

The Sabbath Recorder

LAST YEAR

GOOD

NEXT YEAR

BETTER

AIMING
FOR THE

BEST

A PERFECT DAY

Adapted from "A Perfect Day", by Carrie Jacobs Bond

When you come to the end of a perfect day
And you sit alone with your thought,
While the chimes ring out with a carol gay,
For the joy that the day has brought,
Do you think what the end of life's perfect day
Will mean when your life is o'er,
When the sun goes down with a flaming ray,
And the dear friends are no more?

Our stay on this earth is like one brief day,
Soon we come to our resting place;
Soon the hours of morn have faded away,
As we wearily end our race;
Soon the Spring and Summer of life have fled;
The Autumn leaves turn and fall;
Winter's snowy mantle will cover our bed
When life's evening shadows fall.

Make the day that is yours a perfect day,
Filled with love all the journey along;
Let the hours that pass drive the cares away
From a heart which has lost its song;
Close each day with thoughts that your heart should think
When the sun of your life goes down,
When you stand and wait at eternity's brink
To receive God's lasting crown.—W. F. Bostick.

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SEVENTH DAY BAPTIST DIRECTORY

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

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The Memorial Board acts as the Financial Agent of the denomination.
Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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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.

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Interesting Conference Matters

It would be impossible to give in detail all the acts of Conference. For these the forthcoming *Year Book* must be awaited. But we will try to give our readers the main points of interest in connection with the work of these memorable days.

Of course in this two hundred and fiftieth anniversary we should expect to have more emphasis placed upon historical matters than on any ordinary occasion.

Many times during the week a great volume of song welled up from the hearts of the people, filled the house, and greeted the ears of those about the grounds with the familiar words: "Faith of our fathers", in which the pledge was made with much feeling: "We will be true to thee till death."

Every now and then some strain of "The King's Business", the other "Conference song", would fill the house. There was a marked enthusiasm during this Conference in the line of denominational loyalty.

Probably no one thing will be looked for more eagerly by our readers than will the Commission's Report. Therefore we give it in full with all recommendations just as it was presented to Conference, with the report of the Committee on Reference and Counsel following it. There was but one change made in the report. The Commission, as you will see, had hard problems to deal with; but solved them so satisfactorily that we did not hear a single criticism of their work.

Nearly every address and sermon on the various programs gave evidence of more careful and thorough preparation than is sometimes the case. You will enjoy them all as they appear in the RECORDER.

We are sorry that we are unable to give more of the interesting details in this issue. We must ask our readers to wait a little for these, since we have only twenty-four hours after reaching home, before being obliged to start on to the Southeastern Association.

One day was added to this Conference for the celebration of our two hundred and fiftieth anniversary at Newport, R. I. The particulars of this wonderful meeting, with the pilgrimage of three hundred people to the shrine of our fathers will make interesting reading when the story is completed. That day in Newport was indeed a great day.

Early Morning Prayers Each Conference day began with an early morning prayer meeting in the church. While many of the delegates lived too far away to attend these meetings, they were fairly well attended and an excellent spirit prevailed.

Nothing could be more appropriate than to begin these days of most important work with a season of prayer for divine grace and wisdom for the duties that come and the problems that must be met.

Out Door Breakfast On Thursday morning of Conference week a most enjoyable social event in the form of an out-of-doors luncheon breakfast was held at the fair ground, in the outskirts of the village. About one hundred and sixty-five took advantage of this opportunity for an early morning walk and breakfast in picnic style. Those who attended came back well pleased with the happy hour spent in the open.

It is a good thing for our people, both old and young, who come from far distant sections, to improve such opportunities to become better acquainted. Such a people can not know each other any too well. The blessing of God should attend every effort to cultivate the spirit of true friendship and genuine Christian unity.

Ideal Days After the sweltering weather of the week preceding Conference, a most welcome change came on Sunday night, so that Monday morning was cool and clear, with a most bracing, health-giving atmosphere, which made the day an ideal one for those who were enroute to the place of meeting.

The first three days of Conference were

all that could be desired so far as weather was concerned; and judging from the spirit of the meetings the atmosphere without must have had something to do with that within.

Bright sunny days with refreshing breezes are always conducive to clear, helpful, uplifting meetings, such as we enjoyed at Ashaway.

The next four days were not so sunny. Indeed, four days of downpour—deluges of rain time after time, followed the days of sunshine. But there was one remarkable thing about it all. The people in the homes, in the church, in the dining, kitchen and eating tent, in the rest-rooms of the parish house, in the automobiles going and coming, had seemed to store up enough sunshine during the bright days, as storage batteries do electricity, to last them through all the clouds and shadows and showers, and to keep them bright and happy in their work. We could not see but that their faces were just as bright and their greetings just as cordial when they had to scurry away for shelter from some squall of rain as they had been when old Sol was beaming his brightest.

This is as it should be all the year through in regard to our work. If we can store up the spirit of sweetness and cheerful hopefulness in times of prosperity and in sunny days to tide us over the discouraging times when our sky is clouded and threatening, well will it be for us and for the cause we love.

Conference days should so charge us with faith in our fellows and hope for our future that our batteries can not fail during the long run over rough roads to the next year's gathering.

Woman's Work The program of the **At Conference** Woman's Board at Conference was regarded by many as the high water mark in the tides of that wonderful week. Spiritual tides ran high all the week through at the Conference. In some ways it was the best Conference we have known in many years. The evidences that our people are coming to see eye to eye, and trying to pull together in the great Forward Movement are cheering indeed. There were many inspiring addresses and sermons. Every program was good, well flavored with

the true missionary spirit. In this respect the climax was reached in the pageant entitled: "The Light Hath Shined", prepared by Mrs. Theodore J. Van Horn, and presented by the ladies of the Woman's Board.

We seldom see a thing that so completely baffles our power to describe as did this splendid presentation of the missionary spirit and its glorious work sending the gospel light around the world.

Of course it was historical. The two hundred and fiftieth anniversary of our denomination in America called for something in this line. But the vision was broadened to take in the history of missions the wide world around.

After the introductory services, closing with the song: "When the light shines in," the pageant began. The platform had been entirely cleared with the exception of one chair elevated as a throne in the back center of the stage. The pulpit steps had been moved to the front just at the foot of the center aisle, so that those coming down the aisle could walk straight ahead up the steps to the platform floor.

The pageant was divided into three "Episodes", I, II, III, all having to do with the growth of missions. In the first episode, the Spirit of Missions, represented by Mrs. Clayton A. Burdick, appropriately robed and veiled as a queen with a bright electric star shining in the front of her crown, came slowly marching down the aisle with two attendants, or heralds. As the Spirit of Missions ascended the steps, she began a most eloquent and touching rehearsal of her anxious waiting and hoping for the evangelization of the world. Her voice and enunciation were perfect for such a plea. Saddened by the slow progress of evangelization in the world that needed the gospel so much, she summoned the years to review the part carried by Seventh Day Baptists.

In response to her call 1922 appeared in the form of a young woman with this date on her cap. She presented the nations one by one that had been touched by our missions in seventy-two years. Not less than twelve nations responded, each personified by a young woman bearing the flag of the nation for which she spoke. Each one was greeted by the queen—the Spirit of Missions, and each made appropriate response.

In the third episode, the Spirit of Missions

was greatly cheered by the words of a stage full of nations represented, telling her what God had wrought through a faithful few. Then she sent her two flaming angels, represented by the guards who stood beside her, with messages of hope and cheer to consecrated hearts.

No less than six periods were represented by persons bearing dates of the years 1672, 1722, 1772, 1822, 1872 and 1922.

When these had departed there came upon the stage to greet and cheer the Spirit of Missions, angels in the form of young ladies, one by one, bearing lighted candles. These represented truth, hope, prayer, self-denial, faith and love. When each of these had addressed the Spirit of Missions in appropriate words and had received response from her, the heralds brought in many representatives of mission fields dressed in white, and bearing candles in their hands.

As these approached, the angel representing prayer knelt at the front of the stage backed by the angels of truth, hope, self-denial, faith and love; all with candles lighted. Then came the long line of white-robed messengers down the middle aisle and one by one they lighted their candles from the one held by prayer, and each with lighted torch took place in the line, until burning candles completely surrounded the large audience room.

Then they sang a great chorus about the light, and every time the words "Hold up the light" occurred, they all raised their lights together. After appropriate words from the Spirit of Missions they all marched slowly out.

Several times during this pageant the blessed words of the speakers brought tears to the eyes of hearers. It was the very best missionary pageant we remember of ever having seen. Pen is too feeble to describe it as it should be described.

Our readers will be interested in the historical data presented in this program as follows:

HISTORICAL DATA

1672

Seventh Day Baptist history in England is clearly traced from 1580, and probably goes back six centuries.

Before our history in America begins (1664) our English brethren had made real contributions to general learning, lexicography, surgery, hymnology, and civic and religious liberty. Nathaniel Bailey, first prominent lexicographer.

His dictionary formed the basis of Dr. Samuel Johnson's famous later publication.

Dr. Peter Chamberlain (1601-1683), physician to three British sovereigns, invented surgical instruments not superseded today.

Dr. Samuel Stennett and Dr. Joseph Stennett, belonging to a long line of distinguished scholars, composed hymns that are found in every modern hymn book.

Rev. John James, foully martyred (1661) by Charles II, to terrify dissenters and especially Baptists.

Tewksbury Church (England) sent Stephen Mumford as S. D. B. missionary to Newport, R. I., in 1664.

Mrs. Samuel Hubbard (Tacy) first woman Sabbath-keeper in America.

Founding of Seventh Day Baptist Church at Newport, R. I., 1672.

1672-1722

First house of worship at Hopkinton built in 1680.

First S. D. B. Church of Hopkinton separated from the mother church at Newport, R. I., and granted charter by State of Rhode Island 1708.

Tobias Saunders, Robert Burdick imprisoned in Boston for a year.

Elder John Crandall and others imprisoned in Hartford, Conn., in 1671.

Joseph Clarke dragged from his home at night to prison in Hartford, 1680.

"Had it not been for the steadfast fight of these men, Rhode Island could not have held this territory" which was the bone of contention between Massachusetts and Connecticut. Both these states were imprisoning Baptists for baptizing. Had this region become the property of either, Rhode Island could not have borne today the distinction of being the first to establish religious liberty. Because if either state had gained possession, it meant the end of the privilege of worshiping God according to the dictates of one's own conscience. The steadfast adherence to principle on the part of these S. D. B. men saved to our country the cause of religious liberty through the centuries.

(See "Bi-Centenary Papers, 1st. Hop. S. D. B. Church")

1722-1772

Meeting house at Rockville, R. I., erected to accommodate the part of the congregation residing there, while still holding membership in First Hopkinton Church (1771).

Meeting house at Hopkinton City similarly erected near close of century.

Hon. Samuel Ward (1725-1776) son of Gov. Richard Ward; great grandson of Roger Williams; member of First Hopkinton Church; three times Colonial Governor of R. I., member of Continental Congress; presented name of George Washington as Commander-in-Chief of Federal Army; strongly sympathized with action which resulted in Declaration of Independence; death in March, 1776, prevented his signing that document.

1772-1822

Home mission work expanding under direction of "Yearly Meeting" of Rhode Island and Connecticut churches.

Brookfield, N. Y., church, organized through missionary labors of Elder Henry Clarke and Abel Burdick, sent out by "Yearly Meeting" (1797). "General Conference" growing out of "Yearly Meeting" organized chiefly to promote the spread of the kingdom (1802).

Elder Henry Clarke, in promoting the organization of the General Conference (1802) set in motion religious forces that led later to the organization of S. D. B. Missionary Board (1819), Tract Board (1843) and Education Board (1855).

1822-1872

Period of greatest expansion.

Strong churches formed in New York, Pennsylvania, West Virginia, Iowa, New Jersey, Ohio, Illinois, Wisconsin, Kansas and Minnesota.

Home Missions increasing, especially in west and northwest.

Foreign Mission: Shanghai (1850); Palestine, (1853).

Seventh Day Baptists always leaders in promotion of education as a means to Kingdom expansion. The academy, forerunner of the present public school system. Among S. D. B. academies established during this period, those named are best known: De Ruyter Institute (1836); Alfred Academy (1839); Brookfield, N. Y. (1841); Milton, Wis. (1844); Union (Shiloh, N. J.) (1848); Albion, Wis. (1854); Hopkinton, R. I.; West Union, W. Va.; Big Foot, Wis.; Petersburg, N. Y.; West Hallock, Ill. (1857).

The Adventist denomination first received the Sabbath truth from Mrs. Rachel Preston, a school teacher and devout member of Verona (N. Y.) church (1844).

1872-1922

China: Evangelistic and Educational. Rev. and Mrs. N. Wardner, 1847-1857; Rev. and Mrs. Solomon Carpenter, 1847-1876; Shanghai S. D. B. Church, 1850; Rev. D. H. Davis, 1879-1915; Mrs. D. H. Davis, 1879-1919; Lizzie Nelson, 1879-1883; Rev. and Mrs. G. H. F. Randolph, 1888-1893; Susie M. Burdick, 1889—; Rev. and Mrs. J. W. Crofoot, 1899; Rev. and Mrs. H. Eugene Davis, 1907-1911; 1915—; Anna West, 1911; Mabel West, 1920—.

