What are You Doing for the Next Generation?

Why not a DENOMINATIONAL BUILDING

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Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Battle Creek, Mich., President—Rev. William L. Burdick, Milton, Wis. Recording Secretary—Frank J. Plavin, N. J. Treasurer—Mrs. A. E. Whitlock, Milton, Wis. Corresponding Secretary—Rev. L. H. Babcock, Milton, N. Y. 

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(Issued July 2, 1916)
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THE TWENTIETH CENTURY ENDOWMENT FUND
For the joint benefit of Salem and Milton Colleges and Alfred University. 

Trying to Correct Many people are coming to feel more and more, as the months pass by, that a great mistake was made when the good people of America unwittingly fell into the plot of the tobacco trust and helped to fix the cigarette habit upon the soldiers. While the war was on and so many sympathetic women seem to vie with one another in their efforts to promote cigarettes in soldiers' hands, it almost seemed desirable to raise a protest; but now the war is over, and the extent of the smoke habit becomes more apparent, thousands are awaking to the truth that the cigarette craze was a mistake.

Published after having mentioned that the Army is now addicted to the smoke habit would continue to use the weed in the army, but it does seem a pity that such a wide-spread effort was made almost to force cigarettes upon hosts of boys in khakis who never cared for them before the war. Probably hundreds of thousands who are now addicted to the smoke habit would never have become so if the good people of America had not united to force temptation upon them.

We notice that the Presbyterian Board of Temperance is issuing now many leaflets in an effort to correct the evil if possi-
sible by educating the people as to the effects sure to come from the smoking of $400,000,000 worth of cigarettes in this country in the past year.

We give our readers here one of these leaflets upon the illusive effects of tobacco:

Tobacco is a deceiver. It makes a man content when he ought to be frightened. It makes him sleepy when he ought to be alert. It makes him at peace with his foes. It promises rest and comfort, but when withdrawn brings even greater discomfort and unrest.

It professes to be pure, but is constantly degrading; claims to be polite, but is continually intruding itself into the company of ladies and gentlemen; wishes to be suffered, but ever belittling of the user. It promises good things, but brings shortness of wind, cough, chronic indigestion, lack of endurance, lessens recuperative powers in disease and shell shock, paves the way for pneumonia, weakens the aim, destroys accuracy, and worse than all, lowers the whole moral tone and makes a man selfish and unsmooth of the comfort of those around him.

It is to be cited as a sedative, but is a deadly narcotic; it comes in the guise of a friend, but at it all, the health, and market. It should be inscribed with the skull and crossbones.

It produces a craving that leads in many instances to gratification in other forms. Ask reformers on the courts, medical associations, surgeons, men of wide experience with moral delinquents, and you obtain but one answer—moral delinquents.

Alfred University Plans
To Help Military Cripples

A city has opened a New York City office at 34th Fifth Avenue, suite 1006, with Dr. A. S. Mackenzie in charge, the purpose of which is to secure pledges for an endowment fund that will enable that school to offer education to military and industrial cripples, and aid such men to secure positions.

Men of means, parents who have lost sons in the War, and others who cherish the memory of those they have loved and grieved to unite in establishing a memorial in honor of loved ones, in the form of an endowment that shall provide education and help for "the soldier boys who are forgotten, and incidentally to help Alfred." Half a million dollars is the goal.

Alfred University

Again and again the President of the institution put leadership and life into appeals for Liberty Loans. Hundreds of Alfred men played their part in the great war; some were unfortunate. Others have been disabled for life, while others sleep the last sleep at Mont Blanc Ridge and Belleau Wood.

The Democratic Spirit

For eighty years and more Alfred University has been quietly assisting hundreds of young people. Twelve thousand have gone forth from its doors of whom many, who otherwise would have denied the benefit of a thorough education. The university has always been a friend of the lad who was not born with a silver spoon in his mouth. A broad kindly spirit of consideration for others has inspired the institution during its entire history, so that the student body is a Democracy in which financial means add nothing to the social prestige of the student.

It is this spirit which has prompted the university to be an instrument in befriending the lads who are returning from France on crutches.

A Sabbath in Milton

We were sorry to see the country around Milton, Wis., seriously suffering from the parching drought that is blighting the prospect of a bountiful harvest in a large area of the Middle West. Under the hot winds and scouring sun, broad pastures have become barren and dry, corn fields and gardens wither, and everything suffers for rain. The people long signs of relief, while day after day goes by without the return of a drop of water. The gardens are indeed a pitiful sight.

Not as Partisans

We shall remember with much pleasure the three meetings in this church; for they gave many signs of loyalty to the causes we all love.

The pastor, Rev. Henry N. Jordan, is finding a warm welcome in his new field, and courage coming to the people as they rally around their leader. Great problems confront them as the future of church and college is studied and efforts are made to carry on important forward movements. We know the many readers who will hope for the highest prosperity of both church and school in this important denominational center.

We shall not soon forget the open air concert and the crowds that came from the surrounding country on the evening after the Sabbath to listen to the music. There must have been more than a hundred automobiles assembled around the band stand in the street, the streets were filled with people, all of whom seemed determined to make the most of the evening in a social way. Under the electric lights scores of school children frollicked about, while older people of the village filled the seats scattered here and there in the background.

Ensign Burdick and wife, well-known to many of our readers, and who have done such valuable service with the Salvation Army in France, sang two songs such as they sang for the soldiers abroad. They are at work in the great Salvation Army Drive for funds.

The park of which we speak was set aside as a public park, which Joseph Goodrich, the founder of Milton, it contained, when given, some twenty acres, and around it the streets for a town were laid out. Today it is well filled with large pines, elms and oaks, and makes an ideal place for athletic sports and evening concerts. On a large poster-board near the band stand, and in letters that can be read from the street, are the names of eighty-nine men—Milton's Honor Roll for the World War. Gold stars are placed after five of these names. Three of the boys who made the supreme sacrifice belonged to Seventh Day Baptist families.

Not as Partisans But as Americans

It is evident that the League of Nations is not, and ought not to be made a partisan question. It is a matter of dollars and cents that some of the people's representatives in Congress have not been able to view the question of treaty, and of the league which belongs with it, from the standpoint of broad-viewed Americans, rather than as a matter for some political party. Statesmen rather than political demagogues are greatly needed. And if this, the most vital question ever brought before the American people, is to be settled right, the road struggle after political capital for the next campaign must be given up and men must enlarge their vision until
they see that this matter is larger than any political party—larger even than any one country. It is as big as the World War. That war was not won by any political party, but by the loyal and concerted action of men of all parties who stood shoulder to shoulder on the field of battle and who died side by side. The war could never have been won without the concerted action of civilization against the powerful foe of democracy.

As a natural outcome of this league formed on the fields of battle, we now have the League of Nations. It is the first intelligent effort of the human race to do away with war, and it will require the combined efforts of all nations and of all parties in each nation, if the much desired end is ever gained. Our boys did not fight as Republicans or as Democrats. They fought as true and loyal Americans, and now their representatives in Congress are called upon to forget party strife and stand together as loyal Americans in an effort to make the great world-wish for peace on earth a living reality.

The American people are anxious to see their congressmen get together, drop political differences, lay aside their rancor and party jealousies, and help to get our nation into line with the world-movement to put a permanent stop to wars. The whole world is watching and many nations are longing for such action.

**REMEMBER THE CERTIFICATE**

Arrangements have been made for securing reduced rates on the railroads in returning from the General Conference at Battle Creek. The conditions have been printed several times in the *Sabbath Recorder*. These should be carefully read by those who are going to Conference, whether or not they are planning to make use of this privilege. Notice that there must be at least 250 full fare tickets that cost no less than 75 cents each; that the purchaser must secure an official certificate when buying the ticket; that there are definite limits for buying the tickets; that no extension of time will be given; and that the reduced rates will not be good on limited trains, etc., etc. Read the conditions again with care.

The difficulty is likely to be in getting people to secure the needed 250 certificates. The pastors have the advantage of clerical rates, and their tickets will not count, and so many will go by automobiles. So let everybody who buys a full fare ticket at Battle Creek be sure to get a certificate, even if you are not planning to use it in return, for your certificate will help to make up the 250 and thus secure the rates for others. No reduced rate ticket will be sold till 250 certificates have been turned in. After that, no more will be sold as no certificates are asked for to those who have the certificates. This then is the point: *Let everybody who buys a full fare ticket to Battle Creek insist on having a certificate from the agent who sells it.*

**CONFERENCE INFORMATION**

Again we ask you to send in your names to the Entertainment Committee if you plan to attend the General Conference at Battle Creek, August 19-24. Mr. E. H. Clarke, care Sanitarium, has the big job of providing lodging for five or six hundred visitors. We urge your co-operation. We have found it necessary to ask the visitors to bring bed linen and towels for their own use.

Mrs. G. D. Hargis, care Sanitarium, will have charge of the Conference orchestra. She invites correspondence with players of the following instruments: violin, viola, 'cello, flute, clarinet, cornet and trombone. If you play any of the instruments mentioned and would like to help in this way please write her.

