

The Sabbath Recorder

The Contract has been awarded
and ground has been broken
for the
New Publishing House
in Plainfield, N. J.

The Denominational Building
is no longer a theory
but a reality in sight

THE three things needed most by the Church today are: first, to set forth more clearly the person, mission and teaching of Jesus. We must lay aside our dogmas, theories and cults, and simply lift up Jesus Christ as he is revealed in the Gospels. His is the power and wisdom of God. Secondly, put emphasis upon the work of the Spirit. Read the fourteenth chapter of John—the final message of Jesus. Thirdly, an awakened and united Church. The whole world is not only open to the Gospel, but demanding it. It is our only hope after the devastations and reactions of the Great War. We are on the verge of world disaster and destruction. Another war—which is possible—would destroy Christian civilization. It is time for the Lord to work. Also for the universal Church to awake, unite, marshal all its forces and, under guidance of its Captain and the baptism of the Spirit, to go forth from conquering unto conquer. We have the message, the men and the institutions. Fifteen millions of aliens awaiting to be Americanized and Christianized. Our civil government, capital and labor and social life all need the Gospel. How many of us will say, Here am I, send me, use me?—Christian Work.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

President—M. Wardner Davis, Salem, W. Va.

First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Rev. Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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

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

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

COMMISSION

Terms Expire in 1922—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

Terms Expire in 1923—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Arthur 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.

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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 and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—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.

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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.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Andover, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Waiworth, Wis.

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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.

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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—Benjamin F. Johanson, Battle Creek, Mich.

Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.

Junior Superintendent—Mrs. W. D. Burdick, Duncellen, N. J.

Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.

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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.

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PLAINFIELD, N. J., OCTOBER 17, 1921

WHOLE NO. 3,998

Ground is Broken For the New Building Many RECORDER readers have inquired about the proposed new publishing house as we have met them in six associations and in the General Conference. So we are sure that throughout the land the announcement that the ground is broken for the work and that dedicatory services have been held on the site will be welcome news to a host of friends.

It is nearly five years since Conference instructed the board to go forward as soon as in its judgment it seemed best to do so. But the years of the World War came on and war prices prohibited any move in the building line. Nevertheless, the movement was not allowed to die, and the door has been kept open for voluntary gifts during all these years. Without any special canvass for funds over \$30,000 has come in for the building, and we know of some who are simply waiting with their gifts until the builders are all ready to use them. In view of the Forward Movement budget plan for five years, in which funds for the building are included, it has not seemed best to push a special canvass for this purpose. But this will not hinder any who have been planning to help this worthy cause as soon as operations are begun, from sending their free gifts right along. If this is done there will be so much less money to hire.

At the close of the Tract Board meeting on Sunday, October 9, the members together with some seventy-five or one hundred others from Plainfield, New Market and New York, gathered on the lot for dedicatory services and the breaking of ground for the building. President Corliss F. Randolph had charge. Rev. Willard D. Burdick, pastor at New Market, read an appropriate Scripture lesson. This was followed by a dedicatory prayer by Rev. Erlo E. Sutton, pastor of the Shiloh Church; and the editor of the SABBATH RECORDER spoke briefly of the conditions that made the new building necessary. A brief review was given of the forward steps in the denom-

inational publishing interests during one hundred years since the first number of the *Seventh Day Baptist Magazine* was issued in 1821. Then came the *Protestant Sentinel* in 1830, for nine years; and in 1840 the *Seventh Day Baptist Register*, until 1844, when the SABBATH RECORDER was born. Its first number came from the press on June 14, of that year, when the present editor lacked one day of being two months old.

For seventy-seven years our present denominational paper has struggled on without any home it could call its own; to say nothing of the homeless condition of all its predecessors that died for want of support.

After twenty-eight years of struggles and changes under personal ownership of the RECORDER, the denomination bought it in 1872. Its first issue under the new ownership came from the press in Alfred, N. Y., July 1, of that year. For twenty-three years in Alfred and twenty-six years in Plainfield it has had no home it could call its own. And now since war prices have come, we are obliged to pay \$1,500 a year rent for two rooms and an office, in which the workers have been so mercilessly crowded together with their presses and machines as to seriously handicap the business; and under conditions that have threatened the health of the workers. Rent for these poor quarters would cost \$15,000 in ten years.

Patiently the men and women have toiled on, hoping and waiting for better conditions under which to furnish a new and roomy workshop. It now seems certain that their hopes will soon be realized. Before these lines reach our readers the contractor's will be pushing the work for an up-to-date printing plant 60 x 100 feet in size, with a basement under all nearly ten feet high, and with an upper floor twelve feet high—all well lighted and properly fitted with heating apparatus.

The building will be practically fire-proof, and it is expected that it will be ready for our use by Christmas. Efforts have been made to reduce the cost by making the

shop plain, without in any way impairing its efficiency.

The contractors agree that no work of any kind shall be done for the building on the Sabbath Day.

The entire lot is 86 x 160 in size, with right of way for carting by a lane at the rear. There will be more than fifty feet left of the front part on which to erect the main structure, or what some call the memorial building with offices, and meeting rooms and a place for the Historical Society's exhibit, the denominational library, etc.

The cost of the lot was \$18,500; which price is reduced \$300 by the sale of an old dwelling house that stood upon one part of it. The new factory building is to cost approximately \$35,000. When the contractors who made the lowest bid were asked to reduce their figures, they generously offered to do the work at cost plus ten per cent; and if the cost falls below the figures in the bid all right; but if it should run above the \$35,000 they would be the losers. The building is to be completely fitted for use, with heating and lighting fixtures all in place.

The situation is ideal, in a section where values are sure to increase, and in a part of the city which is rapidly improving. Upon the lot next to ours, the Young Men's Christian Association are to erect their splendid new building. And just across the street stands Plainfield's fine new City Hall.

Treasurer Hubbard's Remarks Probably no one man has borne heavier burdens or given more time and anxious thought to the matter of our new building than has Treasurer Frank J. Hubbard. All members of the Tract Board have, in fact, given much time to solving the many problems that have arisen; but Mr. Hubbard as chairman of the Building Committee has had many responsibilities and has had a double share of the burdens.

Here is what he said just before he lifted the first spade full of dirt toward making the excavation:

This movement marks the realization of many dreams. Ever since the publishing house was brought to Plainfield our fathers have talked of the day when we could own our own building and many plans have been drawn and many sites have been viewed with this idea in mind, but always it seemed impossible to call into action the necessary dynamic force that meant decision

and we stopped talking of change for the better and continued on in the old quarters where change for the worse was constantly forced upon us by an ever-increasing amount of business within the original inelastic walls.

Five years ago we began talking again of this project and just five years and two weeks ago an initial gift of five hundred dollars given for the express purpose of a new building started a movement that has resulted in the accumulation of over thirty thousand dollars and in the culmination of the decision to go ahead with the building, constructing now the factory part and anticipating the erection of the office and assembly section a few years from now.

This building will have a floor space three times the size of the present plant and it will be of modern factory type insuring an abundance of light and the best of working conditions.

Denominationally there has been no more historic event in all the hundred years of our existence. As a people we have built churches and schools to serve the local needs but never before have we built denominationally and this building marks, in a stronger sense than any heretofore known, the visible and tangible expression of the invisible and intangible faith which is ours and which was our fathers' before us.

No people can put their hands to an undertaking of this sort and turn back. No people can build their faith into brick and stone such as this and not be the stronger, therefore, and so the breaking of this ground for the construction of this temple of God's work marks an epoch in our lives individually and as a people, a new day in the lives of each one of us that shall mean a new devotion to the cause we love and a new service to the Giver of all.

October 9, 1921.

After Mr. Hubbard had removed the first shovel full of dirt, each member of the Tract Board proceeded to lift a shovel full and women of the Ladies' societies, members of the churches in New Market, Shiloh, New York and Battle Creek, Mich., performed the same service. (Brother Bartholf, of Battle Creek, was present.) This interesting dedicatory service was closed by prayer and the benediction by Secretary Edwin Shaw.

The first gift for this building was made by Hon. Jesse F. Randolph, at the time of Conference in 1916. The original gift was \$500, which was doubled a year or so later. "Uncle Jesse" has been very anxious to see the building completed while he is alive, and Treasurer Hubbard sent him the following telegram for his good cheer:

HONORABLE JESSE F. RANDOLPH,
SALEM, WEST VIRGINIA.

Happy to tell you that ground will be broken for the factory part of the Denominational Build-

ing on Sunday, October 9th, at four o'clock. It would give us great pleasure if you could be present.

F. J. HUBBARD.

A Day's Ride in The Badger State A business errand in connection with the denominational building question made it seem best to make a journey from Milton to northern Wisconsin. In order to get an early morning train in Madison we left Milton in the evening and spent the night in Wisconsin's capital city. For the first time we were thus permitted to see the famous capitol building of the Badger State. Before breakfast we took a walk clear around the square enclosing its beautiful grounds, thinking all the time of the RECORDER'S "Uncle Oliver" whose work is in Army Hall in this building.

We could not help thinking of Wisconsin's good fortune in finding such a fine rounded hill right where it wanted to found the capital city, and upon the top of which it could build its high-domed capitol—a magnificent Grecian structure with its four wings; its Corinthian and Ionic pillars—a thing of beauty from every point of view.

One can not ride far in this section of Wisconsin without being attracted by the variety of scenery which the lavish hand of Nature has spread all about him. The rolling prairies, the wooded hills, the peculiar glacial moraines, and the placid inland lakes, all combine to attract attention as one glides swiftly by them. This would be true at any season; but on this bright morning in early fall with its glowing September sunshine painting the landscape with swiftly fleeting shadows as the rain-clouds flee before the driving western wind, the effect is simply charming.

In the clarified atmosphere, the sky between the clouds is the bluest of the blue. Talk about the Italian skies! We have seen them too. They are beautiful indeed. But there is something about the great azure dome of heaven today, resting its dark blue horizon on the wooded Wisconsin hills and being reflected on the placid surfaces of these clear blue inland lakes, that makes a strong rival, as to the beautiful and the sublime, with far-famed scenes beyond the seas.

There is here an extended broadness, a far-reach, a depth of perspective in some of the views which do not often appear in

ordinary hill countries. It is difficult to classify the scenery as either mountain or plain, or plateau. Some of it resembles a petrified ocean of billows suddenly held fast and over which some mighty hand has spread a variegated mantle of green.

But after all, what can pen do toward describing the scenes through which we are passing? The changes are so rapid! The effect is kaleidoscopic! Here we are now, all at once, shut up in a narrow vale with rock-piled bluffs on either side! Ridges of rounded or broken stone wall us in until it seems as though the stones might easily tumble down into the waters of a pretty little lake along the shore of which our train is creeping.

Why should they call it "Devil's Lake"? But that is just what the trainman said. It is too beautiful to be dubbed with such an ugly name. It seems more like a possession of the Lord of heaven and earth. From its placid waters any thoughtful soul might lift up his eyes unto the hills whence cometh his help, and commune with Him who made both land and sea. His Satanic Majesty has no right to fix his ugly name upon such a splendid work of God.

Again the scene changes. Fields of drifted sands appear, and we are reminded of the time in childhood days when some New York State friends went as pioneers of civilization to the West, and soon they began to write about their plowing only to return after dinner to find that the sand-drifts had filled their furrows.

Soon we came to wide fields full of blackened stumps very much like the stump-filled fields of boyhood days in old Alleghany County, New York. What a story these stumps tell us of the splendid forests which once covered the present pasture lands of northern Wisconsin. As this country passes from the lumbering stage into that of other industries some strange contrasts appear. Many stump-covered lots have been transformed into broad smooth meadows and rich cornfields. Tidy lawns and cozy farm-houses with ample barns have replaced the old stumpy yards and log cabins of early settlers, and thrifty little villages with various industries all bespeak the forward movement toward a better day.

Even the swamps are being drained and put to use in supplying the wants of man.

Nature, too, where the hand of man is withheld, is doing her best to cover up the wounds and scars made by the woodman's ax. For in many cases a luxurious growth of young sycamores has sprung up to hide the blackened stumps and decaying logs where forests have been slaughtered.

But here we come to Wausau, a beautiful, up-to-date city full of life and enterprise, where we must attend to business a few hours before turning our footsteps homeward.

Two Pleasant Days With White Cloud Friends On Friday morning, September 20, Brother Jordan took the editor to the 7.10 train at Milton Junction, Wis., and the 7.15 train that night landed him in White Cloud, Mich.

During this pleasant day's ride through the fruit-country of western Michigan, we saw the largest grape vineyards we had ever seen and many apple and peach orchards, all of which were practically fruitless for this year, owing to the ravages of late spring-time frosts.

White Cloud is on the Pere Marquette Railway, thirty-six miles east from Muskegon, which is near the shores of Lake Michigan. It is forty-seven miles from Grand Rapids, and about one hundred miles west of north from Battle Creek. It is the county seat of Newago County and contains some eight hundred people.

The surrounding country was once a part of the great Michigan lumber fields covered with splendid forests. But it has been transformed by the hand of man from the forest-clearing and lumber stage into the fine farming region we now behold, with its hustling cities and towns filled with great business concerns.

White Cloud has a canning factory, a pickling station and a flouring mill.

We were pleasantly surprised to find a larger town than we had supposed White Cloud to be. There are four churches including the Catholic church. Of course the new Seventh Day Baptist meeting house was the center of attraction for us, and it was our good fortune to first see it in the evening under the glow of electric lights outside and illumined by bright lights within. It is really a thing of beauty whether seen in sunlight or under the glow of electricity; and it is difficult to imagine a more cheer-

ful, inviting audience room than this one seemed when we entered it that evening for the Christian Endeavor meeting.

