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WHOLE NO. 3,943

Once Again With the West Virginia Hills Thursday morning at Salem, W. Va., was an ideal morning, cool enough for an overcoat to feel good, with atmosphere suggestive of autumn, and a sunshine that made the green hills stand out in all their beauty. After a short train ride to Long Run, several of us had the luxury of a morning walk over the mountains and through the narrow vales to the Middle Island church, four miles away. It has been years since the editor enjoyed such a walk in the little Mountain State. There were several others, Secretary Shaw among them, who took this walk on the "clear September morn" when we

"Marched over the mountain wall,
Over the mountain winding down,"

to the little white church in the vale. We did enjoy it all and insisted on walking rather than riding, even though urged to ride. Several had to walk because they did not heed the request to inform the committee that they were coming. It was nobody's fault here that teams were not at Long Run to transport the delegates, for only two persons had heeded that request and quite a crowd alighted from the train.

In the shady vales we were glad to look up to the hills, and when their summits were reached how we did enjoy the far-look, with hill-tops beyond hill-tops stretching away to the horizon until shrouded in blue haze almost indistinguishable from the clouds and sky.

The Middle Island church stands on the banks of the Middle Island, a stream that winds its way among the hills to the Ohio River above Parkersburg, and is strictly a country church. It has a good parsonage, and six or seven acres of land; but its parsonage is empty and the church is pastorless. Though its membership is small, it is loyal to all our boards, and a good spirit prevails among its members.

When we think of it, this little church has given us Corliss F. Randolph of Newark, N. J., and Esle F. Randolph of Staten Island, Greater New York, both of whom

have been leaders in education in the East for years. The pastor of the North Loup, (Neb.) Church, Rev. Alva L. Davis, was also a Middle Island boy.

West Virginia And the East As we think of this little church in the wildwood with those who worship here widely scattered through the vales and up the "runs" between the mountains, we can but recall something of its history and its struggles during its eighty-six years of church life. From these memories it is natural enough for the mind to go out into other rural sections of this country and think of the pioneer days wherein several other churches have held true to the faith when days were dark and times were hard.

One can not dwell upon the history of the Seventh Day Baptist cause in West Virginia without thinking of what the East has done for this land and then of what West Virginia is doing for the East. When the little church at Shrewsbury, N. J., broke up its church life, and in a body came to settle among these timber-covered hills, the first link in the chain that binds West Virginia churches to the churches of Rhode Island and New Jersey was forged.

Some now living can recall the days when Rev. Walter B. Gillette, pastor at Shiloh, N. J., was sent by his church, on horseback through the wilderness, to strengthen the brethren and aid the cause of Christ in what was then Western Virginia. This pioneer missionary helped to organize some of these churches.

Then there are more now living who can remember when Potter and Hubbard, of Plainfield, N. J., sent Rev. Charles M. Lewis, and later Rev. Charles A. Burdick to labor in this field for their Master. Then came Rev. M. R. Swinney, Rev. John L. Huffman, and others, to build upon foundations laid by their predecessors. There were faithful ones here like Rev. Samuel D. Davis doing their best for the entire field, who lacked the help the others could bring; and who gladly welcomed those sent by the boards and churches in the East;

for they sorely needed their help. The good people in West Virginia have always appreciated the efforts of their friends beyond the mountains to keep the Master's work alive when the outlook was dark and the way was hard.

Now what has been the outcome of all this missionary work by faithful helpers from the East? It is not enough to say churches here have been strengthened and some of them kept alive thereby. This is but a small part of the results coming from missionary efforts here. Look out upon the present conditions as seen in the East and you will find that West Virginia is now touching the church life and molding the spiritual character of the East to a marked degree. West Virginia is paying back with compound interest all the loans of service received from her friends in years gone by.

From this little church on the Middle Island have gone Corliss F. Randolph and Esle, his brother, who for years have been leading educators in Greater New York and Newark, N. J. This too was the home of Rev. Alva L. Davis, pastor at North Loup, Neb., and who has served churches in New York State. The beloved pastor of the church at Hopkinton, R. I., for many years was a Greenbrier boy from West Virginia. The president of Alfred University and the treasurer of the Missionary Society in Rhode Island were old Salem boys, licensed to preach by a West Virginia church. In the large church at Shiloh, N. J., Rev. Erlo E. Sutton, a Berea boy, is doing excellent service as pastor of the church that sent its pastor as missionary to his country many years ago. From that same Berea church came the pastor-elect of the First Alfred Church, Rev. E. Clyde Ehret, who has served Adams Center for some years.

One of our strongest women pastors, Perie R. Burdick, was also a Berea girl. We do not know as we have been able to recall the names of all whom West Virginia has given in service to the East, but enough have been remembered to show that West Virginia has come into vital touch with the East in a way that fully compensates for what the eastern friends have done in its time of need.

In this review we have not mentioned West Virginians who are taking the lead

now in their own land as teachers and preachers. We do not forget, however, that when the late Conference sought a suitable man to push the Forward Movement, they called a West Virginia boy, now pastor of the Salem Church, to take up that important denominational work.

Who can not review the facts of our history in this way without feeling that missionary investments in West Virginia have brought wonderful returns to the investors themselves. The East came into loving touch with feeble churches here, and now in turn these churches have come into life-giving touch with the East. Every dollar spent for church and school in West Virginia has been like seed sown in a fruitful field, bringing a splendid harvest.

The Opening Session At 10.45 President Thurman Brissey called the meeting to order, and the Southeastern Association began with a praise service led by Rev. W. L. Davis, of Berea. He read the story of Pentecost in the second chapter of Acts, and several persons offered prayers. This part of the service closed with the song: "I need the power of Pentecost," and Varnum B. Lowther followed with an address of welcome which will be found on another page of this paper.

President Brissey's address follows the address of welcome elsewhere in this RECORDER. Mr. Brissey is a teacher and he had to leave the county teachers' institute to attend the association. He counts himself a lone Sabbath-keeper. His theme was: "Things That Matter Most."

The subject of "Christian Missions" was chosen by Rev. M. G. Stillman for the first sermon of the association. Before the sermon Brother Stillman related some experiences in his early visits to the Southeastern Association. Then he made a rapid sketch of the history of civilization in Bible lands comparing those lands, by a map, with our own country as to size; told of the great work of Thomas Lawrence during the war, in efforts to secure united action among the tribes for future peace. Brother Stillman hoped that our United States would yet do well her part in uniting the nations for human betterment. There is plenty of opportunity for this good work. May God give the needed grace.

The sermon was followed by the song: "The Lord Has Need of Workers," a part of which is too good to leave out:

The Lord has need of workers to till his fields
today,
So kindly he has led me to walk in wisdom's
way;
I pray for grace to help me with all my heart
to say,
O blessed Savior, count on me.

Now gird me for the battle when evil powers
oppose,
And give me faith and courage to conquer
o'er thy foes;
I pledge thee my allegiance, my soul no other
knows,
O blessed Savior, count on me.

Chorus

Count on me, count on me,
For loving-hearted service glad and free
Yes, count on me, count on me,
O blessed Savior, count on me.

The first afternoon was given to messages from the associations and boards. The visiting delegates were: Rev. L. D. Seager, from the Eastern Association; Rev. William M. Simpson, from the Central and Western associations; and Rev. John T. Babcock, from the Northwestern Association.

The Missionary Society and Tract Society were represented by Secretary Shaw and the editor of the RECORDER. The people here seem deeply interested in the messages from other parts of the denomination, and the reports of delegates and representatives of the boards always receive close attention. These small, isolated churches do appreciate the help they receive from the visitors sent them by the boards and associations. Our larger churches can hardly understand how much those in isolated fields prize these annual gatherings.

Considering Conference Plans for 1920

The first evening of the Southeastern Association was given to a consideration of the denominational plans for 1920 as outlined by the General Conference. It was an interesting session. Rev. M. G. Stillman, Secretary Shaw, Professor Paul E. Titsworth and the editor of the SABBATH RECORDER were the speakers; and the report of the Commission given at Conference furnished the ground for their remarks. The Commission's report has already appeared in the RECORDER, so we need not present further the points made by these speakers.

"Thy Kingdom Come" The principal thing on Friday morning was a sermon by Rev. William M. Simpson, delegate from two associations. After reading the Scripture containing the parables about the wheat and tares, the leaven, the riches hid in a field, and others, he took the words: "Thy kingdom come," for a text. He portrayed the struggles of two thousand years of efforts to build up the kingdom of God, and showed how far short nation by nation has come from realizing the fulfilment of this prayer, "Thy kingdom come."

If we truly pray for the kingdom to come, we must do all we can to bring it about. Real prayer requires sympathy with the Master's work and knowledge of the world's need.

Christ himself had hard work to make his disciples understand the meaning of his kingdom. It comes "not by might nor by strength, but by my Spirit, saith the Lord." It will surely come.

The New Forward Movement is one way for us to pray, "Thy kingdom come."

Are You Out of Tune? In Brother Simpson's sermon he used the illustration of a large band of French horns, sixty-one in all, with sixty of them adjusted in harmony, while one was out of tune. This one, however, thought all the others were out of tune while he was all right. This reminds us of the woman who went to see a regiment of soldiers in parade drill. Her son, a big awkward fellow, who was in the ranks was woefully out of step. But the loving mother exclaimed, "Just see that! my boy is the only one that has got the step!"

So it sometimes happens that one man thinks the others are all wrong, when if he would only catch the marching spirit and take the step every thing would be right.

"Good, but Good for Nothing" Professor Paul E. Titsworth in the Southeastern Association made a deep impression in his address Friday morning on the right kind of education. He pictured several men who are experts in some one line of work. They are deft of hand with a true mechanic's eye, but that is all. One may be a good mechanic but as a man he is a failure. A young lady may fail and pride herself

on it, yet she is spoken of as a good girl. She is *good*, but good for *nothing*.

What can be done for such people? It is the duty of education to combine the good qualities in such a way that the man or woman shall be good for something as a man or woman. It must help the hand, the head, the heart. It should enable one to make the most of his natural powers and at the same time develop noble manhood.

A Stranger in the Old Home Church Rev. Alva L. Davis followed Brother Titsworth. This was Brother Davis' old home church, but the changed audience seemed much like a congregation of strangers. His introductory remarks were pathetic, and many of us could sympathize with him, for wherever we go in these years, if we desire to find old friends of years ago we must visit the cemetery.

Though the Middle Island Church has always been small it has been able to help such boys as Alva was, and to this he bore a loving testimony today.

Claud Hill, of North Loup, Neb., followed his pastor, Brother Davis, with stirring words regarding Conference. He emphasized the thought that if our hopes are to be realized we must make it an *individual* matter. When each one takes hold to do his part the cause of God will go forward.

Rev. Royal Thorngate felt that his church in Salemville, Pa., was so far away it needed the help the association could give. He was glad it could be represented here and in Conference. This exchange of delegates is a great thing for the small country churches. It is a help to those who are here and to those who come. He was glad to see the prevailing tendency to keep in close touch with the young people.

The Missionary and Tract societies were represented at Middle Island by Corliss F. Randolph, president of the Tract Board, and Secretary Edwin Shaw, of the Missionary Board. Brother Randolph, too, was at home in the church of his boyhood. It had been thirty-six years since he had attended the Southeastern Association. At that time it was only twelve years old. He spoke of its

officers and the delegates then, most all of whom are gone from earth.

His little talk on reminiscences made it easy for him to give an intelligent perspective to the picture as he drew it.

We are living in troublesome days, and many are wondering as to the outcome. The problems are many and the progress at times seems slow. No wonder some are discouraged when the tides of evil are so strong against us. Christ himself had hard work to make his disciples understand the lesson of his life-work. We see in Peter something of the character required of those who are to build his church.

With all the problems confronting the Tract Society, its members are not discouraged. They are trying to meet the new phase of the Sabbath question as best they can. It is now necessary to show the world that there is a Sabbath of sacred time. It is no longer needed to prove that Sunday is not the Sabbath, for that is freely admitted by most Christian leaders of our time. The no-Sabbath idea now makes our hardest problem.

Brother Randolph then read his Conference paper given at the annual session at Alfred. This has been published in the RECORDER.

The Prayer Meeting At Middle Island The Sixth Day evening prayer meeting was led by Rev. L. D. Seager who for years was missionary and pastor on this field. To him as well as to others it seemed like a home-coming and the meeting took the turn of a reminiscence meeting, and many tender testimonies were given.

Brother Seager spoke of his pleasure in being able to attend the great General Conference at Alfred, and now, one more association in West Virginia. We meet here with the family of God. We are sons and daughters of the Most High, linked by bonds of love with a goodly company of those who have lived here and passed on to the home awaiting the faithful over yonder. Though dead they are still speaking.

We hasten to our eternal home. Let us have a good time here—a real home-coming time tonight. Then followed the testimonies giving many touching things about the home here, and expressing hopes for the joys of a home over there.

Sabbath at the Southeastern Association The house would not hold all who came on Sabbath morning. The yard was full of automobiles from Salem and the country round about Middle Island. The sermon was by Rev. John T. Babcock, of Jackson Center, O., delegate from the Northwestern Association. His text was: "The harvest truly is plenteous, but the laborers are few." He spoke of ripe fields in every land, and made a strong plea for men to labor in them.

