

The Sabbath Recorder

COMMENCEMENT TIME

What Shall I Do?

CAN YOU QUALIFY

for one of the

UNDERMANNED

CALLINGS?

Carry sunshine with you,
Brother, as you go;
Cheerfulness will lighten
Many a weight of woe.
Angels guard the pathway
Darkened by our fears;
Sunshine makes a rainbow
Even of our tears.

Carry sunshine with you;
Skies are often gray;
Then how one small sunbeam
Brightens a dull day!
Sunshine shared with others
Gives a warmer glow;
You'll find those who need it
Everywhere you go.

Carry sunshine with you,
All your heart will hold;
'Twill give light in darkness,
Warmth when winds blow cold;
Gloom will flee its presence;
Hope will turn aside
With joy and contentment
In it to abide.

Carry sunshine, brother;
Earthly suns go down;
Shadows of the gloaming
Veil the glory-crown;
It will cheer and comfort
Through the starless night,
Then be lost in morning's
Glad, eternal light.
—Susan E. Gammons.

—CONTENTS—

Editorial. —The Editor Handcapped. His Pen Refuses to Rejoice.—The Central Association at Brookfield, N. Y.—General Character of the Work on Friday.—Missionary and Tract Societies at the Central Asso- ciation.—Sabbath Eve at Brookfield. —Sabbath Was a Great Day.— Young People's Hour.—Resolutions Adopted in Central Association.—“I Must Also See Rome.”—Ordination of Deacons.—The Closing Services. —Sympathy for President Daland and His Family.—President Daland Passes Away.—“A Million Dollars' Worth of Clothes”.....801-810	In Memoriam 813
The Commission's Page. —Roll of Hon- or 811	Woman's Work. —The House by the Side of the Road (poetry).—Inter- esting News From Shanghai.—Re- port of the Woman's Benevolent Society of Leonardsville, 1920 and 1921816-819
Commencement at Fouke Academy... 811	Interpreting, Not Amending..... 820
Wanted, Copies of the Projector..... 812	Where Recorders Sell for 25 cents... 823
Education Society's Page. —Forging Ahead 813	Young People's Work. —Our Reason- able Service.—A Word About Fi- nances.—Seventh Day Baptist C. E. Rally.—Going to World's C. E. Convention?—Christian Endeavor Pointers.824-826
	Our Brave Women in Armenia..... 827
	The Christian Substitute for Force.. 828
	Marriages 830
	Deaths 830
	Sabbath School Lesson for July 9, 1920 832

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Rev. Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Fouke, Ark.; Benjamin R. Crandall, Riverside, Cal.

Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Forward Movement Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Director of Forward Movement—Rev. A. J. C. Bond, Salem, W. Va.

Executive Committee—Rev. Clayton A. Burdick, chairman, Westerly, R. I.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; (for 3 years); Rev. Henry N. Jordan, Milton, Wis.; Rev. William L. Burdick, Alfred, N. Y.; (for 2 years); Rev. Alva L. Davis, North Loup, Neb.; M. Wardner Davis, Salem, W. Va.; (for 1 year.)

COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Rev. Alva L. Davis, North Loup, Neb.; J. Nelson Norwood, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I.

For two years—Alfred E. Whitford, Milton, Wis.; F. J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

For three years—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston—Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Arla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 90, NO. 26

PLAINFIELD, N. J., JUNE 27, 1921

WHOLE NO. 3,982

The Editor Handicapped Here we are at His Pen Refuses to Rejoice the North Brookfield station waiting for something to turn up. By and by a stage for Brookfield will come, but until it comes there is nothing to do but wait. Our time being one hour ahead of the station time makes it seem as though everything is behind; but this is the least of our troubles.

On such a bright cheery morning as this, with the perfection of beauty covering the hills and valleys, with a cool bracing air which is ideal; with the sunshine modified by a thin veil of hazy cloud; with every bird singing its sweetest song—excepting one snarling crow over on a distant hillside—and with even the colts in yonder pasture whinnying in a friendly way; with the wagons of many farmers loaded with milk cans for shipment rattling along the road; and with even their drivers greeting one another in happy mood, why should the editor seem disturbed and glum? Why does the pen complain? Has it lost the point? What can be the matter?

The train from Binghamton was all right. The conductor and brakemen were unusually pleasant and friendly, and we arrived at North Brookfield on time. Nothing seems to be wrong with the editor's head. His hands are able to carry his heavy baggage, but something about his feet seems to disturb him! Whether standing, walking, or sitting he seems unnatural and ill at ease. The fact is *he has no shoes!* Last night he had a good pair—Coward's best make—but this morning in the sleeper at Binghamton, neither he nor the porter of the Pullman could find anything of them! We searched the car from end to end, over and over again until the Utica train was about to start and the conductor's "All aboard!" called for instant action.

In desperation we opened our grip, seized a pair of rubbers we happened to have, thrust our stocking feet into them and scuffed along just in time to step aboard as the train began to move.

It makes a big difference in one's under-

standing to lose his shoes when away from home for two full weeks! If you don't believe it just try it once and you'll soon be convinced. If you try to walk it won't be long before you'd give anything for a little better footing.

One redeeming feature in this unpleasantness was the sweet-spirited courtesy of the train men on the Utica train. They tried hard to help the unfortunate. One man found that his shoes were the right size, and kindly offered to loan us a pair of his to help us out. But the editor was always reluctant to try rattling around in another man's shoes, and so he declined this offer with many thanks. Then the conductor secured the number of the Pullman and of the berth, and sent a telegram with full explanation to the superintendent of the road.

After an hour of waiting for the Brookfield stage we were soon off for an eight-mile auto ride over the hills. It was a perfect morning for such a ride, and with all our humiliation over the loss of shoes, we did enjoy the magnificent views from every hilltop, and almost before we knew it we were entering old Brookfield.

We shall not attempt to pen all the emotions that stirred us, as, all day long, the boys at times—even in public—cracked their jokes over the "pussyfooted, rubber-shod" editor! Poor comforters were they. If we ever catch them scuffling around in rubbers we will try to get even with them.

P. S.—All's well that ends well. Probably the conductor's telegram laid the whole matter before the superintendent within an hour after the loss was reported, and by the time that Pullman reached Syracuse something was doing. In the evening the agent at North Brookfield had the pleasure of sending the lost shoes uninjured to their owner.

Then all the "boys" seemed just as happy and full of congratulations as though they had never thought of the words "pussyfoot" or "rubber-shod".

Interesting Historic Data Brother Curtis, the moderator, brought to the Central Association sixty-one copies of their minutes beginning with the year 1840, and several years of Conference Minutes between 1829 and 1842.

In this old church close by the historic Bailey homestead it is interesting to look back at the records the fathers made while laying foundations upon which we are trying to build. Many among our older readers will remember some of the worthy men who served in this association more than eighty years ago and who were the principal actors still when we were young among the boys and girls of the sixties and seventies.

Beginning with 1840 prominent ministers in the councils of the denomination for several years were such men as Alexander Campbell, Joel Greene, Charles M. Lewis (then a licentiate), Eli S. Bailey, James Bailey, Samuel B. Crandall, Russel G. Burdick, Giles M. Langworthy, Varnum Hull, Joshua Clarke, O. P. Hull, James R. Irish, William B. Maxson and others, all of whom have long ago passed to their reward.

During the seven years beginning with 1840, we noticed among the movements for which these men pleaded were, the Hebrew Mission; the matter of education; home missions; tract publication; the question of representation in Conference, whether by churches direct or through the association; and many other matters of denominational interest.

The association sent a circular letter to each of its churches, full of spiritual counsel and exhortations to godliness of life. The association organized itself into a missionary society and some of the reports are full of interest as showing the efforts for evangelization. Strong resistance to Sunday laws was urged in their "corresponding letters". Semiannual sessions were held to hear missionary reports.

One who has long been interested in the work will find much food for thought in these old records. If one thinks our cause has made no progress, a little study of other times will reveal his mistake in this respect.

In 1876 this association met with the church in West Edmeston. This was the first Central Association the writer ever at-

tended. He came as delegate from the Eastern. Rev. D. H. Davis, then pastor at Verona, preached the introductory sermon. Rev. J. B. Clarke was pastor at West Edmeston, and gave us the welcome. Two other members of our first theological class of nine members were present at that meeting besides D. H. Davis and the editor. But no one of them is left to greet the writer now.

The pastors of the churches at that time were Stephen Burdick, Joshua Clarke, D. H. Davis, D. K. Davis, A. B. Prentice, J. M. Todd, J. Bennett Clarke, Thomas R. Reed, and Evangelist John L. Huffman. No one of them is living today. These all rest from their labors and their works do follow them.

The Central Association On June 16, at two o'clock, the Central Association was called to order by Leslie P. Curtis, the moderator.

"There's a wideness in God's mercy
Like the wideness of the sea"

was a good song for the opening of the meetings. This was led by Pastor Jesse E. Hutchins. Then followed the song, "Oh, spread the tidings round", in which the chorus revealed an unusual proportion of strong male voices. Then came prayers by Rev. T. J. Van Horn and Secretary Shaw, and the audience was well prepared to receive the welcome from Pastor Hutchins.

He spoke of the new era which began with him when he left his North Loup home to enter college, and of his varied experiences in the Master's work. In his hand he held a clipping of the association in this place twenty-four years ago, in 1897. This showed that out of about seventy visitors and delegates present at that time, eight ministers and many laymen have passed from their earth labors. They had good meetings then, and unless we change our record the Central Association in 1921 will also be a good meeting.

Pastor Hutchins referred to the fact that the church in which we were assembled was built ninety years ago by two denominations—the Baptists and the Seventh Day Baptists—and during all the years both peoples have occupied it in harmony.

After the spiritual feast at Westerly enjoyed by all the delegates, himself included,

Pastor Hutchins found it a pleasure to extend the welcome, feeling sure that this church and the homes here would be blessed by the coming of the visitors. There are three ways in which a blessing may be expected. (1) We can bring a blessing to others; (2) we may need a blessing for ourselves; and (3) there may be mutual blessings—that is to say, both parties may give and receive blessings. May this be our happy lot here.

Rev. Frank E. Peterson, of Leonardsville, responded to this welcome in a few well-chosen words. He said the visitors here all know how royally the Brookfield people can entertain. He spoke of his first visit here. It was at Conference time many years ago. Some interesting reminiscences of that Conference were given and some suggestions for our consideration. He spoke of a minister in a church where no collections were allowed, but those who had offerings were to place them in box in the entry. All that went into the box was to go to the preacher. As the minister entered he dropped a half dollar into the box as his offering. At the close that was all the money the box contained. So the preacher got only his fifty cents back which he put in. His little boy said: "Papa, if you had put more in you could have got more out, couldn't you?" So it will be with us in this association. The more we put in the more we will get out of it.

President Leslie P. Curtis said he felt much at home in the old Brookfield church, for he had lived here twenty-seven years of his earlier life. He was baptized by Rev. J. M. Todd and united with this church. He gave a brief account of the way this church and the West Edmeston church grew out of the old first church at Leonardsville.

The president brought a file of association minutes—sixty-one copies—beginning with 1840, and several copies of Conference minutes, beginning with 1829, to which he invited the attention of any who might be interested in the history they contained.

As the darkness came on and people began to gather it became evident that something was wrong with the electric plant of

the town, and the church house, at least, could not be said to be "the light of the world". But Pastor Hutchins was equal to the occasion, and soon he had Argand burners enough to drive away the darkness.

Rev. Harold B. Crandall, of DeRuyter, preached upon the subject of our accountability to God. We are accountable for our opportunities and responsibilities. It is common for people to regard men like Moses and David upon whom great responsibilities are placed as having much to answer for. We think that ministers of the gospel have much to answer for because their responsibilities are so great. We also believe that those who are given large opportunities for usefulness will be called to strict account for the way in which they improve them. But we must not forget that the humblest child of God is just as accountable for his one talent as another is for his five.

Emphasis was placed upon the word *self*. Each one must account for himself and not for another. The account may be called for at any moment and we should all be ready.

After the sermon Mrs. Lena Crofoot, pastor of West Edmeston Church, led a prayer and conference meeting which ended the first day of the association in very satisfactory manner.

General Character of The Work on Friday In each association after the first one, the general character of the work, such as the reports of delegates from sister associations, representatives of boards and societies, is so much the same that we need not enter into particulars so much. Messages were brought from the other associations by Rev. E. Adelbert Witter, Rev. A. Clyde Ehret, Rev. Ahva J. C. Bond, Rev. Edwin Shaw, and Dr. J. C. Branch, of Michigan.

The plan proposed by the Eastern Association for the three associations to unite in sending one delegate to the Northwestern Association just as they have been doing by the Southwestern was approved by the Central Association.

We were glad to note the report of the good work being done in the small churches of the Western Association by its general missionary, Rev. William L. Burdick.

In the Southeastern Association practically all the churches have pastors. The summer school at Salem College now has two hundred and twenty-five students.

Salem College is the rallying point—the heart and soul of that association. But its very life is threatened by the critical condition of its finances.

In the Central Association the letters from the churches were read. These showed a good spiritual condition, even though the association shows a net loss of three members. The churches have united in an effort to supply the Scott Church with preaching services once a month.