The location, too, is ideal, on a pleasant corner lot on Main Street, just a little out of the business section and a short distance from the county court house and public school. Close by is the new State Tourists Park of one hundred acres, sixty-nine of which comprise a fine grove. In this park is a remarkable artesian well, the stream of which fills a two-inch pipe, and has a strong pressure. The park is being beautified by the State of Michigan, and will become an attractive place for recreation.

The outlying farming community reminds us of the lumbering country of our childhood days in Genesee, Allegany County, N. Y., as regards its progress from the lumber forest stage to the stages of cultivated and prosperous farm lands. Some fields are still filled with pine stumps, but many are well cleared, with fields enclosed by the old stump fences so well known in a new country fifty or seventy years ago.

The fine prosperous farms show what can be made out of the uncleared fields by a little painstaking labor, and the prices asked for farm lands are inducing some who love farming to go there to buy. - Some of our Sabbath-keeping people who are seeking permanent homes might find just what they want near White Cloud; and so not only secure a good home, but also good church privileges.

For many years the Branch family have been known all through that section as loyal Sabbath-keepers. Dr. J. C. Branch with whom many of our eastern friends in three associations became acquainted last spring, has for thirty-eight years been a practicing physician, having had several years' experience at the head of a hospital, and is highly esteemed as a successful surgeon. The largest railroad system in Michigan holds on to him as one to call whenever accidents cripple its men, and it furnishes him a free pass over all its lines.

The doctor has four brothers: M. A. Branch who is the pastor of the church; Adelbert and Erastus G., who are in the real estate business, and L. J. Branch who is also a minister of the gospel. He is the oldest of the five brothers. Indeed, there are ten families in White Cloud bearing the name, Branch, whose children number fifty.

Dr. J. C. Branch is also our state missionary in the Michigan field. This little church numbers seventy-five or eighty resident members.

When we entered the Sabbath school on Sabbath morning and saw the classes well manned with such competent teachers we could but wish that every one of our smaller churches could be so well provided for in this respect.

We greatly enjoyed preaching to the attentive audiences on both Sabbath morning and Sunday evening, and shall ever be glad for the privilege of meeting with the good people of this new Seventh Day Baptist church.

An Interested Little Sabbath School

From one of our small Sabbath schools in a little missionary church there comes a letter written by the superintendent with a ten-dollar check for money given by the children, to pay for the SABBATH RECORDER to go to some who are unable to pay for it.

Such a gift is valuable in more ways than one. It is a good thing to send the RECORDER into five homes for a whole year—homes of those who love our good cause, who are loyal and yet may not be able to pay the subscription price. Again it is worth while for the reflex influence of such an act upon the givers. There is a greater meaning than some seem to think in the words of the Bible: "It is more blessed to give than to receive." Such giving tends to broaden the vision, enlarge the sympathies, and bring peace to the giver, as nothing else can.

Then there is the good cheer that comes to the burden-bearers when such a gift reveals the interest taken in their work by loyal well-wishers scattered throughout the land. It is a good thing to become Aarons and Hurs for the leaders in any good work when the battle is on and many disheartening things appear. The loyal, helpful spirit revealed by some little offering for a cause that seems lagging will often put new courage into the hearts of the workers, and so help to tide an enterprise over a hard place.

Many thanks for the evidences of loyalty that come from little flocks scattered over all the land. Out from some of these remote country churches, where children are now being trained for consecrated service, there will come some who will fill our pul-

pits and lead in our work in the years to come.

Please Watch Out The Case is Urgent In the minutes of the Tract Board of October 9, the treasurer has a resolution which should not be overlooked or forgotten. The minutes may not be ready for this RECORDER, but if not they will appear next week.

The resolution shows that the expected amount due the Tract Society for the last few weeks is very far short of the sum pledged, and that the Tract Board's debt is now \$3,500. The resolution urges the proper leaders in the Forward Movement to push the matter of fulfilling the pledges made by the churches. The past month has been the dullest month since the movement began. If the churches fully realize this we have no doubt that the remedy will be forthcoming.

Shall We Stand the Test? So far as we can see, the other denominations are feeling the stress and strain of these strenuous times quite as much as we are. The lagging interest in the Forward Movement, the evident indifference to the important work undertaken by denominational boards, lead to the feeling that the "testing time has come".

If this is so with other peoples, we are likely to find that we make no exception; and it is incumbent upon us to face the problem squarely and determine to stand the test nobly. If we hesitate now in the midst of the greatest forward movement we have ever known; if we even stop to question whether to go on or to halt by the way; if we even so much as give way to fears as to our *ability* to go on as we planned to do, the tendency will be to lose heart, and that means failure. If we allow our subscriptions to shrink, all our missionary and educational advance will be paralyzed. Our people will lose heart and sad failure will be inevitable.

We have indeed begun a great work. It will be greatly to our credit to carry it through. If we do this it will be something to be proud of while we live, and something upon which generations to come will look with satisfaction. The great world will be the better forever for our faithful burden-bearing if we go on to victory now.

This we are well able to do, if we all stand together as yokefellows and faithful stewards in our Master's work. If we have too many passive ones to carry along the battle will go against us. Failure now would be disgrace, and we can not afford even to admit such a possibility.

An active interest in the Forward Movement on the part of every one; a strong determination to unite heart and hand in fulfilling our pledges, will certainly bring success. It would be a calamity to fail now. We could never get over it.

PREPARATION OF A LIST OF NEEDS OF DENOMINATIONAL WORKERS

SECRETARY EDWIN SHAW

(Prepared for the General Conference, but not presented for lack of time, and requested for publication.)

One year ago the General Conference adopted the report of the Commission which contained this paragraph:

"This Commission urges the Missionary Board to publish a definite conservative list of its needs for the next several years of teachers, evangelists, medical missionaries for the foreign and home fields, and of pastors and Christian workers for our churches. The Commission believes that a very specific suggestion of denominational needs will the better grip the imagination and crystallize the consecration of Seventh Day Baptists. Furthermore it is the urgent conviction of the Commission that the denomination, through the Missionary Board, should undertake a broad, forward-looking campaign of education to reach the minds and hearts of boys and girls, young men and young women, who are making their decisions as to their life-work."

At the first meeting of the Missionary Board, after the sessions of the General Conference; this matter was presented and discussed, and it was voted "to concur in the suggestion and to assume the responsibility, and ask the president of the board to appoint a committee of three to have charge of the matter."

That committee made, at the time of the quarterly meeting in January, 1921, a partial report as follows:

- 1.—We believe that at least twenty young people should very soon be in training for pastoral service.
- 2.—We believe that at least two missionaries should be secured at an early date for forwarding our cause so auspiciously opening to us in Michigan, Ohio, and Indiana.
- 3.—We believe that for meeting the needs and

demands in the great Southwest we should plan to have at least two more missionaries engaged there as soon as possible.

4.—We believe that we should plan to place at least two missionaries on the great Pacific Coast field within the next two years.

5.—We believe that we should heed the urgent call from our little church in Argentina, South America, for a man and his wife who shall know the Spanish language well, to come to them for forwarding our work in that great republic.

6.—We believe that at least two should be in training for engaging with Brother T. L. M. Spencer in pushing forward our work in British Guiana, South America, and nearby sections.

This means at least thirty people should be preparing themselves in these various lines of Christian service in the very near future. We know that a call to these people will avail nothing for the kingdom unless they are called of God. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

This report was adopted by the board.

This partial report had no reference to the work except in North and South America. In the meantime the missionaries in China were asked to prepare an outline of what seemed to them the conservative needs in workers for that field for the next ten years. Such a statement has been carefully prepared by the missionaries; it has been received by the board, but not yet definitely considered for approval. This outline, in brief calls for, by the end of the next ten years, twelve additional workers,—at Shanghai and Lieu-oo—five from this country and seven native Chinese. Of the five from this country, one man evangelist is wanted, one man physician, two men teachers and one woman teacher. The seven native workers would include the three now in America, at Battle Creek, Milton and Salem.

I have given in considerable detail these things for several reasons. First, because the official report of the Missionary Board makes no mention of them, for the very good reason that no definite official action has as yet been taken.

In the second place, I, as an individual member wanted the people to know that the board has not been wholly unmindful of the task committed to it by the Conference, nor entirely negligent of its promise to accept and assume the responsibility. The task is a double one; first the publishing of a "definite conservative list of the needs for the next several years of teachers, evangelists, medical missionaries for the foreign

and home fields, and of pastors and Christian workers for our churches."

The preparation of such a list could not well be made without a survey, not only of the particular work of the Missionary Society, but practically of the entire denomination. Sufficient data was not at hand, and the data on hand had not been assembled; that is, it had not been all brought together and studied and classified to be in such shape that it could be used as a basis for preparing such a list. Furthermore, the resources financially, with which these workers were to be supported was absolutely an unknown quantity. And also, no appropriation was made to carry out the provisions of the task. You know when Congress appoints a commission to make an investigation, or prepare a report, it must provide an appropriation to meet the needs, or results will be very meager.

Now it may be said that it was the business of the Missionary Society to know, at any moment, or on a few moments' notice, just how many workers, and what kind of workers the denomination would need, for the next several years, and at the same time not know what financial resources it could have; and especially when, by the Forward Movement, it would seem that for the next three years at least such resources would be limited to a fixed maximum, which had already been reached.

For these reasons, even the list which has been prepared is largely founded upon guess-work and individual personal opinion, and is based upon the assumption that from somewhere, substantial enlargement of financial support will appear, will be provided.

The other part of this task is worded like this "That the denomination, through the Missionary Society, should undertake a broad forward-looking campaign of education to reach the minds and hearts of the boys and girls, young men and young women, who are making their decisions as to their life-work."

With this purpose in view the president of the society visited Salem College at the time of a meeting that was held there of the Student Volunteer Movement of West Virginia, Miss Susie M. Burdick visited Milton College, Alfred College, and Salem College, while as secretary in visiting among the churches I have had special meetings

with the boys and girls, and have corresponded with several, and at one time sent a special circular letter to one thousand Seventh Day Baptist young people. But this kind of work has not been along any organized definite plan, and has the weakness of any other haphazard effort. The inauguration of any such campaign should be preceded by considerable study, wide consultation, and careful and prayerful deliberation. Speaking as an individual member, I want to promise that this matter shall receive far more attention in the year before us, than it received during the past twelve months.

The Missionary Society itself is not so much in need of men, as it is in need of the power, the authority to say that it can support and take care of its workers. If I had the money so I could insure a support, a respectable adequate support for the next ten years, I could find the workers.

This campaign for reaching the hearts and minds of boys and girls in the years when life decisions are being made is of the greatest importance. As with us, in other denominations young men for the ministry are few. Several reasons are assigned. The economic factor can not be ignored; but in my opinion it does not have as much weight with boys of 14 to 18, as is sometimes felt.

Then there is the intellectual restlessness of our times. To my mind this plays a very large part in the matter. And then again the idealism of youth looking for an outlet in well worth while work for life often turns to other activities than the ministry. Our Young People's Board is planning an effort to enroll our young people in a fellowship to be called "Seventh Day Baptist Christian Endeavor Life-work Recruits". This is in line with the proposed campaign and surely will be included in it. But you will notice how many different lines of activity there are, in our own churches, aside from that of entering the gospel ministry, into which our young people can enter, and feel, really feel that they are doing special definite Christian work.

Again, as an individual member of the board, I want to promise you, that I shall do more, do all I can, to have this list prepared and published and to carry on a well ordered campaign as suggested, for my heart is in it.

THE COMMISSION'S PAGE



WHAT SHALL THE RECORD BE FOR THE PRESENT YEAR?

REV. AHVA J. C. BOND

Readers of this department of the SABBATH RECORDER will notice the omission of the "Honor Roll" of the churches. That "Honor Roll" was started two years ago and included the churches that had pledged their full quota of the Forward Movement, on the basis of ten dollars per member. The churches were placed in the order in which they made their pledges. This listing of the churches doubtless did a good service. Last year, the churches were given credit as full, or half, payments were made.

This week we are presenting a new list, including all the churches. In the first column of figures will be found the quota of each church on the ten dollar basis; in the second column, the amounts received during the Conference year 1920-21, and in the third column, money received during the first two months of the present year, July and August.

A few observations as this list of churches appears for the first time may not be out of place.

There are churches that have paid their full quota for last year but the full amount does not appear in the proper column. Part of the money was received after the first of July and is entered under the column for the present year. Other churches not making their full quota made payments on last year's budget which were received too late for proper credit. Doubtless, First Alfred,

Second Alfred, DeRuyter, Farina, Milton and Salem are cases in point. There may be others. The question of proper credits to these churches will be taken care of in due time. With these figures before the churches, it will not be difficult to determine whether the full quota is paid at the end of the present year. For the credits of the present year, when the year closes, should equal the year's quota plus whatever amount received this year is on last year's budget.

Some of the churches gave a creditable sum beyond their quota: First Brookfield, Battle Creek, Chicago, Hammond, Independence, Milton Junction, New York, Plainfield, Pawcatuck, Shiloh, Waterford and Second Westerly are among the number. In some cases no doubt a part of this money was on the first year's quota. This is, in fact, true of Milton Junction and Plainfield, and perhaps others. However, for some of the churches it is a neat sum beyond their quota for the year.

