

The Sabbath Recorder

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PLAINFIELD, N. J., JULY 19, 1920

WHOLE NO. 3,933

"Lord of the harvest, we beseech thee to challenge and appoint men to labor in the task of gathering souls. The fields are white; everywhere men and women are ripe for God. They have sought water at broken cisterns, and now are athirst for thee; they have yearned for animal food, but now beg for the Bread of Heaven. Raise up laborers for thy harvest fields, O God. Grant that many may hear thy call and surrender themselves to thy service as ministers of the Gospel. For Christ's sake." Amen.

Earth's Purest Joy There are many sources of joy in this beautiful world. We speak, sometimes, of heaven as a place prepared for us, and look forward hopefully to the joys that await us there. This is well. But why not think of earth as a place prepared for us just as certainly as heaven is? And the whole earth is filled with things designed to make us happy as the years go by. The nearer these earthly things bring us to the enjoyments of the heavenly the surer we are to have foretastes of bliss this side of the grave. Earth's purest joy is but a foretaste of heaven; for our Father has so arranged the great law of life that he who unselfishly strives to help and comfort another shall find peace unspeakable. Some of God's people have found, by a most blessed experience, that self-sacrificing, painstaking efforts, in the spirit of the Master, to lighten the burdens of others, to comfort the sorrowing, to relieve the sick and suffering, gives an added zest to all earthly joys. Indeed the purest joy of earth is found only when experiences are sweetened by living the Christ life here. The poet has expressed this thought in these stanzas, which we gladly appropriate as our own testimony:

If I can live
To make some pale face brighter and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair,
To us of earth, will not have been in vain.

The purest joy
Most dear to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me, he did his best for one of thine.

A Great Work for The Educated Woman

A few years ago one of America's best known editors was called upon to address a large company of college women in an eastern city. He was not one of those who feared that the higher education would cause young women to think more of Latin and Greek than they do of home-making. He emphasized the thought that woman is the conservator of the best spirit of the age, and that the educated woman of these days has a grander opportunity than any others ever had.

The true woman's instincts are toward good order and good morals, and she more than any other can give us back our faith, bring into being more worthy purposes, restore sane views of life, and promote a sense of our relation to those who share life with us.

This generation has been epoch-making in everything that pertains to woman's education and to woman's work. Many critics of higher education for women have found a different viewpoint within a few years, and women themselves have higher ideals of what should be the result of college education.

A group of thoughtful alumnae, feeling the need of a standard of living for themselves if they were to be the means of bringing in a better day, formulated the following excellent "College Woman's Creed":

I believe in the home and the family; I believe in sane and rational daily housekeeping, to which I am ready to give the necessary amount of time and energy; I believe it is my duty to scrutinize my manner of living

and to determine what useless financial burdens I am carrying; I believe that the result of my home life should be the health and good temper of my family and the sense of living the life of the spirit as well as of the body; I believe it is my duty to proportion my expenses to my income in such a way as to make a home of comfort and simplicity, without undue anxiety.

This creed was sent to all members of the college women's association, and with it the following questions: "What is my social ideal?" "What are my possibilities?" "What social vocation?"

We hail with joy every indication that the educated women of America are not only taking broader views of their mission as conservators of the best spirit of the age; but that they are also coming to be more eager to develop ideals of home life along the best lines.

The wonderful progress in extending the activities of women has greatly increased their freedom and enlarged their field of influence. Women who take advantage of their freedom, to live frivolous and idle lives, while their husbands and fathers are ceaselessly toiling in the treadmill of business to support them and gratify their vanity, must inevitably suffer the penalty of their own unwise choice. They are punished by their own degradation, by the loss of a personality that might give them a place among the truly great benefactors of the race.

In these days of added opportunity, women can not exercise their freedom without its accompanying responsibilities; for every new move toward larger fields for them brings increased obligation.

Honesty Then and Now It is no uncommon thing to hear men talking of the "good old days when men were honest," just as though there were a general want of moral principle in these days which did not exist in the days of our grandfathers. It might be of interest now and then to look a little more closely into the question of "old-fashioned honesty" as compared with that of the present time. While it is easy for a casual observer to see a saint in a dead ancestor, and a statesman in a dead politician, a more careful study may assure us that our forefathers were no better than we are.

A few generations ago the world in which common honesty had to be lived was a singularly uncomplicated world. There were few complications if any in business life. Each man worked under the law of individualism which set the limits for the old-fashioned honesty. In every trade each party knew the other and if one did not cheat the other outright the chances were that both would die with a reputation for respectability and honesty.

The old-time honesty was purely an individual matter. This kind of honesty we have today. The world still needs and always will need the individualistic honesty of our forefathers. But we must not overlook the fact that our times demand a much bigger sort of honesty—a broader vision of honesty that sees obligations reaching beyond mere individual relationships to cover our relations to society, to municipalities, to States, to the nation, and to the world.

While there is none too much of this kind of far-reaching sense of moral obligation, we do believe it is on the increase. Moral principle never figured more largely in the thought and sentiment of the great mass of Americans than it does today. Many more things are tabooed now, and there are more qualms against evils than were known to the people of three generations ago.

In those days millionaires who had robbed hundreds through dishonest methods went down to their graves honored as honest men. But according to the new view of honesty such men are branded as thieves and robbers.

It never occurred to the forefathers that a lottery was wrong, that whiskey-drinking was an evil, that slavery was a sin or that fair dealing with the Indians was required of all true men.

Within two generations a multitude of conscientious niceties of life and of honesty have come to light which were unknown to the fathers. Innumerable societies for all sorts of good work, all kinds of moral reforms, have sprung into being in the last few years; all of which indicate a broader, more far-reaching sense of responsibility for the welfare of humanity, for honest, helpful dealing with the great wide world of men than has ever existed before.

With all the evils of the new day, with unmistakable evidences that there is still great need of improvement, we are not without evidences that the leaven of better things is working in the lump, and bringing in a better day.

"The Interchurch World Movement" Plea for Reorganization This is the title of a forty-three page pamphlet by Rev. Charles Hillman Fountain, of Plainfield, N. J., in which the author pleads for a reorganization of the movement that will make it "evangelical in practice as it is in profession."

On the cover we find these words from the *Christian Herald*:

No great moral or religious movement, it is safe to say, has ever labored under a greater load of misrepresentation, misunderstanding, and active opposition than has been the lot of the Interchurch World Movement.

Then follows this explanation of the purpose of the writer:

It is the purpose of this booklet to show that there is reason for the opposition, but that, if freed of its defects both in leadership and in methods, the movement may be made a great force for evangelizing the world.

After referring at some length to the sharp divergence of opinions regarding the movement and quoting from several Christian leaders who have written upon its merits and its defects, some of whom have presented weighty reasons for their opposition, Mr. Fountain proceeds to mention several essential changes in methods that should be made in order to bring the movement into harmony with its own evangelical professions. We have not the space to develop these points as Mr. Fountain has done; but give them here in order: (1) The movement must keep out of politics. (2) It must cease asking help from the unconverted. (3) It must strike a more spiritual and Scriptural tone in its advertisements. (4) It must give up the amusement business. (5) It must free itself from the charge that it seeks or tends to develop an ecclesiastical autocracy. (6) It must free itself from unevangelical leadership.

This last point is quite fully developed and the views of leading Baptists are set forth at some length. The author favors the idea of preserving the movement in a

reorganized form with its faulty methods eliminated. He has made a sane and conservative plea when compared with the writings of more radical critics.

Since this pamphlet was written the Interchurch Movement has collapsed, and if it is to go on at all it will undoubtedly be carefully reorganized in a way to leave out its mistakes in methods of work. Mr. Fountain's booklet can be had for twenty-five cents a copy.

Stopping Their Recorders, A Discouraging Report The Tract Board meeting on July 11 lasted from two o'clock until after five considering the annual reports and other important matters of business. While the spirit of the meeting as a whole was hopeful there was one report that cast a shadow over the hearts of all who were there. The committee having the matter in hand reported that one hundred and one subscribers had stopped their RECORDERS during the month. Ninety of these were from the number of new subscribers secured in last year's RECORDER Drive. There were eighteen new subscribers added to the list which makes the net loss for the month just eighty-three.

We do not wonder the chairman of the committee introduced his report by saying, "We have to report a woeful dropping off in subscriptions during the month."

Another feature of this matter which saddens our hearts is the fact that only twenty of the seventy churches appealed to this year to make SABBATH RECORDER Day a success have made any reply, and some who did reply declined to push the drive because they were "tired of drives"! Then when the annual report of the publishing house was given we found that the RECORDER has seventy-one fewer names on its subscription list than it had one year ago.

We have tried so hard to make the RECORDER helpful to our people; and have been so hopeful that SABBATH RECORDER Day would result in substantial gains of families who would welcome its weekly visits, that our hearts sunk when this "woeful dropping off in subscriptions" had to be reported.

Friends, is there nothing for you to do in regard to this matter? Have all our

loyal readers done their full duty? Is there no remedy? What is the matter with Seventh Day Baptists?

We wonder if any who feel that they can not afford to pay for their denominational paper have spent many times the price of it this year in moving picture shows and various other amusements? We wonder if this dropping off is due to actual pressure of hard times, or to utter lack of interest in the causes we hold dear? If the first reason is the true one, we are really sorry for every one forced to stop his paper for want of the money. But if the second reason, lack of interest, is the true cause, the case is deplorable. It bespeaks a condition that means ruin to our denomination in a few years.

Our list of subscribers is not large enough to suffer such annual depletions many years without resulting in the death of the RECORDER. And when the RECORDER dies the Seventh Day Baptist cause will soon follow. For it is well understood by all Christian people, that no denomination can long survive without a denominational paper.

Lived Years in America And Never Heard of Jesus The Bible House in New York tells of a young Japanese who was converted in this country and hastened back to his homeland to tell his people about the Savior. Upon reaching his home he received a message from a friend who lived in the interior of Japan, which read as follows:

Come and help me; there are some people called missionaries in this town who claim that Americans know about a new God called Jesus. I tell my townsmen that these people are fakirs, for I lived for years in America and never heard about this Jesus. Come and help me prove it.

At first thought it seems impossible that a Japanese or a Chinese could live in America for years and go home without hearing of our Savior. But we fear there are all too many such cases. It requires only a little study of the Chinatowns in America to convince one that the barriers between their inhabitants and the Christians are almost as impassible as they would be if the Pacific Ocean lay between them. There are the barriers of language, of prejudice, of life-long habits of living that keep the newcomers entirely isolated.

I have been impressed with the difficulties of the situation as I have visited New York's Little Italy, the Hebrew quarters, and the Chinese Mott Street, with all their foreign ways, their confusion of tongues, their foreign-language newspapers with no sign of an English print among them. Though crowded into a great American city, these people, many of them, might as well be on the other side of the globe so far as their chance for being Christianized is concerned. If ever they do hear the name of Jesus it is likely to be connected with profanity.

The attitude of the American business world toward these foreigners, and the indifference of the church people are not likely to impress them favorably with regard to the Christ, and so the people of the "Yellow Peril" live and die among us without a hope. It is said that fifty million people in America never go to church. In New York City alone there are a million, calling themselves Protestants, who have no church life. Among the six hundred thousand Italians there is only one missionary for ten thousand persons.

Within sight of the most extravagant and luxurious living, within the sound of many church bells that call fashionable, modern-life professors to formal worship, under the shadow of palace homes, and within a few steps of boulevards along which roll the tides of fashionable, selfish pleasure-seekers, thousands are starving and freezing to death in our own "Christian land"!

One of the best ways to redeem dwellers in earth's darkest lands would be to manifest the spirit of Christ toward foreign students in our schools, toward lonely homesick laborers in our streets, and toward denizens of our foreign settlements, until they are led to see the beauty of our religion and are brought to the foot of the cross. Then they could return to their homes filled with the power of a new life to win their fellows.

Berlin, N. Y., Church No Longer Pastorless On another page will be found the account of the installation of the new pastor in the Berlin, N. Y., Seventh Day Baptist Church. We are glad to know that this dear old church has taken new cour-

age with the coming of its pastor, and has voted to get busy with a canvass for the Forward Movement budget. Berlin will be heard from as doing her very best before Conference.

Baptist Provision For Their Ministers During the past year the permanent fund for the benefit of needy ministers and missionaries, and for retirement pensions after thirty-five years of service, was increased by \$4,000,000. This fund is now \$6,000,000.

Seven hundred and forty-six persons have been aided during the year. Of these two hundred and eighty-four were women, mostly widows of ministers. Two hundred and seventy-three were orphan children.

The retiring pension is based upon one-half of the average annual salary received during these years of service. The plan is something like a mutual insurance arrangement to which ministers and churches contribute.

LEONARDSVILLE WOMAN'S BENEVOLENT SOCIETY ANNUAL REPORT

At the annual meeting held June eleventh of last year, plans for this year's work were left in the hands of a committee on activity, namely, Mrs. M. H. Brown and Mrs. Charles Button.

It was decided to have in connection with the regular monthly meetings, birthday teas, which have been very well attended. Eleven monthly meetings have been held with an average attendance of ten, followed by the teas, at which about fifty have been fed.

Owing to the high cost of material the Work Committee thought best to discontinue making aprons unless ordered, so only two work meetings have been held.

During the year a sunshine bag has been sent Mrs. Main through the Sunshine Committee, and fruit and flowers sent Mrs. Searle and Mrs. F. H. Babcock while in the hospital. All expressed their appreciation to the society in some manner for the remembrance.

During the year the society has had charge of the meals for the Central Association held here last June, also a reception in September for our new pastor and wife and the retiring supply and wife, Mr. and Mrs. Austin, and the serving of the dinner

at the semiannual meeting held here last month.

It was voted at the February meeting to observe the Missionary Prayer Service as outlined by the Woman's Board. This meeting was held Friday afternoon, February 20, in the church with Mrs. G. T. Brown as leader. Eight ladies were present.

