

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.

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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SEVENTH DAY BAPTIST DIRECTORY

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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

VOL. 87, No. 12 . PLAINFIELD, N. J., SEPTEMBER 22, 1919 WHOLE No. 3,890

Pushing the Forward Movement Sabbath morning, September 13, in the Plainfield church, the report of the Commission regarding the Forward Movement was given the right of way. Pastor James L. Skaggs spoke for a few moments upon the importance of meeting the demands squarely whenever any crisis in a good cause demands prompt action. The history of the world shows that crises are sure to come in national affairs and in church matters as well, and in most cases where success has come to any important enterprise it has been the result of proper action in times of crisis. The world today owes the best things in it to prompt, loyal, and united efforts to meet issues that have arisen in some crisis.

It is becoming more and more evident that our denomination is facing a crisis. What we do now to meet the demands of these times will, without doubt, settle the question of our future as a people. In the report of our Commission we find the best results secured by many sessions of that body in most careful and painstaking search for the things most needed. After these plans were presented to Conference and were given to a special committee of ten men for careful study, they were approved, item by item, almost unanimously, and now they are before the churches for their co-operative action in carrying them out. This generation has not known so important a crisis as now confronts our people. We are well able to meet it, and we believe the churches will rally and make this the beginning of better days. Come on! Let us hear what progress is being made as the weeks go by.

"Influence of Conference Grows" At the close of Pastor Skaggs' remarks, Brother Clarence Spicer spoke of his impressions at Conference. The two outstanding events of that week were the great Sabbath morning service in the Sanitarium gymnasium and the special order service Sunday morning for full and open discussion of the Commission's report.

Everything revealed a strong undercurrent of deep interest that reminded one of the full tide in a great river flowing steadily toward the ocean. The most casual observer, if at all interested in the matter, could not help feeling the power of this all-prevailing spirit of enthusiasm for the Forward Movement. Brother Spicer said that the more he thought about the matter since coming home, the more does this influence of Conference grow. If the six hundred delegates from the churches feel the same way about it, and do their full duty in their home churches, there can be no doubt about what the churches will do. We look for the greatest revival of interest in all lines of our work that we have known for fifty years. Such a revival will give us new life indeed, and everybody will rejoice in it.

L. S. K. Page At the request of the Lone Sabbath Keepers' secretary, we will give regular space under a box heading for this department of our work whenever there is copy on hand for it. We hope the Lone Sabbath Keepers will be interested enough to supply suitable material and so add much that will be of interest to all our readers.

Professor Ford S. Clarke We were sorry indeed to hear of the death of Brother Ford S. Clarke, one of the faculty of Alfred University, a sketch of whose life appears elsewhere in this RECORDER. A bright and useful man has thus been called away in the prime of young manhood, and so another place in the working ranks of our people is made vacant. We can ill afford to lose such a man, and many RECORDER readers will wonder who can be found to fill his place.

For more than one branch of our work we need to pray that the Lord will send forth laborers into his vineyard.

"Will You Join Our Fellowship?" A little correspondence between Ralph Curtis Jones, the Seventh Day Baptist soldier in the Canadian forces of Great Britain, and a captain by the name of Barrett, shows

Mr. Jones to be a live wire on the Sabbath question and a loyal friend to our denominational paper.

It seems that Brother Jones has been laboring with his friend, the captain, until his arguments have all been admitted to be Biblical and sound. He then writes a letter in highest commendation of the people of his choice—Seventh Day Baptists—in which letter he reminds the brother of every admission he has made and refers to his expressed desire to fight for the truth, even though it would make him a lone Sabbath-keeper to be "out and out for God"; and finally, he puts the question squarely as it stands in the heading of this editorial.

It seems that among other literature Brother Jones had been lending this soldier friend the SABBATH RECORDER. Concerning this paper he says: "It has ever been a source of spiritual pleasure to me, and I am sure it will be the same to you; for every one who reads it says the same thing. It will be a blessing for you to have the RECORDER in your Canadian home. It will thus help you to keep in touch with our people. It is the most welcome publication that ever came into my hands. Will you subscribe for it? Write to Rev. Theodore L. Gardiner, editor, Plainfield, N. J., U. S. A."

New Testament Studies In the RECORDER **By Dean Arthur E. Main** for October 6 we hope to begin a series of Bible Studies by Dean Arthur E. Main, upon the "Teachings of Jesus According to the Synoptics."

This series will last several weeks, and is prepared with special reference to any who would like some systematic religious reading in the line of Bible study. Dr. Main is "anxious to get our young people as well as others to study the Bible." We trust that many will be interested in these studies. If this proves to be the case it is more than likely that the Dean will go on with studies in John after the others are completed. Many Bible students will watch with much interest for these helps to systematic study of the teachings of Christ.

Off For the Associations This is the sixteenth of September and the editor has just been packing his suitcase for a trip to the Southeastern and Southwestern associations. The first begins day after tomor-

row, September 18, at Salem, W. Va., and the second convenes with the church at Hammond, La., on Thursday, September 25.

When this RECORDER comes from the press the meetings at Salem will be over. We know enough of the loyal spirit prevailing in the West Virginia churches to assure us in advance that the association there will not be lacking in enthusiasm for the Forward Movement with its five-year program.

The good people in the great Southwest, too, can be counted upon to do their "bit" in this large undertaking. Many of them are lone Sabbath-keepers, and that of itself gives fair assurance of their loyal support. Were they not loyal in spirit they would not be Sabbath-keepers at all. It takes loyal souls to stand true all alone for the blessed Sabbath truth.

Pray that the little church in Hammond may receive a rich blessing from the association.

Grateful France Honors Federal Council Officers That was a notable meeting held in New York City on Monday, September 15, in which representatives of the French nation honored Secretary Macfarland and President Frank Mason North of the Federal Council, by conferring upon them the Cross of the Legion of Honor.

Both men have spent much time aiding the churches in France and encouraging the people of that stricken land. The French Consul General bestowed the honors, and letters were read from the Minister Plenipotentiary and French High Commissioner, in one of which was the following message from Andre Tardieu:

"I shall never forget the splendid messages to the people and the armies of France, forwarded in 1918, in behalf of the Council of the Federation of the Churches of Christ in America, by your devoted general secretary, Dr. Charles S. Macfarland.

"France highly appreciates your noble words of admiration for her sacrifices and losses in the great war. The French government has been particularly happy to confer upon your eminent president, Dr. Frank Mason North, and his colleague, Dr. Charles S. Macfarland, the crosses of Knight of Legion of Honor, which represents the profound gratitude of our nation."

Mme. Alma Clayburg sang the Marseillaise Hymn and the Star Spangled Banner.

THE CHURCH NEGATIVE AND THE CHURCH POSITIVE

PAUL E. TITSWORTH

(Address given in First Alfred church, Sabbath, September 6)

Right now this old world of ours is undergoing the interesting and hazardous experiment of being completely inverted, as a layer cake might be turned upside down with the frosting at the bottom. To be sure, this process of upsetting and overturning is not taking place for the first time. It has occurred previously upon a score of occasions. Five hundred years ago, for instance, when lances and armor were made useless by the invention of gunpowder and the common man with his blunderbuss and fusee became a match for a dozen or more of knights a-horseback, the nobility of that day suddenly found itself at the bottom of the social layer cake with the middle class on top. Again, about one hundred years ago, a similar upheaval took place in the industrial revolution, when rank and privilege found themselves suddenly displaced by a bourgeoisie that owed its power to industrial and financial success. Now, as I said, still another momentous change is taking place. This time it is the money power which appears to be breaking. It seems very possible that it may soon become the bottom layer of society with labor and a frosting of skilllessness and irresponsibility on top.

This shifting, which appears to us perhaps most directly and forcibly in one phase of it, viz., the increased cost of living, is fundamental and far-reaching. Facing this change, we are forced to ask ourselves some searching questions. Are the new leaders of thought and of men going to revere the sanctity of the home? Will they give childhood a chance? What will be their attitude toward property and political rights? How will they regard international relations? Will they measure men by administrative and financial ability alone, or will they demand for all of us a bigger chance for spiritual growth? The social upheaval is bringing untried and undisciplined men into power in industry, in education, in society, in politics, and in religion and morals. Men with no ideals and little outlook are suddenly finding themselves in position to determine what we shall think and what we shall do and what

we shall say. Thus it is evident that the shifting of social forces which is now going forward brings with it gigantic moral and religious needs.

In order to spiritualize this new and untried democracy, the church—and, need I add, a more potent church—must undergo a new training and put on a new armor to achieve the task. This need has long been felt by Christian statesmen. A more vigorous circulation is already pulsating through the veins of the awakening church. In increasing numbers, its leaders are evincing a statesmanlike grasp of affairs in the world of augmented democracy. Thus, while the future may seem dark and perplexing, it is full of infinite promise, for, although our heavenly Father may be in the shadow, he is even now keeping watch above his own.

Our own denomination has felt the stirrings of the vital movement for greater democracy and for the making of that democracy safe for the world. Now that we are launching the Forward Movement with rightful fervor, it will be well to ask ourselves seriously what we are going to do with the enthusiasm which is to be aroused and with the money that is to be raised. Are we getting up steam which is to perform work, or will it merely hiss through the safety-valve while the denominational locomotive remains inert on the track? Is the Forward Movement to ally itself to the dying church or to the awakening church, to the church negative or to the church positive?

Let me sketch hastily what I mean by the church negative or dying church and why I believe it is bound to fail.

To begin with, the church negative is an old people's home merely, an asylum, and a hospital. Every church has a duty to be these things, but it has no right to be these exclusively. The church negative is a refuge for the contemplative, the timid, the invalidated, and the down-and-out. It limits its ministrations to the inactive or incapacitated members of society solely. Its preachers discourse drily on matters of antiquarian interest, or fall into sentimentality, depending for their appeal upon a morbid taste for scenes of misfortune and of death. Some of these preachers, in the language of the street, are incomparable sob-artists. Thus the church negative can

not serve a democracy, for it appeals, not to the strength and worth, but to the weakness and instability of men.

Again, the church negative stands for things that were: it believes only in the past, and in a whoa-back policy. It grieves over the new times and new manners and harps on the increasing evil of the day. First, it says that men used to be saints, and then it is broken-hearted to find them only imperfect beings groping in a murky morality. The church negative is an over-anxious mother that hesitates to let her children take dares or go out into the world for fear of the evil stalking abroad.

And yet again, the church negative stands for only a shriveled part of life. It contends that the supreme end of man is worship, meditation, emotional exaltation, that he was born to think, to sing, and to pray. It shrinks the expression "divine service" to mean merely listening, thinking, and feeling religiously exhilarated. It aims to utilize only that stripe of energy that finds an outlet in the prayer meeting and in the Bible school. It too often practices a one-day-a-week creed, a kind of attitude toward life which makes men hesitate to mingle religion sensibly with every-day need. Its preachers see man and think of him only as a churchly, worshiping being: they lack a compelling world-vision that can grip the imagination of red-blooded folk.

In a word, the church negative expects the coming of the Kingdom in a realm of rarefied atmosphere, in a super-mundane world that would be a pale abstraction of the one whose soil we now tread. The egregious mistake of the church negative is that it does not see the coming of the Kingdom through the daily toil and sweat and broken performance of common men, but views its supposed coming through the efforts of a body of segregated saints. The church negative fails to recognize that the arrival of the Kingdom depends upon the honest efforts of all the people from the Pope to the ditch-digger. The church negative can not understand that the science of economics, for example, has anything to do with the inauguration of the reign of righteousness and the service of God, and yet the production and the distribution of wealth has a vital bearing on morals and on religion.

But I have dwelt overlong on the insuf-

ficiencies of the church negative. Let me now turn my attention to the merits and soundness and vitality of the awakening church, the church positive. Unlike its fellow, the church positive through all the ages has been resting, not on the shifting sands, but on the living rock.

To begin with, the church positive appeals to the energetic, the aggressive, the bold, and the resourceful. While it tenderly cherishes the veterans and the disabled, it flings out to men and women of action a challenge to perpetual combat and achievement. It combines strenuous energy with large sympathy. It is both father and mother, masculine and feminine. The church positive holds that Christianity is not for meditation only but for action, that God prefers an honest day's work, done in his sight, to an eloquent prayer or to emotional exaltation. It teaches that Jesus saves the souls of men, not for contemplation of himself, but for service. It believes that prayer and meditation and worship hold something of the same relation to the spiritual life that food and drink hold to our physical life. God does not want us to pray for his sake but for ours. The normal life of a man is a life of action preceded by and interspersed with preparation for action. So the natural life of a Christian is a life of doing and achieving but with periods devoted to getting the strength and vision for service.

