaries.

In India the work is largely carried on by faithful volunteer laborers, missionaries and native workers, but they are handicapped by the loss of their very efficient secretary, Rev. Herbert Halliwell, who has taken up similar duties for Great Britain. It is exceedingly important, lest much

ground be lost, that some one should soon be found to take his place.

China, too, appeals to American Endeavorers for more help. Nowhere else can our friends there look for it. Our self-sacrificing secretaries can not live respectably on their old salaries, a large part of which they have put into their work instead of their own living expenses. This is an extremely urgent matter, as well as a larger grant for Japan if we would not see our work lose ground.

The beloved president of the Japanese Union, Rev. Dr. Pettee, who has been the mainstay of Christian Endeavor in Japan for thirty years, has recently died, a loss which, so far as is possible, we must help make good.

Yet for all this world-wide foreign missionary work, that helps every denomination, I am not asking for great sums, for hundreds or even tens of thousands of dollars, but for what would be considered a mere bagatelle by our missionary societies—less than the expenses of a single mission station.

In South America, especially Brazil, a distinct revival of Christian Endeavor has lately been witnessed, the societies trebling within a short time.

From Australasia, New Zealand, South Africa, Egypt and many of the great islands of the sea comes encouraging news, though of course qualified sometimes by local losses and discouragements. I think it can be said without hesitation, as I so often heard it said while in Great Britain, that Christian Endeavor stood the test of war and the consequent unrest and disintegration, better than any other religious organization.

Concerning the work in our own land you will hear much from our other officers and state field secretaries, and I need touch upon few points. The past year has seen a substantial increase in the number of our field secretaries and there is no better augury for the future of our movement than this, if the mental and spiritual metal of our secretaries rings true, as I believe it does.

The year has seen the full establishment of the alumni plans, in the development of which lie infinite blessings for our cause.

It has seen the introduction to the central office of tried and true workers who will take the load that older shoulders have borne for many years.

It has seen a very considerable growth in the distribution of our literature, though there is room for a far larger growth.

It has seen many record-breaking state and local conventions and many others, equally good, even if they did not break past records. I have but just returned from the South and Southwest, where the advance of Christian Endeavor along all lines has been most extraordinary, and for which we all thank God.

On the whole the relations of the denominations to our interdenominational work is most encouraging. There are sectarians in most denominations who have not caught the vision of interdenominational fellowship, or seen how it may strengthen true denominational loyalty instead of weakening it, but, in spite of deplorable set-backs the signs of the times are for larger Christian co-operation, and the stars in their courses are fighting for a wider, deeper, truer Christian fraternity, and Christian Endeavor is a pioneer that has helped to usher in this better day.

I have little advice, and of course no orders to give, for the new year, but I think the history of the past gives us our orders for the future. We have succeeded, or, to put it more modestly, so far as we have succeeded, it has been because our societies have been, first, distinctly evangelical. Trusting in the Lord Jesus Christ for strength we have striven often imperfectly but truly, to do whatever he would like to have us do. This has been and will be our sufficient covenant, our Magna Charta.

We have striven to be devotedly loyal to our own churches, supporting their work and worship and all their enterprises, at home and abroad.

Our work has been distinctly religious and not primarily social, or merely educational.

We have sought to train workers by setting them at work, and we have not forgotten the old proverb that to set ten men at work is ten times better than to do ten men's work.

We have not sought to tempt men into Christian Endeavor service with great salaries and huge expenditures. The vast bulk of the work done by Christian Endeavorers has been, and must ever be voluntary service while all has been done on a sacrificial basis. No man, to my knowledge, has serv-

ed Christian Endeavor for what he could get out of it, but for what he could put into it.

We have tried to keep our minds open to new plans and new ideas and our hearts open to the needs of all mankind, so that our work has become not only interdenominational, international, interracial, but, as our old friend Dr. Dickinson used to say, inter-planetary and inter-stellar, since many of our members, as he himself has now done, have walked through the dark valley of the shadow of death and have feared no evil.

The past is a guideboard to the future; constant advance, but advance along sane, substantial lines.