It might well be observed here, again, that unless many of the churches pay more than ten dollars per member, we shall never reach our goal of eighty-one thousand dollars per year. We are glad, therefore, that certain churches have exceeded their quota. We trust that they will make an earnest effort, along with every other church, to increase their gifts this year, since but 73 per cent of the total budget was raised last year. Some churches, especially those not making their quota last year, should do *much* better this year; but *every* church, even those making their quota and those going beyond, should do what they can to help us raise the other 27 per cent.

It will be seen, by study of the 1921-22 column, that funds have been slow in coming in. Treasurer William C. Whitford writes that September is the "slimmest month yet". Hammond is still in the lead with half her quota paid. Many churches have made no remittance.

With October there usually begins a new period of activity in the churches. We trust this will be true in regard to the financial support of the Forward Movement. Many churches will be closing their financial year in December and will be making their annual canvass for the new year. It is not too early to begin the collection of pledges still unpaid for the present financial year

of the church. It makes for a wholesome and encouraging condition, if all the old pledges are taken care of before the next canvass is made.

It is our purpose to continue to publish this list of churches in this department of the SABBATH RECORDER, making additions to the last column, as money is paid in.

If the churches will furnish the data, I should like to include another column, following the one on "Quota", setting forth the amount of money paid in by the churches during the first year of the Forward Movement—1919-20. This data can be secured nowhere else but from each church direct, since the money was not paid through a common treasurer. It would be very valuable data to have at hand, and would make it possible for each church to know what progress it is making on the five-year budget. We should not forget that our Forward Movement is for a five-year period. A given church has the opportunity to make up, in the later years of the movement, any failure to make good in its earlier stages.

We have said that a church has not fulfilled its obligations when it has paid ten dollars per member, if it has the ability to pay more. The opportunities of the whitened fields call for larger support. On the other hand, the ten dollars per member is not a tax on the church unable to pay it, if there be any such. What we do hope for, for the sake of the work and for the sake of the individual members of the churches, is a generous, intelligent and hearty support of our great Forward Movement.

THE STANDING OF THE CHURCHES

Churches	Quota	1920-21	1921-22
Adams Center	\$1,530	\$ 708.00	\$.....
First Alfred	5,890	3,876.42	397.11
Second Alfred	2,940	1,145.90	417.20
Albion	1,870	279.83	.....
Andover	620	201.25	.....
Berlin	970	308.37	65.00
First Brookfield	1,490	1,550.58	114.75
Second Brookfield	1,240	1,157.50	.....
Battle Creek	1,880	2,487.87	.....
Boulder	920	920.00	.....
Cartwright	770	258.65	19.50
Chicago	830	926.60	146.00
Cosmos	220	88.00	40.00
Carlton	960	247.39	.....
DeRuyter	910	677.09	193.00
Detroit	(Joined Conference 1921)		91.29
Dodge Center	1,240	458.45	5.00
Exeland	220	20.00	.....

Farina	1,650	1,019.95	191.97
Fouke	720	88.00	.....
Friendship	1,200	679.83	.....
First Genesee	1,970	1,895.79	.....
Gentry	650	355.66	.....
Grand Marsh	280	98.01	.....
Greenbrier	340	70.00	.....
Hammond	460	619.54	230.00
First Hopkinton	2,860	1,178.68	.....
Second Hopkinton	880	75.00	70.85
First Hebron	520	150.00	.....
Second Hebron	370	67.00	.....
Hartsville	700	110.10	.....
Independence	1,070	1,100.00	.....
Jackson Center	1,180	95.00	.....
Lost Creek	910	910.00	122.75
Little Prairie	370	150.00	.....
Los Angeles	240	240.00	.....
Middle Island	730	105.00	.....
Marlboro	990	954.51	.....
Milton	4,460	3,501.24	265.30
Milton Junction	1,990	2,240.00	.....
New York	660	948.06	.....
Nortonville	2,240	1,440.00	.....
North Loup	4,180	4,180.00	.....
Piscataway	930	412.20	.....
Plainfield	2,440	2,975.30	.....
Pawcatuck	3,840	3,993.17	.....
Portville	210	239.00	.....
Roanoke	400	115.00	30.00
Rockville	1,340	135.00	.....
Richburg	390	390.00	.....
Riverside	1,030	820.05	10.78
Ritchie	900	69.50	54.00
Salem	3,220	2,634.55	101.80
Salemville	580	290.00	.....
Shiloh	3,550	3,674.30	.....
Scott	490	1.00	.....
Syracuse	270	107.72	.....
Southampton	90	40.00	.....
Stone Fort	350	100.00	.....
First Verona	820	827.12	30.00
Waterford	490	512.25	45.17
Second Westerly	220	230.00	.....
West Edmeston	550	345.00	.....
Walworth	880	499.56	.....
Welton	700	700.00	.....
White Cloud	1,020	26.73	.....

"THE PROGRAM OF A LOCAL CHURCH"

The following letter from one of our active, wide-awake pastors, sent to the director of the Forward Movement, together with the reply, may be suggestive to other pastors. An exchange of ideas and plans is a good way to promote a Forward Movement program in the local church. It is for this purpose that this correspondence is given to the readers of the SABBATH RECORDER. The program of one pastor may not fit the situation in another church, but we feel sure the one which follows is worthy of careful study, and it may be that something in the reply may also be helpful.

Rev. A. J. C. Bond,
Salem, W. Va.

DEAR FRIEND:

We are undertaking a Forward Movement program for our local church, which will definitely outline a plan of action for all departments of our local work. The committee is to be called together soon. Send us any help you can,—particularly, I would like to have you tell how to promote personal evangelism among the membership, and family religion in all homes. I have been thinking of asking the "Home-Makers Class" of the Sabbath school to give themselves to "the Revival of Family Religion." I have outlined our resources as follows:

I. *Devotional and inspirational*

1. Sabbath morning worship
2. Prayer meeting

II. *Instruction and training*

1. Sabbath school
2. Christian Endeavor
3. Summer school
4. Teacher training

III. *Evangelism*

1. Personal evangelism
2. Revival of family religion
3. Special meetings
4. Recruiting for ministry, missions, and workers in home church

IV. *Financial and benevolence*

1. An approved budget
2. Every-member canvass
3. Union Industrial Society

Any suggestions or criticisms which you may send will be highly appreciated. We have not gone this way before.

Yours truly,

September 25, 1921.

THE REPLY

MY DEAR BROTHER:

I have your letter of September 25 with your proposed program of activity. I wish to say in the first place that I like your program very much. It is comprehensive and well balanced. You take account of available resources and propose to use existing organizations. It seems to me to be an attempt in a sane and practical way to co-ordinate the various departments of your church work.

I think you are right in including the Sabbath morning worship under "Devotion and Inspiration". You are magnifying the worship part of the morning service, and are thinking of the sermon as something to inspire. There should be instruction in a sermon, and there is, I know, in the sermons you preach. But, *truth* properly presented is *inspiring*, and people need, quite as much as instruction, inspiration to go out and do as well as they know.

You have included under the second head, "Instruction and Training", the chief ways in which the church performs its teaching function. I attended, last January, the convention of "The Sunday School Council of Evangelical Churches". As I attended these sessions and listened to the discussions, I was impressed that one of the needs of the church was to co-ordinate its teaching agencies. This is something that has never been done very successfully by any denomination. It can be done in the local church under the leadership of a wise pastor, while the experts are discussing the matter. Go ahead and show them the way.

Now, I have come to the items concerning which you ask particular help. I presume this is because you feel the difficulties here most. I may say that I am very conscious of my own limitations when it comes to discussing these vital themes. In regard to personal evangelism, I do not have much faith in study classes gathered about a textbook on how to do personal work. Although I think there are certain methods which will stimulate a desire to do personal work. I believe in "Seasonal Evangelism", that is, a definite period of time when without aid from the outside, the church with the leadership of its pastor is centering its activities on the work of winning people to Christ. I have tried the "One Win One" method. There is a pledge card in which one agrees to *try* to win one person to Christ within a certain time. The day set to close the campaign may be the decision day of your Sabbath school. It helps the one who is undertaking to do personal work if there is a certain day set when public confession of Christ may be made. Another method in personal evangelism is for a Sabbath-school class to work with and for the non-Christian members of their class, and for those who are not members of their class but who naturally would be if they were in the Sabbath school.

I consider the next item of your program one of very great importance. I am glad to see it included. I am interested to note, also, that you have gone so far as to conceive a possible plan for promoting the revival of family religion.

I have no method to propose, and fear I can not be of very much service to you in this matter. I have been working on the principle that a knowledge of how fam-

ily worship can be conducted would encourage persons to undertake it. I believe you will find in most cases that our people want to recognize God in the home. The question often is as to how this can best be done. The composition of the family, the age of the children, etc., will help to determine the character of the worship. The best thing I know to do is to get the people to talking about it. Exchange of ideas and methods will no doubt stimulate new interest and purpose. If this can be done in the group to which you refer, "The Home-Makers Class", you will doubtless be making a good beginning.

In regard to recruiting for ministry, missions and workers in the home church, I want to call your attention to a new covenant card which you can get from the Young People's Board. It is quite similar to many others except that it takes into account your last division, "Workers in the Home Church". I consider this a very important feature of this new covenant card. I am enclosing you a copy.

I am sure your financial program as you have outlined it will prove very satisfactory. I am preparing a leaflet on "Making the Annual Canvass". I hope it will be out before very long. Meanwhile, if you desire help or suggestions along this line I would refer you to the SABBATH RECORDER for January 17, 1921. The leaflet will embrace essentially the article with that same title in that issue of the SABBATH RECORDER.

I want to thank you for sending me your program. I am not sure that I have been of any assistance to you, but I am glad to know what you are undertaking. I shall be glad to know of your progress in carrying out your splendid program.

Wishing you success under the guidance and blessing of the Master, I am

Sincerely yours,

AHVA J. C. BOND.

September 30, 1921.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 9, 1921, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Roy E. Titsworth, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitors: J. C. Bartholf, Rev. Erlo E. Sutton, James R. Dunham and Mrs. William Seward.

Prayer was offered by J. C. Bartholf.

Minutes of last meeting were read.

The following was presented:

REPORT OF ADVISORY COMMITTEE

In keeping with the recommendation of the General Conference this committee recommends (1) that the present plan of organizing, supervising and financing vacation religious day-schools be continued. (2) It is recommended that the appropriation for this work for the summer of 1922 be \$900.00.

Report adopted and the second recommendation referred to the Budget Committee.

The following was presented:

The committee on the Distribution of Literature recognizes the need of a new type of literature to meet changing conditions and specific cases. Accordingly the committee would like,

1. To know if it is within the province of this committee to prepare and distribute new literature as conditions may require, and

2. To have the Board interpret the relationship of this committee to the Committee on the Revision of Denominational Literature.

W. D. BURDICK, *Chairman*,
J. L. SKAGGS, *Secretary*.

Voted that the report be received and the questions or recommendations be considered seriatim.

Voted that owing to shortness of time the matter be laid upon the table until the next meeting.

The committee also reported the distribution of 334 tracts during the month.

The following was presented:

REPORT OF THE SABBATH SCHOOL PUBLICATIONS COMMITTEE

In keeping with the recommendation of the General Conference this committee recommends a continuation of the present policy of joint board relationship, by which the Sabbath School Board has the responsibility for, and financially supports, the editing of the publications of the Sabbath School Board, while the Tract Society has the responsibility for, and financially supports, the

printing and publishing of these publications. On behalf of the Committee, EDWIN SHAW, Chairman.

Recommendation adopted.

The Treasurer presented his report for the first quarter, duly audited, which was adopted. He also presented the following:

October 9, 1921.

Whereas, The American Sabbath Tract Society is now \$3,750.00 in debt, and

Whereas, There has been received in contributions during the last quarter only about \$340.00, instead of \$1,750.00 that was called for in the Budget:

Therefore be it

RESOLVED, That the Board request the Commission of General Conference and the Forward Movement Director to inaugurate an intensive financial campaign to the end that our contractual expenses may be met from month to month.

Recommendation adopted.

The following was presented.

Secretary's Report of the Vacation Religious Day Schools for the summer of 1921 in which the Tract Board and the Sabbath School Board were jointly interested:

Considerable care was taken by way of preparation for these schools. Five capable supervisors were secured. A course of study was laid out, and a syllabus with directions was prepared and printed. The course was three weeks in extent with only half day sessions, four hours in the forenoon. Individual reports in detail from these supervisors have been received and either have been published or soon will be published in the SABBATH RECORDER. There were nine such schools held, at Nortonville, Kan., and Milton Junction, Wis., by Miss Leta M. Lanphere; at Farina, Ill., and Battle Creek, Mich., by Miss Ruth L. Phillips; at Shiloh, N. J., by Miss Marjorie J. Burdick; at Milton, Wis., and Brookfield, N. Y., by Miss Mary Lou Ogden; and at Verona, N. Y., and Goodrich Corners, N. Y., by Miss Ruth Marion Carpenter.

The financial reports for the expenses chargeable to the Tract Society are as follows:

Table with 2 columns: Name, Expenses. Rows include Miss Leta M. Lanphere, Miss Ruth L. Phillips, Miss Marjorie J. Burdick, Miss Mary Lou Ogden.

Table with 2 columns: Name, Amount. Rows include Miss Ruth Marion Carpenter (Salary, Traveling expenses), Total.

Respectfully submitted, EDWIN SHAW, Secretary.

Voted that the report be received and recorded.

Secretary Shaw reported progress on the Denominational Calendar, and suggested an edition of 2,000.

Voted that the manner of the distribution of the Calendar be referred to Secretary Shaw and Editor Gardiner.