The collection of old papers was left in charge of the following committee: Mrs. C. M. Bassett, Mrs. G. T. Brown and Mrs. E. B. Maxson. One large truck-load has already been taken to Utica through the kindness of D. J. Friar and still there are more to send today. Over \$40 was received from the first load.

During the year we have lost by death two members, Mrs. L. J. Worden and Mrs. Butler, and two have been added, Mrs. Peterson and Mrs. Huggins.

In the death of Mrs. Worden, one of our oldest and most faithful members, we can truthfully say, "She hath done what she could."

Mrs. I. A. Crandall, treasurer, made the following report for the year:

TREASURER'S REPORT

Dr.

Balance on hand June 11, 1919.....	\$ 1 53
Annual tea	26 50
Sarah Titsworth, Agnes Babcock's dues	5 00
Mrs. E. L. Worden for Mrs. L. J. Worden	10 00
Bake sale	17 09
Ethel Haven	2 00
Mite boxes	11 60
Old papers	66 40
Work Committee	3 21
Dues	31 00
Birthday teas	81 07
	<u>\$255 40</u>

Cr.

Flowers for Mrs. L. J. Worden.....	\$ 2 00
Printing of Year Books	7 85
Paper and work on study in parsonage	5 65
Christmas baskets	6 04
Forward Movement	205 00
Flowers for Alma Searle	2 00
	<u>\$228 54</u>

Balance in treasury

26 86

\$255 40

MRS. ELSIE L. CROOP,
Secretary.

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

NOTES FROM THE DIRECTOR GENERAL

SOME FACTS ABOUT THE LITTLE GENESEE CHURCH CANVASS

In order that they might enjoy every moment of the Western Association at Alfred Station without qualms of conscience or feelings of regret, the good people of Little Genesee bestirred themselves a few days before the meeting, and completed their canvass of the Forward Movement budget with a small oversubscription. The doings of the association were therefore all the more enjoyed, as in the case of any society or individual who gets duty attended to before pleasure starts.

It is for this reason partly that the coming Conference will be such an inspiring gathering, both in point of attendance and in respect of achievements. Not a small number of the unreported churches will get busy between now and Conference time, and in completing their tasks will prove their interest in, and loyalty to denominational welfare.

A growing desire for greater spiritual life in every church, supplemented by increased salaries for the pastors and material betterment in the church home and parsonage, will show itself in a large concern for denominational activities.

The First Genesee combined its local and Forward Movement budget, making a total of about \$3,400 in which the latter item amounted to about \$2,000. The church has a membership of one hundred and ninety-seven, with eighty-one non-residents. The entire amount was raised by two canvasses, the first of which was made the latter part of last year. As Dr. Hulett says: "If we had made our second canvass long ago, we would have been able to raise the amount much sooner, for Little Genesee people are always ready to help and do their part." This makes the third church of the Western Association that has completed its quota.

MARLBORO OVERSUBSCRIBED ITS APPORTIONMENT. HARD AND FAITHFUL WORK BY PASTOR SEAGER AND OTHERS ENABLES IT TO TAKE ITS PLACE ON THE ROLL OF HONOR

That they might celebrate Independence Day appropriately with enthusiasm and gratitude, this loyal people kept faithfully

at work, and reached their quota ahead of the Fourth.

This church of practically one hundred members, of which fourteen are non-residents, has a quota of about \$1,000, a large sum for a people of limited means, but of splendid spirit. "Uncle Sam" gets no income tax from any resident of this village, for the excellent reason that no one's income is sufficiently large to be taxable. Many of the members are young married people paying for their homes, but sincerely interested in this good old church, which some years ago celebrated its centenary.

Like Little Genesee, the Forward Movement budget is considerably larger than that of the local church: in this instance, possibly the largest of any of our churches relatively. It takes \$29 per wage earner to meet its apportionment. This figure is certainly near the top, and in a church with no member of the Movers' Association to help swell the fund.

Pastor Seager expresses the sentiment entertained by the director general when in Jersey last November, that it would be a large undertaking and require heroic efforts to meet its quota. "It seemed unreasonable to think it possible, but we have kept at work, and accomplished the seeming impossible."

Marlboro surely deserves the highest praise for its excellent record, a tribute that no church will begrudge.

Shiloh doubtless will soon complete its canvass, thus making New Jersey one hundred per cent complete.

WALTON H. INGHAM,
Director General.

CONFERENCE TREASURY

Receipts for the Forward Movement, May 26 to June 25

Churches:	
Adams Center	\$ 100 00
Albion	20 00
Second Alfred	129 00
Andover	49 65
First Brookfield	274 58
Second Brookfield	139 64
Cartwright	65 00
Dodge Center	161 65
(Inc. \$40 from Ladies' Aid)	
Farina	135 50
Friendship	110 00
Gentry	75 00
Independence	100 00
Los Angeles	240 00
Milton	460 00
New York	356 25
Pawcatuck	465 02
Plainfield	183 05

Richburg	20 00
Salem	1,106 60
Waterford	23 75
West Edmeston	100 00
Dr. Grace I. Crandall	70 00
Elder J. Franklin Browne	5 00
Mrs. Christian White, L. S. K.	5 00

\$4,394 69

From which deduct (credited to Forward Movement from Chicago Church, but designed for other funds)

75 63

\$4,319 06

Receipts for Forward Movement, June 26 to 30

Churches:	
Albion	\$ 25 00
First Alfred	1,064 44
Carlton	352 97
Farina	423 00
(Inc. \$25.03 from Sabbath School)	
Jackson Center	106 00
New York:	
Woman's Auxiliary	\$1.00
Y. P. S. C. E.	5 00
	6 00
Piscataway	204 60
Plainfield	312 55
Riverside	337 00
(Inc. \$25 from Dorcas Society)	
Rockville	70 00
Shiloh	50 00
Stone Fort	60 00
Syracuse	15 00
First Verona	134 50
Welton	210 00
West Edmeston	152 10
Central Association	57 51

\$3,580 67

Other Receipts from May 26 to June 30

Conference Expense Fund:	
Churches:	
Southampton	\$ 2 21
North Loup	80 73
Chicago	20 61
Walworth	10 74

\$ 114 29

Forward Movement Expense:

Churches:	
Southampton	\$ 3 31
North Loup	119 47
Fouke	18 22
Chicago	30 92
Walworth	16 10
Nortonville	20 72
DeRuyter	33 67

242 41

Scholarship and Fellowship:

Churches:	
Southampton	\$ 1 11
North Loup	40 36
Fouke	4 39
Chicago	10 30
Walworth	5 37
Nortonville	7 00
DeRuyter	11 37

79 90

For Various Other Funds:

Churches:	
Albion	\$ 51 67
Chicago	50 63
Walworth	380 75
Milton	40 00
First Alfred	120 00
Jackson Center	25 00

668 05

\$1,104 65

William C. Whitford,
Treasurer.

Alfred, N. Y.,
June 30, 1920.

THE WESTERN ASSOCIATION

SECRETARY EDWIN SHAW

The three days between the meetings of the Central and Western associations were spent at DeRuyter and Lincklaen. Two full half days of this time were given to preparing the report of the Central Association which has already been published. Those who have read that report may be interested to know that the fish in the pond at Lincklaen could not be tempted to bite, and after three hours of fixing bait and casting line in various parts of the pond the secretary adjourned to a comfortable lounge at the home of Cousin DeWitt Burdick for an hour of sleep before supper time.

The next day he attended the annual meeting and picnic of the descendants of Zebulon and Nancy Hiscox Burdick. The meeting was on the hill between Lincklaen and Otselic, in the neighborhood called "Burdick Settlement." It was a beautiful day. About seventy people were present coming by automobiles, horses, and a-foot. It was a great time for visiting, playing and eating. The committee provided tables in the house, on the veranda, and in the shady yard for the dinner which was bountiful and delicious, from chicken-pie to ice cream. A business meeting with the election of officers followed, and a few speeches were given, one of the speakers suggested that the Burdick Family Picnic stood for the following—making a few remarks, or telling a story, about each word:

BRAVERY
UNSELFISHNESS
RIGHTEOUSNESS
DINNERS
INTELLIGENCE
CCHEERFULNESS
KINSHIP

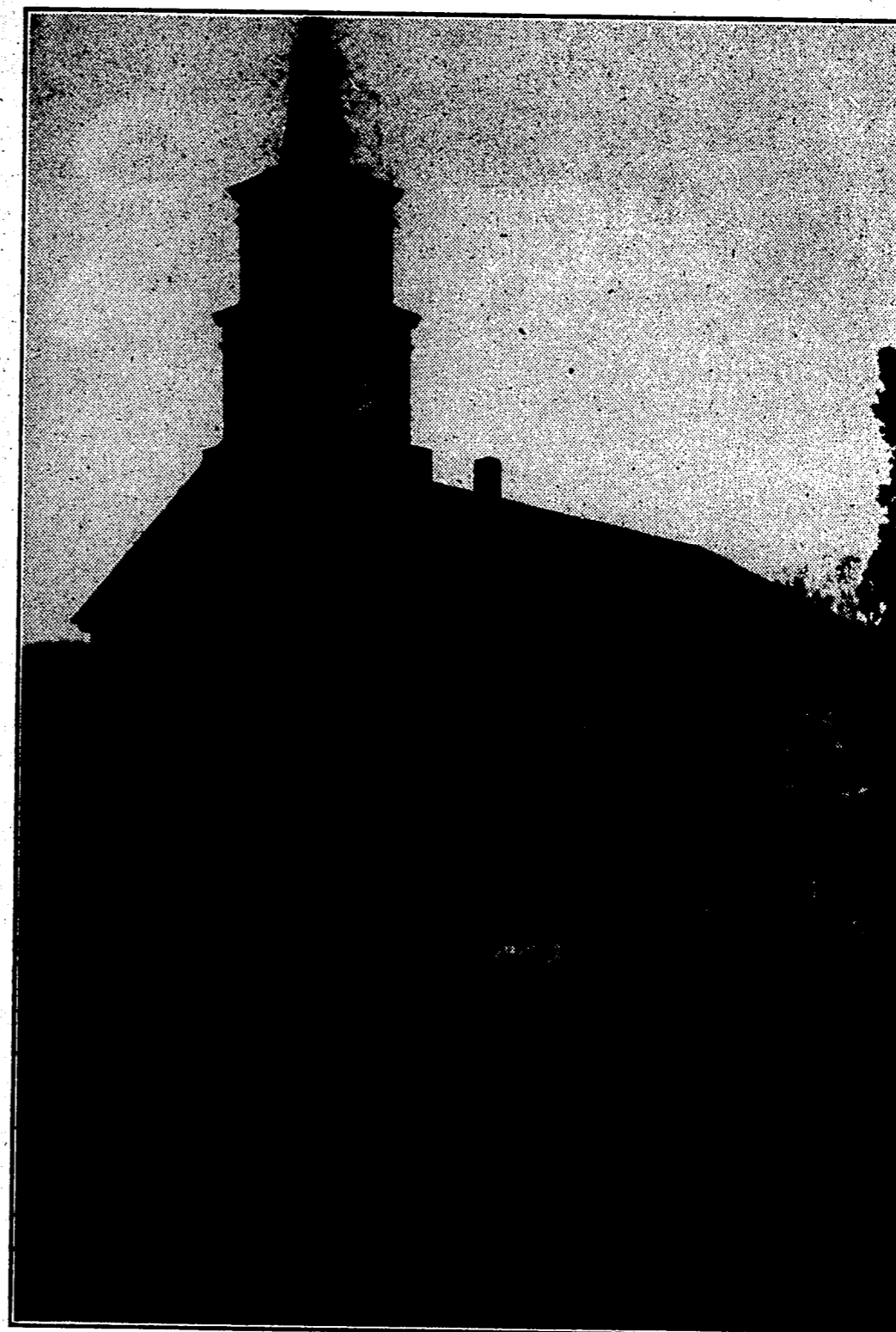
The 1921 meeting will be held in the village of DeRuyter.

But these notes are supposed to be about the Western Association. Leaving DeRuyter at eight o'clock in the morning, with a stop at Elmira of five hours to change cars, write letters, and meditate on his sermon for Sabbath Day, the secretary arrived at Alfred Station nine minutes before the time set for the beginning of the first session on Thursday evening, and he reach-

ed the church in time for the second verse of the opening hymn. He was very much disappointed to find that Editor Gardiner had not arrived and would not be present, and that he himself would have to take notes on the sermons as a basis for a report to the SABBATH RECORDER. The task of taking notes is perhaps an incentive for careful attention to what is being said, and acts as a spur to prompt and steady attendance of all sessions; but it takes away a part of the joy and luxury of just listening and of saying, "skidoo," to the nagging phantom of responsibility.

After the service of song and prayer which was led by Pastor William M. Simpson, the session consisted of brief messages from delegates from sister associations and from representatives of denominational interests. Those present at the time were Rev. R. R. Thorngate, Professor Alfred E. Whitford, E. M. Holston, and Secretary Edwin Shaw, who in addition to presenting an official message from the Tract and Missionary societies and the Central Association was also a volunteer representative of the Southwestern and Eastern associations, and he read their official corresponding messages.

After these representatives had been received and accorded the usual privileges of the meetings, the moderator, Professor J. Nelson Norwood, gave an address, using as a Scripture text, "Watchman, what of the night?" While frankly acknowledging the serious and uncertain conditions of the present in all realms of human endeavor, the address was a very hopeful, encouraging, and optimistic message. References were made to historical events and conditions of a century ago which show that, in spite of the disappointments of the present, great progress after all has been made in the ideals of life, in regard to morality and ethics in personal and public concerns. Many things were allowed and even approved one hundred years ago that would not be tolerated a moment in these days. Standards are higher in many ways. And so the speaker made us feel that, while it is yet dark, it is lighter than it used to be, and that it is really growing brighter, with a promise of more light and even sunshine in the days to come. It was a good message to listen to and to live by; and would



Second Alfred Church, Alfred Station, N. Y.

be good to read, if a manuscript copy were available for publication.

