

The Sabbath Recorder

STOP!

LOOK!

LOOSEN!!

THE DENOMINATIONAL BUILDING

There is no better use for
LIBERTY BONDS

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

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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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Alfred, New York, August 24-29, 1920

President—Prof. Alfred E. Whitford, Milton, Wis.
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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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WHOLE No. 3,891

GENERAL CONFERENCE—EDUCATION SOCIETY NUMBER

The Education Society At Conference

The Education Society presented only an abstract of its annual report to the General Conference. On the last page of the abstract of the treasurer's report, were given several interesting items concerning our schools. The three colleges, have, all together, 84 trustees, 79 teachers, and 738 student registrations.

There were 79 graduates. Of these, 27 received the Bachelor's degree and 52 received diplomas or certificates. There are endowment funds for the colleges amounting to about \$600,000. Alfred University receives an appropriation from the State of New York of \$63,535.71.

The buildings, grounds, libraries, furniture and apparatus of all the colleges are valued at \$650,000.

The endowments and property together are estimated at about \$1,250,000.

President William C. Whitford's opening address follows the editorials in this RECORDER. Then comes Dean Main's address on "Progress in Interdenominationalism," which was regarded as one of Dr. Main's very best efforts by those who heard it.

We also give here an abstract of Professor D. Nelson Inglis' address on "Milton and Its Influence on the Northwest." Our readers are also promised the addresses of Moses H. Van Horn, of Salem, W. Va., and J. Nelson Norwood, of Alfred.

Notes from the Southeastern Association will also be found in this RECORDER.

Southeastern Association The forty-seventh annual session of the Southeastern Association convened with the church at Salem, W. Va., on Thursday morning, September 18. The attendance was good for the first session. The lateness of the train made some of the delegates a little tardy

in arriving and the moderator, Mr. Orville Bond, could not attend at all the first day, so the first session was in charge of the secretary, Rev. A. J. C. Bond, of Salem.

Deacon F. J. Ehret gave words of welcome under the title "Glad You Came," and the moderator's address was read by Pastor Bond, the secretary. Our readers will find this address on another page.

"The Serving Church" was the general theme of the association. Rev. Royal R. Thorngate preached on the "Origin of the Church," from the text: "And the Lord added to the church daily such as should be saved" (Acts 2: 47).

After a few words on the origin of things Brother Thorngate asked the question: "What called the church into existence?" This was answered: "The life-work and teaching of Jesus Christ." It really began with the day of Pentecost, and was continued by the activities of the disciples in the days that followed. They went out preaching the gospel, and penitent people were the results of their work. The apostles were God's criers on the watch towers of Zion, calling the people out from sin and darkness into a life of purity and light. The church was thus the "called out" for service, not merely to be saved, but to help save others.

The first afternoon of the association was given to delegates and representatives of the denominational bodies. Rev. M. G. Stillman spoke of his visit to sister associations as the delegate from the Southeastern. Rev. W. D. Burdick represented the Eastern Association, Rev. L. D. Burdick, the Central and Western, and Rev. Herbert C. Van Horn spoke for the Northwestern Association.

Then came greetings from the Missionary Board by Rev. W. D. Burdick and from

the Tract Board by the editor of the SABBATH RECORDER.

Mr. E. M. Holston, joint field secretary for the Sabbath School Board and for the Young People's Board, spoke of enlarged plans for their work. His remarks were full of hopeful words for the future.

Place for Prayer and Conference In Church Life

On the eve of the Sabbath at the Southeastern Association Rev. M. G. Stillman spoke on the "Place for Prayer and Conference in the Church," and led the testimony meeting which followed.

After a rousing praise service, and a prayer by Rev. H. C. Van Horn, Brother Stillman said in substance that we have no more spiritual life than we give expression to. If we, therefore, never speak of spiritual things it is probable that we have no spiritual life. God made sacred time when he hallowed the Sabbath Day. So a thing—a portion of time—can be holy. A place too may be holy ground. Moses found this true at the burning bush.

The holy Sabbath is a *sacred* portion of time devoted to *service*. The serving church will have a time and place for devotion. The expression of spiritual life is essential to the success of the church.

Christ was one who served. He was exalted by service. Service is never humiliating, it always lifts up. The priest and the Levite did not stop to serve, but the Good Samaritan did. It is well for this association to exalt the idea of service. The serving church will strive to fulfill all righteousness as the Master did, and if we are a part of the serving church we must do what we can to strengthen faith and hope in others.

Here then is your opportunity to do that very thing by expressing your life in this devotional meeting. As Christians we may not dare to say, "I am all right"; but we can say, "I am pressing on toward the mark."

At the close of Brother Stillman's remarks, the congregation sang, "It Pays to Serve Jesus," and then followed a live testimony meeting in which many took part. The key-note of this meeting was, "I want my church to be a serving church. If it is such, I must be a serving member."

Our Forward Movement calls for a better serving church. To be able to serve is one of our greatest blessings.

Sabbath at Salem Sabbath Day was crowded full at the Southeastern Association. Immediately after the morning sermon, the Sabbath school convened for Bible study. Rev. W. D. Burdick taught the lesson in the audience room and Rev. Herbert C. Van Horn taught the children in the church parlors.

In the afternoon at 2.30 Brother E. M. Holston spoke on the subject: "The Minister in the Serving Church," and Rev. Herbert C. Van Horn spoke on "The Layman in the Serving Church." These two addresses were very good and we hope to give them to our readers soon.

The young people's program at 3.20 was one of the very best. It was in charge of Mary Lou Ogden, of Salem, and held the audience in close attention even though this was the last of a long afternoon's work. The young people of this association are wide awake and efficient—a company of which we may well be proud.

The evening after Sabbath was given to the Woman's Board. Mrs. M. G. Stillman had charge and some interesting papers were presented. One of these was a life sketch of Marie Jansz of Java, written by Malita Davis, of Lost Creek, and read by Mrs. Gertrude Davis. Special request was made for this paper to be put in tract form after it is published in the SABBATH RECORDER. The program of the Woman's Board was quite up to the usual high standard, and its papers will in due time be found in Woman's Work.

The audiences throughout this day were large and great interest was manifested in our Forward Movement plans.

During the entire association the music has been excellent. The large organ, the piano, and the violin, by Miss Ruth Kemper, all combined to swell the volume of songs, sung as the West Virginians know so well how to sing them.

The Last Day of the Southeastern Association The morning of Sunday was dark and cloudy, with showers in the early forenoon. The intense heat of yesterday seemed somewhat relieved, but the humidity was great and the people still felt much discomfort from this.

Business had the right of way in the

morning session and most of the committees were ready to report.

The next session will be held with the church at Middle Island, September 3, 1920. The officers are: Moderator, Thurman Brissey; secretary, W. L. Davis; assistant secretary, C. C. Wolfe; corresponding secretary, Miss Alberta Davis, Salem, W. Va.; treasurer, F. J. Ehret.

The appointee for the opening sermon of next session is Rev. M. G. Stillman. The delegates to sister associations were named as follows: Rev. Royal R. Thorngate, Salemville, Pa., delegate to the Eastern, Central and Western associations; Rev. A. J. C. Bond, Salem, W. Va., delegate to the Northwestern Association. The alternate to all associations is Rev. W. L. Davis, Berea, W. Va.

The joint offering on Sabbath morning for the three societies was \$69.90. One lone Sabbath-keeper, a sister who earns her living, could not attend, but she sent \$10 of her tithing money for this offering.

In the evening the offering for the Woman's Board was \$11.86.

The financial reports showed the association to be in excellent condition. Every church had paid its apportionment, the bills were all paid and there was more than \$50 in the treasury.

The business matters were attended to with unusual dispatch, so that when the preaching hour came on Sunday morning every item of business was out of the way.

The sermon on Sunday morning was by Rev. Leon D. Burdick. His subject was, "Power From on High," the main thing for a serving church. Reach out to Christ as the man with a palsied hand was told to do in the day of his healing. Absolute consecration assures us of the needed power. Only when we have this can the Holy Spirit use us for a Forward Movement. Christ's instruction was mostly given to his church. The church still needs to learn of him.

We sometimes feel that we have no power and that something is lacking in us—something without which we can do nothing. Nothing but the divine indwelling can enable us to put away every evil thing. Oftentimes we stumble along for years

making mistakes and coming short of our privileges as Christians, before we learn this great lesson of God-given power from on high. World-convincing surrender of our life to God is greatly needed in these days, for the world is watching the church to see if there is a reality in its religion.

Christ still knows the withered hands, withered consciences, withered faith, and he says to each one, "Stand forth" openly before the world. Make public confession of your loss of power, and Christ is ready to heal. Stretch forth thy hand in obedience to Christ and power will be given. Reach out for Christ if you would be able to serve your fellow-men. Christ alone is able to give a victorious life. Let Christ have his way with you if you would become a power for saving men.

Words of Cheer Brother F. J. Ehret gave expression to most encouraging words regarding the Forward Movement. He referred to the way the people here had united to get under the load when the new college building had to be built; also to the way the Liberty Loans were met when people were interested and willing to work. Really, what once seemed to be an impossibility had been carried through so easily that it now seems strange that the people regarded the undertaking as burdensome.

So it will be with our Forward Movement. He told a story of a man who, when a railroad was to be built through what seemed to be an impassable country, insisted that it could not be done. And so as the work went on he kept saying, "They will never do it." But when it was near enough done so a train was being run over the line, he watched it go by, and still kept saying, "They will never do it." "Do what?" they asked, and he replied, "They will never stop it."

Mr. W. H. Ingham Do not overlook the Director of the Forward Movement article on the Commission's Page in reference to the recent meeting at Buffalo. It tells of the appointment of Mr. W. H. Ingham as the director of the New Forward Movement among Seventh Day Baptists, and gives preliminary announcements concerning the campaign which is to be made to realize the objectives of the movement.

E. S.

SOCIAL CHRISTIANITY

REV. WILLIAM C. WHITFORD,
President of Education Society

In a very true sense each man stands in sublime isolation from his fellows in his relation to God. He alone is my Maker and I am his creature. No one can say to me, Your obligation to someone else stands superior to your responsibility to God. The thought of personal responsibility to God stands first as the foundation of our conscientious convictions. Each individual must answer for himself. The first and greatest commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12: 30).

But in spite of the genuineness of this splendid isolation, so far as the practical life of this world is concerned, it exists only in theory. The second great commandment is, "Thou shalt love thy neighbor as thyself." And it is not *second* in such a way that it is distinct and separate and can be obeyed apart from the first. In order to fulfill our duty to God we must be mindful of our obligation to fellow-men also. And these commandments are not simply two that are grouped together for the sake of convenience, in order that all duty may be expressed in one compound sentence. The two kinds of obligations are inseparably combined and mingled.

It follows, therefore, as we undertake the Christian life we should ever have in mind the problem of right relations with our fellow-men. The theory of Christian education is not centered around the individual, but has to do with the group. Many of the promises of God are for the individual; but the man who rightly understands these promises in the depths will be ashamed to be saved alone. Many of the commandments of the law are expressed in the singular number: Thou shalt, or Thou shalt not; but most of the sins which the prophets denounce and concerning which they predict the punishment of God are sins of groups of people. The prophets also are not so much occupied with the formal shortcomings of the people in their lack of observance of ritual details of worship as in their failure in matters of conduct and their rela-

tionship with fellow-men. Isaiah speaking for Yahweh says:

"What unto me is the multitude of your sacrifices? I have had enough of burnt offerings of rams and the fat of fed-beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When you come to appear before me who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, *I can not endure*. Fast and the solemn meeting my soul hateth. They are a *burden* to me; I am weary of bearing them." And much more to the same effect. Then he adds: "Cease to do evil; learn to do well; seek justice; relieve the oppressed, judge the fatherless, plead for the widows."

The prophet Micah presents much the same thought in that celebrated passage which is rarely excelled even in the New Testament:

"Wherewith shall I come before Jehovah and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He that showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Then when we come to the New Testament our Savior is in exact agreement with these ethical prophets, and emphasizes most of all right conduct in relation to fellow-men. The parable of the Good Samaritan stands at the center of the Gospel, with its conclusion, "Go thou, and do likewise." Then there is the parable of the Last Judgment which is not intended to teach the particulars in regard to the future life or the events of the last great day; but with the solemn scene of the judgment as a figurative background our Savior would fix our thoughts upon matters of conduct in the present. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The story of Zaccheus presents the same lesson even more vividly. Jesus saw the possibilities of good in this man, and show-

ed his confidence in him by claiming his hospitality. Zaccheus joyfully received the Lord, and gave voice to the change in his inner life by saying, "Behold, Lord, the half of my goods I give to feed the poor: and if I have wrongfully exacted aught of any man I restore fourfold."