When the waters of the Mississippi were about to overflow the dykes just before the great flood that devastated thousands of acres and ruined many homes, there was a great cry for men to help before the dykes should break. But call after call went unheeded. There had been no ruinous overflow for many years and the people, thinking the watchmen were over excited, let the calls go unheeded. At last they woke up to find it too late.

Floods of evil are overwhelming us in these days. The dykes will soon break if help does not come quickly. Don't you hear the call for help? It comes to young men and women. Will you not heed it? Will you say, "I'll do my very best?"

Problems of the Country Church Rev. Ahva J. C. Bond had for his subject the "Problems of the Country Church in the Southeastern Association." His plea for resident pastors was strong, and he made it clear that solving the *personal* problems was not enough, for they do not solve the *country church problem*. The colleges even intensify the problem, for when the boys and girls get their education, they do not remain in the little church whence they came. Again when families move from the little church to educate their children, this leaves the little church to die.

We see after all that if the churches have lived at all it has been due to *family* life in the church. Home life is *essential* to the life of the country church. Non-resident members do not keep the church alive.

It is a question, then, of *resident leadership*. The leader must come in to live with his people and share their lot. He should study their need, their characteristics and love *folks*.

He should be a man who loves country life, who can commune with God through nature, and see God in his world, and who

can remember Christ's method as he walked with men over the hills of Palestine and took people as he found them and led them on to God and duty.

The problem is one of *leadership*. Some one is needed to live in the parsonage and gather the boys into the parish house and play games with them. He must develop community life in its own terms and incarnate his ideals in personal and in family life. He must get the view point of young and old and lead them on.

In some great day
The country church
Will find its voice,
And it will say:

"I stand in the fields
Where the great earth yields
Her bounties of fruit and grain;
Where the furrows turn
'Till the plowshares burn,
As they come 'round and 'round again;
Where the workers pray
With their tools all day,
In the sunshine and shadow and rain.

"And I bid them tell
Of the crops they sell,
And speak of the work they have done;
I speed every man
In his hope and plan,
And follow his day with the sun;
And grasses and trees
The birds and the bees,
I know and feel every one.

"And out of it all
As the seasons fall,
I build my great temple always;
I point to the skies,
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth,—
To love and to work is to pray."
Dean Bailey.

At the close of this session an offering was taken for the three societies amounting to \$48.88.

The afternoon and evening of Sabbath were given to the Woman's Board and the young people. The papers read will appear in their respective departments of the RECORDER. At the close of the Woman's hour an offering of \$14.74 was taken.

In the evening session, several young people read excellent papers.

At the close of the afternoon session on Sabbath Day many who came in autos from Salem and elsewhere went home.

It seems strange to see such crowds of

automobiles, day by day, around the old Middle Island church. In other days the yard was filled with horses under the saddle, among which the editor used to hitch his own, on occasions like this. Today saddle horses are hard to find. If one or two should chance to be present they are hidden among the cars.

The Last Day At Middle Island Sunday was a busy day in the Southeastern Association. The morning session was given to the unfinished business and to a sermon by Rev. Alva L. Davis, and the afternoon was devoted to educational interests.

The text of the sermon was: "Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (John 4: 14).

Jesus loved a Samaritan and was ready to help her, not with gold but with water of life. Her longings could not be satisfied until this water was like a well springing up from within. No good can come from trying to satisfy the soul from the well of outward circumstances. The world is not the source of true life-giving fountains. We have seen a great river so completely absorbed by the sands of a desert that there was no water left. There was only a dry bed. Worldliness should not be allowed to absorb the stream of living water.

Even under the shadow of the cross, Christ spoke of his peace. The well was within. It is a great thing to be at peace in time of trouble. The well within you will always bring peace.

In these troublesome times we all need the well. This is the greatest need of the church. There are three dangers that confront the church in these times: (1) The danger of being absorbed in worldliness until our hearts are like a desert. The world robs hundreds of peace. If thirsty in soul today let us pause by the well and drink anew. Our great need is *vision* and the world has robbed us of vision to see the needs of a dying world. The well of vision is choked. (2) The well of prayer is choked. (3) The well of experience is choked. The old joy and peace we knew when we found Christ have all gone.

This association will hold its next session with the Ritchie Church at Berea, on

the Thursday before the first Sabbath in September, 1921. Ritchie is taking steps toward building a new church.

The Committee on Obituaries reported that no deaths had occurred among official members, during the year.

The officers of the Southeastern Association are: Miss Edna Lowther, *president*; Roy F. Randolph, *secretary*; Miss Draëie Meatherel, *assistant secretary*; Duane Ogden, *corresponding secretary*; Flavius J. Ehret, *treasurer*.

The delegates from the Southeastern Association for next year are: Rev. W. L. Davis, for the Eastern, Central and Western associations, with Rev. A. J. C. Bond, alternate. Rev. Royal R. Thorngate is appointed delegate to the Northwestern Association next year, with Rev. M. G. Stillman, alternate.

There were something over one hundred delegates and visitors in attendance at the Southeastern Association.

The educational hour on Sunday afternoon was in charge of President S. Orestes Bond.

Four young persons read papers upon the subject, "What Salem College Means to Me." These addresses are expected to appear in the SABBATH RECORDER, so we will not make comment here only to say they are papers that do great credit to the college and to their writers.

Some of them emphasized the personal influence of Salem's teachers over them as among the best things in their school life. To them Salem means high ideals. Some thoughts were expressed as to the benefits of Salem to those who are Seventh Day Baptists. One young man said that Salem means much in the line of religious development.

Education as a world need was ably presented by Paul E. Titsworth. Physical need and spiritual needs were set forth in a most impressive manner. Education should cover both. The world calls loudly for true teachers to help its people up in physical life.

Spiritual needs are even greater than physical. Truth, beauty, righteousness, all call for men of vision and ability to teach what

the world needs. The world is calling for physicians for bodily and spiritual ills. The whole world is open to those who are ready to enter its doors of usefulness for human betterment.

Other speakers followed and made this hour a strong and helpful one for the kind of education most needed. We can not give them all here, but this day's work will not soon be forgotten by many who were there.

The weather had been ideal until noon of the last day, when it began to rain. This greased the hill roads so that some who came in automobiles dared not venture to start on their home journey.

Three autos, however, came through to Salem but had experiences which would seem rather hard to people used to the good roads of the East. These autos left their passengers at Long Run to finish their journey by train, while their drivers accompanied by the editor, brought the machines through to Salem.

Two visitors who were not delegates, Rev. A. L. Davis and Claude Hill, of North Loup, Neb., rendered good service in making the meetings a success.

Premonitions of Autumn This morning as we look out upon the hills that stand like a protecting wall around the little vale in which the Middle Island church and parsonage nestle close under the oaks and pines, there is something in the air, something in the morning sunshine, something in the dew-laden carpet of earth, something in the way the hills cut the sky, something in the caw of the crow in a distant tree-top, something in the prevailing stillness like the calm before the storm king begins his reign—something in all these messages of God from his other book that give unmistakable premonitions of autumn.

"The summer is ended." Cool September mornings chill one to the bone, and as we look upon the picture from the church window today, vivid memories of other scenes that have charmed us since we left our quiet New Jersey home, come crowding in.

All along the lines, especially in New York State, we read the same story. Everything in field and forest and sky admonishes that the summer is ended and autumn is

at hand. Harvest fields and meadows have had a "close shave," and stacks of hay and grain are dotted over the landscapes.

Silos stand empty awaiting the gathering of the corn that soon will fill them; fine herds of cows grazing in the aftermath; ripening fields of buckwheat from which still come the smell of honey-laden bees are all in evidence and together they tell the story of autumn's approach. Indeed, if there is any significance in fine droves of cows, and in many fields of blossoming buckwheat humming with bees, the State of New York ought to be a "land flowing with milk and honey."

For *variety* of scenery New York State is remarkable. Its mountains and plains, its wooded hills and shady vales, its brooks and rivers and lakes; its fertile farms, its centers of industry, its changing landscapes—all these make a day's travel after weeks of toil most restful and satisfactory.

How very like such a journey amid the handiworks of God is life's pilgrimage as one nears his autumn days! Happy is the one whose eyes are open to see the messages of God all about him, as he journeys through this earthly vale toward the valley and the shadow of the border land between us and the "better country which is an heavenly."

Dark indeed is the outlook for him whose eyes are blinded to the written messages of God in both his books, designed to reveal his glory and to guide us safely home.

Notes by the Way Baltimore and Ohio train "No. 3" had wormed its way down the valleys among the wooded hills studded with oil derricks, through dark gasey tunnels, across the lowlands by the Kanawha River and after a five-minute stop at Parkersburg, as if to get its breath, it was creeping "like an acrobat monster" over the high bridge across the Ohio River.

We never cross this bridge in daylight without thinking of the stories we heard in childhood, told by the lumbermen of old Allegany County, N. Y., about their raft-running down the Ohio. Parkersburg and its bridge often found a place in their tales, for it was no small job to steer their lumber rafts between its piers. Sometimes the pilots and oarsmen came to grief by having their raft to "saddle bag" around a pier.

Today all is changed. No more are fleets of pine lumber and shingles seen floating

down the Ohio. The sturdy lumbermen live only in the memory of the oldest inhabitants whose childhood days are fast drifting back into oblivion and who must soon cross the bridgeless river that can never be re-crossed.

Interesting thoughts were stirred to life as we scanned the scenes from the high bridge. Behind us lay the shores of the Mountain State, born out of the throes of war, with the stirring city of Parkersburg on the hillside looking across the stream.

A mile or so down the river lies Blennerhassett Island, once the sylvan home of him whose name it bears. Its very name suggests the treachery of Aaron Burr, and the pathetic weakness of Blennerhassett, his tool in a plot of treason. Sadness must fill the heart of him who stops to think what might have been and sees what now is on this picturesque little island. It was once a paradise for its owner and his beautiful wife before the serpent crept in and beguiled his victims into sin. Now it is the old, old story of a paradise lost. Pathetic indeed was the story, and sad was the ending for both the tempter and the tempted.

We once hitched our boat to the shore, worked through the tanglewood to the site of that sylvan home, and wandered about the fragments time has left there. Everything that remains reveals painstaking care on the part of the builder. Only the foundations and fragments of an earthly home are left to remind us of the ruin. There is the old well which furnished living water for its owners; but what are all these to him who fails to prepare for a heavenly home and who neglects to lay up riches that never fade away. Neglecting these brings a man to the borderland when he must leave all behind and enter the other world an eternal bankrupt.

But why dwell longer on these sad things while our train is bearing us swiftly over the rolling farm lands of a beautiful Ohio landscape? Spread all about us are the shorn meadows, brown orchards, broad cornfields, and cozy farm homes of contented and loyal citizens. Here where the pre-historic race of mound-builders failed in bygone ages, lives a new generation of men, prosperous and happy under the light of Christianity. The great landscape today seems like a garden land of beauty.

Who can compare the records of the far-

away past with conditions of today without a feeling of hopefulness for this old world? The very hills lift their heads aloft as if proud of their fair homeland. The waters of the two Miamies have shores rich with golden harvests, while their placid waters reflect the image of the heavens whence they came. The skies smile down upon a land blessed of God—a land of which mortals should be proud, a land in which man should never forget his Maker.

Oh! what a blessed day this has been! after our four days of strenuous work in the Southeastern Association. The very air seems charged with the elixir of life. Hills and fields "clap their hands with joy!" Early autumn haze softens the outlines; fleecy clouds drop shadow-pictures of beauty while lengthening shades of a lowering sun give added emphasis to earth's sunny side. Thank God for every shadow that makes life's sunshine seem brighter!

After a four hours' rest in Cincinnati and a good night in an upper berth on the "Frisco line," we were speeding along the ridges and through rolling farm lands of Missouri. The morning was dark and rainy but by eleven o'clock the sun had conquered the clouds, the fogs had fled away before its heat and the clear blue sky looked down upon the clean-washed earth, and whole fields of bright daisy-like yellow flowers looked up as if thankful for both rain and sunshine.

Speaking of these yellow flowers that crowd all other growths out of large tracts as effectually as white daisies do in our northern fields, we are led to believe that they must be Missouri's "yellow peril."

Really, we are unable to see why the white peril is not after all just as bad as is the yellow. We will not follow this comparison any farther, for both perils are flowers and there is some beauty in both. Still we must not forget there are things in both white and yellow that it is well to guard against.

This too has been a pleasant day for travel. It was interesting to see our two engines laboring up the steep grades of the Ozark range to the elevated plateau, along the backbone of which we rode for miles with the country on both sides sloping down and away to the distant horizon which

seemed below our elevated level much of the way. Toward evening we glided down the grades to the foot-hills and spent the night at Neosho, where we had a splendid rest.

At 6.30 a. m., on Thursday, September 9, we were off on the Kansas City train for Gentry, where we arrived about nine o'clock, an hour and a half before the opening of the Southwestern Association.