Miss Elrene Crandall, of Independence, was the recording secretary. Rev. Walter L. Greene, of Andover and Independence, was the corresponding secretary; Milo Palmer, of Alfred Station, was the treasurer, and the music was in charge of Miss Ruth L. Phillips, of Alfred.

The program of the association was not constructed on the usual lines of assigning certain "hours" at which to present the work of the different societies and boards. But on Sabbath afternoon there was a "Symposium on our Denominational Interests," in which there was six fifteen-minute addresses as follows: Tract Work, Dean Arthur E. Main; Mission Work, Rev. Ed-

win Shaw; Educational Work, President Boothe C. Davis; Women's Work, Mrs. Walter L. Greene; Sabbath School Work, Professor A. E. Whitford and E. M. Holston; Young People's Work, Miss Elizabeth F. Randolph. The secretary secured from Dean Main an outline of his address, and it appears in this SABBATH RECORDER. The secretary could write out, if he had time and thought it worth while what he said; but he has no notes on the other addresses to help him in giving any substance of what was said, except the deep and lasting impression that all of the addresses were instructive, encouraging and inspirational. The service began with devotions by E. M. Holston, and there were vocal solos by Professor A. E. Whitford and Miss Gladys Hulett.

Places were arranged on the program for sermons from the delegates of the four sister associations. From the Northwestern,

Rev. Luther A. Wing on Friday afternoon, in considering the Value and Need of Prayer, emphasized the importance of a time and a place for personal, family, and public prayer, and earnestly urged people to give a larger and more loyal support to the weekly church prayer meetings. He used as his text, "Peter and John went up into the temple at the hour of prayer."

In the absence of the regularly appointed delegates the Central Association had voted to ask the secretary to represent these churches at Alfred Station; but since he was on the program to preach Sabbath morning, the time given for a sermon from that association on Friday night was assigned to Rev. Walter L. Greene, who took as his theme the "Kingdom of God," setting forth its nature and purposes from

the teachings and parables of Jesus. In the absence of Rev. T. L. Gardiner, who was the delegate from the Eastern Association, the sermon on Sunday forenoon was given by Professor Paul E. Titsworth, in which he compared the characteristics of a negative type of Christianity with the positive type, and by the comparison made a plea for the church of God, not to lay aside and neglect the good qualities that may be negative, but to add to them the strength and power of the vital forces of a positive Christianity.

The other sermon was given on Sunday afternoon by Rev. R. R. Thorngate from the Southwestern Association. The secretary has to confess that a personal conference with Professor A. E. Whitford concerning the program for the General Conference was so prolonged that he heard only the last part of this sermon; but this part was given with the thoughtful force and fervency which are characteristic of Brother Thorngate's messages.

Friday forenoon was given to a roundtable conference with Professor A. E. Whitford as leader. Although only a relatively small number of people attended this meeting, it was exceedingly interesting and helpful, for there was a chance to discuss in a rather frank and free way some of the problems and questions and conditions that exist among the churches and in reference to denominational matters.

Another session that was full of interest was the Open Parliament on Sunday afternoon following the sermon by Brother Thorngate. This was a discussion of the topic, "Making a living and keeping the Sabbath." It was conducted by W. E. Phillips who spoke on the subject from the point of view of a business man. He then introduced two other speakers, Dr. H. L. Hulett, who considered the matter as a physician, and Milo Palmer who presented the business of raising poultry as a profitable occupation open to any Sabbath-keeper. Others who took part in the discussion were J. Nelson Norwood, Maxson Crandall, Rev. I. L. Cottrell, Will H. Langworthy, Dean Arthur E. Main and several others.

There was also a chance for impromptu free discussion in another session on Sunday morning conducted by Rev. Walter L. Greene. The theme was, "The Message of the Church in the Present Crisis."

The leader gave a brief address, and remarks were made by Rev. W. M. Simpson, E. M. Holston, J. N. Norwood, Rev. Edwin Shaw, and Dean A. E. Main. Dean Main considered the topic especially from the point of view of the teacher, and stated some of the elements of the message which students are taught to give to the world as they go out to be religious leaders and teachers. They should carry God to humanity. They should show by word and life that what we call salvation is a very real experience, and a very much needed experience. They should help men solve the problems of life by persuading them to have Jesus as their friend, even as Paul found in him a friend. They should preach a message of love and of service. They should recognize the value of sociability, and practice it, training themselves to practice it wisely and well. They should be equal to careful, correct thinking in big terms, extensive and intensive thinking expressed in tactful phraseology. A part of the message is also to honor the body, which is the house of the thinking soul and the temple of the Holy Ghost.

It was expected that a representative of the Interchurch World Movement would be present the evening after the Sabbath to give an address using a lantern and slides. A night-letter telegram which arrived Sabbath morning stated that a representative could not be secured. A similar failure at the Central Association had in a way prepared the program committee for the situation, and Miss Ruth Phillips furnished a song service and Rev. Eli F. Loofboro preached a sermon. It was an evening of worship through the medium of music, and Brother Loofboro was very successful in making his remarks about music and harmony and melody in life as well as in sound fall into rhythm and concord with the spirit of the service of song. The congregation sang hymns, Pastor John F. Randolph read the Scripture lesson, Rev. R. R. Thorngate offered prayer. There was a vocal solo, "Just Beyond the Vale of Tears," by Miss Gladys Hulett; a duet, "The Shadows of Evening Fall," by Miss Ruth Phillips and Professor A. E. Whitford; a solo, "A Song of Praise," by Mr. Pieters; a duet, "My Faith Looks Up to Thee," by Mrs. Truman and Miss Stillman; a solo by Professor Wingate; a selection, "In That Beautiful

Land," by the Alfred Station Male Quartet; a duet, "Hold Thou My Hand," by Miss Hulett and Professor Whitford; and a solo, "The Lord is My Light," by Mrs. Jones. Pastor Loofboro pronounced the benediction.

The closing sermon on Sunday evening was called "Young People's Rally," and was arranged by Rev. W. M. Simpson. Miss Phillips had charge of the music. Devotional services were led by W. E. Phillips. The following program was presented. It is hoped that Editor Thorngate of the Young People's department in the SABBATH RECORDER secured these papers for publication:

"Christ and the Church," by Miss Ruby Clarke, of Alfred Station.

"A Christian Endeavorer and His Bible," by Miss Mabel Jordan, read by Pastor John Randolph, both of Nile.

"Prayer Life," being a letter from Mark Sandford, of Little Genesee, to Pastor Simpson, who read it.

Vocal duet, by Christine Clarke and Mary Wells, both of Nile.

"Reasons for Tithing," by Graydon Monroe, of Alfred Station.

"The Call of Home Missions," by Miss Clara Lewis, of Alfred.

"The Call of Foreign Missions," by Miss Gladys Hulett, of Bolivar.

"The Measure of the Man," by the leader, Rev. W. M. Simpson.

The next annual session of the Western Association will be held with the Friendship Seventh Day Baptist Church at Nile the week of the fourth Sabbath in June, 1921, with Dr. H. L. Hulett as moderator. Other officers are: Recording Secretary, Miss Elizabeth F. Randolph, of Alfred; assistant recording secretary, Mark Sandford, of Little Genesee; corresponding secretary, Rev. Walter L. Greene, of Independence; treasurer, Lynn Langworthy, of Andover. The delegate to the Southeastern Association in 1920 is Rev. W. M. Simpson; alternate, Professor J. Nelson Norwood; to the Southwestern in 1920, the joint delegate appointed by the Eastern Association, Rev. J. L. Skaggs; to the Northwestern in 1920, Rev. John F. Randolph; alternate, Rev. W. L. Greene; to the Eastern in 1921, the joint appointee of the Central Associa-

tion, Rev. J. E. Hutchins; to the Central in 1921, Rev. A. C. Ehret; alternate, Rev. E. F. Loofboro.

The association was favored throughout with pleasant weather conditions. Sabbath Day the church building was filled to overflowing. A goodly number of children were present for whom no special programs or separate exercises were provided; but they seemed to enjoy themselves, especially between the services. The spirit of sociability and friendliness was a marked feature, as in the other associations. The dinners and suppers were served in the basement of the church for which a charge of thirty-five cents a meal was made, by direction of the Executive Committee. This custom of making charges for meals seems to be meeting with almost unanimous favor in the three associations held thus far this year, although it does not go into effect in the Central Association until next year.

The SABBATH RECORDER Exhibit, which was shown at New Market and at DeRuyter, was displayed at Alfred Station, and was examined with interest by many. The Missionary Society also had a small wall exhibit of maps, charts and pictures, one of which was a calendar of the Shanghai Seventh Day Baptist Church.

Many other items of interest might be, possibly should be, mentioned; but the secretary closes these notes with a personal reference to the cordial hospitality of Mr. and Mrs. Claude Vincent in whose home he was entertained; to a walk he took with Brother John Randolph up towards the top of a high hill from whence they rolled huge stones, where they found wild strawberries, and where they talked of the ordination services to the gospel ministry of Brother Randolph the following week; and to his delightful and all too brief visit at the Langworthy farm just over Tip-top towards Andover.

If any reader of these notes wishes to make any additions, corrections, or other suggestions, in reference to this story of the Western Association, let him write to the secretary promptly, or forever after hold his peace.

Honor Jehovah with thy substance, And with the first fruits of thine increase: So shall thy barns be filled with plenty.—*Proverbs* 3: 9-10.

MISSIONS AND THE SABBATH

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

THE SOUTHWEST FIELD

To the minds of most of us I suppose the term "Southwest field" is a rather vague conception, both as to its geographical limits and as to its nature as a mission field. As a matter of fact it has no geographical limits; but for general working purposes we call that part of the United States the "Southwest field," which is included by the States of Arkansas and the bordering portions of the neighboring States of Louisiana, Texas, Oklahoma, Missouri, Tennessee, and Alabama. The Fouke church and school are situated in the extreme southwest corner of Arkansas, near Louisiana and Texas. Gentry is in the extreme northwest corner near Oklahoma and Missouri; and Little Prairie is in the eastern part with Tennessee and Alabama just across the Mississippi River.

As secretary I made a visit recently to this field, stopping at four points: Memphis, Tenn., and at Fouke, Fort Smith and Gentry, Ark.

At Memphis I visited at the home of Mrs. C. H. Threlkeld and family. I had a conference with the heirs and executors of the estate of Mrs. Neppie Harbert, who left bequests to the Gentry Church and the Seventh Day Baptist Denomination. Here also I met Rev. John T. Davis, who at the time was working in that part of the field for the Tract Society, and together we considered plans for his work through the South.

I found the Fouke church and school in good condition. In my opinion Seventh Day Baptist people in all that part of the Southwest would do well to move to Fouke for their homes, for the sake of church and school privileges for themselves and families. There are openings for farmers in the surrounding country not far from the village; and there appeared to me to be opportunities in the village for professional and business men that might well be attractive to Seventh Day Baptists who wish to live in that section of the country.

Fouke ought to be a gathering point for our people. Pastor Paul S. Burdick will continue next year as the principal of the Fouke School. Another teacher is yet to be secured. In a very real way this is a denominational school, for in its support the Fouke Church is assisted by the Young People's Board, the Woman's Board and the Missionary Society.

The general missionary for all this Southwest work is Rev. R. J. Severance, whose headquarters are at Gentry, Ark. On a recent trip to the church at Little Prairie he fell into conversation with a man on the cars who was a Missionary Baptist clergyman, and in a talk the matter of the Sabbath was considered. From this conversation a correspondence grew up which resulted in an invitation to Brother Severance to go to Fort Smith, Ark., for a visit. Fort Smith is a large city south of Gentry, on the line to Fouke, and is not far from the border of Oklahoma. At Fort Smith Brother Severance found two Baptist clergymen who were holding evangelistic meetings in a tent. He was asked to speak, and for a week or ten days preached every evening, and at the close of the series, presented the matter of the Sabbath. From there he went to Little Prairie for a few weeks of special evangelistic work with Brother C. C. Van Horn, and then returned to Fort Smith where I met him by appointment, and where together we visited with these two ministers and others who were interested in the matter of the Sabbath. One of these men with his wife and four small children, and two other people, have definitely accepted the Sabbath in belief and in practice. Others are deeply interested. Brother Severance and I arranged that he should go again soon to Fort Smith. He has done so, and is now working with Rev. C. H. Brazuel in an evangelistic effort with a tent in a place near Fort Smith, and our Missionary Society is giving the needed financial support to the work. If the issue of this effort is satisfactory, Brother Brazuel may continue to work with our general missionary at other points on this field, or by himself under the supervision of Brother Severance.

I spent the Sabbath with Brother Severance at Gentry. The prospects here are improving. The tide seems to have turned.

For a time it appeared that removals would reduce the membership of the church almost to the vanishing point. But recently people have been coming in again. Last season was a prosperous one for the farmers. The outlook is encouraging. Gentry should be the gathering point for Seventh Day Baptists in all that part of Arkansas, Missouri and Oklahoma, just as Fouke should be for the section farther south. When Brother Severance is at home, he preaches for the Gentry Church and serves as pastor. When he is gone the church makes such other provisions as seems best and available for leadership in public worship.

The situation at Little Prairie I did not learn from a personal visit on this trip. Frankly, the people there are themselves somewhat discouraged, and in a measure so are the workers, Brother Van Horn and Brother Severance. But we are not disposed to give up and abandon the field, not by any means. And so it is arranged that Brother Van Horn and family, who now live at Fouke, will go to Little Prairie in the early autumn to stay for some time as lay workers, supported by the Missionary Society and provided with a home, a place in which to live, by the people at Little Prairie. There are great possibilities, and opportunities on this field, and we propose to give the people there, where we have a church as a nucleus, every possible encouragement and help.