Correspondence from Mrs. Thomas W. Richardson was referred to the Budget Committee, and that from E. H. Socwell was referred to the Advisory Committee.

The following was presented from the report of the Committee of Reference and Counsel:

7. Concerning the resolution looking toward more aggressive Sabbath Reform we recommend the adoption of the following:

In view of existing conditions that affect vitally the Sabbath truth and Sabbath-keeping, we recommend to the American Sabbath Tract Society the importance of taking steps at the earliest practicable day to secure a well qualified person, with a permanent and central office; who shall give much if not all of his time, (1) in leading us in self-information, Biblical and historical; and (2) in devising ways and means for emphasizing ways and spreading Sabbath truth and increasing Sabbath-keeping as matters of universal concern. And we hereby promise our moral and financial support. The preparation and circulation of catechisms, tracts, textbooks, charts, etc.; the publication of papers; the giving of sermons and addresses; and keeping in closest possible touch with Sunday legislative movements, are among the ways and means that we have in mind. We also recommend that all available talent and enthusiasm be utilized at once in carrying out the purpose of this resolution. And we urge upon our Commission, boards, churches, schools and individual members the privilege and duty of supporting the Tract Society cordially and liberally in this forward step.

Voted that consideration of the recommendations be made a special order for the November meeting.

The Board adjourned at 3:30 p. m. to attend the ceremonies incident to breaking ground for the new denominational building.

ARTHUR L. TITSWORTH, Recording Secretary.

MISSIONS AND THE SABBATH

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

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck church, Westerly, R. I., Wednesday morning, September 21, at 9.30 o'clock, for the election of a Board of Managers and officers. No other business was transacted.

The election was as follows:

President—Clayton A. Burdick, Westerly, R. I. Corresponding Secretary—Edwin Shaw, Plainfield, N. J.

Recording Secretary—George B. Utter, Westerly, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.; Board of Managers—Ira B. Crandall, Westerly, R. I.; Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; Samuel H. Davis, Westerly, R. I.; George B. Utter, Westerly, R. I.; John Austin, Westerly, R. I.; Harlan P. Hakes, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. A. H. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.; D. Burdett Coon, Battle Creek, Mich.; Mrs. Charles W. Clark, Ashaway, R. I.; Mrs. Edward B. Saunders, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; Rev. Paul Burdick, Rockville, R. I.; Walter D. Kenyon, Hopkinton, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Herbert M. Swinney, Niantic, Conn.; Edwin Shaw, Plainfield, N. J.; Theodore L. Gardiner, Plainfield, N. J.; Corliss F. Randolph, Newark, N. J.; George B. Shaw, Salem, W. Va.; E. Adelbert Witter, Berlin, N. Y.; Arthur E. Main, Alfred, N. Y.; William C. Whitford, Alfred, N. Y.; William L. Burdick, Portville, N. Y.; Theodore J. Van Horn, Verona, N. Y.; Irving A. Crandall, Leonardsville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Henry N. Jordan, Milton, Wis.; Herbert C. Van Horn, Dodge Center, Minn.; O. Eugene Larkin, Chicago, Ill.; James R. Jeffrey, Northville, Kan.; Frank E. Tappan, Battle Creek, Mich.; Alva L. Davis, Ashaway, R. I.; Darwin M. Andrews, Boulder, Colo.; Rolla J. Severance, Gentry, Ark.; Mazzini G. Stillman, Lost Creek, W. Va.; Benjamin R. Crandall, San Bernardino, Cal.; Mrs. O. U. Whitford, Milton, Wis.; D. N. Inglis, Milton, Wis.; Rosa W. Palmberg, Salem, W. Va.

Minutes read and approved.

Adjourned.

GEORGE B. UTTER, Recording Secretary.

GRACE HIGH SCHOOL FORWARD MOVEMENT CAMPAIGN

SECRETARY EDWIN SHAW

We are all deeply interested in our work as a people in China. We are giving through our denominational budget, and as individuals, to the funds for better equipments for our schools at Shanghai. We remember that when we adopted our Forward Movement budget it was stated that at least one half of the proposed item for the Boys' School would be raised in China. Material is at hand by way of circular letters, maps, and charts, which are being used, some of which I am having printed here in the SABBATH RECORDER for the information of our people here in America. It will be seen that a real live campaign is being conducted in the interests of the proposed improvements in the school equipments. Special stationery has been prepared with the heading "Grace High School Forward Movement Campaign", with several Chinese characters underneath, being the same, I suppose, as the English. Then follows the address in English and in Chinese, "Pont Ste. Catherine, Shanghai, China". Below is a list of "Patrons", fourteen in number, whose names are printed in the two languages.

Our friends in Shanghai are doing their part and we wish them well, God bless them.

I also have a number of very interesting photographs just at hand, pictures of the Daily Vacation Bible schools which our people have been conducting this summer, and to which our missionary refers in the letter which follows. I commend to all a careful reading of these letters, and in particular the last paragraph in the letter addressed to me wherein Brother Davis speaks of the need of another man who should go next year to be ready to help Mr. Crofoot while Mr. Davis is home on his furlough. We can do it if we will, if our hearts are in it, and we have the eagerness and the consecration to obey the last earthly command of our Lord, "Go ye therefore, and teach all nations."

LETTER FROM SHANGHAI

DEAR MR. SHAW:

We are all back at our work again after the summer vacation, and find the weather delightfully cool. There is a good deal of rain for this time of year, and the reports

which are coming from the North are that great floods are being experienced in the districts which were famine stricken because of drought last year. It will mean great suffering for the poor and will necessitate giving in large sums again to keep the people from starving.

The summer was a very hot one; indeed, the hottest in years. For twenty days there was no break, and some of the time mercury went above 100 degrees, and this was coupled with very great humidity.

June 3, I went up with the family to Mokanshan, and after getting them settled, returned to Shanghai, and spent six weeks. Supervising two Daily Vacation Bible schools, visiting Lieu-oo one Sabbath and getting ready for our Financial Campaign which is being pushed the rest of this year, kept my time well occupied.

Enclosed you will find copies of the letters and other material being used in this campaign. We are also sending between two and three hundred letters to personal friends in the homeland who are not Seventh Day Baptists. We certainly do not wish in any way to hinder the Forward Movement Campaign of our denomination. You will see that a little over \$3,000 has been pledged, and the most of that has been paid. This does not include the \$2,000 gained by exchange. So we now have in hand \$5,000 toward our goal of \$30,000. Many promises have been made, and within the next three months we hope to reach the mark set. We ask your prayers which can be effective in helping accomplish this task.

During the vacation, I had planned to go to Lieu-oo for communion and baptism. Some of the young men who were helping in the Vacation Bible schools, I invited to go with me on this trip. These young people had all been students in our school, and had belonged to the school Glee Club. We practiced several times before going, and also sang together some after reaching Lieu-oo, where we were joined by Mr. Dzau's son who is out there at the hospital. The fellows were all Christians, members of the Shanghai Church. This was a pleasant trip, and made it possible for me to get nearer to the young men; they, too, seemed to enjoy it. I hope a larger group may go some time, working for a week or ten days with the young men of Lieu-oo. Of the four who went with me two are in the

Baptist College here, and one is in St. John's University. During our days at Lieu-oo, seven people were baptized.

The Vacation Bible Schools seemed to be greatly successful. Our present students did not enlist as we had hoped, but two from the Girls' School and one from the Boys' school assisted with the work. The other helpers were former students, some of them who have been teaching for several years. Altogether, with Mr. Dzau, our Chinese teacher and evangelist, there were fourteen helpers in the two schools. Some of these never missed a session, although all of the extreme heat came during the time the schools were held. Some of the time the mercury registered ninety degrees in the schoolroom. In all, eighty-six children were enrolled, with an average attendance of fifty-three. The sessions were two hours and a half daily, and an hour Sabbath mornings. Sunday was a weekly holiday. The teachers gave their services, and paid their own carfare, with the exception of one who stayed at the mission. The expenses for books and materials for these schools amounted to \$25.00 Mex. This was met by the Shanghai Church which paid about \$20.00, and an allowance from the mission of nearly \$5.00. It is hoped that next summer, the mission will be able to have from five to ten such schools, and thus help our students to express their Christianity in real service to the communities in which they live. The beginning has been made, and the possibility for results is almost boundless.

My work for the latter part of this year in addition to the above-mentioned campaign, will be to plan and help execute evangelistic work here and at Lieu-oo. Beginning with July, Mr. Woo, the Bible student at the Methodist Bible Training School, commenced his work with our mission, in helping and teaching the patients in the dispensary and hospital at Lieu-oo. Very good reports of his work for these two months are at hand. Mr. Toong is going among the Christians and inquirers in the town, and is sending me a report of each month's work. We are talking matters over together in our joint effort to make the work effective. Recompense for Mr. Woo for the first two months has been met by individual contributions; with the beginning of September the Incidental Fund and

the Hospital Fund will take care of his salary. Doubtless, Mr. Crofoot has already written you of this matter.

One other thing before I close this rather long letter. I trust that the board is seriously considering the sending out of another man. It is now nearing the end of 1921; in 1923 our furlough will be due. It will be a very heavy burden for Mr. Crofoot if he has to carry alone all the work at that time. I might add that with the opening up of the new road to Lieu-oo, the need of additional work among the men there will be increased.

With very great joy and faith in the work He has called us to do, I am

Sincerely yours,

H. EUGENE DAVIS,

Shanghai, China,
September 15, 1921.

SAMPLE OF LETTER PRINTED AND CIRCULATED
IN CHINA

DEAR FRIENDS OF GRACE HIGH SCHOOL:

You will be interested to know that the campaign to raise funds for our new school building has been commenced.

Some of our friends have given very well and nearly \$2,000 has been pledged and paid in. Some small gifts from America and the difference in exchange has made it possible for the school to profit nearly \$2,000. With what has been paid in and what has been pledged but not yet paid we now have nearly \$5,000. This is a good start and the people in America are also giving which will be used in the school enlargement.

At a meeting held last week I was asked to take the lead in the campaign and act as director. I have consented to do this for I believe Grace High School has many loyal friends who will be glad to assist, and so this is my first letter as director. You will hear from me again later.

It is very important to get the following information:

1. Can you use a Subscription Book?
2. How much will you pledge for the new building?
3. How many copies of printed matter could you use?

It is important to get the above information for we will soon publish a list of givers. We want your name on the first list. Please

think it over and let me know how much you will give. Make it as large as you can but if you can't give a large amount give some thing. All gifts from \$1.00 to \$1,000 thankfully received.

We will begin soon to print some reports of the campaign and wish to know how many will be needed.

Will you also make a list of those who might be willing to help in this good cause and if you can not see these people someone else can go to see them.

Please send any suggestions you may have. We want to work together for a bigger and better Grace High School and thus help China, which we all love.

Let me hear from you soon and please answer the above questions. Thank you.

Very cordially yours,

H. EUGENE DAVIS.

May 2, 1921.

CAMPAIGN LETTER, CIRCULATED IN CHINA

DEAR FRIEND OF CHINA:

Grace High School situated at Pont Ste. Catherine, Shanghai, China, has been in existence for more than thirty years, having been founded by the late Rev. D. H. Davis, D. D. In 1899, Rev. J. W. Crofoot, M. A., came to take up the work of the principalship. The growth of the school has been gradual, and its good name among the Chinese has slowly improved as more pupils have attended it. Those who have attended the school have not failed to be appreciative of its benefits, and they have long wished that these benefits might be extended to larger numbers by enlarging the plant of the institution.

A study of our surroundings as shown by the accompanying map indicates that Grace High School is the only high school for boys in this area, which conservatively estimated is the home of 20,000 people. There are a large number of lower and higher primary schools but the large number of boys studying in these schools must of necessity go out of their home environment if they wish to go higher in their education than the primary school.

China will advance rapidly in her educational program once she has a stable government. However, she will need assistance for many years, especially in the high schools and colleges. In view of this great

and the friends of Grace High School are undertaking to raise \$30,000 Mex. to supplement the gold promised from America to build a modern high or middle school which will accommodate 150 to 200 boys.

Our Chinese and foreign friends have given the movement their hearty support as evidenced by the list of patrons. A substantial beginning has been made as indicated by the enclosed "Building Fund Goal".

Our gifts must of necessity be small, but we prefer to have a large number of givers rather than a few large gifts.

Our program is to get 150 \$100 gifts; eighteen of these have already been secured; 100 \$50 gifts; eight have been received; and 1,000 \$10 gifts; eighty-three of these have been received.

In view of the problems of this great land will you not become one of the supporters of this movement and give your contribution to the one who can give you a receipt from the official receipt book or send your gift direct to Rev. J. W. Crofoot, principal of the school, or to Rev. H. E. Davis, same address as above. In any case a receipt will be given by Mr. Crofoot upon payment of the money.

Thanking you in anticipation of a generous contribution, I am

Sincerely,

H. EUGENE DAVIS,
Director of Campaign.

August 12, 1921.

CAMPAIGN LETTER, CIRCULATED IN CHINA

DEAR FRIEND:

On April 24 I sent letters to all former students of Grace High School who had taken Receipt Books to help collect funds for the New Building Campaign. Many responded with words of encouragement, and a number of good contributions were received.

Since that date, we have spent much time interviewing some leading men of Shanghai who have become patrons of our movement. The enclosed map and "Our Goal" together with a letter of explanation, have also been prepared.

The map will show you and your friends that Pont Ste. Catherine should have a good large middle school. With proper facilities, we expect to make Grace High School the very best. The goal, \$30,000.00,

is not a large one if every one will do his "bit".