Jesus did not say, Before becoming my disciple you must offer certain sacrifices, and agree to follow the prescribed ritual in all these matters which you have been disregarding for so many years. No. He said, "Today is salvation come to this house, forasmuch as he also is a son of Abraham." He had shown himself a son of Abraham by his sincere repentance, and by his reform in regard to financial transactions with his fellows.

The lesson for modern Christians is obvious. We ought to lay emphasis upon the social aspects of Christianity. The church should not be served for itself. And our worship of God should not be abstract. We ought not to be rivals of our fellow-Christians of different creeds, but should be co-operating with them for the good of Christendom, and of humanity in general. Walter Rauschenbusch says: "The strong religious life of our people might be more effective if the churches were less divided. . . . We are all 'tithing mint, and anise, and cummin,' and forgetting the weightier matters, such as social justice and Christian fraternity. Everybody is ready to acknowledge this about every denomination except his own."

It is very easy for us to agree with Professor Rauschenbusch in his opinion of Christians in general. It seems to us very fitting that small churches of various denominations in the same community should unite, and we heartily approve of the large denominational mergers. We see no reason why there would be a Methodist Episcopal Church South and a Methodist Episcopal Church North, and we are unable to distinguish the difference between the different varieties of Lutherans. But what of ourselves? Do we deserve the same judgment at the hands of others that we so easily put upon them? If we hold our denominational peculiarities simply as an inheritance of the past it is time that we let them go as of trifling importance. But if

we still believe that the Sabbath remains as an institution of immense value for the people of God we ought to continue and renew our emphasis upon the Sabbath, not only for our own sake, but just as much for the sake of others also.

Meanwhile we ought not to let this treasure which we justly hold so dear keep us from effective work for the kingdom of heaven. We ought to be able to see that the Sabbath is not the whole or even the principal part of Christianity. We will gain and not lose by recognizing as Christian brethren those who have the spirit of our Master even if they do not keep the Sabbath and ignore baptism. We ought to associate with Christians of other creeds, not only for the good that we may do them, but also for the good that they may possibly do us, and most of all for the effective work that we may do for the world outside through co-operation. Every day fresh illustrations come to us of the great things that may be accomplished through united efforts.

There is, to be sure, danger that we ourselves may be led astray by our fellowship with Christians of other denominations and our admiration for them. But if you stop to think of it we are not in absolute agreement within our own ranks. If we took no chances of being influenced by our friends whose beliefs differ from ours we would have to live in complete isolation. The danger which would come from narrow exclusiveness would be far greater than that which comes from contact with others. The United States has evidently something to lose by joining the League of Nations; but it has much to gain also; for through the League this great nation has the opportunity to be unselfishly useful for the world.

While Christianity is a religion for the individual, it is also pre-eminently a social religion also. Each Christian adds to his normal activity by joining the church. Local churches contribute to their own growth and usefulness by grouping themselves with others of like faith, and denominations and individual Christians alike give testimony to the doctrine that it is loving care for our fellow-men which counts when they go to work unitedly through such plans for co-operation as may be found to be workable.

PROGRESS IN INTERDENOMINATIONALISM

DEAN ARTHUR E. MAIN

(Outline of an address before the Education Society at the Battle Creek Conference)

This is an appropriate subject here. In the proposed great co-operative movements of the church special emphasis is rightly given to the cause of Missions; but our Christian schools must furnish the missionaries.

Let me state my point of view, according to which I wish all that I shall say to be interpreted. If any utterance shall seem to be contrary to this the mistake will be mine in the choice of words, or yours in not understanding me correctly.

First, I confidently expect that the Kingdom of God, of believers, of truth and righteousness, will ultimately triumph. Secondly, My conviction was never deeper than now that some special religious use of the Seventh Day is necessary to the perpetuation of the Sabbath principle; and that the Sabbath is of vital importance to religion, individual righteousness and social justice.

It is not sectarian to believe in immersion and in Sabbath observance. One becomes sectarian when he withholds confidence, fellowship and co-operation from other believers who also sincerely accept God revealed in Jesus Christ as Savior and Master.

The subject given to me is meaningless and without profit unless the many Christian denominations are willing to recognize in one another Christians, though in error; and to worship, commune and work together.

The delegates to this Conference represent differences that many of us believe to be practical, fundamental and vital. And if we, members of the same Conference and denomination, are to have and exercise a working fellowship, we shall have to look upon one another as Christians in possible or probable error.

What does interdenominationalism mean? The following is from the *Findings of the Cleveland Conference*:

We are impressed with the providential character of the steps and events leading up to this meeting at Cleveland. We reverently recognize

what we believe to be the leadings of the Divine Spirit in this Interchurch World Movement.

We believe that the magnitude and the urgency of the present duty of the Christian church to carry the gospel to all men and to all life, call for the greatest possible measure of effective co-operation among the churches.

We are convinced that the spirit of life and of common service which is now abroad among the churches needs for its expression and for its use such an instrumentality as the Interchurch World Movement provides.

We welcome this Movement as providentially presenting to the evangelical churches and organizations of America an unprecedented opportunity for co-operative effort to serve the whole world unitedly, effectively, and in the Spirit of Christ.

It seems to us to be of extraordinary significance that it should come into being at a time when the cataclysm of the World War has prepared the minds of men for religious impressions, thrown down the barriers to missionary advance and created an atmosphere favorable to the review and readjustment of industrial, social and international relations, in accordance with the teachings of Christ.

We commend the proposed method of basing the program of action upon facts to be ascertained by means of comprehensive and careful surveys. We understand that these surveys will not only cover those fields commonly classified as "missionary" but will include all evangelistic effort; the religious nurture of children; the enlistment and special preparation of youth for life service; the educational system of the churches at home and abroad—general, theological, vocational and professional; philanthropic institutions—hospitals, orphanages, asylums and child-welfare agencies; the means for the support of the ministry in retirement, as well as in active service; and the contribution of the church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction.

We believe that upon such a foundation of established fact the churches and organizations with which we are severally connected can unitedly appeal to the Protestant constituency of America in support of a program large enough and wise enough and practical enough to command the prayers, the money and the dedication of life sufficient to man, equip and spiritually energize the movement, whose aim is nothing less than to make the Divine Christ ruler of the hearts and lives of all men.

We are persuaded that close and trustful co-operation in such a movement will weaken no true and worthy loyalty to denominational duty but will require the fullest contribution which each body can make in the line of its own distinctive responsibility.

To meet the natural and proper inquiries of our churches as to the character and purpose of the movement we deem it wise to state: that the Interchurch World Movement is a co-operative effort of the missionary, educational and other benevolent agencies of the evangelical churches of United States and Canada to secure the necessary resources of men and money and power requir-

ed for these tasks; that it is a spiritual undertaking of survey, education, and inspiration; that it is an instrumentality of co-operation and co-ordination of administrative agencies, designed to serve and not to supplant them.

It is this positive character of the movement that we desire to exalt. At the same time, to prevent misapprehension, we affirm, our definite understanding that this is not an ecclesiastical movement nor an effort at organic church union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or to expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict with other denominational agencies. It does not assume responsibility or authority in questions of church or missionary policy, recognizing that these belong to the co-operating agencies and organizations. And we disclaim all statements, by whomsoever made, contrary to this declaration of principles.

We believe that the churches need not fear to trust to the fullest extent such a co-operative effort created by their own agencies and responsible to their control.

In this endeavor unitedly to survey their common task and together to enlist the resources for its accomplishment, we see an opportunity for all our churches to bring to bear upon the needs of our nation and of the world the full measure of their Christian conviction and devotion, with no compromise of our denominational trusts and distinctive principles and no confusion of our individual responsibilities. This movement makes possible our unreserved co-operation in an effort where each body gives itself to the common service and in accord with our Lord's promise, finds itself again enriched in the common life and strengthened with new power.

Interdenominationalism, then, means the greatest possible, intelligent, Christian, loyal, co-operation of churches and denominations in the work committed to us by our one Lord, who himself came to earth to seek, save and serve.

There has been progress since the days of the Rev. John James, an English Sabbath-keeping Baptist. On a Sabbath Day in 1661, only 258 years ago, he was taken from his pulpit, in Bull Stake Alley, London, by authority of the King, and sentenced to be hanged. Before death came, his body was cruelly mutilated, and then cut in four parts which were hung on four city gates. It was no doubt done to frighten all dissenters from the established faith. Roman Catholics and Protestants have persecuted each other on account of religious differences.

But, a few years ago, at Garden City,

L. I., a group of men consisting of High Church Episcopalians, Seventh Day Baptists, Quakers, and other denominations, some of them historical descendants of the once persecuted or persecutors, were engaged in earnest prayer for the unity of all Christians. Some felt that there had been no such prayer meeting in centuries. There has been progress in Interdenominationalism.

Why ought we to believe in and practice interdenominationalism?

1. It seems to be duty. For many years I have taken very seriously our Lord's Prayer that his disciples might be one. My conviction "has been deepening that since the churches can do so much more by working together than they can do by working without intelligent regard to each other, it is their clear duty to co-operate to the fullest possible extent. This duty has come to multitudes of earnest Christians as a profound moral and spiritual obligation. Forward-looking leaders of the church in every part of North America have felt that some new measure of church co-operation was both imperative and inevitable. The Interchurch World Movement seems to be the answer to their longing and their prayer."

2. Interdenominationalism is reasonable and Biblical. The Church of God is called a family and a family is a unit. In an equally striking figure it is called a body and a body is a marvellous example of organized relations.

3. Co-operation is essential to the greatest strength. The church and Christianity are the world's only hope in these troublous times. An Indian in conversation with a white man handed him a stick and asked him to break it. Then he handed him a bunch of sticks and asked him to break that; which he could not do. The Indian was emphasizing the necessity of combining military forces for battle.

4. Co-operative endeavor gives one a larger outlook. An invalid, after beginning to contribute to foreign missions, said that she then felt herself to be a real part of the world's great work.

Not in the way of selfish ambition or of pride, but for the sake of inspiration, one likes to think of himself as part of world-wide movements.

5. Co-operation is in harmony with the spirit of the times. This spirit may not always be right; but the wisdom and the necessity of co-operation in the advancement of world-wide righteousness and peace is everywhere more and more deeply felt.

6. A willingness on our part to co-operate in world-wide efforts is essential to the spread of Sabbath truth. If the meal is to be leavened, the leaven must be put into it. If the Sabbath truth is to reach the minds and hearts of believers everywhere, we must carry that truth into the work of the world everywhere.

One young man said that we had tried exclusiveness a long time; let us now try inclusiveness. And another suggested that to build a fence around the truth for its protection, would be to hasten its death within the enclosure.

With a few changes the following is from *Missions* for June, 1919: We believe that all interdenominational movements need that contribution which Seventh Day Baptists can make to them, and that our largest interests can be secured, not by isolating ourselves, but by throwing all our strength into these movements with heart and soul. There is no people in all the earth who can trust God, his word and the Holy Spirit to triumph in the moment of the world's greatest spiritual awakening more safely than we.

Present instances of interdenominationalism: (1) The Federal Council of the Churches of Christ in America started with a mere handful of men and women. It now represents about twenty millions of communicants and thirty denominations. It emphasizes particularly the co-operation of churches. (2) The Faith and Order Movement invites all Christian bodies to present a two-fold statement, one of the views they hold in common with all believers; and the other a statement of views which they think justify their separate denominational existence. This movement stands for the co-operation and unity of denominations. On account of our connection with it, our views will go before a body of men representing the Protestant churches of the world. (3) The Interchurch World Movement has five main features: (a) A united study of the world

field. (b) A united budget; that is a general budget in addition to the individual denominational budget. (c) A united cultivation of the home church. (d) A united financial appeal. (e) A united program of work.

In this Interchurch World Movement, which stands for the co-operation of church boards, missions receive the first attention. But education follows of necessity; because missions need trained workers. One purpose of this movement in the field of education is to raise funds both for the maintenance and endowment of Christian schools that are related to denominational boards of education. The three chief requirements of schools, in order to receive aid, are, (1) evidence that they have a field and a constituency; (2) that they have high standards of education; (3) that their spirit and purpose fit them to send out qualified Christian workers.