CHURCHES NOT HEARD FROM

Blanks for the annual reports to the General Conference were sent to the clerks of all the churches, mailed at Plainfield, N. J., June 22, 1920. On July 14, the reports had not been received from the following churches: DeRuyter, Scott, Adams Center, Riverside, Milton Junction, Exeland, Bangor, White Cloud, Cartwright, Cumberland, Friendship, Hartsville, Portville, Little Prairie, Fouke, Ritchie, Salemville and First Hebron.

EDWIN SHAW.

Better is a little, with righteousness, than great revenues with injustice. How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than silver.—*Proverbs* 16: 8, 16.

INSTALLATION SERVICES OF REV. E. ADELBERT WITTER AT BERLIN, N. Y., MAY 22, 1920

After a wait of several months for their pastor-elect, and a seeking in every way to keep up the appointments of the church, and a live spiritual interest in the church and denominational work, the Berlin Seventh Day Baptist Church was much cheered on the evening of May 21 when their pastor, E. Adelbert Witter, came in among them and assumed his new duties by leading them in the Sabbath evening prayer meeting. There were a goodly number



present. All seemed to enjoy the thoughts expressed on the lesson of the evening which was a personal talk based upon the first few verses of the second chapter of Acts.

Sabbath morning, May 22, there were had special services of recognition and welcome to the church and community. A commendable program was carried out. Rev. Mr. Gritman, pastor of the Methodist church gave a very cordial welcome to the community and the work of reaching men with the gospel, and helping to build up the spiritual life of the community. He spoke very tenderly of the former pastor, Rev. G. H. F. Randolph, and expressed the hope that his successor should be fully blessed in his work.

Rev. Mr. Ding, pastor of the Baptist



The Berlin (N. Y.) Seventh Day Baptist Church

church, gave a charge to the church. He reminded them that the pastor could go no farther in his work of building up the kingdom of God among men than his people would let him go, no matter how earnest or consecrated he might be. His words were full of encouragement for each to stand in their place as a worker for the Lord.

Pastor Witter made a few brief remarks in response to the words that had been spoken, then led the minds of his hearers in a short sermon with Luke 22: 31, 32 as a text. After the sermon Jesse Vars sang tenderly, "Guide me, O! Thou Great Jehovah." Pastor Witter having been received into the membership of the Berlin Church, pronounced the benediction and the people went to their homes feeling a sense of relief from the long waiting that had been theirs. May we not also hope that they went praying God's blessing to rest upon them and all in the work that lies before them because of this new relation.

For one hundred forty years this church has maintained its life amid the changing scenes and conditions that have come with

advancing time. The door of opportunity for full devoted personal service never stood more widely ajar than it does today.

The church as a body stands in close friendly relations with the Baptist and Methodist churches of the place. The field is large enough for all. God grant that we may not fail to take up heartily every service that shall result in the gathering of a bountiful harvest of souls.

CORRESPONDENT.

THE WORK AT VERONA, N. Y.

REV. T. J. VAN HORN

If there are those who are as anxious to hear about the work at Verona as I am to know about the work on other fields, it may constitute a good reason for writing a few lines for our paper. In common with many other localities we suffered the rigors of an unprecedented winter, during which services were quite abandoned at the church, and instead meetings were occasionally held at the parsonage. But in spite of these discouragements, we emerged from our hibernating with a good glow of

interest in religious work. The Verona people love their church and have established a local reputation for loyalty to it. The Christian Endeavor society have found it impracticable to maintain their prayer meetings, but the members are ready for every good word and work. Recently they presented the missionary pageant written by Rev. William Simpson, and the program was followed by a vivacious social. Other activities of the church find them capable, efficient and deeply interested.

The Sabbath school is a model for attendance, faithful study of the Word and a lively interest in all departments of its work. Field Secretary Holston, in a recent visit, found the school almost one hundred per cent up to standard.

Decision Day was observed May 22 with a deep appreciation of its significance. Cards were distributed calling for advanced steps in Christian living as follows:

1. Better daily service.
2. Tithing.
3. Quiet Hour.
4. Become a Christian.
5. Life-work recruit.

These were signed, at one or more points by nearly every person present, and six of these made known their decision for baptism and church membership.

On Sabbath Day, May 29, we visited the baptismal waters and these six young people publicly acknowledged their Savior in the solemn rite. Five others united with us by letter or testimony, making fifteen additions to the church within the year.

This church furnished an efficient moderator for the Central Association held at DeRuyter, June 17-21, in the person of T. Stuart Smith. The program as carried out was deeply spiritual in tone, and the large number in attendance at the meetings felt that the days spent together were a true feast. About thirty of our members were present. The Sabbath worship at Verona was conducted by Mrs. H. A. Franklin for those who could not be at DeRuyter.

An event of interest to us all was the recent marriage of two of our young people, Mr. and Mrs. Howard Davis. Verona Church loves her young folks, and it was a representative gathering which met at the home of Deacon and Mrs. Newey, the evening of June 26 to express their good wishes for the future welfare of these young friends. On Thursday, July 1, a

very pretty wedding was celebrated at the home of the bride's sister, Mrs. J. M. Sholtz. The bridal couple went immediately to their new home on the farm which Mr. Davis has recently purchased.

Pastor Van Horn and family are spending three weeks at Scott, N. Y., conducting a community religious day school for the children of the village. The evenings are devoted to evangelistic services. The commodious parsonage, so long empty, has been opened for the use of the family where they are comfortably located for the time of their stay. Religion in Scott is at a low ebb, church attendance is unpopular. Our own building has been closed, except at such times as a visiting minister of our faith is here to preach. The other church has a pastor, but his health is greatly impaired, and interest in church services is low. However, the altar fires in our own homes have not all sunk to ashes. There are devoted hearts here who are very happy to see the old church open once more. There are fine young children, bright and eager, who should be saved for the Master's service. Sometimes, from just such surroundings our Lord calls his noblest workers. Pray that Scott may not miss the call.

BOYS AMERICA'S FUTURE MEN

It was the late President Theodore Roosevelt who said, "What we have a right to expect of the American boy is that he shall turn out to be a good American man." It is for the purpose of co-operating with the schools in turning out boys who will be good American men that the Junior Red Cross has developed its program in training them for citizenship by providing opportunities for serving others. It is based on the theory that the best citizen is he who best serves his country and those about him.—Red Cross.

Simmons, who is of a very nervous temperament, sat at the opera behind a couple who talked so continuously that Simmons soon found the situation intolerable. So he leaned forward and, with the utmost gravity, said: "Pardon me, but would you mind speaking a little louder? Sometimes the music prevents my hearing exactly what you say."—Harper's.

WOMAN'S WORK

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

PROGRAM OF PRAYER

First Week of August

BOARD OF FINANCE

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

Pray that the Board of Finance may be enabled to direct so wisely the use of tithes that great blessings may result to the whole denomination.

FLAG DAY PROGRAM AT THE SALEM CHURCH, JUNE 12, 1920, GIVEN BY THE LADIES' AID SOCIETY

Piano Voluntary.....Elizabeth Bond
Doxology
Scripture Reading.....Mrs. E. O. Davis
Prayer.....Mrs. Ray Randolph
Anthem—"Onward.....Ladies' Chorus
Offering
Song—"The Star Spangled Banner"
The Story of Our Flag.....Mrs. Okey Davis
Our Service Flag.....Mrs. A. J. C. Bond
Solo—"Are You For or Against Me" Fay Foster
Miss Alberta Davis
Memorials.....Mrs. George H. Trainer
Song—"Old Glory, We Love Thee"
Closing Prayer.....Mrs. Charles G. Ogden
Ushers—Virginia Bond, Anita Davis

OUR SERVICE FLAG

(Address of Mrs. A. J. C. Bond in presenting to the Salem Seventh Day Baptist Church on behalf of the Ladies' Aid Society the service flag of the church framed for permanent preservation.)

Some twenty, twenty-five, or possibly forty years ago a son was born into one of the homes of our land. As this child grew and developed certificates of promotion, badges of honor, or perhaps diplomas certifying to certain work finished, were brought into the home and carefully cared for by fond parents. Being thus preserved they were a constant reminder of the accomplishments of this son.

By and by our country said to this young man, as to all young men: You are needed to fight in a world war. It was then that the service pins began to be worn by fathers and mothers, wives and sisters. It was then that the little service flag began to appear in the window of this home and that home, all over the land. Not only the homes, but the churches, as well as all other organizations, were exhibiting their service flags, and adding the stars as the boys went into the service.

Now that the world is at peace again, we want to preserve in the best possible way our flag, which shall ever be a reminder to us of the great victory won by the aid of our boys. With this in mind our Ladies' Aid Society wishes to present again our flag framed with a list of names of those for whom the stars stand. We present it as a memorial of the part we had in the World War.

It seems remarkable that among the twenty-four stars there are no gold stars. It seems remarkable that our men are among us physically and mentally as strong as they were when they left us, even though some of them were in the thick of the fight.

In trying to think of reasons why we should preserve our service flag, two stood out prominently in my mind. There have been times in our lives when we have given up to the care of the heavenly Father. We do not always find ourselves doing this, and to recall such experiences brings a blessing. I am sure that in those trying, troublous days many were feeling the constant care of the Father, else there could not have been that calmness of spirit which seems to have taken hold of many hearts. So it seems to me our little flag will be doing the members of the present generation a great service by reminding them of the great love God has for his children.

To future generations it will be valuable more from an historical point of view. From it they will learn who fought in the great conflict, and what positions they held.

While we are proud of our flag, we trust that the world has learned its lesson, and never again will give occasion for presenting such a flag. May this one be the last, and therefore, an everlasting memorial of an abiding world peace.

MEMORIALS

MRS. G. H. TRAINER

A memorial may be anything which will refresh the memory in regard to a person or an event. It may be a day set apart, in which to celebrate in honor of some individual, or it may be an object built to the memory of a hero or some important event.

Memorials were built and made historic by dates and inscriptions long before history was written even on parchment. This fact is proven by the pyramids of Egypt and the prehistoric mounds found in the Ohio and Mississippi valleys.

Memorials not only refresh the memory, but are history in the concrete. The pyramids of Egypt, some of which were built three thousand years before Christ, standing as they have like sentinels for five thousand years, seem now to be given tongues and speaking ability, so rich are they in historic value.

The earthen mounds in the Ohio and Mississippi valleys have not yet given a clue to their real history, but they have told enough to prove that they were built as memorials by a people who were much more highly civilized and cultural in habits, than the North American Indian as we found him. Some historians believe these mounds will yet yield important information concerning this ancient and interesting race of people.

Memorials must have been a God-given thought from the beginning. They are mentioned in the Bible more than thirty times. God commanded Moses to build memorials. Jacob built memorials and observed memorial days, as have his descendants even down to the present day.

All peoples and nations have built memorials. America has the Statue of Liberty in New York harbor, a beacon light to all the world, as a faithful reminder of the cost of national independence. She also has the Fourth of July as Independence Day. We have the Washington Monument, a memorial to the great General Washington, and many other monuments to other great men. But this generation is only just beginning to awaken to the fact that we still owe a great debt to the memory of the men who obtained our independence and to those who maintained that liberty through

a period of extreme poverty, and distress by enemies on every hand.

And again to those who fought to maintain a union of States.

Except for the few, we have been slow almost to indifference in marking the graves of the patriots of the Revolution, of the War of 1812, and the late Civil War. Unless we speed up it will soon be too late to do our part in erecting memorials and establishing history for future generations.

This community and church are the possessors of an inheritance as rich in historic value, perhaps, as any spot in the State. Over the mountains into this section, our forefathers came, where only the winding, tortuous Indian trail marked their course into the dense forest of this section. Here they spent their strength and resources and some gave their lives to establish a community and church where they, and we could enjoy freedom of thought and worship.

One of the God-given ten commands which is just as binding as the other nine, reads: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Has not the Lord given this land to us through our fathers, and shall we not honor him and honor them by maintaining, beautifying, and placing memorials on this sacred spot?

This church edifice is a memorial to our fathers, but its value as such will not be apparent, until properly inscribed historic tablets are placed upon its walls.

Our present parsonage grounds, the site upon which was built the first home in Salem, should be marked by a granite boulder and tablets.

The first well in this section was dug on the same grounds, and should be refitted with an old oaken bucket and otherwise properly fitted up and its history preserved for future generations.

We could further honor our parents, by maintainig a keen sense of pride in the old cemetery hard by. There are graves in it of Revolutionary patriots, patriots of the War of 1812, and possibly of the Civil War, though there is not a stone or a tablet which indicates that a hero has his last resting place so near us.

The method of building memorials, plac-

ing monuments, tablets, marking old roads and otherwise showing the history of first settlements, and important events, connected with these settlements, brings a feeling of pride, pleasure and profit to other sections of country, to other cities and towns, why should it not to ours?

This service flag which has been so beautifully framed and presented to the church this morning has now become a memorial to us. Although the young men whom these stars represent, shall become the elderly men of the future, always when we look at this flag, our memory picture will be that of the ruddy faces of the young men as they looked to us as they took their leave for camp and the battle front, and a feeling of joy will fill our hearts, because they were all permitted to return to us. There are other service flags that will remind us of deeds of bravery, of hard battles fought and won, and of heroes who did not return. All over the country these flags are being preserved in some such manner as this one. We hope and have no doubt that the spirit that is now prevailing to memorialize the efforts made by this country in the great World War, will soon develop into a united effort to build one great monument to the memory of the brave men, and women too, who gave their lives, not only for the preservation of our own government and country, but for our sister country France, our mother country England, as well as many other countries. One great memorial that shall speak to all the world of the great sacrifice made in favor of right against might, of right against wrong.

These flag days and other memorials were appointed unto us, to freshen our memories in regard to our relation to the past, in the present, for the future, in doing our part to verify, perpetuate, and establish history for future generations.