As one who must soon put off the armor, I appeal to you, my fellow workers who are buckling it on, to be true to the history and principles of Christian Endeavor. They will not hamper you in any real forward movement, for they are altogether based on that formula I have already quoted, in the first clause of our covenant pledge. It will allow progress infinite; growth and enlargement how unbelievable, and will insure future harvest of souls saved, and lives regenerated, minds broadened, zeal quickened, and fellowships multiplied, which will make what we see already accomplished seem like the day of small things, beside the days of vaster fulfilment.

God make us wise and worthy of, and mighty with the Master's might, to receive his largest blessings.

Respectfully submitted,
FRANCIS E. CLARK.

July 20, 1920.

THE CURLING SMOKE

Here is a fact about the "curling smoke" that is not so refreshing to those who indulge. A record of the senior class of Yale College during eight years shows that the non-smokers gained over the smokers in height, weight and lung capacity. The non-smokers were twenty per cent taller than the smokers, twenty-five per cent heavier and had sixty-six per cent more lung capacity.—*Baptist Boys and Girls.*

"We need to call on all our courage when the advice of a dependable adviser runs counter to our inclinations; without courage, we shall run the other way."

Lone Sabbath Keeper's Page

WORK AMONG LONE SABBATH KEEPERS AND SMALLER CHURCHES

ANGELINE PRENTICE ABBEY

After the semiannual meeting at Exeland, I remained about a week visiting the people, preaching at the church on the Sabbath and conducting the mid-week meeting. The people are very faithful in their attendance at church, and the services are inspiring. The two churches of the village unite in the prayer meeting on Wednesday night. That meeting was wonderful, the Spirit moved upon the hearts of the people in a quiet way, every adult taking part in testimony and prayer. It was at the home of Pastor Thorngate, and when we called for prayer each one responded as his turn came, an unbroken circle of prayer around the room, earnest and tender from those kneeling there.

The next Sabbath was spent at New Auburn, Wis., with the Cartwright Church. A very good service Sabbath Day, and a few days spent among the people will long be remembered. There is a promising society here of children and young people.

A short visit at Chetek with Professor and Mrs. Alton Churchward was helpful and uplifting as these people are faithful and consistent and "out and out" for the Lord and the Sabbath.

At Rhinelander there is a strong society consisting of but two families who make up in quality what they lack in quantity. Every Sabbath they have the church service. Usually a sermon is read from the RECORDER, and a very good Sabbath school is conducted. The earnest devotion of Albino Davis and Herbert Stone's families is very encouraging. We had a very good meeting Sabbath Day at the home of Brother Davis with these families and a number of neighbors who had been invited in for the service.

The next Sabbath was spent at Grand Marsh. The faithfulness of these people is being rewarded. Recently some new members have been added to the church who are also converts to the Sabbath. I spoke Sabbath Day at our church and Sunday to a company of eager listeners at Spring

Bluff—one of my preaching stations when I was on this field. The eager reaching up of these people toward the light is very touching, and I longed to stay among them or to send some one to help them. I called upon many friends, and tried to do some little things to help and to cheer. I also assisted at the mid-week prayer meeting and at the Sunday night meeting in the village. The people here are always cordial, hospitable and appreciative. The devoted, self-denying life of Dr. Tickner is a living sermon which is helping to revolutionize in a quiet way this part of the Master's vineyard.

At Berlin we had a very spiritual service on the Sabbath in the city at the home of Sister Elma Cockerill. Two services on Sunday and one Tuesday evening at the old Seventh Day Baptist church five miles out. A service at the church had been advertised for Friday night, but was not held on account of storm. We were blessed in the public services here, and in the conversation in the homes. Some of these people are studying their Bibles, earnestly seeking more light.

The English-speaking people of the community are anxious to keep the building for church purposes. Many of them do not like to go to the city to church, feeling more at home in this little country church among their friends and neighbors. The building has recently been papered and painted inside and out, and a new roof put upon it. There are eight or nine families here, unchurched, who with others usually attend meetings at our church whenever held.

From Berlin I came to Stone Fort, Ill., where we are holding meetings every night during the week preceding Conference. These people are earnest and devoted, a flourishing society, without any pastor. There is a large crowd of young people coming on. There are some gifted workers here. The Sabbath school, superintended by Howell Lewis, is doing efficient work.

This is one of many needy fields which needs shepherding. May the Lord keep the people faithful and add to their number those who shall be saved.

"Christ loved the world sufficiently to give his life for his enemies."