In contradistinction to the church negative, the church positive sees a progress in goodness among men. It recalls that Jesus likened the increase of the Kingdom to a stalk of grain where appears "first the blade, then the ear, then the full corn in the ear." Jesus likewise referred to a decided progress in ideals between the time when the Decalog said "Thou shalt not kill" and the time of his own affirmation, that hating without cause was paramount to murder. The church positive declares with the sage that an increasing purpose runs through the centuries, and it looks with him confidently to that far-off, divine event toward which all creation is moving.

The church positive, seeing that men are imperfect, takes them, as a patient schoolmaster would a parcel of pupils, where they are and tries to inspire them to build for themselves more stately spiritual mansions. It is always looking, as did Jesus, for the

elements of strength and worth and dependability in folks, and, by dwelling upon human merits, it encourages people to achieve what they have only imperfectly begun.

The church positive is like the wise mother who resolves, when she gives birth to a man-child, to let her son live a boy's vigorous and daring life, unhampered by restrictions dictated solely by her own nervousness. The awakening church sees that, if the Kingdom is to be realized, its sons and daughters must not be coddled, but must be permitted reasonable venturesomeness. How often we say, when the youngsters show that they are preparing to wing their flight into the world, "How I hate to see Jim or Jenny go away from our church privileges!" Is not this attitude at bottom a bit selfish? Are people created for the church, or is the church made for the people? A village like Alfred is continually producing more men and women than can make a satisfactory living here. Is it not in the nature of things then, in the very providence of God, that our children should go forth to realize outside the ideals which they have learned in our homes, in our church, and in our community? Therefore, the church positive says to its sons and daughters, "You will never know how much I love you, but the world needs you, and you need the world. The chances to express the energy, the vision, and the righteousness within you are boundless. Go! Do a man's or a woman's work in the world, and God bless you!"

While the church negative represents only a shrunken part of life, the church positive stands for the whole of it. The awakening church realizes that men's impulses to play, to know, to have friends, to achieve honest success, to create beautiful things, are as divine as the impulse to worship. It is the wish of this church to urge men to express themselves in a multitude of activities and to help them through these activities to achieve the Kingdom of righteousness. The church positive asserts that nothing human can be alien to it. I once heard a pastor say that he interested himself in baseball so that he could talk intelligently to boys. How much more full-lived and more effective spiritually would he have been, had he been able to say, "I'm tremendously interested in baseball, and last week I had the time of my life watch-

ing the Senators trounce the Red Sox." The interests of the church positive are as wide as the legitimate interests of men. With its world-wide vision, therefore, the awakening church faces magnificent opportunity. The church positive will so teach and act that it will inspire its members to say, not "What must I do to be saved?" but "I will consecrate my life to my community, not that I may fatten on it, nor vegetate and go to seed in it, but that I may transform it!"

What shall be then the relation of the church positive to the community?

The church should be the dynamo from which pulsates the stimulus for every righteous individual and community act. It should be the power center for community life. Its duty is to enlarge, enrich, ennoble, beautify, and sanctify all community relations. A church located in a village of a decidedly musical bent should not fail to encourage and develop that phase of community life. Another church, situated in a poverty-stricken farming center, ought to point the way definitely to greater material prosperity. Still another, finding itself in a community unprovided with healthful recreations for the young people, should see that boys and girls have a chance at decent and proper play. It is not often necessary for the church as a church to perform these services, but it should stimulate the villagers to do these things for themselves.

I repeat that the interests of the church positive are co-extensive with the legitimate interests of men. Human beings may be saved ecclesiastically but lost physically, financially, socially, politically, and recreationally. That is to say, a man may be letter-perfect on his creed, but fail to take care of his body, thus foreshortening a career of great usefulness. Another person, by disregarding the simple rules of thrift, may be unable to meet his honest debts, or to play a man's part in a community, or to give his children the chance which we boast is every American's birthright. Still another individual, by muddying thinking, may lend his influence to baneful policies in State or nation. And yet again, a man or a woman, because he or she has never learned the gospel of play, may become so shriveled of soul, so fun-less, and so unable to co-operate with his fellows in the

common tasks, that he or she has no helpful or significant place in our common life. It is the duty of the church, therefore, to start and support community machinery for encouraging saving, for furnishing instruction, for providing recreation, for developing co-operation, and for satisfying the instinct for beauty. The church positive is big-hearted and big-minded enough to inspire every manner of community uplift.

Some there are, I know, who vigorously oppose this view of the church's duty and opportunity. These assert that its ministrations should be wholly spiritual, and that its obligation consists solely in teaching men to worship God in the beauty of holiness and in pointing the way to salvation. The difficulty with this attitude is that the terms "spiritual," "worship," and "salvation" are taken in a too restricted sense. Furthermore, the reiterated Biblical test of true religion is loving service of fellow-man. Jesus affirmed that he came to bring abundant life, which meant for him releasing men from low ideals, feeding the poor, healing the blind, visiting the sick, raising the dead, binding up broken hearts, and preaching the gospel of the godly life. In my opinion, the church can have no more compelling duty than bringing the abundant life to such as lack it wholly or in part.

When we look about us, the abundant life seems far from being realized. We see the blind, the deaf, the lame, the deformed, the diseased—many of these defects are due to carelessness and ignorance of the laws of health. We see the cheats, the ignorant, the skinflints, the dishonest, the sordid, the unlovely. We see children warped in body and in soul because they have been robbed of play and of schooling and set at drudgery. We see men and women championing half-baked and pernicious ideas. We see folk perishing from hunger, cold, heat, pestilence, famine, war. Surely these unfortunates are not living in the serene loveliness of the abundant life. And we church members sing our hymns, offer our prayers, and listen to sermons, and too often the light generated in these exercises is never flashed forth to those in outer darkness."

The religion of Jesus Christ is intensely democratic. It insists that every man shall have his chance. The Master tells us that "inasmuch as ye have done it unto one of

the least of these my brethren, ye have done it unto me." Jesus paid especial attention to the unconsidered, the weak, the helpless, the sick, the poor, the outcasts, and the disheartened. As long as there remain any of these unfortunates, the church positive has a tremendous opportunity of bringing to them the abundant life of which it is the custodian. So far the benefits of the abundant life have become accessible largely to the upper and middle classes of America's populace. We are now witnessing the spectacle of the lower classes, tired of waiting for the good things to be given them, snatching at the keys to life's treasury and grasping society's steering wheel.

The church negative can never adequately present to the world the Jesus religion, for that church is instinctively aristocratic and exclusive, restricting its ministry to such as have its temperament and find their way to its door. It is, therefore, very possible that the present world unrest—strikes, lockouts, race and class wars, Bolshevism, and the like—have come upon us, in so far as we have cherished the ideals of the church negative, as a judgment for being overlong in purveying to "the least of these," that is, to the unconsidered and unfortunate of society, the richness of the abundant life. Being inclined to draw back its skirts, therefore, from the pollution of the masses, the church negative never will stand in the coming ultra-democratic era when society shall have been turned bottomside up, with the disesteemed and the disregarded on top.

It is, therefore, up to the awakening church, the church positive, with its keener vision, its boundless sympathy, and its enlarged understanding, to minister to the changing and multifarious needs of a generation who scarcely know the church negative. Even the heaven-striving spire of the dying church symbolizes to them, not aspiration, but a longing to quit the solid earth upon which they are firmly footed. This new generation, or better, these new, up-pushing strata of society, of whose existence we have hitherto been scarcely conscious, and whose ideals have remained largely untouched by conventional Christianity, are becoming controlling elements in America. God grant the church may bring them the richest blessings of the abundant life!

With these facts in mind, let us hope that our own denominational Forward Movement may bend its energies, not to making a spiritual bonfire, but to doing fundamental work. Let none of our augmented enthusiasm be spent in repairing the crumbling walls of the church negative, but let it be used to build the battlements of the church positive. The need of the changed attitude of the awakening church shows itself startlingly right here in Alfred, where, year by year, and to an increasing number, we are failing to transmit the abundant life. A like condition of affairs obtains in every village, that I am acquainted with, where Seventh Day Baptists have a church. We must take serious counsel, therefore, of our failure to minister to "the least of these," for our great concern is not primarily a matter of saving our church or our denomination, but of saving Democracy, the Brotherhood of Man, our civilization and of speeding the coming of the Kingdom of Righteousness.

"Then shall the King say unto them on his right hand,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

"Then shall the righteous answer him, saying,

"Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them,

"Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"I am afraid to try it. I might fail," is a poor excuse for allowing to go by any good chance to do something worth while. The one who does not try is sure to fail. Trying may result in failure, to be sure; but one never knows what splendid success it may bring, unless one does try.—*Kind Words.*

SALEM COLLEGE NOTES

Professor S. O. Bond arrived home from Washington Tuesday morning where he had gone from the southern part of the State at the close of his last institute. He is spending all of his time now in the college office getting ready for the opening of the college next Tuesday. The prospects are good for a large attendance.

Miss Mabel West, who for nine years has been the efficient head of the normal department of Salem College, arrived in town Tuesday evening from Wisconsin, where she spent her vacation with her mother and sister. Her mother accompanied Miss Anna back to China, where the latter is a teacher in a mission school.

Mr. Harold Burdick and wife came to Salem Wednesday on train No. 3. Mr. Burdick, whose home is at New Market, N. J., and who is a graduate of Milton (Wisconsin) College, will be one of the new teachers in Salem College this year.

Mr. Leland Shaw, who is also one of the new members of the faculty, has been in town several days. Mr. Shaw will also be director of athletics.

Miss Rowley, who demonstrated her efficiency last year as a teacher of English, and who endeared herself to the students of the college, is expected in Salem soon, as she has been re-employed for another year. Mr. Boomer will return also as teacher of mathematics and physics.

Miss Elsie Bond, tried and faithful teacher, student friend, and registrar of the college has returned from her vacation in New York and is hard at work as usual lining up the students for the new year's work.

Mr. Orla Davis, who spent the summer on his farm near Salem, was in town one day this week to consult with Professor Bond, concerning his work. Mr. Davis was director of athletics as well as teacher last year. He will give full time to teaching in the college this year.

There are several new teachers in the college this year, all of whom come well recommended. Perhaps we will have some data regarding these new members next week.—*Salem Herald-Express.*

You are not to think that you have another Nero in your cradle, or another Catiline, when your child goes wrong. He is to be trained to the right.—*Beecher.*

WOMAN'S WORK

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

"There are thousands to tell you it can not be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it,
Just start in to sing as you tackle the thing
That can not be done—and you'll do it."

This week we have a report from the sectional meeting of the women of Conference. When you read it you will see that those women were greatly interested in the Forward Movement plans of the denomination. Doubtless most of those who did not go to Conference, but who "stayed by the stuff," are just as deeply interested in these plans. Now whenever we become deeply interested in anything we begin at once to plan for the success of the project, and we talk about how sure we are that success will come. I can not imagine any one who is interested in this plan, going around with a long face and saying, "It is a terrible undertaking, I don't see what the people of Conference were thinking about to put over such a budget. Just think of paying ten dollars a year for denominational work and then having to help pay for the local church expenses too, it is awful."

There are people who are saying, "That will be easier for me than in past years, as I have usually given more than ten dollars each year." Now you know that if you are that kind of a woman you will never be satisfied to turn back when every one around you is going forward. You know how hard it is to make any headway against the rush of people going in the opposite direction. So the logical thing for you to do is to get in the procession and give a little help to some one who is not able, although very anxious, to keep up with the crowd.

There are other people who do not know how much money they might have for benevolence if they would only get the tithing habit. I wish you might have been at

the last board meeting and have heard one of our youngest members tell of her earliest experience in tithing. When she was a little girl the very first money she earned, picking berries in the hot sun, she tithed. Later when she taught school at five dollars a week, she was happy to have money to tithe that she might give of her very own. Seventh Day Baptists are gaining a reputation for giving a tithe, and shall not we women lend our influence—all of it—to the spreading of this practice among our folk?

Did I hear some one say, "It might be cheaper to join some other denomination?" Maybe it would. If you are looking for something cheap you might please yourself by not belonging to any church. Then you would have to spend more money though to convince your neighbor that you were just as good as though you were a church member. You know how they do that. They have to contribute to all good causes so that they can hear their friends say, "They are more liberal than some church members." You know our religion is not a cheap religion, though many times we act as if it were. While money does not point the way to heaven, I think it will go a long way toward making attractive signboards.