Medical: Dr. Ellen F. Swinney, 1883-1895; Dr. Rosa W. Palmberg, 1894—; Dr. Grace L. Crandall, 1911—; Lieu-oo S. D. B. Church, 1908; Lieu-oo Hospital, 1913; Dr. Bessie B. Sinclair, 1917—.

Holland: Haarlem S. D. B. Church, 1877.

Denmark: Asaa S. D. B. Church, 1879.

Germany: Harberg S. D. B. Church, 1897.

Africa: Gold Coast, 1900; Peter Velthuysen, 1902; Nyassaland, 1910.

Java: Pangoengsen; Gambong Waloh; 1910.

South America: Georgetown (British Guiana), S. D. B. Church, 1913; Bompland (Argentina), S. D. B. Church, 1913.

Hungary and Italy, in America, 1909.

Home missions, 1664-1922.

Gov. H. Utter of Pawcatuck S. D. B. Church, Governor of Rhode Island 1905-1906; member of U. S. Congress 1910-1912; treasurer of S. D. B. Missionary Board; prominent in S. S. work, and in all civic and religious movements.

We Wish We Could Re-enforce the Sound and Picture the Personality

Here we are in Salemville, Pa., for the South-eastern Association. Three days ago Conference closed in Newport, R. I. Twenty-four hours is all the time we could get at home to prepare Conference copy for the RECORDER. For us the associations could scarcely come in a more inopportune time. But we must remember that we are not the only ones to be accommodated and try to make the best of it; and also try to make the most of our opportunities.

As we think this morning of the far-reaching and varied landscape stretching away over mountains and streams and fertile farm-lands, dotted over with great industrial towns and fine cities, all of which lie between this little flock of loyal Sabbath-keepers and the towns in which the wonderful General Conference of 1922 was so recently held, that we are impressed with the thought the main way by which these people and many others scattered over America, can get an inspirational understanding of the Conference messages, must be by this pen and through this paper.

When President Harding was speaking in Arlington at the burial service of the "Unknown soldier", by the most wonderful device, his voice was so re-enforced or amplified that it was distinctly heard, and recognized as his, clear across the continent! As we recall today the splendid addresses and sermons of last week in Ashaway and Newport on the Atlantic shores, we can but wish that, by some such device the voices of our men and women could have been carried to every home and congregation of Seventh Day Baptists in all the land.

But even if this could be done, our friends far and near would be deprived of the vision, which presents the personality of the speakers where the eyes re-enforce the ears in efforts to fully understand and appreciate the messages given.

How we do wish that every one of our people could have heard the words and seen the men and women as they worked out the excellent programs of seven days in Ashaway and Newport. Almost every hour of that week, early and late, was filled with services which would tend to put new courage into every heart and to stimulate a wholesome desire to do more and better

work for the Master, if all our people could have attended.

This they could not do; and as we think of the SABBATH RECORDER'S mission, to give to many people all the benefits they can ever have from the work of Conference, the pen and the type seem utterly inadequate. Looking back from this distance, only the mountain-top experiences of those seven days stand out in memory's great picture. These only, can now be mentioned. The quiet scenes in the vales between; the living waters of life that refreshed the wayfarers as they passed along, can only be fully realized by those who were there.

Among the addresses standing out prominently on the first day, we recall the prize essay on the "Country Church Problems", by Prof. C. R. Clawson, librarian of Alfred University, for which the Commission offered \$50 to the one writing the best. This essay will appear in the Education Society's page.

The Conference theme: "The Ministry of Reconciliation" was emphasized in every session and by almost every speaker. It was made prominent in all the sermons. The key-note was struck in the first sermon, by Rev. D. B. Coon, from the text: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the words of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

"The Mission of the Church" by Professor Norwood; the "Mission of Men" by Rev. S. H. Davis, and "Realities", by President Whitford, followed by the memorial services for six ministers, will ever stand out as the mountain peaks in the scenes of the first afternoon.

On the morning came an address by Director Bond, that will not soon be forgotten by those who heard it. Theme: "The Sabbath and the Abiding God". We trust our readers will give this address careful study in the RECORDER.

The work of the Tract Society has already appeared; and that of the Historical Society was of more than usual interest.

Indeed, the historical feature was the one thing that brought this Conference to Ashaway and Newport. The excellent program on the seventh day of Conference, at Newport, when three hundred people made a pilgrimage to the shrine of their fathers, unveiled a bronze tablet to their memory, listened to addresses from the mayor of Newport, the Lieutenant Governor of Rhode Island, and the pastor of the old First Baptist Church from which our people came two hundred and fifty years ago, will all appear with a cut of the tablet in the RECORDER as soon as they can be secured.

As has come to be the custom for some years the children were provided for by a special service of their own at three o'clock, four days of Conference. Miss H. May Dixon had charge, and she was assisted by Mrs. M. Wardner Davis and Miss Ruth L. Phillips as music directors; Mrs. Okey W. Davis, Miss Mary Stillman, Miss Alberta Davis, Mrs. E. M. Holston, Miss Ruth Phillips, Mrs. Curtis F. Randolph and Rev. William M. Simpson as story tellers.

Each session of all four classes was led in devotions by George B. Shaw, or Harold Burdick, Mrs. Harold Burdick, or Courtland V. Davis. The children were led in athletics by Miss Ruth Davis.

The quiet hour of worship each day at eleven o'clock, led by Rev. George B. Shaw, was greatly enjoyed and always full of interest. The key note in all these excellent services was: "Be still and know that I am God". At the first one, directions were given to have doors closed and no coming and going while the worshipers listened for the still small voice of God. In the second service the parable of the sower was explained. The hymn, "Take time to be holy" was read in concert with good effect.

Some of these services were closed with special and appropriate duets, that touched the hearts of the hearers.

It was particularly timely on the day of the coming Missionary Society's program, for this quiet hour to be followed by the song: "The King's Business"; and also the following:

We've a story to tell to the nations
That shall turn their hearts to right;
A story of truth and sweetness,
A story of peace and light.

For the darkness shall turn to dawning,
And dawning to noon-day bright,
And Christ's great kingdom shall come to earth,
The kingdom of love and light.

The Missionary Society was opened with scripture reading by Rev. William L. Burdick, followed by a number of sentence prayers. Then came a solo by Miss Ruth Phillips, entitled: "The Comforter Has Come", a few lines of which we give here:

Oh, spread the tidings 'round, wherever man is found,
Wherever human hearts and human woes abound;
Let ev'ry Christian tongue proclaim the joyful sound:
The Comforter has come! The Comforter has come!
Holy Ghost from heaven, the Father's promise given;
Oh spread the tidings 'round wherever man is found—

The Comforter has come!

Rev. Clayton A. Burdick presided, and in his opening address he said: "The Seventh Day Baptists have always been a missionary people. This is what has kept them alive. From this old church, missionaries went to western and central New York long before this society was organized."

He gave a brief review of the progress of missions among us to the present day, and pleaded with the people to cherish the spirit of missions. If this fails, we die as a people. If we live and grow, we must do more than we are doing. We might have given more as well as not. We have done much in other things that we did not need to do.

"It is a sad thing that we are now forced to retrench, and we hope this need of retrenchment will disappear before the year passes." So said Treasurer Davis who tried to take an optimistic view of the situation. He asked the question: "What could seven thousand Seventh Day Baptists do if they all had the right spirit toward missions?"

Miss Susie Burdick spoke of the wonderful things that had happened in China during the year; such as building hospitals, pushing education movements, and the W. C. T. U. work. In one convention fourteen young men gave themselves to the ministry. The Chinese church is growing rapidly. Yet one fourth of that great empire is still untouched by any Christian denomination.

The missionary sermon by Rev. T. J. Van Horn was a strong plea for pushing the King's business. We hope that he will give our readers, soon, the complete development of his four points: We must have Christ's value of human souls; must learn to suffer with men; use Christ's means, namely: It is written; and must cultivate the spirit of prayer.

On Thursday evening Forward Movement Director, A. J. C. Bond had charge of an open parliament on the Commission's report. This report has already been given to our readers.

Brother Bond read from Exodus the story of Israel by the sea and God's command to go forward. He assured the people that God is just as willing to fight for his people today as he was in days of old.

As he reported something of his work during the year, he referred to the time twenty years ago, when the First Hopkinton Church held its bicentennial. He was then a student in Salem College, and spending his vacation on the old home farm, since he could not afford to go to that Conference. During its session he was one day cutting briars on the hill, and, thinking of the meetings then being held in Ashaway, he sat down under an apple tree and wrote the following little song, which he recently appropriated to this occasion. Mrs. Wardner Davis had written music for it, and it was sung in this evening session. We give the words here:

ANNIVERSARY HYMN

Here first in fairest Freedom's name
The sturdy stalwart Baptist came,
Not seeking wealth or wordly fame,
With mind romantic;
But longing for some safer place,
Where men of ev'ry creed and race,
Religion's full fruits might embrace,
This side the Atlantic.

CHORUS:

With past and present to inspire,
Devoted son of sainted sire,
Whose lips have touched the cleansing fire
Of consecration,
Let us go forward in His Name,
O'er valley, hill and ocean main,
The Sabbath message to proclaim in ev'ry nation.

Here as a challenge to the world,
Was Freedom's banner first unfurled,
And to the briny breezes hurled,
In all its glory.

Here first was founded Freedom's State:

"Hope" as her seal assured her fate.
These bold events but antedate
Our sacred story.

I tell it briefly, but 'tis long,
And meet to be our triumph song,
As to this sacred spot we throng,
In annual meeting.

For now from North, and South, and West,
Come those whom God has richly blest,
To share a rare and rich behest:
New England's greeting.

'Tis not a time for empty show:
But lightly tread, and speak but low;
Two hundred fifty years ago
Began our history.

Our Fathers stood where now we stand,
And for the future bravely planned.
For them was God's own guiding hand
No darkened mystery.

How well they planned they knew not then,
But only knew the right of men
"To occupy until He come"
In heavenly glory.

As worthy they a hero's name
As he whose everlasting fame
The Quaker Poet's lines proclaim
In rhythmic story.

From sire to son a rich behest:
A service blessing and rich blest,
A life of faith in prayer expressed,
Which naught can sever.

This rare and sacred legacy
Is left to us to hold in fee,
And calls in accents full and free
For best endeavor.

This parliament was full of hopeful things and we trust that great blessings will follow as we try to carry out its recommendations.

During the Conference, those who could not attend were not forgotten. The interests of all in the home churches and of those scattered abroad were not forgotten in our prayers. Three telegrams were sent: one to Dean Main expressing regrets that he could not attend and sympathy for Mrs. Main in her illness; one to Rev. S. R. Wheeler of Boulder, Colo., our oldest living minister, and another to the president of the Conference of the Church of God People, announcing the appointment of our committee to confer with theirs regarding the matter of a union of the two denominations.

On sixth day afternoon the Conference enjoyed two excellent addresses: one by Miss Ruth L. Phillips on "Religious Education the Hope of a New Day," and the other by Pres. B. C. Davis on "The Trans-

forming Power of the Cross of Christ". Both of these addresses possess great merits and we know our readers will enjoy them when they are published.

Rev. Samuel McCrea Cavert, representative of the Federal Council was welcomed to our Conference, and spoke upon the question of "Making the Ministry of Reconciliation More Effective". This was Mr. Cavert's first meeting with Seventh Day Baptists, and he seemed to enjoy the meeting very much.

He emphasized the thought that the Ministry of Reconciliation was never more needed. The World War and the war of industry reveals the lack of a spirit of brotherhood that is alarming. The Council is laboring constantly to bring peace on earth through the churches. The Church must practice the principles of brotherhood if it is to help the world much. Its messages to capital and labor urging them to cease their strife and co-operate in practicing the golden rule, will be little heeded if churches can not practice the principles of brotherhood among themselves.

This does not necessitate the giving up of denominational tenets. Denominations may still continue to be Baptists, Presbyterians, Methodists, etc., but in things held in common they must co-operate in united work for the uplifting of humanity.

The Council labors to bring about peace between the races. Four thousand lynchings in America emphasize the great need of practical Christian work for the brotherhood of man. The relations between nations, too, call for just such work as the Council is doing. When a foreigner was asked to give his opinion of foreign missions, he replied: "Do you think you have Christianity enough to export any?"

The Church is doomed if nations go on preparing for war. The Council secured petitions from twenty thousand ministers and sent them to President Harding, and soon the call was given for the peace council in Washington.

Don't forget that the Federal Council believes in denominations. I do not ask men to go back on freedom of conscience. We must respect one another's feelings where in we differ and work together where we agree. May God bless any man of whatever faith who works for peace and good will among the nations.

Go Slow and See Our Town Go slow and see our town. **Go Fast and See Our Jail** see our town. Go fast and see our jail. These words posted on a signboard, greeted every auto driver who entered a certain town in Connecticut on the old Boston Post Road. They were intended to warn people against fast driving, reminding them that there was a penalty for exceeding the speed limit.

These words have been recalled several times since we passed that suggestive signboard; and we almost wish they could be posted along the highway of life with a meaning as suggestive, as to various lines of fast driving, as that which they have to auto drivers on the Boston Post road.

Well would it be for many an old man, and old woman, if, years ago, as they started out on a career of pleasure seeking, or money making, there could have been some significant signboard, with a warning terse and suggestive enough to attract attention and cause them to slow down. Even if nothing but the fear of penalty had slackened their course, that might have saved them from having to "see the jail".