OUR WEEKLY SERMON

THE GOAL OF OUR FORWARD MOVEMENT AND OF EVERY FORWARD MOVEMENT

REV. C. A. BURDICK

(Eastern Association, June 13, 1920)

Text: Matthew 28: 19, 20.

My theme is, "The Goal of Our Forward Movement and of Every Forward Movement." We call some movements forward movements that are not really that. Unless something happens to draw us nearer Christ, this movement that we call a forward movement would not amount to anything except a little noise, the collection of a few dollars, and things like that. God grant that we may have within us the spirit of the true forward movement—growing closer to God and going forth into the world to seek lost men. Unless we do this, we fail.

My text is contained in the words read by me. I shall spend more time on the subject of the commission than on the other points. I might take with them these words, "As the Father has sent me, so send I you." Those words also represent the thought in the text tonight.

First: The commission from whom? Why, from our Lord and Master, Jesus Christ. It is said that before he gave that commission he said, "All authority is given me in heaven and in earth." He had the right to give the commission to his disciples. He had performed his Father's will. His mission had been performed, and for that he was given a name above every other name, that wherever the name was heard all knees should bow to him. He had the right because he was the Son of God. He had all authority vested in him. If a man is sent out to do work, he must know upon whose authority he is doing that work. We have a mightier power than that given the disciples. the commission from our heavenly Father himself through Jesus Christ, and he has the right to say to us, "Go forth, I command you to go forth," and it is our right and duty and privilege to do that. He had the right to say, "Go into the world and preach the gospel to every creature."

The commission given to whom? To a little band of disciples, just a few men. What must those few men have felt, knowing that all the great world, from pole to pole, was opposed to them? When Jesus said, "Go into the world," they might say, "How can we do that? Who will give us power to do that?" But they looked on the work and then upon their Lord and said, "He will give us power." It was not in their own strength. They said, "If God be for us, who can be against us?" The need is just as strong tonight, stronger still, for two thousand years have gone by and yet the world has not come to Christ. Only one out of ten persons has heard the gospel of Christ in two thousand years. There is a great work before us, to go into the world and preach this gospel. If we want the promise given to those men, we must think also of the responsibility given to them, and if we claim the promise of the Lord, we have got to go into all the world, as far as we are able, and preach the gospel to every creature. If we are not faithful, we have no right to it. Will you put forth every effort? If you will, you can claim that promise. No one has the right to that promise except those who go forth. It is for Seventh Day Baptists more than any one else today, because the assurance comes to us that we have as wide a gospel and as rich a faith as given to any one. We must be a missionary people, an evangelistic people, if we can claim the promise that God will be with us.

For what object was this commission given? It is simply to save lost men. I know our Master would not give to his followers any wider field of action than he claimed for himself. Two things Jesus claimed that he might do. First, "The Son of Man has come that he might destroy the works of the devil." Second, "The Son of Man has come to seek and to save that which was lost." If we fulfill the last part of the Master's work, we are fulfilling this commission. If we bring men out of the darkness of sin into the light and righteousness of Christ, we are destroying the works of the devil.

Have you any idea of what it means to be lost? Were you ever lost—perhaps out on the prairies? If you have, you know something of the queer feeling that comes when you realize that you are lost. What does it

mean to be lost? Suppose a little child wandered off and got lost, what would you folks do? Would you sit still and talk it over and say, "Who shall go out and hunt for her?" You know that every man of you would be out after that child. You would try to find that child before you had another meal. That is being lost in a worldly sense. But men are wandering all over this world who are in danger worse than that of that child. And yet we do nothing about it. We expect some official of the church to say something to them, to bring to their attention that they are lost. If a man does not know that he is lost, it is your business to seek and to save that which is lost. The Son of Man has come to seek and to save that which was lost. That was the object of Christ's coming into the world, and there is no business in the world that you have any stronger right to follow than to follow that, and it should always be the first object in your life wherever you are working. That is the first business of Seventh Day Baptists, and any forward movement that does not have this in mind, that has not this for its object, will never amount to anything before God.

How earnest and true the Savior himself was in that work! What about the Shepherd who saw the ninety and nine? He said, "I go to seek my sheep that is lost," and went forth. Did he stop at the first hill he came to? How long did he seek? He sought *until* he found it. He had such love for that sheep that he went after it *until* he found it. Unless that spirit gets into our hearts, we are not going to work for the Lord as we ought to do it. We must seek for that sheep that is lost until we find it. That is the thing that we as Seventh Day Baptists should be putting our hand to first of all.