I have been much interested in reading what other denominations are doing along this Forward Movement line, and I find that we are right in fashion in making out a five-year program with an increased budget. Many, if not all of the other denominations, are doing the same thing, and have already made their drives, or will soon be in them. This is fine to be all working along the same line. Do not misunderstand me and think that I am for this because it is "the thing" just now. Do you know, I think it would have been a wonderful sight, could one have had the vision, to have seen all the different nationalities belonging to the allies, during the late war, advancing under one commander, some going in one direction, some in another, but all toward the same objective. Just to think of it thrills my heart. In the same way my heart is thrilled when I think that all Christian people are laying plans for advancement along spiritual lines, all looking towards the evangelism of the world. The world is a large place, and Seventh Day Baptists occupy such a small part of it, but we are here and, please God, we will do

our share and then we'll be glad that other people are doing theirs.

I am going to quote you a little from the programs of other denominations. These campaigns are started to bring to the people the world vision of the church's mission and to provide the means necessary to "carry on" the work, both in this country and abroad. The spiritual and the material aspects are both consistently and persistently presented. The minds of the people are to be informed, their consciences are to be stirred, and then they are to be called upon to give of their means to the influence of the church.

One of the greatest of these campaigns, one that has been mentioned in the press many times, is that of the Methodist Church. One hundred million dollars was the mark first set. This amount was to cover the regular work and the advance in their work. This sum has been passed by over ten per cent and they say the results are not all in yet.

The Baptists are having their campaign at the present time. Their mark was \$175,000,000. This sum is for "missionary, educational and reconstruction work at home and abroad." Their statement is that "indications are that this sum will be reached soon."

About the time that our Conference closed there opened at Lake Geneva, Wis., a "New Era" conference of the Presbyterian churches of the United States and this conference has been working out its budget and plans for a five-year program. Let me quote from a speech by Franklin K. Lane, Secretary of the Interior, given at this conference. "The world wants progress, and does not hope for a full realization of the Golden Rule today, but it must move steadily and definitely in that direction." Secretary Lane asked that the conference "report authoritatively" on the following questions:

How can profit-sharing be most simply and easily effected in industry?

How far should workers be intrusted with control of managerial policies?

Can not a movement be started to remove large industries and small from cities into towns and villages where the workers could have their own homes?

How may the social advantages of the city be provided in the country?

How may illiteracy be stamped out?

How may our people be given a sense of identity with the Government and a consciousness of the living value of its principles?

That is some program! The money asked from each member of this denomination is much more than we are asked to give.

The Disciples of Christ—the Christian Church—started some time ago a campaign for \$5,000,000. Their pledges at the present time reach \$7,105,342.

The Lutheran churches are now making their drive. They hope to finish it about Thanksgiving week with an every-member canvass to double their original budget of \$1,500,000.

The Episcopalian Church has been making a survey of its whole church field to find out its needs, and its budget is tentatively at \$20,000,000. An every-member canvass is to complete the campaign.

The Jews, who have never understood the love that prompted the greatest gift of all, have just made a drive for the suffering Jews of the war zone. They raised for this work fifteen millions of dollars.

All these sums sound enormous, but when the sum is divided into individual apportionments, we find they are within the reach of the ordinary person. Many of these individual apportionments are not a little larger than our own apportionments.

Our budget will not seem large if we remember that it means only a little over ten dollars from every member of our churches. Think of all the things that money will do! A new building for the Boys' School in Shanghai, you have read Dr. Palmberg's Conference address and you realize how much that building is needed, and you have also caught a glimpse of the self-denial that is characteristic of all our missionaries; help for the enlargement of the Girls' School in Shanghai, you have read Miss West's Conference address, and you are glad for her and Miss Burdick that they are to see their school advance with the needs; larger salaries for all our missionaries in China, salaries so they will not have to worry over the question of exchange—at least we hope they will not; a building for the church in Georgetown, and a living salary for Pastor Spencer; a new home, all our own, for the SABBATH RECORDER, a fine, commodious work shop; help for

many places in our own country, where the gospel has taken root and where the Sabbath is loved, even as you and I love it; help toward the current expenses of all our colleges; and many other things will this money do.

Without doubt many of us will be more interested in one of these objects than in any other, but they are all the charges of the Seventh Day Baptist Denomination, and I hope we are interested in all of them. I think probably that I am more interested in one of these projects than in any other, but I am not going to tell you what it is nor what it isn't. Sometimes we are fully as anxious to talk about what we are not interested in as we are about what we are interested in. One reason that I am not going to tell you which one is most interesting to me is because I don't know myself which one is nearest my heart. So I'll follow that motto, "When in doubt keep still."

One of the pleasures of Conference was the meeting of old friends and the forming of new friendships. Thursday afternoon at the close of the session, the women of Battle Creek entertained all the visiting women in the chapel of the College Building. The visitors were asked to group themselves according to the States from which they came and then different States were asked to entertain the women from other States. Thus two different States were grouped together. This delightfully informal gathering was enjoyed by a large number of women. There were beautiful songs by Misses Althea Crandall, Ashaway, Ruth Phillips, Alfred, and Ethlyn Davis, Battle Creek. Sherbet and wafers were served and we came away with another pleasant picture added to our memory books.

THE WOMEN'S SECTIONAL MEETINGS AT CONFERENCE

MRS. HAROLD M. BURDICK

Was it the exceptionally large attendance at Conference, the fact of the women's sectional meetings being placed on the program early in the morning, or—just naturally the great interest felt by our women in the *business* of the Woman's Board that caused such an unusually large attendance at these meetings?

Wednesday morning of Conference, at

about nine o'clock, the meeting was called to order by the president, Mrs. A. B. West, of Milton Junction, Wis. After a few words of greeting, she, in a pleasing manner, introduced the corresponding secretary, Mrs. J. H. Babcock, of Milton. Mrs. G. E. Crosley, editor of *Woman's Work* in the RECORDER, was at Conference, but was unable to be present at these meetings because of meetings, at the same hour, of the Committee on Denominational Activities, of which she was a member. Former recording secretary, Mrs. A. S. Maxson, of Milton Junction, was appointed secretary pro tem. After prayer by Mrs. W. C. Whitford, of Alfred, N. Y., roll was called by associations.

The budget as adopted by the board was then read and discussed in such a manner as to give each one present an opportunity to understand as well as possible why it is that, although the budget provides for a raise of \$240 in our missionaries' salaries, still because of the difference in the rate of exchange, our missionaries are in reality not getting as much as in former years. All the actual Forward Movement planned by the board was \$100 toward the Boys' School in Shanghai. Many of the women thought the salaries should be raised, not simply enough to meet the difference in exchange, but also, at least *somewhat* to meet the higher cost of living. Accordingly another meeting was called for Sunday morning at nine o'clock to discuss this question further, but it was called off when Conference voted to begin the regular session for business at the same hour. Also the necessity for the meeting was done away with by Conference adopting the Forward Movement plan, which provides for the raising of the salaries of the missionaries as deemed advisable, and does away with the budget, placing the amount to be raised by the women at \$5,000 each year for five years.

Among the other subjects discussed at these meetings were the Fouke School and Mission Study. Mrs. W. J. S. Smith, of Fouke, was asked to tell about the conditions there, and all were pleased to see and hear one who has had the interests of this school so much at heart so many years, and whose unselfish service in this connection is well known to RECORDER readers. She told of how they had risen above the losses by fire and the trials of the war period, and

thanked the women for the help they had given. The need is at present, perhaps more urgent than ever before, for teachers as well as a pastor for the little flock.

A number of the societies reported having had Mission Study classes the past year and much pleasure as well as good was derived from them. It is hoped that many more will take up this line of work the coming year.

Yes, these meetings seemed to show a deeper interest in the work of the Woman's Board by the women of our churches. Perhaps the reason may be that we have in our hearts, and are trying as never before to work out in our lives, the thought expressed in the song so beautifully rendered during the Woman's Hour, by Elder Loyal Hurley and Miss Ethlyn Davis—

"Help me to live for others
That I may live like Thee."

MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with Mrs. A. E. Whitford on September 8, 1919.

Those present were Mrs. West, Mrs. J. H. Babcock, Mrs. H. N. Jordan, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. O. U. Whitford, Mrs. W. C. Daland, Mrs. L. M. Babcock, Mrs. E. D. Van Horn. Visitor: Mrs. Landphere.

Mrs. West read the Scripture from Joshua 1. Prayer was offered by Mrs. A. E. Whitford.

The minutes for August 11 were read.

Mrs. Whitford read the Treasurer's report. The total receipts for the month were \$201.66, and the disbursements were \$60.03.

The Corresponding Secretary read two letters from the Committee of Reference and Counsel, regarding the Missionary conference to be held next winter in Garden City, Long Island.

Interesting reports from the General Conference at Battle Creek, were given by Mrs. Crosley, Mrs. J. H. Babcock and Mrs. West.

The Annual Letter prepared by Mrs. Babcock was read and adopted with the understanding that a second letter would be sent out later in the year.

It was voted that the usual appropriation be made for Board expenses.

The names of the new members on the

Woman's Board were read. Mrs. Henry N. Jordan succeeds Mrs. Nettie M. West as Vice President; Mrs. E. D. Van Horn, of Milton Junction, succeeds Miss A. Cora Clarke, as Recording Secretary.

Minutes were approved.

Voted to adjourn to meet with Mrs. Crosley on October 6, 1919.

MRS. A. B. WEST,

President,

MRS. E. D. VAN HORN,

Recording Secretary.

COLLEGE OPENING AT MILTON

PRESIDENT WILLIAM C. DALAND

Milton College will open September 15-18 with an unusually satisfactory student body and in the presence of exceedingly hopeful conditions. The regular classes will be approximately as large as they were last year, even counting the S. A. T. C., which then brought many students not specially adapted to college life and work. The proportion of Seventh Day Baptist students seems likely to be a little higher than last year, probably nearly three-fourths of the whole body. Although Milton opens a little earlier than some other colleges in Wisconsin, it is likely that most of the students will be on hand bright and early. Every one connected with the college is unusually busy and the year promises to be one of remarkable activity.

President Daland is occupied in Milwaukee with the other presidents of Wisconsin colleges, working with Mr. Charles S. Ward and Mr. Bronson Batchelor, of New York City, and their campaign committees, in preparation for the drive which is to be made in October. All signs are encouraging for the success of this movement. Never before was it known that the Christian colleges of a whole State joined together to present a united appeal to all the people for the support of reverent, anti-materialistic education, with spiritual ideals placed foremost.

The students have caught the contagion. The college *Review* will occupy a new office and the editor, Mr. Henry C. Black, of North Loup, is making plans for a highly improved and successful paper, having the best ideals of college journalism as his aim. The Y. M. C. A. will occupy a new room, to be fitted up for their use, and both the Christian Associations are de-

terminated that their activities shall loom large in the view of in-coming students.

A number of new improvements are now going on in connection with the buildings, one of the most significant being the placing of new boilers for use in heating the gymnasium quite independently of the other buildings. This arrangement will place the athletic and academic enthusiasts equally and will, it is hoped, prove efficient, although it is temporary, looking forward to the erection of a central heating plant at no very distant day.

The young scientific teachers, Mr. F. G. Hall and Mr. W. D. Burdick, have all summer been prosecuting special studies and are projecting improvements in equipment and in laboratory management, which will place the work in biology and chemistry on an assured foundation. Every teacher and every old student is happy over the return of Professor L. H. Stringer, and over the continuance on the faculty of Professor H. M. Barbour in the department of philosophy. If ever the latter is obliged to leave Milton we hope it will not be till he has been able to inspire one of his able pupils with such a love for higher human thought that he may follow at Milton in Professor Barbour's noble footsteps.

So now at Milton the loyal faculty and appreciative students are beginning their year's tasks with high hopes for the future service of Milton College to a world that needs just what the college is nobly fitted to bestow.

AMERICAN SABBATH TRACT SOCIETY—ANNUAL MEETING

The seventy-sixth annual meeting of the American Sabbath Tract Society was held on Sunday, September 14, 1919, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Marcus L. Clawson, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Alex W. Vars, George B. Shaw, James L. Skaggs, Mrs. David E. Titsworth, Arthur L. Titsworth.

Prayer was offered by Rev. George B. Shaw.

The annual report of the Board of Di-

rectors, prepared by the Corresponding Secretary, the Treasurer, the Business Manager of the Publishing House, and the Sabbath Evangelists was presented and adopted.

The special annual report of the Treasurer to the Corporation as required by Section 3, of Article IV of the Constitution, was presented and adopted.*

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

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

Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, M. Sc., Plainfield, N. J.; Clarence W. Spicer, Mech. Eng., Plainfield, N. J.

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

Recording Secretary—Arthur L. Titsworth, M. Sc., Plainfield, N. J.

Assistant Recording Secretary—Asa F' Randolph, LL. B., Plainfield, N. J.

Treasurer—Frank J. Hubbard, C. E., Plainfield, N. J.

