

The Sabbath Recorder

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

VOL. 89, NO. 6

PLAINFIELD, N. J., AUGUST 9, 1920

WHOLE NO. 3,936

Come on to Conference If our readers have studied the report of the Railroad Committee, they have already learned that in order for any one to secure one-third fare for return trip from Conference there must be two hundred and fifty persons in attendance who have paid full fare and taken a certificate from the ticket agent at the office or where ticket is purchased.

Of course we hope more than two hundred and fifty will go—yes two or three times that number; but it would be a shame, in this important Conference, if the number of delegates should fall short of that.

If there was ever a time when large numbers of loyal Seventh Day Baptists were needed at our annual gathering, it would seem that that time is in the year 1920. So, friends, please don't fail to go to Alfred for the week beginning with August 24. Go prepared to stand right by the meetings and help make wise plans for the work.

A Good Opportunity But Unimproved Is it not strange that we find it almost impossible to secure sermons from our own pastors for use in the SABBATH RECORDER? Every little while some reader writes that the looked-for sermon is greatly missed for Sabbath reading. There are many who depend upon this paper for the Sabbath Day, who do not have the privilege of listening to preaching. With such persons, and also with some pastorless churches, the sermon is eagerly looked for, and we are sorry when the RECORDER has to go without one. But really we have asked pastors to furnish short sermons to no avail until we have little heart to ask again.

It looks to us like this: If any preacher has a sermon which he thinks well worth giving to his own congregation, he should regard the chance to pass it on to others as a good opportunity to extend his influence and enlarge his audience. He can thus preach the precious gospel to hundreds whose ears are beyond the sound of his voice; but whose eyes are eager to take in the truths he has carefully prepared.

We know it will cost something of an

effort to put what one has preached on paper for publication and it takes a little time to do it. But we also know by experience that time spent in this way is well spent so far as the preacher himself is concerned. It is a splendid discipline carefully to write out a sermon once in a while. It is good to do so even after it has been delivered off-hand, and the one who does it will himself be greatly benefited thereby. Friends, if you don't believe it, please try it, and you will see how true it is.

Again, there is satisfaction in *any* service that has for its purpose the helping of others or the giving of comfort and cheer to those who need them. This is especially true when one takes his pen, and with a warm heart tries to frame a loving gospel message for those who are not blessed with the preached word. It has something of the inspiration and uplift of preaching itself. It is good to strive in the spirit of prayer to put our very heart-throbs, our solicitude for our fellow-men, and our yearning desire to advance the Master's kingdom, into fitting words for others to read. It is a great thing to make one's pen present the bread of life to hungry souls. And the one who does this will greatly enlarge his usefulness as a minister of the Gospel of Christ. Fellow ministers, here is a great opportunity that too often goes unimproved. It not only offers you the privilege of giving good help to others; but it also offers a self-help which you can ill afford to lose.

Extensive Plans For Evangelistic Campaign The leaders of at least eighteen denominations have decided to make a nation-wide, concerted effort in evangelistic services during the coming winter. The campaign will not be pushed along the line of popular high-pressure methods used by professional experts in revival work. On the contrary, the churches and people will be expected to organize their work under the auspices of their own pastors, and so work together for a far-reaching spiritual uplift throughout the land.

There will be a grand church rally in

which parish surveys will be made, and committees will be organized and trained in every participating church for the work of winning souls.

Everything will look toward a special ingathering time—a decision day—which is to be supplemented by a follow-up campaign to conserve the results of the ingathering.

The campaign will be under the direction of the evangelistic committee of the Federal Council. There are already signs of interest among the denominations, and churches begin to show an eagerness for the work. They seem to favor strongly the quiet, systematic Christian methods, rather than the high-pressure, professional, evangelistic plans of some evangelists. We like the plan for churches and pastors to join in educative, systematic service for soul-saving.

A Strong Arm Ready to Save Many a poor man has a hard fight with sin, and it is often the case that with all his efforts to escape, he seems to be making a losing fight, and discouragement adds to his trouble until hope dies and he gives up the struggle. Even Paul found that when he wanted to do good evil was present with him and, saint as he was, he had a constant fight "to keep the body under."

Sad indeed is the wail of a soul who, in bitterness and deep regret, exclaims: "There is no use trying to do right, I have tried and tried time and again, only to fail!"

Man's extremity is God's opportunity, and when the sinner finds that his own efforts are unavailing, and in desperation gives himself up to God, the strong arms of the Savior are ready to rescue him from the pit and the mire.

An Indian who had been very wicked tried, after his conversion, to tell how it all came about. He said: "I was in the mud, and I tried to get out, but could not. The harder I tried the faster I sank. Deeper and deeper in the mire I went until it seemed that I must sink out of sight. Then I gave the death-yell and straightway found myself in the arms of Jesus."

Thus it is when one sees that he can not save himself, and is willing to cast himself upon the Lord who is mighty to save, his feet are taken from the sinking sand and placed upon the Rock of Ages.

The cry of the helpless when all mere

human efforts fail is the cry that opens heaven and brings to the rescue the mighty hand of him who can save to the uttermost.

Christian Life A Warfare The great reaction or relapse that usually follows every revival is largely due to a false conception of religion. Too many regard what is called conversion, or "experiencing religion," as the whole thing when it is but the beginning of a Christian life. It is simply entering Christ's school. It is enlisting in his army.

Well do we remember the wonderful war meetings in 1862-3, when under the strong impulse of patriotism, and stirred by eloquent appeals and inspiring music the boys filed down the aisles and amid the cheers of the crowd enrolled their names for service. That was a moment to be long remembered by them; but it was only the merest beginning of a soldier's life. After the enthusiasm was passed and the high state of feeling due to the speeches and the music was over and the crowds were gone, then came the life of discipline necessary to make good and trusted soldiers. It was a strenuous life. It required monotonous drill, wearisome marches, endurance, privation, danger, and strict attention to rules and orders for years. Brave men went through it all cheerfully and were triumphant. Even amid hardships they endured as true soldiers and through it all they had their reward. When peace came each true heart rejoiced in the safety and liberty of the nation.

The beginning of a Christian life is no more than the soldier's enlistment. From that time the warfare goes on. The soldier of the Cross must look forward and not backward. He must strive to be like his Master, and give loving service to his fellow-men. Fidelity, self-sacrifice, sweetness of disposition, growing in grace, patience, and Christlikeness, through years of service, will make a hardened and loyal soldier of the Cross.

This can not come by miraculous transformation. The great transformation that comes to the Christian takes time. But the one who endures day after day, feeling or no feeling, seeking not his own pleasure, but striving to do the will of his Master, will find joy as he goes along, and a blessed peace will come that transcends everything the world can give.

The new-born Christian can not always live on the mount of transfiguration any more than his Master could. He must learn to serve at the foot of the mountain where human suffering calls for help.

"Do Not Sin Against the Child" These were the words of Reuben when he pleaded with his brothers to spare Joseph. They are appropriate words for those who live in our day. Sins against childhood are all too common in both the business and the social world. In American home life, we fear that most parents need the solemn caution, given by Reuben, to be constantly sounded in their ears.

When God puts into the parent's hand the receptive and susceptible young child he places upon that parent a tremendous responsibility. Your child's mind is like a garden in spring time waiting for either precious seed or poisonous weeds.

Any false teaching, a sneer against the Bible, a sly skeptical remark, given by father or mother will operate like bad seeds in a garden, and bring forth a sure harvest of evil. Much of the caviling criticism in the homes against the church, the minister, and teachers of righteousness, is sure to neutralize the effect of good seed sown by others outside the home.

Purity of life and character can hardly be expected to grow in soil upon which has been sown the noxious weeds of licentious, immoral, or unholy thoughts. The example of father breeds rapidly in the hearts of the children, and there is nothing surer than this: The child will be likely to walk in the path laid out by his father. Many a parent is sinning against his child today by sowing seeds of unbelief, seeds of irreverence, seeds of impurity, seeds of dishonesty, seeds of worldliness, all of which will take root and bring forth a fearful harvest. Parents, are you sinning against childhood?

The Three Hundredth Milestone The landing of the Pilgrims was one of the greatest events in the world's history. It is therefore appropriate that the English-speaking people of America and Great Britain should celebrate the tercentenary of that event with elaborate programs in honor of the Pilgrim Fathers. Men of international distinction in various sections of this country will impress the lessons to be derived from the immigration of the founders of our na-

tion who came seeking freedom and religious liberty.

It will be interesting indeed to trace the lines of influence, radiating from the land of Plymouth Rock, which have had so much to do with the making of America. It will be found that the words of a New England writer: "New England sits at every fireside," are nearer true than many suspect. The great West, in many an early movement, realized the worth of New England leaders who planted the seeds of liberty and democracy that have given us our civilization.

Throughout this year until December 21, the three nations, England, Holland, and America, will unite in worthy and friendly efforts to do honor to the Pilgrims of 1620.

It was really a Christian church that came over in the Mayflower, and America must not forget that back of all her progress, back of her schools, her hospitals, her social settlements and other good institutions, stands the church, the mother of the best things earth ever knew.

When we remember that three hundred years ago a group of noble men and women left their ancestral home in the North of England, and braved a wintry ocean to reach a wilderness world, in order to be true to conscience and enjoy their religious impulses unmolested, we should certainly ascribe a new dignity, and attribute new power, to the Christian church.

The Gethsemane Poem On another page we print by request a poem entitled "Gethsemane," which the friend who sent it thinks was written by Dr. A. H. Lewis. All we know of the authorship is that it appeared in the RECORDER of December 1, 1903, over the initial "L."

The friend who sends it now has been through deed waters of trouble and has found the poem so helpful she wishes to pass it along to others. She also sent the old poem, "Rock Me to Sleep, Mother," found on page 146 of the last RECORDER.

Another interesting institution succumbing to prohibition is the New York City board of inebriety, which has just asked the State Legislature to dissolve it because it has nothing to do. The joke is that it made its request through the most notorious "wet" in the State Assembly.—*The Continent*.

PASTOR'S REPORT—NORTH LOUP, NEB.

We come to the close of our Conference year with manifold reasons for gratitude to God for his rich blessings and tender mercies to us as a church and congregation.

During the eighteen months, covered by this report, we have sustained an unusually large number of deaths. Twelve families of the church and congregation have thus been visited. Yet we are not downcast.

The regular work of the church and auxiliary organizations, as shown by the reports of the officers, has been well sustained. Some departments have not been held to their usual high standard of efficiency; but, on the whole, the work has been of unusual high order.

The pastor's work has been exceedingly strenuous. Twice he was called to New Auburn, Minn., to do evangelistic work,—once in company with Brother C. L. Hill, at the expense of the Missionary Board, and once at the expense of the community of New Auburn. In November, 1919, he went to Dodge Center, Minn., at which time he preached the ordination sermon of Mrs. Angeline Abbey. Three times, as member of the Commission of the Executive Committee of the General Conference, he was called East,—once at Alfred, N. Y., once at Buffalo, N. Y., and once at Battle Creek, Mich.,—on denominational work. This has necessitated the pastor being away six Sabbath Days.

At no time during my pastorate has there been so much interest shown in Bible and mission study, and in training work as during the past year. Aside from the regular training work of the church, Sabbath school and auxiliary organizations, a Bible study course of exceptionally high order has been conducted by Mrs. Cora Hill. This class numbered about twenty members. The pastor has conducted a class in the study of stewardship, and is now conducting a training class for beginners in the Christian life with an enrolment of twenty-five members.

We are entering the new Conference year with unusual opportunities before us, with heavy responsibilities resting upon us, and with tremendous tasks awaiting us. Our New Forward Movement is only just begun. The first year's budget has been fully met. The response has been fine and the enthusiasm splendid. Many of our non-

residents responded with commendable zeal. For all this we are deeply moved.

But that part of the Forward Movement that most vitally concerns us as a church and denomination is spiritual. Many churches are pastorless; fields are being neglected; and the ranks of the workers are thinning. And this right at an hour of vital need, and when God's call is most insistent. North Loup has contributed well, in the past, of her young men and women for the ministry and mission work. What of the future? So far as the pastor knows we now have no one definitely training for this definite kind of work. Brethren, the work of the ministry must be laid upon our hearts and made the subject of conversation in our homes. To our children God is saying: "Give me thine heart." To us parents he is saying: "Give me thy child." We want the kingdom of God to triumph. Are we willing to give our boys and girls to God, to dedicate them to the Christian ministry?

Through a series of special evangelistic meetings, held in union with the Friends, and culminating in Decision Day, May first, a number of young people were added to the church. Several families have moved from our midst and others are planning to leave in the near future. While we are sorry to lose these and shall miss them, we are glad to welcome into our church and society work several families who have come to live among us.

The pastor's memorandum shows that he has delivered one hundred and nine sermons and addresses, led sixty-nine prayer meetings, conducted fourteen funerals, baptized eighteen candidates, solemnized six marriages, made four hundred and forty-seven pastoral calls, written three hundred and twenty-eight letters and ninety-five postal cards, and wrapped and mailed eight hundred and eighty-five copies of the bulletin.

In closing the pastor wishes to record his grateful appreciation of the fraternal helpfulness given him and his family by the members of the church and congregation.