Sometimes people do not understand. One night, guides in the Adirondacks heard a great cry and wondered what it could be. They went out to see and found a man from New York who was lost in the woods. They brought him in, but a week had hardly passed by when they heard the same noise in the same direction. They went out and found the same man in the same place. They said, "What did you come out here for?" He said, "I came out to see where I was lost, and got lost again." Sometimes

men go back into the world to find out where they were lost, and get lost again.

Care for those who were lost. A sweet story is told in John about what the Lord said to Peter when Peter and the other disciples were fishing and found Christ on the shore, and he said, "Simon, son of Jonas, lovest thou me more than these? Feed my sheep. Feed my lambs. Feed my sheep." It is not only our duty to save them for the day only, but you must feed them with the heavenly life out of your own heart. Young people, there is no such work in all the world. It is the best work that you can do. Nothing else can compare with seeking and saving the lost. Oh, my boy, there is nothing that can compare with the work of the gospel ministry, to seek and to save the lost. I wonder sometimes that we say so much about salaries. There is not one minister here who thinks as much about that as people think. Whenever I have gone to a church nothing has ever been said about the amount I was to receive. I expect the church to take care of me. I do not expect to have as much as others get. I would not trade my profession with any other that I know. There is nothing better than the gospel ministry. God grant that there may come a real understanding of the call that God gives, that will lead you to leave everything else. If we could but understand how good God is, who has all authority for this wonderful commission!

Sabbath School. Lesson XII—September 18, 1920

EVILS OF INTEMPERANCE. Prov. 23: 19-21, 29-35

Golden Text.—"The drunkard and the glutton shall come to poverty." Prov. 23: 21.

DAILY READINGS

Sept. 12—Prov. 23: 19-25. Intemperance and Poverty

Sept. 13—Prov. 23: 29-35. Intemperance and Woe

Sept. 14—Hab. 2: 9-20. Intemperance and War

Sept. 15—Amos 6: 1-7. Temperance and Patriotism

Sept. 16—Dan. 1: 8-19. Temperance and Health

Sept. 17—Jer. 35: 1-11, 18, 19. Temperance Rewarded

Sept. 18—1 Cor. 8: 1-13. Personal Liberty and Charity

(For Lesson Notes, see *Helping Hand*)

"Truth beareth all things, hopeth all things, endureth all things, it never faileth."

MARRIAGES

CRANDALL.—At the home of the bride's parents, Mr. and Mrs. A. J. Davis, North Loup, Neb., August 10, 1920, by Pastor A. L. Davis, Mr. Horace C. Crandall and Miss Nellie Lucile Davis, both of North Loup, Neb.

FENNER-CRANSTON.—On July 14, 1920, at the home of the bride's parents, Bolivar, N. Y., by Rev. E. F. Loofboro, of Little Genesee, N. Y., Mr. Glenn B. Fenner, of Alfred, N. Y., and Miss Alice A. Cranston, of Bolivar, N. Y.

DEATHS

CLARK.—Benjamin Franklin Clark, son of John T. and Susan D. Clark, was born in the town of Westerly, R. I., September 16, 1838, and died in the same town April 8, 1920.

B. Franklin Clark, as he was familiarly called, spent his whole life in his native town and from the age of six had resided on the same farm. On December 15, 1856, he was married to Emily F. Kenyon. To these two there came four sons and one daughter, all of whom have remained in this town, and the death of the father is the first that has occurred in the family for sixty-three years.

Often at the old homestead, father, mother, children and children's children were gathered in happy company. December 15, 1906, the golden-wedding was celebrated and each anniversary since has been a time of reunion.

Mr. Clark was a man who stood high in the esteem of his townsmen and was, at times, given places of responsibility by them. He was a successful farmer, an honest business man and one who could be counted on to support every worthy cause.

Our brother was a consistent and faithful member of the Pawcatuck Seventh Day Baptist Church. Living quite a distance from the church, he was a regular attendant on the Sabbath service and always interested in the welfare of the body to which he belonged.

The names of the children mentioned above are Deacon J. Perry, John S., Albert F., and E. Howard Clark, and Mrs. Susan Hiscox.