Paul E. Titsworth's plea for an education that shall develop the whole man—physical, mental and spiritual—was one of the most practical and stirring addresses on the real object of education we have ever heard. We hesitate to attempt anything like a complete report of this masterly address. It was a rapid-fire presentation of a subject of vital importance to the future of our country. It showed how to take care of ourselves as individuals in respect to physical conditions and how the nation by proper education can care for its physical welfare. Proper education will remedy many social evils. Society is so closely woven together that the conditions of the whole depend upon the individual members. The sad indifference to group life endangers the whole. A man burst into the cabin where Pat was sleeping and shouted: "Pat, Pat! Get up quick, the ship is going down!" Pat replied: "Let her go down, she isn't mine!"

This represents too often the attitude of many in society who claim it nothing to them if the ship does go down; when in fact it means everything to them.

Proper education will enable men to harness the unregulated power that shows itself in mobs and riots, and to use it for the good of all. The education for which we plead will help to settle our financial problems, and to secure proper respect for law.

After Mr. Titsworth's address came the sermon by Secretary Shaw, which our readers will find on another page.

Missionary and Tract Societies at the Central Association

The portion of the program allotted to these two societies was in charge of their joint secretary, Rev. Edwin Shaw. He spoke of the work of the two societies and called upon Rev. T. J. Van Horn who spoke of the missionary motive. Every idea is a motor. Thought is the power behind the throne. Mind is the laboratory in which character is made. The result worked out is but the objectized thought of the person.

The missionary idea must be the motive of the church if that church is the right kind of church. Our God is a missionary God. Sin ruined the race and the missionary motive sent Christ to save the world. The church is effective only as it is loyal to this ideal and is filled with the missionary motive. We must be in partnership with Christ, filled with the Spirit and prompted by the desire to save the lost.

Mr. Holston spoke of the work in which the Tract Society and Sabbath School Board unite. Dean Paul E. Titsworth spoke of the great need of men and women for various lines of important work. He emphasized our need of what he called vocational education. That is, a study of the things that will enable our young people to invest their lives in services where the Sabbath can be kept. We should aid them to secure the life services for which they are best adapted. Our boys and girls should be aided to secure jobs that challenge the very best that is in them.

Is your job going to serve society, to be worth something to the public or are you thinking only of self. There is a difference in the spirit of one who carries milk every day to his patrons simply to secure the salary he gets, and the one who does it faithfully and promptly because he knows that the health of forty babies depends upon the quality and the prompt delivery of his product. One is uplifted by the thought that he is of some importance to the society he is serving while the other has the sordid sense of serving self only.

Dr. Branch urged our people to take deeper interest in selling our publications. He thinks we might profit by a few lessons from the methods of another Sabbath-keep-

ing people who realize good profits from their papers.

Our Forward Movement director, Rev. A. J. C. Bond, related his experience in deciding to leave Salem and take up the work for the denomination. In the efforts to promote a spiritual uplift he has been able to see some signs of betterment. Pastors speak of larger congregations; the speeches and addresses in the associations have a greater spiritual ring. Faith in our cause seems to be increasing and there is quite a hopeful outlook manifested by the people.

His plans for spiritual uplift include broader views of our fields. Our efforts to promote religious summer schools; the securing of funds for our colleges; our efforts to advance the welfare of the entire community surrounding our churches where there are no other churches near; our interest in advancing home and foreign missions, and the work of publishing Sabbath truth—all these are included in the Forward Movement.

Faith, fields, finances, and force were the four points strongly emphasized and the thoughts were well put. We have a future. There are indications that many people are seeking for truth. People are longing for a Sabbath that shall mean much more than a rest day. They feel the need of one that God has made to be holy time, sacred unto him.

Sabbath Eve Day is dying in the west,
At Brookfield Heaven is touching earth
with rest,

was a good song for the opening of the Sabbath eve prayer meeting. And there was something impressive in the fervency with which the congregation sang the refrain:

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee
O Lord most high!

Then followed "I need thee every hour", after which Rev. Clyde Ehret preached upon the theme: "First things first". "Seek first the kingdom of God".

We place first that which we love most. The promise is that other things shall be added for those who seek the kingdom first.

The former pastor, Rev. T. J. Van Horn, then led a prayer and conference meeting in which many took part.

Sabbath Was A Great Day After the rain of yesterday, a bright and beautiful Sabbath greeted the friends at Brookfield, and people were able to come from far and near in autos for the hour of worship. It fell to the editor's lot to preach the morning sermon. It was never written out; but so many have urged that it be published in the RECORDER that we have promised to do so as soon as we can. It must wait, however, until we get home from the Western Association.

The dinners and suppers were served at the hall and the large number of visitors on Sabbath made the noon hour a very busy one for the good friends of Brookfield.

The afternoon was given to the Sabbath school work in charge of Brother Holston, and to the Young People's Board in charge of Gordon Langworthy.

Rev. T. J. Van Horn was asked to speak of the religious summer schools conducted by him, his wife and their daughter, near Verona, N. Y., last summer. We are always interested in the accounts of work by these missionary-spirited people. After introducing the matter in a few words, Brother Van Horn referred to Priscilla's question to John Alden as related by the poet: "Why don't you speak for yourself, John?" and said he would change the word "John" to Amy, and turning toward his daughter who had worked with her mother in the school, he said "Why don't you speak for yourself, Amy?" Then Amy in her simple, interesting way told us of her work with the children of the neighborhoods where the schools were held, and how apt and interesting the little ones were. Her part was to teach physical training and nature studies. The children would search for various flowers mentioned in the Bible and make a study of all they could find in the Bible, about flowers, birds, trees and insects. They learned the names of all these. The children delighted in this study of birds and their nests, and of insects and their habits. For instance, the ant is mentioned in the Book, and the little ones would go to the ant hills found in the fields and study the subject first hand. The same plan was followed with the birds.

Then for recreation, proper games for children were used and careful instruction given as to how to play. We could but

think of the better advantages offered to children today than were ever known when we were young. If some wise, nature-loving teacher could only have led us afield in childhood days, and turned our attention to systematic study of flowers, trees, rocks, birds and insects—indeed to all the beauties and wonders of the heavens and of the earth how much better would have been our outlook for reading God's messages in his other book.

When Amy was through with her sweet story about the children, it so happened that her mother chanced to enter. She had been detailed for work with the children in the hall for the afternoon session; but dropped in to see the main meeting. Instantly Brother Van Horn stopped talking and said he never could show partiality and since Mrs. Van Horn who had done most of the school work had just entered, he would ask her to tell the rest of the story.

Though taken by surprise and not knowing just how much had been said, she was equal to the occasion and told an interesting story of the methods used. Each child learned a verse of Scripture beginning with the initial letter of its given name, and this was called that child's verse which was repeated daily while the term lasted. The way the children carried the influences of the school to their homes was especially interesting. Thus the effects of the work were realized beyond the walls of the schoolroom.

Brother Holston spoke of the eight schools of this kind now in progress with a revised and an improved schedule and curriculum.

Secretary Shaw spoke of organized adult classes and their work. We need to interest the parents in Bible school work; for children can not be expected to care much for Bible study if their parents never go to Bible school or seem to care for it.

We may study at home, but that can not take the place of class work. There is a great advantage in studying in groups, where the individuals stimulate one another.

Every adult class should have some equipment for work—a separate room if possible, moveable chairs, table, maps, and a blackboard. There should be some kind of so-

cial activity by which the community can be benefited.

Many good suggestions came from this afternoon's work, which if carried out would render the Sabbath school much more efficient. The schools could learn something from successful business men who have to study their material, know their customers and learn the best talking point for promoting their business.

Young People's Hour After the Sabbath school hour in Brookfield came the Young People's Work, presided over by Gordon Langworthy, of Adams Center, N. Y. In this hour a brief paper was presented, urging our young people to attend the great convention soon to be held in New York City, and Brother Holston told of his visits to several societies. Rev. A. J. C. Bond spoke of the reception given his book: "The Challenge of the Ministry". He too urged our attendance on the convention to come in New York. He also spoke of the service rendered by Carroll West who fell in battle in France.

In the Woman's Hour Mrs. Adelaide Clarke Brown, associational secretary, had charge, and the women presented a good program. It consisted mostly in reports from the various churches in the association. Some of these were not written out, but they showed an excellent spirit of loyalty to the Forward Movement and plenty of good work done for their home churches. Leonardsville society had raised \$339.72 and had paid it all out but 42 cents. The little society in West Edmeston earned nearly \$100; Brookfield society raised \$250.80; Verona too had done well but we failed to get the exact amount raised. DeRuyter is to forward the report of that society soon. These notes have to be hurried off for the paper without waiting for all particulars. We hope all the societies will see that every interesting item regarding their work at any time is written up for the RECORDER, as a source of encouragement to others.

This interesting session was closed with a song by the little daughter of Rev. Harold Crandall, and a recitation by Miss Jessica Brown.

The ladies' chorus sang, "The Fight Is On".

Resolutions Adopted At the beginning of the last day at Brookfield the business matters received first attention. Among other things the following resolutions were adopted. Some of them elicited quite interesting remarks:

1. Believing the Forward Movement as inaugurated among our people to be essential to the larger growth of the denomination in all lines of its varied and useful activities, and a quickener of the spiritual life of the people; We, the churches of the Central Association, do hereby commend the work of the Forward Movement director to the thoughtful consideration of all; and we wish hereby to pledge ourselves anew, to the loyal support of the work, as the Lord has prospered us.

2. *Resolved*, That we urge the young people's societies of our denomination to direct the attention of Seventh Day Baptist boys and girls of ability and character, to the need of preparing themselves to teach in our colleges.

3. *Resolved*, That we commend our colleges for their offerings in the way of religious education, and that in every way in our power, we urge our young men and women to take advantage of these opportunities for Bible study.

4. Feeling that our people have so much to be grateful for; and that much depends upon each of us as members of the Seventh Day Baptist Denomination, in maintaining and promulgating the Sabbath truth; and feeling that much help and strength would be realized by having the SABBATH RECORDER placed in the homes of all our numbers; and that we have many good tracts which should be placed in the hands and homes of many people; therefore be it

Resolved, That we recommend and urge that each church take an active part in securing subscriptions for the SABBATH RECORDER, and the sale of our Sabbath literature.

5. *Resolved*, That the delegates and visitors in attendance at this association, extend to the church at Brookfield our sincere appreciation and thanks for the kind and generous entertainment given us during the sessions of this association.

6. *Resolved*, That we favor the use of modern methods and textbooks in our Sabbath schools; and that we commend the promotion and support of the Vacation Religious Day School as a forward step in the religious education of our children. Be it also

7. *Resolved*, That in order to curb the tendency toward low standards of life and morals often fostered in our public schools, we favor and urge, as far as possible, the employment of superintendents, principals, and teachers of high Christian education, during the formative period of the children.

8. Believing that the increase of armaments places great and unnecessary burdens upon the people of the earth; and believing that this preparation for war has a tendency to promote war and not peace, we urge upon the President of the United States of America the desirability of an early conference of the leading nations of the

world, to consider the question of a reduction of armaments.

Resolved, That we extend our thanks to the brethren of the Baptist church of Brookfield for giving up their services and allowing us the use of this house for the meetings of the association. Furthermore; that we commend the spirit of courtesy and good will existing between these two religious bodies who occupy this building in common, as an example of fellowship and Christian unity between churches of different denominations working harmoniously for the upbuilding of society.

We are not sure that we have given these resolutions in the order in which they were presented and acted upon. The bunch was handed the editor in little scraps pinned together without numbering. We are of the opinion that Number 8 came first, in the meeting.

"I Must Also See Rome" This was the subject of an excellent sermon on Sunday morning in the Central Association by Rev. Ahva J. C. Bond. For us all there is a city of our dreams. For some this city is near; for others it lies far away beyond the mountains.

Paul had heard the call to Macedonia while his heart longed to see Rome. Why did he want to go to Rome? It was a city of many pleasures; but Paul did not want to go on that account. Rome was a great business center. It offered great opportunities for young men who were anxious to get on in the world. Rome was a city of literature and art. Paul was a success in business—he was a tentmaker. He also was an author of renown, but he wanted to see Rome for neither of these purposes.

Rome was a great political center. There men went for promotion or to receive appointments to office. Some bought their citizenship, but Paul was free born, and proud of his citizenship. But he had no political ambitions.

Why, then, did Paul want to go to Rome? There was a little band of Christians there. To see these he said, "I must see Rome." He yearned to fan the little fire kindled there into a great flame. So he said, "I would preach the Gospel to you also in Rome."

He was willing to bide God's time, and so went on to Macedonia and then to Jerusalem; but never for a moment abandoned his hope of going to Rome.

A man must be faithful to follow present duty, and sow the seed trusting God for the harvest. Even if we never reach the city of our desires, we are helped by holding true to our purposes.

Once I felt disappointed for Moses, to think that after all his faithful work as leader, he was not permitted to enter the promised land. But I see it different now. Moses did well his work in a part of God's great plan which was so large that no one man could complete it. It is blessed to be a part of such a plan. We must do well the part assigned to us. It is no failure to have an ideal so large that we can not finish it. Peter Velthuysen went to Africa and was not able to go on with the good work. I never could say he made a mistake. He lives today the hearts of the people there, and his grave is a witness to the fact that one American gave his life for men.