Some of the old boys have given \$100.00, some \$50.00, and many smaller amounts. I feel sure that every former student could contribute at least \$10.00. You will see that we have already:

- 18 gifts of \$100.00 each;
- 8 gifts of \$5.00 each;
- 83 gifts of \$10.00 each.

Before the first of January, 1922, we desire to reach our Goal. This will be possible if all help, and we expect every one to do something.

First: Make your own contribution. Make it just as large as possible. Don't forget to make it. Do it *now*.

Second: See your friends. Ask them to give. Get some \$100.00 gifts if possible. Anyway, be sure to get some gifts.

Third: Prepare a list of names of people whom you can not see, who are able to give and who may be interested. Send that list to the writer of this letter, and soon.

Again let me thank you for what you have done, and even more, for what you are going to do. Let us all co-operate to put this greatly needed campaign through.

Very cordially yours,

H. EUGENE DAVIS,
Director.

September 15, 1921.

MONTHLY STATEMENT

September 1, 1921, to October 1, 1921

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand September 1, 1921.....	\$3,687 93
Young People's Board, Dr. Palmborg's salary	75 00
R. J. Severance, Little Prairie offering	8 35
Woman's Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
Income Permanent Funds.....	500 00
Interest on checking account.....	2 30
Conference Treasurer:	
One-third collection Sabbath at Shiloh	100 00
Georgetown Chapel	6 24
Salem, Georgetown Chapel.....	2 08
Boys' School	24 25
Boys' School, from Salem Church....	9 02
Girls' School	24 25
Girls' School, from Salem Church....	9 02
Missionary Society	149 14
Salary increase	26 32
Missionary Society, from Salem Church	58 06
Salary increase, from Salem Church.	10 25
Missionary Society, from Hopkinton Church	4 80
Missionary Society, from Marlboro Junior Society	4 80
Missionary Society, from Exeland Church	19 20

Missionary Society, from Detroit Church	10 08
	<u>\$5,131 09</u>

Cr.	
Rev. T. L. M. Spencer, September salary	\$ 83 34
Rosa W. Palmborg, August salary....	41 67
Susie M. Burdick, August salary.....	41 67
Mrs. D. Burdett Coon, August salary, Mr. Coon	123 34
R. J. Severance, August salary and traveling expenses	114 00
William L. Burdick, August salary and traveling expenses	178 89
John C. Branch, August salary.....	83 34
C. C. Van Horn, August salary.....	75 00
Luther A. Wing, August salary.....	41 67
Ray E. North, Cartwright Field.....	33 34
William L. Davis, August salary.....	33 34
G. H. F. Randolph, August, Middle Island	41 67
S. S. Powell, August salary.....	25 00
Adelbert Branch, August salary.....	25 00
Jesse G. Burdick, Italian Mission.....	29 16
J. J. Kovats, Hungarian Mission.....	20 00
Mrs. Angeline Abbey, August appropriation	10 00
Robert B. St. Clair, August salary and special work	75 00
Edwin Shaw, August salary and traveling expenses	81 74
American Sabbath Tract Society, 300 annual reports	83 50
China Draft:	
Incidental and evangelist.....	\$125 00
H. E. Davis, salary	400 00
H. E. Davis' child's allowance	50 00
Girls' School	75 00
Grace I. Crandall, salary.....	200 00
Bessie B. Sinclair, salary	200 00
Anna M. West, salary.....	200 00
J. W. Crofoot, salary.....	300 00
	<u>1,550 00</u>
University Bank, Alfred, account J. W. Crofoot	100 00
Mrs. Zilpha W. Seward, September 4-16 salary	27 00
Treasurer's expenses	28 00
	<u>\$2,955 67</u>
Balance on hand October 1, 1921.....	2,175 42
	<u>\$5,131 09</u>
Bills payable in October, about	\$2,000 00
No outstanding notes.	
	<u>S. H. Davis,</u>
	Treasurer.
E. & O. E.	

AFTERWARD AT LITTLE PRAIRIE

The Southwestern Association came to the membership of the Little Prairie Church, fulfilling our highest expectations. It was indeed a continuous round of good things. Every sermon was a spiritual feast. Naught but words of appreciation and satisfaction have been heard. The tension is not as high as it was but there is no relaxation of effort. Every one seems determined to make good, or, in other words, to profit by the good work done during the meetings. So, even now the good seed sown by our leaders during the association is bearing fruitage.

The week following services were con-

tinued by Elders Coon and Severance, resulting in one addition to the church, a young man of family, and a convert to the Sabbath.

On Sabbath Day, October 1, there were thirty-six present although twelve of our usual number were kept at home by sickness and accident.

One year ago we organized for work with nine voters. This year there were fourteen voters present with five absent from cause mentioned above.

Last Sabbath Day several came "up to the rack" and took Sabbath tracts for distribution as opportunity offers, and there is no lack of opportunity as many are anxious to discuss the question. We are greatly in accord with the thought so often expressed in the RECORDER lately that we as Seventh Day Baptists must be more aggressive if we would live and grow.

C. C. VAN HORN.

Tichnor, Ark.,
October 7, 1921.

MISSIONARY REPORT FOR THE RECORDER

As a *volunteer*, self-supporting "servant of God" (Jas. 1: 1) I am glad to make the following report:

During the past three summer months, I visited many hundreds from door-to-door, handed out thousands of salvation and doctrinal tracts, as I sold "Mendits" (a patch for leaks in tin and rubber goods) and took "one minute" photographs. I spent most of my time in the city of Houston. I saw *consternation* written on many Sunday Missionary Baptist faces, when I told them: "I am a Seventh Day Baptist." Many said, "I did not know there was such a people or church!" "Oh, I long to do more of this work, lecture and preach more; also sell my book. Pray for me in all my labors of truth and love.

Your brother in Jesus,
A. J. WILLIAMS.

Morales, Tex.,
September 20, 1921.

The man who is not today heart and soul for disarmament, either has an axe to grind or an enemy to kill.—*Western Mineral Survey (Salt Lake City).*

EDUCATION SOCIETY'S PAGE

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Education Society was held at Alfred, N. Y., September 14, 1921, at 7:30 p. m.

Present: A Clyde Ehret, Ira L. Cottrell, Cortez R. Clawson, J. Nelson Norwood, Curtis F. Randolph, Samuel B. Bond, Earl P. Saunders.

On account of the absence from town of so many leading members it was voted to adjourn to September 21, 1921, at 7:30 p. m.

E. P. SAUNDERS,
Recording Secretary.

ADJOURNED ANNUAL MEETING

The adjourned annual meeting of the Seventh Day Baptist Education Society was held at Alfred, N. Y., September 21, 1921, President William C. Whitford presiding.

Members present: William C. Whitford, Arthur E. Main, Paul E. Titsworth, J. Nelson Norwood, Boothe C. Davis, Mrs. Boothe C. Davis, A. Clyde Ehret, Curtis F. Randolph, Earl P. Saunders.

Prayer was offered by Paul E. Titsworth.

The following officers and directors were elected, in accordance with the nominations made by the General Conference:

President—William C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Paul E. Titsworth, Alfred, N. Y.

Vice Presidents—Theodore L. Gardiner, Plainfield, N. J.; A. Clyde Ehret, Alfred, N. Y.; J. Fred Whitford, Orchard Park, N. Y.; William M. Simpson, Alfred Station, N. Y.; Walter L. Greene, Andover, N. Y.; Albert Whitford, Milton, Wis.; Boothe C. Davis, Alfred, N. Y.; S. Orestes Bond, Salem, W. Va.; Alfred E. Whitford, Milton, Wis.; Esle F. Randolph, Great Kills, S. I., N. Y.; Henry M. Maxson, Plainfield, N. J.; Cortez R. Clawson, Alfred, N. Y.; Ira L. Cottrell, Alfred, N. Y.; Moses H. Van Horn, Salem, W. Va.; George M. Ellis, Milton, Wis.; Samuel B. Bond, Alfred, N. Y.; Jesse F. Randolph, Salem, W. Va.; Ethel Haven, Syracuse, N. Y.; Frank L. Greene, Alfred, N. Y.; Corliss F. Randolph, Newark, N.

J.; Clayton A. Burdick, Westerly, R. I.; Charles B. Clark, Ann Arbor, Mich.

Directors—Alpheus B. Kenyon, Alfred, N. Y.; J. Nelson Norwood, Alfred, N. Y.; Arthur E. Main, Alfred, N. Y.; Curtis F. Randolph, Alfred, N. Y.; Vernon A. Baggs, Alfred, N. Y.; Waldo A. Titsworth, Alfred, N. Y.; Mrs. Vernon A. Baggs, Alfred, N. Y.; Mrs. Earl P. Saunders, Alfred, N. Y.; Mrs. Boothe C. Davis, Alfred, N. Y.; Mrs. E. O. Reynolds, Alfred, N. Y.

Voted, that the Treasurer-elect take office October first.

On motion the annual report of the Executive Board was adopted as presented at the General Conference.

By unanimous vote of the members present Article 2 of Section 5 of the Constitution of this Society was amended by substituting the words "a majority" for the words, "three-fourths".

Voted, that when we adjourn it be to meet at Alfred, N. Y., on the second Wednesday of September, 1922.

Voted, that the Society appreciates the efficient services of the retiring Treasurer, Paul E. Titsworth.

Adjournment.

WILLIAM C. WHITFORD,
President.

EARL P. SAUNDERS,
Recording Secretary.

CHRIST THE CENTER

REV. HAROLD R. CRANDALL

(Address given at the Southeastern Association)

As I have studied this topic, my mind has often reverted to Mark 7:24: "But he could not be hid."

The Old Testament contained one promise, which like a thread of gold ran through the whole; a promise that was oft repeated, which was embraced by all believers, the blessings of which were grandly unfolded as time rolled on; and which in the fulness of time was accomplished. It was the Messiah.

Back in the early chapters of Genesis there is the promise to the serpent that the seed of the woman shall bruise his head, and the promise of deliverance from the tempter and power of sin to mankind.

After many years the promise is concentrated upon a single family. To Abraham is the promise made that in his seed should all the nations of the earth be blessed. Through the descendants of Abra-

ham, and Isaac, and Jacob, we know that the nations of the earth have been blessed in a financial way. The knowledge of the one, true God came through the Israelites. But the seed of Abraham through whom all the nations of the earth are blessed is Jesus Christ himself, the heart and center of the Book. As the tribe increases and becomes a nation the Messianic hope is elaborated and grows clear in their literature, national institutions and history.

Israel speaks of the angel who has ministered to him, as he blesses Joseph and his sons, and this same guiding and ministering spirit accompanies the children of Israel in their long years of wandering through the wilderness to the land of promise. Paul, writing to the Corinthians, said that "all our fathers did eat the same spiritual meat and drink the same spiritual drink: for they drank of that spiritual Rock that went with them: and that Rock was Christ". This statement impresses us that these references are to the presence of Christ with the Israelites back in those ancient times.

God promised David, "I will set up thy seed after thee, . . . and I will establish his kingdom." Isaiah wrote, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Jesus said, "I am the Light of the world." Isaiah wrote further, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." In this connection Jesus testifies of himself in Revelation, "I am the root and the offspring of David, and the bright and morning star."

Jeremiah refers to the righteous Branch which Jehovah shall raise unto David.

In recording the incident of the fiery furnace Daniel speaks of the "Son of God". He prophesies of the "Son of man" that "his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed".

And so we might go on and mention references to Christ in practically every book of the Old Testament, and trace the development of the Messianic idea all through.

It is very easy to see in the New Testament that Christ is the very center of it all. We have the story of his life-work in the Gospels. We have the history of the continuance of his work, and the establishment

of his church in the Acts. He is the very heart of every epistle, and he is the inspirer of Revelation.

Paul wrote to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and him crucified." And as with Paul's Christian life, so it is with the whole Book, the center and heart is Jesus, the Christ. He is the thread of gold running through the whole. He can not be hid.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

HOME NEWS

WELTON, IA.—On Sabbath evening, August 13, the Social committee of the Welton Christian Endeavor planned to have the Denominational social which they had received from the Young People's Board. It rained on this evening so the social was postponed one week.

On the evening after the Sabbath, August 20, we held a short Christian Endeavor service, and following that we went to the basement of the church for the social. There were nearly fifty present, including old and young, and every one took part, from the child of ten to the one white-haired lady of eighty-two. All of the games were found interesting and educational.

Following the games a light lunch was served and every one present went home feeling that the social had been a success.

We wish more of our societies would write to Mrs. Nettie Crandall and ask for the Denominational social.

CORRESPONDING SECRETARY.

A SON OF A PREACHER

Playing contentedly on a bench near the dining tent at the great Conference recently held at Shiloh, N. J., was a boy less than three years of age. An inquisitive one began a conversation with the youthful stranger and was finally bold enough to ask the boy's name. "Victor," came the quick response. "But what is your other name?" insisted the inquisitive one. "Victor Whitney Skaggs," was the instant reply. After waiting politely for a return of the compliment, the boy inquired, "Whose name have you got?" W. K. DAVIS.

WOMAN'S WORK

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

THE BEST THINGS

The world is old, but the heart is young,
And its sweetest songs are yet unsung;
Earth's richest treasures are yet unsought;
Earth's bravest battles are yet unfought.
Down deep in the earth—in the blackened soil—
Shut out from the light does the miner toil;
But, see, at the sound of each ringing blow,
How the factories hum and the hearth fires glow!
A black-browed man in a humble room
Sits patiently tending an ancient loom;
But, see, from his hand what hues arise
Of tapestry rich in eastern dyes!
The farmer wakes with earliest light,
And toils in his field from morn till night;
No king could a worthier service yield,
"For even the king is served by the field."
Then, work and win! for the world is wide,
And its doors will open on every side;
Look not on the path with vain regret,
For "the best things haven't happened yet."