But something like the other suggestion on the Post Road signboard would have been far better if heeded. Go slow and see our town really has an attraction; for it points to a valuable reward. The town was well worth seeing. It had attractions which sight-seers could not afford to miss. He who really takes in beautiful scenery and appreciates it as he goes along adds something of value to life—something that will fill coming days with pleasure, that will increase his knowledge and round out his character with something worth while.

The young man who starts out as a fast driver in life, and fails to heed the warnings hung out all along his way, is not only liable to "see the jail"; but he is sure to miss the richest of life's blessing. The beautiful hills and valleys of Buloh Land, the mountain-top experiences of life, the glorious light of the celestial city are all hidden from life's fast drivers. The fruits along the way that seem so attractive in life's morning, all turn to ashes, like "the apples of Sodom", and there is no heaven for heedless fast drivers.

"It is a duty to be humble. He who knows himself can not avoid esteeming others better than himself."

CHILDREN'S SERVICES AT CONFERENCE

The Children's Hour at Conference this year was arranged along the lines of Vacation Bible School work. It was hoped that parents and church officers interested in establishing Vacation Religious Day schools at their homes might gain some knowledge as to the workings of such a school.

The children were divided into four classes of two grades each. There was a devotional period each day in which the children were taught songs in harmony with the Bible text presented. They then marched to their respective classrooms where a Bible story was presented. This was followed by either dramatization or hand work. There was also some work to arouse interest in missions. A mission song was taught and posters were made to send to Marie Jansz for the Java Mission. The last day was given over to Chinese Mission work conducted by Miss Susie M. Burdick. There was an average of thirty-five children enrolled in the school.

H. MAY DIXON.

INTRODUCE GRADED HELPS NOW

The new year for all International Graded Lesson helps begins October 1. Sabbath schools which have not yet introduced graded helps in all children's classes under sixteen years of age should do so at this time. We do not publish helps for the Beginner's and Primary classes; and recommend for these classes either the Keystone (Baptist) or Westminster (Presbyterian). We do publish the helps for the Junior and Intermediate grades and the first three years of each are now available. All local secretaries of our Sabbath schools have a supply of order blanks furnished by our publishing house, and these supplies can be obtained from there. If you do not know which grade to order for a certain class, study the order blank, which suggests the proper help for each age.

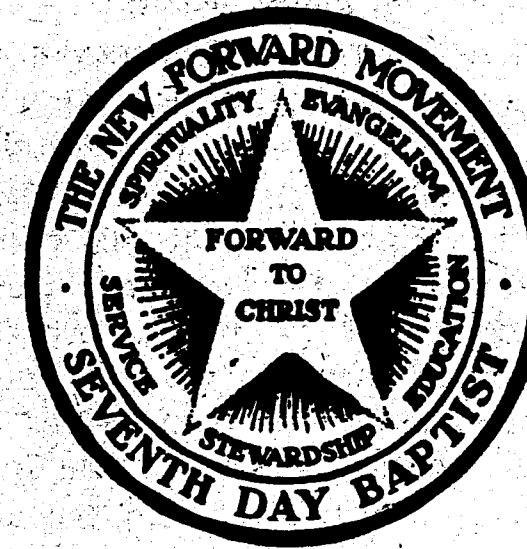
Your supplies should be ordered at once so they will be on hand ready for the first lesson in October. Don't let this important matter of introducing graded helps in all children's classes go over another year.

E. M. HOLSTON.

"You can count the seeds in an apple, but no man can count the apples in one seed."

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end of the world."—Matt. 28: 20.

GENERAL CONFERENCE

RECEIPTS FOR AUGUST 1922

<i>Forward Movement</i>	
Andover	\$ 10.00
Second Brookfield	77.45
Farina	92.00
Second Hopkinton	16.66
Lieu-oo	11.56
Middle Island	30.00
Milton	155.61
Pawcatuck	500.00
Piscataway	42.75
Plainfield	274.00
Rockville	20.00
First Verona	14.95
Walworth	60.00
Waterford	11.50
	\$1,316.48
<i>Missionary Society Debt</i>	
Piscataway	\$25.00
	WILLIAM C. WHITFORD, Treasurer.
	Alfred, N. Y. September 1, 1922.

PROGRAM FOR THE NORTHWESTERN ASSOCIATION

White Cloud, Mich., Sept. 14-17, 1922

THEME—A FORWARD LOOK

Thursday

10.00 Call to order.
Devotionals, H. N. Jordan.
Welcome by pastor of White Cloud church.
Response by moderator.

10.30 Business, Report of Executive Committee, etc.
10.45 Introductory sermon, J. E. Hutchins.
11.45 Quiet Hour, L. D. Seager
2.00 Devotionals, H. C. Van Horn
2.15 Report of Corresponding Secretary.
Reading of letters from churches of the association.
Messages from sister associations.
3.15 Woman's Board.
The Spirit of Missions, Mrs. Abbie Van Horn.
Our Activities, Mrs. J. H. Babcock.
A Message, Miss Susie Burdick.
7.30 Devotionals, E. D. Van Horn.
Sermon, Delegate from Southeastern Association.

Friday

10.00 Devotionals, J. E. Hutchins.
Business.
10.30 Tract Society Interest, W. D. Burdick.
11.15 Sabbath School Board, E. M. Holston.
11.45 Quiet hour, L. D. Seager.
2.00 Devotionals, G. D. Hargis.
2.15 Business.
2.45 Missionary Interests.
China field, Miss Susie Burdick.
Detroit field, R. B. St. Clair.
Michigan as a whole, M. A. Branch.
Using Pastors as Out-post Workers, E. D. Van Horn.
7.30 Vesper Service, arranged by B. F. Johanson.
8.15 Sermon, A. Clyde Ehret.
Conference meeting.

Sabbath

10.00 Sabbath school.
11.00 Sabbath worship, Sermon, G. D. Hargis.
2.00 Young People's Work, B. F. Johanson.
7.30 Devotionals, C. L. Hill.
Business.
Educational interests.

Sunday

9.45 Devotionals, E. M. Holston.
10.00 Business.
10.45 Sermon, G. E. Fifield.
11.45 Quiet hour, L. D. Seager.
2.00 Devotionals, C. B. Loofbourrow.
2.15 Business.
Symposium.
Christianity and Business—Can S. D. B's Compete? C. U. Parker.
Determinants in the Choice of Life's Work, E. M. Holston.
Home Training an Essential Cog, C. L. Hill.
The Sabbath—An Asset or Liability, W. D. Burdick.
What of the Future? G. W. Post, Jr.
7.30 Devotionals, H. L. Cottrell.
Business.
Closing Message, M. B. Kelley.
(Subject to changes)
D. N. INGLIS,
Moderator.
Mrs. D. N. INGLIS,
Corresponding Secretary.

EDUCATION SOCIETY'S PAGE

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

GENERAL STATEMENT OF SALEM COLLEGE

(From President Bond's Report to the Education Society)

In the brief space that is allotted, it will not be possible to do more than mention many of the significant activities of the year. In the beginning we are glad to acknowledge the helpful co-operation of all the friends of the college. Many special evidences of divine love and care make it a glad privilege openly to acknowledge our constantly increasing obligation to Almighty God for his blessings and guidance. Sickness among students and teachers has been at a minimum during the year. No accidents of a serious nature have occurred.

PHYSICAL IMPROVEMENTS

While no major additions have been made to the equipment of the institution during the year, many minor improvements have been made. Chiefly through the kindness of certain business men of the town, the seating capacity of the gymnasium has been greatly increased. Public acknowledgment of their service is hereby made. The Y. W. C. A. room has been refinished and beautified by that organization. The Home Economics Club removed the blackboard from the room used as a demonstration dining room, and refinished all the walls, making the room not only much more attractive, but more serviceable. The ladies of the Seventh Day Baptist church made a number of improvements in the club dining room. A new floor was also laid in the club dining room with little expense to the college, since a number of carpenters in the town gave their services.

New tennis courts have been made. The stage footlights have been improved. The Science department has been improved through shelves, filing cabinets, et cetera. Much of this work was done by Professor Burdick of this department. The most significant single addition to the equipment of the college was the purchase of a moving picture machine by the Science Club. Those

who attended the exercises of the college seniors on Tuesday night of commencement week already know of their splendid gift to the college in the form of the cement walk extending from Pennsylvania Avenue to the west entrance of the Administration Building. This gift deserves public recognition, which we gladly accord.

SCHOLASTIC IMPROVEMENTS

The scholastic attainments of the students of the institution have been of about the same quality as in previous years. Increasing attendance gives us more students who fail to make good in their work, but the percentage of failures is probably no larger than in former years. If, however, the college has held its own in this regard, there has been a distinct advance since the intellectual activities, through participation in the work of the various clubs, have more than doubled during the past year.

The work in home economics has been enlarged and improved until now a two-year course is offered, which entitles any one completing it to a certificate from the college. The courses in chemistry and biology have been made to cover the work required of pre-medical students. This gives to those who desire to prepare for a medical course a distinct advantage. This year's catalog shows some new courses in nearly all departments.

SUMMER SCHOOL

Perhaps no department of the college has had so prodigious a growth as the Summer School. In 1919 there were less than ninety students. In 1921 there were 265, or a growth of nearly 300 per cent. This growth was due to a combination of causes, the chief of which was perhaps a new ruling of the State Board relative to certification of high school graduates who do summer work. Since the new school code compels all applicants for first-class certificates to have completed at least one year of high school work and to have had nine weeks of professional training, it seemed wise to provide some opportunity for teachers other than the summer term. With this in view, a spring term of nine weeks was opened April 3. Such a term, together with the summer term, makes it possible for a teacher to teach a rural school and still get one half year's schooling. The number who registered for this term was

quite encouraging. There were nearly sixty who entered this term, but some of them had registered at the beginning of the semester, and did part time work by correspondence. There were, however, perhaps forty who would not otherwise have attended school without this opportunity. Such a term will be planned for another year.

EXTENSION WORK

All the state schools now do extension work. Some of them employ a number of teachers who give their entire time to the work. Salem was probably the first denominational college to attempt such work in West Virginia. Its location and transportation facilities make such work comparatively easy. The teaching force of the college was so small as to make impossible very much of it. There were, however, such pressing demands for extension classes in Clarksburg and in Bridgeport, that classes were organized. This service is of especial value, since it gives to persons for the most part actively engaged in teaching an opportunity to further their education. Doubtless these classes have helped the regulation resident attendance since they serve to advertise the college.

THE LIBRARY

The library and reading room continue to increase in usefulness under the efficient direction of Mrs. Burdick. Little has been added to the library by way of physical improvement during the last year. Wainscoting the reading room has added materially to its appearance. The cataloging system is now in the process of change from the Congressional to the Dewey System. Plans are already under way which we trust will lead to enlarging the reading room facilities. When there were only about 150 resident students, the room was adequate, but it is not adequate for 350.

ATHLETICS

The college has had what may justly be termed its most successful year in athletics. Coach Casey began the year at the close of the summer vacation, with a football training camp, which was the first venture of its kind in the history of the college. He secured for this camp the historic Jackson's Mills Camp. For two weeks the prospective players were in training at this historic spot. With the exception of the

first game, the college football team won all contests.

The baseball season was also a successful one—the college team winning seventeen out of nineteen games. The two games lost were won back by a higher score from each of the colleges to which they were lost. Coach Casey and his men seemed to be justified in their claim for the State Championship.

The baseball season closed with at least one victory from each team played. The college played some of the strongest teams in the State.

SPECIAL ACTIVITIES

At no time in the history of the college have the special activities been so far reaching in their influence, and so significant in their results. During the early part of last year the college students withdrew very largely from the work of the lyceums, and organized special clubs for voluntary school activities. While the experiment seemed of doubtful value at the end of the first year, the results abundantly justified it at the end of the second year. The following list of organizations show the nature of the work done: Debating Club, Dramatic Club, Home Economics Club, Quill Club, Science Club, Teachers' Club, Primary Council, Teachers' Round-Table, the Lyceums, Glee Club, Orchestra, Y. W. C. A., Y. M. C. A., and Girl Reserves.

SPIRITUAL LIFE

Since ours is a denominational college whose first purpose is Christian education, we wish it were possible to report more specific progress along this line. The chapel exercises have been maintained during the year. It was thought best to make chapel attendance compulsory for next year. This was practically unanimously voted at a recent faculty meeting. Pastor Shaw of the Seventh Day Baptist Church has given most valuable courses in Bible study.

COLLEGE AID

Perhaps the organization of greatest significance for the college is one recently organized by the ladies of the town called "The College Aid". While only women may be active members with the right to vote, men may become associate members by the payment of dues, which are \$1 per year. They have already pledged and paid \$500 on the running expenses of the col-

lege. At a recent meeting they pledged another \$500. The money value of such an organization is great, but that does not compare with the interest value of it. The fullest appreciation is hereby acknowledged.

BOARDING CLUB

The College Boarding Club has been largely patronized during the year. Perhaps at no time has the register shown fewer than fifty, and a part of the time more than one hundred. Mr. Hurley Warren deserves special credit as a steward for his faithfulness in this work.