WELCOME TO THE SOUTHEASTERN ASSOCIATION

VARNUM B. LOWTHER

My first thought was to decline the honor of making this address, but my second thought was that if I did so I would not be true to the church of which I am a member.

Reading the history of the New Milton Church now known as the Middle Island Church, I find that we are nearing the century mark in its existence. In 1834 this organization had a meeting house near West Union provided by the mother church at Salem. Faithfully those isolated members endeavored to live and practice the teachings of Seventh Day Baptists. Many were the trials and difficulties through which they passed, but never did they think of abandoning the church, nor did they fail to support the work of the denomination. The names of many of those pioneers are found among the members of the Tract and Missionary societies early in their existence.

I welcome you here to this annual gathering in this old church, with all the memories which cluster round it, of those who were cheered and encouraged by the occasional visits of the leaders of the denomination in those early days. Among them I recall such men as Azor Estee, Charles A. Burdick, Samuel D. Davis and John L. Huffman. The church has always welcomed such laborers and has supported them and the cause to the best of her ability, and I assure you that the church will continue to give as loyal support to the cause as she has ever given.

Again I welcome you in the name of a generation, most of whom have gone to their reward, but on behalf of those who are still with us to give counsel and encouragement I bid you a most joyous welcome.

The names of Elder James B. Davis, Jephtha F. Randolph, Amaziah Bee and others are familiar to most of the grown-

ups. Children speak with pleasure of Deacon Johnson J. Lowther, Uncle Franklin F. Randolph and Deacon John A. Polan.

I could not have failed the Program Committee and been true to my Sabbath-school training. Many others are able to bear testimony to inspiration gained through the same training, and many more to aspirations which have led them far afield in the broader activities of church and school.

I welcome you in behalf of our living representatives, among whom I would mention Rev. Alva L. Davis, Corliss F. Randolph, Esle F. Randolph, Luther F. Sutton, Lucian D. Lowther and many others.

We who have stayed at home "by the stuff," welcome you to our homes, our community and our church, hoping to gain inspiration which will enable us to carry forward the cause of the Master in a manner worthy of the heritage which is ours.

We can not yet offer you the good roads which may be found in more advanced sections; but we see the things coming to us which were the forerunners of improvement elsewhere. I refer to the development of oil and gas, the interest of rural people in new and improved methods of farming and housekeeping. In the not distant future we will be able to bring you to our annual meeting over good roads, through scenery as interesting and grand as can be found anywhere, to homes whose hospitality has never been excelled.

We welcome you now to our home and greet you in mutual love and devotion to our beloved church which we humbly represent.

Thrice welcome we bid you.

THINGS THAT MATTER MOST

THURMAN BRISSEY, PRESIDENT SOUTHEASTERN ASSOCIATION

You will notice that the theme for this association is, "Conservation." And when we consider this topic thoroughly I think we will find it broad enough to cover things that matter most to us as a denomination. If we hope to exist and maintain our place among the denominations of the world, we must conserve our young people so that they may have an occupation and means of support and be true to the Sabbath and principles for which we as a denomination stand.

The great proposition then that confronts us as a denomination is, How may we best

work out this problem which is ours to solve? How may we maintain the support of our young people in the different activities of our denomination in which there is work to be carried on? I do not claim to be able to say what should be done, but I would like to suggest some things that might help to shape the lives of our young people so they will be loyal and true to the interest for which their parents so nobly stood.

First: Let us see to it that the young people have an education if we have to sacrifice to do so. Why? Because in so doing we better equip them to meet the problems of life that will confront them on every hand.

Second: As I have practically been for the past four years a lone Sabbath-keeper and attend church on Sunday I have observed the prevailing condition of the different churches I have attended. I have often wondered if the pastors of our denomination have the same problem that I found in those churches. It is this. The children and young people do not attend preaching services. I observed two distinct causes. First, the parents were not there in many instances; second, the sermons were of a type that almost entirely eliminated the children and young people. *Parents*, change the word "go" to "come." Pastors, give more thought to the young in your sermons and make your interest in them show more expressively in that way.

Third: Why do we find so many of our boys from Sabbath-keeping homes working on the Sabbath? As I view it I think different reasons are involved. The young man is afraid if he tells his employer that he keeps Sabbath and will not work on that day he will lose his job. In some instances he will lose out but if he proves that it is principle and not a fad for which he stands, and does his work well he will be retained by his employer.

Fourth: In other instances we find Seventh Day Baptists who are employers. I often wonder if they give the Seventh-day boy a square deal. I have known instances where they have employed a First-day man, and when a Seventh-day boy that could and would do the work and ask the same wage applied, they turned him down. In a few instances he will accept lower wages in order to be true to the principles for which he stands.

A SUMMARY OF THE SIXTY-FIFTH ANNUAL REPORT OF THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

From Report of Treasurer

INCOME (REVENUE AND EXPENDITURE) ACCOUNT RECEIPTS

Balances from last year, \$1,355.25.
Interest on Endowment funds, \$1,793.79.
Contributions to Seminary—old plan, \$514.54.
Forward Movement Funds, \$6,055.64.

INCOME ACCOUNT EXPENDITURES

Paid Alfred University, \$2,379.07.
Seminary, \$2,693.21.
Milton College, \$1,668.49.
Salem College, \$1,129.04.
For other funds and for expenses, \$344.47.
Balance on hand, \$1,504.94.

INCREASE IN ENDOWMENT

From sundry sources, \$2,664.27.

TOTAL ENDOWMENT FUNDS

Endowment funds held July 1, 1920, \$50,875.01.

From Reports of the Several Schools

ALFRED UNIVERSITY, ALFRED, N. Y.

Trustees—thirty-three.
Faculty—forty-two.
Graduates—thirty-six.
Registration—429.
Endowment—\$509,674.80.
Property—\$526,577.52.
Total Endowment and Property—\$1,036,252.32.

MILTON COLLEGE, MILTON, WIS.

Trustees—twenty-seven.
Faculty—twenty-four.
Graduates—ten.
Registration—176.
Endowment—approximately \$250,000.
Property—approximately \$280,900.
Total Endowment and Property—approximately \$530,900.

SALEM COLLEGE, SALEM, W. VA.

Trustees—twenty-four.
Faculty—twenty-four.
Graduates—seven.
Registration—305.
Endowment—\$35,578.21.
Property—\$106,650.00.
Total Endowment and Property—\$142,228.21.

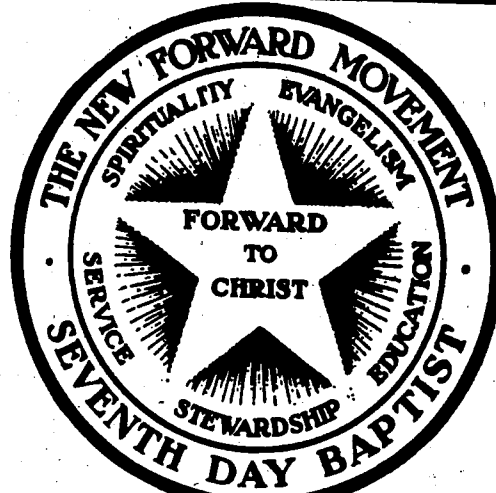
RECORDER LATE THIS WEEK

In order to issue the new Junior Graded Lessons on time it has been found necessary to delay the SABBATH RECORDER one day this week. If your RECORDER does not come at the usual time, remember it is delayed in a good cause.

When people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be."—*Whately*.

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
- + ★ First Brookfield, Leonardsville, N. Y.

ENGLISH BIBLE FOR COLLEGE ENTRANCE

WILLIAM C. WHITFORD, PRESIDENT
Address before Education Society, August 27, 1920

The Seventh Day Baptist Education Society was founded by men who had a profound impression of the value of religious education. We all agree today that well rounded training for the youth of our land should include some instruction in matters that pertain to God and religion in the midst of a knowledge of the arts and sciences and of manual training. But it must be admitted that there are many difficulties when we attempt to co-ordinate a study of the Bible with mathematics and geography.

In the first place there are a multitude of prejudices that assail any plan of Bible study. People are even more sensitive about their religious beliefs than they are about their political choices. Every sectarian is anxious that his children should have instruction in the particular beliefs and doctrines which he himself holds to, and in no others. The result is that so far as the public schools are concerned we have agreed to disagree, and to exclude all religious instruction. The child who gets instruction in the Bible in the Sabbath school is apt to gain the impression, in spite of many safeguards, that the knowledge thus gained is apart and distinct from all kinds of knowledge. And this impression once made is very hard to remove.

It follows naturally that hardly any one thinks that the Bible should be studied in the same way that other books are studied. Young people who have inherited a high appreciation of the value of the Bible, and have indeed for themselves a very genuine religious experience, desire to give proper reverence to this Book, and are anxious to know concretely the principles of right living. But they are hindered in their mastery of this Book because of their impression that the Bible should be studied on Sabbath Day in particular, and by different methods from those used in the day school, and that the results of this study belong in a separate category, to be carefully distinguished from ordinary knowledge of science and mathematics, history and literature.

Much progress has already been made in making the study of the Bible genuine and popular, and in giving it a dignity commensurate with its importance. In some

colleges Bible study is already a required part of the regular course, and in many others it is an elective. In a number of academies and private schools it is also a definite part of the curriculum.

A very significant step in bringing Bible study to its rightful place in American education has recently been taken in a concerted action upon the part of various organizations to present a standard course to be accepted as one of the units for college entrance. If I am rightly informed the Association of Biblical Instructors in the American College and Secondary Schools was the pioneer in this plan; but the work of this organization has been ably seconded by the Council of Church Boards of Education, the Religious Education Association, and the International Sunday School Association. The study of the Bible has now a more assured place as a part of a liberal education. This undertaking had to be an ideal for a number of years before it could be a working plan; for colleges could not afford to accept for entrance any unit that did not represent real work. They desired also to be above the suspicion of reckoning religious emotion as a substitute for intellectual activity.

The plan as now proposed is surrounded by many safeguards, and bids fair to be generally accepted. A young man or woman desiring to enter college may present Bible study as one of the fifteen units asked for by the examining boards, and have it count on his behalf the same, for example, as elementary algebra. This situation should serve as a great impetus to Bible study not only in secondary schools, but in colleges as well; for many of those who have made a definite beginning in this work will want to go on.

The unit for college entrance as proposed by the Association of Biblical Instructors and other organizations consists of two courses chosen from a group of three, namely:

I. Narratives and Songs of the Old Testament.

II. History of the Hebrew Commonwealth.

III. Life and Work of Jesus and Paul.

There are two courses from the Old Testament manifestly for the purpose of adapting this unit to the use of Jews who do not wish to study the Old Testament. This arrangement serves also the purpose

of a little elasticity, giving the student an opportunity to choose where he will place the emphasis in his study of the Old Testament. Colleges which are rather stiff in their entrance requirement have the opportunity also to require all three of these courses for a unit.

Any standard translation of the scriptures may be used, including the Douay version, and the New Translation issued by the Jewish Publication Society of America. It is plainly indicated however that the committee which prepared the plan for the courses prefers a modern translation that has regard to the various sources of the Old Testament books.

Without going into detail an impression of the character of the courses may be gained from a few sentences selected from the introductions. In regard to the first course the committee says:

"In general the same methods are to be employed in realizing the aims of this course as are followed with students of the same age in the study of English literature. The main emphasis is to be placed on the mastery of the contents and on intellectual and spiritual inspiration rather than on the minute analysis of the literary form of each narrative and song."

The history course also is to be pursued with "the newer methods and standards of work that are maintained in the corresponding courses in European and American history."

We need not fear, however, that the committee in charge of these outlines are attempting to secularize the Bible. In their synopsis of the aims of the third course there is mentioned first of all:

"1. In general to give students such a vivid impression of the work and personality of Jesus and his early followers that they will spontaneously accept and apply his principles of living."

It is proposed that these courses be taught by thoroughly approved modern methods, and standards, that the teachers have thorough qualifications, that the classrooms be adequately equipped with desks, blackboards, and charts, and that the students have access to ample library facilities.

It is improbable that this work will be undertaken to any great extent by public high schools, but there is a wide opportunity not only for private secondary schools, but also for church schools. Many educa-

tors have in the past cherished a hearty contempt for any thing connected with the Sunday school; but there has been great improvement in church schools in recent years. When definite credit is offered for work done in such schools, there is no doubt that they will come up to all the requirements that may be imposed through the inspectors appointed by the college.

This effort to lay emphasis upon the study of the Bible by making it a unit for college entrance will yield results. Students have been inclined to look upon study of the Bible as mere theoretical investigation of the less practical side of life; but when they notice the emphasis which educators give to it, even the dullest will begin to take notice.

RECOMMENDATIONS OF COMMITTEE ON REFERENCE AND COUNCIL

1. In reference to matter of letter received from Mr. Teka, the committee recommends that no formal action be taken, but that the secretary of Conference see that suitable literature be sent to Mr. Teka.

2. On the request of the Federal Council that Conference take action appointing representatives to certain committees in the Council, the committee recommends that the action of the Commission toward this end be ratified.

