

STOP!

LOOK!

LOOSEN!!

THE DENOMINATIONAL BUILDING

There is no better use for
LIBERTY BONDS

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

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.

—CONTENTS—

Editorial.—A Live Forward Movement—Meeting at Salem.—Sabbath School Institute.—Sabbath School Banners.—Church and Schools.—Closing Service at Salem.—Traveling Toward Our Summerland.—Concerning Milton's Campaign.—Several Matters Go Unnoticed Through Our Absence	417-420
College Campaign in Wisconsin—Eight Presidents in Tour of State ..	421
Three Valuable Periodicals	421
The Commission's Page.—The Denominational Budget	422
The Teachings of Jesus	422
Missions and the Sabbath.—The Sabbath and Labor Laws in Holland.—A Letter From Java.—Monthly Statement	424-427
The Minister and the Serving Church	427
Tract Society—Treasurer's Receipts..	431
Forward to Christ and Victory	432
Woman's Work.—Work, Thou, for Pleasure (poetry).—Annual Letter of the Woman's Executive Board..	435
In the Great Southwest	436
Young People's Work.—Concerning Young People's Work.—Our Goal and Budget for 1919-1920.—Young People's Activities at Conference.—Meetings of the Young People's Board	437-441
October (poetry)	441
Children's Page.—A True Story	442
Sabbath School.—Sabbath School Interests at the Southeastern Association.—Lesson for October 18, 1919..	444
In memory of Reverend Lester C. Randolph, A. M., D. D.	444
Deaths	448

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Prof. Alfred E. Whitford, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 2 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

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

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

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

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Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
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 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

BOARD OF FINANCE

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

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 6, 1919

WHOLE No. 3,892

A Live Forward Movement Meeting at Salem

The "Denominational Forward Movement" was the theme for the first evening session of the Southeastern Association. It was a live meeting in which much enthusiasm was shown for the Forward Movement five-year program.

Something of the spirit of the movement had cropped out in every session of the day, and it seemed that everybody was in sympathy with it when the evening program began.

Deacon Wardner Davis, a member of the Conference Commission, had charge, and opened the meeting with these words:

THE DENOMINATIONAL FORWARD MOVEMENT

This is an age of reconstruction throughout this great world. Nations are rebuilding and reconstructing on a larger and grander basis.

In keeping with this new day of greater and better things, the Christian world is going to move forward as never before, and that of course must come, and is coming about through the church. In every church, or denominational paper, or magazine that you happen to pick up these days, you read of new and larger plans, and, with enthusiasm and zeal, the people of every branch of the Christian Church are hailing this new day, with its larger opportunities for bringing the world nearer to Christ. In this Seventh Day Baptists are no exception; and thus we have the Denominational Forward Movement.

I need not take up your time tonight to tell you of the activities of the Commission, and of the zeal and earnestness of our people, as this Forward Movement program was presented to them at Conference. Many of you were there, and doubtless most of you have read the RECORDER of September 8 which gives a full report of the Commission as amended by the Special Committee, and presents the whole matter to you so much better than any words of mine could do. If this is to mean to this association and to our denomination what it should, then we must have more men in the ministry and mission fields, and funds to back it all up.

So we have divided our program tonight into two general heads. "The Call for Ministers," and "The Financial Program."

The "Call for Ministers" was presented in an earnest appeal by Rev. A. J. C. Bond, who told some personal experiences relating to his preparation for the life-work, and spoke at some length upon the Com-

mission's plans to secure aid for young men who will prepare for the ministry.

The times call for ministers who can lead. The world sorely needs them, and this is a live question. The church is expected to take its part in the great reconstruction movements of the times. It must not fail. Doors are opening in a marvelous manner and fields are already white to harvest.

The denomination is determined to aid young men to devote their lives to the gospel ministry, and our Forward Movement calls for better and more efficient men.

Here Brother Bond took up the Commission's report and explained that part of it which referred to aid and scholarships for students, and to better salaries, and to proper care of those whose lives have been spent in the service. We expect to put these matters across and go over the top without fail.

If we could find words to express the feelings of our heart we would say to these young people, "There is no more significant place for young men to put their powers to use for human betterment than in the church of Jesus Christ. The world is looking toward the church as never before. The church is coming out of this struggle stronger and better than ever for the world's work. The great world has learned the weakness of material things and scientific methods alone, and must fall back upon spiritual things. The opportunities are big, and we wish the young people would awake to the responsibilities resting upon them for our future.

At the close of this address a mixed quartet sang, "Oh, where are the reapers?" and Mr. Lucian Lowther gave an enthusiastic talk upon the "Financial Program." He spoke of our readiness to work in wartime drives, and recalled the wonderful things that were done when the people united with full purpose of heart for certain large ends that at first seemed impossible. If we love the cause of God we should be as ready to accomplish as great

things for him as we were to do for our country.

Mr. Lowther said that men could not work out such great plans as those in our Forward Movement program, without careful preparation and many prayers. And when we see the results of our Commission's work we are ready to accept their plans and to help carry them out.

Mr. Lowther said, "At Conference I believe I caught a new vision and am now ready to help realize it. If any association is to be benefited by putting this movement through it is this one, and I am in for it with all my heart."

Then the male quartet sang, "Though your sins be as scarlet," and a most enthusiastic conference meeting closed this good service. It was a fitting close for a day of excellent meetings.

Sabbath School Institute The Sabbath School Hour in the Southeastern Association was in charge of Brother E. M. Holston, field secretary of the Sabbath School Board, who conducted an institute that was very helpful.

He called for definitions of our purposes in holding church services and in conducting Sabbath schools. What do we go to church and Sabbath school for? It is sometimes worth while to stop and think about what we are doing things for? Why do we build churches, employ pastors, hold Bible schools and church societies? Now look at our Bible-school work, and let us consider its importance. It is just as important as the work of the pastor. Our hope of acquisitions to the denomination lies in the Bible school rather than in the outside fields. If we do not educate our own children true to the Sabbath we can not hope to retain them. And if we do not hold our own how can we expect to win any from outside.

The one hundred point standard was explained clearly, and to meet the requirements a school must have a baby-roll and home department, organized adult classes and organized classes in the teen age, teacher training class, graded organization and instruction, decisions for Christ urged, regular workers' meetings, denominational requirements, such as sending annual re-

ports and paying apportionment and dues to denominational board, and meeting the requirements of state and county associations, such as sending reports, delegates and offerings. Each one of these points entitles the school to figures ranging from 3 to 10, so that all of the numbers amount to 100.