Mr. Clark H. Seidhoff of the Music Committee urges vocal and instrumental soloists to bring their music. You are asked to report to him as soon as you arrive.

A postoffice will be maintained in the Tabernacle for the benefit of visiting delegates. Mail addressed, Care S. D. B. General Conference, will reach this office.

B. F. JOHANSON.

**ANNUAL MEETING OF THE IOWA SEVENTH DAY BAPTIST CHURCHES**

The annual meeting of the Iowa Seventh Day Baptist churches convenes with the church at Garwin, Ia., August 29, 1919. By order of the Executive Committee, NETTIE L. VAN HORN, Church Clerk.

No more fitting time could have been chosen for the services in memory of Carroll West than that Sabbath afternoon of late April, when the long weeks of cold and rain ended in sunny skies and a world full of the symbols of resurrection and life. The hour chosen was the central hour of the quarterly meetings which had brought together hundreds of his friends from distant communities for three days of Christian fellowship in his home town and church. The atmosphere was one of personal consecration, cordial union and active service, deeply in accord with thoughts of Carroll’s life. Here and there among those quietly thronging the church were young men in uniform who had offered themselves to the cause for which he died, some bearing in their bodies the marks of sacrifice. Soon even the ailes were filled, although many who had wished to come had given place to closer friends; the large congregation represented but a fraction of the lives which this brief life had touched in blessing.

The church within had been made ready with impressive simplicity, differing little from its weekly appearance during the months of war. The Stars and Stripes hung against the wall behind the men who were to speak or sing. On the left wall near the platform hung the Service Flag of the church with its thirteen stars, six of blue, five of silver and two of gold. Opposite on the left wall were pictures of the Christian soldiers, Carroll and his comrades. And there were other banners of deep significance to Carroll’s early associates: those of the Sabbath school and the Tenth Legion, with the “Highest Efficiency” banner of the Christian Endeavor society. But always the eye turned back to the low platform with its memorial flowers, and rested on the large framed picture below the desk beside a great sheaf of roses. There, as one speaker after another brought his tribute, that pictured face, clear as the sun, met the gaze with unshadowed faith and hope and love.

Carroll’s pastor, Rev. Mr. Van Horn, presiding at the service, rose and said:

“*In arranging the service of this afternoon we have tried to secure speakers and singers who were closely associated with Carroll West in his early school days, his college years—and in fact those who knew him best in all the active periods of his life. We have been very fortunate in securing young men who were most familiar with Carroll in the activities of his lifework. So we will carry on the service this afternoon as we have arranged it, and will open the service with a selection by a male quartet*.”

Alison Burdick, William D. Burdick, Professor Stringer and Professor Whitford came forward and sang Whittier’s hymn from the church hymnal, to the well-loved music, “Serenity”:


**THE SABBATH RECORDER**

We may not climb the heavenly steep
To bring the Lord Christ down;
In vain the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he;
And faith hath still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

O Lord and Master of us all!
What'er our name or sign,
We own thy way, we hear thy call,
We test our lives by thine.

The main voices brought the words straight from the heart of the great Quaker—poet—the beauty-lover who turned to barren and ugly paths for the sake of God and man—the peace-lover who gave his best years to bitter strife that slavery might perish from the earth—the home-lover who lived for all the world. From such a heart this hymn of comfort and inspiration came with a new and deeper significance now. When the singers had taken their places, Pastor Van Horn announced the first of the speakers.

"During the years when Carroll was just a boy, Pastor Jordan was the minister of this church. He kept watch over him as a shepherd, and watched with intense interest the unfolding of his Christian character. Just a boy! But already evidencing a keen interest in denominational work and especially in Christian Endeavor work and the Young People’s Board. I am very glad to introduce Pastor Jordan now to speak of Carroll’s work in this connection."

Pastor Jordan spoke with earnest affection, in part as follows:

"There are three reasons which bring me to this service today. The first is the request of Mr. and Mrs. West. The second is the deep affection I have for the home and loved ones of Carroll West and the gratitude I feel for the privileges that opened the way for my own personal contact with and interest in Carroll’s life. The third is the action of the Christian Endeavor society of Battle Creek in sending me as their representative to this memorial service. They said, ‘Tell Mr. and Mrs. West and the other members of their family that your presence is a tribute we pay to Carroll for his inspiration and personal help which he gave us while he was at Battle Creek.’"

"I count it one of the privileges of my life to have part in this service to speak briefly of some of the phases of this young life with whom I had such close touch and intimate association. Our relations were not the formal relations of pastor and parishioner; they were more like those of chums. The confidential spirit between us enabled me to know, understand, and appreciate the inner life, purposes and lofty ideals that Carroll had. As we speak of some of the striking qualities of his character may we not have this in mind?

I can not say and I will not say That he is dead; he is just away.

With a cheery smile and a wave of the hand, He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.

Mild and gentle as he was brave,
When the sweetest love of his life he gave
To simple things:...

Think of him as the same, I say;
He is not dead—he is just away.

I am asked to speak of Carroll’s relation to the work of the Christian Endeavor society. When in 1915 I entered upon the pastoral work at Milton Junction, I began a survey to learn the elements of strength and weakness, the places at strategic importance. It was natural that the children and the young people should be of chief concern. It is no disparagement of the interest and efforts of the faithful few when I say that the Christian Endeavor society seemed to be in a slumber. ‘Twas a condition that comes to the best of societies. It is difficult to keep on the high levels all the time. In the summer of 1916 year was the big state Christian Endeavor convention at Madison. Beulah Greenman, Laura Maxwell, Wayland Coon and Carroll West attended. These four young people came home from the convention, full of enthusiasm and ideas. We watched and waited to see if the same enthusiasm would be the same in the district society, the state society, the national society. Here was the testing ground to see if the enthusiasm and ideas were substantial and practical, or whether they were effervescent. The young people had caught the right vision of life and service. The ideas took root. The enthusiasm was contagious. Interest in, and the work of, the society deepened and broadened. In all this development Cal was a moving, inspiring, leading figure.

“First, he took what to some is most discouraging task, the teaching of a class of boys in the Junior society. It was seemingly unpromising, but Cal stuck to it for he loved the boys and soon there was not one in that class but swore by Cal.

“Then for two years he body the successful leader of the Senior group. In his presidency he was always bent on doing things worth while, always having something definite to group action about. It was during his presidency that the Milton Junction society became the first gold star society in the State and the sixth in the United States. It was due largely to his enthusiasm and efforts that a large class of Christian Endeavor Experts was graduated. One Sabbath afternoon, he followed H. Eugene Davis as president of the district Christian Endeavor Union and succeeded me in making this union one of the best in the State.

Then, I had the personal connection with him as he worked together while I was president and he a member of the Young People’s work. In all our close relations in Young People’s work, I learned that Cal was a young man of counsel; a careful, safe leader; one who was intolerant of litslessness in any endeavor and always on his toes playing the game. So I had excellent opportunities to learn the elements of his creed, the secret of his force and development.

“In the first place, Carroll believed in the genuineness of the reality of the Christian life. He felt a definite Christian experience. Of this he talked and lived as though it were the most natural and desirable and real thing in the world. When it was time for him to perform his religious duty he was there to do it for he loved to do it and thought it was right. He squared his action with his profession. He had no time for sham play. Life was too big and serious to permit trivialities.

“Again, Carroll believed in and saw large opportunities for service. To put his life at the service of his Master and his fellowmen was a passion with him. He could not understand how one could live selfishly, narrowly. He was willing to take the humble places of usefulness, being content to wait the fruition of his efforts under God’s developing care. He could afford to sow abundantly in this life for he knew God would give the increase.

“In the third place, he believed in putting his whole being into action. For him there was no reserve. Whether it was in the prayer meeting, Christian Endeavor work, Y. M. C. A. work or in the trenches at the battle front, it was all the same—the whole body, mind and spirit co-ordinated in the effort to go into action. Once he said to me, ‘Pastor, I want my life to count for the most possible.’ His chief concern seemed to be to know where he could engage his powers so that this objective could be gained. In the last long talk I had with him while he was at Camp Custer, he said, ‘I am going into the service. I have three openings before me. One is ‘v’ work; but they are likely to take me out of this. Another is the gas defense. But they are likely to stick me in some old musty gas house. The third is enlistment in the National Guard. If I enlist I can get across and do my bit with a large class of the boys.’ And he did. Who will question that it was the whole being that went into action on that fateful day in the Argonne Forest when Cal fell to rise no more. Word and act confirmed the man.

“But I must not linger longer. Others are to touch on other phases of this noble spirit. I do want, however, to use an illustration from which to draw a lesson that may be an incentive for us to take up our work with increased interest and zeal because we have faith in the future. In one of the European wars when the fortunes of battle seemed to be going against the Scottish forces, one who carried the heart of the beloved Scottish chief, Robert Bruce, threw the heart of the chief far into the ranks of the enemy and shouted, ‘There is the heart of Bruce! Go, and get it!’ Sparing on by the thought of the danger of their loved possession, they rallied, gained the heart of Bruce and won the day. Young people, yonder is the heart of Carroll; the very things he loved and died for challenge us to redeem our efforts and win, in the name of Christ, our great Commander.”