3. On the matter relating to our relation with Asia and the Asiatics, the committee recommend the following resolution:

"Believing that the success of our missionary work in Asia and the hope of averting another world war are closely dependent on the Christian treatment of Asia and the Asiatics, be it resolved that the representatives of the Seventh Day Baptist churches assembled in General Conference at Alfred, N. Y., August 24-29, 1920, express themselves as in harmony with all efforts of the Executive Committee of the Federal Council of Churches of Christ in America in urging Congress to enact such laws as will enable the Federal Government to keep its treaty obligations for the protection of aliens and to punish violators of such treaties, and deal equitably with immigration and naturalization of all aliens and will repeal laws that discriminate against and humiliate Asiatic peoples.

"Be it also resolved that our pastors be asked to study this question and educate the people."

4. On the suggestion of the secretary of Conference that uniform duplicate records be prepared for reports from the churches to Conference, the committee recommends that the secretary be empowered to have such prepared and sent to the several churches.

5. On the question of giving financial aid to the Protestant churches of Germany, the committee reports that it can not see its way clear to recommend that financial aid be sent at this time.

6. Concerning the question of reporting the Cumberland Church as extinct, the committee recommends that the secretary of Conference correspond with the remaining members to secure their desire in this matter and to suggest that they place their letters with some other church and thus become non-resident members.

7. In consideration of the pleas of Mr. St. Clair, the committee would urge that the Missionary Board give favorable consideration to the question of sending a worker onto the Detroit field, looking forward toward permanent occupation.

8. In the matter of a letter received from Rev. S. R. Wheeler, of Boulder, Colo., the committee reports that it has considered the letter and that the committee sees no cause for action.

9. In the matter of bi-annual sessions of Conference, the committee recommends that no formal action be taken.

The best way to stop worrying over your own trouble, real and imaginary, is to look around you and find out how many people are worse off than you are—then, maybe, you will feel that things are not so bad as you thought. Constant dwelling on one's troubles tends to magnify them; and every time you retail your woes they seem more real to you. Put off the sackcloth and don your finest raiment, get your mind off your own trouble and fix your purpose upon lightening the burdens of another; then your burden will grow lighter.—*W. W. A.*

Mirth is God's medicine. Everybody ought to bathe in it. Grim are moroseness and anxiety—the rust of life which ought to be scoured off by the oil of mirth. It is better than emery. Blessed is the man who has a sense of the humorous. He has that which is worth more than money.—*Henry Ward Beecher.*

WOMAN'S WORK

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

PROGRAM OF PRAYER

First Week of October

Pray that our young may covet earnestly the best gifts. The best is the ideal to be followed in all the realm of thought and action. Following Christ costs much, but it costs more not to follow him. Christ says, "I am the Light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

JAVA AND BUDDHISM

MISS MARCELLA RANDOLPH

Paper read at Woman's Hour Southeastern Association

Java is an island like Cuba, six hundred miles long and only two hundred miles broad, has sea-breezes enough to keep it very cool. Rain falls most every day, with an average of twelve feet in a year. As the moisture is excessive all sorts of vegetation is luxuriant. Life here is as easy as anywhere on earth, and there is a swarming population. It has thirty-five million.

Augustus H. Strong says in his book, "A Tour of the Missions": "We have taken a ride by rail for four hundred miles through the center of the island. We have passed volcanoes, actually smoking; for a long range of mountains, rising sometimes to a height of twelve thousand feet, constitutes the back-bone of Java. There are sublime and beautiful landscapes all along the way, sublime because of their occasionally rocky grandeur, and beautiful because of the minute cultivation that adorns both hillside and plain. The endless rice fields, and the fields of sugar cane that stretch for miles like a billowy sea, make a railway journey by day a constant source of delight. You ride in a garden, and it is perfectly natural that the bird of paradise should have its habitat there. Java is sure to be the resort of innumerable tourists, for here are wonders beyond any to be found in localities more commonly visited.

"And yet it is the people that interest

one even more than the land they live in. We turned aside at different points from stations of the railways, and got glimpses of the Javanese in their country homes. I am bound to say that these homes were often primitive in the extreme, mere shacks or huts of bamboo and thatch, often without windows and with only a door in front and a door behind, sometimes standing in a pool of shallow water or lifted on stilts to escape the rain. But every one seemed to be at work except on market-days, when the whole population of a district gathered in a country fair."

The botanical gardens of Java are scientific and helpful to the general development of the country. They include the chemical investigation of agriculture products as well as the testing of their nutritive value and their tensile strength. Trees and plants in the gardens are grouped in scientific classes, the palms by themselves and the pines by themselves. Here the royal pond-lily flourishes in its proper habitat. It will easily be seen that the botanical and experimental gardens of Java are of immense service to agriculture and to science throughout the world.

I wish I could say as much for the religious prospects of Java as I can say for its economical and political prospects. There is even greater need of change in this regard, for the island has been a very stronghold of Buddhism, as it is now of Mohammedanism. When driven out from India the Buddhist missionaries came to Java and here found welcome. Javanese kings erected temples so enormous and so rich in sculpture that, defaced and decayed as they now are, they have no superiors on earth. I will just give a description of a temple in Java to illustrate the faith the people had in Buddha. The structure is upon an eminence from which it is visible for miles. It is made of brick and is more than five hundred feet square with five broad terraces, the uppermost of which encloses an immense sitting statue of Buddha. Each of these five terraces has sculptured upon its side walls some representation of bas-relief of the legendary incidents of Buddha's existence not only in the present state, but in his previous states of being.

Besides these sculptures, the terrace walls are interrupted at regular intervals by four hundred and thirty-six alcove-chapels, each with its image of Buddha facing the outside

world, so that the visitor approaching the temple can not fail to see one hundred and nine Buddhas, or one-fourth of the total number looking down upon him. Above these alcove-chapels there are seventy-two small latticed domes, each with its statue of Buddha imprisoned within, as if he were preparing himself, by seclusion and meditation, for the final state in which the great chamber which crowns the structure represents him. I think Mr. Strong who has visited in Java tells in his writing the real workings of Buddhism in Java so I will take from his book a paragraph which will make us realize what terrible conditions really exist in Java.

"One can hardly express the emotions which are roused by such an exhibition of man's religious instinct enlightened simply by God's revelation of himself in the natural world and in the nature of man. Here is a seeking, but not a finding, a groping in the dark, with only the faint rays of conscience to show man the way. Yet he who is the Light of the World was lighting every man, before his advent in the flesh, and even Buddha was a reformer and an advance upon the Brahmanism of his time. He preached the doctrine of unselfish devotion, but he turned it into error by ignoring man's duty to himself. How different this from that thirst after God, even the living God, which animated the psalmist, or that hungering and thirsting after righteousness which Christ says shall be filled. Buddha found in self, rather than in God, the power to overcome evil. Buddhism has no personal God to whom appeal may be made for strength, and Buddha himself has no power to answer prayer, since he long ago passed into a realm of inactivity. Buddhism is a pessimistic and joyless religion. Hence it suffers deterioration in competition with the more active systems. Christian schools and missions are doing much to turn this moral wilderness into beauty. To convert Java to Christianity will add to Christ's subjects the very Queen of the East."

MINUTES OF WOMAN'S BOARD MEETING

September thirteenth the Woman's Board met with Mrs. L. M. Babcock at Milton. Members in attendance were: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. H. N. Jordan, Mrs. A. E. Whitford, Mrs. E. M. Holston, Miss Phoebe Coon, Mrs. A. R.

Crandall, Mrs. G. E. Crosley, Mrs. L. M. Babcock, Mrs. E. D. Van Horn. Visitors: Mrs. A. S. Maxson, Mrs. F. C. Dunn, Mrs. C. E. Crandall, Mrs. Landphere, Dr. Rosa Palmberg.

Mrs. West read Romans 12, and prayer was offered by Miss Phoebe Coon.

Minutes of the last meeting were read.

The Treasurer's report for August was read, the total receipts were \$332.99, and disbursements, \$180. It was voted to adopt the report.

A letter from Mr. Dwight Clarke, written in loving memory of his mother, Mrs. Harriett Clarke, was read by Mrs. Whitford. It was voted to request the Corresponding Secretary to write a letter of gratitude to Mr. Clarke for his appreciative letter.

Letters were also read from Rev. W. C. Whitford, the New Forward Movement treasurer, Mrs. B. J. Pettibone, Alfred Station, N. Y.; Mrs. M. G. Stillman, Lost Creek, W. Va., and Mrs. E. L. Ellis, Dodge Center, Minn.

The Corresponding Secretary reported the receipt of a card of inquiry from Mrs. J. H. Hurley, of White Cloud, Mich.

It was voted that the Corresponding Secretary be instructed to purchase stationery for the use of the Board for 1920-1921. It was also voted that the Treasurer be instructed to send out the annual appropriation for expenses to the associational secretaries.

The Corresponding Secretary announced that the book for mission study this year is entitled, "The Bible and Missions," by Mrs. Montgomery.

A general discussion followed on the ways and means of better assisting the local societies. Mrs. West then called for some reports of the late General Conference, held at Alfred, N. Y. Mrs. A. E. Whitford spoke on the work of the Commission in its meeting just previous to Conference. Mrs. Van Horn reported an unusually large attendance at the women's afternoon conferences, and the interest shown by the women in mission study and other denominational topics.

Mrs. West told of the Women's Hour at Conference, mentioning the reports of the Corresponding Secretary and Treasurer, and also of the use of many maps and pictures thrown on the screen, showing the need of home missions. Some of these

pictures were obtained from the Inter-church World Movement, while many were actual photographs from our own mission fields.

A letter was read from Mrs. Ruby Coon Babcock, president of the Young People's Board.

Mrs. Whitford gave the report of the Budget Committee as follows

Susie Burdick, salary	\$800
Anna West, salary	800
Bessie Sinclair, toward salary	100
Marie Jansz, Java	100
Boys' School, Shanghai	100
Girls' School, Shanghai	100
Fouke, Ark., School	200
Evangelistic work in Southwestern Association	250
Georgetown Mission Chapel	200
Twentieth Century Endowment Fund	300
Retired Ministers' Fund	250
Woman's Board expense	200
Tract Society	900
Total	\$4,300

It was voted to accept the budget.

The following are Woman's Board officers and secretaries elected by Conference for the ensuing year:

President—Mrs. A. B. West, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Recording Secretary—Mrs. E. D. Van Horn, Milton Junction, Wis.

Editor of Woman's Work—Mrs. G. E. Crosley, Milton, Wis.

Vice Presidents—Mrs. J. W. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. E. M. Holston, Milton Junction, Wis.; Mrs. L. M. Babcock, Milton, Wis.; Mrs. O. U. Whitford, Milton, Wis.; Mrs. H. N. Jordan, Milton, Wis.; Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Associational secretaries—Eastern, Mrs. Edwin Shaw, Plainfield, N. J.; Southeastern, Mrs. M. Wardner Davis, Salem, W. Va.; Central, Mrs. Jay S. Brown, West Edmeston, N. Y.; Western, Mrs. Walter L. Greene, Andover, N. Y.; Southwestern, Mrs. R. J. Mills, Hammond, La.; Northwestern, Miss Phoebe Coon, Walworth, Wis.; Pacific Coast, Mrs. N. O. Moore, Riverside, Cal.

Mrs. Landphere was invited to write the prayer calendar for October.

The minutes of the meeting were read, corrected and approved.

It was voted to adjourn to meet with Mrs. H. N. Jordan on October 4, 1920.

MRS. A. B. WEST.

President.

MRS. E. D. VAN HORN,
Recording Secretary.

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

REV. HERMAN D. CLARKE

CHAPTER XXII

Melvin Martin found that it was of no use to have any discussion with Miss Livingston on the Sabbath question. She was "rooted and grounded in the faith." And he had to admit that she was consistent. Was she Biblical? He had never honestly made the subject a study. In fact he could not with his ideas. To him it was a non-essential matter and why enter into a long and solemn study of it? It was not to his taste. Give him Shakespeare or Kipling or any other author's books and he would devour them and commit them to memory if by so doing he could win Leila Maud Livingston. He loved her. His love was genuine. It was no mere passion or sentiment. He had ideals of womanhood, for his mother was his ideal and she was a woman of education and refinement, and a social leader among the best in the city. Leila met his ideal and more. She, too, had a mother rare and who would have been a leader had she earlier been where she had the privilege. But she was not aspiring, the rather very humble. To her the greatest thing on earth was to seek and show the mind of the Savior. No wonder that her daughter had such conscientious convictions and was so well informed in the Scriptures. It may be asked why Frank did not also have the same convictions and strength. He had had more of the world's environment and influence and, looking quite a good deal to his father, he saw a tendency to be careless in religion though Mr. Livingston was striving to meet his wife's expectations, but not so much the will of God.

It was now a matter of real investigation, an honest one for Mr. Martin. He must go deep into the subject and be strictly honest and obey whatever he found to be the truth. As soon as he began to realize that, he was scared, for he then became half conscious that Leila was right. Here is where the vast majority fail because they fear they may possibly be in error or that some changes must be made that will conflict with their selfish ambitions. An honest and sincere man will seek and find the truth if he wills to do it as soon as found. "If any man will do his will he shall know of the doctrine." To such God

reveals his will. The proud and worldly, no matter how well educated, can not know the deep things of God.