If we Seventh Day Baptists are to do our part in the work of co-operating with other denominations, we ourselves must be united in heart, fellowship and effort. I have read that when an army was crossing a bridge, the soldiers were commanded to break step, for, according to a law of physics, keeping step would tend to break the bridge down. If we, as a people, are to join our forces with others for successfully storming the citadels of evil, we must keep step.

The Interchurch World Movement is not seeking organic church union. It seeks a co-operative use of the resources of all Protestant churches in obedience to our Lord's command, in such work of the kingdom as can not be done so well, if indeed at all, when denominations act independently of one another.

"The degree of success to be attained will depend so largely upon the fervent and importunate prayer of all Christian people that it goes without saying that Christians of all shades of faith must unite as never before in supplication that the Holy Spirit, who comes only in answer to prayer, will empower the churches to do this great task." (*Missions* for June, 1919.)

Under the influence of this great Conference, and the inspiration of the indwelling Holy Spirit, may we henceforth, as never before, *keep step*.

MILTON COLLEGE AND ITS INFLUENCES ON THE NORTHWEST

[We give here only an abstract of the address of Professor Inglis at Conference. Ed.]

To what extent an institution or a person may exert an influence depends largely on conditions. One rotten apple if in close contact with good ones can ruin the lot. Evil influences can be more readily seen than good. Yet one fellow with high ideals and good principles will stand against many evil influences.

I should not dare to state, nor could I, what Milton's influence is throughout the Northwest. I may state simply a few of the ways in which Milton is making herself felt.

One need not be on the campus any great length of time before one sees that democracy is predominant. Aristocracy has little vogue there. The rich, if there are such, have no more favors shown them than the student who has to work for every cent he spends. Thus far the "cliques" have been in little evidence. In fact, I believe that greater respect is shown for the one who must work out his own way. Two results from this condition: A wholesome regard toward labor; recognition of value of time and money. Not so many of our students are making their own way as formerly but still the large majority are earning their way wholly or in part.

Another influence which makes itself felt perhaps more in Milton than in many colleges, is the loyalty of its student body to the traditions of the college. Few, if any, of the students, leave the college before the last event of commencement week. They have become a part of the college. In fact there has grown up a movement among the students called the Forward Movement which makes them vitally a part of the college. They plan for improvements, for new students, for clean campus, for increased endowment, for any means or ways for advancing the interests that they love.

Student life is practically exempt from many of the vices which are now preying upon society. Two years ago investigation was made by the faculty regarding the number of smokers in the student body. Seven students were using tobacco and of these, three did not use it habitually. Smoking is

not allowed on the campus and I hope that the time may soon come when smoking will be grounds for refusing admittance. Our athletic teams constitute a strange contrast with other teams, for the cigarette is conspicuously absent. With the advent of the Students' Army Training Corps Milton had its customs and traditions rudely shattered but with its exit pure air once more reigned on the campus.

A college professor once asked how Milton handled the dance problem. He was informed that there is no public place in Milton which allows dancing. He congratulated the Milton man and said that the dance was one of the most pernicious evils in college life. It kills initiative in entertainment and saps vitality. Milton is nearly unique among the colleges of the Northwest in this respect.

Milton's influence has been felt in the home-life of the community. All through the Northwest there are men and women who look back with pleasure to the pleasure and uplift received from contact with the citizens who put themselves sometimes to considerable trouble to make life homelike for the students.

Milton's influence has been felt and is felt in education. Milton College has supplied the chief executive of education for Wisconsin more than any other institution of learning. The present assistant state superintendent is a Milton man. Milton graduates in the public schools are making themselves felt throughout the State.

Not only are they interested in the mere routine of the school but in the community life and in the churches. And why shouldn't they? The man who goes through college without making use of the debating society and the Y. M. C. A. has not made the most of his opportunities for development and training in usefulness.

I need not mention Milton's influence all through the denomination. Milton has helped in furnishing leaders among our people. Would that we could send at least a tenth to the great calling of the Christian ministry.

The influence of any school may be felt by the character of its athletic teams. As I have said, the cigarette so common among students is almost wholly absent. The wonder is how such teams may be recruited from such a small body of men. A few

years ago when Milton nearly won from the State University in baseball they were amazed when they were informed that the thirteen men who represented our team were chosen from a male student body of forty men.

But perhaps the greatest influence has been felt in the last few years through the lives of two men. Men who have never doubted the mission of the school and whose optimism and faith have made itself felt all over the Northwest. I refer to President W. C. Daland and Pastor L. C. Randolph.

President Daland is recognized as the most scholarly college president in Wisconsin. To know him is to love and respect him, and as he goes among the high schools and mingles with educators from various institutions Milton's standing rises and her influence becomes more potent. President Daland is today what the Elder and Professor Albert were of yesterday. Of Pastor Randolph what shall I say? His motto was, "Milton's best days are yet to come." Everywhere he was carrying his message of clean living and sound education, and many people have come under the influence of the college through the efforts of that tireless worker. Probably no lecturer was better known throughout the State than he, and nearly everywhere he spoke he was holding up the ideals of Milton as those which ought to appeal to young men and women who are seeking for an education.

In view of these influences, I want to present a plea for support. I want to give you two illustrations which may show how people consider education. Milton has a graduate of highest standing in the scientific world, a master in the realm of electric device, of wide experience and a scholar. He is not a member of our denomination. He has planned to send his children to Milton for undergraduate work and has been diligent in sending students to Milton. Located over a thousand miles from his *Alma Mater*, he has influenced students to come to Milton at cost to themselves far greater than they might have incurred if they had entered schools of their own State. But he believes that education consists of something more than mere study of books and cold facts, and that Christian ideals such

as held up in a school like Milton are of inestimable value in preparation for living.

The other is the attitude taken by a family not three hundred miles from Milton, a Seventh Day Baptist family. When urged to send their son to Milton to educate him, the reply was that Milton's *reputation* in the world was not such as would secure him a position such as might be secured with a degree from a larger university.

If education is simply for the purpose of getting a living then the contention must be granted. If an education is to fit a man for highest living then the Christian college has a greater demand for support than the other. I want to call your attention to a few facts concerning Milton and our people. Milton is among the denominational colleges and is known as a Seventh Day Baptist college, as yet the majority of students is still Seventh Day Baptist, but our denomination must give more hearty support in backing and in students or that state will not long be.

CALLED TO NEW PASTORATE

Rev. Frank E. Peterson has accepted a call to be pastor of the Seventh Day Baptist Church of Leonardsville, N. Y. He has been studying this summer in the University of Chicago and spending some of the week-ends in Milton. Both he and his wife, Addie Randolph, are graduates of Milton College, and have many friends in this vicinity. Their son, Lester, will spend next year at the University of Wisconsin, doing work in chemistry.—*Milton Journal-Telephone*.

LITTLE KINDNESSES

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift, and go their way,
Would not the slight reiteration touch
Of help and kindness lighten all the day?

There is no little and there is no much,
We weigh and measure and define in vain;
A look, a word, a light, responsive touch,
Can be the minister of joy to pain.
A man can die of hunger, walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing that tells for life or death.
—Selected.

THE COMMISSION'S PAGE

THE FORWARD MOVEMENT, A MATTER FOR EARNEST PRAYER

The Commission of the General Conference held an important meeting beginning Sunday forenoon, September 21, at Buffalo, N. Y. Buffalo was selected because of its central location, making a minimum of expense in time and in money for traveling. As a result every member of the Commission was present.

By special invitation the retiring president of the Conference attended the meeting and shared in the deliberations. Mr. W. H. Ingham, of Fort Wayne, Ind., was also present. These men with the secretary made up a group of twelve people as follows, the first nine being members of the Commission: Alfred E. Whitford, president, Milton, Wis.; Ira B. Crandall, West-erly, R. I.; Alva L. Davis, North Loup, Neb.; M. Wardner Davis, Salem, W. Va.; Frank J. Hubbard, Plainfield, N. J.; Henry N. Jordan, Milton, Wis.; J. Nelson Norwood, Alfred, N. Y.; Corliss F. Randolph, Newark, N. J.; Allen B. West, Milton Junction, Wis.; William L. Burdick, Alfred, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; and Edwin Shaw, Plainfield, N. J.

The Commission has charge of the work of the General Conference during the year. Among many items of interest and concern the great and important matter to be attended to at the Buffalo meeting was to decide upon plans and methods for promoting the New Forward Movement which was so enthusiastically received and adopted at the Battle Creek Conference. The first step was to secure a director of the Forward Movement as authorized by the Conference. Through correspondence and by personal consultation, Mr. W. H. Ingham had been persuaded to accept the work. The Commission congratulates itself and the denomination in having secured Mr. Ingham to be the leader in accomplishing this large, but inviting and challenging task, by far the biggest and most hopeful undertaking ever attempted by Seventh Day Baptists.

Mr. Ingham has a large personal acquaintance throughout the denomination. He was president of the General Conference at Alfred, N. Y., in 1896. His love and loyalty to our cause, to the boards, the churches and the colleges, to all our work as a people, are equalled or surpassed by few or none among us. His ability as a business man, as an organizer, as an inspiring public speaker, are known and recognized. The very fact that he has accepted the position as director of the Forward Movement gives confidence and assurance that it will be a success.

At Buffalo it was decided after careful consideration by the Commission and by the director to carry on a denomination-wide campaign in the interests of the Forward Movement in the near future, between the present time and Christmas. The director will begin the preparation at once, working through the pastors and other local leaders. Sub-committees of the Commission were appointed at Buffalo and are already at work upon leaflets, posters and other appropriate material for educational and publicity purposes. The director himself will not be able to visit all or even a large number of churches. His plan is to make regional groups of churches, and to secure a regional director to be his representative, and then to organize Forward Movement committees in each church community.

The details of the plans will come to the people a little later, but within a very few days or weeks. Let us remember that the movement contemplates, "first of all a campaign to deepen and enrich our spiritual life, and to make us a more Godly people, a people more worthy the name of Christian; this is fundamental." In our endeavors to realize our denominational budget we want to emphasize that the budget is not an end in itself, but merely a means to an end. To quote again from the report of the Commission, the Forward Movement "is a clarion call to Seventh Day Baptists to re-dedicate ourselves personally to the service of our great Captain, Jesus Christ, and the spiritual life which he taught men to live."

And so with this fundamental purpose clearly in view, although the details of the methods are not yet before us, all are sincerely invited, are urgently requested, to begin right, and to make the best of all

preparation, by taking this matter to the Lord in prayer. Begin at once, even as this is being read, immediately, as individuals, as homes, as groups of people, as churches, begin at once to pray, and to pray without ceasing, that the spirit of our Lord and Savior Jesus Christ may guide and control, may rule and over-rule. Let us pray first of all for our own personal fitting and preparation of heart and of mind for this great undertaking. Unless the people as a whole approach this task, which we believe has been set for us under God's direction, in the spirit of prayer, the blessing of the Lord can not prosper it. Unless we bow ourselves in meekness of spirit, and with faith and hope ask for constant communion with the Lord of love and of power, we shall not succeed, and our best human attempts will be but dismal failures.

The Commission, therefore, pleads that first of all we shall put ourselves into such an attitude of mind and heart that the spirit of prayer may fill our lives to the full. Let us pray that each one of us may be right with God, be right with one another, and then and thus right with this movement among Seventh Day Baptists, which means "Forward to Christ and Victory."

"X"

The United Society of Christian Endeavor, in international conference at Buffalo, N. Y., announced its stand for the sayings movement of the Federal Government as a part of its program for world betterment. In announcing the policies of the society for the coming two years, the conference said: "Recognizing the stewardship of public opinion of so vast an army of young people, Christian Endeavor has never shirked its duty to declare the whole counsel of God against public and private wrong and in behalf of the righteousness that exalteth nations no less than individuals.

"We stand for the Thrift and Savings department of the Federal Government at Washington and the organization of savings societies and the habitual purchase of Thrift and Savings Stamps not alone that the Government may be aided but that poverty and dependence may be avoided.

"Come on, let's go."

THE HISTORICAL SOCIETY AS A DENOMINATIONAL ASSET

CORLISS F. RANDOLPH

Any careful, methodical business man periodically takes an inventory of his stock or equipment, and makes such an analysis of such condition as he finds as will enable him to determine its status, not only with reference to his book-keeper's balance sheet, but with reference to its outlook for future prosperity; or, in other words, to determine, first of all, whether the business is in a sound condition financially; and then whether there is a certain industrial or social need which his plant will supply, and, if so, if he is in a position to supply it with, at least, a reasonable profit to himself. Early in the history of his business venture such an analysis needs to be made often, however carefully he may have considered all these things before really embarking upon his enterprise in the first instance.