Directors—Corliss F. Randolph, LL. D., Newark, N. J.; Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, M. Sc., Plainfield, N. J.; Clarence W. Spicer, Mech. Eng., Plainfield, N. J.; Rev. Edwin Shaw, D. D., Plainfield, N. J.; Arthur L. Titsworth, M. Sc., Plainfield, N. J.; Asa F' Randolph, LL. B., Plainfield, N. J.; Frank J. Hubbard, C. E., Plainfield, N. J.; William M. Stillman, LL. B., Plainfield, N. J.; Henry M. Maxson, Ped. D., Plainfield, N. J.; Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Ped. D., Great Kills, N. Y.; Marcus L. Clawson, M. D., Plainfield, N. J.; John B. Cottrell, M. A., Plainfield, N. J.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Dr. Franklin S. Wells, Plainfield, N. J.; Theodore G. Davis, Ph. M., Plainfield, N. J.; Charles P. Titsworth, Plainfield, N. J.; Harry W. Prentice, D. D. S., New York City, N. Y.; Irving A. Hunting, M. E., Plainfield, N. J.; Arthur J. Spicer, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Edward E. Whitford, Ph. D., New York City, N. Y.; Alexander W. Vars, C. E., Plainfield, N. J.; Rev. George B. Shaw, Yonkers, N. Y.; Rev. James L. Skaggs, Plainfield, N. J.; Otis B. Whitford, D. D. S., Plainfield, N. J.; Rev. Willard D. Burdick, D. D., Dunellen, N. J.

Vice-Presidents of the Corporation only—Rev. Ira Lee Cottrell, Alfred, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; Dr. George W. Post, Chicago, Ill.; Rev. Henry N. Jordan, Milton, Wis.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. Eli F. Loofboro, Little Genesee, N. Y.; Professor Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Professor Alfred A. Titsworth, New Brunswick, N. J.; Rev. Boothe C. Davis, D. D., Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Rev. Thomas W. Richardson,

*See forthcoming "Year Book" for these reports.

London, England; Rev. Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.; Rev. Herbert L. Polan, Nortonville, Kan.

Respectfully submitted,
WILLIAM C. HUBBARD,
ORRA S. ROGERS,
ASA F' RANDOLPH,
Committee.

By vote, William C. Hubbard, Orra S. Rogers, and Asa F' Randolph were elected the Committee on Nominations for the year 1920.

Minutes read and approved.

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

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1919, at 3 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Alex W. Vars, George B. Shaw, James L. Skaggs, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Mrs. David E. Titsworth.

Minutes of last meeting were read.

By vote, the President was authorized to appoint a committee of three, to nominate the standing committees of the Board for the ensuing year.

William C. Hubbard, Alex W. Vars and George B. Shaw were named as such committee.

In connection with the report of the Advisory Committee, Rev. George B. Shaw spoke interestingly of his recent work at New Auburn and Exeland, Wis.

The Committee on Distribution of Literature presented the following report:

Tracts sent out since August 10, 1919:	
Pro and Con	57
Bible Readings	57
Her Wedding Ring	4
Gospel Tracts (2 each)	20
Why We Are S. D. B's (4 pp. folder).....	7
Familiar Quotations	7

Lovest Thou Me?	7
Sabbath Postcard	6
The Sabbath and Seventh Day Baptists....	513
Why Sunday is Observed, etc.	6
A Sacred Day, etc.	25
Statement of Faith and Order	25

Number new RECORDER subscriptions	714
Number subscriptions discontinued	11

The Treasurer presented correspondence from F. C. Seeley, concerning the illness and death of his father, Rev. George Seeley. The Treasurer also presented a copy of the will of Brother Seeley, in which this Society will be interested as residuary legatee.

Correspondence was received from J. T. Davis, A. E. Main and G. Velthuysen.

In considering the letter from Dean Arthur E. Main, it was voted to comply with his request to supply copies of his "Bible Studies," to be distributed by him with other literature.

In reply to letter of Rev. J. T. Davis, it was voted to request him to outline a plan for putting his suggestions in effect, relating to a general Bible study of the Sabbath question.

President Randolph read correspondence from the American Consul in British Guiana, written in complimentary terms of Rev. T. L. M. Spencer, our representative in that country.

The committee on nominating the standing committees for the ensuing year, requested that their report be deferred one month, which was granted, and the present committees were requested and authorized to serve until reappointments are made.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

**THE BATTLE CREEK SANITARIUM
Wants at Once**

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

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

Permanent positions guaranteed to those who prove a success.

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

Lone Sabbath Keeper's Page

WHAT MORE CAN WE DO?

(Given at the Lone Sabbath Keepers' Hour at Conference, by Angeline Abbey, Secretary L. S. K. Association)

Rev. Clayton A. Burdick said Friday morning: "Every missionary is a Sabbath evangelist." We might add, "and every Seventh Day Baptist should be a missionary." There is work to do in every neighborhood, to lead men and women, boys and girls, to Christ, to the Sabbath, or upon higher ground of Christian living.

Many a Sabbath-keeper has gone out from the home church with no thought of doing missionary work, but, becoming lonely, he looked about for something to do. Attending some other church, he saw the need for more workers, and often the lack of spiritual life within the church, so he enlisted for service. Feeling the need of a deeper work of grace in his own life, and having to combat arguments against the Sabbath, he studied his Bible more diligently, and prayed more earnestly, and before he knew it he had grown in love and in righteousness and in power. Work keeps us out of mischief and makes us strong. Two families living near a creek were greatly troubled because the younger children wandered down there to play. Neither persuasion, threats or punishments availed to keep them away. Finally one of the fathers appealed to the older boy to protect the others, telling him that he must take care of his brother and cousin, that they were little fellows, and that it was dangerous for them to go near the creek, and that he must keep them away. He led them to a safer place to play, and they did not go near the creek again that summer. It is said that every Mormon must go on a mission some time for two years. If a young man becomes unruly, so that his parents can not control him or persuade him to abandon his wild ways, they have him sent on a mission, when he is put upon his honor. He must sell books to meet his expenses, and to propagate his religion; and the result in nearly every case is his reformation. If every Lone Sabbath Keeper was doing some definite work for God, fewer would desert the faith.

We should work with others, but always, *always* be on the alert to watch for opportunities to spread the Sabbath truth. Often it is easier to keep still, but we must speak whenever there is the least opportunity. Sometimes we may think that it does not make any difference whether those of other faiths know our religious belief or not; but there is an influence going out from the life of every one who is living true and letting his light shine, which no man can measure. The influence of a few words fitly spoken, or of a consecrated, consistent life, has often caused some one to pause and think, to investigate, and later accept the truths of God as exemplified in such a life. When the late Elder J. M. Todd was a young boy he was baptized in a First-day church. Several ministers were upon the platform, and the tender, fervent prayer of one of them made a deep impression upon him. When he returned home he spoke to his father about that minister. His father said: "That man was a Seventh Day Baptist minister." The boy Julius said, "Oh!" The thought stayed by him, "Seventh Day." He knew the Bible said "the seventh day is the sabbath," and he asked his father why they were keeping the First Day when the Bible said the Seventh Day. His father could not explain it to his satisfaction, and said: "If you do not do anything but keep the Sabbath it will not do you any good." Later the boy asked the pastor about it, but could get no satisfactory explanation. He felt that he must keep the Sabbath, and with his father's permission he commenced to do so at the age of fourteen years. His grandfather was a Sabbath-keeper, and week after week every Sabbath he would take his Bible and trudge up to his home, and together they studied the Scriptures. Some of you remember Elder Todd, and some of you have heard of his successful work as pastor and evangelist in our denomination for many years.

It has been predicted by some pessimists that our denomination will not endure many generations longer, that at a no very distant date in the world's history it will become extinct. You and I, L. S. K's, can do much to prevent such a calamity. Are we "in the game to win"? I believe we are, and not to be swamped by worldliness!

What more can we do? First, cultivate

a deeper spiritual life among us, each individual, alone with God.

Second, more work for Jesus in the community in which we live.

Third, we must manifest more denominational loyalty.

Fourth, we must pay more money for God's work.

We raised more money last year than was asked of us, but did we pay as much to the various causes as we should? When every Lone Sabbath Keeper is a tither we shall see wonders accomplished, of which we have never dreamed. Two people whom I know enjoyed tithing so much, and seeing the need so great, paid double tithes or one-fifth of their income for the Lord's work. That is real giving, which brings a great blessing. One Lone Sabbath Keeper suggested that the Juniors of the L. S. K. Association pay one dollar each for the Denominational Building. That would bring in several hundred dollars. We can, and we should, finance our own work, and be able to pay the expenses of a field worker in each State to gather the L. S. K's together for a yearly, or semiannual meeting, or to visit them in their homes as seems practicable.

How many of us are Quiet Hour Comrades? Friends, we need this so much amid the rush and turmoil of our times! Fewer people would suffer from nervous breakdown if they took a little time each day for quiet Bible study, meditation and prayer. God speaks to souls in the quiet time when they are alone with him.

'Tis often in the wilderness
The Holy Spirit calls,
The echo of the world's distress
Into the silence falls.

Go, work for souls benighted,
The sorrowing, the weak,
Those weighted down by burdens,
Help them the Lord to seek.

What are the earthly baubles,
The silver and the gold,
To souls won for the Kingdom
Where there is wealth untold?

There must be some among the more than two thousand Lone Sabbath Keepers who are being called to special Christian work. To paraphrase a part of the song:

"I am listening all the night long,
I am listening all the day,
I am listening, God, my Father,
To hear what thou wilt say."

God is calling all over the world. He is waiting for our answer.

"He is listening all the night long,
He is listening all the day;
My Heavenly Father listens
To hear what I might say."

We have heard much about the small amount of money likely to be received by the average pastor being a hindrance to the decision to enter the ministry. But is not a greater reason the lack of entire consecration? Can we not trust our heavenly Father to supply our material needs, if we are faithfully doing the work he has called us to do?

Our dear E. B. Saunders for many years held a standing offer to preach the funeral sermon free for any one who should starve to death keeping the Sabbath. He never had an occasion to preach such a sermon. Since he has passed on, I do not know as there has been any one rich enough (in faith), to renew the offer. Is there not one among us who will not only do this, but who will guarantee the life support of the family left by any minister who starves to death preaching the truths held by Seventh Day Baptists?

It was my privilege, years ago, to assist in a mission in Erie, Pa., which was conducted on faith. A minister, temporarily without a church, was walking down the streets of the city, when, passing an empty brick building, he felt strongly impressed to go in there and start a mission. He said at first the thought staggered him. Where would the money to support it come from? He could not get away from the idea and went to inquire if the building was for rent, engaged it for that night, and advertised the meeting. Desiring to be sure that it was best to open a mission there, he asked the Lord for a sign; that if it was his will that he should start a mission there that one soul might come to Christ that night. There were five at the altar. The mission was opened and conducted for two years on faith, when the missionary was called to a larger field in Buffalo. The rent and all the living expenses were paid by voluntary gifts for the family of four. The work started in that humble way has been carried on by others, until now there is a good sized church in the place of the mission.

Another who worked in that same mission told of the Lord's wonderful care of

him for many years, while he walked by faith. One time when he was ill, and the children had the measles, they were out of flour, potatoes and coal. He said his wife was fretting and worrying (it was before she trusted the Lord as she afterward learned to do), and he said: "Wife, don't you know that I have got money in the bank?" (meaning Father's bank). In a short time a man called and chatted a few minutes, shook hands with the sick man and went away, but he left a roll of bills in the sick man's hand. He handed it to his wife, and it proved to be fifty dollars—more than enough to supply their needs at that time.

Will not the heavenly Father care as much for Seventh Day Baptists as for those of other faiths who do their best and trust? "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread" (Ps. 37: 25). "And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus" (Phil. 4: 19).

We need to be more concerned about our treasure in heaven, and less concerned about our treasures upon earth. May the Lord help us all to do this.

TITHES

MRS. EDNA A. COCKERILL

(Written for L. S. K. Hour at Conference)

Jacob made a vow unto God: "And of all that thou shalt give me I will surely give a tenth unto thee" (Gen. 28: 22b). That was Jacob's promise to God if he would grant him a safe journey, and a return in peace to his father's house.

There are promises God has made to us that are worth our while to consider: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3: 9-10). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Do we believe God's promises? Dare we trust him to fulfill his part of the contract? "Prove me now herewith, saith the Lord of hosts." That is a challenge to us. Did any one ever try to prove God, and

then become disappointed with his part of the contract? I think not. I remember years ago hearing President Whitford tell of a man he knew that seemed to be getting behind in his business, and could not see why it was. After considering some time, he made up his mind that he was not giving enough to the Lord's work, so he borrowed several thousand dollars and gave to missions and other good works. His business picked up, and in a short time he was doing more than ever before. It seemed a strange thing to do—borrow money and pay interest on it to give—but he was only proving the Lord.