Pastor Van Horn then said, “Carroll West was not a young man of one idea. His life interests were varied; he had a wide range and touched life at many points.
Pastor Jordan has spoken of his work in the County Christian Endeavor Local Union. And he has spoken as this afternoon one who was closely associated with Carroll in the work of the County Y. M. C. A. Mr. E. M. Holston will speak to us now of his intimate knowledge of Carroll West in this branch of his service.

Mr. Holston came forward and said:

"Do not need to tell you what the Y. M. C. A. stands for. You know it is to save men. But all of you may not be familiar with the county work. In 1913 the county work was organized in Rock County, and its object is to go into rural districts and gather the boys into groups, after the gang idea, and save them before they become men. For these groups of boys there naturally must be leaders. The first task is to find Christian young men with ability for leadership in each community. And I am ashamed to say that in 1913 when the county secretary and committee were considering the question there was very little material leadership in Milton Junction, among a school where there were eighteen to about twenty years of age. There was a serious problem as to who should be leaders for the two groups attempted at this time. The third group would have been organized had a leader been found for it. But there was no question as to one thing. In the mind of the committee there was one outstanding young man on whom we readily agreed—that was Carroll West. He had proved his ability in the Sabbath school and the Junior Christian Endeavor as leader of boy's classes. He was then eighteen and had finished high school and was in college. So there was no question from the very first as to who the leader of one of the groups should be. He was enthusiastic from the beginning. He was a success, and was often called into council with the secretary and committee, and his advice was asked by them. He was enthusiastic for the work because he saw in it great possibilities for influencing boys toward the best life. We never heard of any of his boys getting sore at him. They were always glad to be in his company. So he grew in the work and was considered one of the best.

"What was the secret of his success as a leader of younger fellows? He was resourceful and absolutely forgetful of self. He made the other fellow's feelings and interests his own. He loved the square deal. The differences arising among the boys from self-interest were smoothed out firmly but kindly and lovingly, with an appeal to the true manhood in every man. What young man, man, would so selfishly resent it, will not eventually admire and respect the champion of a square deal?

"He was loyal. He was loyal to his God whom he served and to Christ his leader. He was loyal to his parents who trained him toward a beautiful Christian character. He was loyal to his church. He was loyal to his school. He was loyal to his class. He was loyal to his team. He was loyal to his friends. He was loyal to his country.

"It was suggested last evening that our denominations is not holding its young people. Let me add, we need more consecrated leadership with a vision such as that which impelled Cal West. May God raise up for his work more young people with the zeal and loyalty of our brother, who gave his life in the flower of its manhood for a great Christian ideal."

Pastor Van Horn introduced the next speaker, with the words, "The things which Carroll stood for in the periods of his life which have been already referred to, he stood for also in college. It is not surprising that, associating closely as he did with the very finest young men, he made himself felt for good in college circles. We are fortunate indeed to have Professor Stringer with us, who was associated with Carroll as physical director and as coach of the baseball teams, and who will speak to us of Carroll's college athletic life."

Professor Stringer's tribute was as follows, given with the same unassuming sincerity which marked him in his days at Milton, before the long weeks of pain and facing death in the same cause for which Carroll gave himself:

"He loved the games. The four years he spent in college were bright years for our athletic teams. In 1915, his junior year, he was captain of the baseball team; and he was liked so well, and so successful was the season, that he was made captain a second term. He was captain of the basketball team one year; and in his senior year he took charge of the team again, in the middle of the year when the dis- lipated condition and under his leadership they finished the season in a creditable manner.

"During his first year in college he was a member of the freshman debating team which defeated the Carroll College team on the subject of 'Frederick Douglas and his work.' In his junior year he was given first place in the annual oratorical contest,—the subject of his oration was 'A League of Nations to Enforce Peace.' In the same year with the same oration he entered the State Peace Contest and took third place.

"He took prominent parts in the college Shakespearean plays, in his freshman and sophomore and junior years. He was asked to take a part in his senior year, but many duties pressed him then and he declined.

"These are the brief facts concerning his records in athletics and public speaking. I think I am safe in saying that our baseball team was not defeated on the home diamond during his college course. These victories were due in no little measure to Cal's fighting spirit, his ability to play a game. And we have a vision of him as he went to bat—the firm-set jaw—sinking his spikes deep into the ground with the determination to hit that ball and hit it hard; and we knew that we could depend on him to do his best. And we have a vision of him on the basketball floor, with that bull-dog jaw, playing rough and hard, but clean. There is the greatest difference in the world between rough play and foul play. We like to see a man put every ounce of energy that is in him into the game; but we detest that sneaking way of using foul means to gain a point. Cal hated that; and wouldn't stand for it, in himself or in an opponent. I think I never knew a player who had better self-control than he. Yet he was human too—like you and me. He could not always be wholly self-controlled. I remember an incident which shows how human and genuine he was. It was just after he entered college and he was 'sub-bing' on the basketball team. We were playing at a neighboring college. Our boys started with a rush, but it was soon evident that our opponents were determined to win even though they had to employ foul means to do it. Cal was sent in during the latter part of the game. I saw him struggling to play clean; he made a brave effort. But at last when he could endure the foul play of his opponent no longer, he lifted him on his shoulder, threw him down and stepped on him—not softly—and said to him, 'Now will you be good?' He had the sympathy of the crowd; and I know that they were separated with much better feeling because of the thing happened. And I confess I felt a great relief. He took for his motto in the game the words of our late ex-President, Colonel Theodore Roosevelt, 'Don't flinch; don't foul; but hit the line hard."

"In public speaking he was original. You always saw a look of interest on the faces of the students when Cal took the platform; they knew something worth while was coming.

"In behalf of the faculty of Milton College I want to say that Cal was a faithful student. His records were not the highest. But he came to the college not to absorb all he could get and leave nothing. He gave most liberally of himself. It was when he was loaded down with work that he did one of the finest pieces of work of his life among the boys of Milton Junction. His study did not absorb all his time; he put his Christian work first. Nor did he play the games to excess. He knew that in order to be one hundred per cent man —to be one hundred per cent Cal—he must care for his body as well as his mind. He was a strong believer in the Red Triangle—Body, Mind and Spirit. He was the first person who urged me to enter Y. M. C. A. work. His heart was there. He saw the need. And he knew that he had to leave it to enter the army. He was never too busy to help his fellow-students over a rough place in their Christian life."

"I want to read a poem which he loved and memorized. This copy is in his own writing; he copied it for a classmate one day in the college library. I know it has meant much to his classmates, and since his death it seems almost prophetic as if he were the one about whom the poet wrote."

HE PLAYED THE GAME

"And when I come to die," he said,

"Ye shall not lay me out in state
Nor leave your laurels at my head
Nor cause your men of speech orate; No monument and glitter shall be. No tablet in the Hall of Fame; But just this line yegrave for me: 

"He played the game."

And so when his glorious task was done It was not of his fame we thought, It was of his battle won. But of the pride with which he fought,— But of his zest, his ringing laugh. His trenchant scorn of praise or blame, And so we grave the apothep: "He played the game."

And so too in humble ways Went forth to fight the fight anew, And needing neither blame nor praise We held the course he set us, true; And so too find the fighting sweet And to the fight go take, And though we go down in defeat And through our stormy hearts do break, We will not do our Master shame— We'll play the game, please God, We'll play the game.

"I just want to say that this young life has been a great inspiration to me. When I think of him I feel a desire for more faith, not only for myself, but for all those whose lives Cal's life came in close contact. We fellow-students of Cal are glad to add a message to what has been said today because of the value his life has been to us.

"We admired his athletic ability; we were proud of his work with the teams. We respected his gifts in oratory, and as we debated with him in the Lyceum meetings many of us bowed to him in defeat. But we loved Cal because of his own personality, because he was what he was. He was a friend to every one. How many a time as we saw him coming across the campus, the smile would come across his face long before he reached us, and there would be always time for a cheery greeting and a friendly word.

"Picture with me a familiar scene—students on the steps of the Science Hall, after chapel or between classes, and Cal always at the center of all the conversation. We liked to talk with him because he had his own opinions on all subjects. Perhaps sometimes studies were neglected or we were late to class as we discussed these matters together. He was a friend to every one, and every one was proud to be his friend.

"But he was more than that. Cal was a born leader. When thoughts were first entertained of the Forward Movement at Milton College, an officer and several students asked him to look them over and to work his will through them, and you will be truly great."

When Professor Stringer had taken his seat, the presiding pastor said, "Any biographical sketch of Cal's life would be incomplete without a glimpse of the closer ties of his college chums. Many of the pleasantest memories of our lives are the comradeships of college, the heart-to-heart talks and understandings, the growing ties when we feel the same great purposes throbbing in our hearts. And so we have with us Mr. Will Burdick, to tell us something of this phase of Cal's life, with which he was associated in such intimate fellowship."