—Zion's Herald.

MISS ANNA WEST WRITES TO WOMAN'S BOARD

*The Woman's Board,
Milton, Wisconsin.*

DEAR FRIENDS:

The day is cold and dark and dreary,
It rains and the wind is never weary,
The vine still clings to the big typhoon wall,
And at every gust the big drops fall,
And the day is dark and dreary.

Mother and I are spending our vacation near Foochow, two days south of Shanghai, by boat. The place is in the mountains and just a little way back from the sea. We can see the ocean from the top of the hill behind our house. This is in the typhoon district and we have been enjoying one these last two days. Last year they had one typhoon after another, but this is the first real one since we came down. It began yesterday morning and kept gathering force all day long until by bedtime we felt pretty well blown to pieces. The roof stayed on—only a few of the stones which are used to weight the tiles down being blown off! Chunks of plastering fell from various walls and three foot square of partition was on the floor this morning! But all that only adds spice to

a vacation. Today there has been a good rain which was much needed.

We fear that Foochow city suffered badly for about nine last evening we saw a big glow behind a hill to the southwest and it kept getting brighter and brighter. The supposition is that the whole south side of the city must have burned. The wind was so strong even down there and it was late before the rain came. The river goes through the city and then there is just one street connecting the north and south sections. From our house we can see the north section of the city and I could see the lights of that part sparkling away at one o'clock so we knew that part was not touched.

While Kuliang is farther south than Mokansan and only a little higher the sea breeze makes it much cooler and it was difficult to believe the people who told us that we are in the same latitude as Cairo, Egypt.

Here we find a very different dialect and some different customs. As you pass along the street you are greeted by the friendly natives with "Peace". Isn't that a sweet way to greet strangers? The women are strong; splendid specimens with graceful easy carriage—apparently no small feet among them. They look ferocious until you see their faces for they wear in their hair three silver swords (?) each about a foot long. Some of them wear ear-rings nine or ten inches in circumference and many of the children wear silver anklets. The women do much of the burden bearing—carrying the baggage up and down the mountains and they are the water carriers here, too.

Our boarding school closed the last of June, two girls finishing the eighth grade. One of the Young Women's Christian Association secretaries, Miss Seesholtz, gave the address at the closing exercises. Her subject was the responsibility of the young women students of China to their sisters who have no opportunity for study. Each student is studying for at least fifty other girls.

The campaign for funds for a new Girls' School has begun and the girls gave a little play just before the close of school, clearing about one hundred and thirty dollars. Subscription books were also printed and as many of the former and present pupils as

HOW TO KEEP WELL

MY DEAR DR. GARDINER:

A lecture given in our Chautauqua course last week by Hon. J. C. Bartholf impels me to write these few lines for the RECORDER.

You will remember my great interest in all subjects of good health. Your own ability to continue hard active work in advancing age has long been an inspiration to me. To so neglect our health as to cut off our usefulness often at fifty or fifty-five years of age seems to me almost the height of folly. I have in mind three able business men, younger and with more ability than the writer, who could and did accomplish marked and worthy results. All are dead. Their work was cut off in its zenith. They have lost, their families have lost and the world has lost at least one half of their possible life-work. Intemperate work, worry and neglect of nature's common requirements and remedies was the clear cause of their early demise. It is conceded that ill health, worry, pessimism and ill nature greatly curtails one's happiness, comradeship and usefulness. All through the Bible healing is taught as well as preaching. Christ went about not only teaching but healing the sick. The disciples were enjoined to preach the gospel and heal the sick. Paul, the great evangelist, performed many great acts of healing. Why should we not follow the Bible example? Nay, what right have we as a church and as Christian people to neglect the healing powers and remedies which God has furnished us in nature? The Creator has endowed us with many gifts of healing and has given us many free remedies if we would but use them.

The first gift or power is that of the mind, possibly a part of his infinite mind. The infinite mind created matter and can still control it. So the finite minds he has given us largely control our physical bodies. The mind controls our circulation, digestion and breathing. That we do not yet understand fully how to call this power of the mind into action at all times and to its full capacity does not weaken our postulate. We now know that the power in wireless telegraphy has existed through the ages yet man has only learned how to begin to use it in our own generation. We need not go so far as the ideal of the Christian scientists or to the extreme of the

were willing took them to raise what money they could this summer.

The next day after school closed Miss Tsang who has been teaching for us the last four or five years, was married to a young doctor of the Union Hospital in Huchow. He is a very fine Christian and we are glad that she can have so good a home. We shall miss her very much next year. Two of our other graduates are to help us now, Miss Zung We-tsung and Miss Wo Vong-nyi.

You will all rejoice with us, I know, to hear that the wife of Mr. Chang at Milton, has decided to become a Christian and early in June took the first step toward joining the church. She is a splendid, earnest young woman and has made excellent progress in school this year.

School opens September sixth and before I left there were applications to fill practically all the vacancies so the prospects are for a full school again. We do wish for a larger building to accommodate a few more girls!

Yours in His work,

ANNA M. WEST.

P. S.—Mother suggests that I should explain what a typhoon wall is. On the north and east of each house on the hill, unless those sides are protected well by the hill itself, is a high stone wall, a trifle higher than the house. The base of the wall back of us is about fourteen feet thick and the top only about three feet thick, but that wall catches the brunt of the wind and protects the house.

The fire in Foochow was not so extensive as it appeared though several hundred wooden buildings and coal and lumber yards were burned.

Yours,

ANNA B. WEST.

Kuliang, Fukien, August 6, 1921.

If God is Creator, Director, Upholder, and Controller of my life and of all life, then, however perplexing the apparent contradictions and embarrassments of life, faith can rest quietly in the assurance that infinite wisdom, infinite power and infinite love are over all and in all. I may not see either wisdom or the goodness, but I can trust and wait patiently for the explanation God has promised. The man who believes in God has found the secret of peace.—*Christian Work.*

mind cure faddist, but the Bible and our own common sense teach us that we should study and take full advantage of this greatest of all powers of healing, the power of mind over matter, at the very least to the extent helpful suggestions, of faith and hope and cheerfulness, and the exercise of will power to attain and maintain good health.

Second. Not only has God given us this great power but he has also given us a few simple and common as well as powerful and efficacious remedies and absolutely free to all mankind. Let me merely mention a very few:

(a) Pure air with which to burn up the impurities of our complicated system. We should all study and practice systematic and rhythmic breathing exercises to stimulate our bodily functions and to cure such ailments as catarrh, consumption, colds and like maladies.

(b) Pure, plain and balanced food. Our Adventist brethren and many food experts have taught us that proper food not only strengthens the body and preserves good health and strength but that in very many cases the proper food will absolutely cure sickness as a specific remedy.

(c) Pure water, nature's one great solvent and principal component part of all animal and vegetable tissue. Taken through the stomach with food it is taken up in the digestive processes and it also forms the laxative of the bowels and sweat pores. Taken as an enema or internal bath it relieves constipation, bowel obstruction and constipation, hastens elimination, thus preventing auto-intoxication.

We need only exercise our common sense to know that faulty elimination will always and surely lead to ill health. We can not carry around in our bowels and system large quantities of dead, poisonous, putrid and effete matter and expect good health. If one has any tendency to headache, lumbago, heaviness, dizziness, dullness, cold, asthma, fever and all general sluggishness, open the sewer gates and slush out the bowels as your first remedy. It will nearly always effect relief and often cure the malady.

Water applied externally cleanses and opens the sweat pores, again helps elimination in that way through the pores and strengthens the vital functions. Applied in the bath and by the hands and by compresses, it relieves pain, cures colds, chills,

fevers, croups and scores of other ills.

(d) The utilization of the magnetism and vital fluids of the body through the hands. The Bible taught the laying on of hands. The mother soothes the tired, nervous and sick child. Many people can in this way alleviate headache, indigestion, neuralgia and other ills. Some have such power through the hands to start vital forces, hasten or retard circulation and respiration as to greatly aid the system and nature to absorb tumors and effect other cures. Great systems of healing depend upon it solely. It is a God-given, natural curative agent and should be studied and practiced by all.

(e) Lastly I mention the great natural remedy of physical exercise. It is not a cure-all although great systems of health also depend upon it. Many of these systems now only require a little time at home, largely at time of retiring and at time of rising in the morning. Thousands of prominent and capable men depend largely upon this as their means of building up and maintaining their physical vigor.

Personally I would like to see our own church take up this matter of health. I would like to see a health department in the SABBATH RECORDER and in every Sabbath school. The lecture of Mr. Bartholf was largely along health lines. It was able, aggressive and convincing. When I found that he was one of our own people I felt constrained to suggest through the RECORDER the possibility of arranging with him to visit our societies during the interims of his Chautauqua work, give his health lecture and start a health movement. Why not?

The writer wishes he had the ability and time to help start such a movement. It would need somebody of ability, of education, of vision, and of enthusiasm. I make this suggestion without the knowledge of Mr. Bartholf. He may not think it feasible and you may not. The time may not be auspicious, he may not be the best man. But if not, why not?

E. J. BABCOCK.

The country seems equally divided between those who think government should let business alone and those who think it should grant business a loan.—*Kingston (Ont.) Whig.*

YOUNG PEOPLE'S WORK

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

THE GOLDEN RULE

Christian Endeavor Topic for Sabbath Day,
October 29, 1921

DAILY READINGS

Sunday—Golden Rule in business (Rom. 12: 11)
Monday—In the home (1 Cor. 13: 1-7)
Tuesday—Among friends (Prov. 18: 23, 24)
Wednesday—Applied to the tongue (Prov. 16: 21-30)
Thursday—To selfish hearts (Jas. 2: 1-9)
Friday—To social life (Luke 11: 43-54)
Sabbath Day—Topic, How can we apply the Golden Rule today? (Matt. 7: 12)

CONCERNING C. E. SOCIALS

DEAR CHRISTIAN ENDEAVORERS:

First may I ask you to repeat together the Christian Endeavor slogan as printed on the goal card? "Spirituality first in our Christian Endeavor". Now that we have the slogan in mind will you take out your cards and note with me that each of the ten points are only means by which we may attain spirituality? Then in working for these points let us remember first of all this slogan.

Now will you go down the list to the fifth point and study its meaning? Not satisfied with what we have attained but striving for greater—what? First Christian! I do not need, I can not tell you what this means to each Christian Endeavor society, yes to each Christian Endeavor member. Then the second word, social! How much we appreciate the sociable person; how often a journey is made shorter and brighter by the sociable companion! And last we have the word fellowship. Often our tasks become so heavy and we work so long without seeing results that I fear, were it not for the fellowship of others, we should be tempted to give up in despair. Then if we strive to make this fifth point, "Greater Christian social fellowship", what the words signify it is truly great!

And this task of making our Christian social fellowship greater has been given to the Social committee! Have you considered

the duties of this committee of not much importance? The social conditions have never been any too good. No phase of life has been so impaired by the World War as the social conditions in our country as well as in others. Then let us consider the Social committee one of the most important in our C. E. Have committee meetings each month and see that every member is there. Give each one something to do. Let me ask that the first thing you consider at your committee meetings be the social atmosphere in your Christian Endeavor prayer meetings. Do strangers come and leave your meetings without meeting your members? I would suggest that the year's work be divided into quarters. The first quarter assign this duty to two members and the next quarter two others may take this work. This I would say is the first duty of the Social committee.

The second and no less important duty is that of improving our socials. When I stop to consider what the character of our socials were ten or even five years ago, I realize that they have greatly improved. However I believe they can fill a much greater need than they now do. This was the idea of the Young People's Board when they made the fifth point of the goal that of "Greater Christian social fellowship". In order to make our socials fill this need and aid in making "Spirituality first in our Christian Endeavor", I have arranged with the Goal superintendent for a Standard social, credits to be given on the goal rating for such socials.

Plan your socials for the coming quarter, varying the entertainments as much as possible. Then if you wish to use one of the board's entertainments let me know as early as possible, giving me an idea what kind of a social you prefer and of what character the other socials of the quarter are to be. Let your Social committee work with the other committees. For instance ask the Lookout committee to meet with you and get up a new and original "Look Out" social; or the Flower committee to help get up a "Flower" social; or the Good Literature committee to help arrange for the board's Library social, these committees featuring some special work along these lines. Such socials are what I especially want and will be glad to give credit for.

I am sending the rules for a Standard social and also a list of standard socials which I now have. I am expecting you to make this list much larger in a short time. Let us hear from you! Yours for social fellowship.

MRS. NETTIE CRANDALL,
Social Fellowship Superintendent,
215 N. Kendall Street,
Battle Creek, Mich.

STANDARD SOCIAL

Devotional exercises, consisting of prayer and Scripture reading or sacred songs shall be conducted some time during the social, preferably at the close.

Some part of the social shall be devoted to entertainment that will be educational and that is calculated to strengthen character or give inspiration toward a higher and better life. For example: A talk by a denominational worker, missionary, pastor, or a talk by one of your members on some phase of C. E. work or a report of good work done.

Credits given on goal for Standard social:

1. Ten points will be given on the goal rating for each Standard social held.
2. Ten points will be given for each Standard social, which is fully reported to this board, providing the social has been used by the C. E. society reporting, and that it contains some points of originality.
3. Ten points will be given if a society uses a social submitted by the Young People's Board.