"Go to our minister and confide in him and let him help you out on the question," said his mother one day when he was confiding in her.

"But that means a discussion with the girl and that is out of the question," he replied. "I must either see it as she does and see it honestly and obey it honestly, or I can not win her. That is what troubles me now. If I study the Bible and the Bible only to settle it, then it must be to reach her conclusions or nothing."

"Oh, well, if you are studying it with that determination, then you are not studying it honestly. You study it to interpret into it her beliefs, and her beliefs are wrong in my opinion," said his mother.

"Say, mother, have you ever studied it honestly and thoroughly with a determination to know and obey the truth as the Scriptures reveal it to you?" he asked. That was a stunner. She knew she had not.

"Have you not like nine-tenths of the people, taken it for granted because your people or your church accepted it as you do?" he continued.

"Well, our pastors make a thorough study of it and that satisfies me that they are right. I do not have time to make it a deep study and it is not necessary," she replied.

"Can't you see, mother, that such a stand as that will perpetuate any and every error that the devil can originate? We know that all the ministry can't be right no matter how well educated they may be or how much they profess to study the Bible. For you see that they do not agree among themselves. Our ministry is not the only educated ministry nor the only sincere ministry. The fact is that each one must decide for himself and seek in humility the knowledge of what is right. I do not believe that one-fourth of the clergy have ever made a thorough investigation of this question from the Bible. I know that Miss Leila can corner them in fifteen minutes. You have no idea how plainly she explains things and gives you texts that seem so easy to understand when she has explained them. She studies the history that sustains her position. I wish you could hear her."

"I tell you, Melvin, that if you accept her practices, your career is doomed. You can't succeed in your business and keep Saturday. Just look and see what a small people they are. And then see how the Lord has blessed us as a denomination, and you know that we have the apostolic succession," said his mother.

"How do you know we have? Have you not accepted it just because it has been preached or stated in our books? Have you read history to prove it? Leila can show you how John the Baptist kept Saturday or the Jewish Sabbath as we call it, and that all down through history there are traces of Seventh-day people up to the present time, and yet they make no boast of apostolic succession. And I will say, too, that the smallness of a people does not settle anything of this sort. If being a majority settles it then we will return to the church of Rome, and we will not stop there but go back to paganism and I guess some of us are not far from paganism yet," he replied.

"Oh, Melvin, how can you talk that way? Your love makes you as blind as a bat. I see no other way than to give her up once for all. Just drop the matter. There are others as good as she."

"I just can't give her up, mother, she is my ideal and I love her. I'd wade the ocean to get her. I know I can win her if I can accept this one thing. As for business I'd engage in any business that would feed and clothe us if I could only get her."

His mother was distressed. Like so many others she saw nothing in the question to call for any study or investigation. People went to heaven and kept Sunday and she was sure of that. Why bother the head about it.

"Oh, you are so sure of lots of things that you don't know anything about, mother," he said. "How do you know they have gone to heaven? Tell me that. Have you a communication from any of them? Are their names in the Bible assuring you of it. Who goes to heaven, any way?"

"Why believers in Christ as the Savior of the world," she replied.

"Yes, I suppose so. But what is belief? I once heard the pastor say, 'The devils believed and trembled.' Are they saved? You remember old Dan Greer. He said he did believe that Jesus Christ was a real

person and that he did die to become a Savior, and that he did believe the Bible the most wonderful book ever written and must have been from God. Did his believing save him? He cursed and swore and stole and lied and I do not know what all, and as far as we know never repented of it and died cursing. What of his faith? I tell you that it may be we do not know what true faith is. If I had said when a child that I had faith in you but did not obey would you call it real faith? If I said I loved you as my mother, yet did things all the time that you told me not to do, would you call it love? You did once tell me that if I loved you I'd obey you. Now where are you? Is God that way? Does not the Bible say that if we love him we will keep his commandments. Now the question is, Do we keep his commandments when we keep the first and not the seventh day which his law commands."

"Oh, my son, you are getting into deep water and all for a girl."

"That is true and we are all in deep water. What quibblers we are when we can not sustain our religious belief. I say let us get down to 'brass tacks,' why can't we?"

"I suppose then, that you must decide whether you will bow to her mandates and be a nobody in the world, or let her go and find your mate among your own people who have some ambition to rise in society," said his mother.

"Society be hanged! I am sick of society already. It is brainless and insincere. It never goes down to the bottom of things but is content to follow all the rest of the world's fools and never look for ideals. Don't quote society to me. I'm in love and in love with one of the best women that ever trod the earth. I'll never find her equal anywhere again."

"Nonsense, is all grace and beauty and knowledge and refinement boiled down into one little Sabbatarian? Go to your work and cool off. A year from now you will be ashamed that you were ever so weak as this."

He went to his work, but could he ever love another like this again? Was he sure that if he could, he would be able to win her? And yet it was to be believe and obey like Leila or lose her entirely. He wrote to her and poured his soul to her. He was half beside himself. He could hardly work

or sleep. Would she marry him if he would let her keep her day and live where she could attend her church. He would go and live anywhere with her. He would take any kind of work or position she desired him.

She replied: "Why Martin, can't you see that after awhile you would want to carry out your business plans and go far away from my people, to succeed as you view success. You are not converted. You do not propose this because you believe in your heart of hearts that God calls you to give all to him and that his Sabbath is your delight. You are willing to go and do at present just for my sake and not for Jesus' sake. That will not lead you aright. You must decide because you *know* and *love* the truth. That must be dearer to you than all other worldly things. You must know it because you have made a most thorough study, praying and longing to know the whole will of God. Before you go any farther settle that and tell me then that you are glad and anxious to be God's obedient child."

Thus she wrote and he showed the letter to his mother.

"There is consecration for you, mother. Submission to the Supreme will. I can't reach it and I need not hope now to succeed in any thing as I am. The world has lost its charm for me. The world is all astray."

"You tire me out, son. Just as though Leila was the only woman on earth fit to live with. What about your mother now whom you have so long adored as your ideal of womanhood?"

Young Martin would say no more. The fates were against him. There was nothing to live for now. In his room he took up his Bible. He knew he had not *studied* it. He knew that he had not found pleasure in it. And yet he wanted to know what good thing he could do to inherit eternal life. He opened it and read, "And he went away sorrowful for he had great possessions." *Almost* in the kingdom and yet never in it. He would not attend church any more with his mother. Preaching was insincere to him. When the congregation read the Fourth Commandment and then repeated, "Lord incline our hearts to keep this law," it was mockery. They simply did not want their hearts inclined that way. Nor would they try to understand what they

were saying. The whole thing to him was a sham.

He wrote to Leila. "It's no use, my dear love. I have no heart any more for religious matters. My own mother will not look into the Bible to settle this question. I am surprised beyond measure. She is my ideal of a Christian but the ideal is not a Bible student. Who knows anything about anything? Nearly the whole mass of Christian people take doctrine as a robin in the nest takes a worm from its mother's bill. Not one in ten thousand can give a reason for the hope within. I wonder the Lord does not smite the whole world and start a new race. Must I say good-by to you? I'll go crazy. Forgive my weakness. I don't know what I'm writing. I have loved and lost. And I have lost my soul! I must rush into the world and work, work, work to drown my sorrow. Write something to help me or say that you hate me. That would put me on my feet."

She replied: "I do not hate you. I do not hate any one. I tried to keep from loving you only as I like any good friend, for I did not want to get blind in love and so lose my determination to be true to my God. I could love such a man as you under some circumstances. You need not despair. Your mother is a good woman as goodness prevails in this sinful world. But she is like the mass of people, unwilling to know for themselves if these things be so. They have not the Berean spirit, and so ignorance and error prevail. Your real hope, Mr. Martin, is a complete surrender to your God and then you will know the truth and the truth shall make you free. Have you sincerely prayed and surrendered? 'If any man come after me, let him take up his cross and follow me.' There is your door of knowledge. God reveals to babes what is hidden from 'the wise and prudent.' That is why our simple old grandmothers know more about spiritual things than many great preachers with their eloquence and education. Do you *want* to know? Settle that. Are you willing to meet the *conditions*? Settle that. Will you do the will of God no matter where it may lead you or whatever you may suffer for it? 'Seek ye first the kingdom of heaven and all these things shall be added unto you.' There is your only true success. Had that young man who went away sorrowful just done as his Lord said and given

up all, he would have been a loved disciple and with his business qualifications would have again prospered and done so much for the establishment of his Lord's kingdom. He loved the world and lost his soul. What will you do, Mr. Martin? Not for *me*, but for your God? You must even give me up when you give up all for Christ. Then whatever is for your best good God will give you."

What a girl to write like that? What a lone Sabbath-keeper can do for truth if having that knowledge and consecration. One day at Milton Leila was introduced to a Mr. Myron Lacy, a student from one of the northwestern States. He was a very congenial fellow and easy to get acquainted with. His mother was a very active member of a prosperous Seventh Day Baptist church and his father a loyal one but rather quiet and less active. Mr. Lacy had chosen teaching as a profession and he was about to graduate and had already in view a city school. Expressing his pleasure at meeting Miss Livingston and passing the usual "compliments," he said, "You have been here two years and I nearly four and it is so strange that we have not been introduced before, though I have seen you nearly every day."

"I am sure it is an oversight on the part of some and undoubtedly it was thought that we were well acquainted. In fact I feel as though we were, though there has been no formal introduction until now. I was much interested in your debate the other evening in your lyceum, we young women being invited to attend. But I would hardly want to take your side of the question if I understood it correctly. I think it was worded something like this: Resolved, That in the teaching profession one can be and is more likely to be loyal to his church and convictions than in most other avocations. Is that correct, Mr. Lacy?" said Leila.

"Substantially that, but worded a little differently," he replied.

"I suppose you had reference to Sabbath-keeping young people in particular, though there being Sunday boys in your society you did not wish to stir up religious strife by making it strictly a Seventh Day Baptist question. Am I correct?" again she inquired.

"Well, yes, but why would you not agree with me? Don't you think that teaching

permits us Seventh Day Baptists to observe our Sabbath?" he asked.

"It does as a rule *permit* it and I grant that many are loyal, but I fear as many leave the Sabbath while teaching as in other occupations according to numbers," she replied.

"If that be true, though I am not convinced, how do you account for it?"

"If I may be frank and speak at length, I account for it this way: In the first place many excellent students who have been loyal at home and under restraint and the influence of a Sabbath-keeping society, many I say, have not been really conversant with the history and Bible teaching of the Sabbath. I might say not 'rooted and grounded in the faith.' Simply 'brought up' under that influence, but have given the subject little real study, not been real Bible students although they attended Sabbath school. They have been more or less superficial and went not down deep into their life purposes to know them—were not familiar with arguments. They started out in life hoping to remain true to what they knew and believed. They went through college but even there did not take the time to study the Bible especially on this question. They know secular history, they know philosophy and mythology and mathematics and all that, but they just *do not* know the Scriptures. They graduate with honors and usually secure a position far away from home. When they engage to teach they do not frankly tell the school board that they are Sabbath-keepers and do not expect to attend to functions on that day. In fact, many do not mention it at all. They have a mistaken notion that they can be more popular in the community and with the board by attending that church in town that seems to have most influence. So they attend. They are asked to take a class in Sunday school, and to sing in the choir. Those churches have socials which are held mostly on Friday evenings. They feel that they must attend. Or the choir practices on Sabbath evening. Then the boys want to play foot or baseball and they want the teacher to coach them, or be with them and the game is scheduled for Sabbath Day and they attend. Or they give the boys practice on the Sabbath as the boys say that is their only day off. They begin to be liberal in their support of the Sunday churches and their enterprises and

less liberal with the home church and denomination. Thus there is a gradual and special regard for Sunday as a day of rest and observance, though not holy to them, and a corresponding disregard of the Sabbath of the Christ, and as a result they gradually lose sight of their obligations and church covenant and become intellectually proud and ambitious and seeking for higher salaries and popularity and that is the end of their Sabbath-keeping. I contend that the temptations to leave the Sabbath while teaching are as great and in some respects greater than in many other occupations. Now, Mr. Lacy, you think of that while you are preparing to teach in a high school or college away from your own home church. Do you think you can stand the test?"

It was a pointed question, for, although she was not aware of it, he had not been strong spiritually nor had his family warned or told him of these things which Miss Livingston was frank and intelligent enough to say.

"I think I shall remain loyal," he replied. "Turning the subject, may I ask you to attend with me the game we are to play with the Whitewater Normal next Tuesday afternoon. Prexy says he will excuse all who wish to go and shout for Milton."

"I am not just now sure that I will be at liberty, but if I am not behind in my studies, I will be glad to accept your kind invitation," replied Miss Leila.

(To be continued)

The best way to deliver a man from calamity is to put a song in his heart. There are some who sink under their calamity, and there are some who swim through it. I think you will find that the difference between these lies in the comparative amount of their previous cheer. The balance generally turns on the hearing or not hearing of yesterday's song. They who have the song already in their hearts pass over the Red Sea; they who have heard no previous music are submerged into the waves.—George Matheson.