A. L. DAVIS,
Pastor.

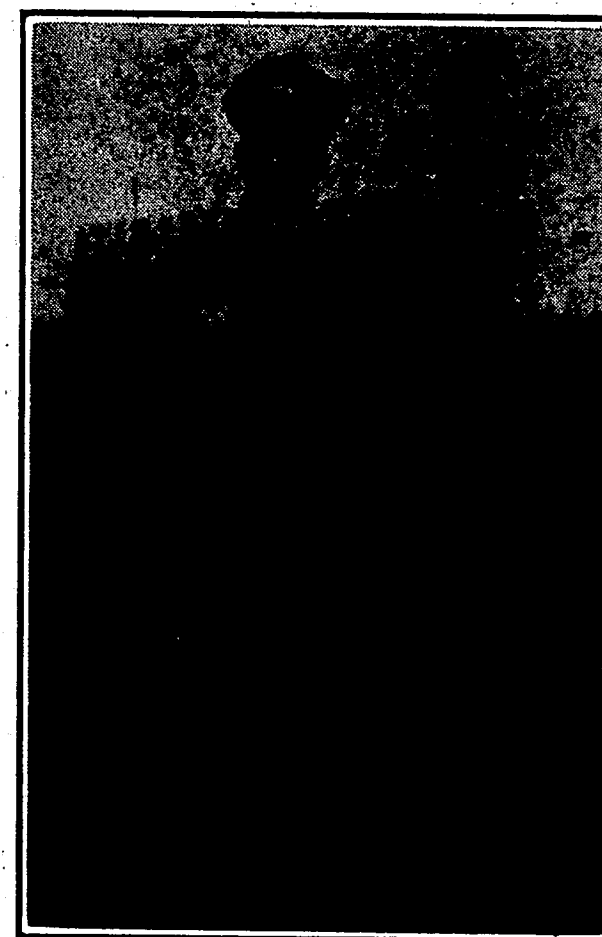
Abraham Lincoln, when a boy, chose as the subject for one of his first essays he ever wrote, "Cruelty to Animals." In this characteristic, the man and the boy never parted.—*Our Dumb Animals.*

ADVENTURES OF A "MASCOT"

SERGEANT R. C. JONES

The following story of the adventures of a little "Mascot" in Belgium, France and England, is written for us by Sergeant R. C. Jones, of the Canadian Army, C. E. F., who is staying in Ventnor and prior to the war was an American journalist and preacher.

George Leopold Charles Phillips, a Canadian mascot, was born thirteen years ago in Ypres, Belgium. His mother was wounded in the Battle of Ypres on August 2, 1914, and died three days later. His father who was Staff Captain with the 55th



Division, British Imperial Army, was wounded several times, and died of wounds on February 17, 1919, at St. John's Hospital, London. Georgie's brother Paul, five and one-half years of age, had an arm blown off at the battle of Poperinghe, Belgium, by a shell, whilst holding a British flag. Paul is now in England and intends to go to Montreal with a Military Police Sergeant Major, who is married and has one little boy. He intends to educate Paul. The Sergeant Major has a big heart and wanted to adopt Georgie, but could not get the necessary papers. Subsequently the British soldiers (the Liverpool Scottish) made a "Mascot" of Georgie, who was wounded twice, but only slightly, at Ypres in 1914 and at Mons in 1915. He was

taken by the British troops to Poperinghe thence to Mons. After he had been with the British soldiers three years he was taken in charge by the Canadian soldiers (Second Brigade of the Fourth Division) with consent of the Liverpool Scottish, and he accompanied them to Verdun, Arras, Valenciennes, etc., and on the twenty-ninth of December he arrived with the brigade at Brussels where he was transferred to the Canadian Y. M. C. A. and afterwards removed to an orphanage. He escaped and rejoined the Canadians, but he was again taken to the institution, to escape, however, a second and third time. The officers, N. C. O's and men made up their minds to keep him, so he went with the Canadian Y. M. C. A. to Wavre in Belgium and thence traveled in a troop train to Le Harve in France and finally from there to Witley Camp, in England, where he remains, hoping some day to rejoin his armless brother in Canada. Georgie wears the full uniform of a Canadian soldier with the addition of sergeant's stripes and a military police band on his left sleeve, and a police whistle. He acts as a guide to the camp. To make sure that the boy will not get lost he wears on his wrist a neatly engraved disc, with his name and unit, which is common of all mascots. The boy's father was an English physician, who joined the army as a Staff M. O., in 1913. He married a Belgian lady and lived in Ypres, where Georgie was born. In 1907 he came to England, but returned to Ypres in 1913. In 1914 when the war broke out, he was again in England, but within a few days he was back with his regiment. The year 1914 was a sad one in the history of the family. The boy's whole course in life has been changed, but it is hoped that he will grow up as worthy as the father, who so nobly laid down his life for his country. There is a possibility that when the men are back in Canada and separated, Georgie will be cast upon life's restless waves, to take care of himself unless some kind hearted person, like the Sergeant Major, adopts him. Like most lads of thirteen, Georgie is indifferent, and lives for the present; on the other hand he has great prospects if some efficient person will care for him. He has wonderful talent as a sketch artist, which pastime he delights in, and shows marked ability as a map drawer, especially of the

ground that he has covered in his unfortunate, and fortunate war adventures. Georgie is one of several little victims of the great war, who has been adopted by British regiments as "Mascots," clothed, fed, and maintained, as well as going with the troops to their respective countries. An Australian private adopted a little Belgian girl, war orphan, and is taking her to his country. Unlike our Canadian "Mascot" above-mentioned, the little girl has been cared for in private homes at the expense of the Australian soldier, so the child's knowledge of a soldier's life is only from what she has seen upon the surface, which is enough for any child to see. The good Australian met the little girl after the armistice otherwise he would not have been able to care for her so well, more so when considering her sex.

THE YEARLY REPORT OF THE LADIES' AID SOCIETY OF NEW MARKET CHURCH

The society has twenty-two members on roll, a gain of three this year. The society has held nine regular and five special business meetings this past year, the largest attendance at any one meeting being eleven and the smallest six, the average number, eight. One member has been present at every meeting, the secretary, three members only missed one meeting, Mrs. W. D. Burdick, Mrs. J. A. Wilson and Mrs. J. G. Burdick.

Only two suppers were held this year, one in October and one in April. A picnic was held at Wayside Park in July, and enjoyed by those who went.

Six all-day sewing meetings and five afternoons were spend sewing; five quilts were made, one being a gift to a friend of the society whose home had been burned. One day was spent in sewing for an Italian family who were much in need of help. Flowers and groceries were sent to the sick and those in need. A budget letter from the society was sent to Mrs. Larrabee, after the society had received her gift of \$10.

Mrs. M. J. Whitford gave the society \$40 which was used to paper and paint the lecture room of the church.

The society gave \$40 toward the wiring of the church for lights. The sum of \$15 has been sent to the Woman's Board

—\$10 toward Miss Susie Burdick's salary and \$5.00 to Miss Jansz.

As a society we will meet our share of the Forward Movement, \$56.

The work done seems small when put down on paper, but in spite of sickness and a stormy winter, we are all here and with our three new members to encourage us, we have much to be grateful for, and thank our Father. With his help we hope to do better in the coming year.

MRS. WILLIAM RYNO,
Secretary.

GETHSEMANE

And is it so, dear Lord that each must pass
Through his Garden of Gethsemane alone?
Must, like Thee, seek in vain, the fellowship
Of those who long have walked with Him
The ways of life, in bonds of friendship close?

Oh, Thou! who didst alone thy vigil keep
On far away Gethsemane's night of gloom,
Thou who didst alone the burden bear
Of the whole world's sin and woe,
Who didst drink the dregs of anguish
That filled the cup pressed to Thy lips,
Because of Thy great love for human souls,
Come Thou, in sweet compassion, come,
And breathe into the hearts of those who love
Thee

Some measure of the love and tenderness
Which filled and overflowed thy heart,
That they, too, their hearts aglow with love,
May reach out helping hands of sympathy
To those who, toil-worn and weary, with the
stress

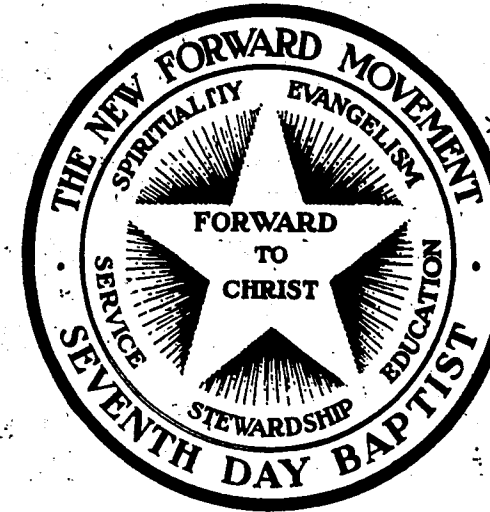
Of burdens heavy grown, as vital forces weaken,
Are sinking 'neath their load of toil and care.

O, help Thy children, Lord,
To hear the cry of weary souls,
Crushed 'neath the daily burden
Of sorrows long unlifted.
'Tis true, the Man of Sorrows
Doth never leave their side;
His love enwraps them tenderly,
They feel His presence with them—
The power of his sustaining grace, and yet,
The heart cries out for human sympathy;
For the love of those who with them walked,
To the house of God in by-gone days,—
Their rays of strength and buoyant life.

Dear friends, gather once more in love,
Close to the friends that need you now,
Those whose hearts yearn for you,
And for your love and sympathy,
To cheer them in their night of gloom,
And so shall you be blessed,
And warm your hearts shall glow.
All chilling coldness, or indifference,
Shall be dispelled by love's warm breath.
Go quickly, ere the sun of life goes down,
And you, and they the blessing miss
That would your action crown.

DEC. 1, 1903.

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.
- + ★ Fouke, Arkansas

RAILROAD RATES TO CONFERENCE

The Trunk Line Association have just granted our application for reduced railroad rates to Conference and a concession of one and one-third fares on the certificate plan will apply for tickets purchased in the following territories:

States of New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia and West Virginia.

There are six other passenger associations covering the balance of the territory of the country who have *not* as yet granted the concession. We expect to hear favorably from some of these, while others will probably decline to grant this reduced rate.

Watch this column for further information.

Tickets at the normal one way tariff (for the going journey) may be obtained from August twentieth to twenty-sixth, inclusive, but not later. Ask for a *certificate* when purchasing tickets. Tickets for the return journey over the same route may be obtained up to and including September first, 1920, at one-third the normal tariff fare.

At least two hundred and fifty certificates must be presented and validated at the Conference before this one-third fare can be availed of.

No certificates will be issued to those holding clerical cards or tickets sold at half rates for children.

Consult your local ticket agent regarding fares.

WILLIAM C. HUBBARD, *Chairman,*
Plainfield, N. J.

J. MURRAY MAXSON,
Chicago, Ill.

EARL P. SAUNDERS,
Alfred, N. Y.

P. S.—Word has just been received from the Central Passenger Association that they will grant the fare and one-third. Their territory joins the Trunk Line Association and covers practically the territory from Buffalo to Chicago and Cairo, Ill., and thence east back to the West Virginia Line.

So enter that thou mayst become more thoughtful and learned. So depart that thou mayst become more useful to thy country and mankind.—*On Campus gateway, Cornell University.*

CAN YOU DO BETTER?

(Here are two examination papers from the eighth and seventh grades of the religious day school, a term of three weeks, recently held at Alfred Station, N. Y.)

EXAMINATION ON THE GOSPELS

Time, seventy minutes

- I. 1. Name the gospels.
The gospels are Matthew, Mark, Luke and John.
2. Which tells the most about the childhood of Jesus?
Luke tells the most about the childhood of Jesus.
3. Which tells most of the element of time?
John tells the most about the time.
4. Which tells most about women?
Luke tells the most about women.
5. Which has no parables?
John has no parables.

II. Number and name the parts into which we divide the gospels for purpose of study.

This work is divided into nine parts for purpose of study. The names of the parts are: Thirty years of private life; Opening events of Christ's ministry; Early Judean ministry; The three periods of the Galilean ministry; The Perea ministry; The passion week and the forty days.

III. Mention and locate *at least* two discourses of Jesus.

The Sermon on the Mount is found in the fifth, sixth and seventh chapters of Matthew.

The discourse on the bread of life is found in the sixth chapter of John.

The discourse on the light of the world is found in the sixth chapter of John.

The farewell discourses are found in the fourteenth, fifteenth and sixteenth chapters of John.

The discourse to Nicodemus is found in the third chapter of John.

IV. Mention and locate *at least* two miracles of Jesus.

Where water was made wine at Cana is found in the second chapter of John.

The feeding of the five thousand is found in the sixth chapter of John.

Healing the man born blind is found in the ninth chapter of John.

Healing of the infirm man at pool of Bethesda is in the fifth chapter of John.

V. Name and locate *at least* two parables of Jesus.

The parables of the good Samaritan are in the tenth chapter of Luke.

The parables of the lost sheep, coin, and son, are in the fifteenth chapter of Luke.

The parables of the sower and the tares are in the thirteenth chapter of Matthew.

VI. Mention and locate *at least* two miracles of the raising of the dead.

The raising of the widow's son at Nain is in the seventh chapter of Luke.

The raising of Jairus' daughter is in the synoptics.

The raising of Lazarus is in the eleventh chapter of John.

VII. Name three disciples who were especially near to Jesus and *at least* two occasions where they were chosen to be with him.

Peter, James and John are the disciples who were especially near to Jesus. They were chosen to be with him at the raising of Jairus' daughter, at the transfiguration, and at the Garden of Gethsemane.

VIII. Mention and locate *at least* two incidents in the life of Jesus, not addresses or miracles.

The flight into Egypt is in the second chapter of Matthew.

The cleansing of the temple is in the second chapter of John.

The baptism of Jesus is in the third chapter of Matthew and Luke and the first of Mark.

IX. Give in order what occurred in the twenty-four hours following the last supper.

The events which occurred in the twenty-four hours, following the last supper were: the last supper; the farewell discourse; the intercessory prayer; the Garden of Gethsemane; betrayal and arrest; trial before Jews; trial before Pilate; the crucifixion; the burial; the watch set.