This rule applies to any individual or corporation, to any business or profession, whether large or small, public or private, secular or religious—our denominational societies and other organizations not excepted.

It is, therefore, to some of the phases of such a reckoning of the affairs of the Seventh Day Baptist Historical Society that I intend to address myself briefly at the present time.

The society, which is entering upon the fourth year of its existence, was organized in a very unassuming way, without blare of trumpets or publicity of any kind. A crisis arose with reference to a certain very valuable collection of historical material that, of necessity, had to be acquired at once or wholly lost to Seventh Day Baptists. Consequently, a group of those interested who knew the conditions, quietly organized and incorporated the society, entered into negotiations for the material at stake, and subsequently took title to it, incurring a debt of \$1,000 in so doing. Modest additions have been made to the original collection from time to time, and the debt incurred for the first purchase has been slowly reduced until we now confidently expect that it will be wholly liquidated in the very near future. So much, therefore, for the material side, or balance sheet, of our operations.

Now, just what is the logical relation of such a society to the denomination; and to what extent may we, as a people, expect to profit by it; and, by the same token, to what extent are we under obligation to support it? Or, in other words, to what extent is the Seventh Day Baptist Historical Society a denominational asset? Is there a real demand for such a society and to what extent does this organization meet it, or may it hope to meet it? These are fair questions, and they should be answered in all fairness.

First, that there is a demand, a need, for such a society has really been accepted as a corollary of our denominational life for generations. Possibly, probably, just such a society has not always been thought of as a suitable agent through which to meet that recognized demand; but that there has been a demand all this time for some agency by which these very things would be done which this society is seeking to do, is true beyond successful contradiction. Those of you who recall the series of articles on the "Historical Board" which appeared in the SABBATH RECORDER some years ago from the pen of Rev. James L. Gamble, at that time professor of Church History in the Seminary at Alfred, will remember how clearly he showed that the historical side of our life has been emphasized almost from the beginning of the existence of the General Conference. One hundred and ten years ago this body placed itself on record with reference to that question, and two years later Elder Henry Clarke published his *History of Sabbatarians, or Seventh Day Baptists, in America*. Still thirty years later, through the generosity of Thomas B. Stillman, the New York City Sabbath Tract Society, with the approval of the General Conference, sent George B. Utter to the British Isles to make inquiry into our history and that of the Sabbath there, and to acquire such literature as he might find available for that purpose.

For many years, William C. Whitford, then president of Milton College, and Lewis A. Platts, both by the instruction and encouragement of the General Conference, devoted much time to the investigation and study of our history.

It was the historical spirit which, under the leadership of President Whitford, prompted the formal celebration in 1872

of the two hundredth anniversary of the organization of the Newport Church, the first Seventh Day Baptist Church in America, and the consequent establishment of a Memorial Fund to commemorate that event, with the incorporation of the trustees of the fund, a fund whose assets now aggregate, approximately, \$550,000.

The last century has been marked by various ventures in periodical historical publications. In 1821 there appeared the *Seventh Day Baptist Missionary Magazine*, which was largely historical in character, and was edited by Eli S. Bailey, Henry Clarke, and William B. Maxson. The *Seventh Day Baptist Memorial*, edited by Lucius Crandall, Walter B. Gillette, and Thomas B. Stillman, appeared in 1852. It was wholly historical, and is a rich mine of information to the student of our history today. It was published for three years, and was discontinued then only because the editors were so pressed by other duties that they could no longer give the necessary time to editorial work. In 1884, there was published the *Seventh Day Baptist Quarterly* under the editorial management of President Whitford. The sole purpose of this magazine, also, was historical, although the treatment was somewhat different from that of its predecessors. In the course of the publication of these various magazines there was accumulated a vast quantity of papers (original manuscripts) and other material, which was not used in their columns for want of space, and because of the discontinuance of the publications, all of which has disappeared for lack of proper care in its preservation.

The SABBATH RECORDER and its predecessors, the *Seventh Day Baptist Register* and the *Protestant Sentinel*, have always been more or less historical in character, at times maintaining a distinct department of history and biography. This department in the SABBATH RECORDER was edited for many years by President Whitford.

The celebration, in 1902, of the one hundredth anniversary of the organization of the General Conference, and the subsequent publication by the General Conference of the so-called *Historical Volume*, are events too recent to require more than a mere mention for our present purpose.

All of this can mean nothing but specific proof of my previous statement to the effect

that our denomination has recognized the value of denominational history and our need of it for too long a time and to too great an extent for it to be nothing more than the whim of a passing moment. It also means that the need of some responsible organization for fostering the claims of that subject have also long been recognized, an organization that would persist and would, not only gather together such material as might be available for historical research, but would carefully guard and preserve it, as has not been done in the past. Beyond question, thousands upon thousands of original documents of great value to us historically have been lost or destroyed for lack of the care which a properly constituted organization would have given them.

It is the declared purpose of the new Historical Society to gather together such documents as may still be available from the past, as well as of the present and future, and to file them away in such a manner as to insure their safe-keeping for present and future use, and this work will proceed as rapidly as the necessary funds are forthcoming for that purpose.

The society is sadly cramped for lack of suitable quarters sufficiently commodious to house such a collection. At the present time it is dependent upon the generosity of the New Jersey Historical Society, for the use of its vaults, in Newark, N. J., to preserve the most valuable part of its collection. Another part is housed by the American Sabbath Tract Society in leased rooms in a storage warehouse in Plainfield, N. J. Alfred University has generously offered the society the use of its fireproof vaults for the same purpose. But all these are but unsatisfactory makeshifts. What the society needs is adequate quarters in a suitable building, where its entire collection can be placed in such a way as to make it easily accessible to students of our history, and at the same time afford safe protection from fire, and have a great plenty of room for future growth. Such quarters should be afforded in the new Denominational Building, and this is another of the pressing needs for such a building. This, then, briefly, is the situation in which the society finds itself placed at the present moment.

But what are the underlying reasons for the long-sustained, deep interest in our his-

tory on the part of Seventh Day Baptists? That there are such reasons is amply attested by the facts that have just been cited; for no such body of people as ourselves will cling so tenaciously to that which is not a deep-seated conviction, or a lofty ideal, or both.

These reasons, reduced to their lowest terms, are two in number, one of which is intensely practical, or utilitarian, and the other is an ideal of the highest character; and both lie in that realm of intangible realities that can not be reduced to terms of the balance sheet. The latter reason is sublime sentiment, and the former the need of a chart and compass with which to guide the course of our denominational ship of state, a need which can adequately be supplied in no other way than through an organization devoted to that purpose.

"What is sentiment?" you ask. You have raised a question of metaphysics whose answer given in metaphysical terms is like the biologist's or the chemist's definition of life—scientifically accurate, but cold, dead, unilluminating, and unconvincing to the average layman. Possibly I can best express the meaning of sentiment by analogy, or by concrete illustration.

For example, there is a story which many of you may have seen or heard that comes to us from the recent war in France, where a French soldier had captured a German prisoner. Impressed by the fervent, patriotic loyalty of his captor amid deprivations—that were only too apparent—of certain absolute necessities of life, to say nothing of the absence of comforts and ordinary conveniences such as are commonly incident to army life afield, the German asked his captor why he endured such hardships. Before replying, the Frenchman stooped, took up a handful of the loose soil at his feet, and, reverently touching it to his lips, said, "That is why; I love France." And even the hard-hearted, thick-skulled Hun, trained from childhood only to obey the orders of his superiors, understood the significance of the almost-religious rite performed in his presence, and knew that the sentiment of a transcendent love of country filled the heart of the soldier before whom he stood—a sentiment that would give its possessor courage and endurance to face the most horrible brutalities of raging war so long as life lasted.

Sentiment lies at the root of all that is highest and best in life—love of noble and lofty living, love of home and native land, of kindred and friends, of holiness and righteousness and of heavenly Father. What leads you, as a precious privilege, to visit your mother's grave? Sentiment. What prompts you to keep baby's picture when John or Mary has grown to mature manhood or womanhood and the vanished childhood is but a cherished dream? Sentiment. What causes you to visit the old homestead long years after you have left it in the hands of strangers? Sentiment. When General Pershing stood with uncovered head at Lafayette's tomb and uttered the already historic words, "Lafayette, we are here," what was the electric force then in his heart that touched a hundred million American breasts and made them burst into a renewed blaze of intense patriotism? Sentiment. After the vision of promise, why did Jacob set up and anoint the stone at Bethel? Because of sentiment. What has kept the heart of the exiled Jew turned toward Palestine for two thousand years? Sentiment. What was the dynamic force that drove countless multitudes in crusade after crusade to the Holy Land, those perilous journeys from which numberless thousands returned not? Sentiment. What, in your day and mine, has taken crowded throngs—with possibly some of you who hear my voice among them—to Palestine, to Bethlehem, to the Jordan, and to Calvary? Sentiment, a per-during love, that will never die, for the things that centuries and centuries ago were associated with One who is dear to every Christian, whether man, woman, or child. What was it that filled the heart of the Master as he sat and brooded over the magnificent past of the City of Jerusalem, and, in bitter anguish of sorrow and disappointment, foretold her destruction? Sentiment, again; a yearning love for his beloved people, of whose God-given promise he was the fulfillment—a fulfillment of which they were blindly ignorant.

The love of memories of things that have been associated with our past, or that of our forefathers, is born into us as truly as is the life that gives us personality. John Howard Payne's *Home, Sweet Home* will never die so long as the English language survives, because it is the recognized ex-

pression of a certain sentiment that springs anew in every human heart. It is that sentiment that sends whole armies of soldiers to certain death upon the battle-field, with shouts of triumph upon their lips, and thus becomes an invaluable military asset, comprising, in a successful army, largely, and sometimes wholly, that attribute known as *morale*, without which no army or nation can be victorious in war.

This self-same sentiment is the real basis of pride in history, whether it be the history of the individual or of the family; of the town, state, or nation; of the small individual church, or of an entire denomination numbering millions of communicants; and that sentiment has driven Seventh Day Baptists to laborious toil, to hardship and privation, to prison, and even to the scaffold. It is the motive power which, for more than a hundred years, has impelled our people as an organized body to stress their history, and that, too, with a righteous pride, and with an abiding faith in our ultimate destiny.

Once more, "Wherein does denominational history constitute a chart and compass necessary for our guidance?" you ask. To this question, I make reply that all human history is but a record of human experience, and it is in the light of our experience that we acquire wisdom, judgment of action; just, for example, as the little child which, at first heedless of its mother's warnings, insists upon learning from its own experiences, until it is irresistibly borne in upon its consciousness that the maternal admonitions clearly are inspired of an actual knowledge through similar experiences, and thus learns to profit from admonitions, a habit which grows upon it until adult life has made it fixed. Of course it would not be true to say that any of us ever always profits by the experiences of others, but to a greater or less extent we do so profit; and, as individuals are thus benefited by their own past experiences, and by the experiences of others, so are society and state, each, both as a whole and as to any and all of their integral parts, enlightened by the records of the past.

We are all familiar with the historic declaration of Patrick Henry, uttered in a grave crisis of our colonial affairs, when he said, "I have but lamp by which my feet are guided, and that is the lamp of experi-

ence," and these words are as true today as at the time at which they were uttered. No nation, no people, can afford to forget the past. The record of what has gone before constitutes the only safe chart and compass by which to traverse the sea of the future, or the present, either, for that matter. In the light of the events of the world during the past five years, it would seem as if it were gratuitous and wholly unnecessary to say such things here; but, even now, as it always has been, and, as I suppose, always will be, there are those who seem to think the past should be forgotten, and that we should live in the present for the future. The children of Israel, it may be recalled, in their wanderings in the wilderness, often fell into that way of thinking, with disastrous consequences to themselves; and today if Seventh Day Baptists follow the example of the children of Israel in this respect, they must expect to suffer consequences not at all to their liking. That we should live in the present and for the future is exactly true; but where does one find a standard, a norm, of conduct, a chart and compass, if you please, for the journey of life, that it is at all safe to accept, except from the experiences of the past? We are as irrevocably tied to the past, as we are rooted to the present and bound for the future. This is one of the conditions of human life—a condition that is as immutable as the fact of ultimate destiny itself. Can you forget your childhood? Can you shut your eyes wholly to the experiences and influences of yesterday? Your Maker gave you a memory for the very purpose of storing all these things up for your good, and he gave you the art of writing and the science of history as means of projecting that memory back into the past, even to the very dawn of history; and, voluntarily to deprive yourself of memory and the fruits of memory, would be like depriving yourself of your very life. To shut out the past, would be to despoil life of all the rich heritage of millennium after millennium of civilization, with their stores of philosophy, and science, and art, and literature, and all the wealth that has come down to us from the long, long ago, to yesterday, to make us happy and comfortable as to our physical, our intellectual, and our spiritual lives. It would be to forget all the magnificence of

the intellectual and spiritual content and uplift of the incomparable stories of the Old Testament; to forget even the Wonderful Words of Life, and the life of the Master himself; to lose all the benefits, the inspiration, of the experiences of all those who have followed in his footsteps, from Matthew, and Mark, and Luke, and John, down to our saintly, and sainted, mothers. To cast away all this, would not only leave us without chart and compass, but well-nigh, if not wholly, leave us without aim or end of life worthy the children of our Father.