At the close of Secretary Holston's remarks the way was opened for questions and discussion. Much interest was taken in the work and it has been a long time since we have witnessed such a live meeting on Sabbath-school matters.

Sabbath School Banners One of the interesting sessions of the General Conference was held by the Sabbath School Board. Some of the papers of that session have already appeared in the Sabbath School department of the RECORDER but no mention was made of the awarding of banners by Field Secretary E. M. Holston. Four banners were given to schools that had reached the standard required, as follows: Lost Creek, W. Va., Walworth and Milton Junction, Wis., and Little Genesee, N. Y. The one hundred point banner is also due to the schools at Plainfield and Shiloh, N. J., and will be awarded when the banners are completed. Brother Holston referred to these banners at the beginning of his institute hour in the Southeastern Association.

Church and Schools On Sunday afternoon in the Southeastern Association, after the Missionary and Tract societies' interests had been presented by Rev. Willard D. Burdick and the editor, there were two addresses on the relation of the church to the schools.

Moses H. Van Horn spoke on the "Relation of the Church to the Public Schools." He said the church came to America first; and it planted the school. It laid the foundations upon which we are building. But we have made the sad mistake of divorcing religious instruction from our public schools. The school children of America greatly need religious instruction, and we fail to give them what is needed most.

The home, the church and private schools will have to give religious instruction, and

the responsibility is great. The church has no power to compel attendance, and many go without religious instruction all their days. This is deplorable.

Some favor sending public school pupils to the churches for instruction at certain hours each day; but this meets with little favor. So, as yet, no satisfactory solution has been found. The church can help the school in many ways if it is alive to the necessity. It is hard to teach boys right habits when they see so many church members going against the teacher's best instruction.

Our public schools need teachers from church homes and from Sabbath schools. Such teachers would be a great help.

President S. O. Bond of Salem College followed Professor Van Horn with a talk on "The Relation of the Church to the Denominational School."

He made a strong appeal for the churches to stand loyally by these schools. The church and the denominational schools stand for the same thing. The relation is very much like that of parent and child. The school is the child of the church. The parent that will not care for his own child must be unnatural indeed.

The denominational school must train leaders for the church. And the church must search out the rare spirits among its young people and induce them to attend school for their preparation for life's duties.

Brother Bond's remarks regarding the spirit and work of Salem College, and his plea for loyal support from the church people of West Virginia were greatly appreciated by all who heard him.

We are glad to say here that the college is starting off splendidly under Brother Bond's leadership. Fully fifty college students are now enrolled and the full student body numbers over one hundred and twenty, with a prospect of its reaching one hundred and fifty or more.

It was our privilege to attend one chapel service and speak to the young people. It is a real inspiration to see the young people in Salem College. After our address the student body arose and sang the "West Virginia Hills" for us. Many are the pleas-

ant memories that come whenever this popular song is heard.

Closing Service At Salem The last session of the Southeastern Association was filled with good things. Indeed, this might be said of every session during the entire convention, for there was an unusually strong spirit of enthusiasm for the Forward Movement manifested throughout the four days of meetings.

Rev. Herbert C. Van Horn preached the closing sermon from Joshua 3: 5, "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

After Israel's forty years in the Wilderness they stood on Jordan's banks looking toward the Promised Land. Before it could be theirs the Jordan must be crossed, and they could enter only as they moved forward under divine directions.

We have come to our Jordan. Long enough have we wandered in the wilderness and the Forward Movement demands that we move on. The Lord has given his people a vision of greater things. The World War has opened our eyes to the brotherhood of man, and we now have something worth while to do. If each letter in our Bible stood for a soul out of Christ, there are enough in the heathen darkness of India alone to take the letters in seventy Bibles to represent them. India is only a small part of the world lying in darkness.

Then the voice of millions in our homeland calls for help in a Macedonian cry, and upon the church is laid the huge task of giving them the light of life. The responsibility is very great and we must go forward.

Our Commission's program calls for higher spiritual life that will devote to the Lord's work an average of \$.10 a year from each member. This is our Jordan that must be crossed.

Some say, "It can not be done." But we will find that it *can* be done. Probably some of Israel may have thought that their Jordan could not be crossed. These too may have said, "It can't be done." But when the leaders went forward and the host began to follow, they soon found themselves marching up the banks on the Canaan side. The feet of our leaders are already in the waters of our Jordan, and it would

be fatal if the people refuse to follow.

Never before have we heard such a wonderful call to *Go Forward*. Our golden age is just before us if we only have the vision which is moving all denominations to do great things for Christ and the Church. The Methodist people have gone forward until their pledges amount to \$19 a member; the Presbyterians reach the average of \$16, and the Baptists \$13 each; and we must get into line and go over the top for at least \$10 a member. Let Seventh Day Baptists heed the call of Jehovah: "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

After the sermon some parting words were spoken by F. J. Ehret, acting moderator, the congregation sang, "God be with you till we meet again," and the editor closed the meeting with prayer.

Traveling Toward Our Summerland There is always a charm to the hills and plains along the Cumberland and the Tennessee rivers, but today the afternoon glow of a September sun with its lengthening shadows, the brightening tints of frost-touched foliage, and the bracing, life-giving atmosphere of early autumn lend to the landscape a special charm the like of which did not appear in midsummer.

The first cool breath of fall is always suggestive of life's autumn days, and as the years go by there comes an added significance to lengthening shadows, and the peculiar glow of a dying year. All about us today the life-currents in nature are slackening in their courses, and something in field and forest; something in orchard and garden; something in the gathering haze along the hillside; something in the shimmering streams and lakes, bring the unmistakable feeling that winter is drawing near. But although evening shades begin to gather and darkness comes creeping over the earth, the outlook is brightened today by the thought that we are traveling swiftly toward the sunny Southland and we are assured that the morning will surely find us in a land of warmth and beauty, where flowers and palm-trees and the sweet-scented magnolias thrive through all the year.

Happy is he who, when the chill of life's

autumn comes creeping on, can have the precious assurance of a coming springtime in a "better country which is a heavenly."