Make your goal a worthy one; be happy in your work, but be true to God. Young men are needed in every line of work. Enter some field, but do not seek your own self-aggrandizement. Seek to honor God. Then no matter whether you realize your desires or not, you will do a blessed work approved of God.

Ordination of Deacons Blessed indeed was the service on Sunday morning in Brookfield when the people witnessed the setting apart of Nathan Whitford and Clifton Curtis to the office of deacons. After the two brethren had given their testimony and several others had spoken of their pleasure upon seeing these "men of good report" willing to serve the church as deacons, Rev. E. A. Witter preached the ordination sermon from the text concerning Moses at the Burning Bush. "Moses stood on holy ground. Where standest thou?" was the subject.

It was holy ground to Moses because it was a place of opportunity. When a door opens for larger work under God that makes holy ground for us. We stand on holy ground when God calls for our enlargement of Christian life or for closer communion with the Master.

These two brethren have heard God's voice and have realized that they are standing on holy ground. They too have listened to God's call for larger service.

The consecrating prayer was offered by the editor, with the ministers and deacons standing close and laying their hands upon the heads of the kneeling candidates.

It was a time of great solemnity in the large audience. When the hand of fellowship was given by Deacon Joel Witter, and the touching welcome to the company of deacons was extended by Deacon Claud Camenga, many were moved to tears by their words of love and consecration.

After the hymn, "More Like Jesus Would I Be", Secretary Shaw charged the candidates. He arranged his remarks in the form of an acrostic using the letters in the words "deacons" to classify his points:

Diligent doing duty.
Enthusiastic and early on the job. Don't be the last one.
Attentive and alert, the Christ spirit and wide awake.
Cheerful and charitable.
Obedient and Obstinate—that is, stand true.
Noble-hearted.
Strong and sweet-spirited Sabbath-keeping stewards.

Paul E. Titsworth's charge to the church was forcibly illustrated by references to certain business corporations. There are three kinds: one is ruled by one man; another is ruled by stockholders; and another is a partnership in which all are equally interested. The last one comes near the ideal for a church. No church should be like the first two.

In the old line insurance company men pay their premium and feel no further responsibility. In the new type there is mutual co-partnership and every one is concerned in the business.

In certain bus lines in England I have heard that there are three classes of passengers. Those paying certain fares—say the two higher classes—may sit where they please and enjoy the ride while everything goes easy and well. The third class, or lowest fare men may ride too. But when the bus comes to a hard hill, those who paid the second class fare must get out and walk while those who paid the third class fare must get out and push.

It is sometimes so with the church. Some just pay and expect to ride. Some are willing to walk in hard places, and some are willing to push. We are glad for those who push.

The cheapest way any one can serve the church is to pay his money and think of self only. There must be personal helpers—willing pushers—if the work is to go on.

Support your deacons. Speak well of them. Lend them your influence to help them carry their load.

Here our "Pastor at large" was asked to add a word in behalf of our broader and larger work. His words were apt and timely. He said, "I love the band of Christian deacons." They are essential to the welfare of the larger work of the denomination, for it is theirs to help the local church to do its part.

"Blest be the tie that binds" was sung to close this good meeting.

The Closing Services Many of the people had gone home to stay, but just as the sunset of a perfect day was bathing the hilltops with gold and the cooling shades of night began to settle over the woodlands and the meadows, there was a goodly number gathered in the church singing the "Holy, holy, holy" chorus, and preparing for a farewell meeting.

Pleasant indeed was this last song service as together we sat in the twilight, in the spirit of devotion, and with melody in our hearts, singing the glorious songs of Zion.

Dr. Branch preached one of his sweet-spirited sermons, so full of scripture texts which he has on his tongue's end whenever occasion requires. He made plain the duties of ambassadors of God, and brought out the truths about the all-sufficient grace to help in time of need.

His appeal for more personal active work in soul-saving will not soon be forgotten. Dr. Branch has won a large place in the hearts of the people of the associations where he has gone as a delegate. Michigan will mean more to us now since we have come to know this faithful leader in that State.

Sympathy for President Daland and His Family In both associations all hearts were bowed down with grief over the critical illness of Brother Daland, who, as our readers know, is in Battle Creek Sanitarium. On Friday the Central Association sent a night letter of love and sympathy to this beloved family, and many prayers were offered.

Similar action was taken in the Eastern Association and a special season of prayer

was held. All eyes and all hearts are turned toward Battle Creek in these days, for everybody loves Brother Daland. He had served as pastor in both associations.

Officers, Offerings, And Delegates The officers of the Central Association as elected yesterday are: *Moderator*, E. A. Felton, West Edmeston, N. Y.; *vice moderator*, D. J. Frair, Brookfield, N. Y.; *recording secretary*, Adelaide Brown, West Edmeston, N. Y.; *assistant secretary*, Mrs. Howard Davis, Verona, N. Y.; *corresponding secretary*, Mrs. Martha Button, Leonardsville, N. Y.; *treasurer*, C. C. Williams, Adams Center, N. Y.

The delegates are: Rev. Loyal Hurley to the Western Association in 1922 with Mrs. Lena Crofoot as alternate.

Rev. Theodore J. Van Horn is appointed joint delegate to the Southwestern and Northwestern associations this year—1921; with Rev. William Clayton, alternate. Rev. Frank E. Peterson goes to the Southeastern Association this year—1921; with Rev. Harold R. Crandall, alternate.

The offering Sabbath morning amounted to \$41.71. In the afternoon, \$15.23, and in the evening, \$14.51.

The next session will be held with the Adams Center Church, to help celebrate the one hundredth anniversary of that body. The time is to be fixed by the executive committee after consulting with the executive committee of the Eastern Association.

Information will be published regarding the matter in due time.

President Daland Passes Away The sad news of the death of President William Clifton Daland of Milton College, at Battle Creek, Mich., on Tuesday, June 21, 1921, arrived in Plainfield in the evening of that date. His death was not unexpected as we had known of his very serious illness. In the absence of the editor of the SABBATH RECORDER this note is inserted, for we know our readers have known him, or known of him, and loved him. We all bow in sorrow together with his beloved family, Milton College, and friends in this land and other lands who have known him.—J. L. S.

"A Million Dollars' Worth of Clothes" On another page we give an article entitled, "A Million Dollars' Worth of Clothes", sent us by the American Friends' Service Committee, with a plea for its publication. We are interested in it because our friend Miriam West, of Milton Junction, Wis., is serving in Austria, under this committee. Her articles published in the RECORDER are always interesting. A note from her mother informs us that the committee has some difficulty in getting its needs before the public owing to the reluctance of papers to publish its appeals.

We are more than glad to aid those who are self-sacrificing in their efforts to relieve the sufferings even of their enemies as well as their friends.

A MILLION DOLLARS' WORTH OF CLOTHES

The scarcity of clothing throughout Europe, and the misery due to the lack of it in cold weather, will be greater next winter than in any period since 1915. Stores of linen gathered in the prosperous years preceding the war are now exhausted. Saleable articles that could be exchanged for clothing have largely disappeared in the pawn shops and been exported to foreign lands. Almost no clothing has been bought in Central and Eastern Europe by the great masses of the population since 1915. The relation of wages to the cost of living since the drop in the rate of exchange that followed the war, has made such purchase practically impossible during the last three years. People can live through the summer without much clothing, although not without discomfort and mental suffering. In winter, however, clothing is necessary to life. The clothing for distribution next winter must be collected during these summer months and shipped to Europe by September, or it will arrive late. The American Friends' Service Committee of 20 South 12th Street, Philadelphia, Pa., appeals to the American public to send them without delay at least a million dollars' worth of clothing. It will be used in Poland, Vienna, Germany, or Russia according to the wishes of the donors, which will be scrupulously followed. Clothing arriving unallocated will be distributed according to the relative needs of the countries mentioned.

What is needed? Knitted garments such as filled the leisure hours of the women of America during the war; second-hand clothing that is strong and clean and serviceable, and worth paying freight on to Europe; and shoes in good condition, for all ages, and particularly shoes with low heels and wide toes; baby clothing in unlimited quantities; yarn, in order that the women of Europe may also knit for themselves; leather which the cobblers of Europe may make into shoes; uncut cloth in enormous quantities, such as dress materials, suitings, flannelette, etc.

The spasm of generosity that possessed America during the war has undoubtedly given way to a reaction. Christians are taking a vacation. They do not realize that the emergency in Europe, as far as clothing is concerned, has increased rather than diminished. Will our women rest on their porches this summer in self-satisfied contemplation of past labors, or will they rise to this need? Will the men who read these words dig deep into their pockets once more, so that adequate supplies of raw materials and ready made garments may be purchased? Love must go into this service. Every stitch should be taken with imagination that perceives why it is taken and feels for the prospective recipient; every garment, now as in the war should be dispatched with a prayer. Women's sewing-circles, as well as individuals everywhere, are asked to co-operate with the Friends in a whole hearted effort to prevent the repetition, in any or all of the countries where the Friends are working, of the great suffering which prevailed in Europe during the past winter.

Boxes, bales and packages, as soon as they are ready, may be sent to the American Friends' Service Committee store room, Fifteenth and Cherry Streets, Philadelphia, Pa. They will be shipped from here, as fast as they accumulate, to the country for which you designate them.—*American Friends' Service Committee.*

These are the sins I fain would have thee take away:
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.
—*Henry van Dyke.*

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 (1) (1/2)
Battle Creek (1) (1/2)
Hammond (1) (2)
Second Westerly (1) (1/2)
Independence (1/2) (2)
Plainfield (1) (1/2)
New York City (1) (2)
Salem (1) (1/2)
Dodge Center (1)
Waterford (1) (1/2)
Verona (1) (1/2)
Riverside (1) (1/2)
Milton Junction (1/2) (1/2)
Pawcatuck (1/2) (1/2)
Milton (1/2) (1/2)
Los Angeles (1/2) (1/2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (1/2)
Farina (1)
Boulder (1/2) (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2) (1/2)
DeRuyter (1)
Southampton (1)
West Edmeston (1)
Second Brookfield (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke

First Brookfield (1/2)
First Hebron

Portville (x) (2)
Shiloh (x) (1/2)
Richburg (x) (1/2)

COMMENCEMENT AT FOUKE ACADEMY

LYLE CRANDALL

Another year in the history of Fouke Academy has passed into eternity, another milestone has been crossed. We, the teachers for the present year, hope that through our efforts good seed has been sown which will bear fruit in the years to come.

I have been asked to write an account of our commencement exercises for the benefit of RECORDER readers, and so while resting a day in this beautiful village in southern Wisconsin, I shall endeavor to do so to my best ability.

Commencement week started on Sunday night, May 15, when Rev. Mr. Crowson, the pastor of the Methodist church, preached the baccalaureate sermon to our high school and eighth grade graduating classes, and the eighth grade of the public school. This was a stirring sermon, full of good advice for young people. The church was tastefully decorated in the colors of both schools.

On Monday evening Miss Williams and I gave a wiener roast for the fifth, seventh, and eighth grades, and it is perhaps needless to say that the children and teachers spent a very pleasant evening in roasting wieners and marshmallows, playing games, and telling stories, sitting around the glowing camp fires.

The closing exercises of the grades and the graduation exercises of the eighth grade were held on Tuesday evening in our school auditorium. The room was decorated beautifully for the occasion with ferns and flowers, the color scheme being purple and white, which were the class colors of the eighth grade. The class motto, "Just Begun", was fastened to a white background at the rear of the stage, and completely surrounded with ferns and flowers. At this point special mention should be made of the work done by certain ladies of the church who assisted Miss Williams and I in decorating for these exercises. The exercises consisted of songs, recitations, exercises, and dialogues, a prophecy of the seventh and eighth grades by

one of the eighth grade graduates, and a history of the same grades, by the other eighth grade graduate. The closing number of the program was a play, entitled, "Our Last Examination Day", given by the seventh and eighth grades. It was very funny, and kept the audience convulsed in laughter. In very fitting words, our principal, Mr. Burdick, presented certificates of graduation to two eighth grade graduates, Clara Lorena Longan and Earl Guy Shaw. These young people have been under my care during the year, and I am proud of the excellent work they have done. These exercises were a fitting close of the year's work done by our grades.

Miss Gertrude Little, of Texarkana, who for the past eight years has taught music in Fouke, gave a recital in the auditorium of the public school building on Wednesday evening of commencement week. Surely "music hath its charms" and Miss Little has had a wonderful influence on the community of Fouke in this way. We became intimately acquainted with her, as she gave her music lessons at the Hall, and we found her to be a lady of excellent character.

Our high school commencement exercises were held on Thursday evening in the public school auditorium. At this time three young ladies received diplomas of graduation from our school, Misses Elza Turner, Raye Goodson and Vera Paulk. The principal number on the program was an address by Rev. Francis Brewer, of Texarkana, on the subject, "Danger Signals Along Life's Pathway". This was a very inspiring and helpful address. In his introductory remarks, Mr. Brewer paid a fine tribute to the work of Fouke Academy, and its influence in that part of Arkansas. He said it is a pioneer institution which has done a wonderful work in educating that community. Many of the most important teachers in Miller County received their early education in our school. He said, "All honor to Fouke Academy!"