"But history is so dry and humdrum," some one will say, "and I am not interested in it; I should rather be out on the 'firing line' in the midst of the conflict of today." Yes, I am well aware that to the most of people of all generations, as well as to those of today, history is rather uninteresting; and I am perfectly well aware that it is much more inspiring for an army to meet the enemy upon the battle-field, than for it, laboriously and monotonously, to drill in camp, and far less so to remain at home and toil, day in and day out, at the humdrum task of manufacturing the munitions of war, or preparing food and clothing for the men at the front, and of taking care of the folks at home; or even to remain in the military offices, where campaigns in all their exacting details are planned and reduced to record form for use afield and in office. But, unless maps and charts are made with utmost care as to all their minutiae, unless the army is most laboriously and monotonously drilled in camp, unless the folks at home are cared for, and unless food and clothing and munitions are all supplied with the regularity and the certainty of the swing of the pendulum of the clock, there can be no army at the front, and the enemy will advance upon us without resistance.

Briefly, then, in its task of preserving and interpreting the records of Seventh Day Baptists, the Historical Society is engaged in a work that involves the very life of our denomination, and seeks to perform a function, that, from existing conditions, has not been, and could not be, adequately performed in the past. In the pursuit of this task, we ask your forbearance, your sympathy, and your cordial support.

MISSIONS AND THE SABBATH

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

MISSIONARY SOCIETY—ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, September 17, 1919, at 9.30 a. m., President Clayton A. Burdick in the chair.

Prayer was offered by Rev. D. Burdett Coon.

It was voted that the report of the Board of Managers, as approved by said Board at its regular meeting held in Westerly, R. I., July 16, 1919, be approved and recorded; also, that the Secretary have it printed in the *Seventh Day Baptist Year Book*, 1919.

D. Burdett Coon, Charles H. Stanton and G. Benjamin Utter were appointed Nominating Committee. The said committee recommended as officers for the ensuing year:

President Emeritus—William L. Clarke, Ashaway, R. I.

President—Rev. Clayton A. Burdick, Westerly, R. I.

Recording Secretary—Albert S. Babcock, Rockville, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

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

For Board of Managers—Ira B. Crandall, Westerly, R. I.; Rev. Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; Samuel H. Davis, Westerly, R. I.; George Benjamin Utter, Westerly, R. I.; John H. Austin, Westerly, R. I.; Harlan P. Hakes, Westerly, R. I.; Dr. Edwin Whitford, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; Charles P. Cottrell, Westerly, R. I.; Albertus R. Stillman, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. Albert H. Langworthy, Westerly, R. I.; William L. Clarke, Ashaway, R. I.; Frank Hill, Ashaway, R. I.; Rev. D. Burdett Coon, Ashaway, R. I.; Mrs. Charles W. Clarke, Ashaway, R. I.; Mrs. Edward B. Saunders, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; John F. Palmer, Rockville, R. I.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Alexander C. Kenyon, Hopkinton, R. I.; Dr. Anne L. Waite, Bradford, R. I.; Herbert M. Swinney, Niantic Conn.; Rev. Edwin Shaw, Plainfield, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Rev. George B. Shaw, Yonkers, N. Y.; Rev. Arthur E. Main, Alfred, N. Y.; Rev. Ira L. Cottrell, Alfred, N. Y.; Rev. William L. Burdick, Alfred, N. Y.; Rev. Earl P. Saunders, Alfred,

N. Y.; Rev. Theodore J. Van Horn, Verona, N. Y.; Irving A. Crandall, Leonardsville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Rev. Henry N. Jordan, Milton, Wis.; Rev. Simeon H. Babcock, Albion, Wis.; Rev. Herbert C. Van Horn, Dodge Center, Minn.; Rev. Samuel R. Wheeler, Boulder, Colo.; O. Eugene Larkin, Chicago, Ill.; James R. Jeffrey, Nortonville, Kan.

The report was adopted.

The minutes of the meeting were approved.

Adjourned, to meet at this place the third Wednesday in September, 1920, at 9.30 a. m.

CLAYTON A. BURDICK,
President,

ALBERT S. BABCOCK,
Recording Secretary.

Westerly, R. I.,
September 17, 1919.

EVANGELISM, THE GREATEST FUNDAMENTAL NEED

REV. ERLO E. SUTTON
(Conference Address)

"In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand." This was the beginning of the greatest message that this old world had ever heard, a positive message and one that searched the hearts of men. After him came the Great Teacher who also preached repentance and when he gave to his disciples their commission said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Thoughtful ministers and laymen everywhere are talking about a religious awakening, expecting it, and, best of all, praying for it. There seems to be little doubt that a great change of some kind in things religious is coming, but the important question is, What kind of a change will it be? Will it be a true revival and work of evangelism, sent of God because his people have met the conditions that make it possible for God to work with power, or will it be a spurious work gotten up by the arts and devices of man?

In speaking of evangelism as a fundamental need I trust that I may not be mis-

understood and that I would belittle any other means that would help to bring about the salvation of human souls or lift man nearer to God. But it is my aim to present to you evangelism in some form as the foundation or bed-rock of our religious life. There may be several forms of evangelistic effort, such as the work of the Bible school, tracts, etc., but I am speaking at this time of evangelism in the usually accepted meaning of the term.

I hope you believe in the old-fashioned way of saving souls. Everything appears to be shaken in these days, and shifting from the old foundations. It seems that we sometimes try to evolve out of men the good that is already in them. Much good will we get if we try the process! I am afraid that in our process of evolution we will produce something else than Christians. Evolution may be all right in some things but in regard to man in sin, Christ said, "Ye must be born again." I do not know of much good that will come out of sinful manhood, although there may be some good in it, until the heart life is changed. The old man of sin is dead and corrupt, and must be buried, and the sooner the better. Jesus has come that there may be a passing away of old things, and a making of all things new. In our Christian work we try to bless men by making them temperate, which is as it should be, but we should think ourselves to have failed if we had produced a world of total abstainers, and had left them all unbelievers. We strive for something more than temperance, for we believe that man must be born again. It is good that the unregenerate be moral. It would be a good thing if all were cleansed of the vices which make this country reek in the nostril of God and good men. But that is not so much our work as this: that the dead in sin should live, that spiritual life should quicken them, and that Christ should reign where the prince of the power of the air now has sway. Our aim should be not simply to stay the disease but to bring about a radical cure. We are to preach with this object, that men are to quit their sins and fly to Christ for pardon, and that by the blessing of the Holy Spirit they may be renovated, and become as much in love with everything that is holy as they are now in love with things that are sinful.

Our object should be to turn this old world upside down, or in other words, that where sin abounded grace may much more abound. We should aim at a miracle. We are to command men in the name of Jesus to repent and believe the gospel, though we know that they can do nothing of the kind apart from the grace of God; for we are not sent to work according to what our private reason might suggest, but according to the orders of the Lord our Master. Ours is the miraculous method which comes of the endowment of the Spirit of God, who bids his ministers perform wonders in the name of the Holy Child, Jesus. We are sent to open blind eyes, to unstop deaf ears, and to bring to life dead hearts. Dare we as a denomination do this? We shall be wise to begin with the conviction that we are utterly powerless for this unless our Master has sent us, and is with us. But if he has sent us, and is with us, all things are possible to him that believeth. If we are starting a forward movement to see what *we* can do, it will be wisdom to stop at once; but if we are starting to prove what our Lord and Master can do through us, then infinite possibilities lie about us. There is no bound to what God can accomplish if he works by our hearts and voices. We are to be instruments in the hands of God; ourselves, of course, actively putting forth all our faculties and forces which the Lord has lent us, but still never depending upon our own personal power, but resting alone upon that sacred, mysterious, divine energy which worketh in us, and by us, and with us, upon the hearts and minds of men.

The work of the minister, according to the teaching of the New Testament, is three-fold: First, he is to feed the church of God, the babes, with the sincere milk of the Word; and those who are more advanced in Christian work with the strong meat of its doctrines.

Second, he is to care for those over whom he has been placed as an undershepherd. This two-fold aspect of the work was very clearly brought out by the Savior, when he stood by the Sea of Galilee and commanded Peter to feed the sheep and lambs and to shepherd them. We are all agreed as to the importance of these two departments in connection with the minis-

ter's work; in fact, we can hardly overestimate the importance of building up Christian people in faith and in knowledge, and also in caring for them as the shepherd cares for the sheep, by leading them to the green pastures and quiet waters.

Third, he is commanded to do the work of an evangelist; in other words to reach out after the unsaved and bring into the fold those who are outside. This part of the work was certainly referred to when Christ called the disciples and told them that if they would follow him he would make them "fishers of men"; that as they had in the past drawn the fish out of the sea by the net, they would in the future draw men from the sea of iniquity to the rock of safety.

If we look at our Lord as the great example, we will see that while he was the greatest of all teachers, his great mission was the saving of humanity. He said, "The Son of man came to seek and to save that which was lost." In commanding his disciples, he told them that as the Father had sent him into the world, in like manner he was sending them. They were to be the saviors of men, not in the sense in which he was—by making atonement for sin—, but by telling to the lost ones that an atonement had been made; that God was reconciled and that for them there was redemption if they would turn to their Savior. Again, just before his ascension, he commanded his followers to preach the gospel to every creature; to preach repentance and the remission of sins in his name, beginning at Jerusalem.

The great work of the church has always been the evangelizing of the nations and the saving of the lost. We are often met with the assertion that many ministers have not the evangelistic gift and some even say that they have no place in New Testament scripture. It is true that some ministers are better adapted for preaching the deep things of God and for edifying the church of God than they are for reaching the unsaved; while others are better adapted for evangelistic work than for teaching and edifying the church. But while this is true, every minister should be able to show the unsaved the way of salvation. It will not do for the minister to say, "I have not the evangelistic gift, and therefore the

lost are not being saved in my community or congregation." If a minister is not qualified to preach to sinners, he is not qualified to be a minister, for the preachers of the Bible preached to sinners as well as to saints. John the Baptist was an evangelistic preacher, for he called men to repentance; and Peter on the day of Pentecost preached an evangelistic sermon. He convinced the multitudes that they were sinners, that they had, with wicked hearts and hands, crucified the Son of God; and when they came to see themselves lost, condemned sinners, presented to them salvation through Christ.

The question now comes, Are the ministers of this age and of this denomination doing the work of evangelists? If we are how shall we account for the small number that are being added to the churches? Can it be that ministers are leaving the work of soul-saving to those who are called professional evangelists? While we feel that every minister should be in a degree an evangelist, we also feel that it is very important that there shall be those especially adapted to this work who shall hold special evangelistic services in our churches. Without evangelism our churches will die, for its great mission is evangelism, it is the great bed-rock of its existence.

The first great revival or evangelistic service in the Christian church had its origin on the human side in a long prayer meeting. We read that, "These all with one accord continued steadfastly in prayer." As a result of this prayer meeting "they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." It was not a meeting without order, but orderly and with power. "And the Lord added to the church daily those that were being saved." Every true evangelistic meeting must have its earthly origin in prayer.

May we, as a people, open our eyes to the great task God has given us, take our eyes off ourselves, and in humble prayer, consecrate ourselves to the service of God and the world. Then will our churches grow, as there are added daily those that are being saved.

"How often we got the answer and never noticed when it came!"

CHILDREN'S PAGE

WHEN MARGARET GOT LOST

How would you like to be locked in the house every day from six o'clock in the morning till six o'clock at night, all alone, with nothing but bread and cold potatoes for your dinner? Or, how would you like to be locked out of the house all day, with no place to play but a dirty city street and no playthings but old tins and the pickings of ash cans? That is what happened to Margaret when she was only four years old.