FINANCES

The condition of the college finances has been a matter of deep concern. During these years of depression even the best friends of the college have found it practically impossible to give the necessary help. There is a considerable indebtedness which has existed for a number of years. The yearly deficits have grown very greatly during the last two years, due to the large increase of service. Knowing that the college could not longer continue with these annual deficits, the board asked the president and the dean to spend as much time as was necessary during the year to raise the deficits incurred during the last year and the present year. This deficit was found to be approximately fifteen thousand dollars for the two years. The president spent considerable time during the first half of the year, and succeeded in getting about one-third of the required amount. Dean Van Horn took up this work at the beginning of the second semester. He has spent much time and energy in making a complete canvass. We are glad to say that the friends of the college have rallied to his support and that we are able to announce practically the entire sum raised. Outside two or three large gifts, the donors of which might be easily guessed by the friends of the college, this entire sum represents comparatively small contributions by many. While scores of persons have been helpful in the soliciting campaign, special mention should be made of the assistance of Pastor George B. Shaw, Mrs. George Trainer, Dr. Palmberg, and the loyal students who made possible the enthusiastic canvass of the town. Considering the financial depressions through which the country is passing, it is very encouraging to make this report.

ATTENDANCE

The attendance represents considerably more than 100 per cent increase in the past two years. At this rate of progress more teachers will be a necessity in the very near future. Practically 90 per cent of this attendance came from three or four counties in the immediate vicinity of the college. Dormitories, one new class-room building, and additional equipment are needed. All of this could be made to pay a very high percentage in the manhood and womanhood which it would train. Plans by the Board of Directors are practically complete for an endowment campaign. This will doubtless receive the enthusiastic support of all those who know of the splendid work of the college.

REPORT OF CONFERENCE COMMISSION

Recommendations to the General Conference

I. WHEREAS it appears that several of the boards and societies will require more money than is now being provided in the budget to carry on the work desired of them, and

WHEREAS the funds allotted to the General Conference have never been adequate for the work undertaken, we

RECOMMEND that the budget be changed in the following particulars:

INCREASE

Sabbath School Board, to provide \$700.00 additional, net, thus increasing the budget item from \$1,800.00 to \$2,900.00. This will take care of the full time salary of the joint field worker of the Sabbath School and Young People's boards.

The Missionary Society, to provide \$1,600.00 additional, net, thus increasing the budget from \$15,090.00 to \$17,790.00.

The Tract Society, to provide \$1,300.00 additional, net, thus increasing the budget item from \$7,010.00 to \$9,200.00. This will provide \$800.00 in addition to the sum on hand for salary of Sabbath reform worker, and \$500.00 more for Vacation Religious Day Schools, and leaving the \$900.00 released by the discontinuance of the *Sabbath Visitor* available for the periodical for boys and girls which is contemplated will take its place.

General Conference Fund, to provide \$1,500.00 additional, net, thus changing the budget from \$5,000.00 to \$7,500.00. This

will obviate the necessity of the 4 per cent apportionment as approved last year, and while the amount thus raised will not quite equal that of last year, still it is probable that the expenses will be somewhat reduced.

To Recapitulate:

Sabbath School Bd.	from \$ 1,800.00 to \$ 2,900.00
Missionary Society	from 15,090.00 to 17,790.00
Tract Society	from 7,010.00 to 9,200.00
General Conference	from 5,000.00 to 7,500.00

Total \$28,900.00 to \$37,390.00
An increase of \$8,490.00.

DECREASE

To provide for the increase without changing the total amount of the budget it is recommended that the following reductions be made:

Denominational Building	from \$15,000 to \$13,200	\$1,800	12%	
College Fund	from 15,000 to 10,500	4,500	30%	
Boys' School in China	from 2,400 to 2,115	285	12%	
Girls' School in China	from 2,400 to 2,115	285	12%	
Theological Seminary	from 1,200 to 1,080	120	10%	
Womans' Board	from 5,000 to 4,500	500	10%	
Ministerial Relief Fund	from 5,000 to 4,000	1,000	20%	
		<u>\$46,000</u>	<u>to \$37,510</u>	<u>\$8,490</u>

Making a total decrease of \$8,490.00.
No changes are made in the following:

To increase Pastors' Salaries	.....	\$2,500.00
Young People's Board	.....	2,000.00
Scholarship and Fellowship Fund	.....	1,000.00
Historical Society	.....	500.00
Georgetown Chapel	.....	600.00
		<u>\$6,600.00</u>

Thus making the total as before \$81,500.00.

THE REVISED BUDGET OF THE NEW FORWARD MOVEMENT

Participating Interest	Amount	Per cent
The Woman's Board	\$ 4,500.00	.0552
Sabbath School Board	2,900.00	.0368
Young People's Board	2,000.00	.0245
Georgetown Chapel	600.00	.0071
Boys' School Building in China	2,115.00	.0259
Girls' School Building in China	2,115.00	.0259
Missionary Society	17,790.00	.2182
Denominational Building	13,200.00	.1619
Tract Society	9,200.00	.1128
Ministerial Relief Fund	4,000.00	.0491
Historical Society	500.00	.0061
Theological Seminary	1,080.00	.0131
College Fund	10,500.00	.1288
Scholarships and Fellowships Fund	1,000.00	.0121

Supplementing Pastors' Salaries	2,500.00	.0305
General Conference	7,500.00	.0920
	<u>\$81,500.00</u>	<u>1.0000</u>

2. We recommend that the General Conference contribute to the work of the Federal Council of the Churches of Christ in America the same amount as last year, namely, \$200.00.

3. We recommend that the General Conference pay to Mrs. Angeline P. Abbey for her work as secretary of the Lone Sabbath Keepers' Auxiliary the same as last year, namely, \$100.00.

4. We recommend that the names of Alfred College, Milton College and Salem College be withdrawn from the denominational budget, and that the words "College Fund" be put in their places, with the understanding that the contributors may designate the college or colleges to which they may wish their contributions to go.

5. Since some of the colleges that are participating in the New Forward Movement Budget Funds need more money for current expenses than their present income provides, therefore,

We recommend that the colleges be given liberty to make general appeals to the denomination in such manner as the managements of the respective colleges and the Commission may approve.

6. We recommend that there be such an adjustment of the budgets of the Sabbath School and Young People's boards as will permit the continuance of a joint field representative for these two boards.

7. We recommend that a definite date be set for an annual every member canvass in all our churches, that this date be the first week in November, and that all the forces of the denomination be centered on the question of stewardship and our financial obligation to the Kingdom for one month previous to the date of the canvass.

8. We recommend that the duties of the director of the New Forward Movement be so enlarged as to include Sabbath reform work as recommended by the General Conference in 1921, and as approved by the board of the Tract Society at its meeting in May, 1922.

9. We recommend that the director of the New Forward Movement in making plans for the ensuing year include a trip to the Pacific Coast Association.

10. We recommend that the annual session of the General Conference for 1922 be extended to include the program of the Seventh Day Baptist Historical Society to be held at Newport, R. I., on Monday, August 28, 1922.

11. We recommend that the president and recording secretary of the General Conference be authorized to issue annual credentials to such ministers of the denomination as may desire to have them.

12. We recommend that a committee of three be appointed to study the methods used by the various churches in the transfer of members by letter, for the purpose of recommending to the General Conference one year hence a uniform practice.

13. We recommend that the General Conference confirm the action of the Commission in the appointment of Edgar P. Maxson as a member of the Commission to fill the vacancy made by the resignation of Clayton A. Burdick, and we further recommend that Mr. Maxson be elected for the remainder of the unexpired term.

14. We recommend that the item of \$2,500.00 for supplementing pastors' salaries be transferred to the Commission for administration.

15. We recommend the discontinuance of the *Sabbath Visitor* as now published by the Sabbath School Board and printed by the Tract Society.

16. We recommend that the Tract Board, the Sabbath School Board, and the Young People's Board be asked to make a study of the feasibility of publishing a suitable periodical for our boys and girls of junior and intermediate age.

17. WHEREAS we believe that a two-weeks summer school for ministers would be of great value to our pastors, and through them to the denomination, and

WHEREAS there are funds in the hands of the Memorial Board which may be available to finance, in large measure at least, such a school, therefore, we

RECOMMEND that such a school be held at some convenient place within the next year, provided the enterprise can be carried out without drawing on any of the funds of the New Forward Movement Budget.

We also RECOMMEND that the details of the arrangements be referred to the Director of the New Forward Movement.

18. We recommend that the salary of the Forward Movement Director be divided equally between the General Conference and the Tract Society.

19. We recommend that the Conference Budget for the ensuing year be as follows:

General Conference Expense	\$ 600.00
Printing	850.00
Federal Council	200.00
Mrs. Angeline P. Abbey	100.00
President's Expenses	100.00
The Commission	650.00
Salary of Forward Movement Director ..	1,100.00
Expenses of Director, Office and Clerical	700.00
Incidentals	100.00
Interest	100.00
Total	\$4,500.00.

M. WARDNER DAVIS,
Salem, W. Va.

FRANK J. HUBBARD,
Plainfield, N. J.

ALLEN B. WEST,
Milton Junction, Wis.

ALFRED E. WHITFORD,
Milton, Wis.

BENJAMIN F. JOHANSON,
Battle Creek, Mich.

LUCIAN D. LOWTHER,
Salem, W. Va.

PAUL E. TITSWORTH,
Alfred, N. Y.

THEODORE J. VAN HORN,
Verona, N. Y.

EDGAR P. MAXSON,
Westerly, R. I.

AHVA J. C. BOND, *Director*,
Salem, W. Va.

EDWIN SHAW, *Secretary*, ●
Plainfield, N. J.

This was referred to the Committee of Reference and Counsel whose report follows.

Report of Committee of Reference and Counsel

Your Committee of Reference and Counsel would respectfully report on the various matters referred to them by the General Conference, as follows:

I. Concerning the report of the Commission, your committee recommends that the report be adopted as presented with the exception of Section 5 under recommendations, reading: "Since some of the colleges that are participating in the New Forward

Movement Budget Funds need more money for current expenses than their present income provides, therefore, "We recommend that the colleges be given liberty to make general appeals to the denomination in such manner as the managements of the respective colleges and the Commission may approve."

2. Concerning the report of the American Sabbath Tract Society, we recommend the adoption of the report.

3. Concerning the report of the Seventh Day Baptist Missionary Society, we recommend the adoption of the report.

4. Concerning the report of the Sabbath School Board, we recommend that the General Conference adopt the report and that it favors the continuance of a field secretary for the Sabbath School Board and the Young People's Board.

5. We recommend that the General Conference commend the wise and efficient work of the joint secretary of the Tract and Missionary societies, Rev. Edwin Shaw, D. D., and the brotherly spirit he has exhibited in the performance of his arduous and sometimes difficult duties.

6. We recommend that the list of Seventh Day Baptist ministers, licensed pastors, and missionaries as prepared by Secretary Edwin Shaw with the addition of those who may be approved at this session of the General Conference be approved as the list to be published in the *Year Book* for 1922.

7. Concerning the communication received from the Federal Council of the Churches of Christ in America, we recommend the adoption of the following preamble and resolution:

WHEREAS, The Washington Conference on Limitation of Armament, through its substantial achievements, has made a good beginning in the task of substituting international conference and good-will for the age-old war method of settling international disputes, be it

Resolved—1. That this The Seventh Day Baptist General Conference expresses herewith its profound gratitude to God for his blessing and guidance in the decisions of that conference, and for the beginning of better relations of confidence and goodwill between great nations through the agreements reached.

2. That the President be authorized to appoint a Committee on International Justice and Good-will, to co-operate with the Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America in carrying forward the Christian program for a Warless World.

3. That the Seventh Day Baptist General Conference hereby endorses the following statement adopted by the Executive Committee of the Federal Council of the Churches of Christ in America:

INTERNATIONAL IDEALS OF THE CHURCHES OF CHRIST

1. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.

2. WE BELIEVE that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. WE BELIEVE that nations that regard themselves as Christian have special international obligations.

4. WE BELIEVE that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

5. WE BELIEVE that *Christian* patriotism demands the practice of good-will between nations.

6. WE BELIEVE that international policies should secure equal justice for all races.

7. WE BELIEVE that all nations should associate themselves permanently for world peace and good-will.

8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.

9. WE BELIEVE in a sweeping reduction of armaments by all nations.

10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

4. That the committee created in resolution 2 be requested to convey to President Harding, Secretary Hughes, and the Foreign Relations Committee of the Senate, a suitable Memorial expressing the gratification of this body because of the substantial achievements of the Conference on Limitation of Armament, and respectfully petitioning them to take at the earliest practicable date such action as may be necessary to enable the United States to become a party to and a supporter of the Permanent Court of International Justice, and also to accept questions as those to control international traffic in women and children, in opium, and in the sale of liquor and munitions to backward peoples.

5. That all our pastors and church members, laymen, women and young people, be urged to make the Christian ideal and program for a Warless World a dominant interest in the coming year, giving it a prominent place in their regular plans for church activities, including pulpit, Bible schools, Young People's societies, Mission Study classes and special groups.

6. That the committee be authorized to raise for its work a sum of money; to enter into direct correspondence with pastors, Bible school leaders, officers of Young People's societies, missionary organizations, and all who prepare programs for meetings and conference; and to adopt any other appropriate measures that will put this communion in the front rank of those churches which are seeking to do their part in the Christian Crusade for a warless world.

8. We recommend that the letter referred to us from P. Dedze, Nyassaland, British Central Africa, be referred to the Missionary Board for action.