In these last years some have learned to give as never before. I have yet to learn of any suffering for the necessities of life on account of it. If we could think of giving as a privilege—not a duty—and be glad and eager, and plan how much we could give—sell something from our vegetable or flower gardens, or do something special to earn money to give—we would have a new interest in giving, and might get a peep through those windows of heaven that would make us "rejoice and be glad in the Lord."

I heard one woman say about giving to Red Cross work, that she was planning to give as little as she could and be decent. Such giving will not bring a blessing. South Dakota ladies (First-day), have a Mission Circle, "What I Can." I like that thought, "what I can." If we would ask ourselves the question, "What can I?" prayerfully and earnestly, launching out on God's promises—"Prove me now herewith," I believe that we would receive the promised blessing, and that there would be plenty in God's house.

Last year after Conference I went home to Wisconsin because I had promised to board a school girl. I had also promised a certain sum for missions, L. S. K. With the high cost of living, and so many calls to give, I did not know how I would come out. I felt that I must help the church which I attend in the city, too. Taxes were higher than ever before, but I began to save in little sums, and really enjoyed seeing the dollars pile up. I seemed to be favored, too. I sent money for magazines—a dollar came back—all at the same address they made a reduction. That dollar helped to swell my pile. Then in the spring

I had a chance to take another girl, and that helped, too. So I had plenty for my needs, and gave altogether more than I had planned.

I am satisfied that if we take God at his word, and do our part, we will receive the promised blessing, not only in this world's goods, but in greater faith in God, more interest in missions, more love for our fellow-men, and so be able to help more the cause we love.

"The world is needing you and me
In places where we ought to be;
Somewhere today it's needing you
To stand for what you know is true,
And needing me somewhere today
To keep the faith, let come what may."

PULPIT PREVARICATION

REV. GEORGE C. TENNEY

It would be a base slander to accuse the ordinary minister of being untruthful in his pulpit utterances; prevarication is a milder term and so it is used in this case. It is a fact, stern and stubborn in its insistence, that ministers have a lurking suspicion that their hearers do appreciate brevity. It is but natural that a speaker should wish to "exhaust his subject." He longs to feel that he has reached the bottom of things. But in the endeavor to do this there are two other parties that are likely to be exhausted before the subject is. One of these two is the audience, and the other is the real knowledge of the speaker. The wise speaker will take good care that he does not reach the limits of one or both of these considerations before he feels that he is through.

Many a preacher does become embarrassed by the consciousness that "his pond is running out" before he feels satisfied with his efforts and then he is apt to flounder along in shallow water trying to reach a satisfactory landing place. It is distressing to see a speaker in this dilemma. It is far more graceful to alight before reaching such a crisis. It is more creditable to a man to say frankly, I have not finished my subject, but it has finished me, and I leave you to think out the rest of it.

Sometimes a preacher becomes aware that he is speaking longer than he should, and sees signs of weariness in his audience. Perhaps he anticipates this weariness before beginning and so he remarks, "I do not intend to weary you this morning with extended remarks. I shall endeavor to be

very brief." Thus encouraged the audience straightens up and feels a genuine relief in the hope of being excused in time for a nap before dinner. Then the speaker forgets all about being brief, becomes so interested in his subject that he actually preaches longer than usual, which is some. A few experiences of this kind are apt to give the audience a poor opinion of the pastor's reliability as a measurer of his talks.

Far more frequently a preacher who finds himself over-stepping the bounds of patient endurance says, "One more point and then I am done." He mentions four or five other points and then his conscience pricks him and he says, "One other thing suggests itself, and then I shall relieve you." Ten minutes pass away in a wandering manner and then, "Here is one more text bearing on my subject, I give it to you and then I shall have finished." But the reading of the text leads to a lengthy exposition and then to comments and then to other texts, and by this time the boys and girls begin to think that the speaker has no regard for truth, and even the older people, yes, even the deacons, begin to wish that the pastor would keep to his promises.

That kind of a practice may not be downright lying, that would be too harsh a term, but it is prevarication right enough. Through a long experience, and more observation, I have concluded that it is usually better to say but little or nothing about the length of a discourse or its close. It is safe to say that no preacher has a right to speak beyond the point where he must apologize for doing so. Some discourses, of course, admit of more extension than others, but it must be something in which somebody beside the preacher is interested. It is really refreshing to spring a pleasant surprise upon an audience by closing without any announcement of your intention, even implied. They will set you down as a good fellow if you let them off before they expect it. They will credit you with the faculty of being able to say what you have to say concisely, pointedly, and then closing. But above all things stick to the truth, keep your promises, for after you have once promised to close, your hearers have a right to expect that you will do so. You stultify and limit yourself by making the promise, but having made it be sure to keep it.

SABBATH SCHOOL

A FORWARD LOOK

EDWARD M. HOLSTON

(Sabbath School Hour at Conference)

God is not a theory. His creation, of which we are a part and with which we are so entirely enveloped and surrounded, is not a theory. It is the best established fact within the realm of our certain knowledge. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

Man's supremacy over all other creatures is not a theory. It is a fact so potent and well established that none deny it. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? . . . For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

God has given man a two-fold nature, physical and spiritual. All the animal kingdom has a physical nature, but for man alone has God reserved the spiritual nature. In this respect we are above all other creatures, and by it we have power over them. Common sense teaches this important fact to intelligent man, and with few exceptions man has universally accepted it as a fact down through the ages. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

God in his supreme omnipotence has brought into existence this wonderful universe and, as a part of it, this earth, and man with a high intelligence and an infinite soul has been set down here to reign over all other creatures. These facts are so widely accepted and are so indisputable that the statement of them has become axiomatic.

In all this God must have a great purpose in which man, you and I, and all our fellow-beings gone before and to come after, must have an important part. What is that part to be? Has it been revealed to us? If so, how?

I can not believe that God, so great, so wonderful, so powerful, to bring all these things into existence, has left us, his most favored creatures, without some direct revelation of his will toward us.

Again, God has implanted in this infinite soul he has given us the sense of right and wrong, the power to choose to do right or wrong. The one we call righteousness, the other sin.

From the beginning of his history man has striven to please his Creator. In the crudest civilizations and the most unreasonable heathen religions, man has instinctively recognized that to displease his gods would bring upon him their wrath and a corresponding punishment.

But for sin this world might have been a realm of angels, a paradise where all, instead of groping in the darkness, might have known and seen God face to face, and might have served him perfectly. But sin spoiled all this. The fact of sin itself proves to me the existence of God. Sin and evil are a great active force at work in the world. How reasonable that there be the opposing force of righteousness and God.

Would it not, I say then, be unreasonable for God to place us, his most favored creatures, here to work out our salvation without some special personal revelation to us of his will? You believe he would not be so unreasonable. We believe he *has* revealed himself and his will to us directly through his chosen servants, and especially through his Son, Jesus Christ. We believe that this book (the Bible) is a true record of his dealings with man, his most favored creature.

Thus far, I have attempted in a way, to make a restatement of the fundamentals and foundation of our faith. Now I wish to give them to you more concretely.

"We believe in one God, self-existent, infinite in wisdom, power, justice and goodness, the Creator and Governor of all things." Do you believe that?

"We believe that Christ possessed both a divine and human nature, and was, therefore, the Son of God and the son of man." Do you believe that?

"We believe in the Holy Spirit whose office was to inspire the prophets and apostles, as the instructors of men, with a knowledge of the mind of God, and who is the regenerator and sanctifier of men

through the truth." Do you believe that?

"We believe that the scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that they are a perfect rule of faith and practice." Do you believe that?

"We believe that man possesses a two-fold nature, physical and spiritual, that he was created holy, that by transgression he fell, and so came under condemnation; that in order to be saved he must be born again, and that this salvation is the gift of God." Do you believe that?

"We believe that when one is constituted a child of God he becomes an heir of eternal life.

"We believe it to be the duty of all men to repent, believe in Christ the Savior, and to be baptized.

"We believe the Lord's Supper an ordinance of religion to be perpetuated in the church."

"We believe the seventh day to be the Sabbath of Jehovah, and that it should be kept holy as a memorial of creation, and as a type of the saints' rest in heaven."

"We believe there will be a resurrection of the dead, both of the just and the unjust; that the righteous will be everlastingly justified and the wicked everlastingly condemned."

"We believe the saints will be raised with spiritual incorruptible bodies." Do you believe all these things?

You may infer from this introduction that I am here to plead for this book, the Word of God. I assure you that I feel that I could be in no better business. We accept it as authentic. We accept it as a true story of God's dealings with his people. We accept it as a revelation of God's will to his children. We accept it as a rule and guide to our faith. We accept this book as containing all the details of the only plan of salvation from sin and spiritual death. We accept it as the only guide by which we can build the perfect Christian character. Now if we accept and believe all these things, why in the name of common sense don't we study this book more? Why do we Seventh Day Baptists who profess to make this book the great monitor of our lives, often let it lie week upon week without opening? Do we realize how vital it is that our children know its contents? And to think how lit-

tle and how meager is the actual amount of religious education and training our children get under the present system is fairly disheartening.

The public school gives our child from age four to seventeen, thirteen years of training in secular education. This is thirty hours a week for thirty-six weeks a year, or a total of 14,040 hours of training in the fundamentals of *secular* education. What are we giving our child in the way of a *religious* education and training in the things necessary for the enjoyment of an endless life with God, his heavenly Father?

Providing our child attends Sabbath school regularly twelve months in the year, averaging to miss, perhaps, no more than two Sabbaths a year, he gets, in Sabbath school, fifty hours a year for thirteen years, or a total of 750 hours. What do you think about this compared to 14,040 hours? Do you think the system is balanced? Do you think your child's religious instruction and training is getting the attention it should compared with his secular training? This comparison is made on the presumption that your child is attending a modern, up-to-date Sabbath school regularly. When we get down to actual facts, Seventh Day Baptist Sabbath schools are way below even a fair standard of efficiency. The attendance is something scandalous. Why, if your children attended the public school as regularly as they attend Sabbath school, and you lived in the State of Wisconsin, you would get arrested and heavily fined for contributing to truancy.

Let's put a little more head work, a little more heart work, a little more hand work, a little more foot work, a little more cash, into the religious education of our children. You know the State will not do it, and Seventh Day Baptists don't want the State to do it. Isn't it disheartening when we consider how little real cash can be wrung out of folks for the religious education of their children? Our new *Year Book* (just out) shows reports from seventy-two Sabbath schools. These schools had an attending membership of 4,689, little and big, gray-haired and toddlers. They report raising for all purposes \$4,418.05, just about 94 cents a member, and probably quite a portion of this was given for the Armenian and Syrian Relief.

Let me tell you, Seventh Day Baptists, we are taking too much thought of what we shall eat and what we shall drink, and wherewithall we shall be clothed. "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

For many years I have been convinced that our future as a people rests mainly in our children. Until there is some big revolution in the conscience of the so-called Christian world, there will be no great flocking to the fold of true Sabbath-keepers; and furthermore, I believe the larger part of our young people are not only getting away from us *Sabbathless*, but they are getting away from us *Godless*. I believe we have gone to sleep and are dreaming a beautiful erroneous dream, and that only a rude awakening can undeceive us. Let me give you a few figures in support of my statement.

In the Milton Junction Church we have one hundred thirty-six resident members. In the average of four months in which the score card was used 37 per cent of these resident members, or to be exact, fifty of them, were members of the Sabbath school. In these same four months 70 per cent of the pupils of the Sabbath school above primary age had studied their lesson twenty minutes or more at home; that is, thirty-five of the fifty studied their lesson at home. This leaves 76 out of the one hundred thirty-six members not accounted for in the Sabbath school. Making a good allowance for our Home department and other exceptions, can not we safely infer that over half of our resident members are not opening their Bibles from one week's end to another? I have taken Milton Junction as a sample. The rest of you are about as bad, and a number are worse. From fresh data just received from forty-two schools we find that only 57 per cent of our resident church membership as a denomination are in the Sabbath school, and we find the larger the church, the smaller the percentage. For example, Plainfield has 33 per cent of her resident members in the Sabbath school. Greenbrier, W. Va., has 100 per cent. Alfred has 27 per cent, Exeland has 100 per cent. Milton has 52 per cent, Adams Center has 80 per cent. Westerly has 22 per cent, Jackson Center has 82 per cent.

The Sabbath School Board assumes that its special job is to stimulate a better religious education and training among our children, and a wider study of God's Word among our adults. The problem of how to go about it is no small one. Doing it by correspondence brings most meager results. Two weeks ago letters were sent to seventy-nine superintendents asking for simple information on the standard with a stamped self-addressed postal card enclosed for reply. The answers to the questions could have been given off-hand without further inquiry. Just fifteen replies were received out of the seventy-nine. The board has concluded this method of stimulation is next to useless, and that the personal touch and first-hand assistance only can be effective.