X. Draw a map of Palestine in the time of Jesus.

(There is a good outline map locating the Dead Sea, the Sea of Galilee, the Jordan River, Galilee, Samaria, Judea, Perea, Mt. Hermon, Mt. Carmel, and the towns Sidon, Tyre, Capernaum, Cana, Nazareth, Nain, Sychar, Joppa, Jericho, Jerusalem, Bethany, and Bethlehem.)

QUESTIONS ON INTRODUCTIONS TO THE OLD TESTAMENT

Time, sixty minutes

Introduce me to three books of the Old Testament and if possible to five. Take your choice.

I. Genesis is the first book of the Bible. It means the "beginning." The time is from the creation to death of Joseph. The contents of this book is the creation, fall of man, the flood and the history of the chosen family. The character is primitive history. Some of the persons mentioned are Adam, Eve, Enoch, Noah, Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel and Leah and Joseph. The second chapter and third verse is a text which is "The Lord blest the Sabbath Day and sanctified it."

II. The book of Exodus means going out, it is between Genesis and Leviticus. The time is about 1500 B. C. The character is constitutional history. The contents of this book is the plagues upon Egypt; the crossing of the Red Sea and the giving of the Law. The persons of Exodus are Moses, the Levite; Aaron his brother, and Miriam his sister; Jethro his father-in-law; Amram his father, Jochebed his mother, and Zipporah his wife. In the twentieth chapter are the Ten Commandments.

III. The book of Leviticus is between Exodus and Numbers and has twenty-seven chapters. The time is the time of the Exodus. The character is constitutional history. It tells about the ceremonial law. Some of the persons spoken of are Moses and Aaron and the Levites. In the twenty-third chapter and thirty-second verse there is a text which is, "and from even unto even shall ye celebrate your Sabbath."

IV. The book of Psalms is between Job and Proverbs and there is one hundred and fifty chapters. It is a selection of songs and is something like a Hebrew hymn book. The author is David and others. The longest psalm is the one hundred nineteenth, the shortest is the one hundred seventeenth.

V. The book of Ruth is between Judges and I Samuel. It has four chapters. The time is the time of the Judges. The character is an Epic Idyl and incidental history. It tells about the famine. Some of the per-

sons mentioned are Ruth, Naomi her mother-in-law, Orpha her sister-in-law, and Boaz her husband and Obed her son.

PROGRAM OF THE SOUTHEASTERN ASSOCIATION

Held with the Middle Island Church, September 2 to 5

Theme: Conservation

Thursday Morning, 10.30 a. m.

Praise Service Rev. W. L. Davis

Welcome V. B. Lowther

Moderator's Address

Sermon Rev. M. G. Stillman

Afternoon, 2.00 p. m.

Report of delegate to other associations,

Rev. R. R. Thorngate

Messages: Delegates from other associations

representatives from denominational

boards

Reports—Executive Committee and treasurers

Evening, 7.30 p. m.

Praise Service Edna Lowther

The Denomination's Program for 1920-21 as

Outlined by the General Conference

Friday Morning, 10.30 a. m.

Praise Service

Sermon—Delegate from Western and Central

associations

Appointment of committees

Afternoon, 2.00 p. m.

Tract and Missionary Interests—Secretary

Edwin Shaw, Editor T. L. Gardiner

Evening, 7.30 p. m.

Prayer and Conference Meeting,

Rev. L. D. Seager

Sabbath Morning, 10.15 a. m.

Sermon—Delegate from Northwestern Association

Problems of the Country Churches in this

Association Rev. A. J. C. Bond

Afternoon, 2.00 p. m.

Woman's Board Mrs. M. G. Stillman

Afternoon, 3.00 p. m.

Sabbath School Board E. M. Holston

Evening, 7.30 p. m.

Young People's Work Alberta Davis

Sunday Morning, 9.30 a. m.

Business

Sermon Rev. L. D. Seager

Afternoon, 2.00 p. m.

Educational Interests:

What Salem College Means to Me—Edna

Lowther, Duane Ogden, Lottie Bond,

Hurley Warren

Why and How Support Salem College,

President S. O. Bond

THURMAN BRISSEY,

Moderator.

Peace with a cudgel in hand is war.—
Portugese Proverb.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Readers of the SABBATH RECORDER will be interested in the fact that our missionary, Rev. Jay W. Crofoot, has made arrangements to sail on the *S. S. Nanking*, from San Francisco on September 25, due to arrive in Shanghai on October 21. This plan is evidence of the rapid progress toward complete health of Mrs. Crofoot, for she is to go with him. At the present time both Mr. and Mrs. Crofoot are taking treatments at the sanitarium at Battle Creek, and Mr. Crofoot is preaching for the Seventh Day Baptist church in Chicago. They are planning to attend the General Conference at Alfred, and then make a brief visit to New Market, N. J., to see Mrs. Crofoot's aged father, Deacon George Larkin, and other relatives, before starting on their return trip to China. Miss Mabel L. West, for several years a teacher at Salem College, a sister of Anna M. West, our missionary, will accompany Mr. and Mrs. Crofoot on their voyage to Shanghai.

Funds amounting to \$1,175 have come to the treasury of the Missionary Society from the Forward Movement Budget to supplement the salaries of pastors. This sum has been distributed to pastors of churches where salaries are under \$1,000 a year. The item in the budget is \$2,500 a year for this purpose, but at the end of the Conference year not quite half that amount had been received.

Rev. T. L. M. Spencer has sent to the secretary a copy of the "British Guiana Commercial Handbook," a brief compilation in about one hundred pages, with a few maps and illustrations, of interesting information about the geography, climate, industries, natural resources, improvements, government, and general notes of the country.

Dr. Rosa W. Palmberg who is at home on an extended furlough will speak in the church at Plainfield, N. J., on Sabbath Day,

August 14, and will attend the centennial celebration of the organization of the Verona Church the next Sabbath, August 21, when Editor Gardiner will preach the morning sermon. Mrs. D. H. Davis, our returned missionary, whose husband was at one time pastor of the Verona Church, will be in attendance at the celebration.

We have just received a letter from our little church at Cerro Cora, Argentina, saying that no word has come from us since the last General Conference. The secretary sent a long letter to the clerk of the church last November advising him of the reception by our General Conference of the Cerro Cora Church, and it seems a pity that the letter has been delayed or wholly lost. Correspondence from there is written in the language of Holland and the secretary depends upon Jacob Bakker, of Plainfield, for the translation. A plea is made again that we send a missionary to them, one who can speak both Spanish and Dutch, the languages used in that part of Argentina.

Word has just come that Rev. Byron E. Fisk, pastor of the Hebron Center Seventh Day Baptist Church near Coudersport, Pa., has died, his funeral and burial being on Sabbath afternoon, July 24, 1920. Brother Fisk had been seriously ill for several weeks and the message that he had passed away was not altogether unexpected. Pastor Eli F. Loofboro promises an obituary notice for the SABBATH RECORDER.

Rev. George B. Shaw writes encouragingly of the work at Jackson Center, O. His special efforts with that church and community closed August 1.

The ministers and a few other leaders among the churches are receiving the series of four letters with enclosures of Sabbath literature which are being sent to people representing homes that are not observers of the Sabbath. These are sent to our own people simply as a matter of information, that they may know and understand the nature of this undertaking by the Tract Board.

Rev. W. D. Tickner, pastor of the Rock House Prairie Seventh Day Baptist Church at Grand Marsh, Wis., in a letter says, "God has been very merciful to us during

the past year. There has been no deaths and no serious cases of sickness. Peace reigns within our ranks. Sabbath services are well attended, the average number being about fifty per cent greater than that of the year before. Six have been added to the church, five by baptism. There have been four Sabbath converts."

A correspondent at Walworth, Wis., tells of the call extended by the church there to Rev. G. D. Hargis to become the pastor, and of the acceptance by Brother Hargis, who will go to that field sometime in August. In the meanwhile Rev. C. B. Loofbourrow, whose resignation became effective July 1, is supplying the pulpit. Brother Loofbourrow has accepted a call to the New Auburn, Wis., field, to begin his work there October 1. This same correspondent wishes it to be known that if any of the young people representing our colleges should be at the Y. M. C. A. grounds at Lake Geneva during the summer they will be welcomed by the Walworth people to worship with them on Sabbath mornings at eleven o'clock, and to attend the other services of the church.

The secretary has received an official letter from the clerk of the Shiloh, N. J., Seventh Day Baptist Church inviting the General Conference to meet with that church for the annual sessions in 1921.

Word comes that the Adams Center people have extended a call to Rev. Loyal F. Hurley to become pastor of the church. It is sincerely hoped that the health of Brother Hurley is so far restored that he will feel that he can safely return to the pastoral work.

The following items are from a letter from Rev. T. L. M. Spencer:

"Enclosed you will find my annual reports. I am sorry that they could not be in time for the meeting of the Missionary Society, but there was no possibility of getting them away, as there was no mail leaving here before today. I trust you will have a good meeting. I think it would be well to use the picture of the mission property with my annual report in your report to Conference.

"Two Sundays ago I baptized nine, all being adults and eight of this number recent converts to the Sabbath. It was a red-letter

day for us, this being the largest number we have had as yet at one baptism. Others will soon follow.

"I have not received the church report blank as yet for Conference.

"Please accept our sincere condolence in your bereavement. I read of the death of your father. I knew him while at Milton.

"I must close now with best wishes for you and family."

FINANCIAL STATEMENT CONCERNING GEORGETOWN MISSION PROPERTY

<i>Receipts</i>	
From the Missionary Society	\$2,500 00
Rents of buildings	71 00
	\$2,571 00
<i>Expenses</i>	
Purchase of property	\$2,500 00
Transport Fees	46 19
Town Council Certificate for the property	48
White washing rooms	5 92
Repairing rooms and cleaning	27 04
Special Government rate	33 41
Half years rent taxes for 1920	37 80
	\$2,650 84

SEMIANNUAL FINANCIAL REPORTS OF THE CHINA MISSION

Grace High School, December 1, 1919, to June 1, 1920. H. Eugene Davis

<i>Dr.</i>	
Balance from previous account.....	\$ 417 34
From pupils, tuition, board, uniforms, books, etc.	1,842 92
Interest at bank	2 55
	\$2,262 81

<i>Cr.</i>	
Teachers' salaries	\$ 566 00
Coolie wages	49 00
Magazine	1 20
Water	9 84
Light	33 91
Uniforms	32 00
Athletic supplies	18 05
Repair of water meter	22 18
Board	823 16
Christmas gifts	5 50
Coal for bath room	2 00
Lamps, mops, brooms, and supplies.....	19 57
Ts Dau account (orphan formally a pupil in the school)	8 75
Printing and advertising	22 30
Books	47 64
Refund to pupils	7 80
High School Association fee	5 00
	\$1,673 90

Balance to new account 588 91
\$2,262 81

Examined and found correct,
June 15, 1920. N. M. West.

Girls' Boarding School and Day Schools, December 1, 1919 to June 1, 1920. Anna M. West

<i>Dr.</i>	
Balance	Mexican \$1,988 90
Board and tuition boarding school.....	1,113 50
Tuition, day schools	122 30
Remittance from Missionary Society...	262 50

Bank interest	18 74
Sale of books and cloth	18 58
Gifts	65 80
	<u>\$3,590 32</u>

Cr.	
Rice and provisions	\$ 460 84
Fuel and electricity	123 98
Wages	901 04
Repairs	35 74
Books and supplies	50 41
Rent	36 00
Medicines and hospital bills	4 20
Incidentals	7 98
Balance on hand May 31, 1920	1,970 13
	<u>\$3,590 32</u>

Examined and found correct. N. M. West.
June 15, 1920.

Evangelist and Incidental, December 1, 1919, to June 1, 1920. H. Eugene Davis

Dr.	
Balance	\$192 43
Treasurer Davis G\$250 at Mx\$1.75	437 60
Dr. Grace I. Crandall, rent of house for Mr. Tong	9 90
Rent of Mr. Crofoot's residence, two months	120 00
	<u>\$759 93</u>

Cr.	
Mr. Tong, Evangelist, four months at \$20 two months at \$35	\$190 00
Taxes, Chinese and French	52 41
Six boundary stones and setting the same	6 40
Evangelist house rent, three months	9 90
Drains, etc., from No. 2 house and west of school	50 15
Sundry repairs	31 10
Passport for J. W. Crofoot	15 60
Taxes on cemetery, five years in arrears	14 10
Expenses of H. E. Davis to investigate Bible student	1 00
Evangelist moving expenses	5 00
Insurance four policies	67 92
	<u>\$443 58</u>

Balance to new account	316 35
	<u>\$759 93</u>

Examined and found correct. N. M. West.
June 15, 1920.

Leu-oo Grace Hospit- December 1, 1919, to June 1, 1920. Grace I. Crandall

Dr.		Chinese Dollars
Cash on hand December 1, 1919	\$1,076 21	
Dispensary	309 51	
Out calls	205 00	
In-patients	664 14	
Sundries sold	22 15	
Board of different people	57 65	
Rent of land	11 15	
Tuition of an English pupil	9 00	
Interest on money in bank	5 09	
Gifts:		
Shanghai Sabbath school	10 80	
Mr. Tsu, a patient	9 00	
Mrs. Chow, of Peking	6 53	
	<u>\$2,386 23</u>	

Cr.	
Housekeeping	\$ 432 17
Medicines	220 85
Sundries	32 70
Taxes	4 99
Wages	75 85
New equipment	26 61
Repairs and additions to buildings	292 74
New Year's gifts to helpers	5 50
Evangelist's rent, three months	9 90

Paid on electric plant bill	604 00
Balance, June 1, 1920	680 92
	<u>\$2,386 23</u>

Separate Gold Account

U. S. Dollars	
Gold certificates, American Express Co.	\$200 00
Gifts:	
Eugenia Marvin	10 00
Walter Gibbs	1 00
Miss Ozina Bee, for Hannah Maxon Bee bed	35 00
Rose Margaret Sauter Estate	200 00
Interest on Liberty Bond with Dr. Palm-borg	1 06
Balance in bank, June 1, 1920	\$447 06
E. & O. E.	