Margaret is a little Irish girl, who lives in a big American city. When she was only four years old her father died. Her poor mother had to go to work in a factory. She had no friends who could take care of her little girl, who was too young to go to school. So, when it was cold, she locked the little girl in her small, dark room, with the window tight shut, so that Margaret would not fall out. When hot weather came she left the little girl to play in the streets and locked up the room, so that no one could go in to steal.

Margaret's face and hands were generally dirty, her hair uncombed and her clothes ragged. Older children in the streets teased her and called her names and sometimes tried to hurt her. So she learned to kick and to hit and to scratch, and also learned many bad words.

Her mother always told her to stay on her own street, and she did, until one day she was so tired of the same old dirty pavement, the same ash cans, the same scrawny cats and the same bad boys who teased her, that she decided she would go exploring and see if there was not some better place to play.

After wandering several blocks she came to a high board fence, behind which she heard children laughing and shouting. Margaret could find no gate, but she hunted until she found a crack in the boards and peeked through. There was a big open yard behind the fence, with one or two trees in it, a swing and a sand pile. A lot of little girls and boys were having a glorious

time, playing a game which seemed very exciting. They all looked quite clean and neat, although they had been playing in the sand pile, and they were all so happy and jolly that poor little Margaret, with her grimy nose pressed close against the crack in the boards, called to them, "Let me come in and play with you!"

"We can't let you in," said the children. Then Margaret began making faces at them through the crack and calling them all kinds of names, until they said: "Go away, you bad little girl! Only nice children can play here."

"I will be nice if you will let me in," said Margaret, although she really didn't know what being "nice" meant.

"Go around the corner and ring the bell at the front door of the house," they called.

So Margaret went around the corner, climbed bravely up a flight of steps and rang the bell.

"What do you want, little girl?" asked the pretty lady who opened the door.

"I want to play with the children behind the board fence, and they told me to ring the bell," said Margaret, half expecting the lady to chase her away with a broom, as other women had done when she ventured to sit on their doorsteps. But the lady only smiled and asked her to come in. It seemed to Margaret that the room which they entered was the most wonderful place she had ever seen. It was just a big room, simply but tastefully furnished, but it was clean and airy and full of sunshine, which, to the little girl, seemed a marvelous thing.

The pretty lady took Margaret, dirty as she was, on her lap and asked her who she was and where she lived and why she was not at home with her mother. When she had heard the whole story the lady said: "Now, Margaret, if you will let me give you a bath and comb your hair, and if you will promise to play nicely and be a good girl I will let you go out with the other children."

So Margaret was given a bath—something she could not remember ever having had before—and the tangles were combed out of her hair. When she went out into the back yard the children scarcely recognized her. Soon she was playing happily with them. Once in a while she said a bad word which she had learned in the streets,

ALFRED THEOLOGICAL SEMINARY

DEAN A. E. MAIN

Our Seminary has no desire whatever to be over estimated as to the opportunities it affords as a school of Religious Education; but naturally it does desire to have our people possess a fair estimate of the educational advantages which it offers. If Professor Whitford and myself were off by ourselves, removed from any close relationship to a college and library, the situation would be altogether different from that which actually exists.

As in nearly all seminaries, the regular course is one of three years. But as most of our students, as a rule, have to do outside work to meet expenses, we require them to do in four years what would take practically three years if they could give the whole of their time for study. This makes it easier for our school to be helpful to its students.

Furthermore, we have practically a faculty of seven or eight instructors. For years the Seminary has taught college students, sometimes having more than twenty in a given year. Such work has been reported to the college office to the credit of college students. Within recent years the college has offered to our students, without charge, any subject that will count toward their graduating from the Seminary. It is pretty generally recognized now that education for the ministry should include considerable more than Greek and Hebrew, Church History and Theology. And the following are among the subjects from which students of the Seminary may elect in the college, and receive credit for the work in our school: ethics, social problems, principles of sociology, community recreation, physical training, American politics, economics, history, English composition, psychology and logic, child study, public speaking, agriculture and vocal music.

We feel justified in saying, therefore, that it may be a question whether any other small seminary with no larger financial resources can offer any better educational advantages to those who desire to enter the Christian ministry or engage in other forms of religious work, than ours.

"It is astonishing how many mercies we swallow without ever tasting them."

and then one of the children would say: "You'd better not say that again, or Miss Martin will wash your mouth out."

At six o'clock they all went into the house, got their hats and coats and went away.

"Don't they live here?" said Margaret to Miss Martin.

"Oh, no," said the pretty lady. "Their mothers are at work all day, just as your mother is, and so we let them come here and play and have lessons until their mothers are home and ready to cook supper for them."

Margaret's eyes grew very wide and wistful. "Just think of that!" she said. "To come and play in a place like this every day! Oh, Miss Martin, won't you let me come, too?"

Miss Martin went home with Margaret that night and talked to her poor, tired mother. When Miss Martin asked if they might keep Margaret at the day nursery every day while the mother was at work, the poor woman, who had worried about her wild little girl, but did not know what to do about her, burst into tears and kissed Miss Martin's hands.

So now Margaret may be seen every day at the nursery, learning her lessons, playing games, eating her nice hot lunch and taking her nap with the other children. Several times the teacher washed her mouth out for using the bad words learned in the street. Margaret did not like the taste of the soap a bit, so she soon got over the habit.

In the great cities of our country there are thousands of mothers who have to go to work every day and thousands of children who have no place but the street to play in and no one to teach them how to be clean and neat and to know right from wrong.—*Marjorie Peck Wheeler, in The Christian Advocate.*

The one great truth to which we all need to come is that a successful life lies not in doing this, or going there, or possessing something else; it lies in the quality of our daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer as it is to make a noted speech before an audience, or write a book, or make a million dollars.—*Whiting.*

SOUTHEASTERN ASSOCIATION—PRESIDENT'S ADDRESS

FORWARD

ORVILLE BOND

It is with deepest regret that I find it impracticable to assemble with you in the first meetings of this association. Though I am not present in person I trust you may rest assured that I am extremely interested in the success of this association gathering.

Before we are ready for the command, "Forward," let every one appreciate the absolute value of the command, "Attention."

I trust every one of you has had the theme of this association presented to your mind before this present moment, for if you have, we are now ready to enter upon what, to my mind, will be a profitable, enthusiastic and spiritual association.

In the selection of the theme, "The Serving Church," your committee was eager to have developed one vital problem, or many of the details of a vital problem which is of much concern to all of our churches. We desire that you may go home with food to eat and give, and raiment with which to clothe yourselves and communities.

The constituents of such a theme I find to be: (1) The people of the church; (2) the officers of the church; (3) the organization of the church; (4) the pastors of the church; and, (5) the locality of the church. I shall not attempt to make a discussion of these topics but rather query your minds that you may then be ready for the full discussion and development of the theme for our association.

1. The people. What should be the temperament of the people in a serving church? What determines the attitude and interest of such men and women? Are the conditions which make for unity and service internal or external, individual or general, personal or social?

2. Officers. Does or does not the serving church call for men and women of an appreciative nature, energetic in thought and consistent in their living?

3. Organizations. May not any and all churches successfully carry out the establishment of the same organizations? Why not? What determines the efficiency of one organization in one particular church?

4. Pastors. Do they fit or misfit? Why?

Are they educated for the service or away from the service? Are our pastors all made in the same mold? Are they all exposed to the same theological training? If they are, can we expect them to fit immediately into our churches without a considerable degree of individuality and self-modification? Do not our churches yearn for men that can guide them physically and religiously? Should not our theological school, for the benefit of our pastors and the people they serve, establish courses that will fit our young men for the positions our peculiarly located churches offer? Might our young men not have courses in theological agriculture and natural science, or theological mechanics and engineering, or theological commerce and industry, or theological professional business? Might we not have more efficient churches, better serving churches, after a careful consideration of the numerous needs of our peculiarly located denomination?

5. Location. In my mind, locality or location is the key to the numerous problems that arise, or rather is the developer of the many problems that continually are presented to us. Will you not enumerate in your minds numerous problems that are created by the location of your church? Will you not listen with intent interest to the development of this theme and the answering of many questions and the solution of some of your own problems?

To feel his little hand in mine, so clinging and so warm;

To know he thinks me strong enough to keep him safe from harm;

To see his simple faith in all that I can say or do—

It sort o' shames a fellow, but it makes him better too.

And I'm trying hard to be the man he fancies me to be.

Because I have this chap at home who thinks the world of me.

I would not disappoint his trust for anything on earth,

Nor let him know how little I "jes" naturally am worth.

But, after all, it's easier that brighter road to climb

With the little hand behind me to push me all the time.

And I reckon I'm a better man than what I used to be,

Because I have this chap at home, who thinks the world of me.

—Unknown.

SABBATH SCHOOL

A LETTER TO THE JUNIORS

DEAR JUNIORS:

We are about to enter upon a new quarter's study. The lessons are very interesting. I hope the boys and girls will take pains to write, in the blank lines, the answers to the questions or the omitted words that are needed to complete the lesson stories. This should be done as far as possible before going to class.

I am very much interested in your work and would like to see how nicely you do it.

If you will send me your completed *Quarterly* at the end of the quarter, I will examine it and return your book to you.

For the best book I will send the owner a nice little gift in token of my interest in your faithful work.

May we all learn to be true and loyal witnesses for our dear Savior.

Your friend,

MRS. T. J. VAN HORN.

Verona, N. Y.,

September 5, 1919.

SABBATH SCHOOL EVANGELISM

REV. WILLIAM M. SIMPSON

(From the program of the Sabbath School Board, at Conference)

Two stuttering blacksmiths were working at the same forge. One of them quickly drew the iron from the fire and, laying it on the anvil, said to the other, "St-st-st-st-strike!" The other asked, "Wh-wh-wh-where shall I st-st-st-st-strike?" The first replied, "You d-d-don't need to st-st-st-strike at all now; it's c-c-c-c-cold." We have read in books, we have heard in conventions, and we have known from our own experience that sometime near the age of twelve or thirteen the boy or girl naturally turns to religion and can more easily make the great decision to live a Christian life than at an earlier age. If the decision is not made then, things move along rather evenly until at about the age of sixteen or seventeen, when by far the greatest number of life decisions are made. For the sake of the evangelistic appeal, if for no

other, here is reason sufficient for teacher-training in our Sabbath schools. Parents, pastors, superintendents, teachers, in fact, all who are in any way connected with the work of training young lives in the things of religion, should know how and when to strike. For people in responsible positions in the Sabbath school ignorantly to stammer along while boys and girls have to go without knowledge of the eternal values is criminal.

We should not make the mistake of thinking that there is no need of an evangelistic appeal to children under the ages of twelve and sixteen. Life is continuous. Growth is going on all the while; but the child is the same individual at four, eight, twelve, sixteen, or twenty. He is continually becoming what he is going to be. Hence, a peculiar kind of religious training belongs to each age of the child: Throughout the entire course teachers should be trying to fit the child for the life of its own particular age.

Neither should we make the mistake of thinking that people over twenty-five years of age have lost all capacity for religion. It is true that most decisions are made in the teens; but preachers, superintendents and teachers should not, therefore, ignore the older people. The old proverb, "You can't teach an old dog new tricks," is only partly true. Many older persons are hungering for an invitation to accept Christ and join the church, but out of our eagerness to reach the young we sometimes neglect these. *The evangelistic policy of the school should permeate all its departments.*

I am going to ask you to imagine that I have invented a machine that works perfectly. When I get it finished I invite you to come and see it. I say, "Just see how well all the parts work together; and how little friction; and what a small amount of power is required to run it!" And you say, "Isn't that fine? But what is it for?" "Oh," I say, "I just like to see it run. See what precision and accuracy in all the parts; and how little friction; and what a small amount of power is required to run it." "But," you insist, "what is it for? What work is it intended to do?" And then I have to admit that it is not intended to do any work, that I was only indulging myself in an exorbitant love of machinery.

A machine that is only intended to run

itself, without friction, and on the expenditure of very little power! Such is a Sabbath school that has all the points in the "Standard of Efficiency of Seventh Day Baptist Sabbath schools," except the Definite Evangelistic Policy. Without the evangelistic impulse all departments of the school become devitalized. The worship deteriorates into "opening exercises," which serve the same purpose in the Sabbath school which a call-bell serves in the day school; the classes become mere debating clubs, in which you may talk about the Catholics when you have not studied your lesson enough to talk about that; the study of missions sinks to the holding of a curiosity shop; temperance instruction becomes a fruitless periodic tirade upon saloon-keepers; the Home Department becomes an inefficient quarterly Rural Free Delivery; and the Cradle Roll is but a ragged card-board on the wall of the church basement.