I find the gayest castles in the air that were ever filled, far better for comfort and use, than the dungeons in the air that are daily dug and caverned out by grumbling and discontented people.—Emerson.

YOUNG PEOPLE'S WORK

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

BIBLE VERSES THAT HELP

ELIZABETH F. RANDOLPH

Christian Endeavor Topic for Sabbath Day,
October 9, 1920

DAILY READINGS

Sunday—The shepherd verse (John 10: 11)

Monday—The love verse (John 3: 16)

Tuesday—The brotherhood verse (1 John 3: 17)

Wednesday—The decision verse (Josh. 24: 15)

Thursday—The power verse (Zech. 4: 6)

Friday—The missionary verse (Matt. 28: 19)

Sabbath Day—Topic, Bible verses that help
(Psa. 119: 33-40)

I was asked by a friend a few days ago, "How may one hear 'the still small voice'?"

I can not tell exactly what I answered, but the central thought was that the best way to fit oneself for hearing "the still small voice" was by spending much time in prayer, reading the Bible and memorizing choice passages. Then if one follows the dim voice that may be heard in the distance he may more confidently expect to hear clear and distinct the Master's voice telling him what God would have him do.

Our Christian Endeavor topic for this week is, "Bible Verses That Help." There are many of them and they bring help to us in a great variety of ways for all the different problems and situations of life; but best of all they help us hear the "still small voice" of God. And as they help us in this respect, they bring us the assurance of our Father's ever watchful eye. According to the shepherd verse, John 10: 11, we realize that Christ is "the good shepherd; the good shepherd layeth down his life for the sheep." Also the shepherd psalm teaches us how our kind Father is watching over us and providing for us. "He leadeth me beside the still waters, He restoreth my soul: He guideth me in the paths of righteousness for his name's sake. . . . My cup runneth over.

"Surely goodness and loving kindness shall follow me all the days of my life: And I shall dwell in the house of Jehovah forever."

John 3: 16 is known by old and young alike. Some people seem to associate this verse solely with Christ's hour on the cross and that thereby God showed his love to the world, but surely it has a far broader and more significant meaning. God so loved the world that he allowed his Son to live here on earth, mingle with the children of men, share in their joys and sorrows and face their temptations, yet through it all the life and example of Jesus taught us how in the midst of the greatest sufferings and even in the hours when all earthly friends have forsaken him, one may still maintain his calm faith in the triumph of all that is good and true, and also be conscious of a happy fellowship with the Father of all, and of the privilege of working together with God. "If God is for us who can be against us. . . . Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities nor things present nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Having been thus convinced of the love of God for us let us turn to 1 John 3: 13-24, and note the picture which John gives us showing how we should love one another, "Hereby know we love because he laid down his life for us and we ought to lay down our lives for the brethren. But whoso hath this world's goods and beholdeth his brother in need and shutteth up his compassion for him how doth the love of God abide in him? My little children let us not love in word neither with the tongue, but in deed and in truth. . . . And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another even as he gave commandment."

Do we need any other verses to help us make our decision as to whom we shall serve? If so, we may turn to Joshua 24: 15, and if we would know the source of our strength for doing the right, that which is God's will, let us note the words of Jehovah to Zerubbabel spoken by the angel to the prophet Zachariah. "Not by might, nor by power, but by my Spirit saith Jeho-

vah of hosts." In such strength the missionary verse bids us go "and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you; and lo I am with you always even unto the end of the world."

Thus after studying these verses through and recalling many others that have been of untold help to us personally under various circumstances, we may turn to our lesson as found in Psalms 119: 33-40 and we can make every word of the psalmist the sincere expression of our own hearts and minds: "Behold I have longed after thy precepts: Quicken me in thy righteousness."

A MESSAGE FROM THE PRESIDENT OF THE YOUNG PEOPLE'S BOARD

DEAR CHRISTIAN ENDEAVORS:

Dr. Daniel A. Poling, in a recent address, said that it was not so much the material assistance given by our first divisions in France that turned the tide of war, as it was the spirit of victory that beamed from the faces of our boys. That spirit restored the morale of the armies and made the material success possible.

That same spirit of victory seemed to shine in the faces of young and old at our Conference this year. People were no longer doubtful about the Forward Movement. They seemed to feel that we are really going forward, that there is much to do and that with God's help we are going to do our part.

The young people especially seemed to be preparing for special and definite work for Christ. Twelve of them made a public pledge of their lives to such work and others are seriously considering the matter.

May we not as young people, all over the denomination, take this same attitude toward the year's work?

Nothing that Christ wants us to do is too hard for us. Some one has said that God always gives us strength enough, and sense enough, to do whatever he wants us to do. In that strength, let us first re-consecrate ourselves to his work and then go forward.

Let us make the Quiet Hour a vital part of our lives this year.

Let us tithe gladly, and then study the needs of the denomination and of the world, that we may administer our tithe wisely.

Let us make our mission study an earnest effort to learn all that we can, so that

we may be better able to help in supplying the great need of the world. Some time during the year a list of the needs and opportunities for workers in our own denomination will be presented to us. Let us study and pray so that when that list is presented it may be filled at once from the ranks of the young people.

In all this we must not forget or neglect our social life. In the pageant given at Conference we were shown that Pleasure has her proper place in our lives but she must not be allowed to supersede Service. The Christian Endeavor social is a most important feature in the formation of the Christian fellowship that is so helpful to all of us.

May we not all work together this year as never before, for the helping of others and the enlarging of our work for Christ.

The Young People's Board wishes to be of service to you in every way possible. We are sending you a list of its members. You will hear from many of them soon. Please feel free to write to any of them at any time, and be assured that they will be very glad to do all that they can to help you in your problems and work.

Sincerely yours,

RUBY C. BABCOCK.

Battle Creek, Mich.

CHRISTIAN ENDEAVOR NEWS

ASHAWAY, R. I.—Sabbath morning, August 28, the Christian Endeavor had charge of the morning service in the absence of our pastor, Rev. D. Burdett Coon, who was in attendance at the Seventh Day Baptist General Conference. The hymns and notices were given by Miss Ardella McGonegal. The responsive reading was led by Miss Elisabeth Kenyon. The Scripture reading, which was found in the first chapter of Colossians, was read by Miss Tacy Coon. Prayer was offered by Deacon Herbert C. Babcock. A very pleasing solo was rendered by Miss Helen L. Hill. Donald L. Burdick occupied the pulpit. The theme of his sermon was drawn from Colossians 1: 26, 27.

MILTON, WIS.—The Senior society has kept up a strong interest during the summer months.

Dorothy Maxson brought back a very inspiring message from the state convention held at Racine, the latter part of June.

Who could have helped but enjoy the joint meeting held with the Intermediates on the banks of Storr's Lake, Sabbath afternoon, July seventeenth. The weather was ideal and every one of the thirty-five Endeavorers was just in the right mood to talk about "Happiness." A male quartet composed of Harold Burdick, Leslie Bennett, George Thorngate and George Crandall responded to repeated calls for favorite hymns. We just couldn't help but feel happy with such posters as "Smile, Smile, Smile," and "Throw your Grouch in the Lake," beaming at us from their places on the trees.

We extend a hearty invitation to any one interested to attend our meetings, and we are looking forward to an increased membership when college reopens.—*Milton Quarterly News Letter.*

A PLACE FOR EVERY ONE

RUBY C. BABCOCK

(Address of the president of the Young People's Board, delivered at Conference as a part of the Young People's program.)

Christian Endeavorers may well adapt to themselves the motto, "A place for every thing and every thing in its place," making it read "A place for every one and every one in his place." Under our standard "For Christ and the Church," there is indeed a place for every one.

Dr. Francis E. Clark, in his annual report quotes another old adage, "It is ten times better to set ten men to work, than to do ten men's work." This is one of the important things the Christian Endeavor organization aims to do for the church—set people to work for Christ—and in that capacity it can and should assist in all phases of church work.

The aim of the church is first evangelical teaching and preaching the Gospel and giving people a chance to know Christ. In accomplishing this, there are many side lines that must be looked after, such as law enforcement, better living conditions, Americanization. The Christian Endeavor organization, through its Missionary, Citizenship, Social and Sunshine committees, brings to the attention of young and old, many opportunities, which might otherwise be overlooked, to help along these lines. In the details of such work, its real object, the bringing of individuals to Christ, must never be lost sight of.

Another phase of the work of the church is the training of the young and the spiritual oversight of its members, young and old. This Christian Endeavor, through its Lookout and Social committees, its Quiet Hour comradeship, and its Junior and Intermediate organizations, is particularly adapted to help in doing.

Beginning with the youngest child, who is able to come to the Junior society to be taught the stories of Christ, there is a place and a work for every one, up to the oldest member of the church, who, if he have a young heart, may help to teach the younger ones, or at least, show a sympathetic and encouraging interest in them.

The Junior, Intermediate and Senior societies with their committee work, study classes and prayer meetings, offer great opportunities for growth and training in Christian work. And definite work for Christ is for all ages a good antidote for the temptations and attractions that draw one away from him.

But there is likely to come a time when the older Endeavorer feels that he is out of place in the Christian Endeavor society; that in doing its work he is keeping from its valuable training some younger person who needs it more, that he may even come under the condemnation of being a stumbling block to those younger members. There is work in plenty for him in the church, and he is doing it, so much of it perhaps, that he can only attend the Christian Endeavor meetings irregularly. Yet there is such a sense of comradeship and fellowship, local, national and international, in being a Christian Endeavorer, that he feels he must keep his connection with the society.

The older Endeavorer, at this time, needs to be wise indeed. He must avoid the accusation, on the one hand, of having become indifferent to the interests of the society, and on the other of trying to manage or control the society meetings and activities. The latter is the graver danger. His must be an attitude of encouragement, but he must not take the responsibility that the younger ones should bear. He must show his interest in the meetings, but must not take up too much of the time devoted to the testimony service. He must remember that every active member has pledged himself to take part

in the meeting, and that one or two long talks will make the fulfilment of that pledge impossible. He must bear ever in mind that the object of Christian Endeavor is the training of the young people in the work of Christ and the church, and that his personal interests and ideas must in no way interfere with that work.

The younger Endeavorer is not without responsibility in these society crises. He must be careful not to misinterpret the motives of the older Endeavorer. A little prejudice or antagonism can make a loving interest appear to be an unpardonable interference.

Both old and young should heed the advice of Paul in Philippians 2, "Doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself, not looking each to his own things but each to the things of others."

The Christian Endeavor Alumni Association has been formed to help meet these very conditions. In the local societies it is called the Alumni Council. No very formal organization is needed, it may merely take the place of the Honorary or Affiliated list of members.

The Alumni Council has the same relations to the society that an Alumni Association has to its college—sustaining, helping and encouraging. An enthusiastic alumnus boosts his school, he is ready to give a helping hand to its students, he is on the lookout for new students. In the same way the Christian Endeavor alumnus will stand by his society. He will be ready with encouraging words and acts, when such encouragement is needed by society or by individuals, and he will try to enlist every young person he can influence in Christian Endeavor.

Younger Endeavorers will be glad to listen to such an alumnus when he speaks in the meeting and they will be glad to receive his advice and council in the affairs of the society.

From this alumni group should be drawn quite largely, the superintendents and teachers for the Junior and Intermediate societies, an avenue of service wonderful in its opportunities for work for Christ and the church.

There are churches in our denomination now where such societies are needed but

can not be organized for lack of leadership. Will not some older Endeavorer, during the coming year, help to pay the debt he owes to Christian Endeavor, by organizing the children, and giving them the training that has been so valuable to him?

Perhaps you will think I am multiplying organizations, but there is one more I would like to suggest, and it like the Alumni Council, need not be a formal organization, merely a helpful banding together. It is the Mother's society. You who are or have been Junior superintendents will realize what a wonderful help it would be if the mothers of the Juniors, and the fathers too, would take more of an interest in this work for their children. It ought not to be, that when superintendent, teachers and Juniors work for weeks toward a special meeting, only two or three of the parents are interested enough to attend it. It would not be, I think, if parent and superintendents and teachers could get together occasionally to talk over their mutual problems and plans.

Will we all be in our places for the coming year, Juniors, Intermediates, Seniors, teachers, superintendents, fathers, mothers, pastors? There is much to be done, our goal is high, more evangelism, more personal devotion, more tithing, greater knowledge of, interest in and work for missions; in short, more consecration to the work that Christ would have us do.

Will we all be in our places, and will we be there prayerfully? Organizations are necessary to good work, but the most elaborate organizations sometimes fail to accomplish any real work for Christ. The most beautifully equipped engine will not "go" without something to furnish it motive power, so the most beautifully equipped organization is helpless if the Spirit of God is not in it, to make it go, and go in the right direction.

Let us make this a year of prayerful work for Christ, not attempting things in our own strength, but trusting in the Lord Jesus Christ for strength, endeavor at all times to know and do his will.

"Calling it 'only a little thing' does not change the facts; its power for good or evil depends on its nature, not on our wishes."