Concerning Milton's Campaign Upon the editor's return from the two associations he found some very interesting data from President Daland regarding the drive in Wisconsin for all the colleges. We regret that our arrival home was too late to get these important matters into this RECORDER, and sincerely hope the good cause in Wisconsin will not suffer by its being delayed another week. Look out for it next week.

Several Matters Go Unnoticed Through Our Absence Owing to the editor's absence from home during Conference and two associations, some matters of interest that should have appeared in the RECORDER have gone by default, for which we are sorry.

Two of our ministers have recently been bereaved by the loss of their life-companions. Whatever notices came early concerning these, either did not reach the editor, or were in some way overlooked because of the pressure of work away from home, and therefore did not receive the usual *editorial* mention which we like to give at such times.

We refer to the going home of Mrs. G. H. F. Randolph, of Berlin, N. Y., and Mrs. E. Adelbert Witter, of Hopkinton, R. I.

These dear brothers, Randolph and Witter, have the heartfelt sympathy of the entire RECORDER family. We are thankful for the all-sufficient grace, God-given in times of trouble; and we know that our sorrowing brothers are abiding in the faith that God doeth all things well, and that the loving Father who sees the end from the beginning can make no mistake in leading his children, even though the pathway be one of deepest sorrow.

SEMIANNUAL MEETING

The semiannual meeting of the Seventh Day Baptist Church in Michigan will be held at White Cloud, beginning Friday evening, October 17, 1919, and continuing through Sabbath and Sunday. A general invitation is extended.

NETTIE FOWLER,
Secretary.

COLLEGE CAMPAIGN IN WISCONSIN— EIGHT PRESIDENTS IN TOUR OF STATE

PRESIDENT WILLIAM C. DALAND

The campaign of the eight Wisconsin colleges, associated for the purpose of acquainting the people of that State with the functions and needs of the privately supported colleges, is now well advanced. The intensive campaign to secure a fund of five million dollars for Christian education to be administered by these colleges and distributed among them on the basis of student attendance, will be carried on between October 24th and 31st.

President Daland has recently been with the presidents of the other colleges on a tour of the State, speaking in ten principal cities, beginning in Superior, September 22nd. At these district conferences, which in many cases were scenes of enthusiastic demonstration, there were present trustees, friends, and alumni of these colleges, including former students scattered throughout Wisconsin and in Chicago, where a conference was held October 2nd.

These conferences are being followed by other meetings in suitable places at which college presidents and other educators from adjoining States are to speak. These distinguished visitors have been attracted to Wisconsin to study this unique enterprise which will certainly lead the way to similar movements throughout the nation.

Never before have Christian colleges united for the purpose of placing the facts of their common service and their common needs before the people of a State. The eyes of the whole nation are fixed on the progress of the movement which is intended to inform the people who do not know the service of the private colleges and are unaware of their present needs.

The fund of \$5,000,000 which has been assigned in quotas to the various counties of the State, when secured may be used for endowment or for additional buildings and equipment as the colleges may individually see fit. The plan is to let the payments extend over a period of five years. The expenses of the campaign are paid by the colleges in the same proportion as that in which the fund is to be distributed. According to the proportion agreed upon, if the expenses are as estimated, \$100,000,

and the fund \$5,000,000, Milton's share of the expenses will be \$5,687 and of the fund, \$284,350.

Mr. J. H. Puelicher, of Milwaukee, is the state chairman of the campaign organization. He and his state committee have had wide experience in previous general campaigns in the State. They have assigned to the city of Milwaukee a quota to raise of \$1,500,000 and Mr. Puelicher thinks the people of Milwaukee will rise to the situation. The postmaster of the city is chairman of the committee for that place. To Rock County, in which Beloit College and Milton College are both situated, there has been assigned a quota of \$150,000. This campaign, in which colleges representing Christian groups, denominational and non-denominational, Catholic and Protestant, stand side by side in their work of conserving the high ideals of our Christian civilization, has our best wishes. Let all friends of Milton College help Wisconsin win.

THREE VALUABLE PERIODICALS

The writer would like to recommend to our pastors, or to our churches for Christmas presents to their pastors, the following periodicals: 1. *The Biblical World, A Journal of the Awakening Church*. Dean Shailer Mathews, editor. The University of Chicago Press, Chicago, Ill. Price, two dollars.

2. *Religious Education, The Journal of the Religious Education Association*. Dr. Henry F. Cope, 1440 E. 57th Street, Chicago, Ill., editor. Price, three dollars a year, which includes membership in the association. This magazine is of very great practical value.

3. *World Outlook*, published at 150 Fifth Avenue, New York City. Price, until after December first, one dollar and fifty cents. This undenominational paper, the organ of the Interchurch World Movement, is to be increased from thirty-two pages to sixty-eight. It is probably, on the whole, the best missionary periodical, also a source of information, that is published.

A. E. MAIN.

Alfred, N. Y.

"In prayer it is better to have a heart without words than words without a heart."

THE COMMISSION'S PAGE

THE DENOMINATIONAL BUDGET

The denominational budget of the New Forward Movement as approved by the General Conference has eighteen general items. The table below gives these eighteen items with the amount for each per year for a five-years period, the per cent of each on a prorated basis, and the very close approximate share of each in every ten dollars contributed to the budget. Before these percentages were worked out a reduction was made in the budget of the Missionary Society of \$6,100 which is expected from permanent funds now invested by the society and by the Memorial Board, and \$3,000 which is expected will be raised by the Woman's Board and the Young People's Board, making the annual amount for the Missionary Society \$17,590, instead of \$26,690. In the same way the budget amount of the Tract Society is reduced from \$13,910 to \$7,010 by reason of \$5,900 expected from invested funds and \$1,000 from the two boards. For the Boys' School in China the amount \$12,000 was taken instead of \$25,000, as is explained in the report of the Commission on the New Forward Movement.