Commencement week was closed by the annual high school picnic which was held at Sulphur River on Friday, and was a very pleasant affair. Thus has ended one of the pleasantest years in the history of Fouke Academy.

Before closing I wish to say a few words of praise for the matron of the Hall, Mrs.

Jennie S. Williams, of Little Genesee, N. Y. She has been a regular mother to us all the year. She has given four years of service to that field, and her interest in the school is very great. I think very few SABBATH RECORDER readers know that during the last year when Mr. Fred Babcock was principal of our school, and was called into the service of our country, she taught in the school herself on account of the shortage of teachers caused by his absence. During the year she gave a home to two girls, who worked for their board and attended school. She did this, not because she needed their help, but because she wished to help them in obtaining an education. So, I say, "All honor to Mrs. Williams, for her work at Fouke!"

I wish to say the same in regard to the other teachers, who have labored hard for the school this year, and also to the people of Fouke for their untiring efforts in the work there. We have some mighty fine people in our little church.

Truly, this has been one of the happiest years of my life, and I am sure that any young person who spends a year in Fouke will never regret that he did so. Pray for the work there, that it may continue to be a blessing to that community, and that the Lord will raise up workers for that field.

Edgerton, Wis.,
June 6, 1921.

WANTED, COPIES OF THE PROJECTOR

The supply of Forward Movement Projectors of the issue concerning the work of the Woman's Board is exhausted, and there is a call for about two hundred more copies. Perhaps more copies than were needed have been sent to some of the churches and they remain undistributed. A very great favor will be conferred if such unused copies are gathered up and sent to the undersigned. Will the pastors, and others, to whom these packages of Projectors were sent please help in this matter.

EDWIN SHAW.

319 Babcock Building,
Plainfield, N. J.

"A little bit of usefulness now may be worth more than a great deal of usefulness twenty years from now."

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

FORGING AHEAD

May is the biggest month in Alfred's campaign since the conditional gift of \$25,000 by Judson G. Rosebush. March subscriptions were \$10,000. April subscriptions were \$10,000. May subscriptions were \$15,000.

May sets the pace for the remaining five months of the campaign. Fifteen thousand dollars per month from now until October 30, will put Alfred "over the top".

Six new scholarships are added this month. Scores of other gifts show the determination of many friends that Alfred shall forge ahead, and hold her place as a standard efficient college.

Sixty-five thousand dollars are yet needed to complete the campaign of \$350,000. Now it is up to others to finish the job already eighty per cent done.

Total fund of campaign	\$350,000
Now conditionally provided	285,000

Balance still be pledged	\$ 65,000
------------------------------------	-----------

ALFRED FORGING AHEAD IN SERVICE

Alfred graduated in the ten years, 1895-1905, 118 students; in the ten years, 1910-1920, 290 students. Besides these 269 Agricultural students were graduated in this decade. At the present rate of increase, Alfred will graduate twice as many in the next ten years as in the past ten years.

Twenty-five years ago, Alfred had seventeen professors and instructors including preparatory school teachers. It now has forty-four members on the faculty and the preparatory school has been discontinued.

The total student body twenty-five years ago numbered 125, including preparatory students; this year's enrolment is 477, fifty per cent coming from within a radius of fifty miles.

Within twenty-five years, the State School of Clay-Working and Ceramics, the State School of Agriculture, and the Summer School have all been established.

Twenty-five years ago, Alfred had five buildings; now it has fifteen.

Twenty-five years ago the total value of endowment and property was \$250,000; now it is over \$1,000,000. Besides, the annual appropriations for the state schools are equivalent to the interest on \$1,250,000.

Twenty-five years ago Alfred's annual budget was \$16,000; now it is \$160,000.

Salaries have been increased during this period more than one hundred per cent. Members of the faculty are now entitled to participate in the Carnegie Retiring Allowance.

Educational standards have kept pace with the best institutions of the day, and Alfred's faculty now has a larger percentage of highly trained specialists than ever before.

Shall Alfred continue to grow?

IN MEMORIAM

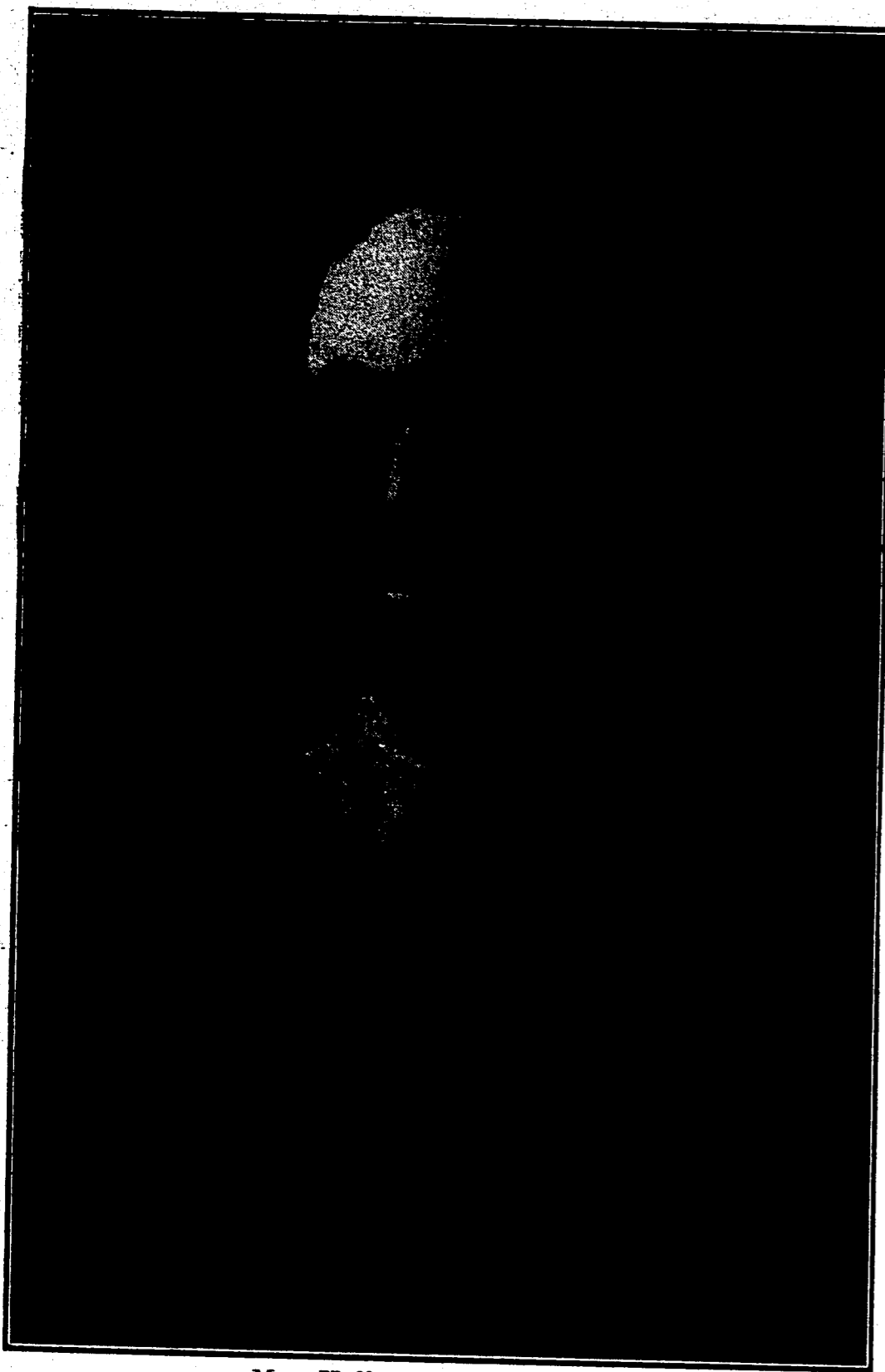
MRS. ELLA EATON KELLOGG—APRIL 1853—
JUNE 1920

HER LIFE LABORS

Although Mrs. Kellogg felt very keenly the loss of her hearing, she bore her affliction with the greatest patience and fortitude. She would sit for an hour in a company of persons who were carrying on a pleasant and lively conversation, smiling graciously and appearing animated and interested though, in fact, sometimes understanding scarcely a word said, when the speakers happened to be so engaged as to be unmindful of her infirmity, or their enunciation indistinct and so unintelligible to her through lip reading.

There was no repining, no complaining, no disposition to seek seclusion, although she was always conscious of her infirmity and preparing compensations for it; she sought to make the best of the situation, and to the very last retained the power of modulating her voice to such a degree that no one hearing her speak would suspect her lack of hearing, although for many years she heard no sound, but readily perceived the vibrations produced by very loud, low-pitched sounds, and by placing her hand upon the piano was able to "feel" the music, but not distinguish a tune.

Notwithstanding the handicap of the loss of hearing and continual bodily suffering, she maintained nearly all her varied activities almost to the last.



Mrs. Kellogg at sixty years

Few persons, indeed, have made their lives more usefully fruitful than did Ella Eaton Kellogg. For forty years every monthly number of *Good Health* contained articles from her pen, several hundred in all, covering every phase of the highly practical subject of child culture—a subject which she studied with the greatest assiduity. Her library contained every work of value published on this subject, from Rousseau and Froebel to the latest scientific treatise. And every one was carefully read and digested and each practical suggestion put into form for popular use. She thoroughly mastered the kindergarten system, kitchen gardening, sloyd and every other phase of education pertaining to the

training of children. The fruits of these studies were put into practical use, not only in her own home, but at the Haskell Home for Orphans, over the work of which she for many years exercised supervision, taking the leading part in the training of the group of "missionary mothers" who acted as foster mothers to the numerous families of the home.

The family under her own roof numbered usually about twenty. More than forty children and youths were at different times the subject of her motherly care in her own home, besides several hundred others who were sheltered by the Haskell Home.

In organizing the Sanitarium School of Cookery, Mrs. Kellogg laid the foundation for the present School of Home Economics, and in her experimental kitchen worked out the main features of the Battle Creek Sanitarium dietary, which means the attractive and satisfying regimen which it is now found to be. This work she fostered and supervised for fully twenty years, and by her faithful adherence to the

principles of biologic living and her resourcefulness in providing palatable substitutes for unwholesome but popular dishes, rendered a priceless service to the cause of diet reform. Hundreds of her inventions in the line of new dishes have been adopted by the general public and are current in modern cookbooks, as well as the columns devoted to housewifery in newspapers and magazines.

Mrs. Kellogg's great work, "Science in the Kitchen", was a record of her work in the field of dietetics and culinary science, and really opened a new era of progress in this branch of home economics. This work still stands unequalled as an example of successful revolutionary methods in kitchen

practice. It introduced rational and scientific methods into the kitchen, where they had before been little known, even in most advanced institutions.

"Character Building", another work by Mrs. Kellogg, records the results of her studies and experience in child culture. The general application of the principles set forth in this book would work a revolution in modern society in a single generation.

Still another work was a most excellent compilation of aphorisms, epigrams and sayings about health for every day of the year.

Mrs. Kellogg also wrote, many years ago, a booklet for girls, tens of thousands of which were circulated in all the English-speaking countries of the globe.

All this enormous amount of literary work was done in the midst of a multitude of daily and hourly interruptions by household demands, telephone calls from the Sanitarium and Haskell Home, and visitors with miscellaneous requests. Most of the work was done at night, after the retirement of other members of the household, between the hours of 9.00 and 11.00 p. m.

In addition to all this original and independent literary work, Mrs. Kellogg was constantly active in helping her husband in his literary work for *Good Health* and in the preparation of numerous medical papers and books on health and medical subjects. Her university training and her broad culture qualified her in an unusual degree for this complicated task.

With all these other tasks, quite enough to fill the heart and mind of any ordinary woman, Mrs. Kellogg found time to prepare lectures, papers, syllabuses, lessons and correspondence courses for Health and Social Purity Departments of the National W. C. T. U., of which she was successively the National Superintendent. Through her planning, the first Health Institute was held at Greensboro, North Carolina, at which she gave several important addresses. Health Weeks at Chautauquas were also planned and conducted by her.

Tirelessly and indefatigably this noble woman toiled year after year to aid in working out the principles of "biologic living" and to smooth the way so as to make it as attractive as possible to those whose enthusiasm for the "simple life" might not be sufficient to push them over obstacles.

One of Mrs. Kellogg's most marked char-

acteristics was an extraordinary faculty for system, and tireless energy and unyielding tenacity in carry out her carefully thought out plans. It was this strongly developed element of character which made possible such a volume and variety of activities. She had also a remarkable faculty for organizing, and possessed leadership qualities which were quickly recognized by her associates.

Mrs. Kellogg's work was in a large measure seed sowing, planting principles which fortunately were and are of such vital interest to human welfare and Race Betterment that they will continue to grow and flourish and bear abundant fruit, not only in the present and the immediate future, but during ages to come.

Her place by the fireside is vacant. At the Thanksgiving and holiday gatherings of children and grandchildren, numbering quite a multitude, always planned by her with so much care and thoughtfulness that not one should be forgotten, her sweet smile and gracious welcome will be more than missed, and she will ever be lovingly remembered. The birds and deer and squirrels in the park which shared her motherly care wait in vain for her friendly call. The home which she made a model of system and sanitary care, as well as a center of love and light, is overshadowed with sorrow and mourns an irreparable loss. But her personality still lives and speaks in every room, every nook and corner of house and grounds, and most of all in the living witnesses of her love and care in whose minds and hearts she labored so assiduously to plant those ideals and purposes which made her own life so notable and fruitful for good.