Our Platform

(Adopted at the Pittsburgh Meeting, November 21-22, 1921)

OUR FINANCES

1. We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.

2. In view of the present call for well prepared leaders and laborers we are opposed to any reduction of salaries. We urge the strengthening of the hearts and hands of our Christian workers by assuring them an adequate income.

3. We heartily endorse a plan for a special Christmas offering for the Forward Movement interests.

4. We recommend a denomination wide appeal for Salem College in its present extremity.

OUR COUNTRY CHURCHES

5. We authorize the awarding of prizes for the best studies by Seventh Day Baptists of the country church problem.

OUR BOYS AND GIRLS

6. We appeal to our people to stop the wastage in Seventh Day Baptist boys and girls by providing for their social, recreational, and vocational needs, and we suggest that some regular denominational agency undertake the solution of this pivotal problem.

OUR MINISTRY

7. We request each church to set aside March 25, 1922, as "Ministerial Decision Day", and urge our pastors to preach, at least on this Sabbath and that preceding, on the ministry.

8. We urge our pastors to assemble their boys of high school age and talk to them about the opportunities of the ministry, not with the purpose of getting an immediate decision, but the idea of preparing the soil for a future favorable consideration of the ministry.

OUR SPIRITUAL LIFE

9. We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.

10. We recommend an every-member simultaneous prayer circle for every church.

Special Mention**FINANCES ARE BETTER**

Year	Pastors' Salaries	Raised by Churches
1914	\$27,113.41	\$59,866.11
1918	31,754.98	67,074.83
1922	39,643.26	126,971.21

RELIGIOUS DAY SCHOOLS

The number of Religious Day Schools has been increased twenty per cent over last year, and plans are being made for more schools next year.

STUDENTS FOR MINISTRY

Three young men studying for the ministry have received financial help during the year.

Rev. Gerald D. Hargis, of Milton College, is pastor of the Walworth Church.

Clifford A. Beebe graduating from Alfred, is principal-elect of the Fouke School.

Hurley S. Warren will be a senior in Salem next year.

Lester G. Osborn, of Riverside, Cal., has been granted help for the coming year.

SABBATH PROMOTION

The Forward Movement director's duties have been enlarged so as to include the work of Sabbath research and promotion.

PRINT SHOP DEDICATED

The Print Shop part of the Denominational Building has been completed, and was dedicated by appropriate services April 9.

AID TO THE COLLEGES

Through the Forward Movement, supplemented by large gifts direct from the people, our colleges have been able to continue their good work during the last two years without a deficit.

PRIZE ESSAY CONTEST

The Committee on the Rural Church Prize Essay Contest, Paul E. Titsworth, J. Nelson Norwood and Allen B. West, announce the winners as: Cortez R. Clawson, first prize, \$50.00; Clifford A. Beebe, second prize, \$25.00; Mazzini G. Stillman, third prize, \$10.00.

NEW SABBATH HISTORY

Sabbath History I. Before the Beginning of Modern Denominations is the title of a new book just published by the American Sabbath Tract Society.

WOMAN'S WORK

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

IN AUGUST

KATHARINE LEE BATES

Beside the country road with truant grace
Wild carrot lifts its circles of white lace.
From vines whose interwoven branches drape
The old stone walls come pungent scents of grape.
The sumach torches burn; the hardhack glows;
From off the pines a healing fragrance blows;
The pallid Indian-pipe of ghostly kin
Listens in vain for stealthy moccasin.
In pensive mood a faded robin sings;
A butterfly with dusky, gold-flecked wings
Holds court for plummy dandelion seed
And thistledown, on throne of fireweed.

The road goes loitering on, till it hath missed
Its way in goldenrod, to keep a tryst
Beyond the mosses and the ferns that veil
The last faint lines of its forgotten trail,
With Lonely Lake, so crystal-clear that one
May see its bottom sparkling in the sun
With many-colored stones. The only stir
On its green banks is of the kingfisher
Dipping for prey; but oft, these haunted nights,
That mirror shivers into dazzling lights,
Cleft by a falling star, a messenger
From some bright battle lost, Excalibur.
Seville, Spain.

It was in the early hours of a pleasant Sunday morning that we waved a reluctant farewell to our cousins who had been so kind to us in Lincklean and again took up the journey to Conference. We had decided that we would change our course a little and go north to Boston, for we felt as we once heard our dear old college pastor, Rev. E. M. Dunn, say that we did not want to die without seeing Boston, and I may add that we now feel as he said he did after his first visit to Boston, we do not want to die without seeing it again. So that morning we drove on through Utica toward the east. Our way led through Albany, past the State House, over the Hudson river, and gave us a glimpse of the Catskills. We were searching for the Berkshire Hills. I hardly need tell you that we did not have to go out of our way to find them. If we had those same hills in Wisconsin we would call them mountains, and build a fence around them to protect them, and then we would likely go after our legislature until they were made into a

state park. We drove for some miles along the Lebanon valley, past the quaint houses of the old Shaker colony and finally made the ascent of Mt. Lebanon, the highest point on this road. Here we took time to climb to the top of the tower that we might get the view, but we were rather disappointed because the view was not so beautiful as had been some that we had glimpsed as we were driving up the mountain side.

From this point we drove on up and down, rather more down than up, or so they would have us believe, to Pittsfield, Mass. It was growing late in the afternoon, so we did not drive through the city, but followed the trail that led us through the outermost edges. Here our trail changed names and became the Jacob's Ladder road. This is a beautiful drive, but I am sure that if it resembled Jacob's ladder of which we love to read, modern carpenters have a very wrong idea of the proper way to build a ladder. Darkness overtook us before we had finished the descent. It might have been different had we been making the ascent, but as I remember the story the light reached from the top to the bottom of that other ladder. We had hoped to reach Springfield that night, but found some one-way detours that held us up awhile and we decided to stop at Westfield, where we found very comfortable rooms.

Early the next morning found us again on the road with our car humming the refrain "Trot, trot to Boston." We found our way along very pleasant roads through this great manufacturing center. Every little hamlet has at least one mill and we judged that these mills furnish to us almost every variety of manufactured articles of which we have heard. Here, as in other states, we found signs just outside of village limits warning us against so-called speed traps, in some places these signs were so numerous that we wondered if they had not been placed there by the very officers against whom they warned us. In one village we were advised to "Drive slow and see our town. Drive fast and see our jail." Our road led through Worcester, Marlboro and Waltham to Cambridge. In Cambridge we visited beautiful Mount Auburn cemetery. By some this is called the most widely known burial place in the country. We had little time to linger here, but we wished to stand for a moment at the graves of Long-

fellow and James Russell Lowell. We found them not far apart, Lowell's we found first—an old fashioned slate slab, with a simple inscription telling us that the place is "Sacred to the memory of James Russell Lowell." A little farther back and at a higher elevation we came upon the marble tomb with the one word—Longfellow—very beautiful and impressive in its simplicity. Other graves there are of the great ones of our country, but we had no more time to stop here, much as we wished to stay. Several times our attention was directed to the magnificent tomb of Mary Baker Eddy. This tomb stands upon a little elevation in a conspicuous position in the cemetery. Had we had time I should have been glad to have gone closer, that I might have read the inscription, if there is one, as I have always had a desire to learn why and how it came about that the founder of this cult that denies sickness or at least seems to teach that one may control sickness if one has the proper attitude, came finally herself to death. If I had been near enough to read all of the inscription (I could read her name only) I might have found an answer to my questions, and again I might not have found it.

After leaving this cemetery we drove on through Cambridge, past the Longfellow home, over the campus of Harvard University with its massive buildings, where so many of our distinguished men have received their education, over the Charles river on the Harvard bridge—not the bridge where Longfellow received his inspiration to write "I stood on the bridge at midnight"—but a beautiful new bridge that is not yet old enough to have many stories written around it. The site of the old bridge is still pointed out to visitors. And so we were at last in Boston. Here we found streets closed for repairs, and the one-way traffic down the narrow twisting streets did not appear to facilitate travel for strangers. So we decided to find a hotel and put our car in a garage. After we had located our hotel we took the car to a garage—a narrow building—where we drove up to the third floor and found parking space. This four story building had room for four hundred cars. There was no elevator for the cars, but each one was asked to drive his car to the floor designated. After leaving the garage we walked the short distance to the Common. I must confess that I was surprised at the

size of the Common. I had not thought about it, but I suppose that I had expected to find a small park used by the common people. I did not realize that in some places forty-eight acres is considered a large farm. At any rate it looks rather large when it is spread out before one. Here we walked where we pleased and sat on the grass when we became tired, with no one to notice, or to care, if they did notice. There were all sorts of people enjoying the Common that day, singly or in groups—there were others that were no better looking than we, so we took heart and stayed on until we were rested.

Finally we decided to take one of the sightseeing busses for a tour of historical Boston. This included a stop at Bunker Hill Monument long enough to permit us to enter the monument, a visit to the United States Navy Yard, where we were taken on board the old frigate, "Constitution," the ship that figured so gallantly in the war of 1812. The poem, "Old Ironsides" was written about this boat at a time when it had been decided that the boat should be dismantled, and the poem so turned the tide of public opinion that the boat was preserved. The original copy of the poem hangs upon the wall of the cabin. We were shown Faneuil Hall, old State House, home of Paul Revere, Old North Church, Old South Church and many other places of which we have often read. Here too we entered an old cemetery, and there were pointed out to us graves of other noted people. Among them were the graves of Paul Revere and that dear old friend of our childhood, Mother Goose, who wrote many a rhyme of Boston and the surrounding towns. We were driven through a part of Boston's "East Side" where there were "as many children as there are bricks in the pavement," if we were to believe the words of our guide, and the evidence of our eyes tended to convince us that he was speaking the truth.

When, at length we were brought back again to the Commons we decided that we were tired and hungry. After finding a restaurant that looked good to us we proceeded to vanquish that hungry feeling, and suddenly we decided that we would better call it a day and go back to our hotel. It seemed almost a crime to spend a long evening in our rooms when there were so many other things we wished to do, but in the

morning there would be a new day, so we decided to leave the rest until later and that is what I am obliged to do now.

ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

"I will bless thee—and thou shalt be a blessing."

This promise from God to his servant of old holds a message for us today. We have been blessed in many ways during the year that has passed since our last coming together in this our formal annual meeting. We thank the Giver of every good and perfect gift for blessings both spiritual and temporal.

"And thou shalt be a blessing."

All bestowals of divine favor are ours in trust. In all our activities there should be an inward fellowship, that we may be helpful to those with whom we serve.

As Seventh Day Baptist women we are so "distantly distant" from one another that the work of each society naturally takes on a local form, and is different from the work of others, but in the big things we are one.

The annual letter with recommendations to societies was sent early in the year. Our annual budget has been well supported, although the full amount of the pledge has not been raised. Whatever the cause of this financial depression may be, we still believe in our women and the work they do.

The Forward Movement plan is gaining in favor as we come to more fully understand its management, and manner of producing results.

We have supported our two missionary teachers in China as usual and have given a small amount to both the boys' and girls' schools in Shanghai in addition to our regular contributions. The relations of the Board with the Young People's Board has been continued, and proves quite satisfactory, Mrs. A. E. Whitford from Woman's Board acting as one of the vice-presidents on the Young People's Board, and Mrs. Ruby C. Babcock from their board in like capacity on the Woman's Board.

In April of this year, we met with a great loss in the death of Mrs. O. U. Whitford, who for many years was a member of the board, and was always the loving friend and

wise counsellor. We miss her genial presence and her earnest prayers.

The visit of Dr. Rosa Palmberg has been an inspiration in missions and in Christian faith and living. One who has been intimately associated with her during her stay in the home-land says, "And with it all she is a wonderful friend." Miss Susie Burdick, also, has been a blessing to all who have been favored by her presence. We thank God for all our noble women missionaries.

Last December a new society was organized at Little Prairie, Ark., under the consecrated direction of Mrs. C. C. Van Horn.

There are now fifty-one societies, of which forty-four have reported. From these reports we find a membership of 1,352 resident, and 202 non-resident, making a total of 1,554. Our newest society says they do not know how they could get on without the SABBATH RECORDER. Another society, small in numbers, would like to see more evangelistic work done and the Sabbath truth spread abroad in country communities where there are no churches. In all of the associations much work has been done for the relief of the poor and needy. Correspondence with Lone Sabbath Keepers is on the increase. The interest in missions, as shown from the reports of regular mission study, has fallen off since last year, or has not been reported. However, one society has studied "The Bible and Missions," another "Missions of South America," and another has made a study of our Associations and denominational boards.

Local work seems to have occupied much time and strength.

For church and society, and general benevolence, \$3,849.99 has been raised that has not been accounted for in any other report than this. Birthday teas, food sales and similar entertainments have been the means quite generally of raising this amount.

Only one spoke of the blessedness of tithing as a means of procuring funds for the Lord's cause, and from the same source came prayers for a spiritual conference.

THE FORWARD LOOK

As we consider the urgent appeals from all over the world for workers, and means to carry bodily and spiritual healing to countless millions of needy souls, we are well-nigh filled with dismay, and almost lose courage thinking "who is sufficient for these

things?" We long to do some definite work from which great blessings may soon come. However, if our work seems fragmentary, does not Jesus himself tell us to "gather up the fragments that nothing be lost." "Whatever dies or is forgot—work done for God it dieth not." Surely our sufficiency is from him. We need stronger faith in God, and in one another.

"Behold I have set before thee an open door, and no man can close it."