So I should say let us make good for the future by bringing the past up to the present. This thought gleaned from Philippians 4: 8, I will leave with you as my text for the morning. Finally, my brethren, if the memorials built in the past are valuable to us and if memorials are dear to us in the present; or if there be any virtue in memorials, or any praise in building memorials, let us think on these things.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 11, 1920, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Iseus F. Randolph, Jesse G. Burdick, Alex W. Vars, James L. Skaggs, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported 569 tracts sent out, on fourteen different subjects, and quite a loss of subscribers to the SABBATH RECORDER, due to the failure to renew their subscriptions of many who subscribed during last year's RECORDER Drive.

The Committee on Denominational Files reported several more volumes of the SABBATH RECORDER bound and put in permanent shape for preservation and reference.

The Committee on Italian Mission reported meetings being held as usual at New Era, N. J.

The Committee on Tract Society Program at Conference, presented more in detail as to time, the program as presented at the May meeting of the Board.

The Committee on RECORDER Drive expressed regret at the failure of so many to renew their subscriptions, and hoped to get them reinstated. They also reported the preparation of a RECORDER Exhibit for the Eastern Association, and the action of the committee in forwarding the same for display at the other association and at the coming General Conference was approved, and the bill of expense in connection therewith was ordered paid.

Voted that the exhibit be placed in the custody of Corresponding Secretary Shaw.

Correspondence from Dean Arthur E. Main to Clarence W. Spicer was presented, suggesting the attendance in Geneva, Swit-

zerland, next month, of Dr. J. N. Norwood, at the Convention of the Federal Council of Churches of Christ in America; of the Faith and Order Movement; and the World Alliance for Promoting International Peace and Good Will through the Churches.

Dr. Norwood is planning to visit England soon, and the additional expense to attend these conventions will be about \$300.

Voted that this Board appropriate \$100 toward these expenses.

The Treasurer presented his reports for the fourth quarter and for the year, which were received and adopted, subject to the approval of the Auditing Committee.

Correspondence from Thomas Trenor, of San Francisco, Cal., relating to arrangements for payments of annuities in the ultimate interests of the Denominational Building Fund, was referred to a special committee consisting of F. J. Hubbard, O. S. Rogers and W. M. Stillman to consider and report thereon.

Corresponding Secretary Shaw presented the Annual Statement to the General Conference, which was approved.

Voted that the members of the Budget Committee be a special committee to confer with Corresponding Secretary Shaw on the future policy and methods of the Board, and in the preparation of a paragraph on those subjects to be incorporated in the Annual Statement to Conference.

The following report was presented:

REPORT OF THE JOINT CORRESPONDING SECRETARY, QUARTER ENDING JULY 1, 1920

The work of the Secretary falls into three general divisions for the quarter. The first part was occupied with the April meetings of the two boards, with the attendant meetings of committees at Plainfield and Westerly. At the same time, in addition to the routine correspondence of the office, the matter of preparing the programs for Sabbath Rally Day and arranging for the distribution was attended to; the sending out of letters to nine hundred and ninety young people of Seventh Day Baptist families was completed, and copies of the four letters and one leaflet for the special effort in the distribution of literature were prepared for the printer, and other such work. During this time a visit was made to Waterford for services on Friday evening and Sabbath morning and afternoon.

Owing to the fact that Rev. Clayton A. Burdick felt that he could not make the expected visits to the denominational schools this year,

it was left to the Secretary to carry out this policy of the boards, and beginning the last part of April he spent five weeks in a trip that included visits at Salem College, Fouke School and Milton College. He planned to make a visit at Alfred College and the Theological Seminary, but the sudden death of his father changed this arrangement. On this trip he made visits in the interests of denominational work, especially that of the Missionary Society, at Memphis, Tenn., Fort Smith and Gentry, Ark., Stone Fort and Chicago, Ill., and Bangor, White Cloud and Battle Creek, Mich. The Sabbath Days on this trip were spent at Salem, Fouke, Gentry, Milton Junction, and Milton.

The last part of the quarter was given largely to attending the annual meetings of the Eastern Association at New Market, N. J., the Central Association at DeRuyter, N. Y., and the Western Association at Alfred Station, N. Y. At all these gatherings he was recognized as the representative of the Tract and Missionary societies, and had charge of presenting the interests of the work of the societies to the people. At the Western Association he was asked to preach the sermon on Sabbath morning. Owing to the illness of Editor Gardiner and his inability to attend the Central and Western associations it fell to the lot of the Secretary to provide material for the SABBATH RECORDER concerning these meetings.

The traveling expenses for the first part of the quarter were \$8.09, for the second part, the visit to the schools and various mission fields, \$100.71, and for the last part, the attendance at the associations, \$20.75, a total of \$129.55, or \$64.77 for each board.

Respectfully submitted,
EDWIN SHAW,
Corresponding Secretary.

Plainfield, N. J., July 1, 1920.

Report adopted.

Voted that an appropriation of \$210 be made to the Vacation School Work to be conducted by Rev. and Mrs. T. J. Van Horn and others in Scott, N. Y., and vicinity during the summer months.

Correspondence was presented from Rev. G. Velthuysen.

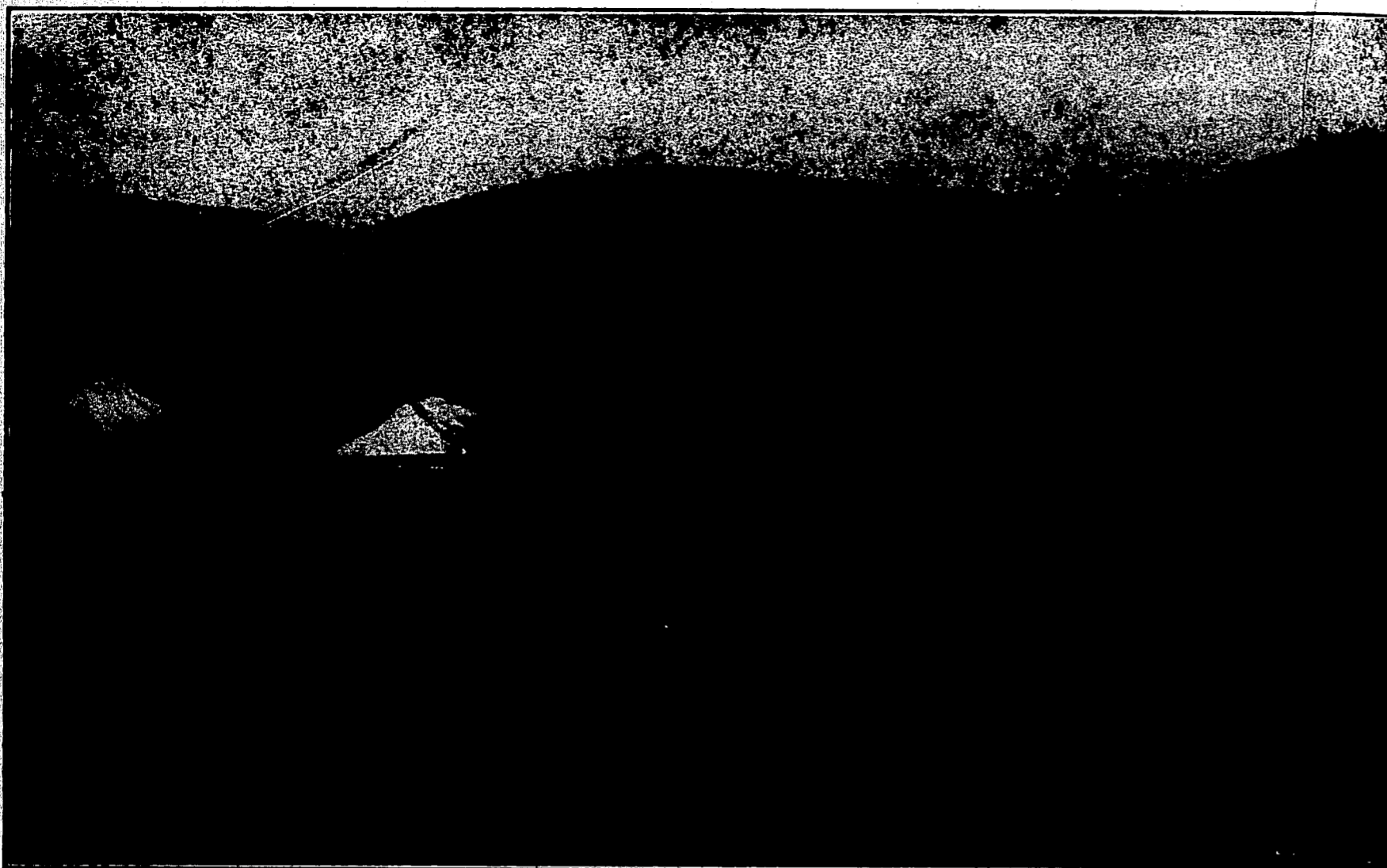
Business Manager Lucius P. Burch presented his annual report on the publishing house, which was adopted, and ordered incorporated in the Annual Statement to Conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"You shall know the truth, and the truth shall make you free."—John 8: 32.



"House of Charity," at Gambong Waloh, Java

LETTER FROM BROTHER VELTHUYSEN

DEAR BROTHER SHAW:

Very gladly I complied with the request of writing a few lines to explain the pictures I sent you for the RECORDER, concerning the work of our dear sisters in Gambong Waloh.

Allow me to begin with a short introduction.

The first picture gives a general view of the grounds. "Gambong Waloh" is a deserted coffee plantation, near Temanggoeng, a city in the interior of the beautiful island of Java.

Years ago, when coffee prices were greatly reduced, the cultivation of this remote and not very fruitful plantation was no longer remunerative and the grounds fell back to the government.

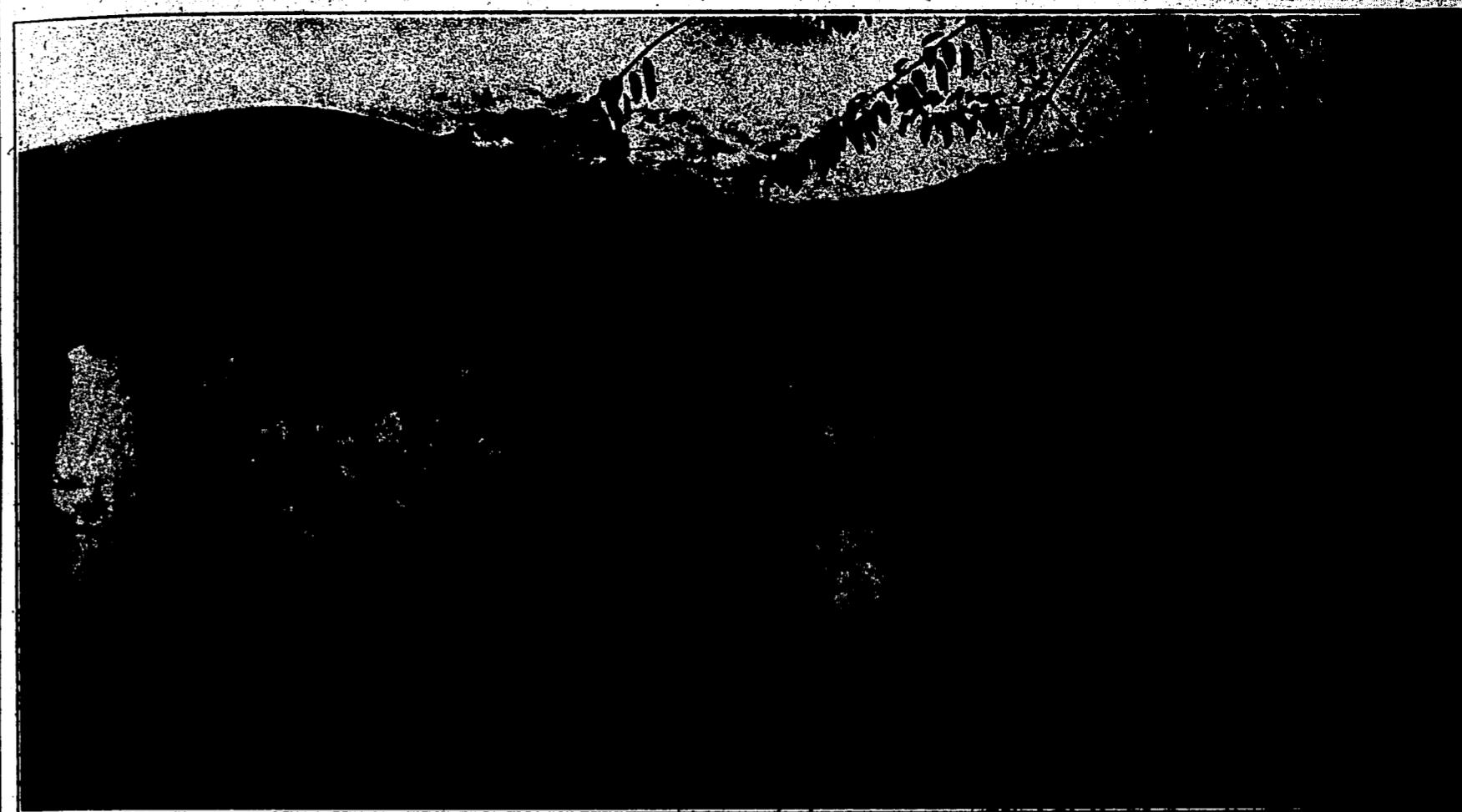
Well, some of the RECORDER readers may remember what I told at the General Conference at Alfred in 1914, about my friend, John van der Steur, who founded with me by God's wonderful guidance and help, the work of the Midnight Mission, from *men* to *men*, in Holland. In 1892, Van der Steur left our country to start his mission work among the soldiers of our colonial

army in Java. He was still a loyal Seventh Day Baptist then. Not long afterwards he began his rescue work in behalf of the poor neglected children of many of these soldiers and other careless white people with native women. His sister Mary, a very faithful member of the Haarlem Church, came over to help him. It was a real work of faith. They took into their home many poor neglected children but often did not know where to get what they wanted the next day, but the Lord did not put them to shame and showed them his mercy.