Note.—A total of only 100 points will be allowed on the first item in one year. A total of 30 points will be allowed on each of items two and three, during one year.

STANDARD SOCIALS OF THE YOUNG PEOPLE'S BOARD

Denominational
Missionary
Efficiency
Tenth Legion
Add
Library
Slipper
Automobile
May
Hallowe'en
Musical

THE SPARK

(Conference Address by Secretary E. M. Holston)

"Tarry ye in the city until ye have been clothed with power from on high."

— Before an imposing fort built of solid masonry was arrayed a battery of artillery. The men bore on their faces a look of the utmost confidence in their ability to take the stronghold. The Inquisitive One was skeptical and suggested that the soldiers were over confident. How could such a few men batter down such an impregnable wall? And to scale its heights was impossible.

"But," said the Captain, "Look at this great projectile, it weighs hundreds of pounds and when thrown against that masonry it will smash it into powder, and we will only have to march through the breach."

"Ha, ha," laughed the Inquisitive One, "It would take a score of your men to lift the projectile from the ground, and I dare say the whole of your company together could not throw it half way to the fort."

"But," returned the Captain, "We shall use this great gun. Is it not a wonderful machine?"

"I can not see it that way," replied the Inquisitive One. "It looks very innocent to me. Much less likely could a great helpless mass of steel like this throw your projectile to the fort than could the men. Even now a little bird is sitting very harmlessly upon its muzzle."

"Yes, but we shall use this powder," returned the Captain. "This is very powerful stuff. It will throw projectiles like this for miles."

"I am still skeptical," replied the Inquisitive One. "Your powder appears very harmless to me. The birds peck at it with impunity, and even now a little breeze is blowing some of it away."

The Captain snapped some orders. They were quickly carried out. The three harmless looking entities were placed in the right relation to one another. The tiny something that made the thing go was applied, and the fort was taken.

The traffic of the busy city was moving in order. But now something has happened. There is a great powerful truck blocking the way. Vehicles and people are halted. The moving mass of city life is rapidly congested. Men are losing their time and their

patience. The work of the world has stopped. A very small thing has done it. Just a little wire that makes the necessary connection is broken.

A young man is well born, of good physique, well educated; even has purposed to live a Christian. But his life is unsatisfactory to himself and to his friends. Nothing succeeds. All the material elements are present and organized, but the machine is not functioning. Poor connections somewhere. Young man, "Tarry ye in the city until ye be clothed with power from on high."

A young lady is beautiful, accomplished, educated, and proposes to give her life in Christian service. Her chosen field seems not to be open. Disappointment breaks her enthusiasm. Her life drags along into a failure. Young woman, "Tarry ye in the city until ye be clothed with power from on high."

Endeavorers, is your local society a failure? Have you a good chasis in your Look-out committee, a fine body in your Social committee, a beautiful top in your Prayer Meeting committee, a powerful motor in your Executive committee? And still are you hitting on only one cylinder? "Tarry ye in the city until ye be clothed with power from on high." In other words, appoint a special hour for prayer, pledge every member possible to go into his secret chamber at that time and have it out with his God. Pray that prejudices may be wiped out, that jealousies may be forgotten, that the love of Christ may reign supreme. Pray not openly to be heard of men. Pray in secret. Pray not moments, pray hours. The most vital thing in your life is to let God into every secret chamber of your heart.

Pastor, is your church stalled at the foot of the grade? Have your young people lost the spark? How easily the connections are broken. One of our western churches in which I am very personally interested has recently received an endowment of twenty thousand dollars, which means an annual income of a thousand dollars or more. The probate judge who had the case in charge was asked the size of the amount of this bequest. He answered that it was not a large sum, but it was enough to kill the church.

My family and I came to Conference in a Ford. Our route from Pittsburg to Phil-

adelphia was over the Lincoln Highway, a stretch of most beautiful scenery, as those of you have traveled that way will surely testify. It is necessary on this route to climb to some of the high elevations of the Alleghany Mountains. Just as we were starting to descend from Grand View Point, one of the most sightly views on the route, we plunged into a dark, heavy cloud that hung on the mountain side. We could scarcely see a rod before us with all of the Ford lighting system turned on. Thunder and lightning began to crash around our heads; rain began to pour in torrents. We had invaded the very sources of the elements. By proceeding carefully we kept on down the mountain without accident, but as we began to ascend again we found the shower had been too much for "Lizzie". The extreme dampness had quenched her spark. The limping we did to get into a welcome haven of rest is painful to relate. Showers like the one that western church has received are very bad for churches. Let us pray that this particular church will by some means keep its ignition system from getting damp.

Young people, I believe one of the great dangers you face in making your Christian life a success, is in letting some dear old lady, or Dad or Uncle John pay your vows unto the Lord. I am proud of our Seventh Day Baptist young people. There is no more loyal lot in the world. I can see a rapidly growing denominational consciousness among them. This is evidenced by the fine delegation of young people in attendance here tonight. Herein lies the hope of our cause. No cause can succeed except there be a rallying and co-operation of numbers. The aggressive spirit is the special legacy of the young. "Old men for counsel, young men for war" is still as true as it was in the days of Rehoboam.

In his address this morning Dr. Johanson gave us an inkling of the new plans the Young People's Board have worked out for us for the coming year. In stressing the training of our young people the older ones may have overlooked the principle that the mill that runs empty wears away forthwith. Our Endeavorers have been getting some fine training. The machine is in good working order, but it is running around in circles like the merry-go-round Pastor Bond has told us about. I believe the pres-

ing on the very manhood and womanhood that should carry on the work of the church. We then ask why do the young people leave the rural communities for the city. I think they are often influenced to do so by the wrong kind of homes. Because farm life is apt to be made a drudgery, there is nothing in it which appeals to the pleasure-loving youth. Too often children are not allowed any means of earning money for themselves or of possessing stock which they can call their own so that they can have a real part in the interests of the farm. Too often farm life is not made attractive, the home and surroundings are sadly neglected and little care is taken to make it a real home.

There are rural churches and there are people sufficient to maintain them if they can only have their eyes opened to the needs of the church, until their hearts and hands are solely given to the task.

There seems to be growing an indifference toward the church. This is due to various reasons. It may be due to the fact that people have no knowledge of the work of the church, because they do not associate with it. Again this indifference may exist because people are too busy seeking material things to give the question any thoughtful consideration. Prosperity is at fault in a measure. The more a man has the more he wants, and he who prospers is heedless to the call of the church. This has been the case for a few generations; so naturally the children in such homes do not receive any direct religious training, and spirituality is foreign to their very thoughts and actions.

The rural churches are served by underpaid ministers. The annual salary of the minister is just equal to that which the government estimated was necessary to keep a laboring man in working condition, food clothes and shelter, making no allowance for education, religion or recreation. The cost of living for the average American family has increased 81 per cent above that of 1914 though ministers' salaries have been increased less than 20 per cent. Investigators find that the normal income of a working man's family should be from \$1,100 to \$1,500. We see that the minister's salary has not increased in proportion to living expenses. This condition can be met when tithing becomes a regular practice among the church members.

Again the church needs trained leadership, leadership that is capable of organizing the church into a body of members working toward a goal, doing things, and making the church appeal to men. It must be able to meet their various wants—social, ethical, religious, cultural—and also to provide amusements and recreation. It must maintain an ideal of social service along with that of individual salvation. In order to do this our leaders must have a college education plus a sympathetic understanding of human nature and a practical knowledge of the problems of the farmers. The leader should be able to take the place of a farm agent in giving advice and instructing them on improved methods of farming, thus increasing the productiveness of the soil and making living easier for the farmers.

The minister should be capable of making the church the social center of the community. He should be first on the ground and give the young people such good wholesome social functions that they will not look elsewhere, where they will find the wrong kind of amusement. Too much, however, must not be required of the leader. He must have the co-operation of the parents in his efforts to socialize the community life.

The church needs men and women who are the right kind of fathers and mothers. Too often the attitude of parents toward our present civilization and their own view of life is materialistic. The things with which people are most concerned are, money, houses, food, and pleasure. The social order under which people have grown up has made them think that material success is the chief aim in life. So often parents are engrossed with this idea to the extent that they fail to realize their responsibility to their children.

Botany teaches that all plant life lives to reproduce its kind in as perfect a form as possible, and when the flower is gone and the seeds are mature, the plant has filled its mission and gladly dies. How unlike this are so many parents. They are satisfied to let their children grow up without an education or any religious or moral training in the home or, as it sometimes seems, heedless to the fact that they have a Creator. Parents must be sincere both in the home and church. Parents would have more in-

(Continued on page 511)

SABBATH SCHOOL

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

SEVENTH DAY BAPTIST SABBATH SCHOOL BOARD

ANNUAL MEETING

The annual meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at Alfred, N. Y., September 14, 1921, at 8 o'clock p. m.

Present: A. Clyde Ehret, Ira L. Cottrell, Cortez R. Clawson, J. Nelson Norwood, Curtis F. Randolph, Samuel B. Bond, Earl P. Saunders.

Since no list of nominations made by Conference was presented and no proxies were held by those present, it was voted to adjourn to September 21, 1921.

EARL P. SAUNDERS.

ADJOURNED ANNUAL MEETING

The adjourned annual meeting of the Sabbath School Board was held at Alfred, N. Y., September 21, 1921, at 7:30 p. m.

Present in person: William C. Whitford, Arthur E. Main, Paul E. Titsworth, J. Nelson Norwood, A. Clyde Ehret, Boothe C. Davis, Mrs. Boothe C. Davis.

Arthur E. Main held proxies of Edward M. Holston, Doris H. Holston, Helen E. Holston, Mrs. Allen B. West, Henry N. Jordan, Mrs. H. E. Schrader.

William C. Whitford was chosen chairman and opened the meeting with prayer. Earl P. Saunders was chosen clerk.

The following officers and trustees were elected, in accordance with the nominations made by the General Conference.

President—Alfred E. Whitford, Milton, Wis.
Recording Secretary—A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Vice Presidents—Willard D. Burdick, Dunellen, N. J.; Roy F. Randolph, New Milton, W. Va.; Walter L. Greene, Andover, N. Y.; Rolla J. Severance, Gentry, Ark.; Jesse E. Hutchins, Farina, Ill.; L. F. Hurley, Adams Center, N. Y.; N. Olney Moore, Riverside, Cal.

Board of Trustees—Alfred E. Whitford, Milton, Wis.; A. Lovelle Burdick, Janesville, Wis.; L. A. Babcock, Milton, Wis.; Mrs. L. A. Babcock, Milton, Wis.; Henry N. Jordan, Milton, Wis.; Edward M. Holston, Milton Junction, Wis.; Wil-

liam D. Burdick, Milton, Wis.; Edgar D. Van Horn, Milton Junction, Wis.; George E. Crosley, Milton, Wis.; D. Nelson Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Ester M. Babcock, Milton, Wis.; George M. Ellis, Milton, Wis.; J. H. Lippincott, Milton, Wis.; William C. Whitford, Alfred, N. Y.

The annual report of the Board, as presented at the General Conference, was adopted.

Minutes read and approved.

EARL P. SAUNDERS,
Clerk.

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

A regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday night, October 2, 1921, at 7:30 o'clock. The President, Prof. A. E. Whitford, presided and the following Trustees were present: Prof. A. E. Whitford, L. A. Babcock, J. H. Lippincott, Rev. H. N. Jordan, Field Representative E. M. Holston, George M. Ellis, Dr. George E. Crosley, Prof. D. N. Inglis, Prof. W. D. Burdick and Dr. A. L. Burdick.

Prayer was offered by Pastor H. N. Jordan. The minutes of the last meeting were read. The report of the Committee on Publications was presented. The report showed that Rev. M. G. Stillman had requested that he be relieved from editorial work on the *Helping Hand*, and that Rev. Jesse E. Hutchins had been secured to take his place, also, that Rev. W. D. Burdick had asked to be relieved as the writer of the Sabbath lessons in the *Helping Hand*.

It was voted that we accept the resignation of Rev. W. D. Burdick, expressing to him the thanks of the Sabbath School Board for his generous help in the past years, and that Rev. W. C. Whitford, editor-in-chief of the *Helping Hand*, be asked to supply material for the last lesson in each quarter. It was also voted that the Committee on Publications be instructed to correspond with all of the writers of the Sabbath School Board publications, relative to the work for the coming year.

The report of the Committee on Field Work outlined the work that had been done by the Field Representative since the last meeting; the report showed visits to the churches and schools at Jackson Center, O., and Salemville, Pa., also attendance at

the sessions of the General Conference at Shiloh, N. J., and the Northwestern Association, at Milton, Wis.

The report of the Treasurer was presented and adopted.

On motion it was voted, that, in view of the fact that for the last two years and more, Brother Edward M. Holston has served the Sabbath School Board as their Field Representative in a very satisfactory manner, and is under its employ for the next year, at least, and in view of the fact that it is his expressed determination to devote the rest of his life to the work of the gospel ministry and religious education, and believing that much benefit would accrue to the Sabbath School Board, to Brother Holston and to the denomination which he serves if he were regularly ordained as a minister of the gospel, the Sabbath School Board of the Seventh Day Baptist General Conference respectfully requests the Milton Junction Seventh Day Baptist Church to call Brother Edward M. Holston to ordination as a minister of the gospel.

Correspondence was read from the secretary of the General Conference, the Near East Relief, Rev. W. C. Whitford, Mrs. Frances F. Babcock, and Rev. W. D. Burdick.

