

The Sabbath Recorder

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WHOLE NO. 3,944

Southwestern Association Thursday morning, after a night of rain, broke bright and beautiful in Gentry, Ark., and when our train arrived friends were at the station to meet expected delegates. When no one came but Secretary Shaw and the editor the waiting friends were disappointed. For two days they had looked for others, some of whom were lone Sabbath-keepers from the southwestern field; but these did not arrive. So far as friends from the North and East were concerned, there was no train upon which they could come until late in the evening. So the friends in charge had to arrange as best they could for the first day, and they could offer only a tentative program for the days to follow.

It had been six years since we were in Gentry and we could but notice a marked improvement in the town. Abundance of rain had kept the country fresh and green, and there is a quiet, peaceful beauty pervading the town with its cottage homes among trees and gardens and flowers.

The association was called to order by Pastor R. J. Severance, moderator, at 10.45, and the exercises began with the song: "Come thou Almighty King." Brother Severance who is pastor at Gentry as well as field missionary on the Southwest field, made the address of welcome. He spoke of the desire of many to make more of the associations. Hammond and Fouke and Little Prairie are so far away, and the cost of traveling is so great that few can come from the other churches.

Owing to the fact that a letter had been lost and never delivered, the Executive Committee had been unable to perfect a program as they had expected. He therefore could do no more than offer a tentative program without names of speakers until later developments as to who would come.

This made it necessary for much of the work of the first day at least to be impromptu.

After the president's welcome and explanation the congregation sang: "Send the Power Again."

There was an appropriateness about this song in view of our need that made it quite impressive, and it was sung with the fervency of a prayer.

The opening sermon by Rev. H. L. Polan, of Nortonville, Kan., delegate from the Northwestern Association, was based upon the story of Gideon and his band of three hundred. His points on every man in his place, the tests brought upon Gideon and his men, and the application of the story to the needs of today were made strong and clear.

It was only when the leader was made strong enough in the faith to move forward with a few men, each one of whom was standing true in his place, that victory came. Numbers do not always count with God.

The lessons of Gideon's day are just as good in our time. Every new reading of these Bible stories opens up some new view or gives broader vision of life and its needs. God is still testing men. Some go back and many fail in the tests. Upon the few who stand in their place Jehovah depends for the success of his cause. The success of the kingdom today demands that every one stand in his place, and calls each one to trust God for victory.

Want of faith will bring defeat. Victory will come not by might nor by power but by the Spirit of Jehovah.

Again, if we are found in the camp of the enemy we can have no hope of victory. How is it with us? Are we standing true?

Spiritual power is needed now more than material wealth. Too many are selling souls for gain. What shall it profit a man if he gain the whole world and lose his own soul?

What if ours is a small denomination. God can use us for his glory if we do not go back, and if each one stands in his place and obeys his Master's call to service.

After the sermon by Brother Polan, the general theme for the association was announced as follows: "The Victorious Life," with this text as a keynote: "But thanks

be to God, which giveth us the victory through our Lord Jesus Christ."

Thursday afternoon the Missionary and Tract societies were represented by Secretary Shaw and the editor of the SABBATH RECORDER. These interests were given most of the time of the afternoon. The Missionary Society's hour came in regular order on Friday, but Secretary Shaw brought greetings of this society on Thursday afternoon as stated above.

The first evening at Gentry was given to a sermon by Secretary Edwin Shaw, who took his text from the story of Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?"

In these times of confusion and unrest it is easy to see some comparison between the crisis confronting Israel in Esther's day and that which confronts us in these times. Brother Shaw gave us a vivid picture of the prevailing unrest in our country which makes it hard to know just what to do. People are thinking along religious lines as never before and the tendency is toward confusion and change.

Seventh Day Baptists, too, are affected. Some even question if we are to have a future. We must frankly and candidly face the question in such a time as this. There is a crisis in regard to the Sabbath as an institution. Five years of war has wrought a great change regarding the Sabbath. Even in America Sunday work is rapidly increasing and the Sabbath idea is losing its hold upon men. Little is being said or written regarding any sacred Sabbath day. Sunday has lost its grip. The world is rushing on in a life of pleasure and in the race for business.

In such a time as this we are in danger of losing our grip on the Sabbath. It is ours to show the great need of the Sabbath with its uplifting spiritual influences. We are God's witnesses for his own holy day, the day which Christ honored and observed all his life.

The whole gospel includes the Sabbath truth and in a time like this we are called to renewed consecration as its witnesses. It is the business to make the Forward Movement unite our forces for this great work of the Master.

Friday at Gentry The main thing on Friday forenoon at the Southwestern Association was an open parliament on the question: "Why do so many of our young people leave the Sabbath?" This parliament was led by Brother C. C. Van Horn, who read an interesting paper, which we will give to our readers, and then called upon others to speak or ask questions. Several improved this opportunity and the discussion lasted until time to close for the noon hour.

Brother Van Horn's paper showed careful thought and was written in an excellent spirit. The hope was expressed that it would receive a careful reading in the homes where the SABBATH RECORDER goes.

In the discussion that followed, an effort was made to answer the question, Why?—and to suggest a remedy for the matter.

We wish every one of our readers would study that question carefully and then frankly and conscientiously answer it as best he can in the SABBATH RECORDER. The answers to the question, Why? will naturally suggest some remedy. There is no question now that needs more careful consideration among Seventh Day Baptists than this one. And if it is not met seriously and honestly and some remedy provided, our outlook as a people will be anything but hopeful.

The afternoon on Friday was devoted largely to the cause of missions. Secretary Shaw, by use of a map, gave data regarding the fields which attract close attention. Here in this great southwestern field the question of missions is a live one.

On the eve of the Sabbath the editor of the SABBATH RECORDER preached from the text: "Behold, I stand at the door and knock" (Rev. 3: 20). This was followed by a live conference meeting, in which some excellent testimonies were given. This closed a busy day of service for the Master, and the people went home feeling that it had been profitable as well as busy.

Those who live in communities where there are large churches, and where they have frequent visits from our denominational workers, can hardly realize how good it seems to those in small, isolated churches, like Gentry, when four or five Seventh Day Baptist ministers come among them for four full days of worship and denomination-

al work. If one has any misgivings as to whether it is worth while to keep up the sending of delegates he would have all doubts removed if he could see how much their coming is prized and how the memory of their visits is cherished by the scattered ones to whom they minister.

Sabbath at Gentry The Sabbath at the Southwestern Association was well filled with helpful services. In the morning Rev. James L. Skaggs, delegate from the Eastern Association, preached from the text: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14: 12).

After referring to the fourteenth chapter of John, with its precious comforting promises, Brother Skaggs referred to the challenge of *responsibilities* found in the text. The preachers of truth Jesus left were expected to do the works of Christ and greater works than these! This message must have some meaning for us and it is not merely negative but positive. Each one should have an active part with Christ in his program for saving men.

Christ's greatest work was seen in the power to transform the hearts of men, by turning them from sin to holiness. This then is the "work" Christ means in the text. His life attracted men and he was able to win a few to himself. To these he gave conquering power, and they were to go forth endued with power from on high and do the greater works which had such a wonderful beginning at Pentecost.

As we face conditions of today, there is great need of consecrated lives. We must do the work of Christ and only the Christian ideal can be made effective. We need the love of God, and the kindness to men that characterize our Master. Christian education is a part of Christ's program. Preach and teach were both included in the work whereunto Christ sent his disciples.

The word "believe" in Brother Skaggs' sermon, or in his text, must mean more than a mere consent of the mind. It must include the getting of Christ's view point and his broad vision of the world's work. It is a great thing to believe, in the sense meant by Christ in the text.

Three things are essential in this work for the Master: We must give information, appeal to the feelings, and move the will. It takes practical common sense in religion to make a true disciple. True belief means larger visions of the kingdom and more willingness to devote our means to its upbuilding. We must believe that God's purposes in sending his Son to set up his kingdom on earth can not utterly fail. Let us not be discouraged, but let us take new hope and consecrate our lives more fully to the work.

At the close of the sermon the Sabbath school, in charge of Mrs. Severance, took up its work with the lesson for the day.

The visiting brethren assisted as teachers, and the editor made a general application of the lesson.

In the afternoon of the Sabbath Secretary Shaw gave some interesting chalk-talks and two of the children, a boy and a girl, sang solos. Then the editor followed with a sermon which closed the daytime services, and the people went home to prepare for the evening meeting.

Rev. Charles R. Brasuell A few weeks ago mention was made through the RECORDER of the conversion to the Sabbath of Rev. Charles R. Brasuell, of Fort Smith, Ark. For some weeks before General Conference, this brother had been laboring in evangelical work with Brother Severance who had helped him to see the Sabbath truth. Brother Brasuell was with us for the first time in the association at Gentry. He is a young man in appearance, with a pleasant face and friendly ways. He is enthusiastic as a speaker, loyal to his new-found Sabbath, and zealous in the Master's work. He has a wife and four children, is a candy-maker by trade, and, before his conversion, was employed for years as a cook in a hotel. His whole soul is now in the work of the ministry.

The subject of the sermon was, "The Kingdom." God placed man here for his glory, and commissioned him to make the most of life for the upbuilding of his kingdom on earth.

Christ became king of a peculiar people whom he calls out from the world into the kingdom. He is the rock upon which it is builded, the foundation stone. Other foundation can no man lay. It is a kingdom

that can not be seen by mortal eye; for it is spiritual. It was set up by the word and power of God unto salvation. It is Christ in you and you in Christ.

A colored man was asked how it could be, or what Jesus meant when he said: "I in you and you in me?" The old brother was puzzled at first, but as he was heating a poker in his fire he meditated upon the question, and soon the answer came: "I have it, sir. It is like this," said he as he looked at his red hot poker, "this poker is in the fire and the fire is in the poker." If you are in Christ he will surely be in you.

The kingdom is like seed springing up unto life. It must grow. It was set up with power at Pentecost. Those who are in it will grow. There must be some progress, and there will be if we are not anchored to earth. Too many are like the drunken sailors who rowed hard all night only to find they had made no progress toward their desired haven; for the boat was tied to the shore. Faith is not enough; it requires faith and works to build up the kingdom.

Poor Prospects For Fouke On Sunday morning some time was given to a review of the outlook for the Fouke School after this year. It will be remembered that provision is made for the school through this year. But there are so very few Seventh Day Baptist children there that there seems little use to try to support a Seventh Day Baptist school, *unless several families should move in there for a home.*

Something like this seems to be the only hope which the good people of Fouke themselves now have. There is a growing public school there. Probably this is much better than it would have been had it not been for the inspiration and uplift given that community by our school.

The last Seventh Day Baptist has been graduated and the First-day students are going to standard schools where their grades will be accepted.

It is ours to stand by Fouke during the present year. This we must do. But the future seems very doubtful, for want of Seventh Day Baptist students.

These facts might as well be faced first as last, and some wise adjustment of our work should accordingly be made.

The Closing Meetings Following the open parliament on the Fouke School, Rev. Madison Harry preached a strong and encouraging sermon from the text: I Corinthians 1: 26-29.

God seems anxious to encourage his people. "Be of good courage" or some similar expression occurs many times in his word. As a denomination we need encouraging. If we could accept in good faith the encouragement God offers our problems would soon be solved, and something would soon be doing.

God's ways of choosing men are different from the ways of men. God chooses the weak things and the little things. He does not look upon the outward appearances; but takes the foolish things to confound the wise. Christ chose unlearned fishermen for his great work. Men would not have done so. The weak, the little, the base, the despised, have often been chosen for God's great work. Here the speaker brought several illustrations from history to enforce his point. Spurgeon, Gipsy Smith, Moody, and many Bible characters were reviewed. Paul was educated, but he had to be converted and became as a little child before he could do anything worth while for God.

Seventh Day Baptists may take courage. God can use them if they will be used of him. If God has a work for us, we can *surely* do it. Let him work in us and through us, and even if we are a small people, victory will come.

After the sermon the report of the few women's societies in that association was given, all of which showed that the little bands are striving to do something for the Master. They are loyal and faithful and wish they could do more.

The afternoon sermon was by Rev. James L. Skaggs, from First Corinthians, third chapter, in which Paul instructs as a wise masterbuilder, urging men to build upon the right foundations in the right way and with good material.

We are to take heed *how* we build, but God furnishes the material. Poor materials are plentiful, so we must choose the good such as: truthfulness, honesty, purity, promptness, diligence in business, courtesy, charity, humility, meekness and self-control. Let us so build that we shall not fear to have our work inspected.

The editor could not attend the evening session of Sunday to hear Rev. H. L. Polan's sermon, which those who heard him pronounced very good. It was his lot to preach for the Baptist people on that night, and he enjoyed meeting them.

Rev. R. J. Severance was made president for another year, with Verdie Wilson vice president. Mrs. C. C. Van Horn is corresponding secretary and Little Prairie will be the place of meeting.

Out from this last session of a good association, brethren Skaggs, Polan, and the editor went to the home of Pastor Severance to wait for the eleven o'clock train for Kansas City. We soon found the train to be two hours late, which proved in the end to be two and a half hours late. But we enjoyed every minute of the time, and did justice to an excellent midnight lunch prepared by Mrs. Severance who insisted on not letting us go out into the night without it. At half past one in the morning we were off for the North.