In behalf of the Woman's Board,
METTA P. BABCOCK,
Corresponding Secretary.

Milton, Wisconsin,
 August 3, 1922.

TREASURER'S REPORT

MRS. ALFRED E. WHITFORD,
 In account with THE WOMAN'S EXECUTIVE BOARD
 OF THE SEVENTH DAY BAPTIST GENERAL CON-
 FERENCE.

<i>Dr.</i>	
Balance on hand July 1, 1921	\$ 857.99
Andover, N. Y., Ladies' Aid Society	5.00
Albion, Wis., Missionary Society	15.00
Willing Workers Society	35.00
Alfred, N. Y., Woman's Evangelical So- ciety	13.00
Collections:	
Central Association	\$ 42.68
Conference (Shiloh)	40.18
	82.86
Dodge Center, Minn., Mrs. H. L. Ellis ..	11.00
Guilford, N. Y., Mrs. Maryett Benjamin and Mrs. Ninette B. Cowles ..	77.81
Milton, Wis., Circle No. 2	100.00
Dr. Palmberg	20.00
Minneapolis, Minn., S. D. B. Missionary Society	8.00
Pawtucket, R. I., Lydia Chase	1.00
Refund on Conference Expenses	12.10
Walworth, Wis., Ladies' Benevolent So- ciety	27.00
Treasurer W. C. Whitford:	
Forward Movement	1,976.81
Adams Center, N. Y.	100.00
First Brookfield, N. Y.	10.00
Dodge Center, Minn., Missionary Society	5.00
Fouke, Ark., Ladies' Aid	25.00
Hartsville, N. Y.	25.00
First Hopkinton, R. I.	75.00
Middle Island, W. Va.	40.00
Milton, Wis.	20.00
Richburg, N. Y.	5.00
Salem, W. Va.	35.59
Shiloh, N. J.:	
Ladies' Benevolent Society	102.00
Female Mite	34.55
Stone Fort, Ill.	18.75
Walworth, Wis.	27.00
	\$3,765.45

<i>Cr.</i>	
Tract Society:	
General fund	\$400.00
Marie Jansz	100.00
	\$ 500.00
Missionary Society:	
Salary Miss Burdick	800.00
Salary Miss West	800.00
Salary Dr. Sinclair	100.00
China Boys' School Building ...	100.00
Girls' School Building ...	100.00
Evangelistic Work in Southwest Field	250.00
Georgetown Chapel	200.00
	\$2,350.00
Memorial Board:	
20th Century Endowment Fund	100.00
Retired Ministers' Fund	100.00
	200.00
Milton College, Circle No. 2, Mil- ton, Wis.	100.00
Fouke School	200.00
Missionary Reviews sent to mission in China	5.00
Woman's Board Expenses:	
Slides for Conference	42.25
Carriers for slides	15.00
Expenses Mrs. A. B. West to Conference	100.00
Expenses of exhibit at Confer- ence	1.89
Postage to Associational Secre- taries and officers	41.00
Davis Printing Co., circular let- ters	8.25
Preparation of Conference pro- gram	27.46
Flowers—Mrs. O. U. Whitford	5.00
	237.85
	\$3,592.05
Balance on hand July 1, 1922	172.60
	\$3,765.45

Respectfully submitted,
MRS. A. E. WHITFORD,
Treasurer.
 Milton, Wis.,
 July 10, 1922.

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, Sep-
 tember 17, 1922, at 2:30 o'clock p. m.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

Next Board meeting, September 17, 1922.

A CHALLENGE TO YOUNG MEN AND WOMEN

REV. W. D. TICKNER

If I could make my voice heard by every college student, both young men and women, and by the boys and girls in the high schools, I would say, The world needs you and is looking for you. The highest type of manhood and womanhood is demanded. The training that you are receiving is not that you may become a walking encyclopedia, but that you may be able to take the initiative in promoting the welfare of the community in which you live.

First of all then you should resolve to be true to God and his word. You have already learned that error in reasoning or in mathematical computation is disastrous. You will find this to be a rule without an exception, that no matter how elaborate your plans may be if not based upon the eternal rock of truth, ignominious failure will result sooner or later. Let your motto be, "Truth for truth's sake."

Let there be no compromise with error under any condition. Be a hero, stand alone if necessary. Use your college or high school training to force your way to success against all obstacles. Always stand on the aggressive for God and his word. Improve the gifts that you possess. Read much, pray more; especially, pray in secret. Ask great things of God. Don't be disappointed if the answer is not what you had hoped it would be. Dare to be a Daniel. When your soul is on fire for God and for your fellow-men, God can use you whether you are a farmer, mechanic, or minister of the gospel. No higher calling can ever come to you than that of the gospel ministry. When you feel as Paul did when he said, "Woe is me if I preach not the gospel"; the meagerness of the salary will not cause you to hesitate to take Jesus at his word when he said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Paul was not ashamed to work with his hands to pay necessary expenses. If your lot be so, rejoice that you are able to devote part of your time to the chosen work. God wants laborers. He wants full time laborers. Your ideas of the necessary requirements may be faulty. But put your time, strength, your all at God's disposal and as soon as

he can promote you he will do it. The ques-
 tion, How much salary can I get as pastor or as missionary, compared with what I could earn in some other profession or occu-
 pation; should never be allowed place in our minds. Every one is called as a laborer for and with God. Ask him to show you how to be most efficient. Keep the fire of love burning. Bring your best gifts into service. A lady teacher was the means, under God, of bringing a minister of the gospel to accept the true Sabbath of the Lord, and although he has been long dead his works do follow him. Others in other professions have brought in their sheaves with rejoicing. You can do the same.

Listen! "For as the rain cometh down and the snow from heaven and returneth not thither but maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55: 10, 11).

Young men, young women, listen! The sword of the Spirit is the word of God. Eph. 6: 17. Take it. Take also the shield of faith and under the blood stained banner of the cross with Jesus as your Captain march to victory.

Jackson Center, Ohio.

EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the Gothic, Alfred, N. Y., Wednesday, Sep-
 tember 13, 1922, at 8 p. m.

WILLIAM C. WHITFORD,
President.

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New York for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, Sep-
 tember 17, 1922, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

HOW CAN WE HELP FOREIGN MISSION WORK?

R.-R. T.

Christian Endeavor Topic for Sabbath Day,
September 23, 1922

DAILY READINGS

Sunday—Helping by prayer (2 Cor. 1: 8-11)
Monday—By gifts (Phil. 4: 10-19)
Tuesday—By becoming missionaries (Mark 16: 15)
Wednesday—By letter writing (Rev. 2: 1-3)
Thursday—By encouragement (Isa. 41: 13-20)
Friday—By opening new fields (2 Cor. 10: 14-18)
Sabbath Day—Topic: How can we help Foreign Mission work? (Isa. 6: 1-8)
(Missionary Meeting)

If all people in so-called civilized lands were either nominally Christian, or at least friendly toward religion and the church, and if all professed Christians were evangelical in spirit, that is, earnest for the truth of the gospel and anxious for its spread, perhaps it might not be a very difficult task to create interest in and enthusiasm for missionary work, whether the fields happened to be at home or further away. But all people are not even nominally Christian, and all professed Christians are not possessed by the spirit of evangelism, so that it has ever been the task of those who are filled with the spirit of evangelism to arouse in others a desire to pass on to others the message of salvation.

This was the task, first of all, of Samuel J. Mills, the pioneer missionary hero of America. Deeply impressed with the importance of foreign missions, he endeavored to awaken a similar feeling in the hearts of his fellow students both at Williams College and Andover Theological Seminary: and so well did he succeed because of his zeal that he is called the "Father of Foreign Missionary Work in Christian America."

About the same time that Samuel J. Mills was laboring in New England to create an interest in foreign mission work by the Protestant churches Rev. Henry Clark was performing a similar service for our denom-

ination. The beginning of Samuel J. Mills' activities was somewhere within the first decade of the nineteenth century. At a General Meeting of our churches in Rhode Island, in 1801, to quote from one of our Sabbath school publications, "He urged that the people join in sending out missionaries into different parts of the United States." This was a new idea to our churches, and they did not readily accept it; but it was the beginning of organized missionary work among us—not at first foreign missionary work, but no less the spirit that lead later on to the undertaking of work in foreign fields.

How was this spirit and sentiment aroused? First of all in the hearts of Mills and Clark, and others, through prayer a deep anxiety for the salvation of unsaved millions, and then putting themselves and means into the work. Never until our own people have this same great anxiety laid up on their hearts through prayer shall we succeed in our missionary efforts. We must pray, work, give if we wish to be of service in the promoting of God's kingdom at home and among other peoples.

PRESIDENT JOHANSON'S ANNUAL STATEMENT BEFORE THE GENERAL CONFERENCE

The Young People's Board wishes to acknowledge with thankful hearts the blessings which the heavenly Father has bestowed upon the young people of the denomination and upon the work which we have tried to do. We wish in this public way to thank pastors and others who have given help and encouragement to us and the societies under our charge.

One thing about our work has impressed me deeply this year. It is the fact that many of our societies have done exceptionally creditable work. In almost every case the results can be traced to the help and encouragement given by the pastor. To those of you who have not made the most of your opportunity to help your young people I wish to emphasize that this investment of time and effort pays high dividends.

The usual routine work of the Board has been done this year, in our regular monthly and special meetings. Our contact with the Christian Endeavor societies has been

by means of our department in the SABBATH RECORDER, by extensive correspondence, by bulletins direct to the societies, by our field secretary and by an efficient corps of associational secretaries.

The work which we have attempted to do may be summarized as follows: Supervision of Junior, Intermediate and Christian Endeavor societies, with various goals placed before the Endeavorers; organization and encouragement of the Quiet Hour Comradeship, Tenth Legion, Missionary and Expert Endeavor classes, Lone Sabbath-keepers' department and Educational work; promotion of Christian social fellowship, Life-Work Recruits, Efficiency standards, and extension of Christian Endeavor organizations.

Besides the statistical report which is presented separately comment should be made on some of these items. Several interesting courses of study are being compiled for our study classes. One is a carefully prepared course on the fundamental differences between Seventh Day Baptists and Seventh Day Adventists. This when completed should be profitable for both our people and our Adventist brethren. It is intended to arouse no antagonism whatever but to be a candid statement of admitted facts.

Our educational interests have been centered largely in the school at Fouke and some assistance given to the Salem College library. The fact that our budget has not been raised in full has necessitated curtailing contributions to these interests.

I know of no active agency in the denomination except our Tenth Legion which is recruiting tithers. One church has a list of sixty-five tithers. It is needless to say that this church has overpaid its quota for the first three years of the Forward Movement period. To me it seems quite probable that the workers will be ready before we have the means to employ them and that the Christian grace of giving will need to be cultivated among us. Nor is the devotional life of our work neglected. Our Christian Endeavor pledge encourages daily Bible reading and prayer, but the Quiet Hour Comradeship expressly emphasizes this virtue and enrolls many of our people in this fellowship.

Probably the important new features of our work this year are the promotion of

Standard socials and the recruiting of Life workers.

No one will question the importance and necessity of having a normal and properly conducted social life for our young people. Our problem is to help them to secure the best and the right kind of social enjoyments. Not a single instance has been brought to our attention where the socials of our Christian Endeavor societies have had amusements that were questionable. But it does not take a great deal of observation nowadays to tell what kind of social life is most popular and requires the least mental powers to conduct. If the hostess starts a victrola and sets out the card tables, she may go calling on a neighbor or lie down for a rest until it is time to award prizes and serve refreshments. It is for the purpose of guarding against any possible danger that we have encouraged the standardization of socials. A social is rated as standard if it meets the following requirements: 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 program 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. Two things only are required, devotional exercises and some part of the entertainment calculated to be uplifting, then the youngsters can have all the other wholesome entertainment and fun they want besides. A social can not go very far wrong if these requirements are met. This coming year we have no Goal banner to award but pennants will be given to each society which meets a given requirement in regard to socials. In other words we reward you for having a good time.

The organization of our Recruit movement has been the outstanding feature of our year's work. I don't know who invented statistics, nor do I know who first applied them to religious things. I do know that there are some dangers in tabulating and reckoning by figures, especially when these figures are applied to religious life and work. For instance one man with a paper and pencil might start out to prove from Seventh Day Baptist figures that we as a people are practically extinct, and that our dead members are doing more for us

financially than our so-called live members. Another person would show you that the Sabbath truth has spread from Seventh Day Baptists clear around the world. I realize fully that spiritual life can not be tabulated in figures. Neither do I put too much credence in the signing of cards. But if a man's heart is right I would accept his note just as quickly as I would accept a lien on his property. The figures in the printed report show you the results of the enlistment of Life Work Recruits for this year. We have exercised all possible care that these pledges should not be taken thoughtlessly or carelessly. It has been our effort to secure a consecrated list of workers and not a large number of signatures. I have unlimited faith in this movement if conducted prayerfully and with consecration. So much confidence do I have that I invite every Seventh Day Baptist to join. This movement reaches out and touches every phase of our denominational activity. Class A consists of young people who are planning for and looking forward to life work in the Master's service. Class B consists of young people who are willing to devote some definite part of their time to church and denominational work. Class C, the Active Honorary Fellowship, includes people who consider themselves beyond Christian Endeavor age but who wish to enlist in this movement and are either willing to do definite church service or who are already engaged in such work. Class A will always be comparatively small because as soon as these people enter upon the life-work elected they are promoted to the Active Honorary Fellowship. One young man of great promise who had been diverted from his intention of entering the ministry by service in the Great War was recalled in February by this campaign. During the coming year he is to receive aid from Forward Movement funds to prepare him for the ministry. This work is only in its infancy. It has met with such enthusiastic support that we feel encouraged to put on an enlarged campaign this coming year. We already maintain a department for Lone Sabbath-keepers. These people should form an active company. The students in our colleges must be given the opportunity of enlisting in the active service of the Master.

