

# The Sabbath Recorder

The Denominational  
FORWARD MOVEMENT  
includes the  
**DENOMINATIONAL BUILDING**

**YOUR**  
**LIBERTY BONDS**  
are good here

The income from one of them would  
be but little to you but a lot of  
them would enable us to build now

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

**"D**O not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I should rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I should rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.

"Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way."

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920  
*President*—Prof. Alfred E. Whitford, Milton, Wis.  
*Recording Secretary*—Prof. J. Nelson Norwood, Alfred, N. Y.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.  
*Executive Committee*—Prof. Alfred E. Whitford, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

### COMMISSION OF THE EXECUTIVE COMMITTEE

For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.  
For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.  
For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—A. L. Tittsworth, Plainfield, N. J.  
*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.  
*Treasurer*—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President Emeritus*—William L. Clarke, Ashaway, R. I.  
*President*—Rev. C. A. Burdick, Westerly, R. I.  
*Recording Secretary*—A. S. Babcock, Rockville, R. I.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.  
*Treasurer*—S. H. Davis, Westerly, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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*Corresponding Secretary*—Samuel B. Bond, Alfred, N. Y.  
*Recording Secretary*—Prof. Frank L. Greene, Alfred, N. Y.  
*Treasurer*—Prof. Paul E. Tittsworth, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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*President*—Mrs. A. B. West, Milton Junction, Wis.  
*Recording Secretary*—Miss Cora Clarke, Milton, Wis.  
*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.  
*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.  
*Editor of Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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*Southeastern*—Mrs. M. G. Stillman, Lost Creek, W. Va.  
*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.  
*Western*—Mrs. Earl P. Saunders, Alfred, N. Y.  
*Southwestern*—Mrs. R. J. Mills, Hammond, La.  
*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.  
*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

## SABBATH SCHOOL BOARD

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*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.  
*Treasurer*—W. H. Greenman, Milton Junction, Wis.  
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## BOARD OF FINANCE

*President*—Grant W. Davis, Milton, Wis.  
*Secretary*—Allen B. West, Milton Junction, Wis.  
*Custodian*—Dr. Albert S. Maxson, Milton Junction, Wis.

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*Recording Secretary*—Miss Ethlyn Davis, Battle Creek, Mich.  
*Corresponding Secretary*—Mrs. Ruby C. Babcock, Battle Creek, Mich.  
*Treasurer*—David M. Bottoms, Battle Creek, Mich.  
*Trustee of United Society*—Rev. William L. Burdick, Alfred, N. Y.  
*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Salemville, Pa.  
*Junior Superintendent*—Mrs. W. D. Burdick, Dunellen, N. J.  
*Intermediate Superintendent*—Mrs. Cora R. Ogden, Salem, W. Va.  
*Field Secretaries*—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—D. Nelson Inglis, Milton, Wis.  
*Secretary*—Miss Miriam E. West, Milton Junction, Wis.  
Paul E. Tittsworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.  
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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WHOLE No. 3,889

## GENERAL CONFERENCE—TRACT SOCIETY NUMBER

**Tract Society At Conference** The American Sabbath Tract Society's report to Conference and its general program came on Wednesday in both forenoon and afternoon. This RECORDER is devoted largely to the Tract Society's work.

After a short business session of Conference, President Corliss F. Randolph took charge and delivered the opening address which follows the editorial pages of this paper. Then came the reports of the treasurer, the publishing house, the field agents, and the annual report of the corresponding secretary in the order named here.

In the afternoon Rev. Henry N. Jordan spoke upon the "Value of the Sabbath and of Work for It," and Rev. A. J. C. Bond gave an address on the theme, "The Relation of the Tract Society to the Sabbath Truth." This address we are able to give here, but Brother Jordan's was not written, so we can only give a few points from it. He spoke of the *value* of God's Sabbath and told how we can derive blessings from its observance in spite of the fact that loyalty to it often causes us inconvenience. The Sabbath is established by the character, authority and ability of God. It is more necessary now than ever before, owing to the times in which we live. Christ never abolished the Sabbath of the Decalogue, and the Fourth Commandment is still in force. Work for the Sabbath links our interests with it, blessings come from remembering its divine origin.

Sabbath evangelist, W. D. Burdick, made a strong plea for greater loyalty to our cause, and for more enthusiasm in our work. He said, in substance, that Seventh Day Baptists should have the cause more upon their hearts than they do, and that they should be much more concerned over the scarcity of men for the ministry. If all our people were as true and earnest

as they should be there would be very little difficulty in finding consecrated workers.

Rev. George B. Shaw gave some impressions of his work. He prefers to call himself a "field worker" rather than Sabbath evangelist. He commended the quartet work done in the Northwestern Association, and felt that evangelism and our field work should go hand in hand.

Provision had been made for an open parliament to follow these reports and addresses, but the time was all too short; so the parliament had to be omitted.

The program was crowded too full for all the parts to be carried out, not only in the Tract Society's sessions, but in other divisions of Conference week.

**Program of the Missionary Board** The Missionary Society's number containing the annual report of the Missionary Board was published on Conference week and appeared on August 25.

Under these circumstances it seems proper to say a word here of the society's Conference program, even though this RECORDER is called Tract Society's number. In short the two boards are now so closely associated in their work, with a joint secretary, that it is quite the thing to think and speak of much of their work as essentially one and the same.

President Clayton A. Burdick's opening address was not written, and we could only catch a few of his leading thoughts for the RECORDER. He made a plea for seed-sowing in every possible place, and thanked the people for the support given to the work the past year. In view of the handicap due to the war he thought the people had been very liberal. There is need, however, of greater consecration, enthusiasm, and more active interest in the work.

The high cost of living demands higher salaries. The Master who gave himself for us will be able to help us carry on our mission work; and he will give us strength to carry through our Forward Movement, in all departments.

There is but one great field, still, for convenience sake, we divide it into home and foreign fields. There is great need of men who will give money, and of men who will give themselves.

Our smaller and poorer churches have given us our ministers. The little flocks that have to do their own work seem to have the spiritual atmosphere favorable to the production of missionaries and ministers. Active workers are found there and we can not afford to neglect these little missionary churches.

Four members of the Missionary Board have died during the year. Brother Burdick referred to the aged ex-president, Brother William L. Clarke, still living at Ashaway, R. I., and requested the people to remember him in their prayers.

Two Chinese girls sang "Whiter Than Snow" in the afternoon meeting. Everybody was attracted by their sweet voices and winning ways.

Brother Theodore G. Davis gave an interesting talk on the blessings and benefits of mission work in China and in other countries of the Far East. He had just returned from a trip lasting a year and four months in the East and spoke from personal observation.

To Christianize China means more than to change customs. These go right on just the same. Chinese will use chopsticks after they are converted, and they will cling to many of their peculiar ways. Religion belongs to the heart. There are many movements in China that show Christian enlightenment among the people.

As to our own mission in China, great changes have come. The church there is doing much for itself. The members practice systematic giving, and have reached 100 per cent efficiency. How many churches have we in America in which every member gives for the Master's work?

There are rest rooms in the old city all of which are paid for by Chinese and

not by Americans. The Girls' School and the hospital are practically self-supporting. The great need now is a new school for boys. It is not right to go on in the way things are there now. There is no reason why we should not have a new school building in Shanghai. The boys there have already started a \$10,000 subscription. In actual service they are wonderful, and we at home ought to push it here and raise an equal amount.

We must face our responsibility regarding the work in China and see that it grows. It is a disgrace for us to let it stand still. At the close of his talk Mr. Davis and wife sang a duet: "In the Cross of Christ I Glory."

Rev. T. L. M. Spencer, of Georgetown, British Guiana, South America, spoke of the needs of his people in that land. He came to this Conference with a heart burdened for the work. There is much opposition in Georgetown, but God has blessed the little church. It is now being watched to see if it is to be a mushroom growth, soon to stop and die. High cost of living makes more adequate support absolutely necessary.

Brother Spencer made a strong plea for help. He finds many sympathizers, for which he is thankful.

In the Woman's Work of this issue will be found the interesting Conference address of Dr. Rosa W. Palmberg, on our work in China. Don't fail to read that.

At every turn in these passing days we come face to face with things that belong to our Forward Movement—things that must be done if our denomination is to make good. On almost every page of the RECORDER, since Conference, claims are pressed upon us which would be entirely wrong to ignore. No matter whether it be a General Conference Number, or Missionary Number, or Tract Society Number or one devoted to education, or the Forward Movement drive, our paper is filled with thoughts that indicate a spirit of progress among our people. Woe to the good causes we love, and woe to us, if in a time like this we can not arise to meet the emergency and prove our love and loyalty by enthusiastic giving and by uniting in a real spiritual uplift.

**In Our Field of Vision** In these times much is being said about having the "vision" in regard to the world's work and our own relation thereto. Many things have happened to enlarge our vision and enable us to look forward with hope for the future.

I never see united and enthusiastic teamwork among men, without being impressed with the possibilities and powers awaiting those who loyally stand by one another, each man in his place, striving for the good of the whole. I have seen marching armies with ranks visible as far as the eye could see, moving together so harmoniously that the step of the entire line seemed like the step of one man, and the movements of thousands seemed to be directed by one great mind.

We have all witnessed the marvelous results of teamwork in the war-drives, the Red Cross, and the Y. M. C. A. movements during the last four years. Whenever all the people have united in talking and working for the same thing, no matter how difficult the undertaking might appear, in every case the world has been surprised to see how easily victory came. The power of such teamwork is simply irresistible! Whether it be of the kind found in the army, or of the kind used in various societies for social betterment. Faithful, co-operative, enthusiastic teamwork always goes over the top.

Some way I can not help feeling that as a people we are about to accomplish unheard-of things by hearty co-operative teamwork to push our Forward Movement drive. Men seem to be getting the vision of it all. They believe in it. They realize as never before the possibilities awaiting us if North, South, East, and West unite in well organized teamwork to carry out our five-year program.

In my enlarged vision I see a solid phalanx of Seventh Day Baptists reaching across the continent, with hearts united, faces fixed toward the goal, with hands ready for service, pushing together for the budget adopted at Conference. Is not that a vision worth having? Who can not wish for its realization?

I think we saw foregleams of such a movement in the compelling spirit of Conference that thrilled us so. Who ever saw

so momentous a question approved with such unanimity by any Conference in all our history? If this spirit prevails throughout the denomination it will prove the greatest unifying power we have ever known, and that of itself will ensure success. Many hearts are stirred. The people are expecting great things, and in our field of enlarged vision, can you not see a glorious outcome for the Seventh Day Baptist cause?

**"Boost! Subscribe! Give!"** In the *Bulletin* published quarterly by the church at North Loup, Neb., the announcement is made that the church had pledged \$2,500 for the Denominational Building Fund. That was nearly three months ago, and we understand that more has been added since that statement was made. It is greatly to the credit of the North Loup Church that when it once becomes aroused and interested in any denominational cause needing help, it gets down to business and keeps at work until its part is done and the cause is helped.

On the back page of this *Bulletin* three causes are boomed under the heading "Lest We Forget." These are the Lester C. Randolph Memorial Fund, the Denominational Building Fund, and the SABBATH RECORDER. The slogan at the end is, "Boost! Subscribe! Give!"

Then underneath it all are these words: "Watch for the Denominational Forward Movement Program. Then prepare to put it across."

This program is now before our people. All the churches were asked to consider it on Sabbath, September 13. We trust that the enthusiasm of the North Loup Church will serve to stir up a like interest in all our churches.

**Subscription Price Changed For Sabbath School Helps** Our readers who were at Conference and heard the report of the Sabbath School Board will understand that the board has been obliged to change the subscription price of the *Helping Hand* and *Junior Quarterly*. The price of the *Helping Hand* is now forty cents and the *Junior Quarterly* is twenty-five cents. We are anxious to have this change well understood by all our Sabbath schools.

## PRESIDENT'S ADDRESS

CORLISS F. RANDOLPH

We are met today to give an account of the seventy-fifth year's activities of the American Sabbath Tract Society since its organization under its present title, and the sixty-third since its incorporation.

Without entering into the history of the society, it may be worth our while, for the sake of contrast, to give a moment's passing notice to the report of the society at its first anniversary seventy-five years ago, when the General Conference met with the church at Verona, N. Y., and, including the sessions of the societies—then held as distinct from those of the General Conference—continued from Wednesday morning to the following Monday forenoon, the Tract Society holding its final session at eight o'clock that morning.

The report of the Board of Directors showed that field work had been done as follows:

William Freeman had labored for two months as a colporteur and financial agent of the society in the Central Association, distributing in that time about 3,000 publications at a total cost of \$100.

Elder Nathan V. Hull had spent considerable time in the Western Association, visiting the most of the churches in that field, organizing auxiliary tract societies and distributing about 8,000 publications, all at a cost of \$117.

Elder William B. Maxson had attended a Sabbath convention at Utica, N. Y., in behalf of the society, making no charge for his services, and distributing 1,000 publications at a cost of \$18.

Elder Azor Estee, employed by the Missionary Society, had acted as a distributing agent for the Tract Society, and was supplied with 11,700 publications, valued at \$139, for that purpose.