The good people of Gentry did enjoy the visits of the delegates and the delegates in turn greatly appreciated the royal hospitality given them by their hosts.

Monday morning found us in Kansas City, where the editor had to wait for a night train for Milton by way of Davis Junction.

Tuesday morning we saw the sun rise over the beautiful rolling prairie lands of northern Illinois, and soon crossed the border into Wisconsin and enjoyed the beautiful scenery along Rock River until Janesville was reached. From this city it was but a half hour's ride to Milton, where we found opportunity in the home of Pastor Henry N. Jordan and wife to complete this write-up of the Southwestern Association.

Promising Movements In Milton, Wisconsin The Northwestern Association was so timed this year that one week elapsed between the session and that of the Southwestern, which made it necessary for the delegates to stop over somewhere for one whole week if they were to attend the Northwestern at all.

Some of the delegates stopped over at Nortonville, Kan., but the editor improved

the opportunity for a little rest in the home of Pastor Henry N. Jordan, his brother-in-law.

It does not take long to discover that the good people of Milton are alive to the interests we hold dear, and that they are going forward in the work of church and school.

We give here some items from the *Quarterly News Letter* put out by the pastor, which we know will interest many RECORDER readers. A good picture of President Daland has a place in the center of the first cover, and Pastor Jordan has placed announcements of Conference, association and college opening at the bottom.

The first item is a message from the college to non-resident members of the church here. It reads as follows:

The college and the church in Milton are two arms of one body. The college reaches out more into other communities, and so in its responsibilities and in its spiritual activities is more akin to the non-resident members of the church than to those who live in Milton. Milton College seeks to educate young people of earnest purpose, who are frugal and thrifty. Non-resident members of the church can serve young people where they live and increase the usefulness of the college by acquainting possible students with the advantages of the college. Write to President Daland for catalog and information and send names of interested young people to him and to Professor L. H. Stringer, Pulaski, Ill.

Pastor Jordan's message is worthy of note in two respects, namely, in its cordial acknowledgment of the pleasant relations between pastor and people at home, and in its appeal to non-resident members. Here are his words:

The pastor is entering upon the second year of companionship with and service to the Milton Seventh Day Baptist church and community. It has been a happy service and a most pleasant experience. Now both pastor and people are looking to the future. The same incentives that moved us, inspired us and empowered us last year are with us as stimuli for the coming year.

The church realizes that it can not be narrow and live. It can not be radically sectarian and be influential. It can not progress and retrograde with the same movement. It believes in the divineness of its mission. It maintains a firm belief in a Living God, a potential word, an unchanging Christ and the power of the Holy Spirit as an effective agency in backing its plans and efforts.

Our church is thoroughly in earnest in its efforts to be truly evangelistic, social and spiritual in its aims, prayers and work. Hence all the auxiliaries of the church.

Just one word to our non-resident brethren! You have confidence in us as your brethren. Tell us occasionally how we can serve you, the cause we all love, the community, the world, better than we are now doing. You owe it to us to advise us and with us. Don't say that you haven't much to offer. Share even the little with us and it may prove to be greater than you dared to hope it would be. May God bless the ties that bind our hearts together.

The church has made a net gain of thirty members during the year. The two churches, Milton and Milton Junction, had a union baptismal service the last of May in which thirteen persons followed their Master in baptism.

Much is being made of the Forward Movement and faith is expressed in its ultimate success. The visits of Secretary Shaw and Brother Crofoot to the church were among the helpful things mentioned in the letter. Dr. Palmberg and Eling too, are mentioned as faithful workers. Two members, Professor Inglis and Jesse Lippincott, have gone out during the summer in quartet work. Rev. W. D. Burdick and his son, Russell, were with them in this service.

The church kindly presented its pastor with an up-to-date Ford touring car which is greatly appreciated by Brother Jordan and very helpful in his work. A live Christian Endeavor society, two circles, and a Woman's Benevolent society are doing excellent things for social betterment and for religious uplift.

Before this article reaches its readers, Milton College will be well started in its year's work, which begins next week.

Friends of Long Ago Memories Revived The other day we strolled through the Milton cemetery and rode past that of Milton Junction, and ever since then the refrain of an old song Brother Seager loves to sing: "Friends of Long Ago," has been running in our mind. One after another of the resting places of those who were dear to us in years gone by was visited, each one of which revived memories of other days. There were the tombs of Rev. William C. Whitford, Rev. Elston M. Dunn, Rev. Lewis A. Platts, and Rev. Lester C. Randolph; and in every case there came to mind some particular instance in which these men came into our own life,

leaving an indelible impression that will go with us to the end.

The very name of William C. Whitford recalls impressions made upon us many years ago by his Conference sermon from the text: "And Jacob's well was there," in which he set forth the blessings of a college to the community in which it stands. Then his plea for a bicentennial fund, in the old Newport church, when many visitors from the Conference of 1873 visited the first Seventh Day Baptist church home in America, left a memory picture upon our mind that does not fade away.

Conspicuous among the memories of Rev. Elston Dunn is the scene near the old brick church at Lost Creek, W. Va., when he preached to a crowd of people in an overflow meeting out on the hillside at Conference time. He always had a remarkable way of putting his truths which made strong impressions upon his hearers.

Brother Lewis A. Platts was our first pastor after our conversion, and he was the one who influenced us to enter the ministry. Many scenes in memory's halls are recalled as the grave of this good man is visited. We can not number them all here. He was a true friend and brother whose kindness can never be forgotten.

Who can stand beside the grave of our lamented friend and brother, Rev. Lester C. Randolph, without recalling many pleasant and helpful scenes in his life. As a pastor, an evangelist, a lecturer, and a congenial, vivacious friend in social life, Brother Randolph will live in the memory of those who knew him, so long as life shall last.

Then, as we continued our stroll among the monuments we came suddenly upon one bearing the name of a favorite school chum and roommate of old Alfred days, Truman W. Saunders. His genial, lovable spirit, his bright and happy manners, his charitable, unsuspecting ways of thinking about others enthroned him in the hearts of a host of friends. It was like breaking up a home when "T. W." and "T. L." had to part.

In the cemetery two miles away, near together, are the graves of two dear old classmates of ours, Rev. George J. Crandall, and Rev. John L. Huffman. In 1874, af-

ter years of school-life together, we all went out with high hopes into the Master's vineyard for a life-service. These two men did a good work. One gained the reputation of being one of our strong revivalists and succeeded in bringing many souls to Christ. The other was known as one of our strongest preachers and a pastor whom every one loved. Precious memories are revived as we think of those faithful, loyal yokefellows of other years whose labors are ended and who have gone to their reward.

More and more, as we visit places where once lived our friends and loved ones, there comes the sense of a certain kind of loneliness, so many of them have gone the way of all the earth. To find their names now we must visit the cemeteries and see them engraved in granite or marble. Everything admonishes the living of the swift flying years and of the shortness of time in which to complete their life-work. What we do must be done quickly, for the years of our pilgrimage will soon be over and our account must be rendered to God. For every reader of the RECORDER we wish a happy and useful life and a golden sunset when the day is done.

Not Playing a Part But Self-Deceived We remember an aged brother who laid great claim to a higher Christian life than most of his fellows dared to claim for themselves. He thought he had received the "second blessing" but somehow his fellows who knew him at his real work when out of the prayer meetings were never greatly impressed with what he said concerning his higher life experience.

"By their fruits ye shall know them" is a generally recognized test of the genuineness of man's religion, and most people look for the fruits of the Spirit in the everyday life rather than in the prayer meeting talks. So it happened that many persons seemed incredulous whenever the man mentioned above spoke in meeting, and some of them went far enough to pronounce him a hypocrite.

A hypocrite is one who plays a part in order to deceive, and we do not think it necessary to use that word in all such cases. As a rule we can but feel that those claiming to be specially endowed with the Holy

Spirit, and free from all sin, are self-deceived rather than playing the part of a hypocrite.

If a man's vocabulary of the spirit life is large while his real experience in regard to the fruits of the spirit are quite limited the world will certainly discount his Christianity. If a man really possesses the spirit of Christ in great measure he will show it in his conduct toward his fellows. But when his behavior is unlike that of the Master this will always fix his standing as a Christian.

Our everyday life is the testing ground of the soul. It is easy to feel that we are "in tune with the Infinite" while in church, surrounded by influences that beget holy aspirations; but the real test comes when we get out into the tides of life that beset all who go and come, and have to meet the temptations that try men's souls.

The real thing that started this line of thought was the story of a preacher who delivered a great sermon on "The Second Blessing," and who said he had lived without sin for many years. He also urged his hearers to seek that blessing too.

On that same day, after his splendid talk, this minister got into a quarrel over a ferry fare, and displayed a shameful fit of temper, talking in a manner unbecoming to a gentleman.

Had this man really been filled with the Holy Spirit, as he had claimed to be in his sermon, he would not have lost his temper and given way to abusive talk. If a man persists in his claims to a higher life, and constantly denounces his fellows for not being up to his standard, there is but one thing for him to do. He *must stand the test himself* in his everyday life or his testimony goes for naught. If his deeds do not show the Christ spirit his words can not convince men that he is spirit-filled.

NOTICE TO SABBATH SCHOOLS

The price of the new Seventh Day Baptist Graded Lessons is fifteen cents per copy, both Junior and Intermediate. No teachers' books have been published. For further information consult the Sabbath School Board or E. M. Holston, field secretary, Milton, Wis.

GOD'S WILL FOR MY LIFE

MALETA OSBORN
(Conference Paper)

If any of you have ever spent any time in the high mountains you know something of the wonder and beauty of it. The cool, invigorating air, especially in the morning, the tall pine trees, the bright sunshine, and that blue, blue sky carries one to the very mountain top of happiness and love for the great world and the Maker of it all.

Some time ago we had been spending two weeks on the top of the San Bernardino Mountains and the morning came for us to come back down to the valley again. With our lunches and walking sticks we began our downward climb along the winding trail, some ten miles in length. Below us we could only see the clouds which were hiding the valley below and we were reluctant to leave the sunshine and beauty above the clouds. However, our work lay there and we descended through the clouds into the gloomy valley, but with renewed strength and vigor for the duties before us.

So it is with the Christian. We gain the heights and would far rather stay there in the sunshine and easier paths but there is a call ringing out from the clouds and darkness of the world for us to heed and answer. But these mountain-top experiences and communion with the Father give us strength and power for this service whatever it may be.

Oftentimes we almost feel that we have no special call, that there is no particular work for us to do. Yet is this the way for us to know God's will for our lives? Jesus said unto them, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest, behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." When we left California the harvest was ready, the fruits were being picked, the grain was being cut. And in Wisconsin at Milton, there was another harvest, and so on all through the country, "they are white already to harvest." The fields! Oh, so many of them. "The harvest is great but the laborers are few." We have just heard something of the world call, so what is God's will for my life? Far out across the waters comes the call for men—for women, the "dark world," as we call it, for

"the light of the world" is unknown to many out there. Then there is the call of some of these same people in our own land. In Riverside, as in a great many other cities both in the East and West, we have groups of Chinese, Japanese, negroes and Mexicans, who know very little or nothing of Christ. Here too, is a work for us, and much is being done in schools and missions for these people. Every day, at home, at school, at the office, wherever we may be there is a call for consecrated men and women.

Christ is our example and we read again in John 6: 38-40, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at that day. And this is the will of him that sent me, that every one which seeth the son, and believeth on him may have everlasting life: and I will raise him up at the last day." His work was to bring people to see salvation and give them everlasting life. Christ's work was characterized by simplicity and helpfulness. He scorned not to do the lowly things as well as the great. He gave a "cup of cold water," soothed an aching brow, or cheered a lonely wanderer. Little things as well as big things. Here is our example. Are we following it?

It seems to me that there is only one thing to be said about God's will for my life and that is expressed in Romans 12: 1: "I beseech you, therefore brethren, by the mercies of God that you present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." A life of full surrender to God, a life consecrated, a life transformed ready and able to hear and willing to do the will of the Father. We have heard the call for more missionaries, for more men and women to leave homes and the homeland to go out to "preach the gospel to every creature." If it is God's will for your life that you respond to this call are you ready to go? If this call comes to you today will you answer, "Here am I, Lord, send me"?

There are other calls for missionaries in

the homeland. Are we willing to give our time and money to this work? There are calls to the ministry, and oh, young men, God needs you in this work. There is a great need throughout this land for true, consecrated young ministers. Wise leaders, young men of college training, and as one author has expressed it, "We need men who can face the withering blight of criticism; who can overcome the deadening influence of conservatism; who can check the threatening menace of radicalism; who can counteract the fatal power of materialism; who can withstand the chilling blasts of rationalism; who can face and fight any ism-devil, or devil of whatever kind, that dares to lift its horny head against the progress of the spiritual kingdom of the Lord Jesus Christ." I say the world needs more Christian ministers who have a vision of God and are living a victorious life. It needs Seventh Day Baptist ministers. Just one instance. Way out West, across the Rocky Mountains, nearly three thousand miles from here, beside the sea, in that great city of Los Angeles, stands a little church. About sixty miles from there stands another little church. Two Seventh Day Baptist churches in all that land and there is a call right there for a young man, full of life and enthusiasm to go up and down that coast preaching the gospel and the Sabbath truth.