Vainly we seek once more thy gentle face;
Gone thou art forever from each familiar place;
In our midst, the robber, Death, has left his shade,
But from our hearts thy presence nevermore shall fade.

J. H. K.

Little Timothy went to visit his Aunt Elvira, a dignified and severe woman who owned a parrot. One morning, coming unexpectedly upon Timothy and the bird, she was horrible shocked to hear the little boy using some profane words. "Why, Timothy," cried the old lady, "I do believe you're trying to teach my parrot to swear." "Oh, no, I'm not, auntie," the boy replied. "I'm just telling it what it mustn't say."—*Exchange*.

WOMAN'S WORK

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

THE HOUSE BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
In the peace of their self content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never run—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I,
I would not sit in the scorner's seat,
Nor hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press on with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their
tears

Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long after-
noon

And stretches away to the night.
But still I rejoice when the travelers rejoice
And weep with the strangers that mourn.
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in a house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they
are strong,

Wise, foolish—so am I,
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?

Let me live in my house by the side of the road
And be a friend to man.—Sam Walter Foss.

INTERESTING NEWS FROM SHANGHAI

MY DEAR MRS. CROSLY:
Dr. Crandall promised you that I would tell about the further festivities of the Dzau wedding. Since I could not write to send on the same mail with hers, I have waited until I have about forgotten about what did take place the next day after the wedding.

I believe she told how we went to the wedding which was held in the town where the groom lives. It was a beautiful day, quite the opposite of what we feared when the rain came down in torrents on Sunday. The bride's trunks and quilts had to go on Monday afternoon. The rain stopped just in time for that and the rest of the week was ideal for wedding activities. The next day after the wedding, Thursday, the bride and groom came back to the bride's home to attend the bride's feasts. They reached her home about half past twelve, before we got there. We had had school all the morning. Several of the school girls went and even though they were almost ready there were the finishing touches to be given after school was out. How pretty those girls looked in their light silk garments. The older girls wore the light silk upper garments only but the younger wore the silk trousers, and many wore hair ribbons, something unusual for the Chinese girl. Chinese girls are as pretty and attractive in their good clothes as any American girls. They are as excited when going to a wedding feast, too, perhaps even more so. There were five of us teachers and the twenty or twenty-five girls which made about a tram car full. The rest of the mission family came later. Although this was the women's feast yet Mr. Davis and Mr. Crofoot went to this with their wives.

When we arrived there was no feast in sight. The large school room was apparently ready for such but the tables had not been set. The guests amused themselves by watching some of us take pictures of the bride and groom. Those who wished talked with the groom. During the feast he and the other Chinese men went upstairs to eat. The school room was filled with tables for her friends, all women, except for the two foreign gentlemen already mentioned. We had a good feast, many of the kinds of food we had had at the feast given the day before her wedding. The bride's table was in the center of the room. The teachers who have taught with her and one or two other special friends sat with her. The foreigners had a table to themselves. It is always embarrassing to me to eat at a table where there are mostly Chinese because I never am sure just what to do. Perhaps that is one reason we sat at the one table.

The bride and groom had to leave in the middle of the afternoon to attend a feast given them by the mother of the groom's previous wife. That seemed queer enough but this former mother-in-law wished to welcome the new wife. It was nearly eight o'clock before they got back to her home. The bride's feast to the men was held that evening. Fortunately she did not have to attend that but could go to bed in peace. She must have been very tired after the strenuous week. They left for their home the next day at noon. Those who saw them go, say he was very happy indeed and the family were all pleased to think Sookyoen was married to so fine a man.

Last week it was my privilege to spend the week end in the country, or rather in a town in the country. It was beautiful weather. For days and days it had rained and rained so the three days of sunshine were greatly enjoyed. We went by boat on one of the interesting winding canals of China. It was a long trip for so short a distance but boats as well as other things travel slowly in this great land. The country is beautiful now. The trees are fresh in their new dresses of green. The winter wheat is yellow, almost ready for the harvest. The winter beans are being gathered. Flocks and flocks of ducks along the sides of the canal would indicate that many people might be able to have all the duck they would wish.

The town where I visited is in the midst of a large farming district. The men who do the farming live for the most part in town. Other men of the town are engaged in manufacture of such things as are needed in the industries of the place. In some of the shops I saw the men making the spinning wheels and the reels for winding the cotton yarn. The women spin and make cloth, towels and stockings.

The streets are very narrow. One can reach either side by stretching out the hands. To dry or sun their clothes the Chinese women put them on long bamboo poles. The streets are so narrow that they can put these poles across from the second story windows. It is no uncommon sight in a city to see the week's washing hanging out to dry above the street, especially if the sunshine can reach the clothes. They can not use rickshas in this city. The

sedan chair or the wheelbarrow are the only means of conveyance. Many streets would not admit the latter I think and some neither. However distances are not great enough to require either.

We went for a walk in the country near the town. There we saw the women gathering the beans. The water was being pumped from the canals into the rice fields. In one place this was done by foot power, several men working treadmill style. In others the patient water buffalo was going round and round and round to pump the needed water. In some places the rice was coming up. The frogs were singing their lively songs in these fields. We walked on narrow foot paths between the fields. In one place was a farmer plowing with his buffalo. He kindly stopped and let me take his picture.

We visited a Buddhist temple and a nunnery. In the temple were the usual hideous images. In front of the largest and grandest golden image was a glass of wine, I suppose, for his refreshing. On sacred days these temples will be filled with men, women and children bowing and knocking their heads on the floor, burning incense and paper money and doing other things to appease the wrath of the gods. In the nunnery there are only seven or eight women. There was a child who was given to the nunnery but the others were all there of their own choice. They apparently study for books, tables and other materials were in one room. When we left the place some of the women came out in the field to gather beans, so I judge they raise their own food on land belonging to the institution.

Our walk took us by a large home where the women were spinning and weaving the cotton. I was glad to stop and watch them for a while. I presume the cotton was raised on the place. We passed great store houses where the cotton was ready to be shipped to other places. On one boat on the canal along which we were walking was a large boat loaded with great bales of it, bales much like those we see in America. We also saw several storehouses for rice. They say this is a rice depot. Rafts of bamboo were along the sides of the canal. In one place we saw them piling it away

ready to be used at some later time. In this same lumber yard were great logs of some other tree. These would later be sawed up into boards.

Our friends were anxious for us to visit a greenhouse. This was most enjoyable. The gardener raised many old fashioned flowers such as my grandmother used to have in her flower garden at home, snow ball, syringa, cactus, columbine, snapdragon, canterbury bells, batchelor buttons, roses of all kinds, phlox, pinks, geraniums, and ever so many others. He gave us all we could carry. They are drying rose leaves to put in the tea. My hands were filled with flowers before they showed us these. They insisted that the foreigner take some home for her tea.

On our way home we saw a fisherman going home for the night with his boat of cormorants. You have heard of the fishing birds who dive into the water for fish. Before they can swallow their prey a string is pulled snugly around their necks and the fish is dropped in to the fisherman's pail or basket. I had never seen any before. I wished they had been catching fish then but I suppose it was too late in the day.

I wish I might show you a real Chinese home as I saw it on that visit. Originally there were but two large rooms in this place, one below and one above. Now there are two below and two above. Below is the postoffice in front, all open to the street during the day but shut up very securely at night. Behind this is the kitchen and dining room though guests are usually served upstairs in the front room. The stove is of clay. The fuel is straw. Some most delicious food can be cooked on a stove like that. Above were the two bedrooms. The front room is an airy south west room, as neat as can be, a most comfortable living room. Here the children can play or study or the wife can sew or entertain her guests. If you were to call there with me she would talk to you in English if not too bashful. Watermelon seeds, and some peanut candy would be served with a delicious cup of tea. The peanut candy is not like the kind we have at home, much better. Perhaps she will bring out some Chinese cakes too. If you stay to a regular meal you will be given all sorts of vegetables and meats to

eat with your bowl of rice. To be sure you have some difficulty using the chopsticks but if you are fortunate enough to be allowed to eat with those made of bamboo you can get enough to eat. I am sorry if you are asked to eat with silver ones though, for the rice will not stick to them and eating is a slow process. I like chopsticks if I am eating Chinese food. It always tastes better eaten with them.

Some of you may ask how I like China by this time. I like it very much indeed. The girls are very interesting. To be sure I can not talk with them much because they know so little English and I less Chinese. But I am studying. While it is very very slow business, this learning the Chinese language, yet, I do know a few words and even get up my courage to use some once in a great while. I study six hours a week only because there is so much teaching to be done in the school. One should be studying at least three hours and better, four. But I am glad to learn a little.

Just now the school girls are much interested in getting ready to give a play for the purpose of raising money for the Building Fund. They could not find a play in Chinese so have decided to give two plays in English, "Silver Thread" and "Brewing of Brains" dramatized by Constance D. Mackay. They hope to put on the play in about four weeks.

The Mission family is enjoying all sorts of good green things from our garden out in the lot between our house and the Crofoot's, the new land purchased this year. Now that the graves have been taken up from the back of the lot there is room for much more garden back there. We think it would be fine if we had a cow. There was some talk of getting one but cows that are good cost a great deal. Lieu-oo is the place to go to enjoy good milk and cream and all sorts of other good things, too.

I am sure that I have already used more space than the RECORDER can well spare. I will close for this time. Perhaps I will want to write another letter after the next wedding which comes the last of June when the second Chinese teacher is to be married.

Yours sincerely,

MABEL L. WEST.

REPORT OF WOMAN'S BENEVOLENT SOCIETY OF LEONARDSVILLE 1920 AND 1921

ELSIE L. CROOP

(Read at Central Association)

At our annual meeting held last June we voted to continue our birthday teas and monthly meetings, as we had conducted them during 1920, with one exception, which was to invite the public to the birthday teas instead of confining it to society members and their families, and charge twenty-five cents for the supper. Birthday teas are similar to any church tea with a birthday table and cake for each month and those having birthdays in the month paying one cent for every year of their age. These have proven very pleasant as a special effort has been put forth to make the birthday table attractive. Ten of these teas have been held this year netting the society \$238.70.

The regular monthly meetings of the society have been held in the various homes the first Wednesday of every month, at which time we have taken up the study of the book, "The Crusade of Compassion for the Healing of the Nations", also articles on Jerusalem and Palestine from Stoddard's Travels. Nine of these meetings have been held at which no charge is made. We have for some years used the *Year Books* in our society, this being continued this year as usual.

Our society observed the Missionary Prayer Service February 18, and invited all the ladies of the community to join us.

A play by the West Winfield High School was given May 3, 1921, in our hall which netted us \$14.40. We have received from dues and gifts from friends, \$36.00. At the May monthly meeting the mite boxes which are given to each member every year, were brought in and opened and \$8.61 was received from these. Through the Work Committee we have earned \$11.75, the results of piecing quilts and tying them. The total amount of money earned by the society for the year is \$339.72.

In order to show you we are truly a Benevolent Society and not a savings bank, I will tell briefly wherein this is true. We have given to the Forward Movement, \$245.00; for Christmas baskets to shut-ins, \$5.92; for the Chinese Famine Fund, \$10.50; for our Year Books, \$8.56; for flowers for the funerals of four of our

members, \$12.00; for repairs, paper and labor on parsonage, also cleaning, etc., in church, \$35.80; for meter in parsonage, \$20.00; making a total expenditure of \$339.30 and leaving a balance of 42 cents to date. Surely you can not say we are miserly.

Four of our members have passed away during the year and one new member has been added leaving us twenty-seven active members and six non-resident. Should we become pessimistic and work any the less for this decrease in membership?

I recently read in a book of an English gentleman who was afflicted with a peculiar heart trouble which the doctors told him might at any time cause his death. Yet his health from day to day was not impaired with the exception that he became pessimistic and friends upon entering his home immediately became depressed. A French lady visiting in this home for the first time conceived this idea. She placed in his library where he usually entertained several copies of the following motto, "Walk while ye have the light lest darkness come upon you." The effect of this motto upon host and his guests was very noticeable, so the writer says, those leaving the room stepped lighter and with more rapid steps as though they really feared to be overtaken with the darkness.

So might we, when we feel a trifle lax in the doing of our duty, imagine this motto, "Walk or work while ye have the light lest darkness come upon you."

In the springtime of youth, oh, the plans that we make

Through the hours that are measured in song;
And winding and far are the paths that we take,
For life is so long—so long.

In the autumn of age how we anxiously haste
Our tasks without rest or relief,
And never a moment then dare we to waste,
For life is so brief—so brief.

Socrates said, "Know thyself." Marcus Aurelius said, "Control thyself." Jesus of Nazareth said, "Deny thyself." The unselfish life is the life that Jesus Christ lived, and no sane person in all history can say anything against it. And out of that sacrificial life, lived and died for others, Jesus Christ is saying to you and to me today, "Follow me." The biggest sin in the world is selfishness.—*Gypsy Smith.*

INTERPRETING, NOT AMENDING

SECRETARY EDWIN SHAW

(Sermon preached in the Central Association at Brookfield, N. Y., Friday afternoon)

"It hath been said by them of old times . . . ; but I say unto you". Matt. 5: 21-22.