George B. Utter, as agent of the society, had spent some three months visiting churches and organizing them more efficiently, for which he made no charge, but the society presented him with a life membership valued at \$25, as a token of the society's appreciation of his services.

Thus, you will observe, five different representatives had performed field work for the society during the year, and had distributed, approximately, 24,000 publications

(which, apparently, were tracts) at a total cost of about \$400; while the treasurer's report showed a total amount of receipts of \$110.14, with a balance, after all bills were paid, of \$16.65. On its face, this is a remarkable financial feat, but, apparently, the tracts—constituting by far the larger part of the field expenses—were supplied, without cost to the Tract Society, by the New York City Sabbath Tract Society.

A noteworthy feature of the treasurer's report is the fact that \$18.36, or 13½ per cent of the total receipts, had been derived from the sale of tracts. Another interesting feature is the additional fact that but one church contributed as a church, and that was the Lost Creek, Va. (now W. Va.), Church, with a contribution of \$8.10. The largest item of income was the contribution of \$25 from a society then known as the Missionary Association. The smallest contribution was \$1.25. The entire minutes of the society for that year, including the treasurer's report and that of the Board of Directors, cover but three pages, of about the same size as those of our present *Year Book*.

At that time, the society possessed no publishing house, no endowment or other vested funds—in short, no property of any kind except the cash balance of \$16.65 in the treasurer's account of current expenses.

Now, compare this brief abstract of the first year's work of the society with a similar one of the seventy-fifth year's work, just closed, the full report of which is supposed to be in your hands in printed form.

You will observe that our income from invested funds alone is \$6,172.80 for the last year, and that our total income was \$24,934.59.

We have a publishing plant which has transacted business amounting to \$30,635.76, for the year, of which \$10,893.73 is denominational and charged at cost, and the balance of \$19,642.03 is for commercial work.

Our field activities include one half the entire time of our corresponding secretary and three months time of each of our two Sabbath evangelists, besides more or less of the time of the editor of the SABBATH RECORDER, not to enumerate occasions of service on the part of other officers of the society, and of various individuals in different parts of the denomination which do not find place in the record. The so-

ciety also contributes to the support of workers in the British Isles, Holland, South America, and to certain Sabbath mission work in this country, besides having engaged the entire time of a worker in the Dominion of Canada.

The report of our treasurer alone requires more than six times the space of all the printed records of the society seventy-five years ago.

The total church membership of the General Conference seventy-five years ago was, approximately, 6,000; at the present time it is, approximately, 8,500.

The growth shown by these figures, while perhaps not all that we might desire, is, after all, gratifying, and we thank God for it and take courage. But while we are thus devoutly thankful for our prosperity, we must confess to a consuming desire to see a much greater and a much more rapid growth.

This is a day of great things, and we believe the Seventh Day Baptists to be capable of great things—far greater than any that they have accomplished in all their history up to the present time.

The great World War, by its very superlative magnitude, has compelled all sorts of things to be done on a plane commensurate with itself—things the greatest in the history of the world, things that six years ago would have been considered as wholly impossible, and not the least of all these things is that of giving.

All the auxiliary war activities, such as the Red Cross, the Y. M. C. A., the Salvation Army, the Knights of Columbus, the Hebrew Association, not to mention others, all called for enormous sums, and they were freely given. No less freely given was the correspondingly large amount of personal service demanded by these interests.

In the midst of all these calls, came the churches—the Episcopal, the Presbyterian, the Baptist, the Methodist—all demanding sums such as were never dreamed of before; and these calls are being met fully and freely. The General Conference has had presented to it at this session a program that will call for far more money than we have ever given for denominational purposes heretofore; and certain interests of the Tract Society are included in the program.

Among these interests, the chief one is

that of the Denominational Building. The arguments in favor of this building have been presented to you in various ways for the past two years and more without ceasing; but its need compels us at this time to emphasize and accentuate these arguments as strongly as we possibly can.

As a people, with three centuries of history of our present denominational organization behind us, we have no tangible, enduring monument that belongs to the entire denomination, and represents its undivided interests. Our schools, of which we are justly proud, all, in a technical sense, belong to our people as a whole; but, after all, they represent three different geographical groups of our churches, and have divided us into three separate sections so far as our educational interests are concerned. Moreover, our schools, in common with denominational colleges generally throughout the country, are appealing more and more for non-sectarian support, both as to students and money. So that they do not constitute a monument of strictly Seventh Day Baptist endeavor.

The better housed the people of any country are, the higher type of civilization, and culture, and government they represent. It is a vast sweep of progress and permanency of life from the wigwams of the forest and the tents of the plain of the earlier days to the homes and public buildings that characterize our beloved country today. And the further we advance in that direction, the more prosperous and happy we become.

What is true of the community and state is true of the church and denomination. If Seventh Day Baptists are to endure and prosper, they will have to take steps that will convince themselves, no less than the world at large, that they are here to stay.

Our Roman Catholic friends have profited by the psychology of that proposition as applied to themselves from the very beginning of their history; and none of the horrors of the Great War has shocked the whole civilized world, irrespective of creed, more than the destruction of certain magnificent monuments of this church.

Some of the larger Protestant denominations have made conspicuous progress in following the example of the Roman Church. No one familiar with what the Episcopal Church has accomplished can

question the expectation of that church to endure in this country. Consider, for example, what it has done in New York City, alone. Trinity and St. Paul's are inseparably interwoven into our national history; and the new Cathedral of St. John the Divine, which has been slowly rising through three decades, already stands in one of the most conspicuous spots in the most populous city on the globe, and it is dedicated to the spiritual needs of all who may seek its shelter, irrespective of creed.

Similar things may be said to a greater or less degree of all the other larger denominations in this country, and of many of the smaller ones. So long as such activity continues, so long will these denominations grow and prosper. For activity begets activity, growth begets growth, prosperity begets prosperity, and surely Seventh Day Baptists need activity and growth and prosperity no less than other denominations.

A very pressing need which the Denominational Building would meet is that crowded upon us by the growth of our publishing interests. Our plant is inadequate for the business we already have to do, and the building in which it is housed is much too small for the machinery we now have, and affords no floor space for such additions as are imperative if we are to expand our producing facilities to meet the demands of our growth. If we are to continue to do commercial work, we shall have to meet its requirements or lose what we already have. If we are to confine ourselves to denominational work alone, we are still in need of more room, and will have to have greater financial support from the people than we have ever had. The Tract Society and its Board of Directors are the servants of the people—of yourselves. We want to do what you want done. That you want anything other than denominational growth and prosperity is unthinkable; and to avoid retarding that growth and curbing our prosperity, we shall have to have your financial aid, no less than your sympathy and your prayers, as we have never had it before.

The entrance of the United States of America into the Great War brought a test of civic pride and patriotic loyalty such as had never been imposed upon this country before. To stand within our own gates

and protect our firesides and maintain the freedom and integrity of our country has cost us heroic struggles in the past. But to send our armies across the seas, three thousand miles away, to a foreign land to maintain the cause of democracy for the world was a supreme test of the spirit of our national freedom. Awed at first by the gigantic proportions of the task before us, without hesitation we girded our loins, and in the might of our power, we rose to the full measure of the dignity and puissance of the task set before us. Doubtfuls and pacifists were branded as shufflers, cowards, and traitors. Political partisanship was silenced; public utilities passed into the hands of the Government; industries were readjusted over night; activities in the home, on the farm, in the shop, in church and school alike, everywhere, all were converged to meet the needs of the war. Our selective draft was organized, citizens were summoned from the rites of industry, organized into armies, hastily but effectively trained, and poured upon the battle-fields of France, fired with such zeal and determination that, after a few brief, bloody passages at arms, the enemy became panic stricken, fled headlong from the scene of the struggle, and victory was won in half the time that we had expected at the beginning. Already that awful conflict is a dream—a horrible nightmare. It was done without a particle of abatement of loyalty to our country, our respective States, our towns, or our homes.

I should be the last to minimize in the least degree the importance of any phase of our Master's mission of spreading the Gospel of Glad Tidings; but, if our existence as a separate denomination means anything at all, or has any justification whatsoever, it means that we believe that to us has been committed the one specific task of helping to restore the Sabbath of the Master to the place he gave it in that Gospel; and that, again, means that, to the American Sabbath Tract Society, Seventh Day Baptists have entrusted the management of the campaign for its accomplishment. To that end the society needs—must have—a united, undivided people in its support, ready to dedicate all their resources, their personal service and their money, to the fulfilment of the duty whereunto they believe that God has called them.

If those at the head of the society's activities have lost the confidence of the people, or if there are those who have their confidence to a greater extent, let new leaders be chosen, and those whom they succeed will give them their loyal, hearty support. The good of the Cause is of greater moment than any man or group of men, and the Cause must prosper.

Reference has been made to the Roman Catholic Church, to its policy of building for permanent occupation. The secret of its tremendous success lies even deeper than that; namely, that for nearly a score of centuries it has relentlessly and consistently pursued a certain definite, unyielding policy—a policy which the needs of the centuries as they passed have shaped and bent to their special needs, but, after all, a policy in whose path no man or group of men, not even the mighty Vatican itself, dares stand for a moment. There are many things about the Roman Catholic Church that no Protestant can admire or sympathize with; but there are certain things about it, nevertheless, that every Protestant will do well to reflect upon, and consider most carefully. That church has grown and flourished for many centuries, and, in all human probability, will continue to do so for as many more. The reason for all this should command our respectful consideration.

The influence of the spirit of the times has been hinted at in connection with the larger Protestant denominations. In addition to that, the Jews see the dawn of a brighter day than has risen for them since the destruction of the Temple, but a short generation after Calvary's tragedy. What they will be able to accomplish, only the future can tell yet; but already the Zionist Movement is in possession of Palestine. Already one of the ancient functions of the Sanhedrin has been restored. The assistant executive secretary in a personal letter to myself, writes:

"The Zionist Movement, through its schools, courts, internal self-government . . . is making the land productive again; and has thus reinforced the Jewish right to Palestine, sanctified by a two thousand year history of persecution, suffering, and striving."

Lord Robert Cecil, the celebrated English, Protestant statesman, says:

"In all the welter of slaughter and destruction wrought by this war, the Zionist Movement stands

out as a great effort in practical idealism. Its success holds a promise, not only for the Jewish people, but for civilization itself. May it continue to prosper and increase in favor with God and man."

These are but brief glimpses, mere hints, of opportunities brought to the church by the political and social cataclysm of the war—opportunities which the religious bodies cited have seized to the advantage of their material and spiritual welfare, alike.

To neglect such an opportunity is to court the peril of destruction through inactivity, numb lethargy, and decay.

Precisely a century and three-quarters ago—lacking but a year—saw another devout, Sabbath-keeping, Christian community in this country face to face with the crisis of its history. By the grace of God it had flourished, and from the infinitesimal beginning of a single individual had grown to such proportions as to make it an important factor in our colonial life of that period—important in a commercial, and in a social, an educational, and a religious sense. Moreover, it held a commanding position with reference to certain of the colonial state problems of the day. Their historian, a man of a creed different from that of their own, of a large, sympathetic outlook upon life, and possessed of a wide acquaintance, not only with the history of our country, but with modern social, commercial, and religious life as well, declares that had these people not turned their back upon their opportunity, they must certainly have grown to such an extent that they would constitute one of the most powerful factors, in all these respects, in our national life of today. But fail to recognize and embrace their opportunity they did, and today they have dwindled far toward the vanishing point.

Today we Seventh Day Baptists are face to face with a magnificent opportunity, one such as they have never faced before. It may not be the *one* crisis in our history; but it surely does mark *a* crisis, and if we neglect it, we do so at our peril. The opportunity calls for our highest and wisest leadership, and for its undivided support, with an utter absence of Bolshevism—to the fullest measure of our loyalty, of our personal service, of our material wealth—and a deep, abiding, unflinching faith in the Lord of the Sabbath.

**AMERICAN SABBATH TRACT SOCIETY**

(Seventh Day Baptist)

**THE ANNUAL STATEMENT OF THE BOARD OF DIRECTORS, 1919**

## BRIEF SUMMARY, OR REVIEW OF THE YEAR

In submitting this Annual Statement of 1919 to the Seventh Day Baptist General Conference, the Board of Directors of the American Sabbath Tract Society makes grateful and reverent acknowledgment of the love and care of our heavenly Father, whose tender mercies are ever present and abundant, and without whose guidance and approval even our best labors come to naught.

The work of the board has felt in no small degree the effects of the world upheavals caused by the mighty war, the sudden halting of the conflict, and the uncertain conditions that prevailed during the days while peace was being formulated. The attention of people in heart and mind has been firmly fixed on these things, and it has been difficult to divert it to the interests of the work for which the Tract Society was established. Then, too, in a business way, the scarcity and the high cost of materials and of labor have been a constant handicap to the work of the publishing house.