Layman William D. Burdick Jr., came forward with his tribute:

"In what I am to say I shall try to represent all who attended college during the four years that Cal was in school. I shall speak not only for myself, but for all those with whose lives Cal's life came in close contact. We fellow-students of Cal are glad to add Junction, but that did not prevent him from taking a part in the work of the College Y. M. C. A. In his senior year, especially, he was one of the strongest men in the Association. In his junior year a Gospel Team was sent to Walla Walla for a week-end meeting with the boys. Cal came down there and presented the subject of strong, virile Christianity and clean sports. And he got results with those boys.

"In his senior year another Gospel Team went to Clinton, and Cal was one of the strongest members of that team. In 1915 a group of eleven students from Milton College went to the Geneva Conference. Cal was the leader of that group; and we all know what the results were, that year and later on, of that conference. Cal carried this spirit into his life after leaving college. Cal's life continually expanded and touched more people every day. He had before him the ideal of service, and so, when he decided at last on his life work, it was not strange that he decided on particular service to college men. And so he went to Dakota Wesleyan University as student secretary. I have here a letter from one of the two men who were responsible for his going to Dakota Wesleyan. And I wish to wish this letter now, as it shows how Carroll's life was carried on after he left college.

"Dear Mr. West: Doubtless you've never heard of me, but a certain Harold Card and myself (Francis Case) were the two students from Dakota Wesleyan who met your son, Carroll, at Lake Geneva in 1916 and asked him to come to Wesleyan as 'Y' secretary. You have learned that Cal had made the great sacrifice.

"'Card is now with the Marines in France. I am in the Marine Corps, too, but at Mare Island, Cal. I know if Card were where he could he'd pay a deserved tribute to the memory of Carroll West such as few men ever get and fewer ever merit. But Card was in a hospital in France the last I heard. So I want to write a few lines for both Card and myself.

"'I wish I could just half tell you what we really thought of Cal. When Card accepted the presidency of the "Y" for 1917-1918, I told him, 'It has got to go.' By that he meant he would not be content with a "Y" which merely maintained a certain conventional routine for fellows who had been religious all their lives. So we went to Geneva for the Student Conference with the idea that we must find for secretary a man who had a virile Christianity that worked under the stress of college life and would appeal to wide-awake, ambitious fellows. When Cal came later in the summer finally told us he would come, we were sure things were all right.

"'Due to many things, the "Y" had lost out the few years previous and did not even have the support of all the faculty to say nothing of the student body. Since, and even during Cal's stay there, the "Y" at D. W. U. has been mentioned all over the country in college "Y" conventions. And I for one know it was because Cal made it an association that did things worth while.

"'Just how he did it I don't know. But we all trusted him and he made good. In the fall when there was a shortage of men to scrimmage the varsity football team, he got out and let them bumb on to him. He boarded at one of the clubs, roomed with the fellows. In all the college activities he showed his interest and was one of us. It wasn't long before he was admired and loved by all.

"'In his work he was always thorough-going and reliable. His idea of listing every man in a card index system with all sorts of useful information was one of the best things we ever had. Even the college office soon came to rely upon him for information and advice.

"'He would help us in debate, in studies, rub down sore muscles after football until it's no wonder—we swore by him. The Gospel Teams he trained have shown more results than ever. I know of during my five years at Wesleyan."

"'One of the faculty who had canceled his subscription to the "Y" budget before Cal came, afterward voluntarily increased it five times what it originally was. The Dean of the college, who was very conservative in his judgments and had formerly been a little skeptical regarding employed secretaries, was completely won by Cal. It was at the last board meeting of the year when we were discussing the situation for the next fall that the Dean spoke up and said, "Carroll West to be a man in any place you put him," and then urged an increase of $200 in his salary for the next year.
It matters not how deep intrenched the wrong, How hard the battle goes, the day how long, Faint not, for so, tomorrow comes the song, Be strong.

Pastor Van Horn then presented the fifth speaker, as follows:

"It seems almost as if we have reached and passed the crest in Carroll's life, in these early experiences. Yet this is not the case. All that we have passed in review so far is simply the account of the preparation for his lifework. And we are very glad to have with us Mr. E. W. Brandenburg, who is County Organizer in Y. M. C. A. work and intimately associated with Carroll in the war work of the Y. M. C. A. at Camp Custer."

Mr. Brandenburg came forward to the desk, a squarely built young man, with a strong face of Mr. Hoover's type; his tribute was given with directness and quiet force, as sincere as the tears that more than once stood in his eyes.

"That quotation from Henry Wadsworth Longfellow comes to my mind this afternoon:

Lives of great men oft remind us
We can make our lives sublime,
And,9 we shall know what it means
To walk with God.

We often think of great men as men who have attained great things, men whose names are upon every tongue in the world. But the truly great men are those who have given themselves, men whose lives live on in the life of others. And such was the life of Carroll West.

"During seven months of fellowship, in which we lived as brothers under one great roof, in constant association at all hours, from six o'clock of one morning often to six o'clock of the next morning, we as secretaries learned to know each other very well. And naturally great friendships grew up between us. I like to think of those hours, especially those hours at the end of the day, the fag end of the day, at ten or eleven o'clock, when we used to sit around the fire before we went up into the loft to bed. Often at the close of a hard day, Carroll would spend a few minutes in just a sort of fellowship—just friendship. And one thing stands out in my memory of these times—the optimism of Carroll West. If things grew too serious—and they mustn't get too serious with men in war of that kind—Cal., was always ready with something to cheer us up and bring us back to the right outlook on life. He had a keen sense of humor; I remember dozens of clever things he said, and the clever impersonations which he would give of humorous situations in the camp. And so he helped to make us better men the next day.

But one quality which marked Carroll West perhaps more than anything else was his great capacity for friendship. I think I can truthfully say that no one man on our staff was more popular and better known among the fellows. He was able to go out among the men and into the barracks and get next to every man he met. It made no difference whether it was a brigadier general or the last buck private to arrive in camp; he treated them all alike. I can't help but think of those words of Kipling:

If you can talk with crowds and keep your virtue, Or walk with kings—nor lose the common touch.

If neither foes nor loving friends can hurt you, If all men count with you, but none too much.

I think those words of Kipling's can truly be said of Cal. After he had gone away, many men who had not had opportunity to say goodbye to him kept coming in for weeks, asking for him and asking for his address so that they might write to him. And when it was time for the men of the 337th and 338th regiments to move on, they went out cleaner and better men, better equipped for the task they were going to face, because of the friendship of Carroll West.

"Another thing we saw in Cal was his devotion to ideals. He was an idealistic sort of fellow—not an idealist who was up in the clouds but an idealist who lived on the ground and saw the beauty there is in life as life is lived. I have spent many pleasant moments with him listening while he read fine poems and clippedings that he had found, and many that he had memorized. In spite of throwing himself into his work and giving himself for others, he found time for the beautiful.

"But perhaps the thing which Carroll had something which we might well carry away with us. I have perhaps had opportunities that no other of the speakers today has had to..."
see one side of the real personal life of Cal West. And I see in this the explanation of his sterling character. And that was his faithfulness in his personal devotions. No matter how hard the day had been, no matter how busy he was, Cal found time to spend some part of it in reading the Bible and in personal devotion. Every man in Building 60S was a better man because Car­roll West stuck to spending a period of each day alone with God. I don't believe he missed a day. And I think that was what lay behind his character and spirit. There was always a smile and a cheerful word for every one, even though the day was long and hard.

I was glad for the assurance this after­noon that his work would be carried on. I feel that I myself will do my work a great deal better for having had the fellowship and friendship of Cal West. I believe the thought would be in his mind—it is in his mind—not that this service today should be a great tribute to him: (he'd never think that, he cared nothing for credit if only the work was done) he would not have us here today unless we feel we want to carry on the work he did with us. He never carried it on, and consecrate our lives to the service for which he gave his own. What he wants this afternoon is not recognition of his service—he was glad to give it—but he wants us to be challenged to a life of larger service.

"The words of Colonel John McCrea can express this better than I can:

In Flanders fields the poppies grow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scareèd amid the guns below.

We are the dead: short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe!
To you from failing hands we throw
The torch; be yours to hold it high!
If ye break faith with those who die
We shall not, as some thought, grow old
In Flanders fields.

"It seems to me, friends, that the finest memorial we can give to him who loved so much is our resolve to carry on and let our lives be memorials to him."

Pastor Van Horn then said: "We are very fortunate not only in having heard Mr. Brandenburg, but also we are especially favored in having with us Sergeant Arthur C. Wickenden, who knew Carroll in camp life and who has fought with him side by side on the battle-fields of France. Sergeant Wickenden":

Sergeant Wickenden, himself wounded in the stair which in the still with a slight limp, came forward to the desk and quietly spoke, his figure erect in its uniform, his face pale and stern but indescribably high and fine. In that high, stern look, more even than in his words, the battle-fields of France were brought close to Carroll's friends in his home town.