Yet we can not all be missionaries or ministers, but we can make our everyday lives count for Christ. Even though we may not be called to go out as missionaries, or to have our names revered all over the world for the great work we have done, though our sphere of service is only in the home or within the narrow limits of our neighborhood, our mission is none the less a high and holy one.

God's will for my life, for your life, is full surrender and to "let your light so shine before men that they may see your good works and glorify your Father who is in heaven." And how can we do this? We can cultivate high ideals and then try to live up to them. We can have courage to do the thing that is right and make our lives ring true. It is God's will that we be good stewards of our lives, our time, our speech, our talents. We must be loyal Christians; loyal to Christ, to the church, to our Christian Endeavor, to our friends. Did you ever have a real loyal, true-blue

friend, who cheered you, helped you, and stood by you through thick and thin? Oh, how that kind of a friend can help to lift one to better things. We must use our opportunities and in that way build up our lives for better service. Service in the little things. "If you can not be a great river, bearing great vessels of blessing to the world, you can be a little spring by the wayside of life, singing merrily all day and all night, and giving a cup of cold water to every weary, thirsty one who passes by."

Girls! God's will for us is that we mold our lives into true womanhood. He can use it in a thousand ways. "To be a woman in the truest and highest sense," says one author, "is to be the best thing beneath the skies." We should not live for ourselves alone but live to do good to others—to make others happy. A sweet, pure life, full of gentleness and love which will spread out to touch and influence our friends to higher and nobler living will help our fellow-beings along the hard and rugged way of life. Influence is power. Something we all possess and yet think so lightly upon.

Boys! You may never be called to do some great work but God needs Christian young men who will lift the younger brother with a kindly word, a friendly slap on the shoulder, a hearty handclasp. You have heard your country's call and we are proud of you. You have enlisted in the ranks of battle, have suffered, bled, and, yes,—some have even died. How much more should you enlist in this Christian service? We have heard how in France the question was asked, "Who won the war?" And the answer rang out with rivalry and good feeling, "The Salvation Army" or "The Y. M. C. A.," or "The Sixty-Third Division," but in truth it was the man in the trench, the dough-boy. He won the war. So it is up to each one of us to be the dough-boy in this life; the man who does the lowly thing and who doesn't always get the praise.

Again we return to this one truth: Whether my service may be great or small, whether I may be strong or weak, God's will for my life is that it should be fully and unconditionally surrendered to him, for him to use wherever the need for my life may be greatest.

A laugh is worth a hundred groans in any market.—Charles Lamb.

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.

SALEM AND EDUCATION IN WEST VIRGINIA

PRESIDENT S. ORESTES BOND

(Education Society's Hour at Conference)

"Montani Semper Liberi" is our state motto, which interpreted means, "Mountaineers are always freemen." The freedom here implied is not only political freedom, but intellectual and spiritual freedom as well.

West Virginia is a young State. It is but the span of three lives since Morgan Morgan established the first home on territory which now belongs to West Virginia. The school system of the State is young too. Very early in the history of the State many sporadic attempts were made to establish schools for higher education. A history of West Virginia education prepared by Professor Thomas C. Miller, in 1904, lists fifty-three of these early schools. The great majority of them were short lived. Some, however, continued their work for many years and laid a foundation which the later systems both private and public were builded. But the first public school for the purpose of elementary education was established only two years before the birth of my father and he is living yet. For nearly four years it was my privilege to teach at Shepherdstown within a stone's throw of this first public school site. It should not be inferred, however, that there was no education prior to this time in what is now West Virginia. In 1750 George Washington was using the West Virginia hills as a laboratory in his surveying courses. Two years later he crossed and recrossed the State on a military mission thus getting needed drill and confidence for his military career.

The first attempt at education which may be said to be of the State, by the State, and for the State was in 1864, just the year following the establishment of the State as a separate commonwealth. During that year a free school system was inaugurated with Dr. William R. White, as state superintendent. Also the State University had its beginning at Morgantown. About three years later Marshall College at Huntington, was established as the first State Normal School. Within the next five years, five other State Normal schools were established.

The first school statistics available are for the year 1865. They show a total of

three hundred and eighty-seven teachers in the State and an average school term of two, seven and ten months. The salaries and levy were not given for that year, but were given a little later at \$31.44 per month and fifty-two cents on the hundred dollars respectively.

The statistics for the past year are not complete, but they show something of the progress that has been made. There are now eleven thousand, two hundred and sixty-eight teachers, the average length of the term is approximately seven months with a law already on the statute books which lengthens the minimum term two weeks per year until it reaches eight months. The minimum wage is \$75 per month for first grade teachers but the average will be nearly \$100 next year in West Virginia. West Virginia has no large cities but one superintendent will receive \$6,000 next year, two others \$5,000 each, and a great many villages with two or three thousand inhabitants will pay the school superintendents from \$2,500 to \$3,600. In some districts in Fayette County last year the levy was \$2.95 on the \$100 for school purposes alone. The total expenditures for school purposes last year were \$9,147,489. The total valuation of school property in the State is \$28,124,225. The log schoolhouses of which there were more than a thousand in 1890 are now but a memory. Even the one room rural school is giving way to the consolidated school in many places and practically everywhere to modern structures with separate rooms for library, laboratory, etc.

The school buildings in our cities are modern in all their appointments, some of them costing as much as a half million dollars. Fifty years ago there were no high schools. Twenty-five years ago there were but a score. Today there are one hundred and seventy.

Two years ago statistics showed that only a little over five per cent of the pupils of the elementary school entered high school but last year's statistics show that eight per cent were actually enrolled. Six denominational colleges and a state university have been unable to furnish teachers for the high schools, so rapid are the new calls. All our graduates of this year who desire to teach were placed before the spring snows had left the college campus. About com-

mencement time another decided he would teach, before the word had been out a week he had a half dozen responsible positions offered him.

These statistics are recited here that those charged with the educational interests of our denomination may know that Salem College is not serving a losing cause or serving alone. It is in the midst of a state school system that is going forward by leaps and bounds. If the college has not yet fulfilled its mission, and there are those who believe it has not, its new setting must be clearly comprehended and adequately provided for. But more of this later.

There are but two denominational schools now active that had their beginnings before June 20, 1863, the date of the birth of West Virginia. These are Bethany College founded by Alexander Campbell in 1841, and Mount De Chantal founded by the Right Reverend R. V. Whelan in 1848. The former is conducted under the auspices of the Christian Church and the latter under those of the Catholic Church. Broadus Institute was established by the Missionary Baptists at Clarksburg, in 1876, or twelve years before Salem College was founded. It was later moved to Phillippi. Thus it may be seen that Salem College was founded when the State was young. The State University was not yet twenty-five years old, the State Normals were yet under twenty-one. It was fourth among the denominational schools. Its attendance has never been large yet perhaps about as large as could be properly cared for. Probably on an average its attendance has been surpassed by only one denominational school, that of Wesleyan College, a Methodist school, situated at Buckhannon. Their greater numbers are accounted for by the large constituency of the denomination, and not by their superior work.

The need for Salem College has shifted, it is not education alone that is needed, but it is a particular kind of education. Perhaps West Virginia is not alone in it, but West Virginia needs Christian education with emphasis on the Christian. Like any other rapidly growing industrial State, we are likely to lose our own soul in our effort to serve the world with our natural resources.

It has been but little more than a quarter of a century since the resources of

West Virginia came into special demand. The lumber industry was the first to be developed. There are now probably two thousand saw mills operating in the State. It is estimated that thirty billion feet have been worked up in the past thirty-five years. Some of the mills cut as much as three hundred thousand feet per day. It often happens that nearly the whole working population of a town or village are engaged in this one industry.

Probably the resource second in importance and the one which is rapidly moving up to first place is coal. The mining town is the rule and not the exception in the coal sections of the State. Of the twenty-four thousand square miles in the State, seventeen thousand are underlaid with coal. The production last year amounted to eighty-eight million tons. It is easily seen that it requires an army of laborers to mine such quantities.

The oil and gas industry does not require as many workers as lumber or coal but it does attract many workers from without the State. There are also one hundred thousand farms.

These industries are mentioned that you may know something of the educational problem that faces the State at large and the one which Salem College is expected to help solve. While West Virginia has a larger percentage of native born citizens than any other State it has a foreign problem in all of its industrial centers. The only solution of the labor trouble is education—education both of the employed and of the employer. Education in productivity is not enough. Men must be taught the principles of brotherhood and also be trained to use them. Brotherhood does not grow well alone, using the agriculturist's figure, it needs to be inoculated with other Christian graces. A fate as bad as that which overtook Germany awaits America if we educate the rising generation in productivity alone. With the rapid rise of big business has come a selfishness which, if we do not overcome, will overcome us. The school is the most powerful instrument yet found for correcting evils or for projecting the principles of right living.

The denominational school supported by Christian men and women who believe in its ideals must set a standard and live up to it so well that all the world will heed

its teachings. Salem College is trying to do just this thing in West Virginia. It is trying to teach its algebra and its Latin, its literature and its logic as thoroughly as it is taught in any state school and at the same time it is trying to teach the value of co-operation among men and reverence for God and holy things.

It may be in place just here to mention some of the opportunities which lie before the college and also some of the problems which it must solve if it is to continue to grow. Harrison County in which Salem is located has thirteen high schools. They will doubtless graduate four hundred young people next June. The college must be prepared to serve many of these. Other counties within easy reach of Salem as Doddridge, Ritchie, Tyler, and Wetzel have high schools from which will come students to Salem College.

A few years ago when these schools were being established, some members of the college faculty rather opposed them, believing that they would injure the attendance at the college. Professor S. B. Bond, then a teacher in the college, gave them every encouragement because he believed they would be the means of enlarging the attendance in the college department far more than they would injure the academy department. The wisdom of his judgment has been amply demonstrated.

The college now has an opportunity to serve the denomination more largely than ever before. With the splendid wages that are now being paid for unskilled labor, Seventh Day Baptist boys and girls can make enough during vacation to pay for a year's schooling. Then again many of our young people are becoming prosperous enough to desire the best teaching skill and facilities that money can buy. It would be denominational suicide to place our young people in a second class institution. We must keep the standards high. This can be done only by placing men and women of character, ability, and training in the college as teachers. Many of the best of our own people are willing to give to the cause they love by working at a great financial sacrifice but strong people from other denominations will not likely do it. We can not be assured of having a Seventh Day Baptist always ready when there is a need. Then again it would not be policy or even desir-

able to be exclusive about the matter of hiring teachers.

The solution is endowment and contributions for immediate use. West Virginia has its millions but the Seventh Day Baptists of West Virginia are not the millionaires of the State. They are not paupers; they have responded nobly, but people in other parts of the denomination must help if the school is maintained, and if the cause we all love is perpetuated.

While Salem College desires to serve the State in which it is located and the people who patronize it educationally, it has another very conscious aim. It seeks to bring all its students face to face with the Christian life. We hope to make it difficult to live a non-religious or an irreligious life. We would not make it difficult to live the life of a true Methodist if there are those who elect to do so, and there are many such. In fact we would make it easy to live up to the highest and best teachings of any Christian creed. But we do not lose sight of the fact that our chief constituency expect us to make it easy to live the life of a true Seventh Day Baptist.

It has been an observation that young people who remain true to the Sabbath through the school period usually remain true during life. The school works in closest harmony with all the churches of the town including the Seventh Day Baptist church. Opportunities for furthering the religious service ideals are thoughtfully planned in both college and church. It is a sore disappointment to the college authorities when young people from Seventh Day Baptist homes ignore or refuse to accept the opportunities provided for deepening their faith and increasing their loyalty.

Salem College desires to be a medium for bringing together the great army of Seventh Day Baptist workers and the scattered recruits in our section of the denomination. The leaders in every field of endeavor undertaken by the denomination will receive a cordial welcome.

It will be a source of satisfaction to you to know that many of the graduates of the college are holding responsible educational positions in the State. Probably more of our own young people who graduate from the college enter teaching than any other profession or occupation. It does not take a far look to see the importance of this

fact denominationally. The reference in another paper to the work of Pestalozzi reinforces this statement. Martin Luther was a teacher, Socrates was a teacher, Jesus was a teacher. A *real* teacher, and such Salem tries to develop, will soon leaven a whole community.

The college is on the best terms with the educational authorities of the State. Its graduates are sought, its work is recognized. Graduates of the Normal department receive life certificates on the same terms as those who graduate from the State Normal schools. Degree graduates receive high school certificates on the same basis as those graduating from the State University.

I trust I may be pardoned for saying this final word. Salem College does not want the young people who can be better served at Alfred or Milton or even elsewhere but it does swing its doors open wide to all who need it. You who live on the fertile prairies or on the moist coasts despise not the training of the little "Mountain State"! Remember Moses was sent from the rich Nile valley to the rugged mountain to complete an education which would make him the deliverer of his people. Remember that he received the Ten Commandments on Mount Sinai. Remember that he even viewed the "Promised Land" from the mountain's height.