But the people of the denomination have been loyal and generous in their support, and the board has come through the year with the largest contributions ever received from the churches, and without its usual annual deficit. There would have been a deficit, however, if the board had enlarged its work as planned along the lines of printing new material on the Sabbath question, and the distribution of a much larger amount of Sabbath literature. Two causes have postponed this enlargement, one already mentioned, in that it seemed unwise, when the country was being flooded with timely war and armistice literature, to make special distribution of Sabbath literature which would be thrown into waste paper baskets unread. And yet it would have been distributed, if it had been ready. The budget last year called for \$2,000 for tract and general printing. Not half that sum was actually used. It is expected that new material will soon be ready for printing, and that this very important work of the board will be greatly enlarged.

The field work of the board has been carried on along the lines laid out last year. Arrangements were made with two churches, near Plainfield, N. J., the Piscataway Church at New Market, and the New York City Church, by which the pastors of these churches, Rev. Willard D. Burdick and Rev. George B. Shaw, spend three months each during the year in field work for the board. This arrangement has proved very satisfactory. The men are able to attend the monthly meetings of the board, and thus keep in close touch with the work of the board, as well as with the fields, and also bring first-hand information and interest to the board. In this work there has been fraternal co-operation with the workers of the Missionary Society as well as with the pastors of the churches. Through the trained and experienced leadership of these men the board hopes to add other workers, and thus greatly enlarge the efforts for Sabbath evangelization in personally conducted campaigns on the field. Special reports of these two men are found elsewhere in this Annual Statement.

At the April meetings of the boards of the Tract and Missionary societies, there was a hearty response to the suggestion of the joint secretary that representatives of the boards should visit our colleges at Salem, Milton and Alfred before the close of the academic year. Both boards by vote asked Rev. Clayton A. Burdick, the president of the Missionary Society, and the joint secretary to make such visits. Brother Burdick could not arrange his work to be absent from home this spring, and so it was decided that the secretary make the trip alone. He spent the last three weeks in May on the visit, one week at each college, meeting the students, the faculties, the trustees, and other friends of these institutions, in public gatherings and in personal conferences. The purpose of of this visit was to strengthen between the colleges and the boards the spirit of mutual interest and concern in all our work as a denomination, and to inaugurate a program and policy of having official representatives of these boards make quite frequent visits to the colleges to keep in close and sympathetic and intelligent touch with these institutions, and especially with the young people there that come from Seventh Day Baptist churches and homes.

The third Sabbath in May has in the last few years become a denominational anniversary called Sabbath Rally Day. For this occasion the board prepared an outline for programs to be used in the various organizations of the churches, and special programs for the Sabbath schools and for Junior Christian Endeavor societies. These programs were printed in one issue of the SABBATH RECORDER, and were then published in pamphlet form and distributed to all the churches in sufficient numbers for use on Sabbath Rally Day, about six thousand copies. The board bears all the expense of printing and distribution, feeling that the less than \$30 used in this work is one of the best investments it makes of the funds entrusted to its care. Almost every church in one or another of its activities recognizes and observes Sabbath Rally Day.

Through the means of a special committee, there has been an increased interest aroused in reference to the SABBATH RECORDER. Letters were sent to all the churches and there was organized what was called the "SABBATH RECORDER Drive," through means of which over 200 new subscriptions were secured, and the value of the magazine, and the importance of having it in every Seventh Day Baptist home were brought to the attention of the people, and emphasized anew. This same committee has been charged with making an investigation of the question of raising the subscription price of the magazine from \$2 to \$2.50 or \$3 a year.

Through the committee appointed to superintend the distribution of literature some very judicious and progressive work has been done, both among our own churches and among other people. The report of that committee is given elsewhere in this Annual Statement. The usual annual report of the Canadian Branch office can not be given. Our faithful and devoted brother, Rev. George Seeley, who has had charge of that work for almost nineteen years, though in frail health and infirm from advanced age, continued his labors of collecting names and addresses and mailing them Sabbath literature, which was sent to him in quantity by the Tract Board, up to the very close of the year in June. But before he had prepared his annual report, he was called by his Lord, whom he dearly loved and loyally served, from the labors of

earth to the employments of heaven. His death (which was after the close of the fiscal year, June 30), was the only one among the members of the board and other officers of the Tract Society.

In addition to the work done in its own publishing house, the Tract Board is interested especially in two publications, *De Boordschapper*, a monthly magazine issued from Haarlem, Holland, under the general editorship of Rev. G. Velthuysen, and the *Gospel Herald*, a bi-monthly edited by Rev. T. L. M. Spencer, of Georgetown, British Guiana. *De Boordschapper* is published in the Dutch language of Holland. The editor, who has many other duties, has valuable assistance in reference to *De Boordschapper* in W. A. Vroegop and Brother Monsma. "At the present time, there are about 650 subscribers. The monthly edition numbers 1,150 copies, part of which are sold by Brother Munck, and another part are sent as free copies to reading-rooms where they are wanted, exchanges, samples, etc." It is a 32-page magazine with an attractive cover, just a little smaller than the SABBATH RECORDER. It is the exponent of the Sabbath of Christ, in the gentle, firm, positive spirit of the Master, with no sharp vindictiveness nor harsh upbraiding, representing the interests of Seventh Day Baptists in Holland and Java. The *Gospel Herald* is a 16-page magazine with a cover, about the size of the SABBATH RECORDER, printed in English. The report of its editor and distributor is printed elsewhere in this Annual Statement.

The board has continued its help sent to the pastor of the Mill Yard Seventh Day Baptist Church in London, England. The three sons of Rev. T. W. Richardson were in the war; one paid the supreme sacrifice with his life, and another is a cripple, having lost one of his legs from a wound. The place of meeting for the Sabbath services of the church has been for over fourteen years at Mornington Hall, Canonsbury Lane, Islington, N. Recently a change has been made and the services are to be held in Argyle Hall, 105 Seventh Sisters' Road. Thus the churches in America keep in touch with the mother church of the denomination in England.

During the year the board has sent special supplies of Sabbath literature for distribution to Edward W. Perera, of Ma-

dampe, N. W. Province, Ceylon, to John Manoah, of Kandal, Ocatamund, South India, to James A. Murray, of Carri-pichaima, Trinidad, West Indies, to Ebenezer G. A. Ammookoo, of Jamestown, Accra, Gold Coast, Africa, and to Rev. T. L. M. Spencer, of Georgetown, British Guiana, besides that sent to people in Canada and the United States. Acknowledgment has been received of the safe arrival of Sabbath literature printed in Spanish and sent some time ago to J. J. Van Ysseldijk, of Cerro Corva, Argentina, South America.

The president of the board, in the interests of the work has attended the General Conference at Nortonville, and the Eastern Association at Rockville. He has visited the German Seventh Day Baptists at Snow Hill, one meeting of the Board of Managers of the Missionary Society at Westerly, and made several other trips in connection with the work of the board. The editor of the SABBATH RECORDER attended the General Conference at Nortonville, and the three associations in the East, at Rockville, Leonardsville, and Little Genesee, and a meeting of the Executive Committee of the Federal Council of the Churches of Christ at Atlantic City. The editor has suffered a great sorrow and bereavement in the death of his wife, Mrs. Alice Clawson Gardiner. The SABBATH RECORDER for May 5, 1919, contains an obituary and biographical sketch of Mrs. Gardiner, and her picture on the front cover.

The plan of the board to have a denominational library in each church or parsonage has not made the progress which it merits. It requires the direction of an enthusiastic leader in each locality who can and will give the matter careful and continued attention.

The board has continued its appropriation of \$100 to the Pacific Coast Association to enable a representative of the association to visit lone Sabbath-keepers in that vast section of the United States west of the Rocky Mountains.

The board has continued its support jointly with the Missionary Society for the Italian mission through Rev. Antonio Savarese, as endorsed by workers in the Piscataway Church at New Market, N. J., and the Hungarian mission through Rev. J. J. Kovats as endorsed by workers in the Seventh Day Baptist Church in Chicago.

The work of historical research as planned by the board under the direction of Corliss F. Randolph has continued, but has been somewhat retarded by illness and by the stress of extra work in his profession as a teacher and supervising principal of a large city school.

One new book has been published, a group of war-time sermons, by Rev. A. J. C. Bond, preached to the church at Salem, W. Va., where he is pastor. It will be ready for sale and distribution at the General Conference in Battle Creek. Another volume is being printed and will soon be issued, a collection of baccalaureate sermons by Rev. Boothe C. Davis, D. D., president of Alfred University. In both instances the authors of the books share with the board in the cost of printing and binding. It is expected that the sales of the books will wholly reimburse the authors and publishers for the expenses incurred.

The treasurer of the Tract Society has received and forwarded to Miss Marie Jansz, of Java, more contributions than in any previous year. The reed organ which was purchased for her but could not be sent on account of war conditions will soon be on its way. Dr. E. S. Maxson, of Syracuse, N. Y., has continued his labors among the Hebrews of his city, and has been provided with literature for that work by the board.

Following this general review of the work of the board the Annual Statement contains the report of Rev. T. L. M. Spencer, the reports of the Sabbath evangelists, the report of the Committee on Distribution of Denominational Literature, the report of the Committee on Revision of Literature, the report of the Committee on the Denominational Building, the report of the manager of the publishing house, the report of the treasurer, the report of the Budget Committee, and a word in conclusion by the corresponding secretary. These reports show in detail the present work of the board, and should be read and studied carefully.

REPORT OF REV. T. L. MCKENZIE SPENCER  
DEAR BRETHREN:

Greetings. I am thankful to our heavenly Father for another opportunity of presenting my annual report. At the time of writing, news has come that the peace

treaty is signed, for which I am very thankful, as the conditions of war thrust many burdens upon us and divided the attention of many from spiritual things.

The work of Sabbath reform has gone on here through preaching, visiting, distributing literature, the publication of the *Gospel Herald*, and Bible studies. My statistical report is as follows: Sermons, 103; prayer meetings, 103; talks and addresses, 91; visits, 180; pages of literature distributed, 57,116; printed, 1,350 *Gospel Heralds*; Bible readings, 48.

I have kept up regular correspondence with interested persons in various parts and posted literature also. The expenses of postage, stationery, printing, etc., have been met by the help of the Tract Board and subscriptions.

We are sowing beside all waters and expect that the time of reaping will come. Calls still continue to come from the West Indies and I am hoping that on my way to the U. S. A. I will be privileged to spend some hours at Barbados. I am hoping to be at the General Conference when I shall speak more of this field.

May the blessing of our heavenly Father rest upon your deliberations.

#### REPORTS OF SABBATH EVANGELISTS

*Rev. Willard D. Burdick*

Report of Willard D. Burdick to the American Sabbath Tract Society for the year ending June 30, 1919.

DEAR BRETHREN:

In accord with my agreement with the Tract Society I have spent three months of the past year in field work, and have attended the sessions of the General Conference and of the Eastern Association.

Immediately after the Conference at Nortonville I visited lone Sabbath-keepers in South Dakota and Minnesota; preached in several of our churches in Minnesota and Wisconsin; and called on many people in the churches. My second trip was made during the winter to assist our missionary, the Rev. T. J. Van Horn, in evangelistic meetings in Arkansas. On my way back from Arkansas I spent several days with our people at Stone Fort, Ill.

While at home I have done a considerable correspondence and other writings connected with my field work.

During the three months I have held meetings or called in the interests of our work at the following places: Alcester, Harrold, Hitchcock, Dell Rapids and Flandreau, S. D.; New Auburn, Minneapolis, Robbinsdale, and Dodge Center, Minn.; Exeland, New Auburn, Grand Marsh, Milton, Milton Junction, Albion, Wis.; Chicago, Ill.; Gentry, Cross Roads schoolhouse, and Fouke, Ark.; and Stone Fort, Ill. I preached in ten of these places and conducted Sabbath institutes in five of them.

The following is a summary of my work.

Visited 20 places in the interest of our work; made 286 visits and calls; wrote 99 letters and cards; wrote a half dozen letters and articles for the RECORDER; gave 64 sermons, assisted in 7 other meetings; spoke to the pupils in Fouke Academy and Gentry public school; addressed Junior and Y. P. S. C. E. meetings; spoke at a men's meeting in the interest of social purity; conducted Sabbath institutes at New Auburn and Dodge Center, Minn.; Exeland and New Auburn, Wis.; and Gentry, Ark.; distributed over 8,750 pages of tracts; and attended meetings of the Woman's Board and the Sabbath School Board. On the field I received \$86.34 for various denominational interests, and secured several subscriptions for the SABBATH RECORDER.

My expenses chargeable to the Tract Society amount to \$157.62.

Our evangelistic meetings in Arkansas resulted in a good number of conversions.

During the year I have had invitations from several other churches to visit them that I have not been able to accept.

*Rev. George B. Shaw*

The work of Sabbath evangelist, Rev. George B. Shaw, for the year may be summarized in three parts.

In November he visited that section of New York represented by the churches at Brookfield, West Edmeston and Leonardsville. Here he gave 10 sermons and addresses to congregations averaging 46, made 29 calls, visited three public schools, addressed two Sabbath schools, taught a class in Sabbath school and distributed 1,498 pages of Sabbath literature. His expenses were \$12.84, and he received for denominational work, \$21.86.