"Friends, it is a matter of intense satisfaction to me to visit the home and church of that noble soul, my friend and comrade, Carroll West. I feel it a privilege to add my tribute. All I shall say of what meant to me is what he meant to our company, and was shared by every man in it.

"As I think of the traits of character which he exhibited in experiences together, the first that stands out vividly is, his ever-present cheerfulness amid hardships. The hardships began at Dover where we arrived at 2.00 a.m. and were billeted in an old stone fortress at the top of a steep hill which was crowded into two small rooms. We never had a better place to sleep during our entire overseas' experience. We spent some time after that living in French billets which means in French barns. From fifty to seventy-five men lived in one little barn, its floor rough and stony, dirty, before we came, and very poorly lighted. Soon we moved to the Paris region, at the time that the Germans were making their last great drive toward that city, and pitched a camp in the woods, far away from everything but an almost desert ed village. We lived in our shelter tents, which stand about thirty inches high, are large enough for two men to crawl into and are open at the front end. After a couple of weeks we moved to the front itself just in time for the Allied counter attack. Whenever we were under fire in open warfare—and most of our fighting was in the open—our billet was simply a hole in the ground that each man dug for himself. This was the only shelter we possessed against the winds, rains and shellng and much of the time not even a blanket in which ourselves nor a shelterhalf to put over us. Theoretically in the front lines we should receive one hot meal a day which is brought up under the cover of night. But oftentimes this would be impossible because of the heavy shelling of the roads we would have to go day and day out, with nothing but our reserve rations of corned beef and hardtack. Many times it was difficult to find water and often we had only a canteen full for a day and a half or more. There were also the hardships of the long hikes, many of which were made at night and in all kinds of weather. Particularly when following up the advance in a reserve position we seemed to hike and hike and hike. Quite often after having stopped and dug in when we were just ready to turn in for a much needed rest the order would come, 'Roll your packs,' and we would have to pack up and move on. I recall two nights especially. The first was during the Chateau-Thierry drive. After several days of months hiking we spent Saturday in a small Manchendorf, following up in a standing position the retreating Germans. We entered a woods in the evening and knowing that it was about to rain we took great care in preparations for the night. We were to have a hot supper at nine o'clock, and we were just going to the kitchen with our messkits when the order came again, 'Roll your packs,' and we were soon on the march without any supper. The rain came down in torrents and it was so black that one could not see his hand in front of him. We had an awful time with our mules and carts and the entire night was required to make a few miles of distance. At daybreak we pulled into a wood, out of which a company of engineers had been shelled during the night. Finding that none of the men had our kitchen tools, we had been lost we dug in without having eaten. We were there only two hours when again it was 'Move on.' We went but a short distance however and stopped in an open field. The men dropped to the ground and went to sleep. The sun came out and dried our clothing as we slept. The kitchen finally arrived at about one in the afternoon and some one brought a huge sack of mail at the same time. A hot meal and letters put new life into us and well that it did, for so we were in battle formation and charged over the hill that separated us from the Germans.

"The second occasion that I remember particularly occurred in the Argonne Forest. We had spent the first three days of the drive in a support position following about a mile behind the main advance. Saturday evening in the midst of rain we moved forward and stopped in a place where we had not even holes for shelter. We dug in as best we could but it rained so hard that most of us could not sleep and some of us simply paced up and down all night long. At four in the morning while it was yet pitch dark and raining hard we received orders to go forward to relieve the men in the front line. So we trudged along carrying our heavy equipment through rain and mud and at dawn were making the relief in a dense woods that contained many German snipers who inflicted many casualties on the company.

"I have told you these things that you may appreciate to a small degree the hardships through which Carroll went. It was a lonely pass and to tell you that among them all I never saw him but that he was cheerful. Often the men around him would be in the dumps—and he must have been in the dumps himself—but he never showed it. Always he had that wonderful smile and spirit, and was a wonderful encouragement to his men.

"Secondly in speaking of his outstanding traits I wish to mention his great courage and coolness under fire. Our division was sixth in the number of casualties suffered so that you readily see that we were a great deal of the hard fighting. I remember one instance crossing a large open field in the midst of a heavy barrage. We had hurriedly advance a short distance, then drop to the ground. All around were wounded men, and most of us were covered with dust at times from the shells landing close by. Other times the field would be swept by machine gun fire or perhaps it would be a gas attack. Men were killed and wounded those first days of the fighting and our force of officers became quite depleted. Once the only officer that we
had was the captain and his presence was required at the Battalion Headquarters, leaving the company entirely in the charge of non-commissioned officers, and I am sorry to say that some of these were the first men to go home. At that time the good work that was done by our company on the Velest River was due to a few men like Carroll West, who could keep a cool head in the time of great danger. Carroll was a corporal then. He had his squad on the very front line, yet their morale was better, or at least as good, as that of any squad in the company. Because of his excellent service in that drive he was among the first to be promoted to the rank of sergeant. Despite the fact that previously some old men who were jealous of his positions and work great resentment and ill feeling, there was not one who after that experience there was not one who was not glad to see him promoted.

"In speaking of these things there is a fourth in which I think we can find the reason for his excellent qualities. It was this: He had a bond. He left concrete instructions, and must have faith in us is why we like him,—because he thought of his parents. 'He thought of the development of the Armenians and the Syrians Relief work, work for all suffering races that those who have spoken before me feel that our service would be for those things—then this is the life. Why then was he content to close the book after having given that he learned to form personal ideals and conscientiously to live up to them. Last, he was interested in humanity and showed it by his final, calm and unselfish sacrifice.

"For these things he lived—for the things he died for, and the things he left his money to support—for these things we admire Carroll and it is these things that we try to emulate in him. But why do we like him? Was it for these things? Perhaps, but it was something above all else for which we like him—his trust in us. He believed in us. He could make his plans with us, and trust us to keep faith. His confidence, his trust, his faith in us is why we like him,—because he showed us that he had faith that we would play our part in the game of life.

"A wonderful life was his and lived for wonderful service. A wonderful death to die for the things for which he died. The service of that death is beyond measure, but it is little, indeed, compared with the service of that life. Why then was he so willing to give up a life just begun, realizing as he did the great service that it could mean to live it to a natural end? Why could he cheerfully go into battle knowing that he might not come back again? Why was he content to look after having read us but the first chapter? Why? This is why: Because he had faith in us, because he felt that if he came not forth again, we would lift up the burdens that he laid down. In death, as in life, he showed this trust in his friends, and yet far more significantly. In life he showed us that
he was willing to make his plans with us by the day, by the week, or by the year, and then go forth to work; trusting that we would do our part according to the plans, that we would keep our plans for the day, for the week, or for the year. But in his death he showed us that he was willing to make plans with us for eternity. He believed that we would keep them forever. He trusts us to the end of time.

"Again and again and again the speakers this afternoon have mentioned the challenge of Carroll's life. This is the challenge: his supreme confidence in us challenges us to keep faith forever. From time to time the memory of Carroll will call his picture to our minds. We will see him as we saw him last. When the vision of Carroll comes before us in our minds, one of two feelings will come over us: Shall we turn away in shame and say, 'The burden was too heavy. You trusted me too much. It was a mistake that you died. You should have lived and carried out your own plans. I could not follow them long. I was not worthy of your confidence?' Or, proudly facing the vision, shall we say: 'I have fought a good fight. I have carried your burdens for you. I have been true to the vision plans and I will carry on forever?' Shall we say, 'Your death gave me life?' Friends, it must be the latter. We must always face that memory in the joy of a trust well-kept. His victory in life and in death must inspire us to a life of Christian character, to a life of triumph."

When Mr. West had resumed his seat with his family, the congregation rose and sang from the heart this hymn:

True-hearted, whole-hearted, faithful and loyal, King of our lives, by thy grace we will be; Under the standard exalted and royal, Strong in thy strength we will battle for thee.

Peal out the watchword: silence it never! Song of our spirits rejoicing and free; Peal out our Loyal forever; King of our lives, by thy grace we will be.

True-hearted, whole-hearted, fullest allegiance Yielding henceforth to our glorious king; With golden endeavor and loving obedience Freely and joyously we now walk.

Peal out the watchword; silence it never! Song of our spirits rejoicing and free; Peal out the watchword! Loyal forever; King of our lives, by thy grace we will be.

The presiding pastor then said, when the congregation had taken their seats:

"On behalf of the Christian Endeavor society, who hold Cal in the highest regard, and tenderest memory, I have been asked to present to Mr. and Mrs. West and the other members of his closest circle this beautiful bouquet of roses. The fragrance of these flowers will soon die and pass away. But the fragrance of Cal's life will remain forever. We shall cherish his memory in our hearts as long as we live. And our lives will be richer because we had Cal as a friend.

"President Daland will dismiss us with a word of prayer."