Afterwards, however, when the number of children grew very large, John van der Steur began to forsake the Sabbath; at that conjuncture many people were quite ready to support him and so he surrendered to the temptation.

His sister Mary has always remained faithful to our holy principles up to the present day. She was married afterwards to Mr. D. Graafstal, a loyal Seventh Day Baptist.

John then asked them to take care of the feeble-minded and other unfortunate children of his orphanage, who could not be educated with the other children. Govern-



Group of patients, mostly Europeans, at Gambong Waloh. On the left are seen Cornelia Slagter, Klara Keil and Margaret Alt

ment granted him for his purpose the grounds of the deserted coffee plantation, Gambong Waloh. They tried with the help of some natives and part of the children to cultivate these grounds but it was a failure.

Mr. Graafstal became a small vanilla grower and dealer but they continued their loving care for such of the children as could find no home, nowhere. At last, however, Mrs. Graafstal grew so weak and overstrained that everybody feared she would succumb. For a considerable time she was nursed in the hospital at Magalang, where her brother lives.

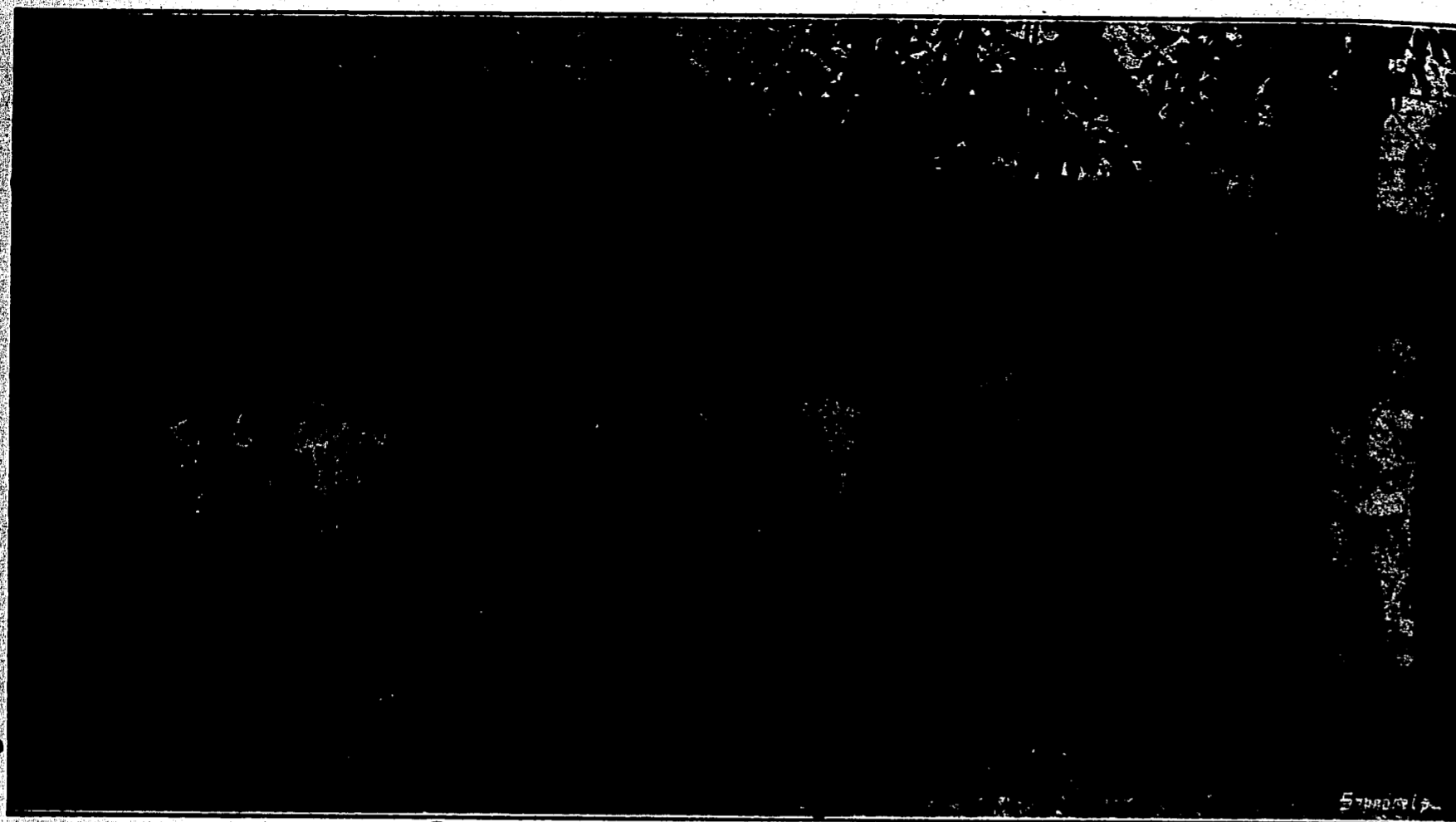
During her serious illness she was visited by Sister Margaret Alt, another member of the little honorable group of our Seventh Day Baptist folks in Java. A few years before, Margaret Alt was a highly respected nurse in the Government Lunatic Asylum at Lawang. She possesses the two diplomas, for common nursing and for nursing lunatic patients. While working in that asylum, she got acquainted with a colleague, Cornelia Slagter, in prior days a well-known member of our Seventh Day Baptist Church in Haarlem. In her early youth Margaret Alt had enjoyed a really religious education by her mother and grandmother,

but she had lost them when she was still young. The conversation with Cornelia was instrumental to her conversion to God and after a prayerful searching of the Scriptures she embraced the Sabbath of the Lord, and was baptized by Brother Graafstal.

Learning how greatly Marie Jansz needed help in her work at Pangoengsen, Margaret Alt decided to leave her work in the Government Asylum and join Marie Jansz in her mission work. She stayed there for a couple of years but could not bear the climate there, she was steadily suffering from malaria.

After prayerful consideration Sister Alt then decided to unburden Mrs. Graafstal from the care of the children I mentioned above. So she went to Gambong Waloh where Cornelia Slagter soon joined her.

There they took up again the work Mr. and Mrs. Graafstal had started before. Under the name of the "House of Charity" they shelter there and nurse in true Christian love poor patients, young and old, for whom no other refuge is open. A couple of years ago a third diplomated sister, formerly working in the Salatiga Mission, joined them. Having made the acquaintance of Sister Alt at a missionary conference,



Native patients, in national dress at Gambong Waloh.

she was led to investigate the Scriptures concerning the Sabbath and baptism with the result that she was convinced of the truth. She was baptized by Brother Graafstal and decided to join them in their work at Gambong Waloh.

You see the three sisters in the second picture, showing the European patients. From left to right you see first: Cornelia Slagter, second Klara Keil, with the baby on her arm, third on the background Margaret Alt, the directress of the house.

The little babies in the front-row you will find also at the fourth picture. These are sound native children, orphans, whose parents have died from the plague or influenza, which violently raged in those regions. These babies have been adopted by Sister Alt and are educated in the principles so dear to us.

The other patients at the second picture and all feeble-minded, deaf-mute, imbecile or epileptic.

The third picture shows you the *native* patients in their national dress, many of them are blind, lame or disabled and unfortunate in other ways. There are also a few sound persons, living on the grounds, on this picture.

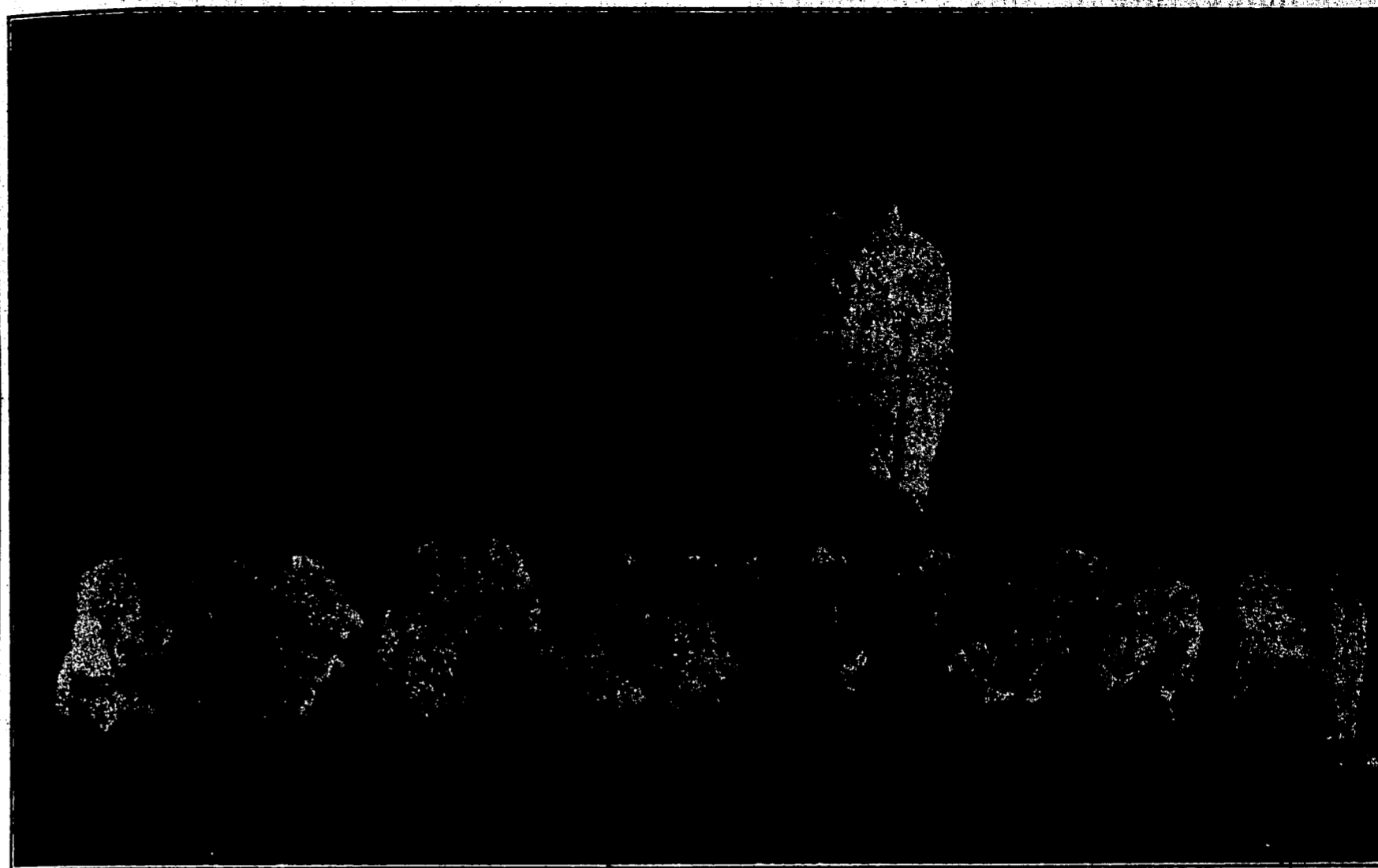
On the fourth picture you see the little babies of our church in Java and their

noble foster mother, our dear Sister Alt, in native dress.

When Mr. and Mrs. Graafstal first started in the work on these lines in the House of Charity at Gambong Waloh, they asked the Haarlem Church if she would share the responsibility by taking this work on her name. The church, however, at that time felt no courage to accept this invitation. There were many objections. Our power was so very small, the distance so great, and we feared they would lose the sympathy of many people in Java by identifying their work with our small Haarlem Seventh Day Baptist Church. Moreover, some of us feared that Mr. and Mrs. Graafstal would not be equal to the task they endeavored. So Mr. and Mrs. Graafstal looked for a board in Java and found a former missionary and a former Reformed minister willing to join them.

In the course of these ten years Mr. and Mrs. Graafstal had to leave the work in Gambong Waloh, but they remained members of the board, and now you see three diplomated Seventh Day Baptist nurses are continuing the work they started.

In Holland meanwhile four small Seventh Day Baptist churches arose with a total number of about a hundred members, and we were able to contribute to the work



Orphan babies, with their foster-mother, Margaret Alt

in Gambong Waloh about \$500, in 1919.

Sister Jansz agreed with us that she, writing English so well, would apply to the brotherhood in America, we in Holland should do what was in our power for the work in Gambong Waloh.

You may easily understand that we are working in such a direction that once our ideal may be attained to have both missions combined under a Seventh Day Baptist board. I think this board might be the Central Committee of the Alliance of Seventh Day Baptist Churches in Holland. This alliance probably soon will be incorporated.

First, there is the need of help for Sister Jansz in Pangoengsen, who greatly desires to leave the care of her colony to a vigorous man, full of the missionary spirit. But in Gambong Waloh also, help is very much wanted.

Our Seventh Day Baptists in Java, Europeans and natives, might be organized in one church which would be, we trust, a jewel in the crown of Christ and a rich blessing to that dark country. On January 1, 1920, there were in the Gambong

Waloh House of Charity seventy-five patients, Europeans and natives.

I am glad that by these pictures our dear friends and their self-sacrificing work have been brought nearer to our churches in America.

I do not hesitate to confess that among all the philanthropic work I have learned to know in the course of the years there is none for which I have a deeper respect than for this painful work done so quietly in the Spirit of Christ by our dear sisters, there in the lonely mountains of Gambong Waloh.

I trust you will remember them in your prayers and ask for us that we may receive grace to use every means in our power to help them and wisdom to lead everything in the right direction, to the glory of our Savior who himself "took our infirmities and bare our diseases."

With Christian love.