The more I study the life of Jesus the clearer it comes to me that his attitude towards the law was that of one who explained and interpreted, and not of one who amended and revised. He did not change or destroy the law, he explained and fulfilled it. That is what he himself says, and his actions and his other words are in keeping with the statement.

"It hath been said by them of old times," represents the man-made interpretation of the law, which because of its age was honored and respected, and tradition took the place of progress, and because "it hath been said by them of old times" was a law itself fixed and improgressive.

Now I think it is Paul who says in speaking of the law, "the letter killeth but the spirit maketh alive", and what Jesus did was to interpret and explain this living spirit, and so gives life to the law. Now a thing that has a life within it, has growth and development, its essential nature is not changed, its outward form may not change. Here is a picture of an apple tree at ten years old. Here it is again at twenty. It has grown and developed, but its essential nature is not changed. In fact its form is very much the same only larger, its leaves are the same shape, its blossoms have the same sweet odor, and its fruit the same sweet flavor. But if when the tree was ten years old an attempt had been made to keep it exactly as it was at that time, its life had been put into a large glass room for protection and preservation and inspection, its life would have gone from it, there would have been no growth, no development, no blossoms and no fruit.

This illustration is, I know, far from exact in the details of the comparison, but the letter killeth, while the spirit maketh alive.

There is a tendency, especially in religious and in civil matters, to make things fixed and unprogressive. The dictum "It hath been said by them of old times", that is, tradition, becomes the law and rule. That was the condition which Jesus found in the religious world when he was here

on earth. I suppose the reason for this is that people do not like to have what seems like changes taking place in the realm of that which is near and dear to them. People in religious matters like to be anchored rather than sailing, they feel safer, and indeed it is a very comforting and assuring thing to know that with God there is no variability neither shadow of turning. He changeth not, the same yesterday, today and forever.

Now there are things that are eternal, fixed and unchangeable, but these things are not opposed to development, and progress, and growth, in fact they are the very life and spirit which compel growth and development. Let me try to explain by another illustration. People have always planted their grain and gathered their harvests, and I presume they always will so long as the earth endures. Some of you can remember when we reaped our grain by gathering the ripened stalks in one hand and cutting them off near the ground with a knife or sickle. I suppose in the fields of barley where the servants of Boaz were reaping and where Ruth gathered up the stray stalks that fell unnoticed, I suppose the reaping was done that way. Then you can remember when some one invented the reaping cradle, a scythe with a frame of five wooden fingers to gather and to hold in shape the stalks of grain. I remember hearing my grandfather say that when that implement was first invented his father would have nothing to do with it, saying he would rather have an old pig and five little pigs get into his wheat field than to have such a machine get into it. But he lived to use a cradle, and use it well too; but the cradle was soon deposed with the reaper, and the self-rake reaper, and the harvester, and the self-binder. Now these are the marks of growth and development, the purpose of all these things is exactly the same, always has been exactly the same, the harvesting of the grain. And it would indeed be foolish for us, because our fathers and grandfathers used cradles to harvest their grain, it would be foolish for us to insist that we should do it that way now, because it was done that way "by them of old times."

In the material things about us we are quick to see and act in reference to such things. We do not insist upon riding in

coaches drawn by horses, simply because traveling was done that way by them of old times, we use the steam or motor car and are glad to have the privilege. We do not send a messenger on horseback with a letter, simply because that was the method "by them of old time", when we can use the telephone. We do not insist on using only tallow candles to light our homes, simply because those were used by "them of old times." We use gas and electricity where we can, and where we can not we wish we could. I say in material things we are quick to see and act in reference to growth and development in the way things are done.

But some times in religious matters like the Pharisees of old, tradition and because it hath been said by them of old time, are so revered and honored that they become like shackles that bind and restrain the life and spirit, and the real fruit ceases to grow.

Now on the other hand, there is a far greater peril in these days of going to the other extreme, of discarding the tried and the true and of taking up every new fad in religious matters that any one has to offer.

I remember almost fifty years ago a hoe my father had, with which he made his garden, cleaned out the weeds, dug his potatoes. Since then I have seen upon the market all sorts of tools and implements, but I do not believe that any real improvement has been made over that old hoe my father used so long ago for the work he had in hand. The garden hoe has as yet not been displaced by anything really better. But I say in matters of religion there is a great peril in the modern tendency to follow after the new, the different, and we have all sorts of New Thought, and Sciences, and Alliances, and Philosophies and Schools, and various *isms*, and they have many earnest and loyal followers. The real reason I think for the popularity and the large following of these new fads in religious matters, is a revolt against the traditional tendencies of the established churches, the tendency to abide by the "it hath been said by them of old time."

Now if there are changes in religion that are essential, that are fixed and unchangeable, and there are things that grow and develop and things that are deposed and pass away because of things which are better adapted to secure the things which are es-

sential, how are we to know what is essential, and what is not essential, how are we to know what to discard and what to adopt, what not to discard, and what not to adopt. How are we to avoid the withering, deadening effects of traditionalism, the killing effects of the letter of the law, on the one hand, and how are we to avoid on the other the even more dangerous rocks of a voyage in new seas, uncharted waters, unexplored regions following the enthusiastic leadership of well meaning brave, but reckless, and ambitious fadists. How shall we be able to direct our course in that way between, avoiding both extremes, always recognizing and accepting the essential, and using the unessentials best fitted for the conditions and the situations that meet us. How can we know?

The answer to this is in the last part of my text, being the words of Jesus, "but I say unto you" we must learn from Jesus. His words and his life are our directions as to what is essential and what is not essential. And if we really are in earnest about trying to discover what our course in life shall be, we must spend much time with Jesus learning his words and his life and his spirit.

Now we call ourselves followers of Jesus, we wish to walk in his footsteps, and Jesus himself uses the illustration where he is the shepherd, and where his people are the sheep, and where his sheep know the shepherd's voice and follow him. But this illustration, or parable, does not give all the truth, we are also called disciples, that is learners, and the disciples are more than mere followers. I think sometimes that we are altogether too much like sheep, we are followers of our Lord, and only followers, and the instant that we are left alone we are lost. The followers of Jesus are more than sheep, they are rational human beings, and they must do something for themselves, they must learn. Let me use another illustration. Here is a large office or shop where many men are employed. Now I think that it is the universal experience in such places, that some men are advanced from place to place up towards the head of the establishment much faster than are others, while some toil on year after year at the same old desk or the same old machine. Why is it? Some say it is ability, some say it is luck, some

say it is favoritism, some say it is push. Listen, the man who learns the spirit of the establishment and gets into that spirit puts himself, whether he likes it or not,—the man who studies the spirit and methods of the superintendent, until they become a part of his life, until under any situation he would know what the superintendent would do without being told, he is the man who gets the promotion. He is more than a follower, he is a learner. I know that this illustration does not of course always apply, for foremen and superintendents are not always perfect. But let us think of Jesus as our Great Superintendent, we are working in his shop and office. He has given certain general directions and rules to govern the work, but things will constantly arise unexpectedly that will have to be referred to the superintendent. Now if every workman always refers every problem to the superintendent and then follows his directions, he is a very dull workman if in time he does not come so to know the mind and spirit of the superintendent that he can himself know, absolutely know, what the superintendent would direct to be done in that case,—he will know it, not out of his own mind, but from constant companionship with the superintendent he will be able to know the mind of the superintendent. It would not be safe for the workman who has not this close fellowship with the superintendent, thus to trust to himself for direction. I do not know that this illustration has shed any light upon my thought, but this is the idea. Continual study of the words and ways of Jesus, a large absorption of his spirit, will enable his disciple to perceive and understand what course to take, what road to follow. It will enable him to apply in his words and conduct the meaning of this expression used by Jesus, "but I say unto you". Jesus laid down the great fundamental principles of the kingdom of righteousness, that is, the kingdom of God, that is, the kingdom of heaven. The principles in no way were at variance with the law of God as given through his servant Moses, they did not contradict or antagonize them at all. They simply give to the laws of Moses the life and spirit they were meant to have, which had been stifled out by the formalism and misrepresentation of the time. And this

is what he meant when he said, "It hath been said of them of old times",—ye shall do so and so—; "but I say unto you" ye have misunderstood the meaning of it all. They had missed the heart and life of the law, which was Love, they had magnified the vehicle which was the letter. And in a way that is a peril of us all, and our safety lies, when we would really learn what is essential and what is not essential, our safety lies in getting so near to the heart of the Master, living ourselves, so constantly in the atmosphere of his spirit, that we shall interpret law as he interpreted it, that we shall apply the great principles of his knowledge as he applied them, that we shall listen and hear and heed, where those who are not his disciples are deaf and heedless, we shall hear him speak and understand him when he says, "but I say unto you."

This can come only from a life hid with Christ, a life of harmony with his purpose, a life never knowingly opposed or antagonistic to his plans. Jesus himself expresses this thought when he said to his disciples "If any man will do his will, he shall know of the doctrine, whether it be of God." It is by doing the right that we are able to know the right. And so I say, if we would know what is essential and what is not essential, we must always refer the matter to Jesus, and listen to his "but I say unto you." We can not with safety always listen to "it hath been said by them of old time," and it is even more perilous to abandon all that's old, and follow the newest and latest spiritual innovation. We must make Jesus our interpreter, the one who explains, and teaches. If we believe this, what can we do to bring our lives as close as possible into the spirit of Jesus, so that having his spirit, we may do the right? I think there is nothing that one can do that will bring about this nearness to Jesus better than loving obedience. A man once was convicted of sin and was seeking for that peace of heart which comes from fellowship with Christ. But he found no peace. The burden rested on his heart, and could not be removed. A friend asked him if he really wanted to be a Christian. He said he thought he did. "Well then," said the friend, "if you are really in earnest, you act for a week just as you think a Christian should

act, put it to a test, and see what the result will be." And so the man who felt that he was not a Christian, undertook to act as he thought a Christian ought to act. He conducted family worship in his home, he treated his wife and children as he thought a Christian man should treat them, he conducted his business as he thought a Christian man should conduct it, and long before the week was over he had that which he had failed to get by struggling with himself, he had peace of heart and a happy satisfaction in the life he was trying to live, and it all came about simply by his obedience, his willingness to do the will. For "Light obeyed, increaseth light," while "Light rejected bringeth night."

Do you sometimes have doubts about whether the Sabbath is after all very important, whether or not it is essential for you, whatever it may be for others? Then study the life and spirit of Jesus in this matter, notice that he kept the seventh day, that he made it a time for doing good, not for his own pleasure. Then when you have studied the words and life of Jesus in reference to the Sabbath, if you have any doubt lingering yet in your mind, then you keep the Sabbath just as you feel from your fellowship with Jesus, he would keep it, do this even for a few weeks, honestly and lovingly and willingly, and I am perfectly willing then to leave the matter with you and Jesus, and let you two decide the matter for you, for he will not lead you astray.

And so in other things, in all our conduct, which is but the outward expression of the spirit within, I believe that a life lived near the heart of Jesus, will be able to know the doctrine whether it be of God, or whether it be of man, for he is the way, the truth and the life. Let us then break away from any dead formalism, that hath no power of life in it, from the spirit of the Pharisees who rested their conduct on "it hath been said by them of old time," and let us even with greater care avoid that reckless abandonment of any restraint, in so-called liberty which really is a selfish license, and let us make it the study and the purpose of our lives to do the will of him who said, "But I say unto you."

And may God's blessing be upon our worship and meditation in Jesus' name. Amen.

WHERE RECORDERS SELL FOR 25 CENTS EACH

ROBERT B. ST. CLAIR

Evangelist Henry H. Weber, of the First Church, Detroit, Mich., has been conducting revival meetings at Council Corners, Mich., about ten miles north of the city, with excellent results. A number have been converted to Christ, and about six have been baptized. The services have been held in and under the auspices of the Community Baptist Church.

Copies of the SABBATH RECORDER containing an article concerning Brother Weber were placed on sale by him, with a public statement that the money was to be divided between the Seventh Day Baptist Missionary and the American Sabbath Tract societies, and that he would expect 25 cents for each and every copy. All copies were thus sold and the money turned over to Detroit Church by Elder Weber. In each RECORDER there had been placed an Exposé of Faith and Practice of the Seventh Day Baptist Church and considerable interest in the Sabbath of Christ has been awakened. One hundred additional copies of that issue of the RECORDER have been ordered by the Detroit Church as Brother Weber has increasing calls for copies.

Elders D. Burdett Coon, R. B. St. Clair, J. J. Scott and other brethren, including Brothers M. B. Beers and Andrew Beers have visited the meetings.

Spurred on by the good example of Brother Weber, Sister McCoubrey asked for several RECORDERS and raised missionary money in Detroit by thus offering the RECORDER.

Detroit is at this writing enjoying a visit from Field Missionary Secretary D. Burdett Coon. Brother Coon is preaching several times each week, to the great satisfaction of the people, and is doing considerable visitation.

The grammar school principal went from room to room explaining what to do in case of fire. The pupils listened with respectful attention, then smiles and giggles disturbed the principal's serenity.

"Above all things," he said, "if your clothing catches fire, remain cool."—*Christian Work*.