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THE NEW FORWARD MOVEMENT DENOMINATIONAL BUDGET

Object	Annual Amount	Per Share of cent.	\$10.00
1—The General Conference	\$2,000	2.454	\$.25
2—The Forward Movement	3,000	3.681	.37
3—Scholarships and Fellowships	1,000	1.227	.12½
4—Historical Society	500	0.613	.06
5—The Theological Seminary	1,200	1.472	.15
6—Alfred College	5,000	6.135	.61
7—Milton College	5,000	6.135	.61
8—Salem College	5,000	6.135	.61
9—Ministerial Relief Fund	5,000	6.135	.61
10—Woman's Board	5,000	6.135	.61
11—Young People's Board	2,000	2.454	.25
12—Sabbath School Board	1,800	2.206	.22
13—Denominational Building	15,000	18.406	1.84
14—Tract Society work	7,010	8.601	.86
15—Georgetown Chapel	600	0.736	.07½
16—Shanghai Boys' School			

building	2,400	2,944	.30
17—Shanghai Girls' School building	2,400	2,944	.30
18—Missionary Society work	17,590	21,501	2.15
	\$81,500	99,914	\$10.00

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

(These Studies have been revised with special reference to all who like to take up systematic religious reading and Bible study, in a measure under the auspices of the Seminary. Correspondence is invited upon any question or problem that may arise in the mind of the reader.)

A GENERAL SURVEY

(All the Scripture references should be carefully read in the American Standard Version. The *Modern Speech New Testament*, by R. F. Weymouth; and *A New Translation of the New Testament*, by James Moffatt, would be found suggestive and helpful.)

Matthew

"It is essential, at the outset, to feel the massive unity of this book, if any justice is to be done to it either from the literary or from the religious standpoint. Jesus, the true messiah, born and raised under the Jewish law, and yet Lord of a church whose inward faith, organization, procedure and world-wide scope transcended the legal limitations of Judaism,—this is the dominant conception of Matthew's gospel from beginning to end. . . . He wishes to show that, in spite of the contemporary rupture between Judaism and Christianity, there has been a divine continuity realized in the origin and issues of faith in Jesus as the Christ." Not Israel alone, but all true disciples are the people of God; Jesus is greater than the temple; and he teaches a law that is new in its breadth and depth. These three sacred possessions of Israel—the privilege of a divine election, the temple and the law, "have thus passed into higher uses, as the result of the life of Jesus the Christian messiah. It is Matthew's aim to justify this transition by showing from the life of Jesus how it was not the claim of a heretical sect who misread the Bible

Luke

Theophilus seems to have been one of Luke's friends, a man of some rank, and a representative Gentile believer, who needed and desired to know more of the things in which he had already been taught. And by the careful use of existing sources Luke sets out to give a well-arranged account of Jesus and his work, as furnishing a sure historical ground for a Christian's faith and life. The book possesses both literary and religious excellence. Luke is especially interested in individual men and women, in childhood, and in the poor and needy. He therefore emphasizes the manhood, humaneness, graciousness and universalism of Jesus and his gospel.

Outline.

- I. The purpose of Luke; the birth of John the Baptist; and the early life, baptism, genealogy and temptation of Jesus. 1: 1—4: 13.
- II. The work of our Lord and his disciples in Galilee. 4: 14—9: 50.
- III. Journeys toward Jerusalem. 9: 51—11: 28.
- IV. A week of teaching, conflict, suffering and death, followed by life and glory. 19: 29—24: 53.

OCCUPATION

When the heart is heavy and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind, prayer sweetly soothes the soul.

"Then," writes one who has been sorely tried, "I tell my griefs to God, as a child tells its troubles to its mother; and when I have told all I am comforted, and repeat with a lightened heart the prayer of St. Françoise de Chantal (who certainly suffered more than I), 'Thy will be done forever and ever, O Lord, without if or but,'—and then for fear a murmur may arise in my heart, I return immediately to my work, and become absorbed in occupation." —*Gold Dust.*

The hand of the diligent shall bear rule; but the slothful shall be under tribute.—*Proverbs 12: 24.*

by the light of their own presumptuousness, but the realization of a divine purpose and the verification of divine prophecies in the sphere of history." Moffatt, *Introduction to the Literature of the New Testament*, page 244.

Outline.

- I. Events preceding our Lord's public ministry. 1: 1—4: 11.
- II. The Galilean ministry of Jesus and the Twelve. 4: 12—18: 35.
- III. From Galilee to Jerusalem through Perea. 19: 1—20: 34.
- IV. The last week; the crucifixion and the resurrection; and the great commission. 21: 1—28: 20.

It will be seen that Matthew lays special emphasis upon the sayings of Jesus as related to the needs of the Church, which represents the Kingdom of God.

Mark

Mark, the gospel of action, plunges at once into the midst of things. No account of the birth of John or of Jesus is given; all we get is a brief notice of John's preaching and his baptism of Jesus, and a mention of our Lord's temptation. The writer hurries on to the Galilean ministry.

This book is characterized by great minuteness and vividness of detail (4: 39; 6: 39, 40); Mark records only a few parables, but dwells more upon the works of Jesus and the effect of his works and words upon the people (4: 33; 6: 2); he does not seem so much interested in the gospel as a fulfilment of the past or a foundation for the future, but rather as the revealing of a present divine energy, battling with existing evil; he probably wrote for Gentile readers (3: 17; 5: 41; 7: 3; 13: 3); and while Jesus was a compassionate helper of men, he was most of all a preacher and teacher (1: 38, 39; 2: 2, 13; 4: 1, 2; 10: 1; 11: 17; 13: 10; 14: 9).

Outline.

- I. A preparation period. 1: 1—13.
- II. Teaching, preaching and healing, in Galilee. 1: 14—9: 50.
- III. Ministry "beyond the Jordan," on the way from Galilee to Jerusalem. 10: 1—52.
- IV. The Passion week; the resurrection and the ascension. 11: 1—16: 20.

MISSIONS AND THE SABBATH

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

THE SABBATH AND LABOR LAWS IN HOLLAND

[The following is a portion of a recent letter from Rev. G. Velthuysen, of Amsterdam, Holland. It has to do with certain labor laws that are now pending and their expected relation to the matter of the Sabbath.—E. S.]

As to the other points of your letter I hope to write you afterwards. I intend to wait in calling a meeting of the Central Committee until I shall have received your further intelligence concerning what the Missionary Society is inclined to do for the Holland and Java field.

I will not postpone, however, to send you the translation of those articles of our Labor Law that regard the observance of the Sabbath. This "Law for the restriction of the duration of labor and for the repression of dangerous labor for youthful persons and women" was presented to our Parliament April 11, 1919.

I may state first that the articles concerning the Sabbath or Seventh Day have passed the debate in the Second Chamber unaltered. The bill has not yet passed the First Chamber but that College has no authority of amendment; they only can adopt or reject the bill. There is no question but the bill will be enacted within a few months.