AMERICAN SABBATH TRACT SOCIETY— ANNUAL MEETING

The seventy-seventh annual meeting of the American Sabbath Tract Society was held on Sunday, September 12, 1920, at 2 p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Franklin S. Wells, Irving A. Hunting, Alexander W. Vars, George B. Shaw, Willard D. Burdick, Lucius P. Burch, J. W. Crofoot, Mrs. David E. Titsworth, Mrs. William Seward, Arthur L. Titsworth.

Prayer was offered by Rev. J. W. Crofoot, of Shanghai, China.

The annual report of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, the Business Manager of the publishing house, and the Sabbath evangelists was presented and adopted.

The special annual report of the Treasurer to the corporation as required by Section 3 of Article IV of the Constitution was presented and adopted.*

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss F. Randolph, Newark, N. J.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.
Corresponding Secretary—Edwin Shaw, Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Edwin Shaw, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Theodore G. Davis, Plainfield, N. J.; Iseus F. Randolph, New Market, N. J.; Jesse G. Burdick, Dunellen, N. J.; Franklin S. Wells, Plainfield, N. J.; Charles P. Titsworth, Plainfield, N. J.; Irving A. Hunting, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Alexander W. Vars, Plainfield, N. J.; George B. Shaw, Yonkers, N. Y.; James L. Skaggs, Plainfield, N.

J.; Otis B. Whitford, Plainfield, N. J.; Willard D. Burdick, Dunellen, N. J.; George C. Tenney, Battle Creek, Mich.; Clayton A. Burdick, West-terly, R. I.; William C. Whitford, Alfred, N. Y.

Vice Presidents of the Corporation only—Ira Lee Cottrell, Alfred, N. Y.; Arthur E. Main, Alfred, N. Y.; William C. Daland, Milton, Wis.; George W. Post, Chicago, Ill.; Henry N. Jordan, Milton, Wis.; E. Adelbert Witter, Berlin, N. Y.; Eli F. Loofboro, Little Genesee, N. Y.; Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Alfred A. Titsworth, New Brunswick, N. J.; Boothe C. Davis, Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Thomas W. Richardson, London, England; Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.; Herbert L. Polan, Nortonville, Kan.

Respectfully submitted,
WILLIAM C. HUBBARD,
ORRA S. ROGERS,
ASA F. RANDOLPH,
Committee.

By vote William C. Hubbard, Orra S. Rogers, and Asa F. Randolph were elected the Committee on Nominations for the year 1921.

Minutes read and approved.
Adjourned.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

*See forthcoming "Year Book" for these reports.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 12, 1920, at 2.30 p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Alexander W. Vars, George B. Shaw, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Rev. J. W. Crofoot, Mrs. David E. Titsworth, Mrs. William Seward, and Abert Whitford.

Minutes of last meeting were read.
The Recording Secretary reported having sent letters of appreciation to the summer

school workers, as requested at the last meeting of the Board, and read letters of acknowledgment of the same, with expressions of gratitude for the encouragement given them to take part in that work.

By vote the President was authorized to appoint a committee of three to nominate the standing committees of the Board for the ensuing year, to report at the October meeting of the Board.

William C. Hubbard, Alexander W. Vars and Clarence W. Spicer were named as such committee.

The Committee on Distribution of Literature reported 13,392 tracts sent out, and a net loss of twenty-eight subscribers to the SABBATH RECORDER, due mainly to arrearages and failure to renew.

The Committee on Investment of Funds reported the loan of \$3,000 to William C. Kerchner on property on the north corner of Watchung avenue and Jennings lane, appraised at \$6,000.

The Committee on RECORDER Drive reported letters mailed to delinquent subscribers, and stated the work would be followed up closely.

The Treasurer presented statement of funds on hand. He also presented correspondence from Mrs. Henry Bailey, of New Auburn, Minn., addressed to the Sabbath Tract Society, relating to the church property there. The same was ordered referred to the officers of the Seventh Day Baptist Missionary Society, the probabilities being the letter should have been addressed to that society.

Correspondence was received from T. J. Van Horn, George B. Shaw, G. Velthuysen and Colonel Thomas W. Richardson with reports.

Rev. J. W. Crofoot being present spoke of the recent editions of tracts as being commendable, and suggested the desirability of the translation of some of these into the Chinese language, and hoped at some future time one of their workers might devote a portion of the time at least to such literary work.

F. J. Hubbard and C. W. Spicer spoke of the general approval of the work of the Board by the Commission of the Executive Committee of the General Conference, and of similar expressions at Conference.

Voted that the expenses of Clarence W.

Spicer as one of the representatives of the Board at the recent meeting of the Commission be paid.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

SALARY WORKERS

In many instances the high cost of living has been counterbalanced by increasing values of products or earning power. For example, the farmer pays one hundred per cent increase for labor, but receives a corresponding or greater increase for his farm products. The merchant pays much more for his goods, but receives relatively the same profit. The wage-earner pays much more for what he consumes, but receives proportionately more for his labor.

Unquestionably, the salaried class have been the real victims of high prices. With this class there has been no corresponding compensation. Many salaried men and women are working for virtually the same salaries they received when their living expenses were one half of what they are at present. In many cases salaries have been increased, but the increase has not been anything like commensurate with prevailing prices.

Unfortunately, the government has succeeded but poorly in solving this problem with its own employes. For example, the government pays its bricklayers considerably more than its clerks and bookkeepers. The ordinary unskilled laborer receives more from the government than a majority of the employes of the treasury department. The night watchman at the freight house receives a larger salary than the educator in government employ. During the past, the plasterer has received more for his day's work than the brigadier-general. It would appear therefore that there is no government solution of the problem.

That the salaried man has not received a comparative increase is probably due to the fact that he was not a member of a labor union that could enforce their demands regardless of their reasonableness. At all events, the salaried man and woman have suffered most from the high prices of the past few years.—*The Continent, by permission.*

Lone Sabbath Keeper's Page

STONE FORT, ERIE, CONFERENCE

ANGELINE PRENTICE ABBEY

Because the Northwestern Missionary Committee desired it, and the Stone Fort, Ill., people invited me, and because of the urgency of one who offered to pay my expenses if I would only go, I spent a short time with the little group there, conducting services every night, and the two Sabbaths I was there. The attendance was good for the busy time of year. The people for the most part are earnest and devout, and anxious for the work to go forward. They have a well organized Sabbath school of three classes—a fine lot of children coming on.

I enjoyed the generous hospitality and sweet Christian fellowship of the good people as I was in the various homes. The Holy Spirit was manifest in our meetings; we were lifted up. Some received liberty to testify and to pray publicly, who are not in the habit of doing so. A number asked for prayer. The church, by vote, asked me to act as its delegate to Conference and paid a part of my expenses. They will send more money for the budget fund of the Forward Movement than was reported at Conference, before January first.

Enroute for Alfred I stopped at Erie, Pa., for two hours to see two Lone Sabbath Keepers who are trying to do the best they can under difficulties. Mrs. Ida Markham, a nurse at the Home for the Friendless, is living an earnest, consecrated Christian life, letting her light shine and helping souls to a greater knowledge of God as she has opportunity.

At Conference, Thursday at 3 p. m., we had the Lone Sabbath Keepers' Hour. Rev. T. J. Van Horn, of Verona, N. Y., spoke upon, "Are We Called to the Kingdom for Such a Time as This?" Mrs. Helen Ingham Gray, of Fort Wayne, Ind., on "Deeper Consecration Needed"; myself upon "The Joy of Service." Much interest was manifested, and many kind words of appreciation were spoken later.

If the Lord can use us even in a small degree to help carry on his work we should be humbly grateful, giving him the glory

because of his majesty and power. It was a wonderfully spiritual Conference, and we were conscious of moving on in the great Forward Movement.

Alfred, N. Y.

THE PROBLEM, NEED AND FUTURE FOR RELIGIOUS EDUCATION

RUTH L. PHILLIPS

Paper read at Education Society's hour at Conference

Some one has said, "The church that can not save its own children can never save the world." Here is a statement that is worthy of our most careful thought. It is a test whereby we can tell if our church is accomplishing its task. It is a challenge to greater usefulness at home and abroad.

We are training our children how to become efficient workmen and to earn big wages; how to become masters of knowledge and art and to obtain fame; but the greatest science and art, to live, they are too often supposed to learn by instinct or "happenstance."

If this were a world where each man could live to himself alone, this condition would not be so serious. However, God has so planned this universe that each part is intimately bound up with every other part; in other words, society as a whole is what the individuals make it. And when each individual works and strives without reference to others, but thinks only of doing his own work well, earning a big salary, and using this money for himself and his family alone, he is working contrary to God's great plan. We are beginning to reap such a harvest which is the fruition of education without a big humanitarian purpose.

In an increasing number of families, greater compensation for labor means greater luxuries and self-indulgence, rather than an increased ability to make the world a better place to live in for everybody.

In larger groups we find immense corporations whose object is not to help along the branch of industry in which they are engaged, including smaller and weaker firms, that they may better serve society; but to stifle and kill competitors, particularly these smaller and weaker, that they themselves may become richer and more powerful.

We have the laboring man organizing in labor unions, not primarily to help fellow

workers who are less fortunate than themselves; but that they may obtain greater compensation and more privileges.

We find the same principle of self-aggrandizement jeopardizing the peace of the world, not for the sake of greater democracy, or more equal distribution of liberty, justice and material goods, but for the sake of greater power and freedom for a comparative few. The whole earth is struggling in the throes of this gigantic turmoil; and we are told by thoughtful men and women that we shall inevitably have a revolution in our own country as great as that in Russia unless the general attitude of greed and self-seeking is displaced.

It is generally conceded that the cause for all this distress is because we as individuals are not living with a purpose big enough to include all; in other words, we are not living the Golden Rule.

To cure the cause of the present turmoil, we must train and develop the social consciousness which makes each person realize the dependence of all men upon God and upon each other, which makes him appreciate the fact that each receives the most good, lives the happiest and most contented life when society as a whole is well cared for, happy and good, or we may say, is living out God's plan.

It is this attitude, this purpose of life, this understanding of God's plan and each person's place in it, and the encouragement to actually fit our lives into this plan, which religious education aims to develop.

How well we are accomplishing this task, and how many we are reaching with this training, will be estimated by the following carefully tabulated statistics obtained by the recent Interchurch World Movement Survey.

Of the more than 103,000,000 people in our United States, more than 11,000,000 are Catholics, 3,000,000 Jews, 700,000 of other non-Protestant faiths, 24,000,000 Protestants, and 58,000,000, or more than one-half of the population of our country are unchurched.

More than 53,000,000 of our population are under twenty-five years of age. But of the nearly eight and a half million Catholic children, seventy-eight per cent are not receiving religious instruction of any kind; of more than one and a half million Jewish children, ninety-five per cent are receiving no religious instruction; and of the

forty-three million Protestant children, sixty-six per cent having no religious instruction.

Although our percentage of children uncared for in any school of religious education is not so large as that of the Catholics and Jews, yet when we consider the amount of time a year that each child is receiving this instruction, we shall see how very inadequate are our present program and equipment. The Jewish child receives three hundred and thirty-five hours of religious instruction a year, the Catholic two hundred, and the Protestant twenty-four hours a year, and half of the Protestant children attend less than half the time.

Does this condition look as though we should soon save our own children, our own country, to say nothing of saving the world? We must acknowledge with shame how far short from this goal we are—at the present time and we must confess that the forces of evil seem to be more than keeping up with the forces of good in determining the character of society.

But we must go another step and ask whose fault it is. Is it the fault of the children that the old-fashioned church school with its more or less stereotyped, cut-and-dried lessons taught by a more or less indifferent and inadequately prepared teacher, does not appeal to them when they may have the more highly seasoned mental food which is furnished by the movies, current literature, etc.? And is it their fault if they choose this poisonous food instead of the milk and water diet that we have many times been offering them? Is it the fault of their parents that they do not force their children to partake of this tasteless and unattractive diet? Or is it the business of the church, the church school and its staff of workers to provide mental and spiritual food for the children that will prove appetizing and attractive, will displace an unnatural appetite for the highly seasoned foods, and which will nourish the minds and souls to their fullest development?

What then are some of the ways we may suggest by which the church school may meet the present need adequately? If religious education is as important as we have tried to prove, surely it is one of the most important tasks of the church to see that adequate religious training is given to all who naturally belong to its field of activity.

The first and one of the most important

elements in the success of a school is to have consecrated trained leaders. An increasing number of churches today has its professionally trained religious education director who has the overseeing of all the work of religious training in his church. He plans the general program of activity for the school in conjunction with the various departmental heads and the teachers. He conducts staff and teachers' meetings; is often teacher of the teacher training class, superintends the securing of equipment and the actual teaching work; co-ordinates the work of the school with social service work in the local community and abroad, and with other agencies for the good of mankind.

No less important is it that the individual teacher be trained for his great work. The training may be obtained by a number of different means. There should be in each school a teacher training class where new recruits are being prepared for service, and where present teachers may obtain help for their work.

There should be the teachers' library in each school, that furnishes instruction not only on the principles of good teaching, but in helpful suggestions in departmental methods, and in the great study of the Bible.