YOUNG PEOPLE'S WORK

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

OUR REASONABLE SERVICE

REV. FRANK E. PETERSON

Christian Endeavor Topic for Sabbath Day,
July 9, 1921

DAILY READINGS

Sunday—Full service (Deut 1: 22-36)
Monday—Grateful service (2 Cor. 5: 11-17)
Tuesday—Soul-winning service (John 1: 40-51)
Wednesday—Undivided service (Matt. 4: 10)
Thursday—Immediate service (Acts 9: 10-20)
Friday—Willing service (1 Tim. 6: 7-21)
Sabbath Day—Topic, What is our "Reasonable Service"? (Rom. 12: 1-8)

The "Mercies of God" are "new every morning and fresh every evening". There is certainly every reason on the side of God's claims upon us.

We should acknowledge the reasonableness of God's choosing for us, because God is infinite in wisdom, whereas we are finite in our judgments. If you should try to explain the X-ray to an Eskimo, and tell him that you had seen the bones of your own hand, he would, quite likely, pronounce your statements, "unreasonable", your account would not come within his experience or observation, and therefore to him be unbelievable. Let us humbly bow before the Infinite Mind, and accept salvation on the divine plan, and not upon man-made devices.

The service of God is reasonable, it is natural. It is natural for a dutiful child to desire to do something for his or her parents by way of some return for their love and sacrifice. The Master says, "I have not called you servants, but friends". Abraham was a "Friend of God". It is natural for the true child of God to desire to render some service in return. The Psalmist says: "What shall I render unto God for all his benefits? . . . I will take the cup of my salvation, and call upon the name of the Lord." There are many cups offered to the lips of youth. The cup of pleasure, of gain, of honors, of many gratifications. It is said an eastern monarch was about to drink of a cup containing a deadly poison, but bethought himself first

to utter the name of "Jesus", whereupon the glass flew into pieces, and he was saved. Let us test every earthly cup by the "Cup of Salvation", and utter the name of Jesus in prayer before we drink therefrom.

The "Reasonable Service" of God is the keynote to all right living, and the royal road to life's richest rewards.

SUGGESTED PROGRAM

Song Service
Announcements, Information Committee report, collection
Prayers for success of meeting
Song Service continued
Lesson and comments by leader
Place on blackboard list of reasonable services—members suggesting them
Song
Informal discussion (brief) of question: Can God ask an unreasonable service? Why?
Song
Leader's suggestions
Testimony meeting
Special music, preferably some hymn of consecrated service
Sentence prayers
Benediction

HINTS FOR LEADERS

Choose songs of service, they will contain many helpful thoughts on the subject.

Early in the meeting have an informal discussion of the question "Can God ask an unreasonable service? Why?" If the thoughts are not brought out in the discussion refer to Deut. 1: 22-36, "God . . . goeth before you" and Matt. 25: 14-30, everything is his.

Place on the blackboard, the members making the suggestions, a list of reasonable services, including small everyday things as well as great ones.

Close the meeting with sentence prayers of individual consecration to service.

A WORD ABOUT FINANCES

DEAR ENDEAVORERS:

The last month of the year has arrived. The board has been very grateful for the response we have had from practically all the societies. In many respects this has been the best year we have had. We hope you will elect an active list of officers for

the coming year, and make that year the best ever.

Just one final word about finances. The new arrangement of accepting our quota from the Conference treasurer instead of directly from you may result in greatly curtailing our work. Not much more than one half of our budget has come in. Of course this month will be the best on account of pay-up week, but will it be enough? So, for very obvious reasons we made a plea two weeks ago for the societies to make us a special appropriation. I am sure many of you have attended to this, but if for any reason some have failed will you not forward at once what money you feel that you can spare for the board?

May we not see a large number of you at Conference? We are preparing what we think is a good Young People's program, and we know you will enjoy it, if you come to Shiloh in August.

Sincerely,
B. F. JOHANSON, *President.*

SEVENTH DAY BAPTIST C. E. RALLY

Our Young People's Board has asked Pastors Jordan, Skaggs, and Willard D. Burdick, and Secretary Shaw to arrange for a rally of Seventh Day Baptist Christian Endeavorers during the C. E. Convention in New York City, July 6-11, 1921.

The rally will be held on Sabbath afternoon, probably in the Judson Memorial church where our people hold their Sabbath services.

We expect addresses from Rev. H. N. Jordan, Rev. R. R. Thorngate and Rev. A. J. C. Bond, and messages from Dr. B. F. Johanson, president of our Young People's Board, our intermediate superintendent, Rev. H. N. Jordan, and our Junior superintendent, Mrs. Willard D. Burdick.

The names of our C. E. societies—Young People's, Intermediate, and Junior—will be called, and it is hoped that all will respond either by delegate or written message.

The program will close with one-minute talks by those present.

Probably there will be fifty of our Endeavorers present, and we anticipate a pleasant and helpful rally.

We hope that all Seventh Day Baptists in or near New York at the time of the convention will meet with us in the rally.

From the provisional program of the convention appearing in the *Christian Endeavor World* June 9 I learn that Friday morning, 9.00-10.30, there are to be denominational conferences to discuss "The Work of My Denomination". The Seventh Day Baptist is to be held in "First Balcony, Section G." I hope that our C. E. trustee, Rev. Henry N. Jordan, will arrange for this conference, and that we shall have a good attendance.

In behalf of the committee,
WILLARD D. BURDICK.

*Dunellen, N. J.,
June 15, 1921.*

GOING TO WORLD'S C. E. CONVENTION?

DEAR ENDEAVORERS:

As you probably all know the World's C. E. Convention is to be held in New York City July 6-12. Wonderful plans have been made for this convention, and the inspiration received from attending would fully repay one for going. The Young People's Board desires that all who can possibly attend will do so. We have appointed a committee consisting of Henry N. Jordan, W. D. Burdick, James L. Skaggs, and Edwin Shaw to arrange for a denominational rally at the time when other denominations hold theirs, and for a devotional program Sabbath afternoon. The board is asking all societies to send us a list of their delegates at the earliest possible date. We are planning to send each delegate some kind of badge so our delegates will recognize each other. You will be helping your delegates greatly if you will send us the list at once.

Sincerely,
FRANCES F. BABCOCK,
Corresponding Secretary.

CHRISTIAN ENDEAVOR POINTERS

The Intermediate Christian Endeavor Union of Detroit, Mich., has grown from five to nineteen societies in less than five years. The union holds bi-monthly conferences, an annual banquet and an annual picnic. A basketball league, with games scheduled for one night a week, during the season, develops the boys and girls physically and has proved a strong membership booster. The Bethany Congregational Christian

Endeavor Society, Worcester, Mass., with a membership of 40 members drew up a year's budget of \$100. The budget was presented at a meeting when 25 members were present and in three minutes \$122 had been pledged for the work of the coming year.

The Alva, Okla., Christian Endeavor Union recently published a four-page section in co-operation with the *Alva City Record*. The entire section was devoted to Christian Endeavor news, the expense of the section being met by advertisements secured by the Endeavorers. The Christian Endeavor Union itself inserted a half-page ad. As a result, the local union president writes, "We can get the business men behind most anything now."

Three items stand out prominently in a report from the Albany, N. Y., Christian Endeavor Union. In 10 months, 28 family altars were established or renewed, 28 new church members were secured, and 15 young people became Life Work recruits. In these days when the home life is so often neglected, the family altar should be established in every home that members of the home group may together come to know the God of Love better.

A Christian Endeavor Normal Institute was held recently in Kansas City, Kan., for workers and officers of the union. Twelve conferences were held each night for three nights and every phase of C. E. work was covered in the 36 conferences. In less than a year the Union has increased in membership from 350 to 1,200 with societies in 28 churches instead of 14 as at the beginning of the year.

The Christian Endeavor society at Alamo, Cal., is supporting an Armenian child. The society recently assisted in organizing a new society at Verde with 35 charter members present.

The Life Work Recruit department of the Hamilton County Union, Ohio, aims to raise \$1,000 every year for the purpose of making loans to Life Work Recruits to assist them in defraying the expense of their training for religious service. This year the department is loaning funds to the amount of \$200. The pledges for year already total \$508, of which \$59 is paid.

The Tulsa, Ariz., First Christian Church has a band of 23 Christian Endeavor Life Work Recruits—15 Intermediates, 5 Sen-

iors, and 3 in university—with a regular course of study and study nights once in two weeks.

The Canton, O., City Union has a social aid committee whose business is to get up plans for lively socials and give them to any society social committee that is "stuck" for some new and original plans. The committee has the power of purchasing any book which it deems will be helpful in planning worthwhile social programs.—*United Society of Christian Endeavor*.

"NOT MANY WISE!"

I have noticed a tendency in the church lately to try to bring men of prominence and influence into her communion. Indeed, the gospel of Christ is the power of God unto every one that believeth, for Nicodemus and for Peter, for Joseph of Arimathea and for Mary Magdalene. But the feeling seems to be that the church needs the influence of leading citizens to help it along. When the church wants to advertise its religion it likes to get a helping statement from an ex-President, or Dr. So-and-So, as if the testimony of an overworked washer-woman or an ignorant man of the street were not convincing. But I am reminded of Paul's letter to the church at Corinth: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." Does not this mean the gospel of Christ is recommendation enough for itself? The gospel can stand alone! And what God wants is people who will try that gospel on their own lives regardless of influence. People of influence can add nothing to the saving power of the gospel of Christ; people of ignorance can take nothing from the power of that same gospel. It saves to the uttermost for all kinds of people. Men of influence need the gospel more than the gospel needs men of influence.—*Charles H. Gilbert, in the Continent*.



From time to time the SABBATH RECORDER has published hymns and songs by Seventh Day Baptist composers. These cuts are all on hand at the publishing house and it is the plan to have them collected in a neat leaflet.

We are unable to find the words, title, or composer of the above music. Doubtless it should be included in our collection and if some one can furnish the desired data without delay we shall be very grateful.
AHVA J. C. BOND.

OUR BRAVE WOMEN IN ARMENIA

"Fair women and brave men" are celebrated in song and story. The world must now honor the brave women. By the World War and its aftermath of misery in many lands they have been tried in circumstances demanding the highest moral and physical courage. Their service in humanitarian organizations of every kind, in works of mercy almost innumerable, has been most distinguished, and national governments have gladly rewarded them with the decorations which in other times would have been given to none but the warriors who were the bravest of the brave.

The work of the women is not done. They are still going out to the relief of the destitute in devastated countries. Observe how our American women volunteer for duty in the Near East Relief, facing every danger to save the starving people. A few days ago the Near East Relief dispatched the steamer Georgia from Constantinople for Batum with a cargo of 1,300 tons of food for the Armenians in the Erivan dis-

trict who have survived the invasions of their united enemies, the Turkish Nationalists and Russian Reds. It is not long since all the relief workers were reported to have been brought away from Batum because their lives were in danger.

Who, then, will undertake the distribution of the food to the persecuted Armenian women? Five American women. Let their names be noted. They are Mrs. Bertini Anderson, of Jacksonville, Fla., Mrs. Dorothy Sutton, of Washington, D. C., and the Misses Constance Horsford, of Boston, Mass., Fannie Strowger, of Rochester, N. Y., and Florence Meyers, of Hindsdale, Ill. These women, knowing the perils and counting the cost, sailed on the Georgia. One of their last acts before departure was the surrender of their passports, such documents being considered useless in a country where the Bolsheviks are supreme. Thus the relief workers still volunteer and dare and sacrifice and serve, seeking not even praise for themselves, yet reflecting honor on all humanity.—*Boston Herald*.

THE CHRISTIAN SUBSTITUTE FOR FORCE

FRIENDS' PEACE COMMITTEE

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education

enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces,—justice, sympathy, kindness, love and faith,—to provide for all that we value in our present social order. When the American union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should

report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost his life; that love and truth were not sufficient to protect him. But he saved his cause by losing his life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the early Christians, the seventeenth century Quakers in England, and

Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, they would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of Germans feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags shouting, "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

304 Arch Street,
Philadelphia, Pa.

A Persia missionary, itinerating, stopped over night at a village. Her host, a man who has had no Christian fellowship except in a few brief trips to Teheran, asked her the meaning of the Lord's Supper. It was explained. Then he said: "I didn't just understand, and in order to make no mistake I have been eating all my food 'in remembrance of him'.—*Christian Work.*"

MARRIAGES

SAUNDERS-SAUNDERS.—At the parsonage, Little Genesee, N. Y., November 6, 1920, by Rev. E. F. Loofboro, Mr. George W. Saunders, Jr., and Miss Faith F. Saunders, both of Richburg, N. Y.

SLADE-BECKWETH.—At the parsonage, Little Genesee, N. Y., November 13, 1920, by Rev. E. F. Loofboro, Mr. Dewey L. Slade, of Little Genesee, N. Y., and Miss Alice Beckweth, of Port Allegany, Pa.

PENNY-BURDICK.—At DeRuyter, N. Y., June 13, 1921, by Rev. H. R. Crandall, Mr. Arthur L. Penny, of Good Ground, N. Y., and Miss Genevieve C. Burdick, of DeRuyter.