Brother Clark was a man who well represented Christian manhood, a man of strong convictions, a loving husband and faithful father and friend.

C. A. B.

WELLS.—Mary E. Wells, daughter of Isaac and Cornelia Crandall Prosser, was born at Doges Creek, town of Genesee, N. Y., January 20, 1847, and died in Little Genesee, N. Y., July 25, 1920.

She came with her parents to Little Genesee when she was about ten years of age. This place has been her home until she was summoned to her heavenly rest. October 23, 1869, she was united in marriage to Sherman D. Wells. To this union two children, Janette and Ira S., were born. It was not until after her marriage that she publicly confessed Christ. She was baptized and united with the First Seventh Day Baptist Church of Little Genesee fifty years ago last winter. She has been earnest in her endeavor through this half century to know and to do the will of the Savior whom she trusted. Her life was enriched by a child-like and loving trust and acquaintance with her heavenly Father. Her own spirit enjoyed fellowship with God. Her mind and her heart were familiar with his word. Through many years she was a student of the Bible. Undoubtedly during the last years and months the light of her life has kept brightly burning because of her interest in and practical use of God's Word.

Mrs. Wells has been a faithful worker in the church of Christ. Until a weakened body made it impossible, she has kept her appointments with the church. For years she taught a class in the Sabbath school, and united with others in Bible study courses that have prepared them for better service. We would not ask Mrs. Wells back. Though she loved God's beautiful world, her home and family, her friends and neighbors, she had prayed to go. Aware of her own wrongs and failures, she was conscious of the love of him who forgives the penitent, and was ready to meet him face to face.

May our heavenly Father comfort the bereaved family, and us all in our common loss and sorrow.

Funeral services were conducted at the home Tuesday, July 27, at 2 P. M., by Pastor Loofboro. Interment was made in Wells Cemetery.

E. F. L.

INGRAHAM.—Lewis Norman, infant son of Mr. and Mrs. J. N. Ingraham, of North Loup, Neb., he was born June 28, 1918, and died of drowning, June 24, 1920.

Funeral services were held at the home, conducted by Rev. A. L. Davis and burial was made in the village cemetery.

A. L. D.

A London minister was preaching on the high cost of living. To illustrate his subject he first showed a basket with forty-eight eggs. "This is what my predecessor got for a shilling seventy-five years ago," he said. Then he held up a basket with twenty-four eggs. "This is what my predecessor got for a shilling thirty-five years ago. And this," holding up two eggs, "is what I buy for a shilling." That congregation held a meeting, and raised their pastor's salary.—*New York Times.*

Peace is the fairest form of happiness.
Channing.

ALFRED UNIVERSITY

ALFRED, N. Y.

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SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

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

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenegr, Pastor, West Riverside, Cal.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

CHILDREN of L. S. K's, or otherwise handicapped as to school advantages, may learn by correspondence study. For particulars send self-addressed stamped envelope to Lois R. Fay, Princeton, Mass.
8-23-5w

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year \$2.50
Per Copy95

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

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

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

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

Advertising rates furnished on request.

SIX DIE FOR ONE

Late last fall seven children came to an American orphanage in Armenia. They were dirty, ragged, starving. They asked the director of the orphanage to take them in. "Children," they were told, "we have funds and room for just one more here. We would like to take you in and feed you, clothe you, and educate you. What shall we do?" The children stood for a minute, their mouths quivering with disappointment. Then they walked slowly away a few yards and engaged in conversation. Presently they returned. They pointed at one of their number. "Here," they said, "is the strongest one among us. Take care of him. He will grow up to be a good Armenian, one who can make Armenia strong and great." They walked out of the door, waved a sad good-by at the comrade they had left behind them, and straggled out into the desert.—*Herald and Presbyterian.*

"The more closely one lives in harmony with Christ's will, the easier it will be for him to care for his own health and to care about the health of others."

RECORDER WANT ADVERTISEMENTS

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

WANTED—Sabbath-keeping pressman. Also a printer preferably one experienced in soft bindery. Davis Printing Co., Milton, Wis.

HELP WANTED—Strong young man for general work in lumber and coal yard. Steady job and good pay for man desiring to locate in S. D. B. town with good schools and other privileges. T. A. Saunders & Son, Milton, Wis.