The article in question runs as follows:

Section 1. What is enacted in virtue of Articles 14, 22, 45, 49, 55, 57, 60 and 62 regarding the Sunday, finds its corresponding application for persons belonging to a religious denomination which keeps the weekly rest day on the Sabbath or the seventh day of the week, respectively on the Sabbath or seventh day, provided these persons have made a request for that purpose to the chief or manager of the undertaking.

Section 2. What is enacted in virtue of the Articles 15, 23 and 50 regarding Saturday finds its corresponding application for persons having made the request as comprised in Section 1, either regarding the Friday or regarding the Sunday, the latter only in case the chief or manager of the undertaking and the employee have agreed regarding the Sunday.

The articles mentioned in Section 1 of Article 13 refer to several details which the law stipulates concerning the prohibition or conditional toleration of Sunday labor in the different kinds of trade and industry. The law discerns labor in manufactories and workrooms, in bakeries, in shops, in offices, in apothecaries, in coffeehouses and hotels and in other categories of labor not falling within these scopes.

I shall not follow the law in its details concerning all these categories of labor, I only mention that, e. g., *all* labor is *forbidden* on the weekly rest day to youthful persons in manufactories, workrooms, bakeries, shops and offices, and also to women, except in dairies, in cases stipulated by general measure of administration. As to the men all exceptions are regulated by general measures of the administration (Department of Labor).

Special measures are prescribed in behalf of such persons who had to work on the rest day, that another sufficient period of rest be provided for them. The spirit of the law is tending to a gradual abolition of labor on the weekly rest day as far as possible.

As a specimen of legislation in this matter I should recommend a study of this law and its explanation to all persons interested. My remarks here will be confined to what concerns the Sabbath.

In his introduction to the law the Minister of Labor, Mr. Aalberse, a Roman Catholic, states that until now greed of gain, groove and fear of competition have been causes that in many trades, without strict necessity, on the weekly rest day part of the time of the laborers is being occupied by the employers and in this way the laborers are deprived of a right that, from a religious and social point of view, ought to be respected as much as possible.

The law absolutely forbids for most categories of labor work on the weekly rest day to *youthful persons*, considering that there are sufficient full grown laborers to do the unavoidable work. The minister expects that these young men, accustomed to a weekly rest day, in their later life will try to preserve this privilege and to acquire it for others. In the same way Sun-

day labor for women is almost entirely prohibited.

From a social and religious point of view we rejoice that, speaking in general, the law guarantees to the father the great privilege that he may devote himself to his family at the weekly day of rest. Quite another question is what use people will make of that time of rest. I fear most of them will use it only for amusement. Such is the spirit of our time.

In striking proof of the really liberal spirit of the law is that Israelites and Christians who keep the seventh day of the week, are perfectly equalized with their fellow-citizens who keep the Sunday. Surely our government could not have given a more convincing proof of their respect for the liberty of the conscience and of their watchfulness to the interest of a small minority.

Concerning this point the minister literally says in the Memorial of Explanation: "From very competent side* I have been informed that the weekly rest day of all Christian denominations in this country who do not keep the Sunday, coincides with the Israelitic Sabbath. So it was sufficient to enact that all that is stipulated in the law concerning the Sunday, avails for persons belonging to denominations who keep the Sabbath, regarding that rest day."

An employer is not responsible for the fulfilment of what the law enacts concerning persons belonging to a Sabbath-keeping denomination until the laborer has notified his desire that the stipulations be applied to him.

The minister considered this a fair demand, because without such notification the employer can not know if the laborer in question belongs to such a denomination and, still less, if he desires to observe its religious prescriptions.

It would have been possible to prescribe (so the minister remarks) that it would be prohibited to an employer to let the adherents to the religious denominations in question work during the period assigned for rest day by their denomination, unless they prefer to have a free Sunday, but such a regulation would imply for the employer

*Here the minister refers to my report to Professor Pyper, of the Leiden University, a former colleague of his, concerning the Sabbath-keeping Christians in Holland.

the obligation to inform into the religious denomination of each of his laborers. It needs no argument, so the minister continues, that it would not be desirable to enact such an obligation.

Important is also the second section of Article 13, stipulating that for persons having requested to be considered as Sabbath-keepers, there is substituted for the free Saturday afternoon (in any case where it is granted in virtue of this law) either a free Friday afternoon or a free Sunday afternoon.

Whilst in such a case the free afternoon on Friday is to be considered as a *right*, because it may tend to a better sanctification of the weekly rest day, the bill gives claim to the laborer on a free Sunday afternoon in case the employer is inclined to agree with the laborer in this point. Were it stipulated otherwise, an employer working exclusively with Israelitic personnel, would have to suffer that part of his men would stay away on Friday afternoon, part on Sunday afternoon.

The minister expects that a great part of the Sabbath-keeping laborers will profit of the opportunity to have their free afternoon on the Sunday because, as well for the employer as for his laborers, a free afternoon will have the greatest value on the day on which the largest part of society is free.

To my opinion a consequence of the law may be that in some trades where Sunday labor is unavoidable, Sabbath-keeping laborers will be sought-for. In such a way persons convinced of the truth of the Sabbath but lacking the courage to enter the way of obedience, may be induced to observe the Lord's Sabbath. It will be profitable for an employer who wants necessary work to be done on Sunday, to have Sabbath-keepers among his men. He has to pay double, or at any rate, extra wages for Sunday work to his common workmen, but those who keep Sabbath of course only receive single pay on Sunday.

I must close this letter now. I hope the Conference will have been a time of great blessing to our people and that you may have returned with new vigor and courage. May the Lord quicken and guide you by his

holy Spirit in all work for the Master.
I remain, my dear brother, very sincerely,
Yours in Christ,
G. VELTHUYSEN.

A LETTER FROM JAVA

MY DEAR GENEROUS FRIENDS:

It is with a thankful heart I am writing to you. Wonderfully God has helped us again during the month passed by. There has been again a case of severe illness among us; it was one of the converts. So we came together in his house, and all prayed earnestly, and I anointed him with oil in the name of our Almighty Savior; and, bless his dear name, the man is well again. Last night he attended the converts' meeting for the first time after his illness; and there were many faces there I had not seen for a long time, several having been very indifferent and some real backsliders. One young woman gave her testimony, how she some time ago fell in sin, and how she has grieved the Savior's heart. I could see how she regrets her sin. Two men who had been quarreling got reconciled again. So we had a very blessed meeting indeed.