While the congregation stood, President Daland prayed:

"O Lord our God, thou hast made us for love and therefore thou hast made us for sorrow. Thy love to the world was so great that thou didst give thine only begotten Son that whosoever believeth on him should not perish but have everlasting life. Therefore he became for us a Man of Sorrows and acquainted with grief. And of him the prophet of old has said, 'Behold, a Man shall be brought forth into the World.' But as from the dark mold the lovely flowers rise to gladden us with their fragrance, so from our sorrow may arise in us fair and holy virtues to make us beneficent in this sin-smitten world.

"Thou hast made us for love, and therefore thou hast made us for sorrow. Thou sayest to each of us, 'Be thou faithful unto death and I will give thee a crown of life.' Thy blessed Son was faithful unto death Thy servant was faithful to his ideals unto death. Keep us from being faithless. Help us to be those who trust in thee, and those in whom thou canst trust.

"Thou hast made us for love, and therefore thou hast made us for victory. Grant that the love we have for thee, for thy word, and for our Savior may make us victorious, victorious over wrong and over all our foes. May we be more than conquerors through him who loved us and gave himself for us. Make us more humble, more devoted, more serious-minded, more hopeful, more joyful, but more than all, make us faithful, through him in whom we trust, thy Son, Jesus Christ, our Lord."

"May the grace of our Lord, Jesus Christ, the love of God, our Father, and the communion of the Holy Ghost, the Comforter, be with you all, Amen."

With the words of benediction the memorial hour came to its close; the people passed out from God's house into his world of warmth and beauty and Christian fellowship. But the vision and deep impulses of that hour can not pass away. Those hearts which were brought together there, each in loving acknowledgment of its debt to Carroll's life, will treasure the sacred experience of that day wherever they go whatever they do, as long as they live. In widely separated paths, all those who shared that experience will in some measure give of what they received to their fellowmen, trying more worthwhile to live as Carroll lived for the Master whom he served.

DISTINGUISHED SERVICE CROSS

Sergeant Carroll B. West was awarded the distinguished service cross for gallantry in action, the citation reading as follows:

"Sergeant Carroll B. West (deceased), Twelfth Machine Gun Battalion, Co. B—For extraordinary heroism in action near the Bois de Ogons, September 30 and October 1, 1918. Sergeant West displayed exceptional courage and leadership in leading the section forward and maintaining fire on the enemy from an advanced position in the wood successfully covering the withdrawal of the infantry to a more secure position. This gallant soldier was killed two days later while he was successfully directing his section in breaking up an enemy counter attack. Next of kin, Allen B. West (father), Milton Junction, Wisconsin."

SWEDES DENIED CITIZENSHIP

Fifteen natives of Sweden, living at Jamestown, N. Y., were forever barred from becoming citizens of the United States by order of the supreme court in that city. The men had taken out first naturalization papers before the United States entered the war, but when war was declared and the draft law went into effect they forewore their allegiance in order to avoid being drafted.—Pathfinder.

THANK GOD FOR YOU.—L. S. K.

A Lone Sabbath Keeper, living in a large city, trying to brighten the corner in which she lived, and to enlighten people about Bible truths as she had opportunity, was often lonely, and who sometimes wondered if she really was doing any good; one time received the following message in a letter from a pastor: "I thank my God upon every remembrance of you." If she had confidence in her efforts for Christ and the Sabbath, and was thankful for her steadfastness, she would keep on, trusting God for results. With renewed faith and joy and energy, she continued, and soon saw some come to Christ, and some accept the Sabbath because of the influence of her life.

"I thank my God upon every remembrance of you," Lone Sabbath Keeper, who are true to your convictions, and who are not afraid or ashamed to let others know where you stand, and to explain this great truth and to distribute literature wherever there is an opportunity. We need to use tact, and to show kindness and love when presenting this or any other truth which we feel that people need. If there is the least appearance of patronizing or of the impression of sitting in judgment, with a "I-am-holier-than-thou" attitude, the one whom we would help will be repelled instead of won. Let us remember that there is "a good deal of human nature about most people," that there is pride, and self-love and sensitiveness, and let us be very patient, making allowance for pre-conceived ideas and prejudices. If we are reverential and prayerful, tender and loving when trying to help people, God will take care of the results, and will surely bring about some good as the reward of our efforts. Results may not come as soon as we wished nor in the way that we expect; but "Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him.";

"Thank my God" that you know the truth, that you have the privilege of worship and communion upon His Holy Day, which brings a peculiar blessing unknown to the world. "I thank my God" for your reverence for him, for your love for the Bible, for your faith and love, and all other God-given virtues. "I thank my God" for your strength and steadfastness, for your courage and bravery; I thank God for your
OTHER LETTERS CONTAIN THOUGHTS ALSO WORTH PASSING ON, BUT THIS IS ENOUGH FOR THIS TIME.

DO YOU WONDER THAT THE SCRIPTURE CAME TO MIND AFTER READING THIS LETTER: "I THANK MY GOD UPON EVERY REMEMBRANCE OF YOU," AND THAT OUR FEELING OF THANKFULNESS WAS NOT ONLY FOR THIS SISTER, BUT FOR HUNDREDS OF FAITHFUL SISTERS AND BROTHERS SCATTERED OVER THIS BROAD LAND? THERE ARE MORE THAN TWO THOUSAND LONE SABBATH KEEPERS. WOULD THAT ALL, AND ALL WHO ARE NOT L. S. K.'S, MIGHT LIVE SUCH FAITHFUL, CONSECRATED LIVES, AS TO INSPIRE THIS PRAYER IN THE HEART OF RELIGIOUS WORKERS EVERYWHERE UPON REMEMBRANCE OF THEM.

WE ARE TO HAVE AN HOUR AT CONFERENCE. LET US REMEMBER TO PRAY THAT IT MAY BE HELPFUL TO MANY. ARE YOU PLANNING TO GO? I HOPE THERE WILL BE A FEW HUNDRED L. S. K.'S PRESENT TO HELP MAKE THE MEETING A SUCCESS, AND TO REAP THE BENEFITS OF THE MANY GOOD THINGS WHICH WILL BE GIVEN FROM DAY TO DAY. THOSE WHO GO IN THE RIGHT SPIRIT RECEIVE INSTRUCTION AND INSPIRATION WHICH REMAINS WITH THEM THROUGHOUT THEIR LIFE.

YOURS FOR CHRIST AND HIS WORK,
ANGELINA ARBY,  
SECRETARY L. S. K.  
NEW AUBURN, MINN.

JUSTICE TO THE NEGRO

The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and cooperation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, and equal facilities and courteous treatment when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by vigorous measures and penalties—Federal Council.

THE COMMISSION'S PAGE

THE REPORT OF THE COMMISSION

The Commission will have several matters to present to the General Conference at Battle Creek. It was asked to define the duties of the Board of Finance. This report will be ready for consideration. It was asked to appoint a denominational War Board. What was done in reference to that matter will be reported for approval at Battle Creek. It was asked to prepare a manual on the organization, recognition and deposing of ministers. It is hoped that copy for such a manual will be ready for submission to the Conference. It was asked to prepare a statement or letter to be sent to men in the service from Seventh Day Baptist homes. What the Commission did will be reported.

The Commission will have recommendations to make in reference to plans to better the living conditions of our ministers and to encourage young men to enter and prepare for the ministry. These plans were published in considerable detail in the Sabbath Recorder of December 3, 1918, and January 6, 1919, and ought, therefore, to be well understood by delegates before they come to the Conference.

The Commission was asked to "formulate and set before the denomination a new Forward Movement plan." Such a plan has been formulated and will be set before the people at Battle Creek. This movement includes the following interests: evangelistic work, home and foreign missions, Sabbath reform work, publication and distribution of denominational literature, a denominational building fund, Sabbath-school work, women's work, young people's work, the Theological Seminary, plans to encourage ministers, plans to encourage young men to enter the ministry, the Ministerial Relief Fund, etc., etc. A denominational budget was approved by the commissioners, and the interests for a period of five years will be suggested. Such a budget will call for funds, aside from income on permanent investments, in round numbers, of perhaps $7,500 to $10,000 a year from 8,000 people. Such a budget has not been finally arranged as yet to present to Conference as the Commission is to have another meeting the day before Conference begins. But as an example of how such a budget might be arranged is the following, on the basis of a membership of 8,000, yearly for five years:

<table>
<thead>
<tr>
<th>Per member</th>
<th>Total per member, each year for five years</th>
</tr>
</thead>
<tbody>
<tr>
<td>$3.60</td>
<td>$18.00</td>
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<tr>
<td>$2.30</td>
<td>$11.50</td>
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<td>$2.05</td>
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<td>$0.30</td>
<td>$1.50</td>
</tr>
</tbody>
</table>

It will be seen that the Forward Movement looks to enlargement in all parts of our work as a people. It looks to a united work. It looks to increased contributions from the people.

The Commission has studied carefully and prayerfully the matter of our relation as a people to the Interchurch World Movement, and will have recommendations to make.