I have been asked to serve as best I may during the next Conference year as field representative of the Sabbath School Board and possibly other denominational interests, and with God's help and your prayers and co-operation I shall try to show your teachers and superintendents that there is no higher, no more vital, and no more sacred task than that of training your children in the things of God and gently leading them to their Savior. I shall urge better methods and better trained teachers. I shall work for more and bigger adult Bible classes. You know and I know that unless we adults get back to God's Word we are going to fail utterly. I shall strive for all these things that through their accomplishment our young people, instead of slipping away to the world at ages sixteen and seventeen, may be saved to the church, the Sabbath and the Kingdom.

These are only the high points. There are thousands of details. I fear I am not large enough for the task. I need God's help and guidance and your prayers. Will you pray for me?

FORTY-SIXTH ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

To the Seventh Day Baptist General Conference, Greeting:

The forty-sixth annual report of the Sabbath School Board of the Seventh Day Baptist General Conference is herewith submitted, and in presenting the same we wish to acknowledge our gratitude to the heavenly Father for the watchcare he has had over us and our work for another year.

It is with a deep sense of our inability to do adequately the important work that has been apportioned to us, and our unfitness for the task except as divine guidance is given us, accompanied by the willing co-operation of our brethren throughout the denomination, that we come recording the work we have done and confessing our failure to produce the results that we had hoped to accomplish in the beginning of the year.

Many encouraging conditions in relation to the Sabbath schools have come to our notice since our last report, and, on the other hand, we have a feeling of depression because the work seems to languish in so many ways.

All of the regular meetings and several special meetings of the board have been held during the year. The usual routine work has been done and a special effort made to keep in closer contact with the schools. We have scored the schools through one month of each quarter this year. About the usual number of schools participated in the exercise. It is a matter of regret that over one-half of the schools, among which are some of the larger schools, do not consider this of enough consequence to co-operate with the board in securing the figures that are desired.

Several circular letters have been sent to the superintendents, secretaries, pastors and other workers, dealing with different phases of Sabbath-school work. The annual statistical blanks were sent out the last of June with the request that they be returned at once so that they might be made a part of this report. So far forty-one schools have returned their reports. Nearly one-half of them having failed to report, it is impossible to include the statistics in this statement. The schools that have reported show a falling off in total membership of over three hundred names.

Only thirty-four schools have paid anything on the budget this year, while last year forty-six schools participated in sharing the expenses. However, twenty-seven schools contributed to the Armenian Relief Fund an aggregate of \$859.94, eleven schools contributing to that fund \$286.23 which did not contribute anything towards the expenses of this board. Perhaps other schools contributed to the Armenian Fund which were not reported to the board.

As usual the school at Plainfield, N. J., holds the honor of making the largest contribution to the board expenses, while the school at Milton, Wis., made the largest offering to the Relief Fund.

It will be noted that the budget for last year called for \$900 and that only \$554.44 was raised. It will also be observed that if the other half of the schools had met their apportionment the budget would have been more than met and sufficient funds would now be in hand to cover the cost of the first year's course of the graded lesson helps. Because of this falling off in the offerings, the board has been obliged to draw from its reserve funds and the balance on hand at the close of this year is over \$100 below what it was one year ago. Because of the extra work that is in contemplation for next year the budget will be considerably increased.

PUBLICATIONS

Our publications have been continued this year the same as last except that, at his request, Rev. J. E. Hutchins was relieved of his work as assistant editor of the *Helping Hand* and Rev. M. G. Stillman was secured to take his place.

The continued high cost of labor and printing materials has brought about the necessity of making a change in the subscription price of the *Helping Hand* and the *Junior Quarterly*, that of the *Helping Hand* being raised from twenty-five cents per year to forty cents, and that of the *Junior Quarterly* from fifteen cents to twenty-five cents per year, the same to go into effect with all new or renewed subscriptions. Notwithstanding the increased cost of production the figures show that the deficit on all our publications is \$160 less this year than it was last year.

The Sabbath Visitor

Editor, Mrs. Ina Shaw Polan; editor of Junior Column, Mrs. Nettie Burdick.

The *Sabbath Visitor* has a circulation of 886 paying subscribers and 16 free copies, total 902. This is 56 less than at the time of the last report. The cost of production has been \$1,138.10, as compared with \$992.75 for last year, a difference of \$135.35 more this year than last. There has been received on subscription and sale of stock, etc., \$654.10, leaving a deficit of \$488.45, \$38.20 less than it was last year.

There has been \$140.82 paid in advance subscriptions and \$96.16 is now due on subscriptions. The editor's compensation, \$120, has been paid by the board from the General Fund. It will be seen that each subscription to the *Visitor* costs \$1.39 per year.

Helping Hand

Editor-in-chief, Rev. William C. Whitford, D. D.; associate editors, Rev. M. G. Stillman, Hosea W. Rood and Rev. Wilford D. Burdick, D. D.

There are 2,986 paying subscribers to the *Helping Hand* and 19 free subscriptions, 120 less than last year. The cost of production was \$1,038.78 and \$951.29 was collected on subscription, leaving a deficit of \$87.49, only about one-half what it was last year; \$266.07 has been paid in advance subscriptions and \$97.81 is still due; \$75 has been paid from the General Fund for editorial work. Each yearly subscription to the *Helping Hand* costs a little over 37 cents.

The Junior Quarterly

Editor, Mrs. T. J. Van Horn.

There are 798 paying subscribers to the *Junior Quarterly* and 22 free subscriptions, 50 less than one year ago. It has cost \$262.88 to produce it and there has been received on subscriptions \$127.76, leaving a difference between the cost and income of \$135.12. The deficit on this publication last year was \$182.40, \$47.28 more than this year. There has been \$33.56 paid in advance subscriptions and there is now due \$21.78; \$78 has been paid from the General Fund for editorial work. The actual cost of each subscription of the *Junior Quarterly* this year was 40½ cents.

A few Cradle Roll cards, leaflets, visitors' records and record envelopes have been supplied as called for.

From these figures it will be seen that the same conditions confront the board as have prevailed for many years, namely, that we are unable to create a demand for these publications that will in any way meet the cost of production, and money will have to be supplied in other ways if we continue to provide our children with our own denominational helps.

It is a matter of regret that so few of the schools have given attention to the matter of standardizing themselves. The ten

points of the denominational standard are not hard to attain, but they require constant attention on the part of all Sabbath-school workers. The questions of regular attendance, teacher training, denominational and associational reports and requirements and better organization in the schools and the classes are essential features of the standard school, and they are within the grasp of every school in the denomination. But our thoughts have been so distracted and our energies so scattered during the past months we have been prone to neglect the activities that we have been accustomed to, and have allowed our social and religious functions to drift, or at least to let them travel in the old channels without a thought of guiding them into the new courses or greater depths.

With the return of the country to somewhat normal conditions the need for renewed energy in religious activities, particularly along denominational lines, is apparent, and the Sabbath School Board feels that if it is to become the force that it should be in the denominational life it must forsake somewhat the beaten paths and strike out in new directions. Therefore we come at this time with two very definite propositions for your approval.

These projects are not new ideas with the board this year, and indeed, they are not new or peculiar to this board, having been agitated and tried out in part in former years. But we believe we have a new conception of their importance and desirability.

The last session of the General Conference instructed the Sabbath School Board to continue its investigations concerning the question of graded lesson helps and if found feasible, to proceed with the adoption and preparation of such a course.

Early in the year a special investigation was made. Questionnaires were sent to all the schools in an effort to discover how many pupils of the various ages are enrolled in the schools, so that we might know how large an edition could be used. Only about one-third of the schools replied, but from the data received it became apparent that the cost of placing a full course of graded helps before the schools would probably be beyond our financial reach, as the sale of the helps for the different grades would be so light it would take several years to meet the outlay.

However, it was decided that the demand for specially edited denominational graded helps for the intermediate grades was greatly needed, and arrangements were made to begin the preparation of such a course and a supervising editor was appointed. However, the difficulties encountered in finding the right persons to prepare such a course and the selection of the material to be used have been so real, no practical advance has been made. An effort is being made to gather up material that has been prepared by some of the pastors who have instituted some such course in their schools, and make this the basis for a regular graded course.

It is probable that the full course will not be put out simultaneously, but that it will be issued yearly until the full course is covered, and it is expected that the first year's work will be ready for distribution within a few months.

For the present it is deemed inadvisable to attempt to provide graded courses for the primary and junior grades, but schools are urged to make use of such graded helps as can be procured from other publishing houses.

The board does not yield its contention that all schools ought to be graded and that much more satisfactory work can be done under such an arrangement. It is sensible, however, to the genuineness of the claim that such courses, to be effective, demand trained and dependable teachers, and until the teaching force and the membership from whom the teachers are recruited realize the importance of the work and become burdened with the idea that it is a real service that they are asked to perform, we shall have inefficient teachers and classes and schools doing superficial work and falling far short of accomplishing the results that must be had if we are to retain a place of prominence in Bible-school work, and fit the children for usefulness in the church and society in future years.

Aggressive advance work demands capable, conscientious teachers—those whose vision is broad enough to see that the one who directs the children in their religious education must have as broad a conception of it as though he were teaching in the public schools.

At this point we can not refrain from again calling the attention of our colleges

to the great field that is open to them in giving special instruction to the young men and women who go from our homes to these schools. They should be returned to the home societies fitted for leadership in the church and Sabbath school. It should be a vital part of their education, and a normal course, preparing college students to be Sabbath-school teachers and leaders in Bible study, would go a long way towards solving the teacher problem.

The second important forward step that the board has taken is the employment of a regular field representative, one who is expert in Sabbath-school matters and who will give his whole time to promoting the interests of the Sabbath schools and other denominational matters.

We take pleasure in announcing that Mr. E. M. Holston has been engaged for this position and has already entered upon his work. He will visit the different associations and as many of the schools as possible during the coming year. We trust that he will have the cordial support of the entire denomination.

It is hoped that many of the problems of the Sabbath School Board will be solved by this arrangement and that the board will be better able to serve the interests of the denomination and promote the general welfare of the schools.

Its greatest ambition is to be of real assistance in the religious education of our people, and so, the growth and efficiency of the denomination.

The Sabbath School Board presents the following budget for next year and asks for its allowance:

BUDGET	
For editorial work on the <i>Helping Hand</i>	\$ 75 00
For editorial work on the <i>Junior Quarterly</i>	70 00
For editorial work on the <i>Sabbath Visitor</i>	120 00
For printing share of <i>Year Book</i>	50 00
For printing and postage	190 00
For expenses of membership on International Lesson Committee	50 00
For expense of S. S. Council	25 00
For salary of field representative	1,000 00
For other board expenses	310 00
Total	\$1,800 00

The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat.—*Proverbs* 12: 4.

ON THE ZIG-ZAG TRAIL

REV. GEORGE W. HILLS

My parish is large. It extends from the Mexican line on the south to the British possessions on the north, and east into Idaho. I have recently returned from my tour of calls. There are but four States in this field. That sounds small, doesn't it? Yet it is a large field. California is the second State in the Union, in size. It is 770 miles long. The others are by no means small. It requires more than 4,000 miles of travel and about seven weeks of time to make this zig-zag trip.

I missed seeing only a few of my flock. "With friends back in the old home," "gone east," "in the trackless forest for the summer," "spending the summer vacation on a house-boat on the lower Columbia," are among the reasons for missing the few. I found a few new names that I had not known before. They are gladly added to my list.

I found a great variety of climatic conditions. In the Sacramento valley the temperature was 105 degrees above, in the shade one day; four days in succession it was 110 and on three of them I had to preach. In San Francisco I wore my overcoat. On Gray's Harbor I needed two overcoats, but had but one with me. The average temperature was very good; but it varied so far from the average at times, that it was decidedly uncomfortable.

The Pacific Coast country is a big land of big things, and of big people, undertaking big tasks. I saw some of the "big trees"; and big Mount Hood and Mount Shasta. It was a great relief for our double-header train to wind its way up out of the Sacramento valley temperature, and come within reach of the invigorating breeze from snow-capped Mount Shasta.

By far the largest fruit crop I ever saw was this summer. Figs! When you want figs, go to Fresno. There are many fine fig ranches elsewhere. But they are "different," especially in size. They have one there of 5,000 acres, to which additions are to be planted until there are 12,000 acres. In northern California great wheat fields abound, of from 1,000 to 8,000 acres each. Harvesting was going on. Grain is cut, threshed, winnowed and sacked, ready for the market, at a single process. The ma-

chines are of marvelous construction; and each is drawn by a "Caterpillar." This traction engine of the great grain fields of the Pacific Coast, is the machine from whence came the idea for making the war tanks, that played such a conspicuous part in the late war in Europe.