DEATHS

COCKERILL.—Mrs. Elma A. Cockerill, daughter of Benjamin and Anne Brown Crandall, was born in the Township of Berlin, Wis., May 23, 1862, and died at her late home in Berlin, May 28, 1921.

When she was about two years old, the family moved to the town of Dakota, Waushara County, where she spent the years of her girlhood and maidenhood.

For a time, she attended Milton Academy, at Milton, Wis.

During her girlhood she confessed Christ and was baptized into the fellowship of the Dakota Seventh Day Baptist Church. In 1891 her membership was transferred to the church of the same faith at Berlin, Wis. At her death she was the last surviving member of that church.

She was married June 7, 1885, to Richard B. Cockerill, who was deceased January 21, 1914.

To them were born two children;—Walter B., of Berlin, Wis., and Mabel J. (Mrs. Timon Swenson), of Viborg, S. D.

She is survived by her son and daughter, one grandson, Carroll B. Swenson, of Viborg, S. D., and two step-sons,—Will, of Rice Lake, Wis., and Hugh, of Fairfield, Iowa; three brothers, Elmer Crandall, a twin, of Beloit, Wis.; Alton Crandall, of Watertown, S. D.; and Bert, of New Auburn, Wis.; two half-sisters, Mrs. Annie Foat, of Flasher, N. D., and Mrs. Lizzie Green, of Battle Creek, Mich.

Mrs. Cockerill was a quiet, unassuming woman, whose life was given to kindly deeds in service to her Master and her neighbors. She was a devoted Christian woman, whose religion was a natural happy expression of her faith in her God and a constant communion with him. She was a strong supporter of the church activities and was deeply interested in missions. Her loyalty was evidenced by her constant ef-

forts to maintain services in her home church. She was an active worker and officer of the W. C. T. U.

Services were held at her late home and at the Baptist church at Berlin, Wis., on the afternoon of May 31, 1921, conducted by Rev. Henry N. Jordan, of Milton, Wis., assisted by Rev. Albert Reitz, of Berlin. Two solos were sung; "No Burdens Yonder", by Rev. Mr. Reitz, and "Lead Kindly Light", by Mrs. Molly Buell.

The pallbearers were: Clarke Page, Grant Bunce, Edward Storke, Rollo Green, Miles Mix and Wheeler Mix.

Interment was in Oakwood Cemetery, Berlin, Wis.

LANGWORTHY.—Grace Higley Langworthy was born in Hebron, Pa., September 15, 1892, and died at a private hospital in Hornell, N. Y., from nerve irritation, following an operation, June 12, 1921.

Her mother died when Grace was an infant and her grandmother, Susan Witter, and her aunt, Mrs. Agatha Witter Vincent, took her into their home and gave her a mother's affection and care. She has spent her life in Potter County, Pa., and in Alfred, N. Y. She completed her elementary education and took two years of her high school course in Coudersport, Pa., then she came to Alfred, where she was graduated from Alfred Academy with high honors, being the valedictorian of her class. Later she took the teacher's training course and taught successfully for three years in the public schools until her marriage to Lynn L. Langworthy, June 23, 1915.

To them were born three children, Frances A., Doris W. and Martha B. These with the husband, especially have the deepest sympathy of all in their great loss. She is also survived by her father, George Higley and some half brothers and sisters, of Mansfield, Pa.

When living in Coudersport she united with the Presbyterian church, but since coming to live in this vicinity she had offered herself for membership in the Andover Seventh Day Baptist Church and but for illness would have been baptized by immersion and received into the full fellowship of that church. Her sweet cheerful disposition, Christian character and quiet helpful ways have endeared her to a wide circle of friends. Her home and children were her delight and received her unstinted devotion. Literally, she gave herself for others. Her young life has been an inspiration and a worthy example. Though dead she yet speaketh in the lives of those whose life has touched hers.

Farewell services were held at Alfred Station, June 15, 1921, conducted by her pastor, W. L. Greene, assisted by Rev. W. M. Simpson. Interment was in the Alfred Rural Cemetery. w. l. g.

RANDOLPH.—Warren Jefferson Randolph, son of Howell W. and Julia Ann Randolph, was born on May 23, 1849, at Shiloh, N. J., and passed away May 24, 1921, aged 72 years and one day.

In the spring of 1850, with his parents, he moved to Walworth, Wis.

In 1880 he moved to Chicago, where he re-

sided until 1910, when he returned to Walworth, remaining here until his death.

In June, 1867, he was baptized and became a member of the Seventh Day Baptist Church at Walworth, of which he was a member at the time of his death.

He was educated in Big Foot Academy and taught school for several terms in the Douglass, Lake and Coon districts.

On March 21, 1871, he was united in marriage with DeEtte Walters, and to this union were born two sons; Percy E., who was born on August 10, 1875, and died November, 1876, aged 15 months, and Ernest H., who was born on February 5, 1878.

He is survived by his wife and son and his daughter-in-law, Mrs. E. H. Randolph and two granddaughters, Frances and Mildred. Also one half sister, Mrs. Addie Peterson, of Leonardsville, N. Y.

He was a lover of music and while in Chicago, was a member of various male quartets, and male chorus clubs, including the Ravenswood Male Chorus and the Mozart Club.

Funeral services were held in the Seventh Day Baptist church on Thursday afternoon, May 26, at three o'clock, conducted by the pastor. After this service his body was laid to rest by loving hands in the Walworth Cemetery.

Mr. Randolph was a man loved by all who knew him. To touch his life was to carry away some of the fragrance of the flowers he was sowing along the way.

He was a deeply practical man—his religion was practical and wherever he went he sought to make other hearts lighter and helped lift many loads. Far from immediate home and friends he is celebrated for a jovial pleasant nature. To know him was to love him. He was every one's friend—and how much it means to say that those who knew him best loved him most.

He shall be missed by family and friends and we rest in the promise of a union above.

"Good night, dear brother whom we loved, Good night!

'Tis darkness now,—but soon will morning's light
Break o'er the heavens, the gloomy Shadows
chase,

And in the morn we'll see thee face to face."

"In Memoriam."

A quartet composed of Miss Alta Leach, Mrs. G. D. Hargis, George Zimmerman and H. I. Coon, sang three selections. As the friends were entering and leaving before and after the services Mrs. Hargis accompanied the organ with her violin.

The pallbearers were: N. D. Maxon, L. F. Phillips, O. L. Smith, Martin Nelson, Monte Robins, and Robert Belland.

The flowers were many and beautiful, a mute tribute of the esteem in which he was held.

G. D. H.

BROWN.—On May 30 while all the world were paying loving tribute to their departed defenders, Miss Sarah Evangeline Brown, better known as Miss Eve, quietly went to sleep, after a short illness.

Those who passed through the foreboding days of 1860 will understand the origin and signifi-

cance of her Christian name. It identified her parents with the then hated advocates of universal liberty regardless of color.

Miss Brown's ancestors on her mother's side, the Davis brothers, are known throughout the church as pioneers of the Sabbath truth, and her father, Deacon Erastus Brown, was one of the pillars of the church in the Middle West.

All of her life, except the last ten years, was spent under the influence of Milton church and college, with which company she united early in life. Since 1911 she has lived in Riverside, Cal. with her faithful sister, Mrs. Glen Osborn.

From childhood she was bound in body by a sore affliction but in spirit she enjoyed the perfect freedom which our Redeemer purchased for her on the cross and with whom she always walked in sweet communion. Her cheerful, trusting life was a source of helpfulness to all who came within the field of her Christian influence.

It has never been my privilege to meet any one to whom the words of David could be more aptly applied: "I was glad when they said unto me, Let us go into the house of the Lord." Her regularity at the weekly prayer meeting and the Sabbath services was beyond her strength.

Mrs. Glen Osborn, who is with us, is the only surviving member of the family; both parents, one sister in early childhood, and two brothers having gone before.

We mourn not as those who have no hope, for we know that she shall come forth in the "first resurrection" upon whom "the second death shall have no power."

E. S. B.

BROWN.—Alonzo G. Brown, son of Orrin and Hannah Brown, was born in Berlin, N. Y., July 17, 1833, and died in Farina, Ill., June 6, 1921, aged 87 years, 10 months and 19 days.

Mr. Brown came with his parents to Farina in 1865, where he has since made his home.

On December 25, 1872, he was married to Lizzie Smith Coon, with whom she lived for about 16 years, when she passed away. Since the death of his wife, he lived for a while with a Mrs. Russell and his sister Mrs. Satterly, but for about fourteen years he has made his home with his sister Mrs. M. D. Hewitt, who has tenderly and patiently cared for him, ministering to his wants, which because of his great affliction for the last few months have been many.

A large concourse of neighbors and friends gathered Monday at 2 p. m. to pay their last respects and interment was made in the village cemetery.

J. T. D.

Whatever else may happen

When our country has gone dry,

The sailor still will have his port;

The farmer have his rye;

The cotton still will have its gin,

The seacoast still its bar,

And each of us will have a bier

No matter who we are.

—Christian Advocate.

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, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, 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.

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 42nd 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. Balenger, Pastor, West Riverside, Cal.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in the G. A. R. Building, Grand River and Cass avenues. For information concerning mid-week and other additional services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle-Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. 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 SABBATH RECORDER

Theodore L. Gardner, 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.

Sabbath School. Lesson II—July 9, 1921

SAUL THE PHARISEE

Acts 7: 54—8: 3; 22: 3, 4; 26: 4, 5, 9, 10

Golden Text.—"Christ came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15.

DAILY READINGS

July 3—Acts 7: 54—8: 3

July 4—Luke 18: 9-14

July 5—Matt. 23: 1-12

July 6—Matt. 23: 13-27

July 7—Acts 22: 3-10

July 8—Acts 23: 1-8

July 9—Psa. 33: 1-9

(For Lesson Notes, see *Helping Hand*)

HIS MISTAKE

He longed to find the road to fame,
But not a highway bore that name.

He thought to glory there must be
A level path that he should see;

But every road to which he came
Possessed a terrifying name.

He never thought that fame might lurk
Along the dreary path called Work.

He never thought to go and see
What marked the road called Industry.

Because it seemed so rough and high
He passed the road to Service by.

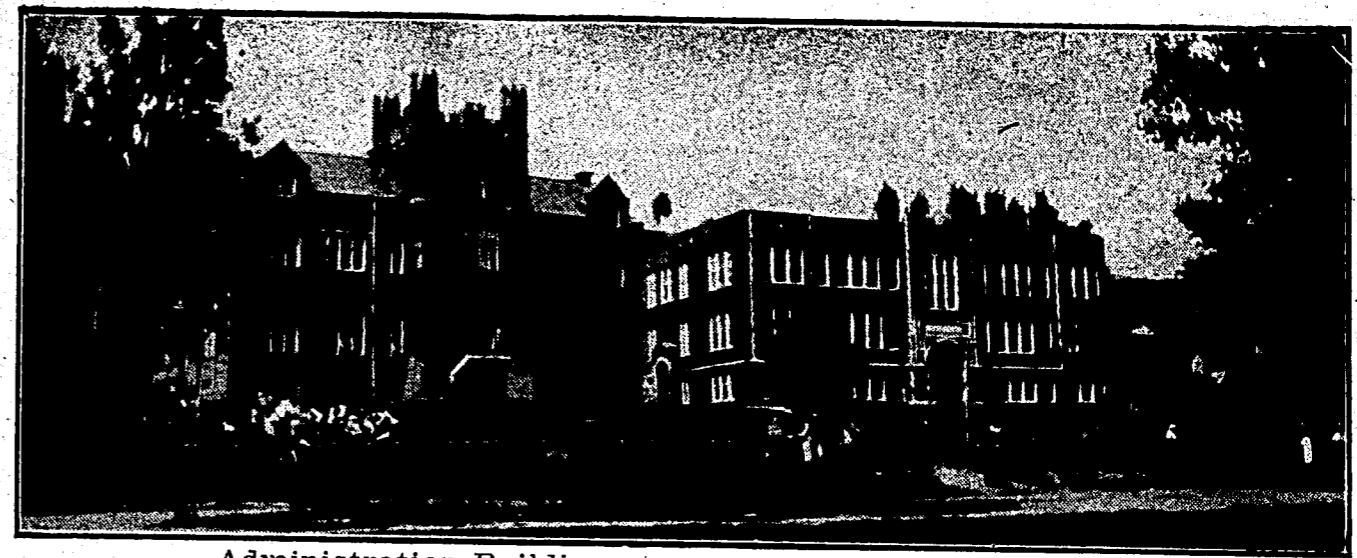
Yet had he taken either way
He might have come to fame some day.

—*Detroit Free Press.*

BOOKLET—HEART SERVICE

Direct. Persuasive. Helpful. Practical.
Ten cents the copy. Three copies, twenty-five cents. Address: William Porter Townsend, Publisher, South Plainfield, New Jersey. 4-18-1y

SALEM COLLEGE



Administration Building Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY Milton College

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 55 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 16 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address
BOOTHE COLWELL DAVIS, LL. D., President
ALFRED, N. Y.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year 60 cents
Ten or more copies, per year, at 50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

Intermediate Series—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

COMMENCEMENT TIME

What Shall I Do?

Will You Be For or Against God
and His Son, Jesus Christ?

Serve Him Through A Calling
that You Can Fill and Fill Well

Study the World's Needs
and Your Own Gifts

Money Does Not Spell Success