QUARTERLY MEETING OF THE MEMORIAL BOARD, JULY 11, 1920

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held July 11, 1920, at 10 a. m., in the church parlors.

Present: William M. Stillman, Orra S. Rogers, Frank J. Hubbard, Clarence W. Spicer, William C. Hubbard, and Accountant Asa F' Randolph. Vice President William M. Stillman presided.

The minutes of the last meeting were read. Correspondence was read from Rev. A. E. Main, Alfred, N. Y.; Rev. George W. Hills, Los Angeles, Cal; Gentry, Ark., Seventh Day Baptist Church, and the Attalla, Ala., Seventh Day Baptist Church.

It was voted that we accede to the request of the Gentry (Ark.) Seventh Day Baptist Church, and that the sum of \$900 they have sent us be well and safely invested in United States Liberty Bonds at market prices, and that we hold and sell for their account at any time upon proper authority and remit to them the accrued interest. Mr. E. A. Sanford, as church treasurer, represented the church in this matter.

The request for information and advice of Rev. George W. Hills, regarding financial arrangements with the Los Angeles Church were referred to Attorney William M. Stillman.

The Secretary reported that since the last meeting correspondence had been turned over to the Board from Rev. J. Franklin Browne, J. T. Hawkins, and Rev. Verney A. Wilson, of Attalla, Ala., looking towards the selling of the Attalla (Ala.) Seventh Day Baptist Church property, the deed of which stands in the name of the Board. It was voted to accede to the re-

quest, with the understanding that the proceeds of the sale be turned over to our Treasurer, and held in the Feeble Church Fund to be used by some worthy church.

A request from the White Cloud (Mich.) Seventh Day Baptist Church through Mrs. Nellie Fowler, church clerk, for a loan of \$1,500 to help build a new house of worship was granted. The church is expected to expend a total of approximately \$5,000, and to secure the Board by a deed of the property if not incorporated, or by a first mortgage on the property if incorporated.

The Groningen, Holland, Seventh Day Baptist Church through a committee of pastor, elder, and deacon, petitioned the Board for a loan of 12,000 guilders for the purchase for their use of a suitable hall or church property worth about this amount, that the Groningen Church might have a permanent home of its own. The Board considered the matter carefully and sympathetically, and voted to provide 6,000 guilders toward this object provided the Groningen members or their friends would furnish an equal amount, the deed of the property to be vested in the Memorial Board to secure the special fund we administer for helping churches.

The will of the late Lewis J. Noey, of Milton, Rock County, Wis., contains the following under the Sixth Clause: All the rest, residue and remainder of my estate, I devise and bequeath to the Board of Trustees of the Seventh Day Baptist Memorial Board and said Memorial Board shall keep said trust fund safely invested and from time to time, according to its usages, pay the net income thereof to the Seventh Day Baptist Missionary Society of Westerly, R. I., a duly incorporated body, organized to carry on the home and foreign missionary work of the Seventh Day Baptist Denomination. My wish is that so long as the foreign work is carried on by said society, the income of my donation be devoted to that purpose, and thereafter, I leave its use to the judgment of said Memorial Board."

The Board having foreclosed the mortgage on the property, 414 East Sixth Street, Plainfield, and bought it under a sheriff's deed, the proper officers were empowered to execute a deed for same to Filomena Viard.

Mr. Herbert G. Whipple who was appointed a special auditor to examine the ac-

counts of the late Treasurer, Joseph A. Hubbard, reported as follows:

As requested I have examined the Principal Accounts of Joseph A. Hubbard, late Treasurer of the Board of Trustees of the Seventh Day Baptist Memorial Fund, deceased, for the period beginning June 1st, 1919, and ending with the day of his death, checked the securities produced as having been in his custody at the time of his death, and proved the cash in bank, and find the same correct.

I have also examined the Income Accounts of the said Joseph A. Hubbard, deceased, for the same period, compared the same with vouchers, and proved the cash, and find the same correct.

Yours truly,
HERBERT G. WHIPPLE

The Board voted its thanks to Mr. Whipple for his work which was done without cost for services—a small amount being charged for traveling expenses.

A bill from the Sun Publishing Company, Alfred, N. Y., amounting to \$282, covering the publication of four hundred and eighty copies of the sermons of Rev. A. J. C. Bond, was ordered paid. The books are in the custody of Dean A. E. Main for distribution.

The Secretary submitted the following report:

FORTY-EIGHTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND, PLAINFIELD, N. J.

To the Seventh Day Baptist General Conference assembled at Alfred, New York, Greeting—

We submit herewith a complete and detailed report showing the financial transactions for the year. This report has been carefully examined and audited by competent persons outside the Trustees. The report with a list of the securities held, with financial data, is appended to the Treasurer's report, and we respectfully refer you to this for information concerning the securities, income and disbursements for the year.

During the year, the Board lost by death the services of its oldest member, Joseph A. Hubbard, who for forty-two years was a faithful, loyal Trustee, and acted as Treasurer for the past twenty-four years. To succeed him, his son, Frank J. Hubbard, recently elected acting Treasurer was elected as Treasurer.

The funds now held by the Board for the benefit of the Seventh Day Baptist Denomination total \$568,241.93, an increase of \$7,127.91 since the last annual report. The net income amounted to \$_____.

The terms of William C. Hubbard, Clarence W. Spicer, and Frank J. Hubbard expire this year.

The other members of the Board are Henry M. Maxson, President; William M. Stillman, Vice President; Orra S. Rogers; Edward E. Whitford; and Holly W. Maxson.

The Act of Incorporation, By-Laws and blank form of bequest follow the Treasurer's report. Respectfully submitted on behalf of the Board and approved by them this eleventh day of July, nineteen hundred and twenty.

WILLIAM C. HUBBARD
Secretary.

The discretionary funds were then by vote divided as follows:

The Henry W. Stillman Fund of \$662.38 to Milton (Wis.) College.

The George H. Babcock Fund to Milton (Wis.) College, \$147.22; to Seventh Day Baptist Education Society for Alfred Theological Seminary, \$100; to Salem (W. Va.) College, \$800.

The Delos C. Burdick Fund to the American Sabbath Tract Society, \$272.79; to the Seventh Day Baptist Missionary Society, \$272.79.

The Treasurer reported that to date all the interest due the Board, with the exception of \$26.38, had been collected.

A new manual of the Board was authorized and referred to the Treasurer and William M. Stillman with power.

The quarterly and annual reports of the Treasurer were read in summary and referred to the auditors for approval.

Two hundred and fifty copies of the Secretary's and Treasurer's annual reports were authorized printed and sent to Alfred for distribution at Conference.

Minutes read and approved.
Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS FOR THE QUARTER

American Sabbath Tract Society	\$1,901 71
Alfred Theological Seminary	1,101 50
Alfred University	4,935 84
Milton College	4,009 09
Salem College	900 83
Seventh Day Baptist Education Society	181 94
Seventh Day Baptist Missionary Society	557 66

BOARD OF FINANCE

At a meeting of the Board of Finance held June 6, 1920, the following bills were audited:

American Sabbath Tract Society—Year Book, etc.	\$644 88
Mailing Forward Movement Literature	21 52
Postage	55 14
	\$721 54

W. C. Whitford:
Account book and postage \$8 89

At a meeting of the Board of Finance, held on July 25, 1920, the following bills were audited:

W. H. Ingham: March 7, 1920, to June 4th, help, postage, telegrams, etc.	\$ 36 57
Services 15 days at \$10.	150
	\$186 57

Prof. A. E. Whitford: Expenses trip to Plainfield, New York, Westerly, Newark, DeRuyter, Verona, Alfred Station, Battle Creek and Ft. Wayne	\$112 36
--	----------

American Sabbath Tract Society: Circular Letter-postage, etc.	6 10
Blanks for Conference Reports	4 75
	\$10 85

Rev. Edwin Shaw: Postage for Conference Reports	\$3 50
--	--------

The proposed budgets for 1920 and 1921 of the Tract Society and of the Missionary Society were approved.

GRANT W. DAVIS.

CONFERENCE TREASURY RECEIPTS

July 1 to 25, 1920

For Forward Movement:	
Second Alfred Church	\$330 20
Second Brookfield Church	332 30
Cosmos	26 00
Farina	171 00
Hartsville (Inc. Ladies' Aid Society, \$25)	30 00
First Hopkinton Church	70 00
Independence (Inc. Y. P. S. C. E., \$25)	50 00
Jackson Center Ladies' Benevolent Society	25 00
Marlboro	228 00
Milton Junction	595 00
Plainfield	462 65
Richburg	37 00
Salem	291 00
Salem, Mrs. Fred Breneman	10 00
	\$2,657 55

For Conference Expenses:	
Battle Creek Church	\$ 16 00
Shiloh	9 49
Syracuse	5 22
	30 71

For Forward Movement Expenses:	
Battle Creek	\$ 23 71
Shiloh	14 24
	37 95

For various funds of the budget:	
Battle Creek	\$415 16
Shiloh	316 53
Cosmos	47 00
First Hopkinton	10 00
Friendship	50 00
From Chicago	35 01
	873 70

William C. Whitford,
Treasurer.

July 30, 1920.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Pet. 4: 12, 13).

WOMAN'S WORK

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

PROGRAM OF PRAYER

Fourth Week of August

There is strength in numbers. Let us pray that there may be unity in understanding, in purpose and in action that our leaders may have the support of all who have at heart the prosperity of our people.

THE SOWERS

Another stood with basket stored indeed
And powerful hand both full and faithful
fund,
And cast God's own imperishable seed
Upon the darkly heaving waste around;
Yet oft in weariness and oft in woe
Did that good sower store and then go forth to sow.

The tide of human hearts still ebb'd and flow'd
Less like the fruitful flood than barren sea;
He saw not where it fell, and yet he sowed.
"Not void shall it return," said God, "to me!"
The precious seed so swiftly borne away
A 'singing reaper's hand shall fill with sheaves
one day.

—Frances Ridley Havergal.

COMMENCEMENT AT GIRLS' SCHOOL IN SHANGHAI

By the time this letter reaches you you will have forgotten all about how tired you were of hearing of school closing exercises so I am going to tell you about the closing exercises of the Girls' School and also of the Boys' School which has just taken place this week. Many of the mission schools closed before ours, but others have one and two weeks yet. This holding so late is in some instances at least due to making up of the work lost during the student strike.

The exercises of the Girls' School were held in the church which you remember is close by. The day was a delightful one—one of those rare June days Lowell writes of, not the kind Shanghai usually sets forth the last of June. but a most comfortable one.

The church was tastefully decorated with potted ferns (which grow so luxuriantly

here under cultivation), and hydranges grouped about the platform, and flowers in the windows.

The audience was mostly Chinese and the program had been arranged with a view to their understanding it.

Four out of the seven girls who finished the first four years of the elementary course and the two finishing the eighth grade each gave recitations in English, but before beginning, each read a Chinese translation of their selection. These recitations were: "The Alabaster Box," "A New Earth," "Anthony the Monk and Cobbler John," all by John Oxenham; "The Two Glasses," Ella Wheeler Wilcox; "The Chambered Nautilus," O. W. Holmes; "The Message of Service," Henry van Dyke.

There were several songs, all of which were in English, but one and all had been committed to memory. This one was a Chinese song entitled (in English), "Buy My Flowers," and was very pretty as each little girl brought with her a basket of flowers. The other songs were patriotic and sacred and all were well rendered. Mrs. Davis had helped the girls with them.

An address was given to the school by Miss Tenling, a lady who has recently come to China in the interest of the Woman's Christian Temperance Union. This address she gave in English, but a young Chinese woman translated it for her. Her theme was the making of wise choices. After she had gotten the attention of the boys and girls by asking them a few questions about symbols, she told the story of Achilles who was placed by his mother in a girls' school, dressed as a girl, in order to prevent his having to go to war, his whereabouts being known only to his mother. When the fate of Greece depended on his leadership a man was sent out to find him. After looking all over the kingdom, he came to this school. Taking with him a sword and shield and all kinds of jewelry and fancy trinkets, and representing himself as a salesman of them he went to the girls. They crowded about him all anxious to see the pretty things. All except Achilles. He had no eyes for anything except the sword and shield. And by this the man knew he had found the boy he was looking for. The question that would come to the girls and boys as they went out to life's work would be whether they would choose the baubles and trinkets

of life, or the things which would help them to fight its battles. Then she asked them what were some of the things which should be fought against here in China. There was ignorance, she said, and dirt, cigarettes and beer and other things. She told them of the fight in America against dirt and beer, how cities had been cleaned up and made beautiful, of the outlawing of all liquor, and of how well worth while was the fighting against these evils in China. But to do this fighting they must have help, and the help they would find in the Word of God. Then she asked her interpreter to read from the sixth chapter of Ephesians.

She spoke of the advantage the boys and girls have who are being educated in mission schools over those in non-Christian schools. Here they are given the Christian training so necessary in the work of life; there that element is left out of education. She held the close attention of the boys and girls, and doubtless made lasting impressions.

It may be interesting to you to know that the two girls who finished the eighth grade are granddaughters of the school. That is both mothers were former pupils and proteges of the school. The fathers of both were in the Boys' School for a short time, and one well remembers the time, he says, when he was a pupil of Lizzie Nelson Fryer, and of her kindness to him.