Yours in Christ,

G. VELTHUYSEN.

A moment of courtesy will take a man as far as a whole afternoon of apology.—*East and West.*

ORDINATION OF JOHN F. RANDOLPH

Pursuant to a call of the council of the Western Association by the Nile Church for the ordination of John F. Randolph, the council convened at Nile, N. Y., July 3, at 11 a. m., with President B. C. Davis presiding. Dr. Hulett was appointed secretary for the council.

Roll call of the delegates of the churches resulted as follows: First Alfred, President B. C. Davis, A. B. Kenyon, Mrs. Ophelia Clark, Rev. A. E. Main, Rev. I. L. Cottrell, Curtis F. Randolph, Mr. and Mrs. Charles Palmer, Mr. and Mrs. Henry Hunting, Mr. and Mrs. Frank Stillman, Elizabeth F. Randolph, Fucia F. Randolph.

Friendship: Deacon and Mrs. M. J. Jordan, Deacon and Mrs. Voorhees, Deacon and Mrs. P. L. Clarke.

Independence: Mrs. Addie Green, Rev. W. L. Greene, Mrs. Clarence Clark.

First Genesee: Rev. E. F. Loofboro, Rev. J. L. Hull, A. J. Crandall.

Richburg: Mrs. George Saunders, Mr. and Mrs. E. B. Cowles, Mr. and Mrs. Claud Saunders, Mrs. E. R. Almy, George Saunders, Faith Saunders, Leona Saunders, Mrs. P. C. Cartwright, Mr. and Mrs. Charles Saunders, Mr. and Mrs. John Cartwright.

Second Alfred: Rev. and Mrs. W. M. Simpson, Deacon O. M. Witter.

Hartsville: Rev. Wardner Randolph, Deacon Silas Whitford.

Portville: Mrs. John Geuder.

Andover: Deacon and Mrs. Livermore, Mr. and Mrs. Elwin Livermore, Mrs. A. E. Langworthy, Lynn Langworthy, Mrs. V. G. Graves.

The candidate was asked to give a statement of his Christian experience and belief, which he did in a very concise and clear manner, after which opportunity was given to the council to ask questions of Mr. Randolph. None being asked it was moved and carried that Mr. Randolph be recommended by the council for ordination.

After remarks by Dean Main, President Davis, Rev. G. H. F. Randolph and Rev. Ira Lee Cottrell it was unanimously voted to proceed with said ordination.

The following program was then presented:

Solo.....Mrs. Fred Whitford
Scripture Reading.....Rev. Paul S. Burdick

Ordination Sermon....Rev. Walter L. Greene
Text: First Corinthians 3: 9
Consecrating Prayer...Rev. G. H. F. Randolph
Address of Welcome to the Candidate,
Rev. A. E. Main
Address to the Church...Rev. E. F. Loofboro

It was moved and carried that the clerk prepare copies of the minutes for the Nile Church, SABBATH RECORDER, and secretary of the Western Association. Also to prepare a certificate for candidate.

The service closed with singing by the congregation.

PRESIDENT B. C. DAVIS,
President of Council.
DR. H. L. HULETT, *Clerk.*

It may be of interest to note that the following ministers of our denomination were ordained at Nile, N. Y.: W. B. Gillette, 1832; Azariah A. F. Randolph, 1843; L. A. Platts, 1866; M. B. Kelley, 1892; James L. Skaggs, 1909; Herbert Cottrell, 1911; William M. Simpson, 1915; John F. Randolph, 1920.

Nile has also furnished the following persons for the ministry or missionary work although ordained elsewhere: Dr. T. L. Gardiner, Henry Jordan, A. G. Crofoot, E. A. Witter, Mrs. D. H. Davis. A grand record.
DR. HULETT.

NOTICE TO CORRESPONDENTS

Rev. John T. Davis is to supply the church in Farina, Ill., for the next two months; and requests his correspondents and friends to address him at that place. His daughter Ethelyn's address will also be Farina, Ill.—Ed.

RELIGION IN THE HOME

When Henry W. Grady, the brilliant orator and journalist, and the ideal son of the South, first saw the White House, he exclaimed to a friend, "That, sir, is the home of my nation." But later, when spending the night with a Southern planter, he saw the family at the altar of prayer, reading the Bible and praying to God, he said: "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation. The home of my nation is where the Bible is read, where Jesus Christ is respected, where God is honored, and the children are taught to pray.—Selected.

YOUNG PEOPLE'S WORK

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

SELF-IMPROVEMENT

MARK SANFORD

Christian Endeavor Topic for Sabbath Day,
July 31, 1920

DAILY READINGS

Sunday—Mutual improvement (Dan. 1: 1-4, 17)
Monday—Spiritual improvement (Col. 1: 9-14)
Tuesday—Moral improvement (1 Kings 3: 5-15)
Wednesday—Growth through the word (1 Peter 2: 1-8)
Thursday—Inner illumination (John 8: 12; Eph. 5: 8-14)
Friday—Paul's preparation (Acts 22: 1-5)
Sabbath Day—Topic, Self-improvement (Psa. 25: 1-12) (Consecration meeting)

"Couldst thou in vision see thyself the man God meant,
Thou never more couldst be the man thou art content."

Nothing has more effect upon self-improvement than our ideals. If any person thinks himself to be perfect his neighbors seldom agree with him. We can make no real improvement unless our ideals are higher than anything we have yet attained. We may never reach our ideals, but it is certain we can never rise above them. We can not advance without them. An earnest effort toward the attainment of high ideals is sure to mean progress.

Among the many means of self-improvement perhaps education is most general. No young person should stop short of the best education that can be secured under his conditions. And conditions should not be allowed too much influence.

Bible study is necessary to make the best of ourselves. Christ is the only perfect pattern and to follow him should be our highest aim.

Good reading is another important item. We should do a reasonable amount of good reading. There is danger in too much fiction and thus forming the habit of reading to forget. Too much careless reading may cause mental indigestion, while careful thoughtful reading is one of the greatest means of self-improvement. To culti-

vate a love for poetry and occasionally learn a choice selection is a great help and source of enjoyment.

A study of human nature may be most fruitful. We seldom realize fully what our friends mean to us—we may be helped or hindered by the friends we choose. And also we may be a help or a stumbling block for others. Which shall it be? Each one must live his own life, "work out his own salvation." Yet we may learn much from others; we can to some extent copy the good we see in others and also weed out of our own life those things which we dislike in others.

Nature is full of lessons for us. Shakespeare said there are "books in the running brooks, sermons in stones, and good in everything." And in Psalms we find these words, "The heavens declare the glory of God and the firmament showeth his handiwork."

God has placed at our disposal abundant means for self-improvement. The real question is: Will we do our part? Will we row or drift?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

YOUNG PEOPLE'S WORK

(Paper read by Elizabeth F. Randolph, Western Association, Alfred Station, N. Y.)

This is a big broad subject. It includes observing, studying, thinking, dreaming, hoping, planning, praying, trusting, obeying, training, doing,—all these, and more, too.

Those of you who had the privilege of hearing Dr. Norwood's address at the opening of this association were deeply impressed by the change in the young people's work of today from what it was a century ago, yes and even a shorter time in the past than that in many communities, as he painted to us the picture of young people and even children only six years of age being forced to work in the industrial factories under the lash of the whip. Many of them had to go to work before the dawn of the day and did not return from it till after dark, and some never returned. Their bones were dumped in a heap with many others and their parents never knew what

had happened to them. Today that condition is entirely changed by our child-labor laws and instead of our children being driven to death in factories they have the opportunity, and in fact are required, to spend their time in school, studying, thinking and fitting themselves for the responsibilities of citizenship. If such a training is necessary that we may rightly fill our places in this world, how much more essential is it that we should study, think, observe, pray, trust and obey, that we may fit ourselves for the work which Jesus has for us to do in his kingdom.

Yes, our leaders are furnishing us the opportunity for such a training. At the round-table discussion here yesterday morning, we had the privilege of listening to the heart-to-heart talks of our pastors and representatives of the boards in regard to their hopes and plans for our denominational work, also its problems and needs. They assured us that there was plenty of money among our people and that it was forthcoming regardless of the fact that a few of the churches have not yet gone over the top in their subscription. The greatest need is for men to man the fields and carry on the work. If this room had been packed full with young people intently listening to the discussion, there would have been no question in the minds of our leaders as to where more laborers are coming from. Yes, young people, it is our work to avail ourselves of all the information we can regarding this work to be done.

In considering this subject we may take it for granted that the Christian home, the church, and the Bible school have carefully fitted the ground and sowed the seed of Christian life in the hearts and minds of every boy and girl entrusted to their care and have provided for the cultivation of the young plant. God has sent the sunshine and the rain so necessary for growth.

But in reckoning with the Christian life we have more than a plant which demands nourishment and cultivation. Jesus Christ uses the little child as a beautiful symbol of this wonderful life as he says, "Whosoever shall receive one such little child in my name receiveth me; but whoso shall cause one of these little ones to stumble, it is profitable for him that a millstone should be hung about his neck and that he should be sunk in the depths of the sea."

This little child needs not only food, care, thoughtful consideration, and opportunity to grow, but he also needs plenty of exercise. Only as the infant kicks and throws its limbs, perhaps aimlessly at first, then creeps and walks to secure some attractive object do its bones become strong and its muscles useful and its nervous system learn to control every movement and expression of the body. Use or lose is a law of nature. It is equally as true of our spiritual growth. The Christian life needs attention and plenty of exercise to arrive at full maturity with the character of any individual. It is a part, and indeed a very important part, of the young people's work to consider the wonderful possibilities of the Christian life as it is placed before every one to accept or to reject. If the home, the church and the Bible school have done their part faithfully and well we can not but believe that the young person as he comes to this period of making his own choices will readily seize upon the Christian life as his most precious heritage. Yet in the midst of youth's activities, which are many and varied, it is easy indeed to fix our attention on any one of a hundred or more different things and forget this precious tender life which has been entrusted to our charge. Tender, yet having such wonderful transforming powers for enriching and strengthening our entire character if in our youth we will but accept this Christ life or Christ spirit and give to it the needed opportunity for growth and exercise in every phase of our character and in every activity in which our minds and bodies are engaged.

What nobler goal can be held before our youth of today than that this spirit of Christ should dominate our entire personality, every thought and act, and determine for us what our life work shall be and how we shall carry it on. Let this Christian life or spirit be to all our activities what the nervous system of the child is to the movements and expressions of the body. Then will our lives show forth results similar to those of Christ's life while he was here on earth,—trust in God, obedience to parents, love and service for fellow-men. Such a life may bring us to the cross as it did Jesus Christ, but it also beareth fruit, some an hundredfold, some sixty, some thirty. Paul has described this fruit as "love, joy, peace,

longsuffering, kindness, goodness, faithfulness, meekness, self-control, against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5: 22-24).

This brings us to another important phase of young people's work. If the Holy Spirit is to yield such desirable fruit in our lives we must take time in our youth for some careful planning and we must not forget to exercise the Christian life at every opportunity in all our work or recreation. But we must also set apart certain definite portions of our time for the special nourishment and exercise of this Christian life. In our schools and colleges we have our athletic associations to plan and provide ways and means for our physical culture that we may have strong healthy bodies and, consequently, more active minds. Contests are scheduled with other schools and the members of the team are placed in a rather restricted diet. Mass meetings are held, a group spirit is thus generated and each student, whether on the field or in the cheering lines, feels that he has some definite part to play in winning the contest and raising the athletic standard of the school. So let us compare the Young People's Board of our denomination with the athletic association of a college. The Young People's Board is planning for the spiritual growth of our young people. And as the athletic association promotes and supervises ball games and track meets so, according to the statement of our field secretary, Mr. Holston, the primary aim of our Young People's Board is to promote and supervise our Christian Endeavor activities. Efficiency goals have been set and contests arranged among different local societies. And the special diet of which we are asked to partake is the Quiet Hour in which we shall spend at least fifteen minutes each day in Bible study and prayer, thus drinking at the fountain of power that we may have the needed courage, foresight, and enthusiasm to go forth, guided by our Great Commander, to perform life's work.

Our special diet also includes faithful attendance at all our church appointments, especially its Sabbath Day and midweek prayer services.

A brief review of last year's Conference

minutes shows that in the eighty different churches in our denomination we have thirty-six C. E. societies that made contributions or reports to the Young People's Board. Of these nineteen are now enrolled in the Efficiency campaign. Are we satisfied to let that represent the number of communities in our denomination in which the young people are actively engaged in exercising their spiritual life and making special provision for its growth? At that rate we as a denomination can not hope to continue even to hold our own in the future to say nothing of enlarging and expanding our field of labor. No, we would not claim that Christian Endeavor is the only agency through which the Christian life of our young people is gaining exercise any more than we would claim that the athletic association is the only agency for providing physical training. President Allen and other builders of our universities had no aid from athletic associations, yet they developed strong physical prowess by actual manual labor. Many young people are doing the same today, both physically and spiritually in our schools and churches. But as the athletic association has proved its worth for the physical training of the youth in our schools and colleges so the Christian Endeavor has proved its worth for the spiritual development of youth in our churches. At Conference this last year the Young People's Board for the first time engaged a man, offering him a small salary, to act for part of this time as the field secretary for the Young People's Board, who should keep the different societies more in touch with each other, stimulate the weaker ones and organize other societies wherever there is need of them.