There is a growing number of summer schools for Christian workers, and a growing attendance at these schools. The benefit to be obtained at one of these sessions is of inestimable value.

We are hearing too of community schools in which several Protestant denominations of the community unite in a teachers' training school. The city of Utica has been successfully conducting such a school for several years.

By the means described above as well as by courses in theological seminaries and schools of religious education, teachers should be trained in such subjects as Bible study, the principles of teaching religion, psychology applied to teaching religion, departmental methods, organization, story-telling, games and recreation, and the use of music and art in teaching religion.

But we need not only better religious education, but more of it. Twenty-four hours a year is not adequate to teach the children the necessary thought content for the formation of right life principles, nor to give them a great life vision and inspiration

to live according to it. Religious education should not be merely a little supplement to the splendid broad public school education. Rather it should be a part of the student's growing field of knowledge, and should infuse it through and through with religious meaning and desire for its unselfish use. It should have a program which is carried out through the grades, high school and college.

Some efforts are being made to meet this demand for increased religious education, one of the most common being the Vacation Bible school lasting from one to six weeks in the summer. If the work of such a school is done thoroughly (and not too much as play), it is a good step in the right direction. But we will not be content to stop there, for the Vacation school is not adequate. It does not reach all young people; it usually includes only those children who are in the grades of the public school. Then too the work of a few weeks can not sufficiently influence the work of the entire public school year.

It is to be hoped that in time a program of religious education will be introduced into every community which will provide for every child at least one hour's instruction each day of the school week, suited to the age and mental development of the child, and co-ordinated with the work of the public school. This instruction should be given by experts in religious education rather than by the already overburdened public school teacher.

Of course each community should make its program to fit its own conditions and needs, and its teacher and student material available. The equipment of such a daily church school should be of the best.

Although some individual churches are conducting a daily church school it would be a practical impossibility for each church in a community to conduct such a school at its best, because of the expense and because all children of a community would not thus be reached, as we see that many are unaffiliated with any church. But if a group of Protestant churches should undertake a community school of religion, teaching the great fundamental Christian truths and developing a sincere Christian life in the pupils, it could be successfully financed and achieve great results. Perhaps we are not ready for so broad and so important a community effort.

but when we shall put the training of our young people for Christian living and service, before our prejudices, we can do a wonderful work with God's leadership and help.

But if we are to have trained leaders and more adequate religious instruction, we must give greater support to this work. Heretofore we have been giving "penny education," that is, supporting our schools by the pennies or small coins from the school collection.

The Interchurch World Survey tells us that an average of only two cents out of every dollar given to the church is used for religious education; that the local church averages annually only twenty cents per capita for this work.

In a certain locality the following schedule was made of the annual expense for instruction per capita:

Household arts	\$31 43
Manual arts	29 22
Science	14 10
Mathematics	13 31
Foreign languages	12 49
English	10 93
Business	10 41
History and civics	8 53
Art of living	1 04

But if we can afford to give our children the best instruction in how to earn a living, can we not afford to teach them how to live?

If we are to have a professional director of religious education, we must pay him a good salary. We must pay the expense of our teachers' training. Many churches are now sending their teachers to summer schools, conferences and community schools for teachers.

If we are to have a Vacation Bible School there will be the salaries of instructors and the cost of equipment and maintenance.

In our church schools we should have always the best equipment—each department with its various classrooms, fitted with maps, tables, chairs, blackboards, pictures, musical instrument, song books, the best lesson books, etc.

We should support not only these but schools for religious education situated at seats of colleges and universities where the students may have the advantages of the university or college library, lectures, etc.

This is not a cheap program, it is acknowledged, and we are already heavily burdened with many demands for financial help. But is it not better to pay big sums if ne-

cessary for the support of such a program than to pay greater sums because of the lack of it? Again, "Can we afford to save our children?" "Can we afford not to?" And if our own children are saved, can the spiritual impulse thus created, stop at home. No, the boundaries of the world are none too large for it.

Shall we not then obey Christ's command, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you?"

We can do this with the assurance, "And lo, I am with you always, even unto the end of the world."

A PLAIN CITIZEN INVESTIGATES

A newspaper man in one of New York's communities, having heard tales of varying prices for Liberty Bonds, decided to investigate. He took a \$100 third issue, four and one-quarter per cent bond and offered it for sale at a bank. There he was offered the list price in that day's quotation, which was \$90.17. The bank would also redeem the attached interest coupons totaling \$7.86, making the entire sum of \$98.03.

Since his quest was purely for information, he refused this offer, and next presented his bond to a well-known legitimate brokerage firm dealing in such securities. It made the same offer as the bank, with a fee of fifty cents for handling.

Next the investigator visited a cigar store which displayed a price quotation board in its window, but the proprietor would give only \$96.57 for the bond with its interest coupons. Thence the quest went down the line of small dealers and pawnbrokers, the prices offered gradually diminishing, the lowest one being \$83, which the pawnbroker claimed was "about the current quotation," though it was in reality \$7.17 less than the list price for the bond without coupons. Having learned what he wanted to know, the inquisitive soul went home and put his bond away, safely.

These figures and this experience might be duplicated in almost any community and amply prove the wisdom of the advice offered by a Federal bank officer: "Sell Liberty Bonds only if necessary, and then deal only with banks or legitimate brokerage concerns."—*Christian Work.*

MARRIAGES

LAIRE-PLACE.—At the home of the bride's parents, Professor and Mrs. Frederick S. Place, Alfred, N. Y., September 1, 1920, by Rev. William C. Whitford, Mr. Harold Townsend Laire, of Pleasantville, N. Y., and Miss Margaret Eola Place.

DEATHS

HIBBARD.—Dayton Merle Hibbard, the second son of W. L., and Susie David Hibbard, was born at Brookfield, N. Y., September 25, 1884.

At the age of four years he removed with his parents to North Loup, Neb., where he remained ten years. Then he again moved with his parents to Walworth, Wis., where, except for a brief period spent in the vicinity of Albion, Wis., he lived until November, 1919, when he moved with his family to Albion, Wis.

January 7, 1909, he was married to Nettie Main. To this union were born four children: Harold, aged ten; Virginia, who died in infancy; Dorothy, aged five, and little Elmore, aged two.

Dayton was baptized into the Christian faith when about sixteen years old and united with the Walworth Seventh Day Baptist Church on January 10, 1900, to which he belonged at the time of his departure. He passed on Monday night, August 9, 1920, after an extended illness.

His wife, three children, his father, W. L. Hibbard, three brothers and many relatives and friends are saddened by his untimely departure.

Funeral services were conducted from the Seventh Day Baptist church at Albion by Pastor C. B. Loofbourrow, of Walworth, assisted by Pastor C. S. Sayre, of Albion. Interment was made in Albion cemetery.

C. B. L.

PALMITER.—Jonathan Henry Palmiter, ninth child of a family of ten children, born to Jonathan and Margaret Stillman Palmiter, was born at Alfred, N. Y., February 25, 1828, and died at the home of his son, Fremont Palmiter, at Edgerton, Wis., June 11, 1920, aged ninety-two years.

He grew to manhood at the place of his birth, obtained his education in the Alfred schools, experienced religion and united with the First Alfred Seventh Day Baptist Church.

When he became of age he removed to Albion, Wis., and soon after joined a caravan going to California in the gold fever days, making the trip overland with ox teams. He made two such trips each time bringing home ample returns for his efforts.

He was married to Jane Furse, April 25, 1856,

and to them were born two sons, Edwin S., deceased, and Wilson Fremont.

He had his home in Edgerton for a number of years, then secured a farm just west of the village of Albion, spending a number of successful years there, then retired to a pleasant home which he built in the village of Albion. During his residence in Albion township he served most acceptably as chairman of the town board for a term of years and took much pride in trying to protect the interests of the people whom he served.

He with his wife spent sometime in a home at Hammond, La., but returned to Albion, where they resided until declining years and failing health made it necessary for them to go to the home of their son for the care and attention they needed.

"Uncle John" as he was familiarly called, was a strong character, an industrious, hard working citizen. He was a member of the Albion Seventh Day Baptist Church, which he supported loyally when he felt it was standing for the right and was more than loyal to the present pastor.

Funeral services were conducted at the home of his son in Edgerton by his pastor, Charles S. Sayre, and burial was made in the Fasset Cemetery.

C. S. S.

PALMITER.—Paul Palmiter, son of Jonathan and Margaret Stillman Palmiter, was born at Alfred, N. Y., January 24, 1819, and passed away at his home in Albion, Wis., July 27, 1920; aged 101 years, 6 months and 2 days, being the last of a family of ten children.

His childhood and early manhood were spent in and about the village of Alfred. In 1841 he came west in company with Duty Green and Jesse Saunders, and two years later came to Albion and took up a homestead, the farm now owned by his son, Orville. He began operations on that farm in 1845 and the following year was united in marriage to Sarah A. Benjamin, (deceased) and to this union were born two sons, Elverton and Orville J., who still survive him.

He left the farm and moved into the village of Albion in 1889 where he made his home until the time of his death. Some seventeen years after moving to the village, on account of his own advanced age and the declining health of his companion, he found it convenient to call his older son Elverton to his home to look after them in their declining years.

He experienced religion when but a boy, and early identified himself with the Albion Seventh Day Baptist Church, and at once took a deep interest in the prosperity of that organization. He helped to draft the plans for the present edifice, and aided in drawing the lumber from Fort Atkinson for its construction. He also took a special interest in the spiritual prosperity of the church, grieving deeply, in his later years, as he saw, what appeared to him to be a decline of spirituality among the members. He had strong and abiding convictions in matters of Christian conduct, and expressed himself freely and clearly on those subjects when at an advanced age. He was a loyal supporter

of denominational interests as long as he felt they were right. He read the papers and followed national affairs, especially the varying fortunes of the late World War until he passed his hundredth birthday. He maintained his hearing and eyesight to a remarkable degree up to about a year ago. He kept his mind and was able to express his thoughts clearly until he passed one hundred and one. He loved God's great out-of-doors and took much pleasure in riding about the country with his sons in the auto, and was able to take such a ride only eleven days before his death.

He settled in these parts when the hand of man had left but few marks upon it. His post office was at Milton, where he often went on foot for his mail. His market for his farm products was Milwaukee, and his best means of transportation was his team and wagon, requiring four days to make one round trip.

Few in these days have the privilege of seeing and realizing such marvelous changes, and such extensive progress as he has witnessed; and fewer still live to his ripe old age.

The community has lost an honored and respected citizen in the departure of this, the last of the early pioneers of this place.

Farewell services were held at the home of his son, Elverton, conducted by his pastor, C. S. Sayre and his remains laid to rest in Evergreen Cemetery.
C. S. S.

CRANDALL.—Martha L. Greene, the fourth of eight children born to D. Horace and Lois Johnson Greene, was born in Mexico, N. Y., February 24, 1840.

She came with her parents to Walworth County, Wis., in 1845; since which time she has resided in the county.

October 21, 1858, she was united in marriage to William Henry Crandall. To this union were born six children: Effie M., now Mrs. G. S. Wickham, Charles H., deceased; William H., Mary E., now Mrs. L. L. Loynes; George B., and Nellie M., who is Mrs. Charles Babcock, all of Walworth, Wis.

April 17, 1858, she confessed Christ as her Savior and was baptized into the Seventh Day Baptist church, of Walworth, Wis., and has ever remained a consistent, faithful member and loyal to duty as she saw it.

She fell asleep on the morning of August 12, 1920, a little more than ten and one-half years after her husband passed away.

Funeral services were held from the late home at one p. m., and from the Seventh Day Baptist church at 1:30 p. m., Sunday, August 15, 1920, conducted by her pastor, C. B. Loofbourrow, and the body was laid to rest in the Walworth cemetery.

Her five living children, eighteen grandchildren, thirteen great-grandchildren, three brothers and many other relatives and friends remain to feel the loneliness caused by her departure.
C. B. L.

"Perfect love casteth out fear. He that feareth is not made perfect in love."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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Sabbath School. Lesson I—October 9, 1920
Baptism and Temptation of Jesus. Matt. 3: 1—4: 11

Golden Text.—"This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

DAILY READINGS

Oct. 3—Matt. 3: 13—4: 11. Baptism and Temptation of Jesus

Oct. 4—Isa. 11: 1-10. The Spirit of Jesus

Oct. 5—Matt. 3: 1-12. John the Baptist Baptizing

Oct. 6—Jas. 1: 12-18. Enduring Temptation

Oct. 7—1 Cor. 10: 1-12. Example of Warning

Oct. 8—Heb. 2: 9-18. Able to Help

Oct. 9—Heb. 4: 1-16. Tempted and Tried
(For Lesson Notes, see "Helping Hand")

THE LEGAL MIND

The lawyer was cross-examining a witness to a robbery.

"When did the robbery take place?" he asked.

"I think——" began the witness.

"We don't care what you think, sir. We want to know what you know."

"Then if you don't want to know what I think, I may as well leave the stand. I can't talk without thinking. I'm not a lawyer."—*Galveston, News.*

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.