A bill in favor of W. C. Whitford for expenses in attending meetings of the International S. S. Lesson Committee, was allowed and ordered paid.

It was voted that the Sabbath School Board assure the Young People's Board that the plans regarding the work of the Field Representative will go forward this year as here-to-fore and that any additional help that the Young People's Board may give towards meeting the expenses of the Field Representative will be gratefully received.

The Secretary was authorized to secure suitable stationery for the use of the Board, and an appropriation of ten dollars for postage for the use of the Secretary, was made.

On motion the President was instructed to appoint the standing committees. It was voted that the Field Representative be authorized to confer with the corresponding secretary of the Tract Society in making the arrangements for the Vacation Religious Day Schools for the coming year.

The president announced the following standing committees:

Committee on publications—Prof. D. N. Inglis, Prof. W. D. Burdick, Mrs. L. A. Babcock, J. H. Lippincott.

Committee on Field Work—Rev. E. D. Van Horn, Rev. H. N. Jordan, George M. Ellis, Mrs. J. H. Babcock.

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

The minutes were read and approved. Adjourned.

A. L. BURDICK, Secretary.

Sabbath School Lesson V—October 29, 1921

STRONG DRINK IN A NATION'S LIFE

Isaiah 28: 1-13

Golden Text—"Woe unto him that giveth his neighbor drink." Habbakkuk 2: 15.

DAILY READINGS

Oct. 23—Isaiah 28: 1-13. Strong drink in a nation's life

Oct. 24—Isaiah 5: 11-19. Woes of the wicked

Oct. 25—Jer. 35: 1-10. The Rechabites

Oct. 26—Prov. 23: 29-35. Effects of strong drink

Oct. 27—Luke 12: 41-48. Drunkards punished

Oct. 28—Dan. 5: 1-6, 25-28. Belshazzar's feast

Oct. 29—Gal. 5: 22-26. The fruit of the spirit

(For Lesson Notes, see *Helping Hand*)

BIBLE FOR DISARMAMENT CONFERENCE

The New York Bible Society announces from its new Bible House, No. 5 East 48th Street, that word has been received from President Harding that he will be glad to accept a Bible presented by the Society for the Disarmament Conference. The Bible is beautifully bound in morocco and with large type. It is one of the finest copies of the Scriptures published and will be engrossed on the outside within a panel, as follows:

"This Bible is presented to the Conference for Limitation of Armaments and is dedicated to the promotion of Good Will among the nations by the New York Bible Society, November 11, 1921."

The Bible is now on exhibition at the Bible House, 5 East 48th Street, and will be forwarded in due time to Washington. There may be also seen Bibles in the 53 languages which the Society is daily distributing among the immigrants and all nationalities. A pamphlet giving a verse of the Bible in each of these 53 languages will be presented to any one inquiring for the same.

GEORGE WILLIAM CARTER.

BURDICK-LANGWORTHY

The marriage of Miss Emma Sheldon Langworthy, daughter of Hon. and Mrs. Albert H. Langworthy, of Elm Street, to Rev. Clayton A. Burdick, D. D., pastor of the Pawcatuck Seventh Day Baptist Church of this town, was solemnized last evening at 7.30 in the church, before a large assemblage of relatives and friends. The Episcopal service was used by the officiating clergyman, Rev. Samuel H. Davis, who was assisted in the ceremony by Rev. Theodore L. Gardiner, D. D., editor of the SABBATH RECORDER, of Plainfield, N. J. Dr. Gardiner was present at the wedding of the bride's parents forty-seven years ago, the wedding of Miss Langworthy taking place on the anniversary of that of her parents.

The bride was attended by her aunt, Mrs. Henry G. Spaulding, of Brookline, Mass., as matron of honor. The best man was Nathan L. Langworthy, of Boston, brother of the bride, and the ushers, Charles H. Dilks, of Swedesboro, N. J., son-in-law of Dr. Burdick, James A. Pierce, of Providence, George B. Utter, Dr. Edwin Whitford, John H. Tanner and Charles D. Maxson, of Westerly.

Mrs. John B. Eaton, organist of the Pawcatuck Seventh Day Baptist Church, played the following program prior to the ceremony: Choral, taken from Suite Gothique, by Boellmann; Meditation (Nicou-Choron) by Renaud; Andantino, Chopin; Wedding Music, Ashmall; Adagio, Guilman. During the service she played Rubenstein's Melody in F. Lohengrin's Bridal Chorus was played as the wedding party entered the church, and at the conclusion of the service, Mendelssohn's Wedding March.

The bride wore white canton crepe with court train trimmed with rose point lace, the same lace that was worn by her mother on her wedding gown, a coronet of orange blossoms and a tulle veil and lace. She carried a shower bouquet of lilies of the valley and orchids. The matron of honor wore a beaded lavender georgette gown and carried lavender shaded finger dahlias.

The decorations at the church were ferns, southern smilax and white dahlias, and at the home, where the reception for the relatives was held following the ceremony, southern smilax and dahlias of beautiful

yellow and pink shades. The decorator was Mrs. Otis P. Chapman.

A large number of beautiful presents were received, not only from relatives and friends, but also from organizations in the church and others with whom the bride and groom have been closely identified.

Among the out of town guests were Mrs. Langworthy's sister, Mrs. Jerome B. Hubbard, of Providence; Mr. Langworthy's sisters, Mrs. John G. Lyon, of Pittsburgh, Pa.; Mrs. Charles L. Whitman, of New York; Mrs. Henry G. Spaulding, of Brookline, Mass.; Dr. Burdick's daughters, Mrs. Charles H. Dilks, of Swedesboro, N. J.; Mrs. Leon Bassett, of Winchendon, Mass.

Dr. and Mrs. Burdick will be at home in the parsonage on Main Street Thursdays after the first of January.—*The Westerly (R. I.) Sun.*

THE RURAL CHURCH ADVANCE

(Continued from page 508)

fluence for good if they would try to keep young and enjoy the activities of the youth or try to interpret youth in terms of their own youthful days.

Too careful attention can not be given to the reading material which is provided for children in the home; for it is through reading that the child forms his ideals. It is also a means of recreation which is worthy and keeps the child from seeking amusements that are questionable.

Another way to advance the church is by having better Sabbath schools. Bible teaching is given no place in the day school curriculum and as the Sabbath schools are the only means of presenting the Bible to the public it is here that the church has her chance to serve. The graded lessons are a splendid forward step in teaching the Bible.

Next comes the question of better education as a need in rural communities. This of course is an indisputable factor that needs improvement. We find that the class which is hardest to reach with religious teachings is composed of those who have had limited advantages in education. Measures are being taken to lengthen the school terms and raise the standards of teachers. This is all very good but we must keep on improving our educational system. Good roads are coming. Good roads make better

schools, better schools ought to make better churches. All this is very good but the true value of a church is measured by the spiritual life of its individual members. To secure this spiritual life the home must be reached, and through its influence, the spirit of service and consecrated Christian living will be found in the lives of the children and will go with them into whatever field of labor they may enter.

DEATHS

HUMPHREY.—Maud Elizabeth Clifton, daughter of Richard and Mary Clifton, was born in Edgerton, Wis., March 21, 1872, and passed away at her home in Albion, Wis., September 17, 1921.

She made her home in and about Edgerton until 1885 when she moved with her father and stepmother to a farm near Evansville, Wis., where she obtained her early training and education.

In 1903, June 30, she was united in marriage to Ira D. Humphrey. They made their home for a short period at Milton Junction, Wis., then spent four years on the farm southeast of Albion, where her health gave out, and they moved to the village of Albion in the spring of 1909 where they have since made their home.

In 1913 she with her husband was baptized and united with the Albion Seventh Day Baptist Church, and her faith and trust in God were strong and clear during her long illness and suffering which ended last Sabbath morning when the welcome summons to enter the glory land came.

She leaves to mourn her departure, her husband; one brother, E. W. Clifton, of Beloit, Wis.; two half sisters, Mrs. Mary Broughton, of Albany, Wis.; and Mrs. Oliver Barnum, of Rockford, Ill.; the stepmother; and a large circle of friends and acquaintances who had learned her many splendid qualities and attributes.

The bereaved ones have the heartfelt sympathy of the whole community. And we commend them to the care and keeping of Him who said, "My grace is sufficient for thee."

Services were held in the Seventh Day Baptist church conducted by her pastor, Charles S. Sayre, and burial was made in the Evergreen Cemetery.

c. s. s.

LANGWORTHY.—Edward A. Langworthy, the last to pass away of ten children born to S. P. and Miranda Langworthy, was born at Utica, N. Y., April 17, 1842, and died at the Colonial Hospital, Rochester, Minn., September 30, 1921, at the age of 79 years, 5 months, and 13 days.

For some years not well and nearly blind, he spent the past weeks in pain which an operation could not relieve and death came as a great release.

When five years of age he moved with his parents to Milton, Wis., and when a young man of about twenty he came to Dodge Center and became affiliated with its pioneer interests as a far-

THE SABBATH RECORDER

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

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mer, locating south of town. In this community he spent the remainder of his life except for a few years spent in South Dakota.

He enlisted in Co. M, First Regiment, Heavy Artillery, February 16, 1865, and was honorably discharged at the close of the war. For many years he has been a member of the Joseph Garrison Post of the Grand Army of the Republic.

On March 4, 1864, he was united in marriage to Elizabeth A. Hubbell. To them were born three children, Lewis, and Mrs. Ina Daggett, both of Dodge Center, and Pearl who died at the age of thirteen. In early life he made a profession of faith and was for many years a member of the Dodge Center Seventh Day Baptist Church, being identified with its interests when he died. For some years past, especially, he took great comfort in the church services, and when his health permitted was a regular and punctual attendant upon worship.

He leaves to mourn his loss the son and daughter named above, nine grandchildren, several nephews and nieces, a few of the old "Comrades" and many friends and acquaintances.

Farewell services were conducted at the Seventh Day Baptist church, Sunday afternoon, October 2, by Pastor H. C. Van Horn, assisted by Rev. E. H. Socwell. The remains were laid to rest in Riverside Cemetery.

H. C. V.

"When all my hopes are gone,
Tis well my hands must still keep toiling on
for others' sake;

For strength to bear is found in duty done,
And he is blest who makes the joy of others
heal his own heartache."

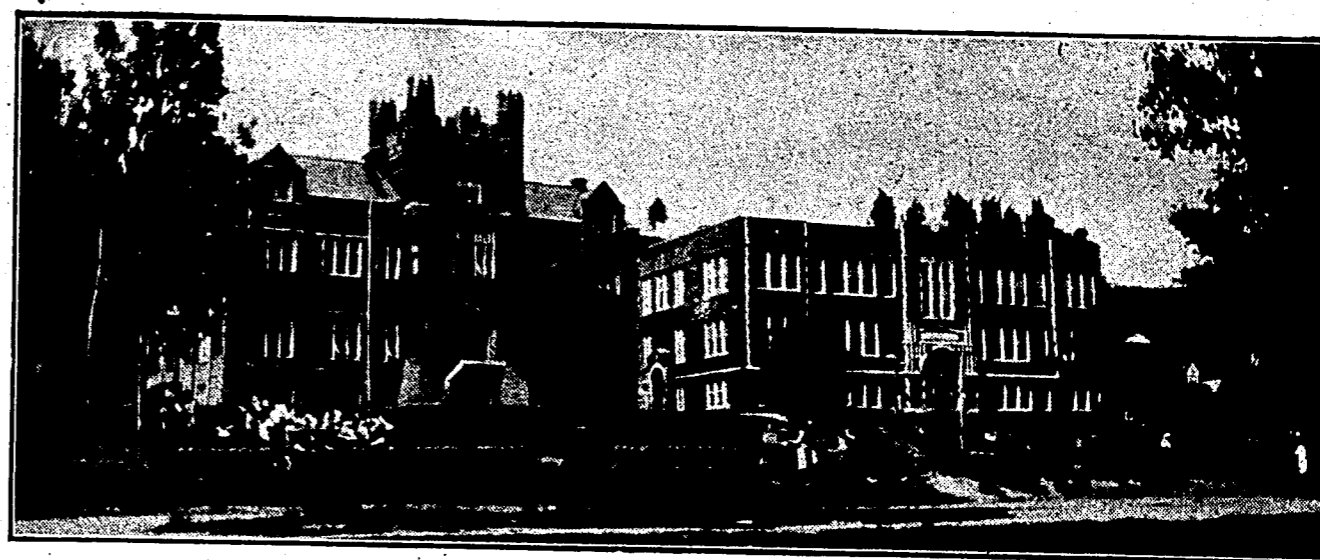
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Let us pray and work that our Forward Movement may succeed as we move onward and upward in the name of our gracious Father, and by the power of His Spirit.

—From the Report of the Commission.

AHVA J. C. BOND, *Director*
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The Sabbath Recorder

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The Nations are reeling and staggering today under their terrible burdens. They squandered their incomes in "adequate preparedness" before 1914, each nation assured by its leaders that full preparedness would save them from the greater expenses and tragedy of war.

They little realized that the huge and costly armaments of the leading nations was itself one of the compelling reasons why they were plunged into war. Big preparedness proves to be not "insurance" against war, but for it.

The losses they have suffered, the pain and sorrow they have endured, the inconceivable debts they have incurred—frightful handicaps for future generations,—the continued necessity of maintaining armaments even larger and more costly than before, the loss of workers, the collapse of industry and commerce, the dissatisfaction of large classes causing serious social and political disorder, the moral disaster of deepened enmity, suspicion and fear—these are the crushing burdens under which the nations are staggering.—The Federal Council.

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