Sometimes I hear the sentiment expressed that the overhead expense of the denomina-

tion is too great. That too many men are traveling at the expense of the Conference. How much of this criticism is inspired by the fact that this board and the Sabbath School Board jointly employ a field secretary, I can not say. But I wish on this occasion to say this. If the things for which we stand and the institutions we love; and if our leaders and ministers of tomorrow depend upon our young people of today, if the greatest resource of our denomination is its young people, then these young people, as represented in our Sabbath schools and Christian Endeavor societies are entitled to a field representative who shall devote his whole time to their interests.

From several sources in the denomination I have noticed a growing feeling of discouragement. It seems to be centered chiefly about two conditions. One is the apparent failure of the Forward Movement. The other is the dirth of material for the ministry.

It is true the Forward Movement has not done all that we expected of it. Conditions have come up in the denomination which have seriously hampered the Commission and the director in their work. Conditions in the financial world have militated against the complete success of the enterprise. But I ask you frankly, where would we be today if it had not been for the definite plans of the Forward Movement, with the strenuous and united efforts put forth to accomplish the goal we placed before ourselves? If we will compare the results of the first three years of the Forward Movement period with the three years just preceding, the contrast will be obvious and the outlook encouraging.

It is true that our ministry would be sadly depleted today but for two startling conditions. One is the fact that a number of very capable ministers from other denominations have entered our ranks. The other is that a number of consecrated laymen have accepted calls to become pastors of churches. We have no right to depend upon continued assistance from these sources. I fear it would be suicidal. Our needs must be supplied from our own consecrated young people who are especially dedicated to this work and prepared for it. The Recruit movement was organized with this very need in mind. During the year

it has been in operation it has, in my humble judgment, justified its existence.

Mr. Bryan lays a heavy load of responsibility for the loss of our young people upon our educational institutions. He says that sometimes as high as seventy-five per cent of the young people from our churches and Bible schools, who go to college never return to religious work. I challenge the statement. I shall have to see more evidence than he presents before I can believe that. It will be a sad day for Seventh Day Baptists when that is true of our schools. But we must not ignore the fact that when Mr. Bryan speaks he gets a hearing. When his statements seem to be supported by facts he gets not only a large, but a sympathetic hearing. The eyes of the Christian world will be focused on the colleges. Perhaps we had better watch our step. But if it is true that any considerable percentage is lost when they go to college, I will take the responsibility of placing half the blame on the homes from which these young people come.

Friends, in my judgment, the reason we have so few recruits for the ministry, and lose so many of our young people is not fundamentally with the young people. They find themselves in the midst of the complex problems of life with little background of experience to guide them; the trouble is not with our schools, the damage is done before they go to college; it is not primarily with our system of religious education, nor yet in the Junior, Intermediate, or Senior Christian Endeavor societies. In my humble judgment the fundamental trouble is with the junior and senior partners of the institution called the home. The mother is interested in this, the father is busy with that and the first thing they know John and Mary are off for college. The influence and training in the home is a hundred times more important than the influence and training in the college or the Sabbath school or the Christian Endeavor. You produce for me an ideal Christian home and I will recruit for you the ministry. I invite Mr. Bryan with his magnificent talents, to reform the home, a task for which he is eminently qualified. Then he will not need to reform the colleges, a task for which he is not qualified, either by temperament or education.

Friends, this is not a time for pessimism.

To be despondent now will not solve our problem. There need be no discouragement on account of our young people. On the other hand we who are their teachers, and are supposed to direct their activities, we who should be their religious teachers, must confess with shame our lack of interest, tact, wisdom, and consecration in the matter of guiding our children into the work of the Kingdom. "When the hopes and purposes of our consecrated young people are put down in black and white and tabulated as has been done to a limited extent the past year we must admit with humility that the laborers are ready and the fields are white unto the harvest but we who are responsible for making the connection have sadly failed". (From the annual report of Secretary Holston).

What a splendid thing it is to be young, and still more wonderful if youth is enthusiastic in the service of the Master. We can not all be young all the time but what an opportunity each one has to lead, inspire and encourage our young people. The Young People's Board wishes to invite you to assist us in the task of recruiting and training workers for the Kingdom of God.

AFTER THIRTY YEARS

W. K. DAVIS

Despite the fact that the Nortonville (Kan.) Church seems sometimes isolated from others of like faith, and despite the fact that its pastor is small of stature, it must be acknowledged that the people are "carrying on", and they are refusing to admit that geographical location or any other handicaps shall prevent advancement in things moral and spiritual. Under the guidance of Pastor H. L. Cottrell, worthy son of an honored clergyman, assisted by a noble teammate, church activities indicate a healthy and progressive condition. Some one has said that the weekly prayer meeting of a church may be called its barometer. With that as a measure the Nortonville Church registered emphatically with an attendance of forty-three on a beautiful August evening. That these evening meetings grow in attendance and interest is matter for encouragement.

This visit was to me a rare treat, being the first time I had met with this congregation after an absence of thirty years. It

was here, under the leadership of Charles D. Stillman, that I first sang in a church choir. And on this Sabbath Day, with Kansas sunshine, bountiful crops and an interested congregation, it was again my privilege to sit in the choir with the same director in charge. Thirty years ago the building stood two miles north of town. Today both church and parsonage, like retired farmers, are now in town. But unlike the village type of farmers the church is active. Indeed, it seems that this is the most active church in the town. Thirty years ago the pastor was Rev. G. M. Cottrell, uncle to the present incumbent.

An important event at this time was the vacation Bible school with an attendance of forty-six. This is a real record, for the Nortonville Church, I believe, has a membership of about 225, many of whom live in the country. The school was in charge of Miss Leta Lanphere, of Milton, ably assisted by Miss Cosby, of Nortonville, Miss Scouten, of Fouke, and by Pastor Cottrell. Miss Lanphere's ability, knowledge and personal charm won for her last year a warm place in the hearts of Nortonville people. It is not surprising she was called again

this year. While some might question the value of my judgment regarding Bible school work or of children, I believe this group of gifted teachers and bright children are accomplishing more for the kingdom of heaven than some of us realize. We need more Bible school work of whatever kind. And certainly this summer school work is a marked advance for Seventh Day Baptists.

While Pastor Cottrell and his flock may well be complimented on the work being accomplished, this is a time when every church and every Christian needs to exert every power to lead men to higher planes of thought and to acts of greater unselfishness.

Chicago, Ill.

NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, Alfred, N. Y., on Wednesday evening, September 13, 1922, at 7.30 o'clock p. m.

A. L. BURDICK,
Secretary.

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CHILDREN'S PAGE

PROTECTION FROM DANGER

A True Story

MARY A. STILLMAN

In a swampy place behind some apartment houses on Beacon Street in Brookline, Mass., an old duck had stolen her nest and hatched out a brood of little ones. One morning not long ago the traffic officer at the first cross street (a busy thoroughfare leading to Cambridge) was surprised to see waddling down the middle of Beacon Street Madam Duck with seven little ducklings in single file behind her.

"It is a pity to let them be crushed beneath the wheels," said the kind-hearted officer to himself, so he raised his hand and halted the traffic,—trucks, business automobiles and pleasure vehicles, while the little family crossed the street. Of course the officer could not leave his post of duty, but a nearby patrolman said, "I will follow them," and he walked along far enough behind not to frighten them, but near enough to offer protection from chance dogs or naughty boys.

The mother duck seemed to know exactly where she was going, turning this corner and that without hesitation. At last they came to some street car rails which had to be crossed. The first duckling tried to follow his mother's lead, but his little legs were entirely too short to step up on the rail. Finally by great exertion he got his body on to it and scrambled and rolled over. Each of his brothers and sisters did the same and they proceeded in single file as before. In this way the mother led her babies to the Fenway Park, from which she had undoubtedly gone to raise her family. She never knew what dangers she had escaped through the kindly protection of the officers of a great city.

Do you realize that there are those who never will see the Lord Jesus Christ unless you reflect him, unless your life is the mirror in which they shall see the Master and shall come to know his beauty and power to save?—C. A. R. Janvier.

MISSIONARY SOCIETY'S ANNUAL REPORT

(Continued)

General Missionaries

Report of Field Secretary.

The year has been a very busy one, and owing to the financial stress and the ever increasing debt of the board, a very perplexing one. I have worked in ten States with varying degrees of success. Last fall in Arkansas and Oklahoma we encountered the fiercest heat, the mercury being up to a hundred or higher for weeks at a time. Later, in Pennsylvania and West Virginia, we encountered the worst weather and roads we have ever known for so long a time in the midst of special meetings. Results from the work have been far from all that we desired.

But we have much, very much, to praise God for. We have witnessed converts to Christ and the Sabbath. People have united with our churches who are now valiant workers in the cause we love. We have learned of many others who are seeking the Sabbath truth. Through the work of Brother St. Clair, one of our field workers, in connection with the Prince of Ethiopia, the desire of the Seventh Day Church of God, whose headquarters is in Stanberry, Mo., to unite with our denomination has been greatly strengthened. Churches have been reunited in the calling and the supporting of pastors. Tables and statistics will never measure the good of these things.

I have been obliged to turn down urgent requests for further special personal services in Arkansas, Oklahoma, West Virginia, Wisconsin, Michigan, and Virginia. These calls are for special missionary and evangelistic work in these fields. The field almost everywhere is open for such services in the name of the Master. But for the financial stress we would have put on intensive evangelistic campaigns in many of these places. Many more consecrated men and women should be sent into these places for singing and preaching the blessed gospel of our Lord.

We must double our diligence and do more, very much more, of this kind of work in the home field, or time will reveal to us that we shall lose all of our financial holdings; our schools and institutions, both in this land and in foreign fields. Our institutions are here for these ends, the bring-

ing of the world to God and the Sabbath, or there is no valid excuse for their existence. Support of the work in the foreign field is dependent upon a better support of the work in the home field.

With a deep sense of my own unworthiness, and a spirit of intense thanksgiving for the privilege of service in the name of the Master, I am,

Sincerely yours,

D. BURDETT COON.

Rev. Rolla J. Severance.

Our southwest mission field may be defined geographically as consisting of the State of Arkansas and the border lands of the surrounding States. In this area there are four Seventh Day Baptist churches, Gentry, Fouke, Little Prairie, in Arkansas, and Rock Creek in Oklahoma, with lone sabbath-keepers scattered here and there. The Missionary Society maintains a general missionary, Rev. Rolla J. Severance, for this field. His headquarters are at Gentry. Here he is the pastor of the church and cares for the preaching and other services, whenever he is at home. Near Gentry are several locations where in schoolhouse appointments, Brother Severance at various times when at home conducts religious services. He has regular appointments once a month at the Rock Creek Church near Belzoni, Okla., and on these visits stays usually about a week for visitation and several public meetings. Three or four times a year he spends the period between these monthly appointments in a visit to Little Prairie for two Sabbaths and one at Lonoke on the way, being gone from home five or six weeks on the trip.

During the year he has not gone to Memphis, Tenn., nor down into Texas, nor on any other extended trips into Missouri or Oklahoma, but has given his full time and best efforts to maintaining and building up the interests in these places mentioned, and at other places, as Fort Smith, on his direct line of travel in meeting his regular appointments.

C. C. Van Horn.

A layman, Mr. C. C. Van Horn, has been employed during the year as a missionary at Little Prairie, his work being under the supervision of the general missionary, Rev. Rolla J. Severance.

Rev. William L. Burdick.

During the two years that Rev. W. L. Burdick has been the general missionary on the Western Association field he has organized the religious work of the group of pastorless churches in that region in a very satisfactory way. This last year he has made his home and headquarters at Portville, N. Y. With this central location he has been able by the use of an automobile to supervise and serve the interests at First Hebron, Hebron Center, Coudersport, Shinglehouse, Portville, Scio, Petrolia and Hartsville. Miss Elizabeth F. Randolph is pastor at Hartsville, and a worker at Petrolia, under his general supervision.

During the winter he conducted a series of evangelistic services together with the pastor, Rev. R. R. Thorngate, at Salemville, Pa., and in the early spring another campaign at Ashaway and Hopkinton City, R. I., together with the pastors of the churches there, Rev. Alva L. Davis and Rev. Paul S. Burdick.

Rev. John C. Branch.

Rev. Mortimer A. Branch.

After serving for the first four months of the year, up to November 1, 1921, as general missionary on the Michigan field, Rev. John C. Branch resigned, and at the suggestion of the White Cloud Church, its pastor, Rev. M. A. Branch, was appointed to the place, and Rev. John C. Branch became pastor. In other words, these two men, brothers, exchanged positions. The special work done by these men has been in White Cloud and vicinity, Muskegon, Kalamazoo and Detroit, although there has been a good deal of house to house visitation in other places. The lack of funds on the part of the Missionary Society to finance evangelistic efforts in intensive campaigns with tents and quartets of singers has been a source of keen disappointment to these and to other workers, not only in Michigan, but on many fields.