In February he gave assistance to the

work of the joint corresponding secretary, who was ill. He visited Westerly, Shiloh, New Market and Plainfield, making 12 calls, preaching 5 sermons, with an average attendance of 54, writing 63 letters, and speaking to three Sabbath schools and two Christian Endeavor societies. His expenses were \$14.46.

In April he visited four churches in southern Wisconsin, at Milton Junction, Albion, Walworth, and Milton, making 90 calls, preaching 7 sermons to congregations averaging 130, attending one Christian Endeavor society meeting, chapel exercises at Milton College, a meeting of the Woman's Board, a meeting of the Sabbath School Board, and the quarterly meeting of the churches of southern Wisconsin and Chicago, and writing 22 letters. His expenses were \$51.62 and he received for the denomination \$52.

REPORT OF THE COMMITTEE ON DISTRIBUTION OF DENOMINATIONAL LITERATURE

*W. C. Hubbard, Chairman*

Your committee would report that they have considered carefully the selection of names, the placing of our literature in such hands as might be at least receptive, and of the best method of distribution.

We decided to acquaint our own people more fully, and accordingly offered to send a rack and tracts to many of the churches. Thirty-six racks, made of quartered oak, finely finished, with spaces for twenty kinds of tracts, have been forwarded and erected in as many of our churches. A full supply of our latest issues were sent at the same time and the pastor or some interested person or committee in each church has agreed to see that the racks are kept supplied and additional literature ordered as needed.

We hope thus widely to distribute our literature to our own people, and that members of our congregations and visitors will take these tracts, read them and forward them to others who might thus be led to a knowledge of the Sabbath—the seventh day of the week.

The tract, "Why We Are Seventh Day Baptists," has been rewritten by its author, Rev. Edwin Shaw, D. D.

A list of our available tracts and publications has been printed on a card for ready reference and easy distribution.

"Pro and Con" has been reprinted in a more attractive form and supplied with a cover to harmonize with other recent literature.

The members of the Executive Committee of the Federal Council of Churches of Christ in America, some of the Commission and committees, together with the Sunday-school workers, officers, teachers and pastors in many of the counties of New Jersey have received our literature by mail.

A total of more than 210,000 pages have been sent out directly by the committee—not including any work done by our brother, the late Rev. George Seeley, of Canada.

We have application for a few more racks to be sent to the churches.

The committee is of the opinion that a re-statement of our belief in and position on the Sabbath, in terms which will appeal to the consciences of the thinking younger generation, might result in a wider interest in and more fruitage for the kingdom.

REPORT OF THE COMMITTEE ON REVISION OF DENOMINATIONAL LITERATURE

There has been no stated meeting of the Committee on the Revision of Denominational Literature during the year. The strain of war-time work, the illness of the secretary of the committee, the illness of Dean Arthur E. Main, the difficulty of finding a time when all five of the members could meet for several days in succession, these and other causes have prevented a meeting. The committee has been disappointed in reference to copy for certain tracts which it purposed to publish. Different men and women had been asked to prepare manuscripts for tracts on topics for which the committee deemed them especially well suited; but almost without exception for one reason or another the manuscripts have not yet been prepared. The committee plans to hold a meeting soon, for it believes that this work is of great importance and should be wisely pushed with great vigor.

REPORT OF COMMITTEE ON DENOMINATIONAL BUILDING

*F. J. Hubbard, Chairman*

The Denominational Building has been kept before the people through the SABBATH RECORDER and by presentation to associations and churches by various representatives of the society.

Contributions have been coming in steadily until now the amount for this purpose is \$6,212.57; and the interest and inquiry concerning this project are constantly increasing.

There is no doubt but that our people have determined to build denominationally, and a campaign for funds would unquestionably realize a large amount of money; but the Tract Board has felt, in view of the many calls for money for war work, such a campaign should not be launched prior to this time; and now if Conference projects a "forward movement" to include all our activities we would gladly join in such a plan rather than have two financial campaigns under way among our people at the same time.

The need for the building is constantly increasing, and as far as the publishing house is concerned we must either have larger and better accommodations or else decide definitely to give up the outside or job work which now so materially reduces the cost of our own publications. This the board would be loath to do.

But the publishing house is only a part of it, for the editor, the joint secretary and others are entitled to reasonable accommodations for their work; and then we owe it to ourselves as a people to have some place, some building, that stands for more than *locality*, a something that says to the world we are a united *people*, a sect with faith enough in its belief to build it into brick and stone, proclaiming in a different way the belief we have been expressing through the centuries—"The seventh day is the sabbath of the Lord thy God."

REPORT OF THE PUBLISHING HOUSE

*Lucius P. Burch, Manager*

*To the Board of Directors of the American Sabbath Tract Society:*

We present herewith our fourth annual report of the publishing house for the year ending June 30, 1919. Appended hereto is a detailed statement of the different publications, which report shows a slightly better financial condition than the last few reports have shown. This is more particularly true with regard to the SABBATH RECORDER. All publications show a smaller loss than last year.

In view of the continued high costs of printing and the fact that these costs seem

bound to increase still more in the near future, it would be wise for the board seriously to consider increasing the subscription price of the SABBATH RECORDER, *Helping Hand* and *Junior Quarterly*. The publishers of religious papers and Sabbath-school helps have been obliged to increase their prices, and this society would be justified in increasing the subscription rates to at least take care of the increased cost of the white paper used in their printing.

The SABBATH RECORDER has 183 more paying subscribers than at the last report. This is due in a large degree to the efforts put forth in the "RECORDER Drive" in April, which undoubtedly did much good in the way of awakening a renewed interest in our denominational paper. Last fall the pulp and paper section of the war board issued very strict rulings in regard to cutting off all unpaid and free subscriptions. We were forced then to discontinue all exchanges and many free copies, and should have had to discontinue all free copies if this ruling had not been withdrawn after the armistice. The total cost of publishing the SABBATH RECORDER this year was \$8,818.33, while the total receipts were \$5,045.61, leaving an excess of cost of \$3,712.72. We all hope the circulation may continue to increase.

The *Sabbath Visitor* also shows subscriptions paid up to date better than in former years, but the total circulation has fallen off 56 since last report. The excess cost over income this year is \$488.45.

*Helping Hand*.—The total cost of publishing the four quarters this year has been \$1,038.78, against \$1,051.93 last year. This has been caused by the fact that it has been kept within 64 pages and cover. The deficit this year amounts to \$87.40. The past year the publishing house, after consultation with the Committee on Sabbath-school Publications, has attempted a certain amount of standardization of the *Helping Hand*, to the extent of beginning each lesson on a new page, which we think is a decided improvement. The number taken for use in the churches is 140 less than last year.

The *Junior Quarterly* this year cost \$262.80, against \$344.87 last year. This quarterly shows a deficit of \$135.12. The loss in subscribers has been 54.

Very little new work has been attempted



during the past year except the publishing of a book entitled "Reconstruction Messages From a Seventh Day Baptist Pulpit," by Rev. A. J. C. Bond, which will be ready soon. This publication was assumed by the society and Brother Bond jointly.

The past year has seen all business which depended on skilled labor hampered very seriously in its proper conduct. This has been decidedly true of the publishing house. In quick succession after our last report we lost three of our employees into the service of Uncle Sam, which decidedly crippled us. We were unable to replace them all with competent help, in fact not being able to get readjusted until they were mustered out of the service again and returned to their former positions recently. This lack of help naturally interfered with the work of the plant, particularly with the *Year Book*. When we attempted to get the *Year Book* out and realized our position, we tried the alternative of having the tabular work done by a composition house in New York, but we found they were in no better position to give service than we were ourselves, while the cost would be very greatly increased. We decided it was best to do the work ourselves as quickly as we could and maintain our regular publications. The manager would recommend that hereafter the report of the societies be printed as an appendix, the pages of each report being numbered independently of the Conference minutes, and all bound into the complete book. This would allow these reports which are ready at Conference time, to be printed and made ready for binding without waiting until the minutes are all completed, as the present system necessitates. The whole volume would be just as serviceable and would probably save some weeks in the final delivery.

The total business of the plant the past year was \$30,617.70, divided as follows: Tract Society, \$10,893.73; denominational, including Tract Society, \$12,099.92; strictly commercial business, \$18,517.78, an increase in business over last year of \$3,539.53. More commodious quarters would enable us to increase this and also handle the business more economically. The balance is on the wrong side this year, due to very heavy increased costs, both in labor and in the expense of doing business, and we did not seem to be able to have our

income keep pace with the increased costs. The increase in labor charges alone the past year, with less help than the year before, was 15 per cent; and 32 per cent more than in 1916, the first year the present manager was with you. However, the commercial sales considered alone show a profit of \$2,116, of which the denominational printing obviously received the benefit, since the total overall deficit is only \$313.52.

#### A WORD IN CONCLUSION

What is the outlook for the Sabbath of Christ? Our answer is based on our belief in God and in his revelation to men through Jesus Christ, his Son, and the Holy Bible. We believe that the Sabbath is a divine institution, and not a rest day appointed and regulated by civil enactments. We believe that as an institution of the Christian Church it must have a religious basis, and not depend upon the laws of the State for its existence. The only religious basis it can have that is Christian is founded upon the life and teachings of Christ as recorded in the Bible. The Sabbath, therefore, must rise triumphant, or our faith is vain. It may not be in our day or generation, it may not be through the special efforts of Seventh Day Baptists. But the Sabbath of Christ, in God's own time and way, shall prevail. Our assurance is like that of the prophets of old in the ultimate triumph of truth and righteousness.

The Sabbath institution as related to Sunday seems to be getting farther and farther away from a religious basis. Expediency, opportuneness, convenience,—these are for the most part the basis for the observance of Sunday. A careful reading of the religious press today will find but little reference to Sunday, or Sunday observance. The matter seems to be ignored by religious leaders and those who write on religious topics. A recent history of the Christian Church by an eminent scholar, makes no mention of the Sabbath or of Sunday. The monthly magazine which is the official organ of the Federal Council, since it was established in January, 1918, has contained no items concerning Sunday or Sunday observance. People who are working for the improvement of conditions among the laboring classes are trying to secure by law a day of rest for employed toilers, but it is wholly on the

grounds of a social need and not upon a religious basis.

It is necessary perhaps that the religious foundation and Sabbath significance that were once attached to Sunday should be removed, and the world's great need of the Sabbath should be realized, before the Christian Church will return to the Sabbath of Christ. And as much as we may deplore the situation which results in what is called "Sunday desecration," yet after all is it not an indication that the times are nearer at hand than possibly we realize when the followers of the Master in loving loyalty shall see the matter in its true light and restore to its rightful place, in their own lives, in the church, and in the world at large, the Sabbath of Christ?

It is in this hope and for this purpose that the board plans to go forward, enlarging the work it is now doing, both along the line of additional field campaigns, and in the printing and distributing of Sabbath literature. In this work it seeks the hearty co-operation of all the other agencies of the denomination. For years it has advocated a closer unity in the administration of our work as a people. It favors the plan of the General Conference in reference to the Commission of the Executive Committee. It is ready to join with the other organizations of the denomination in the Forward Movement which the General Conference has committed to the Commission to inaugurate and promote, and it is prepared to unite in the most fraternal co-operation to make this denominational movement a wonderfully great success.

To all our people, in the churches and scattered alone throughout the land, and in particular to our young people, we give this message, "stand fast, quit you like men, be strong." Ours is not a popular cause, ours is not an easy task, ours is not a pathway strewn all the way with flowers. But it calls for courage and heroism, it calls for loyalty and fidelity to convictions, it calls for the best we are and the best we have to give. Shall we falter in our adherence to the cause, not facing the great venture of possible sacrifice? Shall we abandon the trust committed to us, allured elsewhere by the glittering display of fleeting enticements? Shall we cease our efforts and give up in utter discouragement because our numbers are few and our

achievements meager? Nay, verily, let the weak and foolish do so if they will. But let all true-hearted men and women, being girded with power and courage from on high, resolve to "stand fast, quit you like men, be strong," and go forward, for "the light streams on the pathway ahead, and nowhere else."

The foregoing Annual Statement was approved by the Board of Directors at Plainfield, N. J., July 13, 1919.

EDWIN SHAW,  
*Corresponding Secretary.*

Countersigned,  
ARTHUR L. TITSWORTH,  
*Recording Secretary.*

#### NEVER TOO LATE

Some time ago the huge manufacturing plant of Thomas A. Edison, in New Jersey, was in a few hours burned to the ground. While the fire still raged, to a friend who offered him sympathy on so great a loss to a man of his age Edison sturdily replied: "I'm sixty-seven years old, but I'm none too old to take a fresh start tomorrow morning. Nobody is ever too old to take a fresh start."

And before the ruins left by the flames had had time to cool, the veteran inventor had plans under way for the building of a larger and better plant.

It was a heartening truth that Edison voiced. It is never too late to make a fresh start. If it be worldly wealth that has gone, some opening for an honest living will be ready for the man who trusts God and does his best. Or if a man has got far off the right path into the very depths of sin, even there he may repent, and God's hand will reach down and bring him back to safety once more.

#### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetric, Children, Diets, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

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 catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

# MISSIONS

## MONTHLY STATEMENT

August 1, 1919, to September 1, 1919

S. H. Davis  
In account with  
The Seventh Day Baptist Missionary Society.

Dr.	
Balance on hand August 1, 1919 .....	\$2,340 27
Mrs. H. Gillette Kenyon, Debt Fund ..	1 00
The Woman's Board, home missions ..	5 00
The Woman's Board, General Fund ..	95 00
New Auburn Church .....	4 25
Pawcatuck Church .....	330 48
Syracuse Church .....	1 00
Plainfield Church .....	16 23
Major and Mrs. Elmer Kemp .....	7 10
One-third Sabbath collection at Conference .....	85 33
Eugene Hakes, Shanghai Boys' School Bldg. ....	10 00
Mrs. Marvel Burdick, Shanghai Boys' School Bldg. ....	1 00
Mrs. F. P. Schoonmaker, Shanghai Boys' School Bldg. ....	10 00
Mrs. May Johnson, Shanghai Boys' School Bldg. ....	1 00
G. M. Cottrell, L. S. K., medical work in Lieu-oo ..	50 00
Offering Woodville Chapel, Mich. ....	10 26
R. J. Severance, received on field .....	8 50
	\$2,976 42

Cr.	
Rev. L. A. Wing, July salary .....	\$ 37 50
Anna Crofoot, account Rev. J. Crofoot ..	12 50
Anna M. West, July salary .....	33 33
Dr. Rosa W. Palmborg, July salary ..	33 33
Rev. J. J. Kovats, July salary .....	20 00
Jesse G. Burdick, Italian Mission for July ..	29 16
Rev. Geo. W. Hills, July salary .....	58 33
Rev. James H. Hurley, July salary and traveling expenses .....	79 43
Rev. R. J. Severance, July salary .....	66 66
Edwin Shaw, July salary .....	85 24
Marie Jansz, balance of salary .....	17 90
Anna West, August and September salary and traveling expenses ..	280 83
Rev. R. J. Severance, one-third June salary ..	22 22
Rev. S. S. Powell, balance April-June salary ..	25 00
Rev. T. L. M. Spencer, Conference expenses ..	50 89
Ada V. Spencer, acct. T. L. M. Spencer ..	50 00
Rosa Palmborg, medical work in China ..	50 00
Treasurer's expenses .....	26 00
	\$ 978 32
Balance on hand September 1, 1919 ..	1,998 10
	\$2,976 42

Bills payable in September, about ...\$ 700 00  
Notes outstanding September 1, 1919... 3,000 00

E. & O. E. S. H. DAVIS,  
Treasurer.

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored.—*Proverbs* 13: 18.

"A home life that is simple—in its tastes, in its affections, in its habits—has a charm quite irrespective of whether it is rich or poor."

## THE DENOMINATIONAL BUILDING

FRANK J. HUBBARD

(Conference Paper, Tract Society's Hour)

It was not so very long ago that I heard a very excellent discourse on the value of historical settings, which was concluded in substance with the statement that the speaker was concerned not so much with the past as he was with the present and the future, and I remember thinking that would make an excellent subject for a Seventh Day Baptist talk: The Present and the Future of Seventh Day Baptists.

But as I began to think about the matter, it occurred to me that Seventh Day Baptists, denominationally, were much like people, and that you can no more separate denominations from their past than you can individuals. That *history*, in other words, is simply a record of those things, those happenings, those thoughts, those prayers, those deeds that make us what we are. And history, if you please, is not a thing of dead bones, but it is a live, breathing record of what you and I did a moment ago, just as much as it is a tale of the life of the Cæsars. The *present* is but a fleeting heart throb, bound on the one side by the past and on the other by the future, the slenderest thread which binds the generations of the past to the generations yet to come.

There is a *past* and without it Seventh Day Baptists would not be here today discussing the hopes, the aspirations and the problems of the future, and for that past so replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected in their memory would be well worth while.

But a Denominational Building, as we have thought of and planned for it, is no mere monument of the past—we are building for ourselves, that we may better carry on our appointed work, and we are building for the next generation that they may be inspired to reach out for larger and better things.

The material needs of such a building have been set out too many times to need repeating, and yet I want briefly to review them. There are in the denomination many boards and societies doing our work. The one requiring the largest space being

our publishing house, which has always occupied rented quarters.

Ever since we have been printing our own publications, we have, I presume, done more or less job work, and for the past twenty years such work has been recognized of value in filling up all the working hours and in helping bear the burden of the overhead expense, and thus reduce the cost of our own publications. From year to year our own work has increased, the job work has been built up and the plant gradually expanded, until we have outgrown our quarters and we must have more room. Every inch of space in our printing establishment is crowded beyond reasonable limits. The outer office, subject to all the interruptions and the annoyances of business calls, is not only a business office, but it is also a proof-reading and correcting room. It is possibly ten feet square and so crowded with necessary desks, table and safe, that when three people are there, two of whom are reading proof, there is just about room enough for a fourth person to crowd in to pay a bill or discuss some business detail and either upset the work of the proof-readers or himself be distracted because it is continued. The adjoining room for the manager is still smaller than the first one, and still more filled with necessary working paraphernalia, and you can imagine his inconvenience. The composing room is filled to the limit with linotypes, composing tables and type-racks, while the press room is so crowded with machinery that there is not room to pass between the row of machines, and when we planned to put in another small job press, it was necessary to build a gallery to carry stacks of paper piled on the floor for want of a better place, and put the press under this gallery in the dark.

The entire working conditions are such as would be instantly condemned in any well-ordered establishment.

The editor has always furnished his own office, using the best rooms of his home for his work, instead of for living quarters, as you and I would like to do, and it is not fitting that a great body of people like this should not provide a suitable work-room for one of its most important officers.

The joint secretary of the Tract and Missionary societies is working, as he always has, in rooms that are provided rent

free, the privilege of which may be withdrawn at any time.

The Memorial Board is similarly situated as regards its office. Two great rooms full of books and records are *stored* in a warehouse because there is no other place for them. The other work of these boards is carried on, as is the work of some of our other societies, in the church and in the homes and offices of its officers.

Then there is the Historical Society—the custodian of those volumes and records which called out the remarks at the beginning of this paper. Though the infant among our societies and boards, the Historical Society has already accumulated some thousands of dollars' worth of most valuable documents. At present they are *stored* in packing cases in fire proof vaults, in Newark, N. J. They are just about as inaccessible and unusable in their present location, as could well be imagined and yet their value to our people makes them worthy a fire-proof room in the new building.

Of the physical need then there is no question, the only question is THE BUILDING—Why not rent larger quarters is an entirely fair question. That *can* be done. But why not rent your own home all your life—it is cheaper than owning one of your own—yet somehow every one seems to have an inborn desire for a place to call his own.

Why build Seventh Day Baptist churches, there is a Sunday church in every community that could be rented for Sabbath services, and yet again we find that our forefathers had in mind a religious house for the community and provided it for their own and our use. Most of the other denominations find it advisable and desirable to erect denominational buildings. Is it because they are of more importance, because they are larger numerically, because they are doing a more important work? Why should not they continue in rented quarters and get along in a makeshift way? Are we ready to admit just because we are not numerically as strong as some of these other peoples and sects, that we should not attempt to build a little place of our own that *stands* for the faith we profess? If we are, then let's drop the whole thought of the Sabbath and all efforts to keep it alive.

Why a home for our families, why a church for our community, why a building for our denomination! Why? Because each one of them is the natural and logical expression of the love that we have for the home and church and denomination. You would think a man or woman pretty poor stuff that didn't think more of *home* and the love of family than of anything else. You just as naturally carry that thought to the church and now we are carrying it to the denomination. I say "we are carrying it" advisedly, for the heart-throb of our people comes to me from all over the land, telling in dollars and telling in words of the interest this and that one has in the matter, and one can not receive, week after week and month after month, a constantly increasing number of subscriptions to this fund and not realize that the people are becoming more and more interested in this project. Only a day or two ago, since coming to Conference, one of our well-known men said to me, "What is going to become of our people and the Sabbath?" and I have been asking that question over and over in my mind ever since—What is going to become of our people and the Sabbath? I don't pretend to have the wisdom to answer that question, but I *can* tell you what you all know, if you stop to think, and that is, the answer rests with you and me. If our faith in the future of our cause is unquestioned—is big enough and broad enough to go forward, then we have done our part, but if we are quitters, we can not wonder should the next generation quit.

In one of our Sabbath-school classes a short time ago, two youngsters in their teens were openly saying to their teacher, "There won't be any Seventh Day Baptists after a while, what's the use of our keeping it?" And that teacher came back with the answer in ringing faith, "Why, there never was a time when the opportunity has been greater than now and the thing for you to do is to stay on the band wagon." Are we going to justify the teacher or the youngsters? And what, I ask, could we do better, denominationally, to justify that teacher and all teachers, than to show our young people of today that our faith is *going to stand* and that we believe in it and that it is worth building for?

For generations we have been circumscribed by our limitations, for generations

we have preached the difficulty of keeping the Sabbath and making a living—why not face about and try once, at least, to develop a business that will give our young people a practical opportunity to work and to grow and to develop ability for any phase of work from printer's "devil" to pressman, compositor, proof-reader, manager or editor?

Owning your own plant expensive? Yes, I suppose so if there isn't any *vision* about it. But why not *have* a vision. Why not take a leaf from the book of one of the large denominational publishing plants of the country, who have built up a publishing business that turns them *net* every year upwards of \$250,000, all of which is distributed among their retired ministers? To be sure an investment of \$50,000 or \$75,000 in a building won't do this, but let's get our minds fixed right now on the thought that such a figure is only a starter, and that we are going to keep this thing growing until it is profitable and we have proved to this generation and the one to follow, that we *have* faith.

In this *New Democracy* which some roll lightly under their tongues as a meaningless phrase, but which is actually the most vital, living condition which this generation will have to meet, the world is turning to no-Sabbath, and will never come back to a worshipping Sunday. Shall the Sabbath be swept out with the tide, or shall we stand in the breach and save that precious jewel which Jehovah gave to the world?

There is no question in my mind that our people have determined to build denominationally, the only question is *when*. The need is here, it is urgent. We need this materially and spiritually, for I believe the pulling together that will be necessary to raise the funds will provide a great spiritual uplift and in this materialistic world we as a people need the spiritual touch as much as any of our fellow-men.

Our Commission of the Executive Committee have presented a wonderful five-year program to meet the spiritual and financial needs, and I believe in this program heartily and thoroughly, and yet somehow the need for this building is to my mind so impelling that it seems as though we should not wait *five years* for it. From all directions the people are pleading—Do this thing *now*. One woman sends a small sum with an ear-

nest appeal that a canvass for the *small* sums be started *at once*. A man in an entirely different locality says he will give \$5,000 if we will "build the building *this year*." Do you know of any one who offers to give a like sum if we will *defer* action? I don't. Another man offered to double his subscription of \$500 on condition that we raise the entire amount needed by next January, but he was so convinced that this matter had taken hold of our people that the building would some day be an accomplished fact, that he withdrew the conditions and gave the second \$500. One church has canvassed its membership and raised \$3,500 where it estimates \$2,300 as its share. Another church, one of the smaller ones, started out to raise \$500 and already has \$800 with a practical certainty of \$1,000.

The treasurer now has on hand for this special purpose the sum of \$8,000, in Liberty Bonds and cash. This is money actually in hand and has no reference to the above prospects which amount to \$8,000 or \$9,000, more, but which can be counted only when they are received.

Why not then do this thing—build something that will be a memorial for the generations that have gone before and that are responsible not only for your *being*, but are responsible also for your love of God without which you would not be a *man* or a *woman*. Build it for the next generation, a sign to them that we had a faith which they must live up to, but above all, build it for *this* generation, build it for *yourselves*—to strengthen your conviction in the things that are good. Put your treasure into it of soul and mind and money and then you will build this building as a symbol of the belief we have been expressing through the ages—"The seventh day is the sabbath of the Lord thy God."

#### WORDS OF APPRECIATION AND SYMPATHY

The Ritchie Church of Berea, W. Va., wishes to express to the stricken family, the Berlin Church and the readers of the RECORDER, its appreciation of the beautiful Christian character and efficient Christian work of Mrs. G. H. F. Randolph, the affectionate and true companion and faithful co-worker of our much-esteemed former

pastor, Rev. G. H. F. Randolph, of Berlin, N. Y.

The sad news of her untimely death causes us a real sorrow, and while we know she is not here in the body we feel her spirit near us.

To her stricken husband and sons we desire to extend our Christian love and sympathy. We know that they love God, the one source of love and sympathy. We pray that this may afford the comfort and solace they so much need in a time like this.

Signed:

PASTOR W. L. DAVIS,  
S. A. FORD,  
ELSIE M. BRISSEY,  
C. F. MEATHRELL,  
JULIA MEATHRELL,  
ELVA MAXSON.

#### BOOKS WANTED

In 1892, Dean Main edited and published a little book entitled "Jubilee Papers," in celebration of the fiftieth anniversary of the Missionary Society. Enough copies were not printed to meet the demand and now a few copies are needed for use, for those who wish to study our missions. Are there not a few people who are not using and are willing to spare copies of this? If so, please send them to Dean Main.