There should be a definite evangelistic policy understood and approved by all the officers and teachers of the school. Of course, this can not be accomplished without a "workers' conference regularly held." The pastor, or a teacher, or the superintendent, or the secretary, may have an evangelistic policy just his own. But how futile not to combine forces under one general! The chorister and the organist and the treasurer and every other officer should be evangelistic. And no other evangelism is an adequate substitute for a definite religious experience. A teacher of an elementary class came to her pastor and said, "Pastor, will you please excuse me from teaching this class? I have not had the privileges of high school or college, and here are three or four other girls who have, and they ought to be better teachers than I can be." "Indeed they ought," replied the pastor; "if I were looking for some one to teach English or mathematics or science, I would choose one of them, for they know English, mathematics and science; but as I am looking for a teacher for the Sabbath school, I choose you, for you know Christ, and I fear that these others do not."

A definite evangelistic policy for the whole school might include a "Decision Day." Suppose a member of your school attends a Sabbath school convention and returns and says at your next session, "Mr. Superintendent, I move that we have a De-

cision Day next Sabbath." Well, you won't have a Decision Day next Sabbath, will you? It takes more than a week to prepare for a Decision Day. It takes time enough to bring pupils to a place where they are ready to accept Jesus Christ as their own chosen personal Savior and Example. Who could not stand up before any group of children any Sabbath morning and persuade several to hold up their hands or walk to the front seat? But that would not be making Christians of them. Prepare for your Decision Day; and then, when you come to it, play fair. Let the decision be the pupil's own. Then the third important feature of Decision Day is the after-work. When a child is admitted into the church, the evangelizing has but begun. The text says, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20). "Go, preach, baptize, teach." But some churches and Sabbath schools get tired when they are only three-fourths done.

A definite evangelistic policy should include the week-day activities. By our lives more than by our words in classroom we teach the things of true religion. Therefore all week-day activities performed in the name of a Sabbath school or church should be sanctified by an honest purpose. I have tried to say just one thing: Every Sabbath school should have a definite, constant evangelistic policy permeating every department of the school, and understood and approved by every worker in the school.

Sabbath School. Lesson for October 11, 1919

FISHERS OF MEN. Mark 1: 14-20
Golden Text.—"Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1: 17.

DAILY READINGS
 Oct. 5—Mark 1: 14-20. Fishers of men
 Oct. 6—Luke 5: 1-11. Helping the fishers
 Oct. 7—Luke 14: 15-24. Excuses
 Oct. 8—James 5: 13-20. Praying and working for others
 Oct. 9—Acts 20: 17-24. Paul's ministry
 Oct. 10—Acts 20: 25-35. Feed the church of the Lord
 Oct. 11—I Tim. 4: 6-16. A good minister of Christ Jesus

(For Lesson Notes, see *Helping Hand*)

MRS. ALMEDIA C. WITTER

Almedia C. Witter, daughter of John E. and Mary Elizabeth Crandall, was born at Niantic, in the town of Westerly, R. I., March 30, 1861, being the fifth of a large family of children. The need of her assistance in the care of the family deprived her of the privilege of school training at a very early age, but being possessed of an ambitious spirit and a great love of education she made use of every opportunity to store her mind with the knowledge that would give to her efficiency in the work of life.

In early womanhood she was converted and united with the Second Hopkinton Seventh Day Baptist Church. Just before her marriage to Rev. E. Adelbert Witter on November 5, 1890, she united with the church at Niantic, R. I., and during the nearly twenty-nine years of her married life she shared with her husband the labors belonging to the work of the pastor in Albion, Wis., where she passed through deep waters of affliction in the loss of her first two children, this loss casting a cloud over her otherwise bright, hopeful vision of life from which she never seemed to recover wholly.

At North Loup she met with rugged courage the burdens of life and gave much helpful cheer to the workers in the different fields of activity in that frontier community till smitten with disease that kept her in weakness, and after suffering for months, her courage failed and her ability to bear the burdens gave way and she, with her children, returned to Rhode Island to seek for a return of health. She never returned to Nebraska because of the call that came to her husband to become the pastor of the church at Salem, W. Va.

Possessed of a keen sense of justice and integrity it was always her effort to instil these principles into the mind of every child that came under her influence. Her heart was never lighter than when, in the companionship of her children, she could stroll through woods and fields and lead them in the study of nature. Her fund of knowledge of birds, flowers and trees was unusual.

During the months of sickness and suffering that was hers before her final release she manifested a most patient and uncomplaining spirit. Hers was not a religion of

cant but of personal soul acquaintance with a personal God and friend to be served in the personal acts of everyday life more than in verbal declarations. A little coupon given to the three girls, now left motherless, during these last months of her life,—

"For life is a mirror of beggar and king;
 It's just what you are and do.
 So give to the world the best you have
 And the best will come back to you."

is the embodiment of her religion of life. She laid down the burden of life and went forth into the unseen world unflinching as one who falls asleep, her last words revealing her thought to be for others and planning for their comfort.

Farewell services were held at her late home in Hopkinton on August 26, conducted by S. H. Davis, and, amid a profusion of flowers and surrounded by a large company of relatives and friends, the tired body was laid to rest at Niantic beside that of her first child.

S. H. D.

TO THINK ABOUT

We can not bring back a single unkind, untrue or immodest word, cross look or neglected opportunity of the year that is past. Yet we can try to remember wherein we have fallen short of our duty in all these particulars, and ask God to forgive all our shortcomings.

We can pray God to make us brave to do the right, and strong to refuse to do wrong. We can give ourselves so wholly to Christ that we will be ashamed to do wrong, or to neglect the right, because we remember that we are not our own, but that Christ is honored or dishonored by our every act. We can remember, "Whatsoever ye do, do it heartily, as unto the Lord."—*Our Young Folks.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

OUR WEEKLY SERMON

IN SEARCH FOR THE GOAL

REV. HERBERT L. COTTRELL

(A Conference sermon on Sunday afternoon)

Text: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Philippians 3: 13, 14.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Every normal young man and woman, as they start out in life, are looking and working for a prize. Each one has his or her ideal of life and is dreaming and planning how some day that ideal will become an accomplished fact. This ideal may be success in a legitimate business, in an honored profession or in the realm of inspired genius, sculpture, painting, invention, poetry or song. And in searching for their ideal, these men and women do not look to those who are living failures for guidance, but they go to those who have achieved success, and are leaving the world better than they found it; and under the inspiration of such fellowship and counsel they rise to greater heights of attainment. What a blessing it is that we do not need to blaze our way to success through regions before unknown, but that we may commune with master lives who have trod the path before us. We may have the benefit of their experience and learn from them some of the essentials to truest success.

Let us not be discouraged if our pathway leads through sorrow and tears. This incident in the life of Garibaldi may be helpful to us at such times. When he was rousing the dominant spirit of his native country to throw off her yoke of bondage, he appealed to a company of Italian youths to enlist in the struggle. "What do you promise us if we engage in the conflict; what is the reward that awaits those who enlist in the service?" He answered, "Bat-

ties, wounds, hunger, abuse,—victory." Does not this suggest that some of the essentials of success in war are the endurance of hardship, the overcoming of obstacles, patience and heroism? But this is true, not only in war, but also in the realms of business, religion and denominational life. The militant and heroic spirit needed in every department of life is expressed most strongly, not only in the immortal life of that prince of apostles, Paul, but also in his words, warm from a soul on fire with the love of God and truth, "... forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Forgetting those things which are behind." But shall we forget all the past? For one reason it might be a detriment as well as an impossibility to forget the past. We are not only what the past has made us in a great degree, but we are also a part of the past. Our whole civilization of today is not a thing by itself but rather the crowning superstructure of the civilization of all the past ages. The great progress in the realms of science, invention, business, philanthropy and the arts is not an unexplainable phenomenon, but is only a further development of the civilization of the past. The modern majestic ocean steamship, the peaceful mistress of the sea, could never have been possible had it not been for a Fulton's steam boat and the crude ships with which Columbus sailed the ocean in 1492. The modern steam locomotive, that mighty iron horse that carries over the land the burden of a nation's commerce, is but the culmination of years of inventive genius. So, in a large degree, we are what we are today, we enjoy what we enjoy today, because of the legacies left us by the past. It has truly been said that man must be guided by the lamps of reason and experience. We can not help but be indebted to the past for the blessings and opportunities, for the knowledge and lessons which it has bequeathed to us, and we should show our appreciation of the past by handing down to future generations a still larger legacy of blessing and opportunity. We have reason to be proud of our denominational history, proud of those many men and women who have made their lives count for righteousness, not only with-

in the realms of our own denomination, but in the world at large. In formulating any denominational program we should remember the legacy and lessons which our denominational life has bequeathed to us, and then plan and carry out a program which will be worthy of a people with such predecessors. But the text says, "forgetting those things which are behind." Yes, forget all those things in our lives that have dragged us down. Forget those things in our denominational life which have caused mistakes and failures, forget those things that have hindered us from realizing our denominational destiny. Forget them but remember the lessons they have taught and thus, as Tennyson says, "transform our stumbling blocks into stepping stones and rise on our dead selves to higher things."

But in order to make the most of life, we must have before us one special goal toward which to move, one supreme ideal to be realized. People in general find in life just about what they look for. They get out of life about what they put into it. They will rarely find anything of value unless they look for something and live for something that is valuable. The story is told of a hunter and a missionary who went to Africa. One went to hunt tigers; the other, to save souls. After a few weeks the two met again and the hunter said to the missionary, "This is an ideal place to hunt tigers; I have seen some most beautiful ones." "That's so," replied the missionary, "I haven't seen a single tiger. But I have found that Africa is a great and needy field for missionary labors. Already I have seen a thousand souls born into the Kingdom and there are many others waiting to be saved." "Is that so?" replied the hunter, in astonishment. "I haven't seen a single soul." They found what they looked for. This is just the way it will be with us. If we look for joy, character, service, we will find them. If we look for discord, worldly pleasures and position with all our mind, soul and strength, we will find these things, too. Then let us, as individuals and as a denomination, settle upon one supreme and all-embracing ideal and then keep earnestly and everlastingly reaching out after it, in the words of Paul, "stretching forward unto those things which are before."

The vision of lofty ideals may come to us through prayer, real communion with God, and thoughtful meditation. But if we would attain those ideals we must do something else besides sitting and thinking with folded hands, something else besides going through the mere form of prayer. We must reach forward to those things which are before. In saying this I would not minimize the value of thoughtful meditation and real prayer, but I would emphasize the necessity of giving living expression to these meditations and prayers. We need to strive harder to express in our daily lives what we think and what we pray.

"Stretching forth unto those things which are before." What are some of the things which are before? The complete control of self, a stronger determination to make a better use of the opportunities we already possess, larger opportunities of service to God and our fellow-men, the possession of a character more in harmony with our heavenly Father, a denomination growing in numbers, spiritual power and influence, blessed with ministers and Christian laymen with the consecration and means sufficient to meet the needs and opportunities in their respective fields of labor, equipped with all necessary material aids and controlled by a divine vision of largest possibilities and service.

But let us do something more than merely reach for these things. Let us, as Paul says, "press on toward the goal unto the prize of the high calling of God in Christ Jesus." The nature of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: . . . I do count them but refuse, that I may gain Christ, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings." The knowledge of Christ and vital fellowship with him was his goal. Jesus said, "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Paul's goal then was eternal life, an eternal life which signified, not merely duration of time, but a moral and spiritual quality of life. Such a supreme all-embracing ideal or goal

should appeal to every individual. It should constitute a divine challenge to that which is noblest and best in man. We, as individuals and as a denomination, in striving to realize that goal would be better able to carry out our denominational program. We might even say that our denominational program will be carried out in proportion as that ideal is realized.

To what degree will our denominational program be carried out? It will be in proportion to our faith. A very suggestive story is told in the Old Testament. One of the sons of the prophet had died and his widow came to the prophet Elisha, saying, "Thy servant my husband is dead; . . . and the creditor is come to take unto him my two children to be bondmen." And Elisha said unto her, "What shall I do for thee? tell me: what hast thou in thy house?" And she said, "Thy handmaid hath not anything in the house save a pot of oil." And he said, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee, and upon thy sons, and pour out into all these vessels; and thou shalt set aside that which is full." So she did as the prophet had said and her sons brought the vessels to her, and she poured out. And it came to pass when the vessels were full, that she said to her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed. The oil stayed simply because there was no place to put it. The woman may have thought that she had collected a great number of pitchers. She may have said to herself, "Surely, I have more pitchers than can ever be filled with that pot of oil." But the oil was flowing from the pot just as freely as at the beginning, when the word came, "There is no place to put it." The woman herself shut the flood-gate of God's boundless blessing by her own lack of faith. She was deprived of enjoying the greatest possible blessing because in her mind she attempted to limit the power and love of God. How often is this little story only too true a commentary upon our own faithlessness as individuals and as a denomination! In this contemplated Forward Movement program, may we not be stopped from realizing the greatest possible blessing by our own faithlessness and lack of vision.