Jesus grew and waxed strong amid the rugged hills of Judea. He preached his great sermon on a mountain side. He was transfigured on a mountain in the presence of his favored disciples. He was crucified for our redemption on a hill. And finally he conquered death in a sepulcher hewn out of a rock in a mountain side.

Fear not, despise not the hills, the West Virginia hills, whose summits are crowned through education with flocks and with herds, with grainfields and with orchards of a contented and happy people.

May we all lift up our eyes unto the hills of the Lord from whence must continue to come all our help.

Not till each loom is silent
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were as needful,
In the Weaver's skillful hand,
As the threads of gold and silver
For the pattern which he planned.
O. S. Hoffman.

WOMAN'S WORK

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

EVANGELIZATION FORCES IN CHINA

N. M. WEST

(Paper presented at Northwestern Association,
Dodge Center, Minn.)

"Ask of me and I shall give thee the heaven for thine inheritance, and the uttermost parts of the earth for thy possession."

China through the influence of her consecrated missionaries, and perhaps we may say, the spirit of the times, is asking as never before that the heathen of her land may come into that inheritance promised so long ago by him who is the "King of Nations." In her groping after light she tried for centuries to build up her nation by a system of morality; but morality founded on man's standard of right and wrong is weak and unreliable, and a very unstable foundation on which to build.

She also tried to improve conditions by turning from the monarchical government to a form of republic, but this has also failed, for man's love of greed and gain is here even more strong, if possible, than in our own land. The two parties of government officials, each trying to gain control, have in reality brought scarcely more than civil war and strife, and the peace which her people have so earnestly desired is still far away.

But a new spirit seems now to be animating China. It is one of desire for national unity, a new love of country, and indicates a change in the hearts of the people. Men who formerly would have nothing to do with Christians, or even read Christian literature have come to recognize that there is a living force in Christianity and that in this force there may be a hope for China. This friendly attitude shown by her educated men toward Christianity is furnishing an opportunity for the presentation of the gospel which the Christians of China are not slow to realize, and they are putting forth redoubled efforts to bring the true peace to this troubled land.

Foremost, of course, in this work is the church with its various organizations—Sab-

bath school, Young People's Society of Christian Endeavor, and missionary societies, all working to win for Christ. Hitherto the Chinese church has been largely dependent upon the foreigner, both for financial support and for leadership. Now many of them are ready to assume responsibility and are seeking work. Others have become strong leaders and pastors.

The missionary spirit is growing in the Chinese church. Home missionary societies have been started in several provinces, some of them remote from mission centers. In Yunnan, a province in western China, having a population of eight million, five hundred thousand is an interdenominational Home Missionary society under the complete charge of Chinese Christians. Several Chinese candidates have recently volunteered to do mission work in this field, both among the Chinese and among tribes people. The Chinese are contributing generously to this work, and more than \$12,000 has been raised for Yunnan alone since the work was started little more than a year ago. In another field \$1,800 was collected for mission work, very much of it from missionary boxes.

The mission schools with their self-sacrificing teachers, the medical missions giving relief to bodily suffering, the evangelistic missionary visiting the homes of the poor people, are among the strongest Christianizing forces in China. The "line upon line, line upon line," method of teaching and the daily grind of duties with no apparent results, often seem discouraging, but he who has promised that his word shall not return unto him void, nourishes the seed and it does accomplish that which he pleases. Hundreds are the instances when some word spoken or kindly deed done by these workers have resulted in the conversion of persons whose lives have proven a constant inspiration and who have been able to lead hundreds to Christ. A notable instance is that of General Feng. When a young man he was led to accept Christianity through the self-sacrifice of a missionary. The missionary did a great service for him and would take no pay. General Feng is a man of strong personality and works for the conversion of his men. All of his officers and eighty per cent of the thirteen thousand soldiers under him are Christians.

The Young Men's Christian Associations

and the Young Women's Christian Associations of China are also living forces in this country. The twenty-five years of the young men's work in China have been years of remarkable growth. This was shown in the recent National Convention at Tientsin when more than twelve hundred delegates gathered from the different provinces of China to discuss Christian problems. One noteworthy feature of the convention was the fact that it was conducted by the Chinese. There were some foreigners on the program, but the work of the convention was done by the Chinese themselves.

The Junior department of the Young Men's Christian Association is training the boys in the development of Christian character and is an effectual instrument in leading them to church membership.

The Boy Scouts is another organization which is accomplishing much for the boys of China, and gives promise of a strong and patriotic manhood for the future.

Among the more recent forward movements in this country is the establishment of the Daily Vacation Bible schools. This is the fourth year of its work here in China, and it has grown from one worker in 1917 to six hundred this year. The purpose of these schools is two fold; first to teach the poor children who have no opportunities for schooling, and second, to encourage students, especially those of the mission schools, to do some sort of patriotic work during the summer vacation. This vacation school is from four to eight weeks in length and is held five days in the week, four hours each day. Two hours in the morning are given to singing songs, reciting Psalms, telling Bible stories and doing hand work, while the two hours in the afternoon are given to organized play and exercise.

The children are taught patriotism, the care of the body and how to do useful things with their hands. The boys are taught basket making, paper weaving, clay and pea work; the girls, knitting, sewing, Chinese embroidery and lace work. Normal classes for the training of teachers for these schools have been formed in different colleges. Last year in one college alone its students reported ten successful schools held, reaching five hundred children, and also that they were asked by both parents and children to return for another term. When one realizes that out of the sixty-five

million children of school age in China, more than sixty million of them are without schools, he can readily see the necessity of such a work.

Health campaigns are being carried on in some of the large cities which have for their object the improvement of sanitary conditions in the home and community. Dr. W. W. Peter, of national fame, is a leading spirit in this work, and is often assisted by Dr. Clara Sargent, both of them on the Council of Health Education. A six days' anti-cholera campaign was recently conducted by them in Foochow under the joint auspices of the Young Men's and Young Woman's Christian associations. Demonstrated lectures were given in the daytime, lantern slides and moving pictures on many different health subjects were shown in the evening and from four to eight parades were held each day, students, teachers and pastors taking part as street lecturers. Health literature was also given out during the week of the campaign and daily articles on health were published in all eleven newspapers.

A movement against gambling, which is such a national curse in China, has been inaugurated in some places. In Canton a gambling syndicate pays an annual license fee of six million dollars for the purpose of carrying on its work. It is estimated that at least \$120,000,000 is annually passed over the gambling tables in a province of 23,000,000 people. It has been no easy task to attack a syndicate of this strength, but gradually sentiment has been aroused against it, an Anti-Gambling Association has been organized and merchants, educational leaders, schools and churches are now working against it.

Anti-Opium societies are fighting that curse of China, seeking to prevent both the raising of the plant and the use of the drug. Although the government has forbidden the growth of the poppy yet it is a well known fact that government officials do connive at the raising of the plant.

The Door of Hope in Shanghai is an institution for the rescue of fallen women. Here they are cared for, taught useful occupations, and receive training which fits them to be good wives and mothers. The majority of these women become Christians before leaving the home. It is no uncommon thing for a man who is looking for a

wife to apply to the Door of Hope for one just because of the excellent training which the women here receive. The institution keeps in touch with those whom they send out, and helps them to maintain honorable Christian lives.

Realizing the great need for better social conditions in the home the Shanghai Baptist College has organized a Christian Home Club. Nearly all of its students are members of this club. They are studying and working together as a body and as individuals to make happy homes. The young men are training themselves to be good husbands and fathers. They believe the one thing indispensable to the happy home is an educated wife and mother. Every man who has been betrothed or married by his parents is trying to have his fiancée or wife educated. Early betrothals and marriages have been the rule, and still are very prevalent. The young man is given an education, but this is not regarded as necessary for the girl, and often she has no education whatever. This, of course, makes for unhappy homes, and usually the better the education of the husband the less willing he is to endure the unequal yoking together. Somewhat in line with this is the work recently taken up by the returned women students of Shanghai. Having a desire to be of service to their country and especially to their own countrywomen, they are endeavoring in various ways to help the uneducated wives and mothers, to give them higher ideals for their home life, and to fit them for closer companionship with their educated husbands. They have taken a stand against gambling and are working for its banishment from the home. They are also doing social service work.

The Students Union, though not a Christian organization, is another force in the uplifting of China. They are working for a better government, and a government that shall be free from the yoke of other nations.

(To be continued)

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The "oil of joy" is very cheap, and if you can help the poor with a "garment of praise" it will be better for them than blankets.—*Henry Drummond.*

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

REV. HERMAN D. CLARKE

CHAPTER XXIII

We will not detail all the events of this school year nor recount the adventures of Frank at home. In spite of his parents' disapproval, he had been very intimate with Lona Gregg. She was in her glory and as the town girls said, "He was a captive in the web she had woven." He was engaged to her at last and had given her a pretty ring. He had promised that he would go with her to another State to live after marriage where she and he were not known and start in some business. She was a good dressmaker and could turn her hand to many useful things in spite of her frivolity. But Frank had kept this from his parents. However, a distant friend of Lona's had received a letter from her to that effect and in that friend's correspondence with another school chum who had gone to the Whitewater Normal she told the gossip. The Whitewater student met Leila the day of the game and asking where she came from and finding from North Dakota, inquired if she were related to Frank Livingston, of Monot. Leila informed her that she was his sister. Then the young woman told Leila that she had heard Frank was going to move away soon and enter business as soon as married. Leila was frightened and at once wrote to her mother what she had learned. Mrs. Livingston was nearly broken-hearted, and Frank, upon her inquiry, told her he was and why. What could she do? How she prayed that God would order events and overrule for Frank's good. Her prayer was at last answered. One evening Frank was escorting Lona home from a movie and on his return he saw a letter on the ground and picked it up. It had not been mailed and was not yet sealed. Lona had said she must go to the post office on the way to the movie but somehow they had forgotten it. Evidently she had accidentally pulled it out of her pocket with her handkerchief. Frank could not resist the impulse to read it when he reached his room.

"Monot, S. D., May 14th.

"Dear Ed.—This will be my last letter to you. I hope you will not care much. After all, things happen all the time and

must be accepted. I heard you had been writing to another girl. I did love you and really expected to marry you this summer as we agreed. But to tell the truth I did not want to go to Colorado to live and then I have met a handsome young man here who is in business with his father and we are to be married soon and then leave the State. Please do not worry, for you know there are as 'good fish in the sea as have been caught.' You will soon forget me and be happy with another.

"Good-by,

"Lona."

So she had been deceiving him all this time and had loved another while going with him, and had been engaged to another. It was evident that she could easily change and not feel badly about it. As soon as he could have an interview with her he upbraided her for such conduct and she became angry that he had read the letter and they quarreled. It was the last quarrel. For some time Frank seemed dazed and heart sick, but a few heart-to-heart talks with his mother reconciled him to the separation and he came to see it was for the best. Lona did not send that letter and soon was married to another man.

"Vacation for Leila came again but she was not to come home this summer. Frank's parents planned for him a trip to Milton to visit Leila. This was to be the turning point in his life. He confided in his sister and promised to reform. She introduced him to many of her friends and Hazel came over to see him and was greatly surprised that he was to have an extended visit. He was also to go to his former home and visit the Rusk family and other neighbors.

"I declare, Frank, you look so much older than when I saw you last that I hardly knew you. I supposed from what I heard that you were an old married man about to settle down and be 'happy ever after.' However I am glad to meet you and greet you once more. How is your dear mother?" said Hazel Lewis.

"Happy nothing, as far as settling down in the state of matrimony. That state has too many miserable boundaries to live in contentedly. I'm destined to live a hundred years in single blessedness. Congratulate me," replied Frank.

"Better be that than—well, never mind.

We will turn the subject. Say, Leila, I saw a notice that there was to be a lecture and some music tonight in your college hall. Professor ———, I can't speak his name, from Chicago. Were you two going? If so I better not keep you away," said Hazel.

"No, Hazel, we will not let you stay alone, you will go with us. It will be a treat I assure you. Frank can't brother two or us, can't you, brother?" asked Leila.

"Sure I will and be glad of the opportunity. We will be ready by seven-thirty," replied Frank.

Just then Mr. Lacy came and asked the pleasure of taking Miss Leila Maud. "Go, sister," said Frank, "I will see Miss Hazel safely there and back again."

"On the way to the lecture Hazel said laughingly, "I hope Miss Gregg will not be jealous of you, Frank. If she hears of this you can tell her that I went with you as a sister, having been in your home so long. Will you?"

"Hazel, I am nothing to Miss Gregg. She does not belong to 'my set' any more. Frankly I was deceived, am glad I found it out in time. Of course you knew of my engagement. Please do not blame me for breaking it. If you knew all you would say I did right."

"Frank, I do not blame you if you found out her true character. I knew her as a deceiver long ago and worse than a deceiver. Really I was sorry to see you, from such a fine family and with your religious education, giving yourself away so cheaply. I did not know you had broken your engagement. You have done a very wise thing and I have no doubt you have taken a great load of sorrow from your father and mother," said Hazel.