There are forces in operation in America which are seeking to establish religious dogmas by civil law, and compel all citizens to observe certain religious obligations under the threat of fines and imprisonment. These quasi religio-political organizations are seeking to nullify the guaranties of the First Amendment to the Constitution, not by repealing them, but by overriding them. Extensive religious federations are being effected to bring influence to bear upon legislators, and to have the voice of the church dictate legislation. They are asking the state to set up a standard of religion for all men, and to enact and enforce universal Sunday laws, irrespective of individual faith or conscience in the matter. The requirements of the church are to be exalted above those of the state. Unless these malevolent influences are checked, the history of the union of church and state in the past will be repeated with unerring accuracy in America.—C. S. Longacre.

## WOMAN'S WORK

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

### THE SHANGHAI BOYS' SCHOOL

DR. ROSA W. PALMBORG  
(Conference Address)

It may seem strange that I should be talking about the Boys' School, but as I attended their thirtieth anniversary last spring I made up my mind that I would tell about it if I had an opportunity.

If I remember the history correctly, Mrs. D. H. Davis, or Mrs. Davis and Miss Nelson together, started a school for girls soon after they reached China and about eight years later another school was opened for boys, with the avowed purpose of training Christian helpers and providing Christian husbands for the girls. But alas! that hope has never been realized except in a very few cases, although in the beginning the missionaries had the right to arrange the betrothals. They did not do this arbitrarily, as Chinese parents do, but consulted the principal parties as to their own wishes. There did not seem to be boys and girls suited to each other in many cases. For several years too there was some ill-feeling between the two schools. Now since they have grown larger that seems to be dying out.

Most of you know that when the schools were first started everything was furnished to the pupils, in many cases even their clothes, in order to get children into the schools. Then a contract was made out in which the parents promised to leave the child in the school until it had reached a certain age, and they also promised not to betroth the pupil without consulting the missionary in charge, even though the time of the contract had been finished.

Several of the girls preferred to remain single, which was not strange when they saw how unhappy were the lives of many married women, and many more girls in China would refuse marriage if they had the right to choose their own course.

At that time education was not particularly valued, and there were no schools, except the mission schools, that taught any-

thing but the old classics, and these were private schools. The children learned several thousand characters, reciting column after column, and book after book, without learning the meaning till they had been in school two or three years. This meant that those children who could not continue in school longer than that would come out as ignorant as when they went in with nothing to build on. I have often met men who said that they had spent several years in school, but had forgotten everything they had learned—"Returned it to the teacher," they say, and could read but a few characters. Even at the best they learned little but abstract ethical teachings.

Since I have been in Lieu-oo I have been teaching English to young men, and have had in my classes those who had what was considered a good education in the old days. They could read and write Chinese very well but they knew absolutely nothing of geography of the outside world, and could not reckon the easiest sum, either in the modern way or on the Chinese counting board.

In mission schools, the elementary branches were taught from the beginning with, of course, Bible instruction; and the classics were taught in the usual way, as the only method of learning the characters.

Gradually missionaries translated or compiled primers and readers on foreign lines, with pictures and the characters arranged in the order of their difficulty, and the children were taught to write them and learn their meaning as they progressed. Then followed arithmetic, mental and written, geography, science—primer nature studies, etc. At first these were all the work of the missionaries. This was about the stage of development when I reached China, not quite 25 years ago. The only Chinese government school of that time, that I know of, was a college in Peking, the capital, and a missionary was its president.

In the course of time the demand for English became so great that all schools were compelled to teach it or be driven to the wall. Then, as young men graduated from mission schools and went out, many took up the work of translating foreign books; some who went abroad to study came back full of ambition for their country to follow the methods of Western lands

in education; and suddenly government schools began to crop up, even schools for girls, and books on all subjects appeared in Chinese. Translations of English literature are also common, and a well-educated student of the present day is familiar with almost any subject you may mention.

Our own mission schools have tried to keep pace with the general advancement. Each year the courses of study are made more thorough and more advanced. As education has come to be more highly valued, self-support has been pushed as far as possible, and now rarely is a child taken into the boarding schools unless he pays for everything, tuition included. Not having endowment funds on which to depend, the missionaries' salaries are paid from home, but all other expenses, including the salaries of Chinese teachers, are paid from the tuitions, and usually a little money is left over to help in some advance in equipment, etc.

The demand for an education has so grown that our little school of 17 or 18 charity pupils has grown to 40 or 50 who pay their expenses, and that in spite of the fact that many of the government schools are quite free. Christianity for the children is still not desired usually by the parents, but they realize that their children are more thoroughly taught, and have better and stronger characters, and make more honorable men and women, if they attend a mission school. The government has often tried to discriminate between graduates of Christian and government schools, refusing to give official positions to the former, but that does not seem to make very much difference.

The mission schools have started this wonderful "forward movement" in education in China. It is the fruit of which they are the tree. Out of them is still going the life principle which is lacking in the government schools—Christianity. If they have been needed in the past to guide the nation in its educational advance, they are now needed to guide it still higher, into the glad acceptance of the way of life.

In the beginning the little school for boys was provided with a building adequate to its needs. Later that building was sold to Dr. Swinney for a hospital and additions were made to both ends. The boys were

moved into a Chinese building away from the mission, the missionaries visiting them once or twice a day. After Dr. Swinney went home and the hospital was closed for a year while I devoted my time to the clinics and to the study of the language, the boys were allowed to occupy the building, to save rent. They were so lawless and unruly it was decided that unless they could be housed in mission property, right under the missionary's eye, the work and money spent on them would be thrown away. Then began in earnest the seeking for land, and the talk of raising money for land and building. It seemed impossible to buy land, as the Chinese at that time were very averse to selling to foreigners. At last the question was temporarily settled by my giving back to the school their old building with its additions, and moving the medical work to Lieu-oo. Now that building is old and very shabby, though constantly being repaired, and is altogether too small for the needs of the school. The boys themselves are ashamed of it, and so are the missionaries. Other schools have been putting up new and finer, larger buildings, but ours remains the same.

Some years ago Mr. Crofoot got together as many of the old boys as he could and organized them into an alumni association, inviting them to his home for social gatherings at stated periods, and cultivating a school spirit. As that spirit has grown, they have become more and more imbued with a desire to improve the school, especially in the way of getting a new building. They chose the thirtieth anniversary of the school, coming last February, really to begin to carry out definite plans for raising money. They used almost \$100 for that occasion, inviting all the old students and friends of the school. The exercises began with a meeting in the afternoon at which the American judge for China, Mr. Lobingier, made the principal speech in English, interpreted by Mr. Crofoot. A former mayor of Shanghai spoke in Mandarin, an old teacher of the school when it was carried on along the old lines spoke exceedingly well in the Shanghai dialect, as to the value of the work done in such a school; and the American Consul, though not on the program, came and also made a short speech. There was singing and also play-

ing by a Chinese band—the best I ever heard. They played the popular music of the day, "Over There" being one of the most striking tunes. Following this meeting tea was served and a picture of the company was taken. Shortly afterwards the guests were given a Chinese feast, followed by after-dinner speeches. Then came a long moving-picture program. During the after-dinner speeches the report of the committee on plans for the building was given. Subscription books were handed out to all interested and I was asked to take one to bring home with me. I would be glad to take any subscriptions for the purpose and give receipts for them from this Chinese subscription book. As the Chinese receipt filled out by a Chinese girl would be a great curiosity, of course I hope the subscription will be correspondingly large!

The latest news from China is that the boys themselves have raised \$1,700, of which \$1,300 has been paid in. Do you know that that represents, for that handful of young men, many times what that amount would mean for the same number in this country?

The missionaries in Shanghai have asked that \$10,000 may be raised at home. That leaves much more to be raised in China. Some may think this is not an opportune time, because so many needs are now being considered, but it seems to us that *now is the time.*

First, remember, that although the medical department paid for the original Boys' School building, when it was returned it, with its additions, was *given* back by the medical department, so that the school for the past seventeen years has had a building that has cost you nothing.

The other day in Peoria, Ill., a man told me that his church, the Methodist, had raised \$113,000,000 in a very short time. I believe they aimed at \$105,000,000. Other denominations have been doing the same thing. Why not ours, when it is in fashion? You know the saying, "You might as well be out of the world as out of style." I notice that most of us manage to be in style, to a decent extent, in dress and other things. Why not in these more worthy achievements? Some claim, as an excuse, that the war has made so many demands. But your Liberty Bonds and War Savings Stamps are not gifts, but good investments which bring interest. Your gifts and work for the Y. M. C. A. and Red Cross have done much good. You may have denied yourself for them, but did it *hurt* you? The *habit* of self-denial is a good one to cultivate, if it is for a good purpose. It reacts on one's character, making noble manhood and womanhood.

So we plead for your whole-hearted interest and help in all the projects for the advancement of God's cause in the world, first of all, those represented by our own beloved church, and may God bless you!

## RECONSTRUCTION MESSAGES

BY AHVA J. C. BOND

Pastor of the Seventh Day Baptist Church at Salem, W. Va.

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## CHILDREN'S PAGE

### THE SQUIRRELS' HARVEST TIME

'Twas yellow bantam sweet corn! Tender, sugary, delicious! And there were quantities of it. Of course we were proud of our garden. How we enjoyed that milky, golden sweetness!

But one day I discovered that corn was disappearing. Remnants—husks, silk, cobs—were found where nobody had been, that is, no human body. And I planned vengeance. It did not take me long to locate the thieves. Gray squirrels—two of them.

You know our village fathers protect the squirrels. They must not be shot or captured within the village. And, although these gray beauties had no part in planting or cultivating the garden, they volunteered to assist in the harvest, all for their own benefit. Do you wonder we were displeased? My anger disappeared, however, when I saw how skilfully Mr. Squirrel wrestled with the standing corn, broke off the ear, and triumphantly carried it—as bulky as himself—to a nearby locust tree, up which he climbed; or to the fence, which he mounted; or to a handy shed, on the ridge of which he stopped. In one place or another he would sit erect, daintily prepare the stolen meal by removing the husk, and then, holding the ear in his paws as gracefully as any well-bred lady, he would eat to his appetite's content. And his mate was as clever as he. It was easily seen that these squirrels were as good judges of sweet corn as any human being anywhere around. It was so much fun to watch them. They were so tame and neighborly that we decided that there was corn enough for all of us. Any morning or late afternoon our harvest helpers could be seen busily enjoying themselves. Any one could perceive that they were being fully repaid for their labors.

Somewhat later in the season I discovered these same busybodies engaged in a harvest that, I fear, was not so profitable. Some eight or ten feet from my study window is a fence. One day, out of the corner of my eye, I caught a glimpse of a moving object on the fence. One of my gray

squirrel friends was carrying a big horsechestnut in his mouth. He dropped to the ground by way of a picket, made some lightning movements with his quick paws, seized the horsechestnut from his mouth, pushed it into the little pocket he had made under leaves or grass, and deftly covered it so that it was completely hid. Then he ran along the fence again to the great tree in our neighbor's yard and was soon back with more harvest.

Our little daughter was as much interested in horsechestnuts as the squirrels. She had gathered a basketful—several quarts. The house being denied them, they were kept on the back porch. There the squirrels found them. It was interesting to watch them. They were not at all afraid. The basket was just below the window, inside of which we watched the work of our friends. A nut being lifted and dropped from the basket would roll off the porch and the squirrel would follow and pick it up; or he would carry it from the basket. The "carry" would be only a few feet, or possibly across the yard, where the nut would be tucked in as carefully as a baby at bedtime. All the nuts were carried off thus. Not one was left.

The thing that puzzles me is this: What good came to the squirrels for their work? I watched all fall, and winter, and spring. I never saw a squirrel claim his harvest. This spring I did root out a number of small horsechestnut trees, the nuts still hanging. One day, possibly in May, I found part of an old horsechestnut under a pear tree in which was a gray squirrel. Its meat seemed solid, but not at all inviting. I've an idea that Mr. Squirrel had been lurching, but I'm not sure. What I want to know is: Did these squirrels at any time claim the food they had so carefully stored away? If they did not, why not? Was the winter so open that they found lots of food elsewhere? It makes little difference, but I'd like to know.—*W. H. Burgwin, in Christian Advocate.*

Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall increase.—*Proverbs 12: 11.*

"Christ did not come to scare us from sin, but to save us from it."

## YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.  
Contributing Editor

### THE CHRISTIAN ATHLETE AND HIS TRAINING

REV. GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,  
September 27, 1919

#### DAILY READINGS

Sunday—Training in self-denial (Matt. 16: 21-27)

Monday—Fighting the flesh (Col. 3: 5-8)

Tuesday—Resisting the devil (Jas. 4: 1-10)

Wednesday—Training in right thinking (Phil. 4: 8-9)

Thursday—In self-control (Prov. 16: 32)

Friday—In humility (Luke 9: 51-56)

Sabbath Day—Topic: The Christian athlete and his training (I Cor. 9: 19-27)

#### BY WAY OF SUGGESTION

At the mention of athletics the high-school student and college student begins to think of the great games he enjoyed while in school. Athletics also reminds us of our system of training. When we first entered the gym class, or basket ball, or some sport, how hard it was for us to make a slight play of skill. Gradually, by practicing day by day, there was accomplished that skill that makes for real athletics.