The boys held their exercises the day following that of the girls. They had but two graduates this year, but they gave a good program. (You remember the boys have a high school, while that of the girls is only for the grades.) There were speeches by the three Chinese teachers, the president of their Young Men's Christian Association, an alumnus, one of the students, and one of the graduates. The other graduate was sick in bed that day. One of the teachers made a plea for a better education for China. He said the present high price of rice (\$16 per two hundred pounds) is due to the ignorance of her people. China is rich in her material resources, he said, but because the people have not the education necessary to develop them she ships out the raw products and consequently pays too high a price for the finished article. China needs brains and education he said. Although there is no musical instrument in

the school yet the boys have made good progress in vocal music this year. One of the Chinese teachers is a very capable leader of music and has given the boys excellent drill. A sextette of the boys with their teacher gave us a fine rendering of a Chinese song to the tune of the Star Spangled Banner.

At the close of the program the whole audience was served by the boys with sandwiches, tea, cake and ice cream. Excellent eats they were too, and then the visitors were invited out to the tennis court to witness the closing games of their tennis tournament.

The evening before, the Y. M. C. A. boys had invited us all over to the school for a social. They gave us a good program of speeches, stunts, etc., and as we listened they passed around refreshments of candy, peanuts, roasted pumpkin seeds, tea, cookies and bananas. They were lavish providers, and kept every one supplied all the evening. Then because we did not leave at the close of the program (we were waiting for the dismissal) they improvised other stunts, until we did leave. It is evidently good etiquette to entertain the guest as long as he stays.

There has been a fine group of boys in the school this year. They have been very active in their Y. M. C. A. and three of them have recently been baptized to membership in our church.

Formerly when a girl graduated from our school she could go out and teach but now with the demand for higher education there is but little opportunity for them. About the only work left for them is nursing and of course not all care to take that for a life work nor are all adapted to it. We do need further schooling facilities for our girls, and we hope the time may speedily come when funds will warrant the enlargement of the buildings and hire for the teachers.

It almost seems as though the time is near at hand when more land can be purchased adjacent to the mission property. We understand that the strip of land occupied by the coffin factory and a roadway, which lies between the Girls' School and the old mission home on the one side and the Boys' School, the Crofoot and Davis homes and the church on the other side, is for sale, and also the triangular piece out to

the front of us. But where is the money and the authority to buy?

We were told a few days ago that the land in front was to be sold and a moving picture and tea house was to be built there. They would also close our roadway to the street. We were not worried over their shutting us off from the street for the deed expressly states that the roadway can never be closed, but it did seem like a great calamity to have such a house so close to us. There seemed nothing we could do but take it to the Lord in prayer, for the price asked for the land seemed prohibitive of our buying it. A few days later one of the owners of the land came to Mr. Davis and seemed inclined to talk reasonably about the sale of it. Mr. Davis told him to find out if they had a clear title to the land and then come prepared to talk business. Today a fence has been completed around the lot, but the roadway is left open also the path around to the Crofoot home. We do not know whether the land has finally been sold or not, but we do feel that it ought to be owned by this mission, and are trusting that if it is right for us to have it it will be brought about in some way.

N. M. WEST.

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

REV. HERMAN D. CLARKE

CHAPTER XVI

Little Hazel Livingston was growing rapidly and with Frank she was a great favorite. Indeed she was about all that kept him at home with any degree of contentment. When not working he would fondle her by the hour, take her out in the field and garden and sometimes up on the butte, though his mother would caution him not to do so. The old dog also seemed to think he had charge of her and would watch by the hour to make sure that nothing came near her when the mother was busy and Frank away. One day a wagon of gypsies was passing by and stopped to get some water and try to trade horses. One of the boys with his dog came dangerously near the child who was seated in front of the shack on a rug, and Watch, as Frank called the dog, flew at both boy and dog. The gypsy boy retreated but the gypsy dog was in for it. He was an ugly cur and had had many a fight. It

quickly became apparent that it was to be a life and death struggle for one or the other. The man ran to his wagon and grabbed his gun when Frank suddenly appeared on the scene and seeing the gypsy getting ready to shoot Watch, he ran and secured his gun and quicker than it takes to tell it, shot the gypsy dog dead. This enraged the man so that he was about to attack Frank when a neighbor came along and stepped between the two. Frank explained the situation but the gypsy was not disposed to have it settled without pay for his dog. In the meantime two women had come close to the baby and were eyeing her intently. Mrs. Livingston rushed out and caught her up and ran into the house. The kind neighbor offered the gypsy three dollars for the dead dog and he took it and they all went away.

"I paid that three dollars," he said to Mrs. Livingston, "for you do not know what a gang like that will do. You may lose a horse some night or worse yet lose the little child. This will pacify the gypsy somewhat, but you will have to keep a close watch for some time."

"I would not have paid him a cent," said Frank. "I would have shot him dead in a minute."

"No, Frank, you are without judgment," said the neighbor. "Better lose a little than incur the wrath of a stranger. I have had some experience with that tribe. I know how to deal with them."

"I can't thank you enough," said Mrs. Livingston, "and Mr. Livingston will pay you back the money."

"All paid for, madam. I have had some favors here that I never had paid for. I must hasten on, good-by."

The incident passed without further notice or molestation. Frank heard, however, that Mr. Cejka lost a valuable horse two nights after that. No clue could be found. Mr. Cejka thought at first that it had strayed away. Two months after he saw his horse at Cartwright, it having been traded with the gypsies. But where they went was not known. By process of law the stolen horse was restored to Mr. Cejka.

In the middle of autumn a man came to see Mrs. Livingston and asked her to come and teach their school. The wages were reasonable as wages were then. Their teacher had suddenly married and asked to be released and they had heard of Mrs.

Livingston as a capable woman who had had experience in teaching. It was thirteen miles away. But how could she do that, she asked her husband. They needed the money and it would help out so much.

"Better engage the school, Lura, and I'll see that some one stays here through the week with Hazel. I'll take you over on Monday mornings and come after you Friday afternoons," said Mr. Livingston.

"She will come," he said to the man, "and I'll see that things are all right here. She'll begin week after next and be getting ready," and so the gentleman drove away.

The next day Mr. Livingston drove to Williston to see if help could be obtained. Visiting Leila who was having her last year of high school, Mrs. James knew of an elderly lady that went about keeping house for people in need. Mrs. Jenkins was her name, and they went to see her about it. She seemed only too glad of the chance and would come for two dollars a week if she had no washings and ironings to do. That was reasonable and Mrs. Livingston would do on Sunday what Mrs. Jenkins was unable to do. She was ready then and packing her bundle in the lumber wagon went home with him.

And now Mrs. Livingston must go twenty-five miles to take the teachers' examination. Leaving Frank, Hazel and Mrs. Jenkins, they started very early and reaching a neighbor's about five miles away, he secured a buggy for the rest of the trip, leaving the old lumber wagon. It was a bitter cold day as winter was approaching earlier that season. The examination was held the next day and though it had been years since she had taught a country school, she secured a second grade certificate with promise of first if she "brushed up" in studies and had a good school when the commissioner came to visit her.

In due time she commenced her school. "Now you must take along things that are needed in case of a severe storm and blockades," said Mr. Livingston. Kindlings and coal had been well provided and the house was warm when they reached it. The trustees were there and a half dozen scholars. Where would she board? Teachers sometimes boarded themselves, securing a place to stay nights. The trustee would board her the first week and if she could bring along her victuals she could stay nights at

his shack. It was thus arranged and the first week passed away with promise of success for the term.

Snow came late in the month but went off soon and all was dry for awhile. It was so far back and forth and Mrs. Livingston was not feeling very well one week, and so for that once she would stay over Sabbath and Sunday and Leila could come home on Friday and help Mrs. Jenkins. Some cooking could be done on the schoolhouse stove and she could have warm lunches twice a day at least.

When Friday came Mr. Livingston went after Leila, taking her from her school about two o'clock and reached home before sundown. Frank was roaming about the claim with Watch in the afternoon, and Hazel and Mrs. Jenkins were at the shack. Suddenly he saw between him and the shack, smoke ascending, and starting for home, discovered a prairie fire raging, some half mile in width and sweeping on toward his father's claim. He could not reach the shack now. He soon saw that several men were fighting the fire and rushing in front of it to start a back fire and stop it. This they succeeded in doing as the fire had nearly reached the sheds and shack. But it had burned up a large hay stack around which they had neglected to plow furrows.

"How did the fire start?" asked Frank.

"A young man was smoking and carelessly threw his cigarette on the ground and the grass was very dry and easily caught fire. That cigarette that cost a penny has cost your father ten tons of good hay. Don't know the young man, when we came to the scene he was so scared that he went away," said one of the men.

Frank went into the shack and found Mrs. Jenkins nearly fainting with fright while Hazel was looking on in glee.

"Another lesson on smoking," said Frank to himself. "I'll never touch another." Frank has secretly been using a few cigarettes and he felt very guilty and this aroused him to think how he was treating his dear mother and playing the hypocrite these days.

It was a great sorrow to Mr. Livingston to reach home and find his hay all gone up in smoke and the more so when he found the cause of it.

"If there was ever need of a stringent law it is for prohibiting the use of cigarettes,

but what use as long as men smoke cigars. The cigar is father to the cigarette, and the devil is the father of the cigar," he said.

And so the days passed until school closed for vacation. Mrs. Livingston asked the trustee to get another teacher for the remainder of the school year but he said he could not do it for love or money that time of the year. She must teach and he would see that her wages were increased. It had been the best school they had had since he settled in the district. The scholars pleaded with her to come back after a vacation and she yielded.

During the vacation and just before Christmas, the Lutheran minister made the Livingstons a visit, the object of which is seen in this conversation:

"I think I have never visited you before, but if I mistake not I saw your family at one of our services on a Sunday. I heard that your pastor from the East somewhere was to have a service and I came ten miles to see and hear him in the afternoon but he was not there: I heard it was some misunderstanding as to the hour of service. I was very sorry indeed. I also intended to witness the baptism of your daughter. I heard also of the wicked treatment your son received at the hands of some of my congregation one terribly stormy night. I have severely reprimanded them, having found who they were. But that aside. I have come to ask your son and daughter to take a leading part in our Christmas entertainment. It will not be difficult and will not need much rehearsal or time in preparation. In fact we have no one capable of taking the parts I have for them. I do not wish to flatter, but all in this community well know the superior abilities of your family, and your services, Mrs. Livingston, are greatly appreciated among the sick and needy. Just say, my young friends, that you will assist and I assure you a fine time.

"Christmas comes Friday, what night will you have it, evening of or after Christmas? This will make much difference with us, you know, we keep Friday night," said Mrs. Livingston.

"Yes, I well know that, Mrs. Livingston, I am not ignorant of your faith and practice, though of course, I think you too particular in these times of great liberality of

thought. We have arranged to have it Thursday evening as you call it."

"How is it, Frank and Leila, will you help the young people and their pastor in their entertainment?" asked their mother.

"I will," said Frank. "Can't you, Leila?"

"Yes."

"I appreciate that and will assign you the parts at the rehearsal, or rather, here are the parts now. I forgot I had the whole thing in my pocket," he said, handing them a copy of the words and instructions for acting. "This is your baby, is it?" pointing to Hazel.

"Has she been baptized?" he asked.

"No, baptism is for believers and she is not old enough to know what faith in Jesus Christ is," replied Mrs. Livingston.

"But are you not afraid she might die without baptism so essential? How you would grieve all your life that you had neglected a matter of such grave importance," he replied.

"It is of great importance to follow the Savior's command but it must be done as he commands. A child knows nothing of these things until taught, and baptism is not for innocent babes. She has nothing to repent of. You ought to know, being a clergyman, the history of baptism, its perversion and its true intent," said Mrs. Livingston.

"I think I know the history, madam, but I am not averse to hearing the views of those who disagree with me. You have said history. Please tell me some of the history of this ordinance," he said, thinking he had her cornered. It did not occur to him that an ordinary housekeeper could be up to date in such theological matters. He well knew that his congregation looked to him almost entirely for information and interpretation on doctrinal points.

"I am not as a rule polemical or dogmatic, but as you have challenged me, I'll say this: The idea of changing or renewing the heart and soul, so to speak, by the use of water as a religious form was wholly of pagan origin. It came with their water worship. They had streams that they thought sacred, fountains, dew and water they made sacred by their heathenish incantations, and by adding some ingredients and all that. That is where the Roman Catholic church received this doctrine and you in turn received it from the church out of which you came.

Men thought that some sacred water would safeguard them from many evils and dangers and make them pure, therefore save them from sin. As in the vestibule of pagan temples so the Catholics have founts and sprinkle the people to prepare them for sacred services or worship. From all this unscriptural dogma comes the sprinkling of children soon after birth and when they give the child a name. At one time what was murder after a child's so-called baptism was no crime at all before the use of water on him in this way. Once a father was recognized as a citizen of his country by the act of baptism. Men would drink the water and would sit over the water to obtain a supernatural influence from the Holy Spirit or to have elevated influences. Much of this among pagans was associated with their worship of the sun from which you get your sun's day or Sunday worship. Now all this is foreign to the teachings of Christ. With us as with his disciples, baptism, immersion—for there are no such things as 'forms of baptism'—immersion is the sign of our inward spiritual cleansing which took place when we believed and surrendered to Christ. It denotes death and resurrection, burial and rising to a new life. This is why we 'go down into the water and come up out of the water.' You have read it in Romans where Paul explains baptism somewhat. Christianity has been so corrupted by paganism that it is hard for people to get over thinking that baptism is this and that and almost anything except what the one form adopted by Christ and the apostles denotes, and they think it is the 'language of the idea' as one writer expresses it. That is why we are Baptists and keep the Sabbath of the Christ and the first church, from which Jesus had removed the Jewish rubbish, and restored, not changed, to its original meaning as 'made for man,' that is why we are Seventh Day Baptists. I trust you will pardon this assumption if you wish to call it that, but your challenge could not be passed by a woman whom you regarded as ignorant of these things. I have studied this from childhood," said Mrs. Livingston.