About a fortnight ago a woman brought to me a little child, oh, it was a real skeleton; it did not look like a human being at all. They told me the mother had died some time ago, and the father had gone away before that. The little one, not more than a year old, was left all to himself, and some time had lived on leaves he could find along the road, where he used to crawl around. Oh, I think you have never seen such a poor, miserable creature! But it is getting on nicely. I expect it will be all right before long. Is it not a great privilege to be able to help such poor suffering little ones?

It has been a little bit difficult last month to make both ends meet in our house-keeping, as I get very little donations from the Europeans in Java lately. We have rice now, as I wrote last month; but we need a little more than rice only! There has been collected so much everywhere for the sufferers through the eruption I wrote about in my last letter; and also the Salvation Army gets a lot of money by collecting, while I never ask for my work. I don't know where to get the money from I want for the urgent expenses this month. But

does not our heavenly Father know all about it? And is this not his own work? Shall he ever forsake me? Does not all the gold and silver belong to him? Oh, may he strengthen my faith, that I may honor him and gladden his heart. Please, help me with your prayers, dear friends! Pray for me for a strong faith!

In fact, this month I will need more money than usual, as a brother is coming to help me in this work. His name is Brother G. Vizjak. He has been with Sister Alt in her work a few years, and has done very well there. Sister Alt has two European sisters there to help her, so one of them, Sister Slagter, suggested that Brother Vizjak should come to me, as I am all alone, and the work is too heavy on me. I never dared to ask them; but I was only too glad for such a suggestion, and I asked them to pray about the matter. At last Brother Vizjak decided to come. He never spoke about salary, but of course I must give him enough to live on decently. I think he will need for food and clothing, etc., at least \$14 a month. You will not call that too much, I am sure! No European here in Java will ever come and work on such a salary. (The smallest salary a man like him would get f. i. in a sugar factory would be about \$50 or \$60 a month!)

I hope you will pray for Brother Vizjak, too, that he may soon understand the work and the Javanese language. If he proves to be able, I want him to be at the head of the colony to take up all the responsibilities. I am so glad he keeps the Sabbath; and he is baptized, too. May God make him a real blessing to all of us here!

You will all rejoice the peace is established now. May all soon be restored what has been ruined so badly. Oh, that I could know how my loved ones in Russia are! I have not heard from them in such a long, long time.

Now I must close, praying our Lord to be with you all and to bless you with the costly gifts of his great love. My prayers are especially for Brother Gardiner in his great bereavement.

Yours in the Master's service,
M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,
August 1, 1919.

MONTHLY STATEMENT

September 1, 1919, to October 1, 1919

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

Dr.	
Balance on hand September 1, 1919	\$1,998 10
Dr. Rosa Palmborg	15 00
Dr. Rosa Palmborg, Boys' School, Shanghai	8 33
Washington Trust Co., interest on checking account	6 58
First Alfred Church	69 67
Waldo Wiard	4 00
Mrs. H. W. Wiard	4 00
Mabelle Wiard	6 00
Mildred Wiard	6 00
Emily P. Newton:	
Debt Fund	3 00
General Fund	5 00
Jewish Relief Work	5 00
Lucia M. Waldo	1 00
Verona Church	13 07
Syracuse Church	1 00
L. Marie Clarke, Life Membership	25 00
Jane L. Clarke, Life Membership	25 00
Memory Mary Jane Clark, Life Membership	25 00
L. E. Maxson, L. S. K.	5 00
Entertainment, Battle Creek Sanitarium, by Mrs. J. J. Connell	31 00
Dr. S. C. Maxson, credit to Leonardsville	5 00
Dodge Center Sabbath School	6 57
Dodge Center Junior Society	50 50
Young People's Board:	
Dr. Palmborg's July and August salary	50 00
General Fund	125 00
Mr. and Mrs. Timon Swenson	100 00
Dr. W. H. Tassell	15 00
H. C. Stone and family, L. S. K.	3 00
Albino Davis and wife, L. S. K.	2 00
Mr. and Mrs. P. L. Coon, L. S. K.	15 00
D. R. Coon, L. S. K.	5 00
Woman's Board:	
Miss Burdick's salary	210 00
Miss West's salary	150 00
Missionary debt	25 00
Plainfield Sabbath School	11 12
Plainfield Sabbath School, education Chinese Children	2 80
Washington Trust Co., September interest on checking account	2 93
	<u>\$2,985 67</u>

Cr.

Ada V. Spencer, September salary, Rev. Mr. Spencer	\$ 50 00
Rev. R. J. Severance, August salary and traveling expenses	73 66
Rev. Edwin Shaw, August salary and traveling expenses	102 69
Rev. James H. Hurley, August salary and traveling expenses	74 87
Rev. George W. Hills, August salary	58 33
Jesse G. Burdick, Italian mission	29 16
Rev. J. J. Kovats, Hungarian mission	20 00
Anna Crofoot, account Rev. Mr. Crofoot	12 50
Rev. L. A. Wing, August salary	37 50
Rosa W. Palmborg, traveling expenses to General Conference	14 52
American Sabbath Tract Society, account Rosa Palmborg	10 00
Missionary Society, account Rosa Palmborg	15 00
Missionary Society, account Rosa Palmborg	8 33
Marie Jansz, special gift, "Woman's Board"	17 70
American Sabbath Tract Society: Proportion cost 1918 "Year Book"	69 08
Annual reports and express	50 91
Rev. W. D. Tickner, traveling expenses to visit L. S. K's	10 00
Dorothy P. Hubbard, salary for two weeks	22 05
Washington Trust Company, interest on notes	61 07

Joseph Herzberg and Son, account H. E. Davis	27 24
Treasurer's expenses	24 00
Balance on hand October 1, 1919	\$ 788 63
	<u>2,197 06</u>
	<u>\$2,985 67</u>

Bills payable in October, about \$2,700 00
Notes outstanding October 1, 1919 3,000 00
S. H. DAVIS,
Treasurer.

THE MINISTER IN THE SERVING CHURCH

E. M. HOLSTON

(Address before the Southeastern Association)

Matthew 20: 25, 26, 27.