Missionary Pastors

Rev. George W. Hills.

Rev. George W. Hills is pastor of the Los Angeles Church and a missionary on the Los Angeles field. The Missionary Society pays him \$700.00 a year, and the local church provides \$500.00, the remainder of his support. In addition to his work for

the church and the surrounding field Brother Hill makes a trip of several weeks each summer along the Pacific Coast visiting Sabbath-keeping people and looking up and encouraging Sabbath-keeping interests. In this trip his expenses were financed by the Tract Society. His traveling expenses for the work in and around Los Angeles, amounting during the year to \$43.33, were met by the Missionary Society. His reports for the year have been very hopeful and full of promise.

Rev. Luther A. Wing.

Rev. Luther A. Wing is pastor of the Boulder Church and a missionary for what we call the Colorado field. The Missionary Society pays him \$500.00 a year, and the Boulder Church also pays him \$500.00. His traveling expenses chargeable to the Missionary Society have been \$20.41. During the winter Brother Wing decided to withdraw from active work on this field, and his resignation took effect April 1, 1922. And therefore for the last quarter of the Conference year this field has been without supervision.

Rev. C. Burchard Loofbourrow.

Rev. C. Burchard Loofbourrow is pastor of the Cartwright Church at New Auburn, Wis., and missionary on the North Wisconsin field. The Missionary Society pays him \$400.00, and the local church, by supplying a parsonage, makes up his salary to \$1,000.00. He has made no charges for traveling expenses to the Missionary Society during the year. The people on this field are widely scattered, and being engaged in agricultural pursuits have especially felt the financial strain of the past two years. The long severe winters interfere with regular attendance at Sabbath services for weeks at a time. But there is a strong and continued interest in the work of the kingdom as represented by Seventh Day Baptists.

Rev. William L. Davis.

Rev. William L. Davis is pastor of the Ritchie Church at Berea, W. Va., and a missionary on the Berea field. The Missionary Society pays him \$400.00 and the local people, including the use of parsonage and lot, make up the support to \$1,000.00. He has made no charges for traveling expenses during the year, although, accompanied by Mrs. Davis he spent nearly a

month in evangelistic work at and near Cowen, W. Va. Ritchie is quite a strong church and possesses resources for growth and added power, and in a very short time should become wholly self-supporting.

Rev. G. H. F. Randolph.

Rev. G. H. F. Randolph is pastor of the Middle Island Church, between Blandville and New Milton, W. Va., and missionary on that field which extends from West Union to Greenbrier. The Missionary Society pays him \$500.00 a year, and the field, including the use of the parsonage, a lot, and certain supplies, makes up his support to \$1,000.00. He made a trip for evangelistic work to Cowen, W. Va., and the Missionary Society paid \$4.56 towards the expense. He has made no other charge during the year for expenses on his field. This particular section of West Virginia, so near Salem College, offers opportunities and holds possibilities that must not be neglected; and the present arrangement is making satisfactory provisions for them.

Missionary Churches

West Edmeston, N. Y.

The West Edmeston Church receives from the Missionary Society \$100.00 to apply on the salary of the pastor, Mrs. Lena G. Crofoot. The people are few in number, and there are scarcely any children; but Mrs. Crofoot is doing very good work under these rather discouraging conditions.

Syracuse, N. Y.

The Missionary Society sends \$100.00 a year to help the Syracuse Church in supporting a pastor, Rev. William Clayton. The membership is small, and Brother Clayton must needs find a large part of his support in labor for which he receives financial returns outside the church. He and the people are brave and hopeful, and are as a city on a hill that can not be hid.

Salemville, Pa.

An appropriation of \$100.00 a year is made by the Missionary Society to the Salemville Church for the pastor, Rev. Royal R. Thorngate. Brother Thorngate has been doing a fine piece of real constructive work at Salemville, and the church is likely to be fully self-supporting very soon, and likewise do its share in meeting the burdens of the denominational work.

Hartsville, N. Y.

The pastor at Hartsville this year has been Rev. Elizabeth Fitz Randolph, and the Missionary Society sends \$100.00 a year towards her salary. Her enthusiasm and consecration have given new zeal and courage to the few who are left on the "Hill". She was ordained to the gospel ministry at the meeting of the Western Association at Andover, N. Y., June 23, 1922.

Stonefort, Ill.

January 1, 1922, the Missionary Society began an appropriation at the rate of \$200.00 a year to the Stonefort Church towards the support of its pastor, Ellis R. Lewis, who is a son of the late Rev. Robert Lewis, for many years joint pastor of that church with his brother-in-law, Rev. F. F. Johnson. The son recently responded to the call to become a minister of the gospel, and by his earnest, consecrated, capable efforts has been doing excellent work on that field, which includes a community far larger than the mere membership of the Stonefort Church.

Welton, Ia.

At Welton the Missionary Society has a financial interest in the salary of the pastor, Claude L. Hill, of \$200.00 a year. During the year Brother Hill spent about two weeks in special evangelistic work at Fairview, Wis. A most interesting feature of his work at Welton has been the building up of a real community effort for religious purposes, among the people of all churches, and those without any church attachments.

Exeland, Wis.

Charles W. Thorngate is the pastor of the Exeland Church, and towards his salary the Missionary Society makes an annual appropriation of \$200.00. As is the case with all these missionary churches, the membership is small and the pastor labors as a carpenter, a profession usually called secular, but one made forever distinguished by the Carpenter of Nazareth; and by the religious spirit which Brother Thorngate puts into his work he is following in the footsteps of the Master.

Grand Marsh, Wis.

The appropriation of the Missionary Society to the Grand Marsh Church of \$200.00 a year ceased the first of June, 1922, because

the pastor, Rev. William D. Tickner, withdrew from that field to accept the pastorate of the church at Jackson Center, Ohio. Several members of the Grand Marsh Church during the year have moved away, and only a faithful few are now left. Pastor Tickner considered that the best work of the year has been done by his visits to the mission field at Fairview.

White Cloud, Mich.

The church at White Cloud has received from the Missionary Society \$300.00 to apply on the salary of the pastor, Rev. M. A. Branch, from July to November, and Rev. John C. Branch for the remainder of the Conference year. The people at White Cloud are happy in the completion of their beautiful church building which was dedicated July 31, 1921. It was because of their sacrificial efforts to pay up all indebtedness on this new building that the Missionary Society has been giving help towards the support of a pastor; and now with bright prospects before them, and with growing interest and additional members the church is likely to become wholly self-supporting.

Fouke, Ark.

The Missionary Society makes an appropriation at the rate of \$300.00 a year to the Fouke Church for its pastor, who this year has been Mark R. Sanford; but since he has been on the field only eight months, the period of the school year, only two-thirds of the appropriation has been sent. Mrs. Sanford has been the principal of the Fouke School, and Pastor Sanford has done considerable work for the school, though not as a regular teacher. He has been especially interested in community work through a union Christian Endeavor society which he was instrumental in organizing; and also in work among the boys and young men of Fouke. He had charge of a group that won the country championship in basketball. The people will miss very much the help next year of Mr. and Mrs. Sanford.

Hammond, La.

The church at Hammond receives each year from the Missionary Society \$300.00 to go towards the salary of its pastor, Rev. Sylvester S. Powell. The work on this field seems at times to be discouraging. While in the winter there is quite a group

of interested workers, when the summer time comes on and many go north for several months, then things drag and go slow. In their pastor the people have a most faithful, patient, and persevering leader. Recently he has taken quite an active part in the Near East Relief work of Louisiana.

Work Among Foreigners*The Hungarian Mission.*

Not long after Rev. Joseph J. Kovats returned from his work of several weeks' duration near Hammond, La., in the summer of 1921, he was taken ill, and was unable to perform his usual labor among his countrymen. The illness continued and in the winter he went for a time to the Battle Creek Sanitarium where he received treatments. After returning home he gradually grew weaker and died there on May 14, 1922. Brother Kovats was ordained as a Seventh Day Baptist minister by the Milton Church, December 18, 1909, and since then he has been connected with our denominational work through the Missionary and Tract societies jointly, his headquarters being at Chicago, though he has labored in Minneapolis, Minn., Beaver Falls, Pa., Hammond, La., and in many places near

Chicago in Illinois, Wisconsin and Indiana. His death will bring to a close, at least for the present, this denominational work for Hungarians. The Missionary Board continued the appropriation of \$20.00 a month to Mrs. Kovats up to July 1, 1922.

The Italian Mission

The joint work of the two boards for Italians has been very similar to that done for Hungarians. The two efforts began at about the same time, the Italian work being in New York City under Rev. Antonio Savarese. Later the Missionary Society secured a lot at New Era, N. J., near New Market and built a chapel with the material from the old Seventh Day Baptist church at Carbondale, Pa. Since then Brother Savarese has made his home at New Market and divided his time of religious work between New Era and New York City. Early in the history of these two enterprises among foreigners it was seen that there was little hope of securing any permanent results that could be called Seventh Day Baptist, and the work has been continued as an effort to help in inculcating higher and better ideals of manhood and womanhood among those who were strangers in the land seeking new homes and new citizenship.

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How successful these efforts have been no one can know. Whatever of good in moral and religious character has been accomplished, and whatever of Sabbath conviction may have been planted has been so scattered by the constantly moving groups of people that it is impossible to determine any data. At present there seems to be a question as to the wisdom of continuing financial appropriations for this kind of work; and the question turns upon the matter of withdrawing support from a Seventh Day Baptist minister who is not able to serve the denomination, except as a worker among his own people, the Italians.

(To be continued)

Sabbath School. Lesson XIII.—Sept. 23, 1922

REVIEW. THE EXILE AND THE RESTORATION

Golden Text.—"Jehovah hath done great things for us; whereof we are glad." Psalm 126: 3.

DAILY READINGS

Sept. 17—Ezek. 3: 16-21. Ezekiel the Watchman.
Sept. 18—Dan. 6: 4-10. Daniel the Courageous.
Sept. 19—Esther 4: 10-5: 3. Esther the Noble-hearted.
Sept. 20—Ezra 7: 6-10. Ezra the Scribe.
Sept. 21—Neh. 4: 7-20. Nehemiah the Builder.
Sept. 22—Psalm 19: 7-14. The Law of the Lord.
Sept. 23—Psalm 66: 1-5, 16-20. The Goodness of God.

(For Lesson Notes, see *Helping Hand*)

MARRIAGE

BURDICK-CROSS.—At the home of Mr. and Mrs. Lynn Cross in Brookfield, N. Y., Tuesday afternoon, June 27, 1922, Miss Edith Cross, and Mr. Raymond Burdick, both of Brookfield. Rev. F. E. Peterson, of Leonardsville, N. Y., performed the wedding ceremony.

DEATHS

DAVIS.—Mrs. Evelyn M. Davis died at the home of her son, Luther S. Davis, near Shiloh, N. J., August 1, 1922, aged 84 years and 21 days. She was the daughter of M. Stillman and Sarah Bonham Randolph and was born near Shiloh, N. J., July 10, 1838. Her childhood and youth were spent in the vicinity of the place of her birth and her education was obtained in the public schools of the community.

On November 12, 1863, she was married to Artis C. Davis, of Shiloh. They lived for some years on a farm some miles southeast of the village of Shiloh but later in life moved to the village. To them were given three children, Myrtie L. now dead, Deacon Luther S., of near Shiloh, a deacon in the Marlboro Church, and Hannah F., wife of Dr. Lester H. Hummel, of Salem, N. J. Besides these there are six grandchildren. The husband, Deacon Artis C. Davis, died January 1, 1915.

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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She became a Christian at an early age, uniting with the Shiloh Seventh Day Baptist Church March 29, 1851. On April 20, 1867, she united by a letter from the Shiloh Church with the Marlboro Seventh Day Baptist Church. Upon moving to the village she transferred her membership by letter again to the church of her faith in Shiloh of which she was a member at the time of her death. She was deeply interested in the work of the church and its auxiliary organizations and whenever health permitted attended the services.

Counting from the time when she first united with the Shiloh Church she had been a member longer than any one now living. Mrs. Mary Dickinson West who is the longest continuous member, united with the church April 19, 1851, or twenty-one days later than did Sister Davis. Both of these have thus been a member of the church for more than seventy-one years.

Sister Davis was a devoted wife and mother, always thoughtful and kind toward her loved ones. Not only will she be missed by her immediate family but by the entire community of which she has so long been a part.

Funeral services were held in the home of her son, Luther, conducted by her pastor, Rev. Erlo E. Sutton, assisted by Rev. James H. Hurley, of the Marlboro Church, who used as a text "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15: 49), and the body was laid in its resting place beside her loved ones in the Shiloh Cemetery.

E. E. S.

DAVIS.—Miss Effie died in a private sanitarium at Olive, Cal., May 2 of cancer.

Miss Davis came to California in 1894 and located at Orange about thirty miles south of Los Angeles where she resided till the time of her death. She was a very patient sufferer for many weeks before the end came. She was the last member of the family. The only relatives present at the funeral were a brother's widow and her two children. She was well known and highly respected as the exceptionally large attendance at her funeral testified. Services were conducted by the pastor of the Riverside Seventh Day Baptist church.

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A Creed

There is a destiny that makes us brothers;
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

I care not what his temples or his creeds,
One thing holds firm and fast—
That into his faithful heap of days and deeds
The soul of a man is cast.

—Edwin Markham.

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