Instead of having less than half as many societies in our denomination as there are churches why should we not have at least two or three times as many C. E. societies as churches? Around Alfred alone there are three or four districts where part or all of the children are nearer to Alfred than to any other church and yet very few of them ever attend the church or Sabbath school service and none of them are receiving the benefit of Christian Endeavor training. Why? Because if you go into those communities no one can be found to take

the lead in that work. Their interests lie in other directions. Our pastors at Alfred have from time to time with their many other duties found occasion to conduct services in one or more of these districts. But it is too much to expect them to bear the responsibility of all this work. Part of the time some of the Sabbath-school classes, the Y. M. C. A. or the Y. W. C. A. or the C. E. societies have furnished leaders to conduct meetings in these schoolhouses. But just at present there seems to be no one available to do the work. Alfred Station, Nile and Little Genesee, you are the only other C. E. societies in our entire Western Association reported in our Conference minutes of last year. What is the condition in your communities? Are there young people in school districts near you who need C. E. training? Have they the leaders to take charge of the work and if not, have you not young people in your midst who can go into those districts and develop leadership for Christian service? What are you doing about it? Are you simply allowing those boys and girls to drift so far as you are concerned and to become interested in whatever attraction may appeal to them first or are you laying definite plans for the growth and exercise of their Christian character? Would not such work be an opportunity for our own development at the same time that we would be assisting them, and would it not be an opportunity for us to reveal to the world what can be accomplished by a strong Christian life reinforced by the power that comes from the spiritual nourishment of an observance of the Sabbath which Jesus kept? Have you visions of the growing strength and efficiency of our denomination? Then you must be taking steps to bring these conditions to pass. It is not our purpose to duplicate organizations and complicate the machinery of our denomination, but it is our purpose through our Christian Endeavor activities to be not aimlessly beating the air, but as an evangelistic force, to enter unoccupied fields and to promote every phase of the Christian truth.

Time is too limited to consider why there is not a C. E. society in our church at Hartsville, Scio, Richburg, Portville and Andover, and the prospects or lack of prospects for such a society. Neither do

we have time here to consider the condition of C. E. work at Independence and Hebron or why these societies were not reported in our last Conference minutes, but we trust there will be a report this year.

But our Young People's Board is not only aiming to have either an Alumni, Young People's, Intermediate, or Junior C. E. in every church in our denomination, but it also hopes to come in contact with every lone Sabbath-keeper and link them up with the C. E. activities of our denomination through the Lone Sabbath-keeper's Christian Endeavor Bulletin. If you will turn to the SABBATH RECORDER for March fifteenth you will find there, summed up in a nut shell, the plans of our Young People's Board for this Conference year. And as you study it through do not fail to note the banners which are to be awarded at Conference for achievements in the Efficiency campaign, C. E. expert work, Quiet Hour Comradeship and contributions to our budget. It is a large program compared with what we have accomplished in the past, but it is a mere shadow of the work that we can do if shoulder to shoulder we will each of us do our very best and work together with our consecrated leaders.

In general then, we may say that aside from accepting the Christian life, two important phases of our Young People's work are: First, to observe the ideals and tasks which the leaders and workers of our denomination have before them, note wherein these tasks are being effectively accomplished, and where more laborers are needed; second, let us remember that as young people, trusting in the Lord Jesus Christ for strength, it is for us to fit ourselves through our Christian activities for performing the greater work that lies before us.

How good God is to let us know this joy of his companionship in Christ now and here! It need never be interrupted—never, except by our own choice. And we shall never choose to turn away from God if we rest wholly in Christ as our life.—*Anon.*

Peace gives food to the husbandman, even in the midst of rocks; war brings misery to him even in the most fertile plains.—*Mænander.*

THE WORK OF OUR TRACT SOCIETY

DEAN ARTHUR E. MAIN

(An Address at the Western Association)

I. My general point of view.

(1) One becomes a Christian, experiences salvation, when he accepts God, revealed in Jesus Christ, as Savior and Lord, purposing to know and do his holy will.

(2) This experienced salvation is also a process, hindered in progress by all wrong-doing, accelerated by the increasing knowledge and obedience of the truth.

(3) Herein I see the value and sacredness of Sabbath and of all truth, to every sincere believer. We ought to welcome growing knowledge of truth and duty.

2. It is not therefore, it seems to me, the work of our Tract Society or of our denomination as a whole, to proselyte. When I was a young man a very prominent leader in what was called "Sabbath Reform" said to me in substance, Let others preach the gospel to the unconverted; our mission is to proclaim Sabbath truth. That is to say, the chief work of Seventh Day Baptists is to proselyte. Another equally prominent leader was reported as having said that it might be we would have to call in some of our gospel mission work in order to have more means with which to push Sabbath reform.

Although I myself had gone through an almost moral life and death struggle over the Sabbath question, such ideas repelled me; and I still feel the coldness of their repulsion.

I am opposed to such a view of our denominational calling, and have been from my youth until now, for four reasons.

(1) It is right against what Dr. Robert E. Speer calls the undefeatable principle of Christian co-operation. It delays the answer of our Lord's prayer for the oneness of his disciples.

(2) It tends, we may well believe, to narrow our conception of religion and religious obligation; and to weaken the sense of our needing, ourselves, a deeper and full spiritual experience. Ought we not to devote far more time and energy, and money, if necessary, to teaching ourselves and our children and youth, the great fundamentals of our Christian and our denominational faith and practice? I recollect well hearing the late and eloquent Rev.

George E. Tomlinson say that a strong, active, faithful Seventh Day Baptist church is one of the very best witnesses for the truth we hold. And we might add that a Sabbath-keeping Christian home bears equally weighty testimony.

(3) Our home mission fields languish for want of workers; and many churches are pastorless. I suggest that we substitute for zeal to spread a single truth, zeal to supply these most pressing needs. There is an ancient and divine exhortation that we pray to the Lord of harvests for more laborers.

(4) Proselyting is in the way of accomplishing what we rightfully and earnestly desire—for example, the spread of truth concerning the Sabbath and baptism. It is contrary to what some one has called the Church's Marching Orders. Our Great Commander claimed that all authority in heaven and earth had been given to him; and then exclaimed, Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

The late President Jonathan Allen used to tell how our ministers of an earlier day went forth to open fields as Sabbath-keeping preachers of the gospel of Christ; and how in connection with revivals of religion there were also converts to the Sabbath doctrine.

How anxious I am to be understood, in my spirit and purpose, it is not possible for me to tell you, when I say, Brethren and sisters the world is full of needy and hungry souls: let us therefore begin anew to obey very literally the Commission of our Redeemer and Lord; and to trust very fully his blessed promise.

3. Printing and publishing are a no mean part of the privilege and work of our Tract Society.

(1) Periodicals, books, tracts, articles, by our own writers, and of a degree of excellence worthy of the truth and of our times. Let us, the people, be glad to pay for such goods as these as they come from our press, the market price, that we may insist that their printing be given the precedence at our publishing house. The love

of money may be the root of many evils; but the generous, wise and holy spending of it, promotes the kingdom of God and extends righteousness among men and nations.

(2) Then and not till then, the more commercial printing, the more work done for other folks at a reasonable profit, the better.

4. The most important part of the tasks of our Tract Society, the highest achievement and glory of its plans and effort, is, as it seems to me, the editing, printing and circulation of the SABBATH RECORDER. One of the most responsible, honorable and useful positions in the entire denomination, is the editorship of this paper. It is to be feared that we have not given deserved appreciation to what it has wrought for us in the past, and to what it is now doing on our behalf. Permit me to suggest five things that may be justly expected from the RECORDER provided we, the churches and people, do our full part, in supporting it.

(1) Let the printed page aim to preach the gospel of the grace of God, to bring men into discipleship to Christ, as Dr. Gardiner has been doing these many years by voice and pen.

(2) We need the paper as a wise and faithful teacher. (a) Of the least and of the greatest things of God and of his kingdom. (b) Of the fact, from the standpoint of the history, psychology and philosophy of the religion of the Bible, that we are not, primarily, Sabbath-keepers because of the Decalogue, as wonderful as that ancient document is, but because we are disciples of Jesus Christ, our Savior and Master. (c) Let it show how the life and the truths of religion are essential to the highest well-being of mankind, from individual needs, through all group life to international relations.

(3) Let us make it possible for the RECORDER to become richer and richer in news about our leaders, churches and neighborhoods. We ought to be fraternally and heartily interested in all the good that is going on among the members of the household of our cherished and common faith. We need to be thus informed, stirred and encouraged.

(4) Let us also be eager to learn about the world-wide Church of God, the larger

holy family of which we are grateful to be a living part. Our paper should give a place to general religious news from every quarter.

(5) Then if there is room let our paper furnish, as it has done so well, a summary of what, for convenience, may be called secular news. Let it tell the readers all it can about human affairs the world over.

Conclusion: Long live and flourish the good old SABBATH RECORDER! Let us, for every reason, greatly increase its subscription list.

HOME NEWS

LEONARDSVILLE, N. Y.—I think the readers of the RECORDER would like to hear about a social affair held at our parsonage last Thursday evening, not a money-making, but a merry-making event.

Now we may look slow here in Leonardsville, but with certain incentives we are able to do big things in a short time. Wednesday afternoon a certain bird flew from the vicinity of the parsonage with the message that it was Pastor and Mrs. Peterson's wedding anniversary and as all of their children were here for the summer we thought the occasion should be recognized in some way. As the pastor was to officiate at two weddings that day a celebration for Wednesday was out of the question, but a few of the good sisters with the hustle and vim that gave Hi Johnson his nick-name, started out to make the necessary arrangements for a surprise on Thursday evening at eight o'clock. Needless to say their efforts were successful and at the given hour about seventy-five of the church people tucked themselves away in the darkened rooms of the parsonage awaiting the arrival of the pastor and wife who had seen fit to make a call on this auspicious occasion.

Thinking that they had tarried long enough, their daughter phoned them to come home as they had callers. Although it is said the pastor seemed somewhat reluctant about coming home, remarking that they might call again, his good wife however soon had him "under way" and their arrival at the scene of action was accompanied with the sudden switching on

(Continued on page 96)

ALFRED UNIVERSITY ALFRED, N. Y.

Progress in Raising \$100,000

Table with 3 columns: Description, Amount raised, Amount needed. Includes rows for \$2,000, \$1,000, \$500, \$250, and \$50 subscriptions.

Fill out and detach the pledge below indicating which one of the above pledges, paid in five year installments, you will be responsible for, and forward to Alfred University before Commencement, June 16, 1920.

In consideration of the efforts of the Trustees of Alfred University to raise an Endowment and Improvement Fund for the College of Liberal Arts at Alfred University, and in consideration of the subscriptions of others, I hereby agree to pay to ALFRED UNIVERSITY, of Alfred, N. Y.,

the sum ofDollars to be applied toward said fund.

Payable in not more than.....equal.....annual payments ofDollars, beginning; or as follows.....

Dated.....

Signed.....

Address.....

(Continued from page 94)

of lights and loud "Ha, Ha's" from different corners.

After the serving of ice cream and cake Deacon I. A. Crandall with very fitting remarks in behalf of the church and society, presented the pastor and wife with a purse representing our love and best wishes for them now and at all times. Both Rev. and Mrs. Peterson responded to these remarks, expressing their appreciation, not only for the gift, but the spirit which prompted the giving.

At the request of Mr. H. D. Babcock all joined in singing "Blest be the tie that binds," after which congratulations and good-nights were in order.

I am sure we all deemed it a pleasure to meet together on such an occasion with such a feeling of love and friendship dominant.

PRESS COMMITTEE.

Sabbath School. Lesson IV—July 24, 1920

DAVID SUCCEEDS SAUL AS KING. 2 Sam. 2: 1-7;
5: 1-5

Golden Text.—"Trust in Jehovah with all thy heart, And lean not upon thine own understanding." Prov. 3: 5.

DAILY READINGS

July 18—1 Sam. 31: 1-16. Death of Saul
July 19—2 Sam. 1: 17-27. David's Lamentation
July 20—2 Sam. 2: 1-7. David Made King of Judah
July 21—2 Sam. 5: 1-10. David Crowned King of All Israel
July 22—Matt. 25: 14-29. True Success
July 23—1 Cor. 9: 16-27. Winning a Crown
July 24—2 Tim. 4: 1-8. A Crown of Righteousness
(For Lesson Notes, see *Helping Hand*)

Sabbath School. Lesson V—July 31, 1920

DAVID BRINGS THE ARK TO JERUSALEM. 2 Sam. 6: 1-19; Psa. 24: 7-10

Golden Text.—"Enter into his gates with thanksgiving, And into his courts with praise." Psa. 100: 4.

DAILY READINGS

July 25—Num. 4: 4-15. Reverence for Holy Things
July 26—2 Sam. 6: 1-10. The King's Mistake.
July 27—2 Sam. 6: 11-17. David Brings the Ark to Jerusalem
July 28—Exod. 25: 10-22. The Ark of the Covenant
July 29—1 Chron. 16: 1-11. Sacrifice and Song
July 30—1 Chron. 16: 37-43. Ministering Before the Ark
July 31—Psa. 24. Ascending the Hill of the Lord
(For Lesson Notes, see *Helping Hand*)

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.

MARRIED

BURDICK-DUDEY.—At the home of the bride's parents at Hartland, Wis., June 29, 1920, by Rev. Willard D. Burdick, Mr. William D. Burdick, of Milton, Wis., and Miss Erna L. Dudey.

HUGHS-PEET.—At the home of the bride in Leonardsville, N. Y., June 30, 1920, by Rev. F. E. Peterson, Mr. Thomas Hughs and Miss Helen E. Peet, both of Leonardsville, N. Y.

WELSH-DRESSER.—At the home of the bride in West Edmeston, N. Y., June 30, 1920, by Rev. F. E. Peterson, Mr. Newell T. Welch and Miss Maude E. Dresser, both of West Edmeston, N. Y.

DEATHS

COBET.—Mrs. Anna Smith was born at Stryker, Ohio, May 8, 1871, and died December 29, 1919.

She joined the Seventh Day Baptist Church of Fouke, Ark., and remained a faithful member of it, and a loyal worker in the Master's vineyard until the time of her death.

She was married to L. F. Cobet, and to them were born five children. Most of her life was spent at Texarkana and Bald Knob, Ark.

Farewell services were held in the church at Boyd, Ark., and the body was laid to rest in the nearby cemetery.

P. S. B.

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—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-8tf

INVESTIGATE—Good homes for Seventh Day Baptist families, at \$40 to \$60 per acre. If interested, send us your address. Branch Brothers, White Cloud, Mich. 7-5-400