"Yes, I have, I know. I began to realize how far I had gone from my parents' good counsels and what pain I had caused them. I hope to redeem myself and get straightened out soon. I want father to sell out and come back near here or go somewhere else now, for I can not be well thought of by decent people at Monot. How could I have been so foolish?"

"You will redeem yourself, Frank. I know that a mother that has prayed as she has for you will receive an answer to her petitions. But here we are," said Hazel.

The lecture was helpful to Frank, being

on a subject that concerned him and his success for the future.

"I have enjoyed this and I thank you for your kindness. Good night."

At the home of the Livingstons they were lonely. Little Hazel was a source of comfort to them to be sure, but there was so much at stake and the two oldest were grown up. As for Leila they were proud and felt that God had kindly watched over her and directed her to a field of usefulness and in faithfulness. They had not lost hope for Frank, for Mrs. Livingston especially could not but believe that having done her best by precept and example to direct him, eventually he would come back to truth and Christian service. As for little Hazel they must now plan better than they did when they took Frank away from so many helpful influences.

"I must write to our L. S. K. leaders," said Mrs. Livingston, to her husband one evening as they were together after a day's toil. "They sent us a good letter and wanted to know our plans, problems, and our work here. I think I wrote them once that we were not entirely satisfied with our condition, also that we now had the RECORDER and Sabbath Visitor and kept up our studies in the Sabbath-school Home department. What shall I say about our tithing, James?"

"Say nothing. How could we tithe when we did not make living expenses the most of the time? I don't understand the system anyway, not having given it much study, and I thought that we could not do so. The Lord will not demand what we have not. Will he?" asked her husband.

"I tithed my wages when I taught school, and when we were getting money from the hens and chickens I tithed the value of them. As to your grain, whatever you sold off the farm should have been tithed after taking out the wages paid and threshing bills and such costs. I consider a farmer should tithe whatever he sells off his farm, not what he feeds out, and a fair estimate of the cost of the foods at home. But from the whole receipts take out insurance, taxes and wages paid hired help. It is not so difficult as many farmers maintain if they will only keep strict accounts of sales and value of things eaten at home. I think God is so good when he owns all things and entrusts us with them as stewards, to

give us nine-tenths which is sufficient for our needs as a rule. You see we are not giving him anything when we tithe. He is giving us the 'lion's share,'" replied Mrs. Livingston.

"Why is so much said about being loyal to our leaders? Are we not loyal to leaders if we are loyal to God? Suppose I think that some of the leaders are in error, or mistaken, am I disloyal? I am not one to follow *everything* leaders undertake. I know I have not followed God as I should and I have suffered for it. But this leader business does not appeal to me. However, I suppose they are trying to do their best in mapping out our work for the denomination and I give them credit for honesty. But here's the mail carrier putting a letter or two into our box. Hazel, chink, run and get papa's mail."

"It's from Frank, dear boy. I hope he is having a good time and help from Leila and—"

"Hazel Lewis, I suppose you mean," said her husband.

"Yes, if you want it so. She ought to be a help to any one acquainted with her. But listen—"

"Janesville, Wis.

"Dear Ones at Home.—My vacation with Leila is passing too quickly. Soon I will be with you again unless you have surprises for me by moving this way soon, which is probably doubtful. But you have already wondered why I date this Janesville. Leila has a student friend who invited us, with Hazel, to spend a day or two with her here. We came here yesterday afternoon and went to a movie last evening. Today Mr. Lacy came down and we all went to visit some attractions in the city and then we were taken for an auto ride in the country. We went fast over the fine roads up to Edgerton, over to Albion and took our dinners and ate in the beautiful park that was laid out when our people had an academy there years ago. The Albion people have pride in it yet, though it has passed out of their hands and has been the campus of a Lutheran school for some time. But the school is not a real success, or rather is not to be a permanent thing. What will become of it is not yet known. It would be an ideal place for an orphanage. How the kiddies would play there. From there we went to a lake and took a boat ride,

then back to the city. We go up to Milton on the evening train. Hazel will stay here a day or two. She sends loving regards to you both and kisses for her namesake, our wee pet. I'd give a York shilling to have a play with the baby just now. Do have her picture taken as soon as a stray dollar can be obtained.

"Well, mamma, (ought I to say mother now that I am grown up) have you heard the news? I have turned over a new leaf. Thought I better not wait for New Year's day. You just try me again and see if I do not make good. Somehow things look different to me now. But I don't want to stay in Monot any longer. My reputation is not very good there and you know why. See if you can't sell out to good advantage and go elsewhere for my sake. I'll write more before I start home.

"Your little grown up boy, Frank."

Mrs. Livingston cried.

"I think that too good news to cry over," remarked her husband.

"That is why I cry, for joy. What do you think of it, James?"

"I think the boy is level headed this time and I'll see what we can do," he replied.

"We must go for his sake and Hazel's," said his wife, "Just think how it has turned out with so many. I know that many are loyal and have done good work in their communities, but their families as a rule—where are they? Think of my cousin, Jennie, who married and went to South Dakota, then to Idaho, ten years ago, and every one of the children are gone from us. And there is that Miss Mason who went into the eastern part of this State, utterly indifferent to the Sabbath and her church relations, and all her family has grown up irreligious." I heard of a family that lives up north of Rugby whose grandparents were loyal Sabbath-keepers and one of the uncles a most prominent Seventh Day Baptist preacher, and they know but very little about it and care less. They are nice folks they say and can speak respectfully of their father's people. And so we can multiply cases by the hundreds. Oh, the struggles of so many brave hearts and the defeats. We may yet stand the test but it is too great a risk. The loss of one boy or girl to the Sabbath of Christ is an eternal loss so great that it scares me to

think of it, and yet so many seem 'so indifferent about it."

Mr. Livingston set about advertising his store and goods. Writing to friends near a Seventh Day Baptist settlement he found that a business was open for him on easy terms. He was able to close up his business at Monot with a small profit and pay off the mortgages. Again they moved, having written Frank to get some work where he was until he could join them. The La-Forges and Kendalls and a few others were very sorry to lose them, also the Baptists, for Mrs. Livingston had been a member of the Ladies' Aid Society and was a valuable and wise leader among them.

They were now past middle life and were well except that Mrs. Livingston could not work as hard as when she went to the Dakotas. They would begin life over again with cheer and determination to succeed.

Frank obtained a position in the same locality, with a lumber dealer who kept the Sabbath and Leila came to the new home for two weeks before her last college year commenced. She had bravely struggled and denied herself many things to keep in school and not make a debt for her father to pay. Hazel Lewis continued to teach in her church school and had struck up a friendly correspondence with Frank and Leila, though she occasionally saw Leila. Some of these letters were very interesting.

There is something very interesting and romantic in the experience of many lone Sabbath-keepers. If there were no children to raise and business did not so often cause apostasy, no doubt many would do excellent missionary work. However, in recent years there have been no churches established and very few converts resulting from migrations of Seventh Day Baptists. Only here and there have any accepted the truth from such influences and far from enough to balance the losses.

(To be continued)

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown,
Beneath the magic of a smile
Our doubts will fade away,
As meets the frost in early spring
Beneath the sunny ray.

Annie E. Treat.

YOUNG PEOPLE'S WORK

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

CHRISTIAN PRINCIPLES IN POLITICS

CLYDE DWIGHT

Christian Endeavor Topic for Sabbath Day,
October 18, 1920

DAILY READINGS

Sunday—Principle of justice (Mal. 2: 4-7)
Monday—Principle of freedom (Gal. 5: 1-14)
Tuesday—Principle of service (Mark 10: 35-45)
Wednesday—Principle of honesty (Isa. 5:22-25)
Thursday—Principle of integrity (Ezek. 18: 5-9)
Friday—Principle of reform (John 2: 13-22)
Sabbath Day—Topic. Christian principles in politics (Luke 22: 24-27)

Let us analyze the words principle and politics as a working basis. In a general sense, principle means the cause, source or origin of anything; that from which a thing proceeds; as the principle of action. Politics is that science of government; that part of ethics, which consists in the regulation and government of a nation or state, for the preservation of its safety, peace and prosperity; comprehending the defense of its rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals.

The above definition by Webster is acceptable, and at once we see the interlinking of Christian principle. The Ten Commandments, together with Christ's additional commandment of love, will always continue to be a guiding basis for justice. In the second chapter of Malachi, the priests were condemned for duplicity in action. The politician, who plays double with his supporters, should be classed with the priests of Malachi. After all, justice in religion and politics must be through a realization of a brotherhood in the Father.

The principle of freedom has remained the same but the ideas of freedom have continually advanced with the enlightenment of peoples. We have a record of all the steps from serfdom to the enfranchising of women.

There is the unconscious presence of Christ's principles, as a preserving element, in politics. A senator would laugh at the

teaching, "Turn the other cheek also," yet doesn't he depend on that principle for success, when people speak evil of him? His idea of the principle has only a different name, because he overlooks the ripples of petty differences. The home is the first political unit.

Would we need to worry, if we could send our government officials from Christian homes, where integrity, honesty and unselfish service was taught? Too often, our American home is a large garage or inhabited by poodle dogs. Our hats should be off to the American mother who controls the political destiny of our America.

When we inject the principles of justice, freedom, service, honesty and integrity into our American home, we will have reform; Old Glory's stars will shine forever in their heavenly field; the white will mean purity and the alternation with the red will denote that our separation from England has been kept in spirit and principle.

EFFICIENCY WORK FOR 1920-1921

DEAR FELLOW WORKERS:

This is the first letter from the Efficiency superintendent this year. I would like to make an appeal to the societies that have not taken up the Efficiency chart to do so as soon as possible. It is a great help to any society. I want also to appeal to those societies that have already been working with the chart to work harder this year than ever before.

The Young People's Board was very much gratified with the work done on the chart this last year. Why not have all societies using it instead of one-third of them?

There are three banners to be awarded on Efficiency at each General Conference. It is very hard to award these banners *justly* unless you send in your ratings at the proper time.

The first rating should be taken the first of October and sent into the Efficiency superintendent as soon as possible. Also the ratings should be taken the first of January, April and July and sent to the superintendent each time that the rating is taken.

We want each society to start over on their chart the beginning of July each year. There has been some questions as to the points which might be retained on the chart. It was suggested by the field secretary, E.

M. Holston, that the Efficiency superintendent name these points. Division II.—The points in all parts except three and four may be retained but all others must be earned before they may be counted.

If there are any questions which you would like to have answered drop me a line and tell me your troubles and I will be glad to help you all I am able to.

Yours sincerely,

I. O. TAPPAN,

Efficiency Superintendent.

52 Ann Avenue,
Battle Creek, Mich.

SPIRITUALITY IN CHRISTIAN ENDEAVOR WORK

ZEA ZINN

(Conference Address)

What does spirituality mean to you Can you define the word? We talk a great deal about spirituality, but is not the idea for which the word stands rather vague? Dr. A. H. Lewis has written: "Spirituality is hard to define. The struggle for spirituality is not finished; it is the chief end of man; and until it is finished the word will never be fully definable. To define spirituality to a materialistic temperament is like defining fatherhood to a reckless boy. You can tell him that it is something infinitely noble and beautiful which he has not yet attained, and which no man fully appreciates; that is about all." Many of us partake of the materialism of the age in which we are living. To the extent to which we have grown materialistic instead of spiritual do we find it hard to appreciate the meaning of spirituality. So, instead of attempting to define the word, let us try to discover what spirituality meant to those men of great spiritual force who have lived, before us. Is not the secret of Jesus' life in these words: "Believe me that I am in the Father and the Father in me?" Paul's life was a victorious, magnetic one, bearing the fruits of the Spirit. He said: "For me to live is Christ." And again: "It is no longer I that live, but Christ liveth in me."

As we walk through the pages of Scripture and Christian biography we discover that the souls who have ushered in new spiritual eras have never been content with working for God. They have made it their ideal to let God work through them. The secret of their lives is the same as that of

Jesus and of Paul. They have been God-possessed.

Many of you knew Carroll West; some of you did not; but not one of you would have failed to know of him if his life had not been sacrificed in the World War and he had gone on to the accomplishment of his unselfish life aims. I knew him as college classmate and friend. Those of you who were his friends, also, know the inestimable influence for good that he had in school, in church, among the younger boys, among the students in the college where he served as Y. M. C. A. secretary, and in the army.

These are his words: "If I have anything good in my spirit that helps others, I am glad you told me, so I will realize that it is worth while to pass it on to others; and you please pass it on also, for I got it from Christ, and it is not mine to copyright."

What did spirituality mean to these great souls? It meant this—a life lived under the control of a power greater than that of self, a Divine Power. The secret of their lives is like the secret of the Nile; they are the channel of unseen resources. Theirs is the sort of spirituality that I bid you seek. What has it to do with Christian Endeavor work? Very little, frequently. Then you see the weak society, poor attendance at meetings, no aggressive community or missionary work, a discouraged membership. What can spirituality accomplish in Christian Endeavor work? I believe that it will so transform and sustain the Christian Endeavorer who strives for it that he will put the work of the organization "for Christ and the church" ahead of selfish pleasures. If every member did this, the result would be an earnest, active organization performing a real service for the church and the community.