Our individual and denominational goals can be realized only in proportion to our consecration. It is easy to manifest interest, enthusiasm and consecration here at Conference as we have fellowship together as a body of Christian believers on this mountain peak of spiritual experience; but the success of any denominational program will depend upon the wearing qualities of our enthusiasm and consecration. Will this consecration stay by us as we go back home, get into the harness again, and take up the routine and humdrum duties of everyday life? Brother Burdick in writing to me said, "The Commission, upon the instruction of Conference, is to offer Conference a Forward Movement that will call for twice as many workers [ministers], four times as much money, the next five years, and ten times the consecration." And he adds, "This is going to require intimate fellowship with Christ as a personal Friend and Savior, and supreme dedication to him." What a supreme challenge does such a program present to the manhood and womanhood of our denomination, a challenge, which, if accepted and answered to the full, will transform us into different men and women, bring us into a most vital fellowship with Jesus Christ, and enable us to say with Paul more truly than ever before, "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things and do count them as refuse, that I may gain Christ, and be found in him, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings."

Implicit faith, supreme consecration, and Christian statesmanship in the individual are the qualities necessary in meeting the challenge and realizing to the full our denominational motto, "Forward to Christ and Victory."

Consecration of ourselves.

Nothing held back from thee, Jesus, my King!
All to thine altar, so gladly I bring!
All for thy service, yes, all to be thine!
All for thy glory, O Savior divine.

Consecration of our money. How much that hurts some of us! We think we are very generous if we give a tenth of our income to God's work, but in the view of many our tenth is only the just debt, the rent which we owe God for the use of the

talents and blessings which he has bestowed upon us. We do not begin to give until we have paid our tenth. Too many of us never give except when we can not feel it. We do not know what consecration of our money means. If this grand denominational program is ever carried through, we must all give until we feel it, until it hurts, and then we must keep on giving until it stops hurting. Yes, we must experience the sorrow, perhaps, but afterwards the joy, of sacrificial giving. "When our giving becomes a real sacrifice, we cross the boundary line that separates mere living, mere existence, from real life. The things that we can spare carry no blood. The things that we can ill spare carry a part of ourselves and are alive. 'He that spared not his own Son,' the one he could not spare, gave himself with the gift, and in the wealth of his sacrifice our redemption was born. It is ours to determine whether money is to be a terminus or a highway, an incubus to sink us or wings to lift us out of the mire and fog of sordid things. God expects cash and consecration, gold and goodness, wealth and wisdom to grow together. The counting house should be as sacred as the sanctuary, the day book as holy as the prayer-book. The ownership of God is a reality. Riches are given to us, not to exploit, but to administer." The Dead Sea has been made the emblem of supreme selfishness:

"I looked upon a sea
And lo! 'twas dead,
Although by Herman's snows
And Jordan fed.

"How came a fate so dire?
The tale's soon told,
All that it got it kept
And fast did hold.

"All tributary streams
Found here their grave,
Because that sea received
But never gave.

"O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

"And help me, Lord, my best,
Myself to give,
That I may others bless
And like thee live."

We have heard of the little boy who couldn't draw his hand out of the mouth

of a vase because his fist was doubled up clutching a piece of money. How many of us will fail of reaching the goal because of the death clutch we have upon the almighty dollar?

Large faith, complete consecration and unselfish service are the qualities which must nerve us for the struggle and hasten toward the goal. Let us remember the words of Edward Everett Hale, "Look up, not down, look out, not in, look forward, not backward,—lend a hand." Thus will we be sure to run life's race that is set before us, reach the goal and make "life, death, and that vast forever, one grand sweet song."

KETTLE TALK

"I don't feel well," the kettle sighed,
The pot responded, "Eh,
Then doubtless that's the reason, ma'am,
You do not sing today."

"But what's a miss?" the kettle sobbed,
"Why, sir, you're surely blind,
Or you'd have noticed that the cook
Is shockingly unkind.

"I watched her make a cake just now—
If I'd a pair of legs
I'd run away! Oh, dear! Oh, dear!
How she did beat the eggs!

"Nor was that all, remember, please,
'Tis truth I tell to you—
For with my own two eyes I saw
Her stone the raisins, too!

"And afterwards—a dreadful sight!
I felt inclined to scream!
The cruel creature took a fork,
And soundly whipped the cream!

"How can you wonder that my nerves
Have rather given away?
Although I'm at the boiling point,
I can not sing today."
—Nor-West Farmer, Winnipeg, Can.

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.

THE BOARD OF FINANCE

At a meeting of the Board of Finance, held September 14, 1919, there were present Grant W. Davis, chairman, Dr. George W. Post, J. H. Coon, Dr. A. S. Maxson, Dr. George E. Crosley, Dr. George E. Coon, B. I. Jeffrey and A. B. West, secretary.

Pursuant to instructions of the Commission, a letter pertaining to the Forward Movement, which had been prepared by the secretary to be sent to the churches, was read and approved.

There was a general discussion concerning denominational finances and the economical use of denominational funds.

A committee was appointed to put into writing the suggestions that had received the approval of those present and to report at a future meeting.

On September 16, a meeting of the board was held, at which the same members were present that were present at the former meeting.

The committee which had been appointed at the previous meeting made its report. After being carefully considered, the report was unanimously adopted. The following was the report.

The Board of Finance believes that our expenditures should be in accordance with the actual necessities of each case and wishes to make the following suggestions:

1. The possession of larger means does not lessen our responsibility for wise economy in their use.

2. We urge that those who are able, give their services to the denomination free of any charge, either for time or traveling expenses, as a part of their contribution to the Master's service.

3. Those who need it should be supported gladly and liberally, but even they should use the same frugality in the use of the denominational funds that they do with their own.

4. We deprecate the employment of outside talent for our denominational gatherings.

5. We recommend that the meetings of the Commission be held where we have a church, both in the interests of economy and for the stimulation of that church.

6. The cost in cash of the last Conference was not far from \$300 per hour. We respectfully ask that this be taken into consideration in making the Conference program.

It was voted that all bills presented to this board for audit must be itemized and show the authority by which they are incurred.

GRANT W. DAVIS.

Dated Milton, Wis.,

September 17, 1919.

SEPTEMBER

MARY S. ANDREWS

September, with her face alight,
Her heart so warm, and smile so bright,
Has come with both arms full of flowers,
To give us many happy hours.
With golden rod, and asters white,
And purple asters, large and bright,
Liatris, coreopsis, too,
September shows her friendship true.

"Europe will be reopened to tourist American travel October 1, after five years' wartime interruption."

MARRIAGES

DILKS-BURDICK.—At the parsonage of the Pawcattuck Seventh Day Baptist church in Westerly, R. I., August 16, 1919, by Rev. Clayton A. Burdick, Charles Howard Dilks, of Swedesboro, N. J., and Miss Ruth Estelle Burdick, of Westerly.

DAVIS-LOWTHER.—At the home of the bride's parents, Mr. and Mrs. Lucian D. Lowther, in Salem, W. Va., September 11, 1919, by Pastor Ahva J. C. Bond, Mr. Courtland Van Horn Davis and Miss Frankie Alice Lowther, all of Salem, W. Va.

DEATHS

STUCKER.—Rebecca Jane, wife of Deacon S. H. Stucker, was born in Johnson County, Ill., May 15, 1835, and died at her home in Stone Fort, Ill., June 13, 1919, aged 84 years, 28 days.

She was united in marriage with S. H. Stucker November 21, 1865. Of their children who are living, five were present to do her honor in the last services. One could not be present. She was baptized in 1862, but became a member of the Stone Fort Seventh Day Baptist Church twenty-four years ago. She was a faithful companion, a true mother and an earnest, consistent Christian. The funeral services were conducted by Rev. L. D. Seager. L. D. S.

LEWIS.—Lois Clarke Lewis was born in the town of Richmond, R. I., January 7, 1895, and died in Ashaway, R. I., September 11, 1919. She was the daughter of Halsey Perry and Mary Greene Clarke. Her girlhood was spent in Richmond, R. I. November 29, 1876, she was united in marriage to Dr. James N. Lewis. To them were born two daughters, Susie Clarke and Harriet Dennison Lewis. Since 1882 her home has been in Ashaway, R. I.

When but a girl she was converted and united with the Baptist Church. On June 2, 1894, she united with the First Seventh Day Baptist Church of Hopkinton, R. I. She was a good wife and mother; a good home-maker; deeply interested in the welfare of the people of the community; a devout Christian. Just before her last sickness she said at the Friday night prayer meeting she would rather be at the prayer meeting than at any place of entertainment or amusement that could be named. "To know her was to love her." Besides her immediate family she leaves to mourn their loss, four sisters, Mrs. Susan F. C. Wilbur, of Providence, R. I.; Dorcas A., Mary E., and Ida S. Clarke, of Wyoming, R. I., and one brother, David Clarke, of Providence, R. I., and four grandchildren, and a host of friends.

The funeral service was conducted from the home in Ashaway, R. I., September 14, 1919, by her pastor, D. Burdett Coon. D. B. C.

DAVIS.—Stillman C. Davis was born September 17, 1838, near Salem, W. Va., and died September 14, 1919, at Clarksburg, W. Va.

He was united in marriage to Miss Keziah Davis, August 25, 1859. To this union nine children were born, two of whom survive him: Mr. Lennis Davis, of Clarksburg, and Mrs. Elva Ross, of Bristol, W. Va. Mrs. Davis died January 23, 1916.

The deceased is also survived by two brothers and two sisters: Martena Davis, of Clarksburg; Oliver Davis, of Miletus, W. Va.; Mrs. Callia Flint, of New Mexico, and Mrs. Bird Barnes, of Clarksburg.

Mr. Davis was a member of the Salem Seventh Day Baptist Church, joining in 1858. He was loved and respected by all who knew him, and will be greatly missed by his many relatives and friends.

Funeral services were held at the Greenbrier Seventh Day Baptist church, near Salem, W. Va., conducted by Rev. A. J. C. Bond. A. J. C. B.

ONLY A KISS

"A kiss saved me," an old man said, as he stood one evening before a large audience. "I know nothing," he continued, "of my parents or of my birth. Nothing in all the bitter past clings so close to memory as the certainty that I belong to nobody and nobody belongs to me. Poverty isn't so hard if we've some one who loves us; then no one cared for me and all the days were alike, and the night seemed an eternity of time. There is a bitterness of sorrow in the lives of the homeless of which God only can know.

"The snow had fallen and the cold March winds were blowing, leaving us, the little waifs for whom no one cared, no choice, except the sunniest side of the dismal street in which we found shelter. I, with others, had sought the sunny side, when a lady paused beside us, smoothed back my tangled locks and kissed me. That was the first caress I had ever known, and it saved me. It was years before I grew out of that life to a better one; but whether I had where to lay my heart, or not, I felt the presence of a light foot-fall, the soft touch of a hand. Out of the pure depths of her pitying womanhood she kissed me. It was a trifling thing indeed, to kiss a homeless, friendless child; but because of that kiss, and with the Father's help, I stand today upon the firm basis of an honorable manhood."—*Selected.*

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SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
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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.

Mental baseness is a greater evil than either poverty or disease and bodily infirmity.—Plato.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Luclus P. Burch, Business Manager

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BE GLAD

Is it raining, little flower?

Be glad of rain.

Too much sun would wither thee;

'Twill shine again.

The sky is very black, 'tis true;

But just behind it shines the blue.

Art thou weary, tender heart?

Be glad of pain;

In sorrow sweetest things will grow

As flowers in rain.

God watches, and thou wilt have sun

When clouds their perfect work have done.

—Ralph Waldo Emerson.

Yield thy poor best, and mind not how nor why,
Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry,
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."
—Frederick Langbridge.

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The Sabbath Recorder

WHAT then? Shall we cease to strive with ourselves? Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength that the next day may find each in his place again. Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and falsehood can not always usurp the throne and the seat of Justice. God standeth ever behind his own, even though they see him not. Our faith must see him in spite of darkness. Our souls must feel his presence though disappointment heaps hindrances on every hand. We must not falter. God helping, we will not.—A. H. Lewis, D. D.

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