Service is a law as old as the universe, yes, it is infinite. From the beginning God required service. In my mind that was the object of his creation. The Rotarians, a new business men's organization which has rapidly become nation wide, makes *service* and *honesty in business* the foundation principles of its organization. It is not a religious organization, but it has chosen to promulgate a great religious principle instituted by God, the Creator, and interpreted and emphasized by Jesus Christ, his Son, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Dr. James A. McDonald, editor of the *Toronto Globe*, in an address at a Rotarian convention, said, "Let us remember in choosing service as our keynote that service is a law, a law of the social order; service is *the* law of the social order—not an opinion which may be held or not be held, which may be true or not be true, not a maxim which may be observed or not be observed; but a law of the social order, absolute, inflexible, inexorable. And no man can live in any country, by whatever name, no man can live in the social order, without obeying or disobeying that eternal law of service."

You will remember that the mother of James and John had come to Jesus and asked of him that one of her sons might sit on his right hand and one on his left in his kingdom. At this request I can readily imagine Jesus turning to the young men referred to and asking, "Are you able to drink the cup I am about to drink? Are you willing to be baptized with the baptism with which I am about to be baptized?"

You don't know what you are asking. You indeed shall drink the same cup and be baptized with the same baptism, but it is not for me to say who shall have these honors you ask. My Father will give it to them for whom it is prepared." This little incident gave the Master occasion to lay down one of the greatest principles of Christianity in these words: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant."

Were I to take a text for this little sermonette it would be the passage I have just quoted. You will find it in the 20th chapter of Matthew, verses 25, 26 and 27. Then to me a church living for itself alone and within itself is impossible. A Christian living for himself and within himself alone is impossible. The law of service to others must be the controlling principle. There can be only one church, then, *the serving church*, and my conception of such a church is that it is disciples of Christ organized in a working body for at least four objects of service:

1. Evangelization of the world.
2. Worship and spiritual development among its members.
3. Education and training of its members for Christian service.
4. Social service to the community and the world.

But it has been given me by your Program Committee to tell you what sort of a minister or pastor should be the leader of this organization. For two reasons I may not say some things here that a layman might be tempted to say. First, I have two of my former pastors sitting before me whom I not only love and respect, but regard most highly. Pastor Stillman has been an inspiration to my Christian growth ever since he taught me lessons in penmanship by the light of a smoky kerosene lamp in a country schoolhouse in Wisconsin, and later as my pastor in the Walworth Church. Pastor Bond led the Milton Junction Church, of which I am a member, in excellent Christian service for four years and during the time gave me not a

few personal lessons in Christian duty. Not for a moment would I consider any harsh criticism for these men or any of our other ministers, whom I consider the most consecrated, self-sacrificing lot of men in any denomination, not one other excepted. In the second place it has been suggested lately that I ought to take a pastorate. If sometime this should happen, and I made some rash statements here about the duties of pastors, I might be compelled to make good. If, then, I can leave a few constructive ideas the purpose of my remarks may be served.

Yesterday Brother W. D. Burdick presented to us the supreme task of the church, *evangelism*. This to my mind is the biggest task of the church. Christ has laid it upon us to give our brothers the gospel, and this job is only begun. The task begins in your own home and reaches around the world. The minister of the serving church, then, must have the large vision of missions. If evangelism begins in the home, it certainly continues next in the Sabbath school where the pastor should be a most important factor. Rev. C. Arthur Lincoln in an address at the International S. S. Convention at Buffalo last year aptly touched on this point. He said: "*Theoretically* the pastor is the head of the church school and as such is most influential in making it count for the development of Christian character. Practically, however, in many cases he has as much real influence over the school as a god-father over the child for whom he has become sponsor. He is usually detached from the real responsibility for its life and activities, except as a teacher, sometimes, of an adult Bible class. Sometimes this is fortunate for the school, for too many ministers are ignorant of what a church school should be. Their laymen are frequently in advance of them. Pastors need to do some real stiff study in textbooks on pedagogy and psychology. Until a minister has qualified to know the difference between the carburetor and the tail-light of this educational automobile, he had better not fool with the starter and the steering wheel." In a very few cases, if any, would this be a just criticism of Seventh Day Baptist ministers. Our minister must get back often, then, to Mark 16: 15, "Go ye into all the world and preach the gospel to every creature."

The minister of the serving church must be spiritually minded. He must truly lead us in our worship and spiritual growth. Christ has said to us, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." It would seem almost sacrilegious to say a minister of the gospel is not spiritually minded. But as near as I can observe from a layman's point of view, there are degrees of spirituality, not only in laymen, but in ministers. All of you, no doubt, have heard prayers which seemed not to be to God, but to the congregation. It goes without saying then that if our minister is not spiritual his church will not grow in spirituality. Here let me come to the defense of the minister, touching the layman's duty, and I am quite sure the speaker to follow will omit any allusion to this subject.

If the minister is compelled from day to day to observe his congregation living off the top shelf, as it were, paying off the mortgages on their farms, giving their children a decent education, and otherwise enjoying the comforts of life; while they preach poverty to their pastor and begrudge him his half or three-quarter salary, while he skimps, and saves and goes shabby, and in good conscience tithes his pittance for the Lord's cause; if he is compelled to observe these things, I say, do you think it is conducive to his spirituality? To be honest with you, he has good cause to join the Bolsheviks. This may sound harsh, but you can better take it from a layman. I can assure you also that you are not going to hear it from the ministers. They will quit and go to work on the section where they can at least get a decent living. And who can blame them? I claim no gift of prophecy, but I'll venture this with the utmost confidence of its fulfilment. Seventh Day Baptists must right this wrong or they will never prosper.

To illustrate again how unchristian acts do not inspire spirituality, pardon a personal reference. When I was a boy of nine we had moved from the city to a tenant house in a farm community. My fa-

ther was working in a city at his trade for small wages. We were poor, and I, the oldest of three children, was my mother's stand-by. Our nearest neighbor, a farmer, and a so-called Christian, wanted me to help him get in some hay. I worked hard. At noon the farmer wanted me to stay to dinner. My mother was expecting me and I declined. He told me I had better pick where I had scratched. In the afternoon I worked just as hard. The man has never paid me for that day's work. He never even offered to. How much do you think this Christian gentleman has influenced my life toward spirituality?