Then there are other things that the Commission will have to present. Let the people be thinking about these matters, and be prepared to consider them well at Battle Creek.
a million dollars a year. The Forward Movement and missionary budget combined will call for an average of $20 a member each year.

Increase salaries of missionaries: The salaries of the home missionaries were raised from $1,600 to $1,800 a year, while the Board of Foreign Missions was instructed to increase the salaries of its missionaries as liberally as possible.

Approval of the general movement to merge the boards of foreign missions.

Revise the Statement of Faith. A committee was directed to "undertake the preparation of a revised statement of faith covering the whole field of our present subordinate standard." It is, without doubt, the most revolutionary action of the assembly. Professor John McNaugher was appointed chairman of the committee.

The reappearance of a Committee on Interchurch Union. The personnel is as follows: Dr. W. I. Wishart, D. J. K. McClurkin, Dr. J. Knox Montgomery and Dr. R. M. Russell, the latter being significant that all of the above were signers of the call to the conference which was held last March to discuss the question of union with the Presbyterian Church, U. S. A.—Federal Council Bulletin.

JOSEPH CLARENCE ZERFASS

CONLIB P. RANDOLPH

Joseph Clarence, son of William Young and Annie M. Stoudt Zerfass, was born on the Clover precinct at Ephrata, Pa., April 25, 1893; and died at his father's home, the "Fairview Farm," June 20, 1919. He had been critically ill for three weeks, and everything that loving hearts and hands and medical skill could do was done to bring about his recovery; but all this, though aided by a sturdy body kept vigorous by clean, wholesome living, failed successfully to combat the complication of diseases that had laid hold upon him.

He was a nephew of Rev. Samuel G. Zerfass, the pastor of the historic German Seventh Day Baptist Church at Ephrata. His father is one of the leading members of the church, of which he has been a trustee for several years. The son had not formally united with the church, although his sympathies all lay with it; and he had spent much of his time in the more recent years of his young manhood in striving to conserve its interests—particularly its historical features. To this end, he had striven hard for several years to inform himself as to the earlier history of the church and community; and, in the light of such knowledge, to magnify their importance, not only as related to the past, but to the present and future as well. His death is a sad blow to the church and all its interests.

The funeral services were held at his father's home, conducted by a friend of the family of long standing, Rev. John A. Pentz, one of the pastors of the Snow Hill Church, and bishop of the German Seventh Day Baptist churches, who chose as the text for his sermon, I Peter 1: 24 and 25: "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth for ever." "Abide with me," and "Blest be the tie that binds!" were his words, a favorite hymn of the deceased, were sung as a part of the service.

Interment was made in the Mt. Zion Cemetery, on one of the highest points of the Cloister grounds, dedicated nearly a century and a half ago to the sacred dead by a burial of a large number of Revolutionary soldiers who died at Ephrata as the result of wounds received at the Battle of the Brandywine.

The present writer knows "Joe," as he was affectionately and familiarly called, for ten years, and counted him among his warm personal friends, and can but esteem his death a personal loss. For Joe was of a bright, sunny temperament, a quality which fitted him for the social life he found in the many fraternal organizations of which he was a member. His popularity was attested by the large attendance at the farewell services and by a profusion of flowers.

Besides other relatives, he is survived by his father and mother and a sister. Two brothers and a sister had died earlier in life. He was unmarried. Pursuant to an old time custom of the church, it is expected to have a love feast in his memory some time during the coming year.
people for having made it possible for us to attend Conference there, for however great may be our interest in the city and in the church there, our interest in the Conference should be greater.

This Conference of 1919 should be an epoch-making Conference, a joyful Conference, for the great things that have come to pass during the year. It should be a thoughtful, prayerful Conference, too, for in spite of the fact that the war has closed and that prohibition has come to our country, there is still turmoil and strife and the world needs, as always, men of clear vision and consecrated lives, to lead the way out of the maze of unrest. Now more than ever the ways are opening and we must enter in to opportunity. So let us come to Conference planning for the greatest forward movement in our history.

As women we will be especially interested because we are to have two of our Chinese missionaries with us: Anna West who will sail for China September 2, having completed her year's furlough, and Dr. Palmborg who came to Milton this spring. Both will appear on the Woman's Board program, which, by the way, will come on Tuesday afternoon, the first day of Conference. There will appear also at this time some other of our Chinese friends, Dr. Palmborg's daughter, Eling, and some young women who are studying in the United States. They will give us some glimpse into their Chinese life and we are sure you will not want to miss this program.

Remember then to come for the first day and plan to stay through and help us in the women's conferences that will come later.

Yours for a good Conference and a forward look,

HATTIE E. WEST.
Milton Junction, Wis.,
July 24, 1919.

A LETTER FROM MRS. CROFOOT

The following extract from a letter received by Mrs. A. E. Whitford will explain itself:

I think that you and the others who have so kindly contributed for the screening of the 'Crofoot Home' will be glad to know that the long-desired event is just an accomplished fact (the carpenters are still at work) and we are anticipating, as soon as we can kill off the flies and mosquitoes that have allowed themselves to become entrapped, to pass the warm months in much greater comfort and safety, and we wish to express again publicly thanks to those who have made it possible. I have tried to write personal notes to all contributing either individually or collectively and, if in any case I have been remiss, I can assure any such one that it was an oversight and I trust this will be taken as an apology and as also personal to them.

HANNAH L. CROFOOT.
West Gate, Shanghai,
May 27, 1919.

THE SABBATH RECORDER

Gentle, Ark., Ladies' Society:
Missionary Fund 2.00
Hammond, Ind., Ladies' Aid Society: General Fund 5.00
Hammond, Ind., Woman's Benevolent Society: Congregational Fund: 5.00
Janesville, N. Y., Ladies' Aid Society:
Telephone Society 4.00
Leonardville, N. Y. Woman's Benevolent Society: Missionary Society 6.00
Tract Society: Unappropriated 13.50
Missionary Society 10.00
Mrs. Burchard's salary 6.75
Honor Roll份子: 15.00
Knamon, 5th Century Endowment Fund 15.00
Leonardville, N. Y. Woman's Benevolent Society: Missionary Society 6.00
Leonardville, N. Y. Woman's Benevolent Society: Telephone Society 4.00
Tract Society: Unappropriated 13.50
Missionary Society 10.00
Tract Society: Unappropriated 13.50
Miriam's League: 1.00
Milton, Wis., Missionary Society 3.00
Republican, Milton, Milton Wesleyan, Milton College 100.00
Ladies' Home Benevolence Society: Unappropriated 6.00
Little Women, N. Y. Women's Board for Women's Work: Unappropriated 10.00

THE SABBATH RECORDER

MORAL RECONSTRUCTION

The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and discipline of character.

Whether the work of moral reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

No, the war is over the church should carry out its basic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare.

If the governments of the world have learned the lesson of the war, they will encourage the best of these teachings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful force of education, both general and religious, has been accomplished—

Federal Council.
The Tabernacle at Battle Creek where the sessions of Conference are to be held

BATTLE CREEK AND THE CONFERENCE

III

REV. H. D. CLARKE

When this article appears, you will have made your preparations to attend Conference. We have told you of the city and of the church where it is to be held. Dr. Johanson has told you important things especially for the delegates, and Pastor Kelly leads us more especially to the spiritual aspects, and now you will be interested in a picture of the Tabernacle where the meetings are to be held. Here it is, a winter scene but pretty, for the beautiful trees all about the church lawn and the park across the street make it almost impossible to take a picture in summer time. Editor Gardiner has noted the seating capacity of the Tabernacle, probably the largest church building in the city and most beautifully situated. There will be plenty of committee rooms and rooms for rest and other necessary apartments for Conference service. All your watches can be regulated during a sermon. The church and neighboring churches and the city will be most glad to make you welcome and happy. Music will be a prominent feature all through the Conference.

Of course we will want you to see our well-located parsonage and its capacity for a large family! Now read again what Pastor Kelly said, and while you are packing your satchels and hand bags be praying that this may be a thrilling trip going up to Jerusalem at the annual feast times of the devout Hebrew, praising God and joyful in the Lord.

All aboard for Conference

"We've often thought what a pity it is that a man can't dispose of his experience for as much as it cost him."
YOUNG PEOPLE'S WORK
REV. HENRY N. JORDAN, Battle Creek, Mkt.
Contribution Editor

SELLING OUR HERITAGE
GERALD D. HAGGIS
Christian Endeavor Topic for Sabbath Day, September 10, 1910

DAILY READINGS
Sunday—Selling through bitterness (Ex. 16: 1-13)
Monday—Through weariness (Ex. 17: 1-7)
Tuesday—Through suffering (Job. 1: 1-22)
Wednesday—Through the love of pleasure (Isa. 22: 13)
Thursday—Through appetite (Num. 11: 1-9)
Friday—Through ambition (II Sam. 15: 1-12)
Sabbath—Day-Topic, Selling our heritage (Gen. 25: 27-34)

BY WAY OF SUGGESTION

Esau reminds us of Judas, who thought
money was the price for any act, and be-
trayed his Master, losing his soul. His re-
sult was self-pity and suicide. Today
men are selling their all by placing things
that are priceless at a price. Nothing ma-
terial should count when the eternal is in-
volved.