#### THE CHRISTIAN ATHLETE

That man who, when the call for training comes, is found on the job with no bad habits, not even a desire for them in his system, no tobacco, no drink, no over-eating, no mistreating himself physically—that's the kind of a man we have before us. In any game the man who has trained clean has easily a fifty per cent advantage over any competitor of bad habits. Too often has the cigarette been the cause of a man losing a game for a team. Today athletic coaches are making a requirement of men playing on their teams that they be clean.

Another way of studying the athlete is by watching his effort to improve his various weaknesses. The Christian athlete needs training to keep down that pride so strong in all human kind. Victory or commendation sometimes takes one off his feet. Jesus says, "Be humble." All our weaknesses need constant watching lest they get loose

and cause trouble. Jealousy, and discontent—the very part of our living needs care. To control the tongue is no easy matter and requires training to silence.

All training is gained by a slow, careful building up of the weak points. Some try to go by leaps to efficiency as an athlete, but that is against natural plan and failure may result. The Christian athlete needs patience to accomplish a perfect grace. Hard positions are oftentimes tided by patiently waiting a time for a quiet word, when a spurt of indignation would have caused much harm. How much we all need patience!

The purpose of the athlete is to gain the perfect or as near the perfect as possible. Jesus is our perfect example—the great Athlete; and our continual effort is to attain a likeness of him.

#### TO THINK ABOUT

God trained his athletes by placing them in adverse situations and training them for their future. Church history is full of reformers and martyrs trained by God to carry his message through an age of uncertainty. Old Moses was trained by being sent to the wilderness because he slew the Egyptian in anger. Peter, by denying him thrice, was allowed to try life away from Jesus and was taught to know the real value Jesus held for him. Paul traveled the persecutor's road before he was persecuted. Training makes for efficiency. The Christian athlete is the most respected man in any community and is sure to win—if not temporal glory—eternal glory. Because of the community having its eyes upon the Christian athlete it is an added responsibility that he win and make good lest he slip and his wondering neighbor say, "I told you so." God is with us, who can be against us? Let's play clean for God, denying ourselves all that tears down the body, both materially and spiritually, and in the end God will bless richly. Blessing is his who plays clean even now, for rich is the man who has health. From that comes wealth, happiness and friends.

#### THOUGHTS

"Do your best and leave the rest!  
What's the use of worry?  
Firm endeavor stands the test,  
More than haste and hurry.  
Rich rewards will come to him  
Who works on with smiling vim."

The spirit of improvement is one of energy. It is the force of example, and this is a world-wide means of improvement. A man is affected by an example, whether he will or not.—*Selected*.

If you want knowledge you must toil for it, and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil and not through self-indulgence and indolence. When one gets to love work his life is a happy one.—*Ruskin*.

#### THE TRAINING OF AN ATHLETE

I will, this day, try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—*J. H. Vincent*.

### THE RELATION OF THE TRACT SOCIETY TO THE SABBATH TRUTH

REV. A. J. C. BOND

(Conference Paper, Tract Society's Hour)

I think just now of the relationship of the Tract Society to Sabbath truth as one of responsibility. Hardly any other relationship can be thought of in these days of loose thinking and of uncertain ethical standards, and with the urgent call to the religious forces of the country to tone up the moral and religious life of the people. The organization that was created to serve humanity in its higher sphere of the spiritual has come upon a time when its service is needed as never before, and when it will succeed according to the audacity with which it strikes out in ways suited to the present demands, and best calculated to meet the future need, unfettered by hindering traditional methods. I am not asking for the novel in method. I mean simply that this is the time for a restudy and a re-evaluation, and perhaps for a revision, of method and organization, in order that the best, whether new or old, may be brought to bear on the problems of these difficult and prophetic times.

I shall treat this subject of the responsibility of the Tract Society to Sabbath truth under three heads. The key word in each

instance ends with "ate," which may help you remember the outline. If you remember that you will remember my speech, essentially, for all I can hope to do in the time allotted is to set you thinking. If I can put up some hooks in the wardrobe of your memory, on which to hang your own thoughts your thinking will doubtless be more fruitful.

The first duty of the Tract Society in this relation—its first responsibility in the matter of Sabbath truth—is to live it. Our first word, therefore, is

#### INCARNATE.

Religious truth is not only learned but caught, therefore it must be lived as well as taught. When other means of revealing religious truth had paved the way and heaven would make its supreme and final revelation, the Word was made flesh and dwelt among us. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." In Jesus truth became incarnate and dwelt among men. Why? What for? To set up an unattainable standard for the purpose of baffling all our efforts? Did Jesus mock us by living a few years here in order that we might have constantly before us an object lesson of what it would mean could he live with men always? And then did he go away again leaving us to stare into the heavens, praying for his speedy return in order that he might renew his blessed ministry? No. No. Jesus came to earth and lived his life among men in order to reveal the truth in terms which could be understood, in terms of a life. But having lived that life, he went away again in order that the Holy Spirit, his ubiquitous other self, might come and dwell in the human soul, and incarnate in human life the truth of heaven. This, therefore, is the duty of every Christian first of all, to LIVE truth.

Members of the Tract Society must incarnate Sabbath truth if it is to become a vital factor in the religious life of our people, and become a potent power in Christianizing the new world order. Seventh Day Baptists, you who desire to see the Sabbath take its Heaven-ordained place in the life of men everywhere, see to it first of all that it has rightful place in your own

life. Christian living is not a negative experience. True Sabbath-keeping can not be summed up in an extended list, no matter how long, of "Thou shalt nots." There must be put into our Sabbath-keeping a content by which it will yield to us blessing and peace and joy. This can be brought about only through experience. To cease from work on the Seventh Day because it is a commandment of God is duty done, which brings its reward. But to reserve the Sabbath's holy hours for worship and praise, to build up a background of experience in divine fellowship, sustaining and joyous, and to cultivate a spirit that will respond to its weekly offer of soul-renewal and increasing grace and fellowship, this is *life*. A series of Sabbaths thus kept, and added to week by week, will serve to weave into the drab and uninteresting garment of life those colors that will make life a joy to yourself, comfortable to live with, and pleasing to Him who placed you here for a purpose and who ordained the Sabbath as an aid in helping you to fulfill his purpose here, and in preparing you for a happier future.

Our influence on the world will depend not so much upon the number of lives we touch as the quality of the thing we bring them. It is not so much our mission to hold up the Decalog, and calling attention to the violated Fourth Commandment, to say, "Here, you are breaking the law of God by not keeping the Sabbath, and your condemnation is sure." Rather is it our first service to the non-Sabbath-keeping world to make the Sabbath such a means of divine grace in our own lives as to recommend it to others who like us are fighting sin and seeking peace and purity. Now, what I have said is very little in comparison with what might be said, so I ask you to forget it, and remember the one word, and think what it means to *incarnate* Sabbath truth. Then let us put up another hook,

#### INDOCTRINATE.

We hear less of doctrine these days than did members of past generations. I am not jumping to the conclusion, however, that doctrine is being neglected. One may preach doctrine without labeling the sermon. And, again, to preach doctrine is not necessarily to indoctrinate. To preach an occasional doctrinal sermon to my mind

is the easiest sort of a makeshift, and in no way measures up to the minister's responsibility in this important matter.

Neither can the Tract Society fulfill its obligation to indoctrinate Sabbath truth by setting forth in logical treatise and truth-telling tract the doctrine of the Sabbath. Here it must work through its Sabbath evangelists, but especially through pastors and Sabbath schools, and the regular services of the churches. Sabbath Rally Day is a means to the end sought. A yearly Sabbath Rally will not be unfruitful of doctrinal results. But the annual observance of the day in a special manner should only help to make every Sabbath Day more meaningful and sacred. I have a high and growing appreciation of the ordinances as means of teaching doctrine. Every baptismal service affords a new opportunity to impress upon those who gather, and especially upon those who are being baptized, the depth of meaning and practical significance of the resurrection, regeneration and immortality. Likewise the communion service should be an occasion for impressing and teaching the fundamental doctrines of the incarnation, the atonement and the divine imminence. There has come to me during the years of my ministry, and with increasing force, the conviction that the Sabbath offers a weekly opportunity for divine communion and sacred fellowships which makes its observance akin to a sacrament. The Sabbath renders this service because it is an institution of divine appointment, and has a sacred character. A seventh day of rest, worked out on the basis of physical need, and appointed by the authority of man, could but have a salutary influence upon society. But the crowning glory of the Sabbath of the Bible is its holy character. It has been made sacred by divine appointment, by the place it occupies in revelation, and by the holy uses to which it was put in the ministry of Jesus. The approach of every Sabbath with the going down of the sun on the Sixth-day evening makes it easier for the soul to get in rapport with God. The significance of the Sabbath in the revelation of God to man, and its place in man's worship of God, are matters that can not escape the conscientious student of the Word. The Sabbath is the culminating and crowning work of God in creating a world inhabitable by man.

According to the first story of creation as recorded in Genesis the earth was not made fit for the abode of man when all creature comforts had been provided, but only when the presence of God had been assured through the symbolism of a holy day. The Sabbath played an important part in the development of the Hebrew religion, which gave birth to Jesus, and which was the bud that blossomed into Christianity. There were husks of the old religion that fell away with the bursting of life of the new, but one of the petals of Hebrewism which composes the flower of Christianity and holds its fragrance of heavenly incense is the holy Sabbath.

The Sabbath may be held in such a way as to come between men and God. It may become an *object* of worship rather than a *means* of worship. Doubtless the minute and formal rules of the Pharisees in respect to the Sabbath influenced the early church in its gradual forsaking of the Sabbath. But the Sabbath of the Pharisees was a late development, growing out of that period of Jewish history which produced no sacred writing, and gave birth to no prophet. Jesus to whom was given all authority in heaven and on earth, and who spoke not as the Pharisees, went back to the original purpose of the Sabbath, which he said was made for man. The Master's Sabbath-keeping was in harmony with the highest conception of the prophets of old, who recognized its ethical character. By his spirit and attitude he gave it the stamp of a Christian institution, and increased its power to promote the spiritual life of men. This then is the second responsibility of the Tract Society in relation to Sabbath truth, to help our people in the churches and in their homes to know this truth that they may love it and live it. When this truth has become incarnate in our lives, and when we have indoctrinated ourselves, our young people and our children; or when we have set ourselves faithfully to these tasks, then we are ready to fulfill the third obligation of the trio in mind. The third hook which we will put up in the closet of your mind is

#### PROPAGATE.

Perhaps this is the primary responsibility of the Tract Society, especially as that duty heads up in the board. This relation of the Tract Society to Sabbath truth has

long been recognized, and has been carried out with commendable intelligence and devotion. It is still the urgent task of the society to publish and send out to the ends of the earth Sabbath literature. But in my humble opinion we are in need of a new literature on this subject.

We can not become too certain of the fact, and of its tremendous significance to the church, that we are living in a new world. Truth never changes. But modes of expression and methods of application must change if truth continues to perform its saving function in a changing order. Doubtless this view is shared by others, hence a committee on the revision of our literature.

I would not be understood to place a low estimate upon the value of our older literature on the Sabbath. Much of it represents patient research which will not have to be repeated. The results of this labor, brought together in permanent form, will serve the cause for all time. They furnish a vantage ground without which we would not know how to proceed, and provide materials which may be woven into living messages for our time. The new day of the world, and the changed attitude of the church, demand a Sabbath message with a new emphasis and a fresh appeal. Sabbath truth must be kept before the world, not as an isolated truth, as an after-thought in a system of truth, but in its fundamental character as an asset in religious experience, and as a means of spiritual growth and satisfaction.

The appeal to the church is for that steadying principle and power necessary to the future safety of society. The church can not afford to overlook anything that will help to give it prophetic vision, or that gives promise of power commensurate with its waiting tasks. Out of this vision of world need, and this conception of the place of Sabbath truth in the salvation of the world and in the conservation of the life of the spirit, a new Sabbath literature will be *born*. This literature must be published and sent to the ends of the earth, wherever men are seeking to dominate our materialistic life with the restful, life-giving spirit of worship and heavenly trust.

In closing let us give another half turn to the three hooks just placed in your mental wardrobe, "The Relation of the

Tract Society to Sabbath Truth." Or perhaps they are nails, and we will hit them one more blow, a parting whack, in order that they may stay with you: *incarnate, indoctrinate, propagate.*

**AMERICAN SABBATH TRACT SOCIETY—  
TREASURER'S REPORT, 1919**

The treasurer has handled during the year, almost \$25,000—a little more than \$2,000 per month. Of this amount \$5,425 was contributed by the people, and until we had compared this figure with the similar item for last year, we thought it was the largest in the history of the society, but strange to say, it is just eight dollars less than the amount so received last year.

The other items making up the total were: For Marie Jansz, \$205; for the Denominational Building, \$4,025; for miscellaneous purposes, \$230.

There was received from income on invested funds, \$6,172; from publications, \$6,122; from loans, \$1,000.