"And are you teaching it to your children in this way?" he asked.

"Certainly," she replied.

"Well I did not know you Seventh Day Baptists were so taught but had I time I

might enlighten you. I must go now and thank you for this interview. I'll see you all at the entertainment."

(To be continued)

THE DEMORALIZING MOVIE

In all the public discussions concerning the need of proper censorship of moving pictures, we have heard no word of the degrading effect upon the morals of youth of the films that reek with cruelty to animals. Men and women interested in public morals, among them clergymen, bishops, teachers, seem only concerned with eliminating those features that are suggestive of improper sex relationship. That you can harm the child by deadening his finer sensibilities through depicting scenes of cruelty to defenseless animals seems not to have occurred to them. There are some things quite as destructive of moral character, quite as potent to work evil to the social life of man, as those born of unchaste desires. Give cruelty a chance, cultivate its spirit in the heart of youth toward the dependent animal life about it, and by the law of its being it manifests itself in human relations. It is the universal testimony of thoughtful teachers, of all whose breadth of vision is wide enough to include all the facts, that nothing will more quickly degrade, dehumanize, and drag on toward crime and all lawlessness a boy or youth than the growth within him of a cruel nature. A thousand times murder itself has been traced back to a childhood of cruel deeds. Have we forgotten Hogarth's powerful portrayal of this? It is said that Ivan the Terrible was trained to be cruel to animals that he might be merciless toward men. Why for so long were men whose business it was to slaughter animals excluded from all juries? Blood is blood. Stain your hands with it as it flows from the body of some harmless animal you have cruelly killed, and do this often enough, and inevitably human blood grows less and less a sacred thing.

We commend this side of the question which deals with the censorship of the moving picture to our friends so interested in the morals of the boys and girls of the land.—*Our Dumb Animals.*

Blessedness is promised to the peacemaker, not to the conqueror.—*Quarles.*

YOUNG PEOPLE'S WORK

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

RECEIVING AND GIVING PRAISE

Christian Endeavor Topic for Sabbath Day,
August 21, 1920

DAILY READINGS

Sunday—Honored for insight (Dan. 2: 46-49)
Monday—Praised and proud (Acts 12: 20-23)
Tuesday—Praising a good deed (John 9: 24-34)
Wednesday—The praise of God (1 Cor. 4: 1-5)
Thursday—Words of encouragement (1 Thess. 4: 9-12)
Friday—A praiseworthy life (Prov. 31: 10-31)
Sabbath Day—Topic, Receiving praise and giving it (Rom. 1: 8; Thess. 1: 2-10)

FAITH

(The following verses were composed by a Christian Endeavorer, expressing how the picture, "This Simple Faith Has Made America Great," appealed to him.)

'Tis a simple picture that we see,
Only a child at mother's knee,
Kneeling at the hour of prayer,
Trusting all to the Savior's care.

Now the child to youth has grown,
Facing life perhaps alone,
Trusting God to carry him through,
Ever ready to dare and do.

Onward and upward throughout the years,
Sometimes in joy, sometimes in tears;
Ever treading the straight highway
With a faith and courage which none can stay.

And when life's day draws near its close,
No fear nor sorrow but calm repose.
When no more earth's courts doth fill,
A blessing lingers with us still,—
"This simple faith has made America great."

YOUNG PEOPLE'S WORK AND CONFERENCE

Though young people's work in our denomination had its official beginning as far back as 1899—thirty-one years ago—when Conference approved of the appointment of a committee to be known as the Young People's Permanent Committee, which later became the Young People's Executive Board, there has been no year since, likely, when more energetic efforts have been put forth to organize the work efficiently along so many lines and accomplish things as during the past year. Immediately after Con-

ference last year the board went to work with a will; and results have followed as a consequence.

Last year when the Commission of the Executive Committee presented the plan of the New Forward Movement, the young people were asked to increase their budget several hundred dollars, which they cheerfully consented to do. The budget for the previous year had totaled \$1,200. Under the New Forward Movement it was increased to \$2,000. How well has the increased responsibility been responded to? Splendidly. The corresponding secretary of the board in reporting these things to the writer, that they might be passed on to the readers of the RECORDER, recently gave this information: "The treasurer closed his books July 1. There has some money come in since, but he is to put that on next year's account. Since Conference last year, to July 1, this year, we have taken in \$1,735. If we count it from July 1, last year, to July 1, this year, we have taken in over \$2,100. Twenty-two of the societies have paid their apportionments in full." Some have over-paid their apportionments. All bills and expenses have been promptly met during the year; and some obligations have been paid in advance.

But not all the efforts of the board have been given to financial matters. There has been a determined and constant effort on the part of the board to revive and extend the work; and does not the splendid financial showing made give evidence that these efforts have been successful in a large measure? This year the board will come to the societies with a carefully and prayerfully thought out program of constructive work for the present Conference year. Already a most significant slogan has been chosen, "Spirituality first in our Christian Endeavor." The proposed goal includes ten worth-while lines of activities for which to work, as follows:

1. Reconsecration to church work
2. Active support of missions
3. Personal work
4. Organization of more societies
5. Increased social activities to promote Christian fellowship.
6. More C. E. members
7. More Quiet Hour comrades
8. More Tenth Legion members
9. Every society studying missions
10. Budget apportionments paid in full

The amount of the budget recommended for the present Conference year will likely be, in round numbers, approximately \$2,100. It is planned to have the slogan, goal, pledge and budget printed on small cards and have one placed in the hands of all our young people.

But more than this. The board has been planning for months for some good things as their part of the Conference program. It may not be just wise at this time to announce too much in detail, but the program will be made up of good music, a strong address, talks on subjects of live interest to young people by several of our own live young people. Sectional meetings for the discussion of the work and plans for the coming year are planned for Wednesday, Thursday, and Sunday mornings. Then on Friday morning will come the fellowship breakfast, which has come to be such a splendid part of the Conference activities for young people. No doubt there will be recreational activities in addition provided for.

Then in addition to all these good things, the young people will have an opportunity to hear that splendid Christian Endeavor speaker, Doctor Daniel A. Poling, associate president of the United Society of Christian Endeavor. Not that his address will be distinctively along the line of Christian Endeavor—his subject is to be a general one—but the Young People's Board takes the credit for suggesting him as the outside speaker for Conference this year; and Dr. Poling is so full of Christian Endeavor that it would hardly be possible for him to make a speech without powerfully appealing to young people. At the recent New York State C. E. Convention held at Rochester, Dr. Poling gave the address, following which life-work recruits were called for. There were twelve of our Seventh Day young people in attendance at that convention; and one of that number the first night, following Dr. Poling's address, went forward and offered himself as a life-work recruit. On the second evening, two young women went forward. In giving something of an account of this wonderful convention, one of those who was present has written this to the editor of the Young People's department: "It might be well to make considerable mention of the fact . . . that Poling is to be at our Conference at Alfred. With

such a man as Poling to stir our young people at Conference we surely should have many more life-work recruits."

There are going to be many splendid things at Conference for young people. Let us not miss them. We need the help and inspiration that will surely come to us in attending.

C. E. INSTALLATION SERVICES

The installation service of the Milton Junction Christian Endeavor Society was held July 17, 1920. Mr. E. M. Holston took charge of the meeting. After a short review of the regular lesson, followed by a number of sentence prayers the leader called the officers to the front. He then made a few introductory remarks and presented each with a symbol of her respective office. Susie Burdick, the new president, was given a gavel. Doris Holston, the vice-president and Efficiency superintendent, was given the Efficiency chart. Flora Crandall, the recording secretary, was given the secretary's books. Marion Coon, the corresponding secretary, was given a fountain pen, suggestive of her work. The treasurer, Clarence Olsbye, was not present to receive his new set of books. After the installation of the officers, the new president took the chair and continued Mr. Holston's idea by calling the members of each committee in turn and presenting to the chairman a symbol of the work which they will do throughout the coming year. The Lookout Committee was given a Christian Endeavor pledge card. Then Susie Burdick and Doris Holston sang, "Come Holy Spirit." The Prayer Meeting Committee was given a Bible. Then Pastor Van Horn sang, "Holy Bible, Book Divine." The Press Committee was given a notebook and pencil; the Information Committee the SABBATH RECORDER and *C. E. World*; the Temperance Committee, a book of helps in Temperance work. Then all sang, "Yield Not to Temptation." The Social Committee was given an envelope containing some "social secrets." Then all sang, "Brighten the Corner Where You Are." The Athletic Committee was given a tennis racket; the Missionary Committee, a missionary mite box. Then all sang, "I'll Go Where You Want Me to Go." The Music and Flower Committee was given a

hymn book and bouquet of flowers. Then all sang, "Let the Sunshine In." In closing Leland Shaw spoke of new ideas and resolutions for the coming year.

SUMMER SCHOOL AT ALFRED

The summer school at Alfred has a larger attendance this year than it has ever had in any of its preceding sessions. There are one hundred and thirty students enrolled. Aside from the regular courses which are given for credit, both the students and townspeople who avail themselves of the opportunity are enjoying many treats. Among these is a course of lectures given by Dr. Norwood each Tuesday evening, treating of vital national and world problems in his usual interesting and helpful manner. Each Tuesday and Thursday afternoon Dr. Main is giving an exposition of the Sermon on the Mount. So far his recitation room has been filled each day, there being about twenty-five or thirty in attendance. It is very gratifying to us who so honor and love Dean Main to note the interest in the course; and to hear the complimentary remarks of both students and professors who are attending these lectures, not for credit, but because of their interest in the subject matter that is being presented, and their desire to know more of Dr. Main and what it is that makes him such a strong personality.

A STUDENT.

THE ELEMENT OF CHRISTIAN STEWARDSHIP

BERNICE ROGERS

(Read at the Eastern Association)

This is an age of responsibility. An employee in a factory or office is held responsible for a certain amount of work; an engineer must obey signals, for the lives of many people depend upon this; the driver of an automobile must know traffic regulations, or others are endangered. And so it is in many walks of life.

But what has all this to do with stewardship. First, let us think of what the word means. As nearly as I can discern a steward or one who has a stewardship is one who has charge of an estate or property not his own, and his master holds him responsible for this trust.

Have we anything entrusted to us? Are we stewards? Yes. Our worldly possessions are just given to us to use in this life, and the treasures of the next world are only ours if we are wise caretakers of what God has abundantly given us.

It is obvious that our lives are not our own. Then we are called on to give an account of much. First, there is the body, which is the "temple of the living God." Should we not strive to keep it pure and healthy? We would not think of worshipping God in a tumbled-down, unattractive-looking building. Neither should we do things which will tend to weaken our bodies and ask God to dwell therein. Let us all be Camp Fire Girls to the extent of obeying that part of their law which is, "I'll strive to hold on to health."

We are also stewards of our time. How much good could be accomplished in this world if all the wasted moments of one single week were converted into moments of unselfish service. We are too apt to think that a few moments spent carelessly will do no harm; that it is all right to put something off until another day. But, if we do this, we can not make up for lost time, but simply take from the present to repay the past. Seconds and minutes are small, but if one puts off speaking in the prayer meeting, he may be too late, and that opportunity is gone forever. All through the Bible God shows the value he sets on little things, and he expects us to use these parts of time as carefully as any other part of our stewardship.

God has also given us speech. We should "guard our lips from speaking guile," we should use our lips more often for praising Jehovah and testifying to the love of Christ.

Our talents, too, should be used and strengthened. Most Christians know what happened to the one talent man in the parable. The following shows that we should be more faithful with what God puts in our charge.

In one number of the *Household Words*, Dickens describes a visit to what he calls Skitzerland. A man, digging a hole in his garden, broke through the crust of the earth, and fell into the interior. Here he found a strange land, the peculiarity of which was, that, while every person was born physically perfect, at a certain age any part of the

body which had not been used was lost entirely, leaving only the bones. Thus a coachman had only stomach and hands; a lawyer had not legs, but a massive jaw; some fashionable young ladies were only a pair of eyes and a bunch of nerves, the schoolmaster had only his heart left. There is a large measure of truth in this as to the spiritual life. The punishment for not doing good and bearing fruit to God, is the loss of power and opportunity to bear fruit.

There is another important gift which I must mention as being ours. That is our creed. Many thousands of years ago, ten laws were given to mankind. Today, we as Seventh Day Baptists find peace and happiness in obeying these laws. Can we afford to lightly throw any of these statutes aside and put our religion in the background? Can we afford to forfeit our place in the heavenly kingdom by becoming unfaithful stewards and leaving the Sabbath of Jehovah?

There is another side to the question of stewardship—that of material possessions. "The silver and the gold is mine, saith the Lord of Hosts." If we believe this, we have a stepping-stone to a more complete consecration of that which he has given us, whether a great amount or small. We are not expected to give all for Christian work. As was said before, our bodies are personal charges. He who watches over us knows of our many needs, such as food, clothing, shelter, rest, medicine, etc. But there are few too poor to give something to the church of God.

Our people are being asked to pay only \$10 per capita per year for the Forward Movement. This is only nineteen and one-half cents a week or less than three cents a day. How much would this mean to one who tithed? Let us be "boosters" of the Tenth Legion. If you have never tried tithing, try it for one year and see if your life is not blessed and if you are not filled with the desire to continue this systematic giving. When more people learn to keep more of their pennies and their dollars for the "Master's use," our denomination will be made stronger.

Let us glory in the fact that we are stewards and give of our possessions in good measure and devote more of our lives to Christ and his cause.

THE ELEMENT OF CHRISTIAN EDUCATION

MARY B. LOCKE

(Paper read at the Eastern Association)

The war and conditions at the close of the war demanded a forward movement. For the last six months or more, this movement has been in the minds and on the hearts of a great mass of people.