Esau lacked vision—he lacked that look
ahead that gave him a view of what he
might be. He lost his family headship and
his right to priesthood. Had he stood the
test he could have had a brilliant future,
but appetite wiped it all away. Human de-
sires are so strong and overcoming some-
times, when reason tells us otherwise.

Ambition has perverted the standards of
men so extremely that they sacrifice all to
obtain wealth. No tainting of character or
sacrificing of principle can be covered by
all the wealth the world may possess or that
can be put into the hands of man. The
backward look always carries the lamenta-
tion, “If I had known,” but is too late to mend.

QUOTATIONS

When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost.—Amen.

Dost thou love life? Then do not squan-
ter time, for that is the stuff life is made of.—Franklin.

Let every man be occupied, occupied in
the highest employment of which his nature
is capable, and die with the conscientious-
ness that he has done his best.—Sydney
Smith.

He robs himself of birthright and of soul,
And makes him weak who should be wholly
grand.
For he who reaches best the highest mark
Upon his own and noblest strength must stand.—Eaton.

We fling away blessings that can not be
recovered again, although we seek them
with sighing and tears.—Calhoun.

TO ANSWER

What is your heritage—are you guard-
ing it?
Can you see the loss of heritage about you?
How may we improve our heritage?

Duty done is the soul’s fireside.—Brown-
ing.

RAILROAD RATES TO CONFERENCE

The United States Railroad Administration
is liberal with us this year in granting
a reduction to one and one-third fare on
the certificate plan to members attending at
the meeting of the General Conference at
Battle Creek. At least 250 persons must be
in attendance and prearrangements other
than those traveling on clerical tickets, to
secure the one-third fare for the return
journey.

Read the following carefully:

“A reduction of one and one-third fare on
the ‘Certificate Plan’ will apply for
members attending the meeting of the Sev-
enth Day Baptist General Conference to be
held at Battle Creek, Mich., August 19 to
24, 1919, and also for dependent members
of their families, and the arrangement will
apply from the territory covered by the
Eastern Passenger Traffic Committee, the
Southern Passenger Traffic Committee, and
the Western Passenger Traffic Committee.
The rates are practically all that the railroads under government administration
in the United States.

“The following directions are submitted
for your guidance:

1. Tickets at the nominal one-half dollar
fare for the going journey may be obtained
on any of the following dates (but not on
any other date): August 15 to 21, except
in the Far West (Colorado to California)
they will be on sale August 11 to 16. Be sure
that, when purchasing your going ticket,
you request a Certificate. Do not make
the mistake of asking for a receipt.

2. Present yourself at the railroad sta-
tion for ticket and certificate at least 30
minutes before departure of train on which
you will begin your journey.

3. Certificates are not kept at all stations.
If you inquire at your home station, you
can ascertain whether certificates and
through tickets can be obtained to place
of meeting. If you arrive at your home
station, the agent will inform you at what
station they can be obtained. You can in
such case purchase a local ticket to the sta-
tion which has certificates in stock, in which
you can purchase a through ticket and at
the same time go for and obtain a certifi-
cate to the place of meeting.

4. Immediately on your arrival at the
meeting present your certificate to the en-
dorsing officer, Rev. Edwin Shaw, corre-
sponding secretary, as the reduced fare for
the return journey will not apply unless
you are properly identified as provided for
by the certificate.

5. It has been arranged that the Special
Agent of the Carriers will be in attendance
on August 22 from 8:30 a. m. to 5:30 p. m.,
to validate certificates. If you arrive at
the meeting and leave for home again prior
to the Special Agent’s arrival, or if you ar-
rive at the meeting later than August 22,
after the Special Agent has left, you can
not have your certificate validated and con-
sequently you will not obtain the benefit of
the reduction on the home journey. No
refund of fare will be made on account of
failure either to obtain a proper certificate
or on account of failure to have the cer-
tificate validated.

6. So as to prevent disappointment, it
must be understood that the reduction on
the return journey is not guaranteed, but is
contingent on an attendance of not less than
250 members of the organization at the
meeting and dependent members of their
families, holding regularly issued certifi-
cates obtained from ticket agents at start-

SUGGESTIONS
METHODS
IDEAS
FOR
C. E. WORK

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THE SABBATH RECORDER
THE SABBATH RECORDER
ing points, showing payment of normal one-way tariff fare of not less than 75 cents on going journey.

"7. If the necessary minimum of 250 certificates are presented to the Special Agent, and your certificate is duly validated, you will be entitled up to and including August 27 to a return ticket via the same route over which you made the going journey, at one-third of the normal one-way tariff fare from the place of the meeting to the point at which your certificate was issued.

"8. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored." - RAILROAD COMMITTEE.

Theodore Roosevelt said: "Certain persons call me radical. They do not realize that I am trying to save their children from a radicalism of which they have not dreamed.

"If the property interest had listened to Roosevelt a decade ago and had been willing to intrust him with further power, the great war would at least have been shorter, many billions of wealth would have been saved, not to speak for the moment of human lives, and America would now be far on the way towards a thoroughly stable sober social order that would strengthen and not weaken the tremendous natural forces of American individual initiative." - Frederick M. Davenport.

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This school offers unusual advantages to those who recognize the noble purposes of the profession and, its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalog and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

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Milwaukee, Wisconsin

MILTON COLLEGE
Milwaukee, Wisconsin

MILWAUKEE-DOWNEY COLLEGE
For Women
Milwaukee, Wisconsin

NORTHLAND COLLEGE
Ashland, Wisconsin

RIPOP COLLEGE
Ripon, Wisconsin

BELOIT COLLEGE
Beloit, Wisconsin

DEATHS

ZERFASS.—Joseph Clarence Zerfass was born at Ephrata, Pa., 1862, and died at Ephrata, June 20, 1919. A fuller notice as years elsewhere in this issue.

BURBICK.—Willett Franklin Burbick, son of William and Ava Thurston Burbick, was born in Wiscasset Township, June 28, 1841, and died in the Friendship Hospital July 16, 1919, lacking but two days of his seventy-fifth birthday.

His father and mother were among the early settlers of the neighborhood of Wiscasset, Maine. His father became a farmer. At times it is said that it seemed that he could not live. From these periods of chronic stomach trouble he would rally and industriously take up his work.

He believed in the gospel of industry and toil and with great force of will applied himself to his chosen work.

He was a quiet unassuming man, finding his chief pleasure in the quiet of his own home. He was a kind father and faithful husband, so thoughtful for the welfare of those about him that he often failed to take proper care of himself. He was much interested in temperance reform and did much to inculcate the temperance principles in his children. In business he was frequently invited to take the social glass, but he never hesitated to decline, even though this infracted of social custom temporarily threatened the loss of trade.

He leaves to mourn their loss his wife, three children, a number of grandchildren, and a large circle of friends.

Funeral services were conducted from his late home by Rev. Edgar D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church, Milton Junction, Wisconsin, and Rev. A. C. Manville, pastor of the Milton Junction Congregational Church. Burial was in the rural cemetery.

MENDEHALL.—Ellis Abner Mendenhall was born at Nile, New York County, Pa., September 7, 1840, and died at Milton Junction, Wis., June 25, 1919.

He was one of four children who grew up in the family of Abner and Martha Marvville Mendenhall, and was the last survivor of the family. His father was a farmer and he grew up in that faith. Naturally he possessed many qualities which marked him as a man of sterling habits and uprightness.

When he was four years old his family came West and settled at Milton Junction, this State, where he lived until he was twenty-two years old. His father died when he was but nine years old and from this time he was thrown up in that faith. Naturally he possessed many qualities.

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son, Wis., where he carried on the same trade. Here the greater part of his life was spent, except a brief period in Virginia, until his wife died, November 9, 1911. They had one child, Mrs. Anna Heritage-Plucker, of Schuyler, Neb. Early in life he made a profession of Christian faith and was received into the fellowship of the Shiloh (N. J.) Seventh Day Baptist Church. When he settled at Edgerton he was a layman in the Seventh Day Baptist Church of that place, but later transferred his membership to the Missionary Baptist Church.

After the death of his wife, he came to make his home with Mrs. Nelson Clark, a half-sister, who lived with him until his death. His daughter being a trained nurse has afforded many of the comforts of life. He and his surviving brother have afflicted with blindness for a number of years.

Mr. Heritage was a kind husband and father and sought in every way to provide comfort and happiness for those around him. He leaves a host of friends and relatives to mourn his loss.

Funeral services were conducted from his late home with Mrs. Nelson Clark, by Rev. Edgar D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church, and the body was taken to Madison, Wis., for burial.

Baptist church. When he settled at Edgerton, the bishop, who never knew him in the church, took an interest in his welfare.

FIFTY young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Michigan.

"When the outlook is not good try the uplook."

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F. J. HUBBARD, Treasurer,
Plainfield, N. J.