How is this spirituality to be attained? We are grateful for the assurance of Doctor Lewis that it is a struggle. That gives us hope. But what are the means of the struggle? How can we too become the channel of unseen resources? Let us turn again to the words of Jesus: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." First of all, then, we must desire it ardently. We must hunger more for spirituality of life than for the things that make us physically com-

fortable. As Dr. Frank Crane says, you must "really want to like prayer and poetry and ideas and service more than beer and beef and sleep, and slippers and ease and dancing and the chase."

The next step is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." You will be sure to meet difficulties. Most of you have already discovered that. It is of the difficulties and hindrances to spirituality that I could speak at great length. Besides the thorns of materialism that grow up among our high aspirations and tend to choke them out, there is the sense of God's unreality. We all have moods in which the vision of God grows dim. The matter of temperament enters into the problem and makes the consciousness of God's presence much more difficult for some people than for others. But Christian Endeavor itself offers us the weapons for overcoming these obstacles. The Quiet Hour, with its time for Bible study, thought, and prayer, is our opportunity for spiritual growth. After all, we must go back to "Blessed are they that hunger and thirst"; for if we have the deep, persistent, unconquerable desire for spirituality, we are going to find or work out the means for attaining it.

Paul's prayer for the Ephesians is a prayer for spirituality, and it is for us, too. "For this reason, on bended knee, I beseech the Father, from whom the whole family in heaven and on earth derives its name, to grant you—in accordance with the wealth of his glorious perfections—to be strengthened by his Spirit with power penetrating to your inmost being. I pray that Christ may make his home in your hearts through faith; that having your roots deep and your foundations strong, in love, you may become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain to a knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness."

C. E. ENTHUSIASM: NEED AND VALUE

ROBERT T. SPICER

(Conference Six-Minute Talk)

Enthusiasm is the life-blood of progress. Enthusiasm is the life-blood of Conference. Therefore, Conference makes progress.

The derivation of *enthusiasm* is from the preposition *en*, meaning *in*, and the noun *theos*, meaning *god*; *in God* or *of God*. Enthusiasm comes from God.

President Stryker of Hamilton College said, in speaking of *enthusiasm*, "The word means: full of God. It shall stand with us for inspiration, for consecration, for that joyful and dauntless purpose which never rests in the superficiality of averages and which is persuaded of, and hails from afar. True enthusiasm means daring and uncompromising devotion. It is not a sentiment and an intoxicant, but an ardent and quenchless hope that what should be shall be! This is dedication: the sublime surrender of the whole being to the guidance of the *ever-on-going God*. And this is duty. Because it is a duty, it is a possibility. It is our privilege and our right. I summon your souls to see that nothing less than such a surrender to our Maker can answer the voices of the times and fulfill the obligations of high manhood and womanhood.

"It is only the discipline of obedience to the high God that can apply the power of enthusiasm to public life. . . . We need today a new oath of allegiance to that God whom on our coinage we say we trust."

Here is a discussion, by a great man, of *enthusiasm* and the *ever-on-going God*. Enthusiasm is the life-blood of progress.

Endeavoring Not to Heed Unbelievers Strengthens Interest Around Sabbath Meetings.

By unbelievers, I do not mean heathens in a far-away country or people who have nothing in common with church life in our own country. We do not have the chance to rub elbows very often with these sorts. By unbelievers, I mean those who are simply indifferent or careless concerning the details of Sabbath life. Now, if that interest is strengthened enough, there will be enthusiasm. Notice the first letter of each word: Endeavoring Not To Heed Unbelievers Strengthens Interest Around Sabbath Meeting—*Enthusiasm*. There is the goal.

It is enthusiasm which makes an organization get ahead. Do you suppose that Patrick Henry did not have enthusiasm, when he said, "Give me liberty or give me death!"? Of course not! His type was the kind which made these United States of America.

Now taking the same principle in Christian Endeavor work; if a body of young

people will possess themselves with enthusiasm, something is bound to develop. Fire a gun at random and nothing in particular will be hit. Aim the gun *straight* before firing it and you will hit your objective. *Enthusiasm is a gun. The caliber of that gun, like any other, depends upon the make.*

Enthusiasm made our new Forward Movement what it was and is now. Only enthusiasm can keep it functioning properly.

Most of you have been at a meeting sometime when the speakers were either selling Liberty Bonds or trying to raise funds. Did you ever go to a successful one which was not first started by working up the enthusiasm of the audience in behalf of the cause? Usually not. These Conferences charge the denomination as a whole, as societies, and as individuals with the enthusiasm to carry on the Master's work through the year. Christian Endeavor workers are particularly charged to *endeavor* greater things for the *Christian* kingdom.

Enthusiasm is the life-blood of progress.

Here is a comment from Funk and Wagnalls Standard Dictionary: "Against the hindrances of the world, nothing great and good can be carried without a certain fervor, intensity, and vehemence; these joined with faith, courage, and hopefulness make *enthusiasm*."

In this way and in this comment, *strictly business men connect enthusiasm with only "great and good things."* What better characteristics which may be called qualities could a society or organization have, which is endeavoring towards Christianity than those mentioned? According to these men of strictly business, a Christian Endeavor society with enthusiasm would have great earnestness in its work, would be forceful in its actions, and eager to do more. The members of the society, personally, would trust in God, have the courage to keep on with the work they are in, and hope for greater channels of service when they are ready to undertake them.

Remember the saying of Edward Everett Hale: "Look up and not down; look forward and not backward; look out and not in; and lend a hand."

Again, remember the writing of Phillips Brooks: "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers

equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."

Pray to make the best use of yourself. Pray for enthusiasm. *Enthusiasm is the life-blood of progress.*

FORWARD MOVES AND OUR YOUNG PEOPLE

DR. B. F. JOHANSON

Conference Address

One year ago at Battle Creek, our General Conference outlined a comprehensive program. We called it the Forward Movement. We have now passed the first lap of that movement. The time has come when we have got to decide definitely if we are going to make good on that proposition. The time is here when we must determine whether this movement is to be a partial or complete success, or whether it is to be another Seventh Day Baptist failure. As a people we have attempted many things. Some have prospered. Others, which at first looked hopeful and promising, have for want of interest been left to die. If this latest project is to be left uncompleted, or even finished with indifferent results, the effect upon our people, young and old, will be extremely depressing.

We lament the fact that so many of our young people are leaving us. We place the blame on indifferent or inefficient home training, or perhaps it is on account of financial considerations. They can not make a living and keep the Sabbath. Then we discover that financially they do no better than when they were loyal to the Sabbath. But isn't it quite within the range of possibility that there are some other important considerations which impel our promising young people to leave us? Things for which we as a people are to blame and which ought to be remedied? Young people naturally look for growth, progress, development, and they have a right to. They like teamwork, co-operation, results. They want an opportunity to do something to fill an important and conspicuous place, not only in the church, but outside as well. In the past there have been too few hopeful prospects. Things, denominationally have been moving along at about the same rate

as in the time of our grandfathers. Spiritually, about the same, perhaps lower. No particular enthusiasm. Doubtful denominational loyalty. Not much prospect for enlarged membership or activity. Little opportunity for employment. You will agree that this is not a very cheerful picture for our young people. But the hope of any denomination is in its young people.

Again, we dissipate a lot of our energy in what some would call non-essentials. Petty feuds have for years existed among our people which have actually stood in the way of definite steps forward. We have feared to light a torch because it might get too near some one's powder barrel and blow up the whole works. There are many honest religious differences of opinion, which are all right for you and me to have, hold, and enjoy, but all are wrong if we insist on the other fellow accepting before we allow fellowship. Then there are wide differences in regard to church and denominational polity,—differences which make little appeal to our young people, but which make it seem as if our leaders had too little confidence in each other. Where differences of opinion occur in regard to church polity, it seems that we should have more respect for the opinion of others and be willing gracefully to accept the wishes of the majority. It is poor economy to pull with brakes on or with the wheels blocked. If we are to make satisfactory progress in a given direction, all must pull or push in that direction. Brethren, for the sake of our young people, let us not magnify unimportant differences, but let us rather conduct our affairs in such a way as to command denominational loyalty. A proper interpretation and application of our Forward Movement is the one effective way of overcoming past denominational defects and prejudices, and of giving our young people an outlook which will be more attractive and appealing.

I have wondered many times what is in the minds of our people when we speak of the Forward Movement. Is it to raise more money? To set more people to work? To pay our workers better living salaries? To build more and better churches? To extend our missionary endeavor? To enlarge our educational facilities? To increase our denominational membership? These things all have a place, but if this is all, then I fear our Forward Movement

is destined to an early failure. Surely it was no accident that spirituality and evangelism were placed at the top of our Forward Movement symbol and stewardship at the bottom. By all means spirituality is the first and big thing, and all other things are but ways of reaching that goal. Unless we become more and more a spiritually minded people we can not move forward to accept the place of service that we should. It was an accident of circumstances of course that the financial drive was emphasized first. A man was found who could conduct this part of the campaign, but the man was not available to conduct the campaign for a spiritual and an evangelistic movement.

The world needs a spiritual movement. But what kind of a spiritual movement does it need? The wave of spiritualism that is sweeping the land today is not the movement we need. Its devotees call it a religion, but it is not. About as near as it comes to a religion is that it believes in a future life. It is the product of great grief, the result of a wish or desire, but the desire is really for a form of self-gratification—not a holy life or service. In the last analysis it is sort of self-indulgence. What we need is a movement of self-discipline, self-sacrifice, and service, not self-indulgence and self-gratification. If the world is to derive any benefit from a spiritual movement it must come as a movement which calls for the giving of something to this world, by the individual, not the receiving of something from another world regardless of effort or deserving on the part of the individual.

But if spirituality is a thing of great importance, what do we mean when we use the phrase? Unless we can translate it into terms of human conduct it is no more intelligible than such words as friendship, good-will, kindness or love, when separated from conduct. We must love in deed, not in word. The fruit of the spirit—the fruit remember—is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. To be spiritual a man must be clean physically and morally. He must be helpful to any in need. He must be thoughtful and kind. He must be considerate of the views of others. He must be truthful, just, honest and generous. When occasion demands he must be firm and even severe. He must be happy and as far as pos-

sible be content with his lot. And to these add all other qualities which you can ascribe to the Great Example, the Christ.

Let me give one illustration. When a young man ex-Governor Farris drove fifteen or twenty miles alone one dark and stormy night to hear a two-hour lecture on the human brain. He does not recall that any stories were told or that there was any applause. After the lecture he drove home alone in the sleet storm. Years afterward when he realized what that lecture meant to him, he tried to secure a copy. Not even an outline could be had. The author later died in Paris. Three carriages followed him to his resting place. The lecture was lost; the author died in obscurity; but the influence of that night lives in the lives of thousands of people who have come in contact with Mr. Farris as a statesman and teacher. The lesson I wish you to get is that we never know when we are speaking or acting in a way that will be most helpful to the one next to us. But if we will constantly attempt so to speak and act that we may be helpful, our chances of being an inspiration and encouragement to others will be greatly multiplied. Surely working toward such an ideal must produce of us a better people. That kind of spirituality will make better homes, better Christian Endeavor societies, better churches and better communities to live in. That is the spiritual movement the world needs.

Just a word about the work of the Young People's Board. Our slogan is, "Spirituality first in our Christian Endeavor." We wish to emphasize that while it seems necessary to have a lot of machinery—officers, committees, reports, ratings, banners, etc., that this is simply a means of reaching a given end. This machinery should move as smoothly as the engine of an auto. We should not waste our time admiring it. Give it the attention that it needs, but always bear in mind that the proper functioning of the machine is the thing of importance. Not the gasoline, or oil, or the smoothly running parts, but the net results of work accomplished, and the comfort and happiness produced. We enroll members in our Tenth Legion, Quiet Hour Comradeship, and mission study not simply to increase our rating, but to bring a blessing to each member who engages in the work. And remember this work should be carried to each member of the church and even far-

ther. Christian Endeavor activity should extend far beyond the borders of its own membership.

But the great mission of the Young People's Board and our Christian Endeavor is to develop workers and leaders. Do you young people realize that when the next Forward Movement is launched—and there will be not one but several—do you realize that you will be the moving factors, that you will furnish the brains, the enthusiasm, the spirituality for these successive campaigns? Do you realize that the financial part of this campaign is moving faster than workers are being developed? Do you realize that we need pastors, teachers, home and foreign missionaries, consecrated laymen, men and women who are willing to fill places on our denominational boards? Where will we get these workers? From the young people before me tonight and from the Christian Endeavor workers at home. Will you meet this challenge, young people? I believe you will. I know Seventh Day Baptist young people will!

It is my fortune to be your Goal superintendent. You know there are goals and goals. I believe it was Emerson who said, "Hitch your wagon to a star." If I were to give my opinion of that in street parlance I should say it didn't make much of a hit with me. I want a goal that I can measure myself by. I would like to reduce at least a part of my activities to facts and figures. Your star is lost from view during practically all of your working and waking hours when you need it most, and no one but an astronomer knows where it is. It is in view when you should be asleep and need it least. Your board has a goal which we hope is at least practical and tangible.