While there were amounts reserved for various appropriations and for balances, at the beginning of the year amounting to \$1,752.

This no inconsiderable sum of money has been spent in the following way:

For Sabbath reform work in Holland, England, Canada, South America, and the Pacific Coast . . . . .	\$ 1,533 00
For the Home field . . . . .	941 00
For missionary work, joint with the Missionary Society . . . . .	590 00
For revision and distribution of literature . . . . .	229 00
For Marie Jansz . . . . .	120 00
For the secretary and his expenses, and stenographer and the expenses of the president, the editor, the treasurer and various representatives in tract work . . . . .	1,862 00
Payment of income from moneys left in trust, taxes to conserve properties, legal expenses, storage and transfer of funds . . . . .	513 00
For purchasing of Liberty Bonds for Denominational Building Fund and cash in said account . . . . .	4,025 00
For publication of the RECORDER, Visitor, Helping Hand, Junior Quarterly and Tracts . . . . .	11,270 00
For loans and interest . . . . .	1,015 00

The carrying of figures in one's mind in this way is a most difficult matter, but there are several points worth bringing out. To begin with, some fifteen churches have met their apportionment this year, several, as

usual, considerably exceeding it. As far as my recollection goes, this is the largest number of churches that we have yet reported as meeting their apportionment and it is also gratifying to note that treasurers of other churches are frequently inquiring into this matter, and I have no doubt but that we shall see a steady improvement in this respect. On the other hand, it might be noted that sixteen churches made no contribution to the work of this society, while others possibly believe in tithing as it happens that several sent in just one-tenth of the amount asked of them.

Our publications, which form the most vital link between our people in various places, have required \$11,270 and we have received from them for subscriptions \$6,122, leaving an amount of \$5,148 which had to be supplied to keep these periodicals in circulation.

By a curious coincidence this is within a few hundred dollars of the amount contributed to the General Fund for just such purposes. If there is a better denominational use that can be made of money I do not know what it is.

Then I want to call your attention to our invested funds. These are funds which have been left the Tract Society from time to time by our fathers and mothers and the *income* from the investment of such funds is all that is used. I wonder if you realize that our fathers and mothers, though having passed to the other shore, are thus giving us, year after year, a larger portion of our work than we who are living provide. Without the help thus thoughtfully provided, our work would be most seriously curtailed. Have you provided that, when the call comes to you, some of *your* money shall stay to help in the work that has found such a vital place in your life?

Money is said to be the root of all evil, and I do not doubt it—but that is because of the use we make of it rather than because it is money. Money can just as effectually become and unquestionably should be, an expression of our religious life—its use held always to be for the service of Him who gave it; and our highest development, denominationally, locally, and individually will come only as we learn to "render unto God the things that are God's."

**OUR WEEKLY SERMON**

**HOW TO FULFILL THE DIVINE PURPOSE  
IN A SABBATH REFORM AT THIS TIME**

REV. GEORGE C. TENNEY

(Discourse to the General Conference, Sunday morning, August 24, 1919)

Text, Isaiah 58.

[It is earnestly suggested that the chapter be read thoughtfully before the reading of the comments that follow.]

To most, if not all, who are present this morning the arguments used in support of the Sabbath and to identify it with the seventh day of the week are fairly familiar. The fact that the Bible nowhere recognizes any other day as the weekly rest day is becoming constantly more commonly recognized. We shall not dwell upon those arguments at this time. The Savior's own words, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least [shall be of no esteem] in the kingdom of heaven," are intended to stand as an everlasting barrier between God's people and the slightest infraction of his law. That "the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work," is written deep in the very foundations of morality and religion. It is written with an iron pen and lead in the rock forever.

Leaving that great truth as settled, we must proceed to the study of the peculiar and critical situation in which we find ourselves at this juncture. A brief study of the fifty-eighth chapter of Isaiah will lead us into the very midst of this question as to the status of the Sabbath of Jehovah in our twentieth century. In harmony with the rest of the book, the fifty-eighth chapter is replete with the spirit of the New Testament and the Gospel.

This chapter embraces two great reforms, both of which are enjoined upon the people of God by the same solemn call that introduces the chapter. This clarion call is not to sinners and outsiders, but to God's people. Perhaps the call had an application in local conditions. Much of Isaiah's writings had a double application, one local

for that time and another more significant application down the ages. The first reform called for was in regard to the acceptable fast. This people fasted frequently in "their weak way." They took delight in approaching unto God; but there was something radically wrong with their devotions; they were tainted with sin and transgression, and were very offensive to God. They had utterly mistaken the character of the service God requires of his children. To them religion consisted of a mere form of outward ceremonies devoid of any practical virtue. God reproved them for mingling selfishness and greed with the devotions. They were grinding the faces of the poor and exacting all their labors.

The Lord sets before them the kind of a fast that would be acceptable to him. It is to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke. They were to deal out bread to the hungry, to house the homeless, to clothe the naked. A fast is a voluntary sacrifice. But in this day the Lord is looking for sacrifices on the part of his people that are prompted by unselfish love and practical interest in the poor and suffering ones. This chapter lies parallel with the judgment scene depicted by our Savior in Matthew 25 where to those on his right hand the great and final Judge says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty and ye gave me drink," etc.

In the train of such sacrifices, such opening of heart in sympathy for others, there follows such blessings as are not to be found elsewhere. Their light should break forth speedily; the glory of the Lord should encompass them; the Lord would respond at once to their call; the Lord would guide them continually, satisfy their soul in drouth, make fat their bones, and they should be like a watered garden, and like a spring of water whose waters fail not.

Not only all these great blessings, but they should be led forth to another great reform. They should become builders of waste places, raisers up of eternal foundations buried under the rubbish of tradition, repairers of the breach, restorers of paths to dwell in, "If thou turn away thy foot



from the sabbath, from doing thy pleasure on my holy day." These two great reforms—the unselfish service of the poor and downtrodden, and the restoration of the true Sabbath—are thus closely identified. They follow each other in an inseparable sequence. There never was greater need of these same reforms than in our day. The whole world is wounded, suffering, starving, dying. Religion has become with many a mere form, while men pursue their greedy schemes. Things in the commercial and industrial world have reached a crisis, and ruin stares us in the face unless some influence shall be cast upon the face of the world that shall calm the passions of an enraged toiling public and subdue the selfish greed of the rich. An unbounded ambition for power has seized upon labor, and unless a great reform of our economic system takes place we may look for the terrors of the French Revolution to break upon us. The only sovereign remedy for the situation is to be found in such a demonstration of human kindness as will answer to the call of the acceptable fast.

At the same time comes the call for the restoration of the Sabbath of Jehovah. This call comes emphatically to those who have already learned to honor the Seventh Day. The pagan festival of the Sun's Day has long held the place that belongs to the Sabbath. The time has come for the true Sabbath to be restored, and God calls upon us to restore it!

For years there has been going on a perceptible decline in the regard in which the Sunday has been held by the people generally. This is manifest, not only amongst ungodly men who look upon Sunday as a day of sport and recreation, but it is also seen in religious circles. Those who hold the day in old-fashioned reverence are very few indeed. Good Christian people feel at liberty to do things in these times upon this day that two generations ago would have been looked upon as outrages against the Sabbath. There is a growing consciousness on the part of the people that no sacredness is by divine authority attached to the first day of the week. With very many Biblical teachers there is the positive knowledge that the Scriptures recognize only the Seventh Day as the weekly Sabbath, though many of these have fallen back upon the supposition that there is no special signifi-

cance attached to the day, and that any day will do. Such people usually hold to the Sunday observance with a feeble grasp.

We, on the other hand, keep the Sabbath because we realize that there is a special significance attached to the day itself. It is intrinsically a holy day, made so by the Lord himself, and set apart from all other days as belonging to himself. The underlying reason for specifying a certain day of the week is in the record of creation which was closed upon the Sixth Day, and God observed the Seventh Day as a rest day, then placed his blessing upon the day because he had rested in it, and then sanctified it or set it apart for all time to come as a sacred memorial of his creative work. But the Sunday observer has no such basis for his practice. It originated in the days of universal apostasy, that, a few centuries after the Apostolic Age, swept the Christian Church away from its moorings and set it adrift upon the sea of human tradition and heathen superstition. It could not be expected that an institution thus born without Scriptural warrant would endure the test of perpetual ages. The wonder is that it has stood so long.

The war has done much to deprive the Sunday of what respect it held in the public mind as a really sacred day, and it is doubtful if it ever recovers its position as a positive and distinctive feature of the Christian religion. It has always been an impostor, a usurper, and as its true character becomes better understood, as it surely will be, people will be obliged to look about for a better foundation for their faith and practice.

What a privilege in such a crisis to be able to feel under our feet the immovable foundation of all generations and to be able to read in the words written by the immutable God, "The seventh day is the sabbath of the Lord thy God." We are told that the Sabbath is, has been and throughout all generations will be, a sign between God and his people forever. (Ex. 31: 13, 17.)

The situation in which we find ourselves is one of thrilling interest and significance. The world at large is practically without a sabbath. The whole fabric of Sunday sacredness is tottering because it has no stable foundation. It is not a precarious prediction to say that another decade will serve to bring the true Sabbath out before

the world with greater distinctness than ever before, and to honest hearts who love God and try to keep his commandments, there will appear no alternative as to the day that they shall observe. Stranger revolutions than that have taken place in very recent times. The temperance reform swept over our land with a power that was more than human. May we not look for such a move toward the restoration of the true Sabbath? If God wills it and his people are ready it can be done. He certainly wills to have his will prevail amongst men, so the matter rests with us who have already the light on this great truth. We have certainly come to the kingdom for such a time as this. God has set before us an open door and no man can shut it. Have we the faith, the devotion, the courage, to enter this door to the great field that lies within?

Have we not comforted ourselves long enough while walking around a circle satisfied to be holding our own, only to be told at the close of each year it was just sixteen miles to anywhere? Have we not been observing the Sabbath in a languid dilatory way and allowed ourselves to be influenced too much by our surroundings? Secular matters have been permitted to mar the sacredness of the day. We believe the Sabbath truth, but do not allow it really to interrupt our worldly careers. We have saved our week-day time by doing things on the Sabbath that should be done on week-days. But let us understand that unless our Sabbath-keeping is of a better grade than ordinary Sunday-keeping it will not avail anything in this crisis. We must not be satisfied in our own lives until our keeping of the Sabbath holy meets the divine standard. Read again the text: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

These promises are exceeding great and precious. It behooves us to form such a relation to the Sabbath in our lives and

homes that it will become a delight. The Sabbath must be a very sweet and pure day. It must be filled with joy and joyful things of a character to remind us of our Father and his great power and goodness. Study must be given to this matter and plans made for such a day as will be helpful to the intellectual and spiritual life of each member of the family. It is a good time in which to speak words of encouragement and appreciation to the pastor, to encourage our fellow-travelers, to remember the sick and the aged, to study the works of God all around us, all the time remembering the Sabbath to keep it holy. It is holy, let us keep it so.

The influence going out from each family thus keeping the Sabbath will be to draw all men to it as to the uplifted Christ. Our communities will soon perceive that there is something in the Sabbath that Sunday never afforded them. Now, having counted the cost, are we ready to consecrate our all to such a campaign as this? If so, we shall surely see great things done. If we shrink back and clasp the world more tightly to our hearts, we shall not be of any use in the great work that God now holds up before us.

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"Character is more than circumstance; what you are is more than where you are. Circumstances are like barrel hoops, they hold the staves in place; character is like the sap in the tree, it gives life and form. A barrel holds what you put into it; a tree bears the fruit that is in the sap. Be a tree of the Lord, not a barrel held by circumstances, and holding what is poured into you."

**Sabbath School. Lesson I—Oct. 4, 1919**

JOHN AND PETER BECOME DISCIPLES OF JESUS  
John 1: 29-42

*Golden Text.*—"Jesus saith unto him, Follow me." John 1: 43.

DAILY READINGS

Sept. 28—John 1: 29-42. John and Peter become disciples

Sept. 29—John 1: 43-51. Philip findeth Nathanael

Sept. 30—Mark 2: 13-17. The call of Matthew

Oct. 1—Acts 16: 13-18. Salvation comes to two women

Oct. 2—Acts 16: 25-34. The Philippian jailor

Oct. 3—John 4: 27-30, 39-42. The Samaritan woman testifies to Christ

Oct. 4—I John 1. The claims of Christ upon all men

(For Lesson Notes see *Helping Hand*)

**SPECIAL NOTICES**

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.  
FRANK J. HUBBARD, Treasurer,  
Plainfield, N. J.

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

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

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

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

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

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

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

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

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

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

Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.—Ephesians 6: 4.

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Theodore L. Gardiner, D. D., Editor  
Lucius P. Burch, Business Manager  
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WHEN a mother loves, though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing and many other mundane things. And when the Church loves she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine, and many other things. Where is the Church's mother-love? Where is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to church, and to abstain from drinking, swearing, and gambling, but it is not easy to love. Love brings labor, and sorrow and self-sacrifice. Love sometimes says, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and, perhaps, depraved. It is giving where you can not hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.

—From "The Cross at the Front," by Thomas Tiplady.

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