In the Yakima valley and the Rood River valley the apple crop is astonishing in its abundance; yet the buyers are paying \$2 per box for the fruit while hanging on the trees. I ate my share of apples and apple-pie while there; but it is exceedingly doubtful if I can get much more, for after they are shipped down to our country, prices will probably be prohibitive, for the profiteers are "abroad in the land."

If I could have the space, I would greatly enjoy telling you of a "big ranch" in the Sacramento valley that I visited. It is called "The Sutter Basin Ranch." It is of reclaimed land and has a very rich soil. It is 32 miles long. Where I crossed it, it is 26 miles in width. It contains 65,000 acres. It is all in crop this year but 1,000 acres. Five years ago last spring, in high water it was all under water except small portions like islands.

On the ranch are fourteen camps of men and mules and machinery. There is a drainage system for winter needs, and an irrigation system for summer needs. At present there are 14,000 acres of rice, and 16,000 acres of beans in the crop, with barley and wheat by the miles and miles. Its main drainage canal is 125 feet in width and miles in length. The construction engineer of this great undertaking is a special friend, a son of one of the sisters in our Los Angeles Church, an old New Market, N. J., boy, whom many RECORDER readers know—Edson J. Davis.

But the people on this coast whose names appear on our L. S. K. list are also great—great in heart and soul and in loyalty to the cause we love, and for which we pray and expend time and thought and energy. None better or truer can be found anywhere than among this scattered flock. I often wish that I could take them all home with me. If this could be done, and they added to our loyal ones here, we would have a good sized church of members "zealous of good works." But as this can not be done, the pastor must "go calling" over the field.

It is a joy to meet them in their homes and in business and daily life, and to spend the Sabbath with them. One very pleasant Sabbath was spent on the top of Craig Mountain on the shores of a little lake with some of them in summer camp, in Idaho. There we found the dear old RECORDER, the *Helping Hand*, *Junior Quarterly* and Bibles. Yes, all this Christian equipment in a summer camp, sixty miles from home. We had a Sabbath school and a long Bible talk, lasting for hours. It is a great pleasure to hold little informal Bible-readings with these people in their homes, for they are hungry for the truth; and remember, destructive critics and other faith-destroyers and the cult-advocates are running at large out in this western country. I was glad to have them bring their knotty Bible questions and theological perplexities to be settled by the Old Book of God, which is still our only safe and sane authority on questions of faith, life and character-building. Some of them are undergoing much pressure under some of these destructive influences that are brought to bear upon them by these "ravens wolves in sheep's clothing," against which Jesus warns us. But they still "ring true."

There are a few points on the field of much more than usual interest. At some of them, pressing invitations were given, in which First-day people joined with our own, for a return for special evangelistic services. There appears to be a great and a growing desire for Bible study; not to study *about* the Bible, nor to study it in a scrappy, superficial fashion; but to gain a knowledge of the real teachings of the Word of God, and of the sure way of life.

PROFESSOR FORD S. CLARKE

Ford Stillman Clarke was the son of Chester S. and Ophelia Stillman Clarke and was born in Nile, N. Y., February 18, 1887. His home was in Nile till his twelfth year when he came to Alfred, N. Y., and entered the public schools, working on the farms springs and falls. He was graduated from Alfred Academy in 1906 and from Alfred University in 1910, being the valedictorian of his class. After his graduation at Alfred he studied in Harvard University one year and then taught one year each in the high schools of Ishpeming, Mich., and LeRoy, N. Y. During this period he was in

charge of the boys' summer camps nearly every year. His high school teaching was followed by a year's study in the University of Chicago, after which he became associate professor in the Department of Philosophy and Education in Alfred University. This position he successfully and honorably held till his death, being promoted to the head of the department in 1916. In addition to his teaching during the college year he had taught in the Summer School at Alfred, 1916, and in Beloit College, 1918; he also studied for another period in the University of Chicago during the summer of 1917.

Professor Clarke was baptized and joined the First Seventh Day Baptist Church of Alfred, February 2, 1904, and remained a member till his death except for the year during which he was in the University of Chicago, when his membership was with the church of like faith in that city. He was a member of the National Education Association, Association of College Teachers of Education, Alfred Lodge 362 I. O. O. F., and other organizations. Social problems and community welfare were of great interest to him. He had a vision of the needs of the society rarely equaled and worked with an unselfish ardor for the realization of his vision that should put many to shame.

When the United States entered the World War, though already overloaded, he entered heartily into the drives for the Red Cross, Y. M. C. A., War Libraries, War Savings Stamps and Liberty Bond Loans. In 1918, he was offered war work in the camp, but declined regretfully, because no one could be secured to take his place in the university. When the Students' Army Training Corps was formed in Alfred University, he was appointed Y. M. C. A. secretary, but his illness prevented his entering this work.

He was stricken with the "flu" October 22 of last year and serious complications at once appeared. He made a brave and hard fight for health and everything that mortal man could do was done for him, but recovery was not to be and he resignedly yielded to the inevitable and hopefully entered the joys and activities of the great and glorious life beyond, August 23, 1919. Though so young, yet he had accomplished more than many do who live to old age.

He gave promise of rare usefulness and in his death every worthy interest, as well as his family, has suffered an immeasurable loss.

September 10, 1913, Professor Clarke and Miss Agnes Kenyon were united in holy wedlock; this union proved most happy and helpful. To them were born three children, Roberta, Ford Kenyon and David. Besides his wife and children he is survived by his parents, four brothers, Lewis, of Little Genesee, N. Y., Deacon Percy, of Nile, Professor Clarence, of Beloit College, and Walton, of Alfred, and one sister, Miss Chloe, of Seattle, Wash.

Funeral services, conducted by President Boothe C. Davis, Dean Arthur E. Main and Pastor William L. Burdick, were held at the home of Dean A. B. Kenyon, Wednesday afternoon, August 27, 1919, and burial took place in Alfred Rural Cemetery.

WILLIAM L. BURDICK.

ZIONISM

[The following is an extract from a recent personal letter written to me by Mr. Alexander Sachs, assistant executive secretary of the Zionist Organization of America, of which Louis D. Brandeis, Justice of the U. S. Supreme Court, is the honorary president. It shows some thing of the progress already made toward the Jewish rehabilitation of Palestine. CORLISS F. RANDOLPH.]

The Zionist solution of the problem of the future of Palestine is required by the need for healing the world's oldest national tragedy, and the need for reclaiming Palestine again for civilization. During the last score of centuries, neither conquerors nor various populations have done anything to make that great land productive in spiritual and material values. The Zionist movement, through its schools, courts, internal self-government—and all the labor and sacrifice whose benefit for the native population is acknowledged by the Arab leader, Prince Faiesal—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.

The restoration of Palestine to the Jewish people is not only a splendid act of justice but one of those events which touch the fountains of the human spirit and spread their effects as wide as humanity, Lord Robert Cecil, in honor of the anni-

versary of the British declaration and the completion of the Deliverance of the Holy Land has recently expressed it as follows:

"In all the welter of slaughter and destruction wrought by this war the Zionist movement stands out as a great, 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."

It is of course understood that the rights of the native communities and of every religion will be safeguarded, as manifested by the British declaration, the approval of the pope, and the head of the Greek Orthodox Church, the Grand Mufti and leading dignitaries of the various Christian churches. The rights of the non-Jewish communities have been affirmed at the Zionist Convention as the first and foremost of our resolutions on Palestinian policy in accordance with the very law of the ancient Jewish Commonwealth which makes no distinction between Jew, stranger and sojourner and the spirit of that tradition that in the Temple there were seventy sacrifices and prayers offered for the seventy nations.

A general treatment of the spiritual significance of Zionism is given in a very interesting book bearing that title by Berle.

It is not yet possible to anticipate the ritualistic modifications that the restoration will bring about. Nor can one anticipate in any detail the recreation of the Sanhedrin, but in our colonies we have recreated one of the functions of the Sanhedrin—the dispensation of justice, and have built up a series of conciliation courts which are called Mishpat Hashalom. These new Hebraic legal institutions have dealt out justice with such fairness and wisdom that many cases have been reported of Arabs and Christians coming to receive justice at their hands.

What is safe to anticipate is that general quickening and vitalizing of the spiritual life of the Jewish people through its being replanted in the Holy Land, and as its spiritual life will blossom, it is hoped that a new radiance will be shed over the world which now discover again the light of the East and thus make of civilization a harmonious whole of East and West.

OUR WEEKLY SERMON

GRACE SUFFICIENT

REV. E. ADELBERT WITTER

(Preached at Hopkinton, R. I., August 23, 1919)

Text: II Corinthians, 12: 9, "My grace is sufficient for thee."

The apostle Paul was a great pioneer preacher of the kingdom of God. Pioneer work of all kinds is rugged work. It requires men of rugged spirits to do the pioneer work. Paul was fitted for this kind of work both by nature and by training.

When we read the accounts of the great work he accomplished, the unusual experiences through which he passed, we are inclined to think of him as one especially blessed of God. I doubt not that we think of him many times as a man freed from many things that annoy us.

I am sure, however, that every individual who will become wholly devoted to the work of the Lord; who will make the supreme purpose of life a passion for souls, an unfaltering work for the Master, will find himself as surely freed from many of the things that rise like mountains athwart his pathway to annoy.

If we note carefully the record given we will find that in the prosecution of the great apostleship to which he had been called, he found many obstacles in the way. In the context of our lesson today we find that he was given a goad that annoyed him. He said that he prayed that this thing might be taken away.

Read II Corinthians 12: 7-8: "And lest I be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." What a beautiful setting is this for the thought expressed in our text, "My grace is sufficient for thee." How well fitted is this passage to reveal to us the fact that the apostle Paul felt the need of a sustaining power from above, and from without himself, in the warfare of life.

We have but to turn our thoughts within for a brief period, as we carefully review

the past of our own lives, to become possessed of the consciousness that we have had experiences in common with the great Apostle. There are burdens, sorrows and disappointments that come to every life; and how often do we feel that these things are greater than we can bear. Like the children of Israel in bondage the soul cries out, "How long, O Lord, how long," unless there has come into the heart of the burdened one that confidence in God that enables it to know the real worth of the words God gave to Paul: "My grace is sufficient for thee."

From the ruler of a nation to the humble child in the cottage there is felt a need of this sustaining power. Often the things which seem too heavy and unbearable are made possible because of assurance of a sustaining power.

A switchman stood at his post as a heavy express train came rushing across a great river bridge. It was his to open the track leading to the destination of that train. As he did so he looked out upon the track over which that train was to pass; there he saw his own small son playing innocently upon the track. The impulse was sudden and strong to leave the track closed, to save his own. There flashed upon him a vision of that train load of human freight whose safety depended upon the performing of his duty. With eyes closed, his face firmly set, he cried, "Oh, God," and with steady hand turned the switch and stood with bated breath as the train rushed by. The grace that came into answer to that prayer stayed the aching heart of that father as he held the lifeless form of his own in his arms, having met duty in sacrifice.

As we face the responsibilities of life how will we be strengthened for those duties if we will but remember that God's grace is sufficient for us.

That we shall sin in life is certain so long as we are tabernacled in the flesh. How helpless would we be in the presence of this face were it not that this assurance of the heavenly Father is our hope, not that we may plan for sinning, but God's grace is sufficient to wipe away that sinning, yea, and it is sufficient to keep from sinning if we are living in that grace. How many are the times we would be discouraged because of our mistakes were it not for this promise of divine grace.

A boy, grown weary with toil as he hoed in a cornfield, was filled with discouragement because of the heavy work, and as he looked at the length of the row felt within himself to say, "I can never finish this task." In the midst of his darkness and gloom he noticed father ahead stepping across and hoeing in his row. When he came to the place where father had hoed, his heart took courage, the work was not so heavy, the row was not so long, the task grew lighter and a new purpose possessed him. Just so God stands by to help and encourage you and me in the labor of life. To know from our personal consciousness that the grace of God is sufficient for our needs, will dispel the dark, unwelcome clouds that gather around our discouraged hearts and give us a new purpose of life.

Another thing for which the grace of God will be sufficient for us is our trials. Every one has his trials. All know what it is to feel weighed down with these trials that make the heart sick. God's word to the apostle is that his grace is sufficient for these things.

Did you ever stop thoughtfully to consider that "My trials shall work for me a far more exceeding and eternal weight of glory"? This is evidently the thing that God intended to teach the apostle in the answer he gave to his prayer. "My grace is sufficient for thee," not in one trial or one experience alone, but "unto the uttermost."

I believe that the divine purpose for me is that I become "conformed to the image of his Son." To do this I must search myself in the light of his truth that I may know if there is any "evil way in me." I must be brought into harmony with, and conformity to that divine will and purpose.