But what are we going to do with our big goal, the Forward Movement? This a five years' campaign. One year has already passed and we have not fully met the requirement. This year we must overcome all apathy and indifference, we must all work together for the successful completion of the program set before us. If Seventh Day Baptists are ever going to move forward, if we are ever going to measure up to our possibilities for service, now is the time! Move forward to Christ, in spirituality, evangelism, service, stewardship, education. For the sake of our young people I plead with you, every member of the denomina-

tion, to identify yourself with this program. Friends, there is the challenge. What is our answer? Go home and tell your people that we accept it. And we will carry forward this campaign so easily that it will surprise the most doubtful. Are we in the fight to the finish? We are!

THE WORLD CALL

ELING WAUNG
(Conference Paper)

The world call is the need of the world. The world is calling for something. It's in a bad condition but nobody seems to know what it is calling for.

I first thought that the United States did not need any help and that the only place that needed it was the Far East. But after living here a year it seems to me something is needed everywhere.

The rich think they need help. The poor think they need help but what do they need? Does anybody know?

Take for instance the social unrest of the people. There have been strikes here and strikes there. Everybody seems to be wanting to get rich and get money while they have a chance. And they do not think of the good they might do for others but only of the good they can get out of others.

In China even the object of getting rich seems to be lacking with most people. Indeed it is as if they had no aim in life. I wonder if the aim to become rich is much better than no aim at all. When people are not striving for that, they at least are not injuring others or taking anything from others.

While on the other hand we are constantly seeing the working out of this particular object in the profiteering that is going on in every line of business and the constant strikes in which the workman demands higher wages than his work is really worth. It is all a form of dishonesty and illustrates the truth of Paul's saying that the "love of money is the root of all evil."

And what do they do with their money? It seems to me their aim is only to dress in fine clothes, to live high and to amuse themselves with all kinds of pleasures. And are people satisfied at last with these things? No! Still there is unrest and they keep on striving for more and more.

Surely the great need of the world is higher ideals and a new aim and the world

call is for some one to lead them to these. How much happier and better the world would be if love instead of selfishness ruled men's hearts; if simple honesty were the rule in men's dealings with each other; if each one gave full measure and pressed down; if Christ's command to go the second mile were obeyed, if indeed the spirit of Christ prevailed on earth. Did Christ then come in vain that the world seems to have so forgotten him? Has anything better been discovered than his ideals for men?

Surely not! Because Christianity has not been perfectly carried out, many other things have been tried till the world seems in danger of forgetting all about it.

Are we ourselves in danger of forgetting our high ideals and giving way to the influence of the world and its low aims, or are we true to our Master and this teaching of love and truth? If we are true to him then the world call is for us. How shall we answer the call? You may say that we can do little. Then let us *all* do the little we can, and the united effort may have great results. The influence of a quiet simple life lived for God may be very great. No one knows how great. Many people have found that the influence of some little unconscious act in years past has grown and grown until it has become a great power.

Let us at least live true and pure and sincere lives, with high and noble aims and we will surely influence others in the same way.

A person having high ideals and not acting upon them is of no use. One of the places in which to get high ideals is a Christian college. So we who have them ought to give them to those who need our help.

But some of you with especial talents have greater responsibilities. Perhaps God is calling you to answer the world call by dedicating your lives to go among men and seek them, teaching and leading them back to the pure ideals of our Master.

From every corner of the earth far and near the world is calling for educated Christians. Perhaps it is the duty of some of us to go out into these far corners.

So come on and let's go and do our best to answer the world call!

Never be discouraged because good things get on so slowly here; and never fail daily to do that good thing which lies next to your hand.—George MacDonald.

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

MINUTES OF SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday night, September 10, 1920, at eight o'clock. The President, A. E. Whitford, presided, and the following trustees were present: A. E. Whitford, D. N. Inglis, William D. Burdick, L. A. Babcock, H. N. Jordan, E. M. Holston, G. E. Crosley and A. L. Burdick.

Prayer was offered by Pastor H. N. Jordan. The minutes of the last meeting were read. The Secretary reported that notices of this meeting had been sent to all members of the Board.

The Secretary read a communication from Rev. William C. Whitford stating that the annual corporation meeting of the Sabbath School Board had been held as advertised, at Alfred, N. Y., September 8, and that those who had been nominated as officers and members of the Board by the General Conference had been elected.

The report of the Committee on Publications was presented by the chairman, Professor D. N. Inglis. The report covered matters relating to the publication of the new Graded Lessons. The report was adopted.

It was voted that the price of subscription to the Graded Lessons be made the same as that of other publications, of the same grade, put out by other publishing houses. The usual price being fifteen cents per copy, per quarter, both in the Junior and Intermediate series.

It was voted that Mrs. T. J. Van Horn receive double remuneration for the fourth quarter's work of the current year, since she has prepared material for both the *Junior Quarterly* and the Junior Series of the Graded Lessons.

The report of the Finance Committee was presented and accepted. The report of the Committee on Field Work was presented and accepted. The report of the

Treasurer was presented and adopted as follows:

L. A. BABCOCK

In account with the Sabbath School Board

Dr.

July 1—Balance	\$719 29
July 29—William C. Whitford, Treasurer, apportionment on \$2,657.55 ..	58 69
Battle Creek	34 76
A. J. Spicer, Treasurer of Eastern Association	10 25
August 29—E. H. Clarke, Treasurer, Young People's Board, expense, salary field representative	81 13
August 31—William C. Whitford, Treasurer, apportionment \$2,596.93	57 36
September 14—Ray C. North, New Auburn, Wis. Sabbath school	17 60
	<hr/>
	\$979 08

Cr.

August 1—Sabbath School Council of Evangelical Denominations, copies of report	1 28
Miss Evalois St. John, salary, editing "Sabbath Visitor"	80 00
American Sabbath Tract Society, "Year Book"	38 94
E. M. Holston, salary, July	100 00
August 9—E. M. Holston, expense balance May and June	26 39
E. M. Holston, expense advanced ..	50 00
September 1—American Sabbath Tract Society, postals	3 25
E. M. Holston, banner materials	26 17
E. M. Holston, August salary	100 00
Davis Printing Company, 100 circular letters	5 85
September 14—Mrs. Harriett C. Van Horn, expense to Plainfield on "Junior Quarterly" work	25 00
	<hr/>
	\$456 88
Balance	522 20
	<hr/>
	\$979 08

Correspondence was read from Secretary Shaw, Mrs. E. J. Babcock and Clarence E. Crandall.

Bills were presented from the American Sabbath Tract Society for \$23.78 for printing Conference Reports; from Davis Printing Company, for \$3.15 for printing; from George W. Heavey for \$15 for painting banners; from Mrs. E. M. Holston for \$6.40 for labor in making banners. Upon motion these bills were allowed and ordered paid.

It was voted that \$10 be appropriated for postage for the use of the Secretary, and that \$2.00 be appropriated for postage for the use of the Treasurer.

The quarterly report of the Field Repre-

sentative was presented, accepted and ordered placed on file. The Field Representative outlined his plans of work for the immediate future.

On motion the President was instructed to appoint the Standing committees. The following appointments were made:

Committee on Publications—Professor D. Nelson Inglis, Mrs. L. A. Babcock, Professor William D. Burdick.

Committee on Field Work—Rev. E. D. Van Horn, Rev. H. N. Jordan, Dr. Lester M. Babcock.

Finance and Auditing Committee—Dr. G. E. Crosley, G. M. Ellis, L. A. Babcock.

The Secretary was instructed to provide the Board with needed stationery.

The Secretary, who was appointed a special representative of the Board to the General Conference, made a report, which was adopted.

The minutes were read and adopted.

Adjourned.

A. L. BURDICK,
Secretary.

IMPORTANT NOTICE TO SABBATH SCHOOL SUPERINTENDENTS AND SECRETARIES

The secretary of the Sabbath School Board sent out the blanks for the annual statistics of the Sabbath schools last June and asked that they be filled out and returned to him at once. Up to date there are about twenty schools that have neglected to send in their reports.

It is necessary that these reports reach us at once if they get into the *Year Book*. The secretary has not the time to write personal letters for these reports again, and takes this method of calling your attention to the delinquency.

There are two schools in the Southeastern Association that have not yet reported; two in the Central Association; four in the Eastern; three in the Northwestern; six in the Western, and three in the Southwestern Association yet to be heard from. Please investigate and see if these include your school.

Yours in despondency,

A. L. BURDICK,
Secretary.

Janesville, Wis.,
September 24, 1920.

Sabbath School. Lesson III—October 16, 1920

JESUS BEGINS HIS MINISTRY. Matt. 4: 12-25
Golden Text.—"Repent ye; for the kingdom of heaven is at hand." Matt. 4: 17.

DAILY READINGS

Oct. 10—Matt. 4: 12-25. Teaching, Preaching, Healing

Oct. 11—Luke 5: 1-11. The Draught of Fishes

Oct. 12—Mark 1: 21-28. A New Teaching

Oct. 13—Mark 10: 17-22. Follow me

Oct. 14—2 Peter 1: 1-11. Partakers of the Divine Nature

Oct. 15—1 Thess. 5: 12-24. A Life of Service

Oct. 16—James 2: 14-26. Faith and Works

(For Lesson Notes See *Helping Hand*)

CONFERENCE TREASURY

Contributions from August 29th to September 25th, 1920

For Forward Movement

Churches:		
First Alfred	.....	\$313 13
Second Alfred	.....	61 25
First Brookfield (inc. Women's Benevolent Society, \$70)	.....	105 38
Second Brookfield	.....	65 50
Chicago	.....	45 00
Farina	.....	10 00
Little Prairie	.....	30 00
Pawcatuck	.....	750 00
Richburg	.....	6 00
Riverside	.....	109 50
Syracuse	.....	18 00
Waterford, Mrs. J. M. Jennings, in memory of Mr. and Mrs. Albert M. Clarke	.....	15 00
		<hr/> \$1,581 51

For Various Funds of the Budget

First Genesee	.....	\$404 21
Lost Creek	.....	209 16
Glad Class of the Shiloh Sabbath school	.....	5 00
		<hr/> 618 37

For Conference Expenses

First Genesee	.....	\$ 71 62
Lost Creek	22 75
		<hr/> 94 37

For Scholarships and Fellowships

First Genesee	24 17
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William C. Whitford,
Treasurer.

Alfred, N. Y.,
September 26, 1920.

HOME NEWS

MORALES, TEX.—Dear brothers and sisters, readers of the RECORDER, greeting: Dear wife and I are at this writing fairly well, but during three weeks of August we suffered with chills and fever. We are now gathering our cotton. Crops are short because of so much rain.

I planned right up to the last day to attend our association at Gentry, but failed because of money shortage. Brother Severance assured my expenses and promised me a month's preaching, but crops are too short and we owe some debts we trust to erase by the close of the year.

The Tract Board sent us two hundred

missionary letters along with the dollar's worth I paid for and we are mailing them out to good subjects and sending the RECORDER one year to a friend. Pray for us that we may hold up God's truths and do what we can.

Your brother and sister,

A. J. AND C. E. WILLIAMS.

September 17, 1920.

MRS. WILLIAM WALLACE BROWN

Ellen Crandall Brown, daughter of Nelson Ray and Laura Clarke Crandall, was born at Independence, N. Y., April 29, 1840, and died at her home in Bradford, Pa., September 5, 1920.

She was graduated from Alfred University in the class of 1862 and in 1862 was married to William Wallace Brown, also a graduate of Alfred University. Since 1879 they have made their home in Bradford, Pa., except as they resided in Washington, D. C., during Mr. Brown's terms in Congress, and his service as auditor of the War and Navy departments and as Assistant United States Attorney General, which covered in all about twenty years.

Mrs. Brown's natural gifts and her education admirably fitted her to participate in the social activities of her husband during his long and successful public life. She was well informed, had an excellent memory and a gracious and charming manner with a conversational ability which marked her at once as a woman of prominence and distinction. These qualities were a source of great satisfaction and pleasure to her distinguished husband.

In early youth she became a member of the Independence Seventh Day Baptist Church, and remained a faithful and exemplary member throughout her long and active life. In this faith and loyalty her husband gave her his most cordial co-operation and sympathy.

Her religious faith and hope were a great inspiration and source of strength and comfort to her during all her life, but particularly during the last five years in which she was a helpless invalid. The Bible was very precious to her and she read daily from its sacred pages.

She is survived by her husband, Colonel Brown, who is eighty-five years of age, and who is the senior member of the Board

of Trustees of Alfred University, and by one daughter, Mrs. F. P. Schoonmaker, of Bradford, and three grandchildren; also by one sister, Mrs. Thomas Titsworth, of Plainfield, N. J., and two brothers, Will R., and M. A. Crandall, of Andover, N. Y.

Farewell services were held at her late home in Bradford, Pa., Tuesday morning, September 7, 1920, conducted by Pastor Walter L. Greene, of Independence, and interment took place the same day in the afternoon at the Alfred Rural Cemetery, Alfred, N. Y. At the grave appropriate services were conducted in the presence of the family and a large number of friends, by President Boothe C. Davis, assisted by Pastor Greene. Trustees of Alfred University acted as bearers.