One of the first steps of the movement, which has long been neglected to a great extent, is Christian education. Christian education is at the present time the greatest work in the world. It seems to me that it must be accomplished before the rest of the program of forward movement can be carried out successfully.

I think that a love of righteousness and an honest attempt to attain it, in all the affairs of life, is the principal element of Christian education. Surely all forms of religion ought to include so much. There is a right and wrong to everything in this world and righteousness means an alliance with the first, in thought, word, and deed; and a rejection of the latter, continually. It may not always be an easy matter to determine what the right is, but to have a desire to "know the truth" and to act in accordance with its dictates, makes for the formation of character.

In "All the Children of All the People," the author tells that he once saw an old arithmetic whose preface closed with these words, "And now I commend you to Him who maketh all things by numbers." That man must have taught righteousness to his pupils and instilled in them a love of the Author of all Truth. In education today, we think only of finding the answer with no effort to show what it is all about—the real mark we should be aiming at all the time.

The future citizenship of our young people depends upon their religious training. The Bible is the best source of study and information for our religious education. It can be truthfully said that the Bible contains a great wealth of material for our spiritual, mental and moral growth.

It is time that we were training our young people and ourselves to love the Bible and to read it diligently. Its teachings and precepts strengthen our characters in every way. At this time in the world's history there is a great need for righteousness and its attributes. The study of the Bible will water and nourish truth, honesty, bravery,

and love for God, for one another, and for one's country, which are the seeds of righteousness. In the business and political life of today we see much need of righteousness.

From facts obtained it has been shown that a great army of young people in America are without the element or moral foundation of a Christian education. One place to implant such a foundation or virtue is in our public schools. But the church must wake up to the fact that it must give more attention to religious education.

So let us get on our job and resolve that we will go forward with Christian education since what the world needs above everything else is to be saturated through and through with a living religious spirit, to be "fused with vital religious fire," which shall enter into and become a part of every thought and word and deed of every citizen of our republic and the world.

CHRISTIAN SERVICE

JOSEPHINE MAXSON

(Paper read at the Eastern Association)

"Be strong!
We are not here to play,
To dream to drift,
We have hard work to do,
And loads to lift.
Shun not the struggle;
Face it, 'tis God's gift.
Be strong, be strong!"

True Christian service comes out of a deep love and loyalty to Christ. He tells us as "the light of the world," to "let our light so shine before men that they may see our good works and glorify our Father who is in heaven." To me, that means testifying for Christ in prayer meetings; leading the meetings; taking office in the church when asked to; letting people know we are Christians in our everyday occupations; making for ourselves a reputation of being strictly honest, in word and deed; each of us one who can be depended upon; identifying ourselves with causes allied to the church and its interests, as the W. C. T. U., or other organizations fighting on the Lord's side.

Often such service as is required of most of us consists of small deeds, often repeated; the helpful, if humdrum, tasks in the home; giving some one who is downcast an encouraging word or smile; carrying

flowers to the sick or shut-ins; writing a cheerful letter to an absent friend; praising some one's effort; forming the habit—for I believe it can become a habit—of just "looking on the bright side," for Christ's sake, which may change the whole aspect of life for ourselves and others near us.

In the community life Christian service means doing our duty as voters, if we have the vote; by supporting for office the kind of men who have high ideals and stand for Christianity, clean politics, good schools, good roads, the just and faithful execution of wise law in spirit and letter. It means strict obedience to the laws of our land on our own part.

In the church it means support by our presence at all the church services, whenever possible; by united effort to make our branch of Christ's church a power; by constructive, not destructive criticism; by more brotherly love; by tithing money, and, with God's help, our time and energy, as faithful stewards.

In relation to the world in general, Christ said to his disciples, "Go ye into all the world, and preach the gospel to every creature." Then the loyal follower must actively support missions at home and abroad, for who else is there to do this work? Christ left it for us. We can not dodge the responsibility. Thousands in our own land do not know our Christ as their Savior. We can give of our money to send workers among them. We ourselves, as Christian Endeavorers, in its broadest sense, should do personal work along this line whenever possible. Foreign people who settle among us may be won by our friendly spirit to loyalty to Christianity, and to America.

Chances for Christian service in foreign lands are innumerable. I have heard that South America as a continent, is almost untouched by Christianity. India, with its teeming millions hampered by the caste system needs Christ to unite and uplift its people blinded by superstition. China, likewise, where, in enlightened 1920, girl babies are so little thought of that they are put into an "orphan drawer," or allowed to die—China needs our help.

The sum of Christian service is found in the Golden Rule: "Do unto others as you would that they should do unto you," whether they be in our little corner of God's great world, or at its farthest limits. To

approach nearer this ideal, I need a far deeper and fuller consecration to Christ's cause, to my duty as a humble follower of my Lord, and a broader vision of what being a Christian means.

THE "BOY END"

A little fellow in one of our homes picked up an opera glass but was told that it was not for children. He remained silent for a moment, then pathetically asked, "Isn't there a little boy end of it?"

There is certainly a boy end to the Bible school, the saloon, the industrial and the good citizenship problems. The boy end to these problems can not be ignored. The boy is here. In many ways we have unwisely humored him, in other ways we have as unwisely ignored him. He needs and rightfully asks a fair, manly recognition, no more, no less. Treat the boy fairly. Give him a square deal. Be kind and sympathetic, but not babyish with him. If there is anything a boy dislikes it is to be regarded and treated as if he were still a baby. Avoid scolding. It is a sign of a bad temper and it never helps the boy. Win his confidence and love. Give him in return your confidence. Show him that you are his best and truest friend, also if parent or teacher that you are his master. Be careful of your demands. See they are just and then see they are executed.

THE BOY OF TODAY THE MAN OF TOMORROW

And inasmuch as the boy of today is to be the man of tomorrow, who shall make the laws, direct the policies of the nation, control the currents of commerce and give moral tone and character to society, at least three things must enter into the present formative forces of the boy's life—reverence, companionship and example. Only a word can be said of each: Reverence—the average boy has many admirable and excellent qualities but reverence usually is not one of them. Parents, teachers, men in authority, if sacred things and places are treated courteously when he is the man of tomorrow, he must treat with consideration and respect the men of today. Companionship—inasmuch as the boy takes on the speech, manner and habit of those with whom he associates, it is of utmost importance that they be of the right and high grade. If you are a parent give him the privilege of inviting the boys with whom he

goes to the home. If they are the right kind they will come. If not they will stay away. If they stay away, quietly but tactfully cut them out. Attach a red light to any association that constantly draws away from a pleasant home to the street-corner, the club-room or the saloon.—*Christian Work.*

TITHING LITERATURE AT LESS THAN COST OF PRINTING

We hereby offer to send to all ministers who are interested in tithing, samples of eighteen Tithing and Stewardship pamphlets, any or all of which we furnish, two at a time, gratis postage paid in such quantities as they can wisely use at *one half the published price.* This is less than the present cost of printing.

If they have not already been circulated we advise "Thanksgiving Ann" and "How to Tithe and Why" for the first order. The price of each of these is \$1.00 per hundred. Remit at the rate of fifty cents per hundred. This offer will stand until further notice.

THE LAYMAN COMPANY.

143 N. Wabash Avenue,
Chicago, Ill.

RECORDER FOR NEWLY-MARRIED AGAIN

Before the war it was our practice to send the SABBATH RECORDER one year to all Seventh Day Baptists whose marriage notices were published in the RECORDER. Because of the war regulations we were forced to discontinue doing this. Now that regulation is no longer in effect and we will be glad to enter a subscription for one year to all whose marriage notice is published in this paper.

Pastors will bear this in mind and when they send in the notice, please give full mailing directions so the party will get the RECORDER regularly. Unless we have a definite address for mailing we can not tell where to send the paper.

L. P. BURCH,
Business Manager.

WAITERS FOR CONFERENCE

Any young people who expect to attend the General Conference at Alfred, and who would like to wait on table for their dinners and suppers should send in their applications at once to F. A. Crumb, Alfred, N. Y.

CHILDREN'S PAGE

WHAT HAPPENED IN FARMER BROWN'S CELLAR

ALICE ANNETTE LARKIN

It was very quiet in Farmer Brown's cellar. Not even a mouse was to be heard pattering across the floor. Barrels and barrels of apples stood in one corner, while pumpkins and potatoes and cabbages and beets and onions occupied the rest of the room.

It was getting to be very cold weather, and Farmer Brown and his hired man had just finished putting the winter's supply of fruit and vegetables into the big cellar. Now they had closed the door and gone back to the barn, leaving all of the pumpkins and potatoes and apples in their own quiet corners.

"My!" said a big fat pumpkin, "isn't this comfortable! I, for one, am glad to get under cover. 'Twas getting to be pretty cold down in that garden." Then "Hello! who are you?" he said to a little red beet that was edging close up to him. "Huh! what you doing here? This is my corner. You'd better move along if you know when you're well off."

But the little red beet only edged closer and closer to the big yellow pumpkin. And by and by he said, in a weak little voice:

"Excuse me, Mr. Pumpkin,
I'm sorry to be here,
But all those big potatoes
Just fill my heart with fear,
I know I'm small and homely,
And not much good to eat;
But I'm sure I can not help it
If I am a small red beet."

This so amused the big yellow pumpkin that his broad face was covered with smiles, and he almost tumbled over in his excitement. When he could control himself once more, he held his head as high as he possibly could, as he proudly said:

"Ha, ha! I'm sorry for you;
If you're as 'fraid as that,
I'll let you sit beside me,
For I am big and fat.
The farmer called me 'dandy'
And said I'd win the prize
For being the best pumpkin
To bake in pumpkin pies."

And Mr. Pumpkin sat up very straight. "Conceited old thing!" whispered a big potato to a long yellow carrot, while aloud he said:

"Who cares for you, Mr. Pumpkin,
Or how much you like to brag?
If I were in Mr. Brown's place,
I'd put you in a bag.
You're not worth as much as I am,
No one could live without me:
You'll see me on Farmer Brown's table
For breakfast or dinner or tea."

And the potato, who could see out of a great many eyes, looked first one way and then another to see what effect his words had made on the rest of the vegetable family.

They all appeared to be greatly impressed except the cabbage, who was occupying one corner of the big bench in the farthest end of the cellar. Farmer Brown had placed it there, thinking that it would be handy to reach, in case his wife wanted to cook it for dinner. Slowly it straightened out its dress of curly green leaves, and when everything was arranged to its satisfaction, it began scornfully:

"If I were an old potato,
With a very dirty face,
I'd learn to respect my betters,
And stay in my own small place.
You've nothing at all to brag of,
Any more than the pumpkin or beet,
Of everything in this cellar
I am the nicest to eat."

And the cabbage sat down again, feeling very proud of the wise speech it had made.

By this time the onion was ready to have his say, and the long, yellow carrot thought that he ought to get a word in, too, so both began at once.

But the onion had the strongest voice, so that the carrot had to give up in despair; and he could only satisfy himself by muttering away to himself, while the onion went on:

"Just listen to me, all ye people,
For I have a tale to tell;
And I am the best of this family,
Folks use me when sick or well.
Sir Pumpkin may be very handsome,
The cabbage a beautiful green;
But, when you come to real goodness,
I am the best you have seen."

And the onion moved as far away from the carrot as it possibly could. It couldn't associate with such a common vegetable. Why, Farmer Brown didn't care any more for carrots than to feed them to Ned and

Dick, the big bay horses, and to Molly, the Jersey cow.

The other vegetables had said so much that the turnip and the sugar-beet and two or three others hardly dared to peep at all. But the turnip had just made a beginning when a big red apple, on the top of one of the barrels, said, loud enough for all to hear:

"Attention, every one of you!
For I now have the floor;
If I were as strong as oxen,
I'd open the outside door,
And send you back to the garden;
Yes, there I'd make you stay,
While I, with the other apples,
In here could have full sway."

"Huh!" said the pumpkin scornfully.

"Pooh!" said the cabbage angrily. And the other vegetables joined in with a chorus of "The idea!" and "I guess not!" while the potato said, "Hateful old thing!"

But just then the cellar door opened, and Mrs. Brown came down the stairs from the kitchen.

"Hush, hush!" said all the vegetables in one breath.

And, when Mrs. Brown reached the place where the vegetables were stored, there was not a sound to be heard. Did you ever hear of such a strange thing?

First she went over to the corner where Mr. Pumpkin stood, and, taking him up in her arms, she felt him all over. Then she said, as she put him back in his place, "I'll let the boys have that pumpkin for a jack-o'-lantern. It's a good, big one, but there isn't any taste to that kind. I don't see what they were ever planted for."

And the big yellow pumpkin crouched down in his corner.

Then she picked up the little red beet and said: "I'll cook this for mother, as she likes this kind of beets so well. They are sweet and good, too."

Next she chose the turnip, who hadn't dared to peep, and the carrot, who had been so despised, and hurried back to the kitchen.

But the big potato and the wise onion and the conceited cabbage were left in the dark cellar. And not a single word did one of them speak. Perhaps it was just as well that they kept very still and tried to hide themselves in their own little corners, for

"It isn't the prettiest cabbage
That always proves the best,

Nor the red shiny apple
That is better than all the rest;
But the good that we are doing
To brighten some lonely way
Is worth, in every kingdom
Far more than what we say."

THE MINISTER'S WIFE

"What Bishop Lawrence said about women in general, and the wives of clergymen in particular, in an address delivered a few days ago, is just as true of other denominations as it is of the Protestant Episcopal church. After defining the ideal Christian minister, and commending the average clergyman for his well-known virtues he said: 'And if there is a body superior in tact, devotion and ability to the clergymen it is their wives. The trouble that one tactless wife can make in a parish suggests the excellence of the great majority, and their ability to economize money and their time is my constant admiration.