A little girl of eleven summers went with her father to the dentist's one cold winter day. An examination of her teeth revealed the necessity of taking a nerve out. Looking into the father's face she said, "Will it hurt me?" The father replied, "Yes, my child, it will hurt but I will hold your hands." When the operation was over and they were riding home in the cutter, she cuddled up close to the father and said, "Papa, I could never have stood it if you had not held my hands."

Oh, child of God, when thy path of life

is beset by the trials that make the heart sink down, remember that God is near and has promised that he will sustain thee. When the waters of affliction come nigh thee, "they shall not overflow thee."

To be conformed to the divine purpose there must be the listening ear to hear the voice of the heavenly Father and a willing heart to do the thing he asks.

Here is a block of granite, rough and unattractive to the one untaught in the art of stonework. We pass it by with no thought of interest. As it lies upon the block the sculptor with a trained eye looks beneath the surface. The form of the block, the texture of the rock, appeal to his artistic nature and soon his face lights with a smile as the vision of a beautiful image breaks upon his soul. With earnestness, yet with care and a skilled touch, he begins to break away the rough, undesirable parts of that rock. Soon the form of the hidden image begins to stand out. As the work advances the blows grow lighter, the touch is more delicate and the soul of the sculptor is more observant, till we see the image so fully perfected that the lifeless granite seems almost animate. Just so God is seeking to work out in every life the perfect image of his Son.

That this may be done each must, like the rock, be passive under the touch of the great Architect. Each must be in life, thought and purpose conformed to God and the things of his kingdom.

Finally, my brethren, that ye may know the real worth of the words of our text, "be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God," which is manifest in Christ Jesus our Lord.

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MEMORIAL FOR REV. ALONZO G. CROFOOT

REV. JESSE E. HUTCHINS
(Conference Paper)

In attempting to prepare a memorial for the life of the Rev. Alonzo G. Crofoot, the thought comes to me: What shall be the object of such a memorial? Shall it be to put in an attractive form, fit for presentation, the historical data concerning a life? That might be made very interesting for it is about these things that a memorial is formed. But that can not be sufficient. I have reached the conclusion that such an account should be so given that the qualities and purposes of the one departed shall become an inspiration to those who remain and more particularly to those who have not definitely decided upon a life's work, and to stimulate even those who are already engaged in some definite service.

Undue eulogy can not accomplish an end, but words of honest praise and appreciation may. I well remember while a student at Milton the community was called together for the last service over the body of Frank Shaw. The place afforded me at that service was in a farther corner of the primary Sabbath-school room out of sight of the speaker, but I was able to hear the earnest words of President Whitford in praise of the character of the young man who had been taken at the beginning of a life of service. Before I left the church I had determined that I should strive to make my life a blessing unto my fellow-men. For some time I had been considering the ministry, but the question was settled then and there.

In like manner, who of those who heard the memorial services for our beloved Brother Randolph or that of Carroll West, or those who have read these accounts in the SABBATH RECORDER have not felt the thrill of their lives and have determined to follow more earnestly the leadings of God. If it were in my power such would I make this memorial for Brother Crofoot. But I think that I am not the one to take this service as we belonged to widely separated generations of ministers. One of those who were of the class of Brother Crofoot would be much more fitted for this service, but the task seems to be mine for today.

Brother Crofoot was the product of one

of our smaller churches and Bible schools, his home being at Nile, N. Y. It was at this church, under the preaching of Rev. John L. Huffman, that he accepted the Sabbath truth, and after this began his struggle in regard to the gospel ministry. But the call came to him in no uncertain voice and he gave himself completely to his calling. He had been a very successful teacher before this, having taught ten winter terms in the State of New York. After his marriage to Elnora Gardiner he entered the Theological Seminary at Alfred, from which he with five others, Experience F. Randolph Burdick, Frederick S. Place, S. Lafayette Maxson, E. Adelbert Witter and George W. Burdick, was graduated.

After leaving the seminary he began his pastoral work in the New Auburn (Minn.) Church, where for twelve years he exhibited his true missionary spirit by his self-sacrificing devotion. But he has left a record in the hearts of those among whom he labored that can never be erased—a record which is filled with careful, painstaking work which won for him the lasting love of his people. It has been my privilege to live for over seventeen years with one who accepted Christ under his ministrations and in that heart there will ever abide a sacred memory of Elder Crofoot. In his pastorates at Jackson Center, Ohio, Cartwright, Wis., Independence, N. Y., Rockville, R. I., West Edmeston, N. Y., and Marlboro, N. J., he has left a similar record.

I first became acquainted with Brother Crofoot during his pastorate at Jackson Center, in my first experience in evangelistic work with a male quartet which labored at Stokes, a few miles distant, and to which services he often came to assist; and on Sabbath Days it was our privilege to assist in his services at Jackson Center. I did not so much realize in those days the qualities necessary for a good pastor, and yet I can well remember how he took us from home to home there to bless in song those who were dear to him. A little over two years ago it was again my privilege to be a little more intimately connected with Brother Crofoot when as helper with Brother D. B. Coon I was engaged in evangelistic services for four weeks in his church at West Edmeston. There we found again the loving, self-sacrificing

work of Mr. Crofoot where he was constantly ministering to the needs of his people, many of whom were at that time kept at home by sickness. And in the services at the church, one could not help being drawn a little closer to his Savior by his earnest prayers for an outpouring of divine blessing upon the church and community. After laboring for two years and more in an adjoining community, often visiting the church of which he was pastor, there is always the evidence of the deep love in which he was held.

Brother Crofoot's life and work is a testimony of faith and trust in God and in his fellow-men. It is also a testimony to the truth that it is possible for one who truly serves, to succeed in the ministry. It is true that he has been denied many of the blessings which were enjoyed by many in the homes of his parish but it is also true that he enjoyed many things which those who lacked his faith and devotion never experienced. His service has always been in some one of the smaller churches of our denomination, and yet he was able to live well and comfortably though often there was demanded the most painstaking economy and careful management. His home was a place where the word of God was first in thought, in inspiration and in practice. The parsonage where Mr. Crofoot lived was always a beautiful place. I remember while in the Seminary Dean Main used to say to the young men, You may never be able to do a great work which will satisfy you, but you may be able to impress upon the life of some other person the need of giving himself to God's service, who shall become a power for righteousness. Brother Crofoot never came to serve in a large office but beginning in his own home he, with the help of the devoted companion of his early ministry, has given to the denomination and to the world his son whose work we all follow with praise and admiration.

The end of Mr. Crofoot's life came very unexpectedly, as he went to the hospital at Bridgeton, N. J., from his pastorate at Marlboro. He had no thought of being called home, but went away with the brightest hopes and expectation that he would shortly return. He remarked as he went, "If I did not expect to come back I would not go." He did not come back in the spirit,

but his body was returned to sanctify the little roadside cemetery of the Marlboro Church.

I have wished many times while preparing this brief memorial that one of his classmates might have had this privilege, but in closing I accept the help of the poet John Dryden in his beautiful poem which might well have been written for Brother Crofoot.

THE GOOD PARSON

A parish priest was of the pilgrim train;
An awful reverend and religious man.
His eyes diffused a venerable grace,
And charity itself was in his face.
Rich was his soul, though his attire was poor.
(As God had clothed his own ambassador);
For such on earth his blessed Redeemer bore.
Of sixty years he seemed; and well might last
To sixty more, but that he lived to fast;
Refined himself to soul, to curb the sense;
And made almost a sin of abstinence.
Yet, had his aspect nothing of severe.
But such a face as promised him sincere.
Mild was his accent, and his action free.

* * * *

He bore his great commission in his look;
But sweetly tempered awe; and soften'd all he
spoke.
He preached the joys of heaven, and pains of
hell,
And warned the sinner with becoming zeal;
But, on eternal mercy loved to dwell.
He taught the gospel rather than the law;
And forced himself to drive; but loved to draw.
For fear but freezes minds; but love, like heat,
Exhales the soul sublime to seek her native seat.

* * * *

Wide was his parish; not contracted close
In streets, but here and there a straggling house;
Yet still he was at hand, without request,
To serve the sick, to succor the distress'd;
Tempting on foot, alone without affright,
The dangers of a dark, tempestuous night.

* * * *

The proud he tamed, the penitent he cheered;
Nor to rebuke the rich offender fear'd.
He preached much, but more his practice wrought
(A living sermon of the truths he taught):
For this by rules severe his life he squared:
That all might see the doctrine which they heard;
For priests, he said, are patterns for the rest.
(The gold of heaven, who bear the God impress'd):

For, when the precious coin is kept unclean,
The sovereign's image is no longer seen.
If they be foul on whom the people trust,
Well may the baser brass contact a rust.

* * * *

In deference to his witness I forbear
To show you what the rest in orders were:
This brilliant is so spotless, and so bright,
He needs no foil, but shines by his own proper
light.

"The world and Christ bid for your
heart, whose shall it be?"

MARRIAGES

MILLS-HAWKINS.—At the home of the bride's sister, Mrs. J. M. Wofford, in Birmingham, Ala., August 14, 1919, by Rev. Walter S. Brown, Rev. Orpheus S. Mills, of Battle Creek, Mich., and Mrs. Maude Wilson Hawkins, of Attalla, Ala.

HALL-CRANDALL.—At the home of the bride's mother in Little Genesee, N. Y., by Pastor E. F. Loofboro, October 10, 1918, Dudley Prosser Hall and Anna Laura Crandall, both of Little Genesee.

BAKER-PERKINS.—At the parsonage, Little Genesee, N. Y., the evening of December 31, 1918, by Pastor E. F. Loofboro, Paul Chester Baker and Hannah Edith Perkins, both of Nile, N. Y.

REELAND-CONNERS.—At the home of the bride's parents, Little Genesee, N. Y., by Pastor E. F. Loofboro, March 12, 1919, Louis Adolph Reeland, of Bolivar, N. Y., and Orel Pauline Connors, of Little Genesee, N. Y.

LING-LOOFBORO.—At the home of the bride's parents, at New Auburn, Wis., August 27, 1919, by Pastor Herbert L. Cottrell, Philip Ling and Alice Loofboro, both of New Auburn, Wis.

HARDY-LIVERMORE.—At the home of the bride's parents, Mr. and Mrs. Devillo E. Livermore, in Independence, N. Y., August 26, 1919, by Pastor Walter L. Greene, Mr. Harold Hardy, of Andover, N. Y., and Miss Bertha A. Livermore, of Independence, N. Y.

BRYANT-WHITE.—William Sidney Bryant and Hattie White, both of Leonardsville, N. Y., were united in marriage at the parsonage at Brookfield, August 17, 1919, Pastor Jesse E. Hutchins officiating.

DEATHS

LEWIS.—Arthur B. Lewis was born in Bolivar, N. Y., June 10, 1851, and died in Los Angeles, Cal., July 21, 1919.

Much of his early life was spent at Brookfield, N. Y. On May 25, 1878, he was united in matrimonial bonds with Miss Etta Caroline Lewis, at Clarksville, N. Y., by the late Rev. J. M. Todd. Their married life was but for a brief term of years, when disease laid its ruthless hand upon her.

On May 17, 1890, he was united in marriage with Mrs. Mary E. Hewitt, in Rochester, N. Y., Rev. A. D. Witter officiating.

About fourteen years ago they removed from their eastern home, in Friendship, N. Y., and settled in Los Angeles.

His companion is left in bereavement, together with three children by his first marriage: Mrs. Mabel E. Jackson, of Rupert, Idaho, and two sons: Florian M. Lewis, and Ottis B. Lewis, both of this city. His daughter, Mrs. Ollie L. Strain, of this city, had died of the "flu" but a few months previously. A wide circle of other relatives and many friends, both east and west, remain.

Interment was in Forest Lawn Cemetery of this city.

G. W. H.

CLARKE.—Ford Stillman Clarke, son of Chester S. and Ophelia Stillman Clarke, was born at Nile, N. Y., February 18, 1887, and died August 23, 1919. Separate obituary elsewhere in this RECORDER.

A higher morality, like a higher intelligence, must be reached by a slow growth.
—Spencer.

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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.
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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.

(And we desire) that ye be not slothful, but followers of them who through faith and patience inherit the promises.—*Hebrews 6: 12.*

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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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 REDINGS

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*)

"Fear to the child of God is not fright, but holy reverence, obedience, love."

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TEACH me, O Lord, the way of thy statutes; and I shall keep it unto the end.

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

Make me to go in the path of thy commandments; for therein do I delight.

Incline my heart unto thy testimonies, and turn not to covetousness.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

Stablish thy word unto thy servant, who is devoted to thy fear.

Turn away my reproach which I fear: for thy judgments are good.

Behold, I have longed after thy precepts: quicken me in thy righteousness.

Psalm 119: 33-40.

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