It is fitting that a last resting place should be chosen in sight of the campus where Mr. and Mrs. Brown were both educated, where their acquaintance was first made, and where they have both been for so many years among the most loved and honored alumni of their Alma Mater.

Here the name of Ellen Crandall Brown will remain for generations to come a symbol of noblest womanhood, of highest achievement, and of the rarest qualities of spiritual faith, loyalty and love.

BOOTHE C. DAVIS.

LOOKING TOWARD THE LIGHT

I asked the robin as he sprang
From branch to branch and sweetly sang,
What made his breast so round and red
"Twas looking toward the sun," he said.

I asked the violets sweet and blue,
Sparkling with the morning dew,
Whence came their color, then, so shy,
They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun,
I asked what made their tints so bright,
They answered, "Looking toward the light."

I asked the thrush as his silvery note
Came like a song from an angel's throat,
What made him sing in the twilight dim,
He answered, "Looking up to Him."

S. D. Stockton.

Not only is a merry heart a wonderful tonic to the body; it is a clarifier of the mind. The mental machinery will work longer and far more smoothly when the oil of cheerfulness lubricates the wheels.—
Theodore L. Cuyler.

MARRIAGES

SLUSSER-KELLEY.—At the home of the bride's father, Deacon Festus Kelley, August 21, 1920, by Rev. Ahva J. C. Bond, Gaston B. Slusser and Mora G. Kelley.

CRAFT-BROWN.—In De Ruyter, N. Y., September 7, 1920, by Pastor Harold R. Crandall, Mr. Julian M. Craft and Miss Hazel Madelene Brown, both of De Ruyter.

DEATHS

WRIGHT.—Miss Eunice Hettie Wright was born February 5, 1864, and died August 2, 1920.

She was the daughter of Lewis B. and Lucy Jones Wright and was born in Adams Center, N. Y., where the greater part of her life was spent. About seven years ago she received serious injuries by being thrown from a carriage and had been cared for at the home of her sister, Mrs. John P. Langworthy, until a short time ago when she was taken to the State Hospital at Ogdensburg. Here she died of pneumonia.

In early life she united with the Seventh Day Baptist church at Adams Center, N. Y., and remained a faithful member until her death.

She is survived by her sister, Mrs. John P. Langworthy, of Adams Center; three nephews, and two nieces.

Funeral services were held at the home of her sister in Adams Center, conducted by her pastor, and interment was made in the Rural Cemetery. A. C. E.

NILES.—Mariva V., daughter of Albert and Mary Clark Warren, was born in the town of Independence, Allegany County, N. Y., November 11, 1853, and died August 7, 1920.

Of their three children she was the only one to arrive at maturity, two having died in childhood. In early life she was baptized by Rev. N. V. Hull, and united with the First Alfred Seventh Day Baptist Church.

November 11, 1872, the day that she was nineteen years old, she was united in marriage to Melville Niles, Rev. N. V. Hull officiating. Mr. and Mrs. Niles have had a long and happy married life. Many years they lived on the Warren homestead near Alfred, but more recently they have lived at Alfred Station. To them were born two sons, Irving, who now lives near Chicago, and Harry, of Alfred Station.

In 1900, Mr. and Mrs. Niles moved into the home of her parents to care for them. Her mother lived nine years and her father sixteen years after that, and she was faithful in her

care of them. That faithfulness was like "bread cast upon the waters," which was returned in the loving care of her husband for her in her more than four years of illness at the end of her life.

In recent years Mr. and Mrs. Niles moved their membership to the Second Alfred Seventh Day Baptist Church at Alfred Station.

Mrs. Niles loved her home, and gave the most of her life to it. What was said of her mother, may also appropriately be said of her, "In the home she was gentle, patient, and devoted to the interests of her loved ones."

Funeral services were held from her late home at Alfred Station, Monday afternoon August 9, by Rev. William M. Simpson, and the body was laid to rest in Alfred Rural Cemetery. W. M. S.

KENYON.—Susan H. Johnson was born in the town of Hopkinton, R. I., October 8, 1858, and passed from this life in Rockville, R. I., August 8, 1920.

She was the daughter of Gershom and Mary E. Johnson. She spent her life in the vicinity of her birthplace. November 5, 1881, she was united in marriage with Elmer E. Kenyon. In October, 1873, she was baptized by Elder James R. Irish, and united with the Rockville, R. I., Seventh Day Baptist Church. She continued in fellowship with this church till passing from this life. For months just prior to her death she was a great physical sufferer. She leaves to mourn her loss her husband, one son, Clarence B., of Providence, R. I., and one sister, Mrs. Paul B. Irish, of Rockville, R. I., and many friends.

The funeral service was conducted from the home in Rockville, August 11, 1920, by Pastor D. Burdett Coon, of Ashaway, R. I.

D. B. C.

HENRY.—Eugene Henry, eldest son of Orrin and Sarah French Henry, was born May 3, 1856, and died August 15, 1920, at Fayetteville, N. Y., in his sixty-fifth year.

Besides his aged mother, he is survived by his two sisters, Mrs. Della Grady and Mrs. Rosa Cassler, and his three brothers, La Mott, Charles and Perle.

About twenty years ago, with his father, Eugene was baptized by Rev. L. R. Swinney and united with the De Ruyter Seventh Day Baptist Church. He was of a genial, friendly disposition, and well spoken of by those who knew him.

Funeral services, conducted by Pastor H. R. Crandall were held in the De Ruyter Seventh Day Baptist church, August 17. The Misses Bessie and Leola Phillips sang two selections. Interment in the De Ruyter Cemetery.

H. R. C.

CRANDALL.—William Deloss Crandall, son of Samuel P., and Anna Crandall Crandall, was born near Nile, N. Y., March 4, 1832, and died at his home in Nile, August 22, 1920, being eighty-eight years old.

He was not a robust child but was always rather frail and on this account he was anxious

to obtain a good education so that he might make his way in the world by some other means than farming. Until he was about eighteen years of age, he lived at home working on the farm and attending district school during the winters. Then he decided to go away to school, and attended high school at Richburg and Alfred several terms. But lung trouble developed to such an extent that he was compelled to leave school and he decided that if he was to live long his work must be in the open air, so his vocation since that time has been that of farming in this vicinity after about five years spent in Wisconsin.

At the age of twenty-one, he with about twenty other young people was baptized by Elder H. P. Burdick, who was holding evangelistic meetings here, and joined the Seventh Day Baptist Church at Nile.

When he was twenty-three he took a trip to Wisconsin, hoping that a change of climate might prove beneficial. During three months time spent at Milton, Albion and Utica, his health improved sufficiently to enable him to help some in the harvest field. While at Utica he heard about a new colony at Dakota, Wanshara County, Wis., where there was a Seventh Day Baptist church, and where land was cheap so he decided to go and look the situation over. While there he met the young lady, Sarah C. Coon, who was destined to become his life partner. Two years later on September 24, 1857, they were united in holy wedlock by Rev. George C. Babcock and have lived together in the most endearing relations for nearly sixty-three years.

To them were born two children: Mary Alice, who is still living—the wife of Clark W. Green, of Nile, N. Y.; Dr. William Henry, who died at Thomasville, Ga., March 30, 1892, on his way home from Florida where he had spent the winter seeking to regain his health.

After a few years Deloss Crandall returned to Nile, N. Y., to make it his future home. Here he entered heartily into the activities of the church and Sabbath school serving the Sabbath school as superintendent, chorister and teacher at different times. He was also church chorister for about thirty years. While living in Wisconsin he did what he could to build up the church there, serving as chorister and clerk. Several years ago he and his wife adopted the plan of systematic benevolence, and every week found their envelope ready with the money for pastor, church expenses and missions. Mr. Crandall was always found on the right side of every moral reform.

To his business integrity only one word need to be said, his word was as good as his bond. A total abstainer from all things harmful seems to have been his motto through life. To this no doubt may be attributed his long and useful life.

Funeral services were held at the church, being conducted by a former pastor, Rev. W. D. Burdick, assisted by Pastor John F. Randolph, former pastor, Rev. A. J. C. Bond, and also Rev. D. B. Coon and Rev. J. W. Crofoot. Interment took place in Mt. Hope Cemetery, Friendship, N. Y. J. F. R.

BROOKS.—Raymond Anderson Brooks, son of Burtus A., and H. Emma Brooks, was born in Waterford, Conn., May 20, 1898, and died at the same place September 3, 1920.

He was a bright, steady, and industrious young man, held in high esteem by all who knew him. He graduated from the vocational school in New London, Conn., in 1917. During evangelistic meetings held in Waterford in the spring of 1915, conducted by D. Burdett Coon, he was converted, and soon after was baptized by Rev. E. B. Saunders, and united with the Waterford Seventh Day Baptist Church. He continued faithful and true to Christ and the church to the time of his death. The day before his death he, with other young men, went bathing at the beach. While they were diving there he met with an accident to his spine which resulted in his death the following night. He was perfectly conscious to the time of his last breath, talking with family and friends and singing gospel hymns during his last hours. He leaves a father and mother and eleven brothers and sisters and an entire community, and many others as well, in deep mourning because of his early death. Yet they are happy because of his strong and earnest Christian faith and life. The funeral service was conducted from the Waterford Seventh Day Baptist church, September 6, by Pastor D. Burdett Coon, of Ashaway, R. I. D. B. C.

BROWN.—Ellen Crandall, daughter of Nelson Ray and Laura Clarke Crandall, died at her home in Bradford, Pa., September 5, 1920. See obituary on another page.

PALMER.—Addie Stillman, daughter of Julius W. and Alice Mathewson Stillman, was born March 5, 1875, and died suddenly, September 7, 1920, aged 45 years, 6 months, and 2 days.

She was united in marriage to Mr. Bret Palmer, August 15, 1895. Besides her husband she is survived by one sister, Mrs. Florence Stillman Smith; three brothers, Frank L., Sergeant Henry M., and J. Clay Stillman, and one half brother, Neil A. Stillman.

Mrs. Palmer was a woman of noble character, finding her greatest joy in loving service for others. A host of friends sympathize with those who mourn their loss, and especially with the husband and his aged mother who had a pleasant home with them.

Funeral services conducted by Pastor H. R. Crandall, and attended by a great company of friends were held at the home Friday afternoon with interment in De Ruyter Cemetery.

H. R. C.

WILLARD.—Mary Jane Lanphear, daughter of Nathan and Susan Green Lanphear, was born July 27, 1842, and died at the Kirkpatrick home, Cuba, N. Y., September 15, 1920.

Mrs. Willard received her early education in the public schools and in Alfred University. After leaving college, she taught for a number of years in district schools in the vicinity of Andover and in the public schools of Andover and Alfred.

On December 23, 1872, she was married to Attorney Virgil A. Willard, of Belmont, where she has made her home since that time. Mr. Willard died some years ago.

Mrs. Willard was a woman of unusual strength of mind and force of character. She was very active in the temperance reform work of Allegany County, during all her active life, and was for twenty-five years president of the local W. C. T. U., and for a number of years the county president of the same organization.

In early life she united with the Andover Seventh Day Baptist Church and remained a faithful and consistent member of that church during her life time.

Her funeral service occurred at her late home in Belmont on Sabbath afternoon, September 18, conducted by President Davis, of Alfred University, assisted by Rev. Mr. Pendleton, of Cuba, N. Y., and Rev. Walter L. Greene, of Independence.

B. C. D.

WHEN PROHIBITION CAME

The liquor men prophesied all sorts of calamities if prohibition should become operative in this country. But the liquor men were wrong. It was falsely assumed by the liquor men that the two billion dollars annually spent for booze could not possibly be spent for anything else, whereas the expenditure of this money for legitimate purposes, since prohibition came into effect, has resulted in still greater prosperity and happiness.

Working men never were more generally employed, and they never enjoyed so many luxuries. Instead of producing an insurrection, it is the judgment of the best labor leaders in America that prohibition is a good thing for the workers. Taxes on working men's homes have not been increased on account of prohibition.

Farmers can not possibly raise enough food adequately to supply the nation's needs. Manufacturers of every kind have more orders than they can fill.

Railroads can not begin to carry the freight that is piled up in their yards, and passenger traffic never was greater. Property formerly used to manufacture liquor is being transferred to legitimate purposes, in most cases being retained for these purposes by the liquor men themselves. Hotels all over the country are crowded as never before, and new ones are being built in practically every great city.

The increased use of drugs is scarcely noticeable, according to official reports. Death rates under prohibition have been lower than at any other time in the history of this country.—*Charles Stelzle.*

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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

Advertising rates furnished on request.

A SONG OF BEING BUSY

If you were busy being kind
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could.
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you knew you ought to do,
You'd be so busy you'd forget
The blundering of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticise your neighbor long
Because he's busy being wrong.

Rebecca B. Foreman.

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.

WANTED.—A Seventh Day Baptist farmer to rent a farm of eighty-two acres. Farm situated in southern part of Franklin County, Pa. Will rent on the half share, each finding one-half of seed. Good lime-stone land, one-half mile from school, store, warehouse, station and Seventh Day Baptist church. Address Miss Emma C. Monn, R. No. 1, Waynesboro, Pa. 10-4-4w