"I recognize also the important place that women have gained in church work and administration. In every parish there are several saintly women who are the salt that gives savor to the religious life. There are others, saintly or efficient, or both, who in the various organizations really make the working parish."

HOME NEWS

RIVERSIDE, CAL.—The regular meeting of the Seventh Day Baptist Christian Endeavor Society met at Miss Doris Hurley's home at 1956 Park Avenue. We had a very interesting missionary meeting lead by Miss Ethel Babcock, the president of our society.
MISS HAZEL PALMER.

139 Forest Avenue,
Riverside, Cal.

Sabbath School. Lesson VIII—August 21, 1920

A PRAYER FOR PARDON. *Psa. 51: 1-17*

Golden Text.—"Wash me thoroughly from mine iniquity, And cleanse me from my sin." *Psa. 51: 2.*

DAILY READINGS

Aug. 15—*Psa. 51. A Prayer for Pardon*
Aug. 16—*Psa. 32. The Blessing of Forgiveness*
Aug. 17—*Matt. 6: 5-15. Forgive and be Forgiven*
Aug. 18—*Luke 18: 1-14. Humility and Forgiveness*
Aug. 19—*Matt. 18: 15-22. Seventy Times Seven*
Aug. 20—*Isa. 55: 1-13. A Call to Pardon and Peace*
Aug. 21—*Isa. 12: 1-16. The Joy of Salvation*
(For Lesson Notes, see *Helping Hand*)

MARRIAGES

WHITTEN-COOK.—June 23, 1920, at the home of Mrs. Sarah Cook, mother of the bride, occurred the marriage of Howard Whitten, of New Berlin, N. Y., and Grace Cook, of the town of Sangerfield, N. Y., by Pastor J. E. Hutchins, of Brookfield, N. Y.

DAVIS-DAVIS.—At the home of the bride's sister, Mrs. J. M. Sholtz, Oneida, N. Y., July 1, 1920, Mr. Howard Davis, of Westmoreland, and Miss. Iva Mae Davis, of Oneida Castle, N. Y., Rev. J. Van Horn officiating.

DEATHS

BEARDSLEY.—Hester Isabel Beardsley, daughter of Mr. and Mrs. Ralph Beardsley, of Cowle's Settlement.

Besides the father and mother a little sister mourns the loss. Funeral services were conducted by Pastor H. R. Crandall at the home Monday, July 26, with interment at Berwin.

H. R. C.

ALLEN.—James Summerbell Allen, son of Andrew J. and Liddie Clair Allen, was born at Richburg, N. Y., July 17, 1878 and died December 14, 1919, in the town of Friendship, N. Y.

He was married November 22, 1900, to Grace I. Swarthout. They had three adopted children, Daniel W., Willis J., and Edith M. The wife and children survive him.

About two years after their marriage Mr. and Mrs. Allen were both baptized and united with the Nile Seventh Day Baptist Church. Theirs was a Christian home and he a good husband and father.

In the absence of the pastor, funeral services were conducted by Rev. W. B. Ballard, of Friendship, December 17, 1919. Burial took place in Mount Hope Cemetery, Friendship, N. Y.

J. F. R.

HALL.—Alphonso R. Hall, son of Rowland and Betsey Stillman Hall, was born in Lincoln, N. Y., February 1835 and died at Lowville, N. Y., March 9, 1920.

He was married to Julia Robinson, September 1, 1857. She died November 27, 1901.

Three children were born to them: Mrs. Estella Williams, of Leonardville, N. Y.; Mrs. H. H. Backus, of West Edmeston, N. Y.; Ernest who died at the age of thirteen. Mr. Hall was a carpenter by trade and lived a very useful life.

He is survived by two daughters, seven grandchildren and three great, grand-children. He was a member of the Seventh Day Baptist Church of Watson, N. Y.

"For the friends we once had,
Who are now lost to view;
For the deeds they have done,
For the lessons they knew;
We will ever give thanks,
And while here humbly bow;
Trusting all will be clear
That we question just now." E. W.

DUNN.—Mrs. Ettie B. Dunn was born at Lincklaen, Chenango Co., N. Y., September 27, 1852, and died at the home of her sister Mrs. Clara Burch in the village of Brookfield, April 15, 1920.

Mrs. Dunn was the daughter of Corydon B. and Adeline Clark Burdick. When but six years of age she came to Brookfield where she has since made her home.

She was twice married, her first husband being Isaac C. Ives, of Syracuse, where they resided for some time after their marriage. Her second husband was Edward Dunn, of Brookfield, who died in this village in 1889. No children survived either marriage.

Funeral services were held April 18 at two o'clock from the home of Mrs. Burch, Rev. J. E. Hutchins, pastor of the Seventh Day Baptist church officiating. Burial was made besides her late husband in the Brookfield Cemetery.

J. E. H.

KENYON.—Louis Henry Kenyon, son of Joel and Lavinna Maxon Kenyon was born in the town of Wirt, July 24, 1838, and died at the hospital in Olean, N. Y., July 14, 1920, near the close of his eighty-second year.

He was baptized and united with the Nile Seventh Day Baptist Church at the age of fifteen, and has since been a faithful member of that church all his days. In 1866 he was licensed to preach by his home church. He was church clerk for 14 years. He was Sabbath-school superintendent many years and with his wife's help did excellent work for the school.

He was a student in Alfred University and in his senior year when President Lincoln first called for volunteers for three months, Mr. Kenyon with others left the university in answer to the call. He enlisted in the 23d Regiment N. Y., Co. K, Southern Tier Riflemen. This same year he took his degree at Alfred. At the end of the three months he re-enlisted for two years. He was in eight battles but received no wounds. The only surviving member of his company is W. W. Brown, of Bradford, Pa.

After his honorable discharge from the army he returned to his father's farm, his birth place, in the town of Wirt, where he lived the rest of his life. In the autumn of the same year he returned from the army he was married to Frances Mary Sinnett, of Southport, N. Y. To them were born three children: Louis, who died in infancy; Dr. Robert Kenyon, of Baltimore, Md; and Frances Elvira, of New Cannan, Conn. Mrs. Kenyon died January 17, 1914.

Mr. Kenyon has always been active in the affairs of his day. His faithfulness to his home church has been mentioned. He was a member of the G. A. R. He was an up-to-date farmer and dairyman, being a member of the Farm Bureau, Ayrshire Club, and life member of the

Ayrshire Association. He was a member of the Community Club. He has held the office of Justice of Peace, and was at one time Commissioner of Highways for the town of Wirt. He was a member of the town board at the time of his death.

December 6, 1914, he was married to Anna Robinson Spangler, who, together with his son Robert, and daughter Frances, step-daughters Vimia and Bernice Spangler, and many close friends, mourns his departure.

Funeral services, conducted by Pastor John F. Randolph, were held at the home, July 16th, and burial took place in the Kenyon Cemetery.

J. F. R.

RICHARDS.—Miss Juliette Richards was born July 4, 1840, at Edinboro, Penn., and died July 25, 1920, at De Ruyter, N. Y., aged 80 years.

She was the eldest of three daughters born to Nathan and Maryette White Richards, the second dying at the age of four years. Miss Richard's home has been at Hamilton, N. Y., since she was thirteen years of age. The past five winters have been spent with her only sister, Mrs. A. O. Poole in De Ruyter. The host of friends wherever she has been known attest to her friendliness and her sterling character. She enjoyed the services of God's house, and when in De Ruyter attended the Seventh Day Baptist church until failing health prevented.

Funeral services were held at the home of A. O. Poole Wednesday, July 28th. Pastor H. R. Crandall officiating. Two selections were sung by Pastor and Mrs. Crandall. Interment was at Madison.

H. R. C.

NORTH.—Andrew North was born at Princeton, Ill., December 7, 1850, and met his untimely death in a runaway accident at New Auburn, Wis., July 11, 1920, at the age of 69 years, 7 months 6 days.

His parents were Andrew and Anna Viborg, North who moved to the vicinity of St. Peter when Andrew was a small boy. He was married to Etta Harrison, December 27, 1881, at Trenton, Minn. To them were born three sons: Leon Harrison, of Milton, Wis. Arthur Merton and Ray Clifton, both of New Auburn, Wis. These sons and their bereaved mother, together with his brothers, Eric, of Glenwood, Mo., Chris, of South Dakota, and sister Mrs. D. T. Rounsville, of Dodge Center, Minn., survive him to mourn their sad loss.

Early in his manhood he became a Christian and was baptized by Elder J. E. N. Bacchus. For many years he was a faithful and useful member of the Dodge Center, Seventh Day Baptist Church from which he was only recently dis-associated by joining the church of like faith at New Auburn, Wis.

His life always bright and cheerful, consistent and well grounded has been an inspiration to many and helpful to all who knew him.

Besides the loss to his family of a loved one, and to his neighbors of a friend, the church has sustained the great loss of an active worker, supporter and leader, and the community the loss of the best type of its citizenship and manhood.

Farewell services were conducted at the home farm, New Auburn, Wis., by Pastor H. C. Van Horn of Dodge Center, and the remains laid to rest in the local cemetery.

H. C. V. H.

GREENE.—Little Owen Edward Greene, second son of Mr. and Mrs. Fred Greene, of Milton Junction, Wis., was born July 2, 1915, and died at the home of his uncle, Harry Greene at Milton Junction, July 23, 1920.

He was a bright happy dispositioned little boy and filled his little world with sunshine for all who came into that world. Brave and cheerful through many weeks of suffering he frequently sang "Why don't you 'oosen up and Smile?" And all who knew him smiled whether they felt like it or not. On Friday morning, July 22, his little spirit was released from the diseased body and went to its heavenly home.

Funeral services were conducted from the home of his uncle, Harry Greene, and later from the church in Milton Junction, Sabbath afternoon, July 24, by his pastor who preached from the text, "Suffer little children to come unto me and forbid them not". A large audience joined in paying tribute to a brave little spirit. With four girls, dressed in white acting as pall bearers the little body was laid to rest in the Milton Junction cemetery.

E. D. V. H.

WITTER.—Parintha L. Witter was born November 9, 1829, and died May 31, 1920, at the age of 90 years and 7 months.

Parintha was the oldest of six children born to Joel and Lucetta Covey Witter. Her home has always been in the town of Brookfield except one year spent in Rhode Island. For the last forty-eight years her home has been in Leonardsville, N. Y., where she has worked at the dressmaking trade as long as she was able. She has apprenticed many girls in this trade all of whom were her warm friends.

For seventy-two years she has been a member of the Brookfield Seventh Day Baptist Church, and though living away from the church for so many years was always interested in its work.

Of her immediate family only one sister is left, Miss Phoebe, the youngest child, and a life long companion, who has patiently and tenderly cared for her sister in her declining days. Three nieces and one nephew also survive.

Funeral services were conducted at her home by Pastors Peterson and Hutchins. Interment was made in the Brookfield Cemetery.

J. E. H.

BURTON.—Hiram R. Burton was born in Brookfield, N. Y., May 23, 1857, and died June 12, 1920, at the family residence in Iliion, N. Y.

Most of his life has been spent at Brookfield until a few months ago when he went to Iliion with his three children where they were working. His death came a few months after an operation to which he submitted. Surviving are two sons, Vivan and Clifton, and one daughter Ivanor, and one sister, Mrs. Henry Williams, of Milford.

The funeral services was held in the Brookfield Seventh Day Baptist Church June 15, conducted by Rev. J. E. Hutchins. Interment was made in the Brookfield Rural Cemetery.

J. E. H.

ALFRED UNIVERSITY

ALFRED, N. Y.

Progress in Raising \$100,000

13 Subscriptions of \$2,000 raised	\$26,000	
7 Subscriptions of \$2,000 still needed		\$14,000
12 Subscriptions of \$1,000 raised	12,000	
8 Subscriptions of \$1,000 still needed		8,000
12 Subscriptions of \$500 raised	6,000	
8 Subscriptions of \$500 still needed		4,000
12 Subscriptions of \$250 raised	3,000	
8 Subscriptions of \$250 still needed		2,000
30 Subscriptions of \$125 raised	3,750	
10 Subscriptions of \$125 still needed		1,250
100 Subscriptions of \$50 raised	5,000	
300 Subscriptions of \$50 still needed		15,000
Amount raised	\$55,750	
Amount needed		\$44,250
Total		\$100,000

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

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 of Dollars to be applied toward said fund.

Payable in not more than equal annual payments of Dollars, beginning

.....; or as follows.....

Dated.....

Signed.....

Address.....

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

"The Pilgrim fathers wouldn't have furnished us much of a tercentenary to celebrate if they had gone about their job for tercentenary purposes."

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year \$2.50
Per Copy05

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

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

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

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

Advertising rates furnished on request.

ANNUAL MEETING

The annual meeting of the churches of Iowa will meet at Marion, Ia., September third, fourth and fifth, 1920. All attend who can.

TALVA SANFORD,
Secretary.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: . . . and what advantage is there to the owner thereof, save the beholding of them with his eyes? There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt.—*Ecclesiastes 5: 10, 11, 13.*

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.

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

FOR SALE.—In the village of Alfred, place with about two acres of land, eight room house, with bath, running water and gas, good barn, chicken houses, abundance of fruit, such as apples, plums, raspberries, currants and gooseberries. Just the place for a family wishing to retire from the farm and make a good part of their living. Write Mrs. A. C. Rogers, Alfred, N. Y. 7-26-4w

FOR SALE.—An ideal dairy farm, one mile west of Alfred, 150 acres productive tillable fields, 90 acres pasture. Gambrel roofed cow barn, cement basement for 20 cows, big horse barn, wagon house, hog house, grainary, 14-room house, good water, natural gas, telephone. Look the farm over while at Conference. Excellent opportunity for Seventh Day family with young people to educate. Liberal terms. Gates Pope, Alfred, N. Y. 8-16-3w