Seventh Day Baptists, minister and church, will do well to give greater heed to the words of Paul in the 8th chapter of Romans, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his."

The minister of the serving church must be young, that is, young with his young people. The church to serve must be trained to service. In our program of religious education and training (if we have one) the Christian Endeavor societies—Junior, Intermediate and Senior—are important factors. They furnish the means through which the young people learn to give expression to the Christian precepts taught them in the home and in the Sabbath school. Every one of us needs this training. We have had some great lessons in training lately. I recently talked with a major in the overseas medical service, suggesting that probably having enlisted as lieutenant he escaped some of the hardships of the long drilling period of the buck private. "Not on your life," said he. "We had to go through every single stunt with one exception. We were excused from K. P. duty. We didn't have to cook our own grub." The young Christian not in the young people's society in this day and age,

upon entering the great conflict between sin and righteousness will compare well with the untrained soldier fighting the Hun. Who then is to know all the march formations, the manual of arms and the tactics of this training school for Christian service? Who is to lend counsel, give advice, offer suggestions? The minister of the serving church. He must be an Expert Endeavorer. He must know the Efficiency chart. He must be a parliamentarian. He must have original ideas in committee work. He must be a member of the Tenth Legion, a comrade of the Quiet Hour. In fact he must have been all through the training period and wear the insignia of high rank as an officer and leader in Christian training.

The minister of the serving church must also have an old head. He must, for the time being, be able to lay aside the frivolities of the young and sit at the council table with the advisory board of his church. He must be in the best graces of the president of the Ladies' Aid. He must be on good terms with the janitor. In fact he must be wise and tactful in keeping all the gears of the training machinery of the church set right, well oiled and producing the finished article. He must be able to say with Paul, "I am become all things to all men, that I may by all means save some."

The place of the serving church and its minister in the social order is an important one. Many books have been written on this subject, and except to touch upon it in the briefest way is impossible here. Our social relations to our neighbors are so intertwined with government, business, commerce, education, the home, the church and all institutions of civilization that it makes us dizzy even to think of the intricate, interwoven threads crossed and criss-crossed, tangled and intertwined, in the great social fabric. The important place of the church in this realm is best suggested to me by the fact that the church stands alone as the champion of the ethics of Jesus Christ, and the present social order could not exist, chaos would reign the world over even as it does in Russia, were not these very laws and rules of conduct taught by the Master, the very warp and woof of our social fabric. True there is a great deal of shoddy in the goods yet, and will be until Christ

reigns supreme on this earth. What place then has the minister of the serving church in this social relation to the community and the world? His little flock is not his only burden. He must be a man among his fellows. He must be a leader in his community as well as his church. He must know politics as well as religion. He must interest himself in civic problems. He must take no backward place in the fight against liquor, gambling, the social evil, dancing, child labor, questionable movies, in fact all the vices of society coming under the control of civil law. He must champion the constructive, standing for the best public schools, good roads, public playgrounds, clean streets, good public sanitation, good public service at reasonable cost. Good citizenship means a voting interest in all these public questions, and to vote intelligently one must be informed. Above all others the men and women of the church must be good citizens. They will look somewhere for information and leadership. Shall it be the unscrupulous politician who shall guide them or shall it be their pastor?

The ideal minister I have pictured to you, then, is not a plodder traveling where others have trod. He is a dreamer. He has visions which come true. The *status quo* does not satisfy him. The ideal church, the ideal home, the ideal community is ever before him. His prayer is, "Thy Kingdom come, Thy will be done in earth as it is in heaven," and these words are not commonplace and vain repetitions as we are so apt to make them. But their consummation is actually visualized as the petitioner utters them. He sees his life as a stone though it may be small, in the magnificent and divinely planned structure which some day will be finished, and of which Christ is become the head of the corner.

Ministers, pastors, have I set the task too heavy for you? I think in your hearts you say, No.

Laymen, is this task too large for your pastor? I think in your hearts you say, No.

Then if this be so, make it possible for your minister to give his full time to religious work. Let out your farming jobs and carpenter jobs to others. No man can exhaust himself physically and still

have the mental and spiritual energy that properly belongs to the pastor. May this Conference year and our Forward Movement program make an epoch when the the profession of the Seventh Day Baptist minister will be separated from that of the "Jack at all Trades," and his job will become that of a specialist in religion and an overseer of the Lord's special work in his Kingdom.

TRACT SOCIETY—TREASURER'S RECEIPTS FOR JULY, 1919

Contributions to General Fund:		
Alice A. Peckham, Watson, N. Y.	5 00	
Ezra M. Bennett, Troupsburg, N. Y.	5 00	
Mrs. Mary C. White, Sioux City, Iowa	5 00	
Second Alfred Church, Alfred Station, N. Y.	49 87	
Milton Junction, Wis., Church	37 75	
Salem, W. Va., Church	175 50	
Milton, Wis., Church	38 99	
Marlboro, N. J., Church	4 40	
Cartwright Church, New Auburn, Wis.	6 00	
Farina, Ill., Church	33 85	
Riverside, Cal., Church	17 32	
Plainfield, N. J., Church	10 05	
Nortonville, Kan., Church	113 75	
Independence, N. Y., Church	19 47	
Waterford, Conn., Church	18 00	
Los Angeles, Cal., Church	10 00	
Carlton Church, Garwin, Ia.	24 00	
Friendship Church, Nile, N. Y.	55 00	
		\$ 628 95
Contributions to Denominational Building:		
Mr. and Mrs. George H. Trainor, Salem, W. Va.	\$500 00	
Mrs. Maude B. Osgood, Brentwood, L. I.	3 00	
Dr. W. P. Langworthy, Berlin, N. Y.	100 00	
Mrs. Martha Green, Little Genesee, N. Y., in memory Benjamin F. Green	25 00	
Mrs. Ellen B. Place, Hornell, N. Y.	5 00	
Mrs. C. M. Ellis, Alfred Station, N. Y.	10 00	
Mrs. Tamar Loofboro, Milton, Wis.	100 00	
G. W. Witter, Wausau, Wis.	150 00	
Carlton Church, Garwin, Ia., Ladies' Aid Society	50 00	
		943 00
Contributions to Marie Jansz: Theophilus A. Ghl, Los Angeles, Cal.		10 00
Income from Invested Funds:		
George S. Greenman Bequest	\$115 50	
Susan E. Burdick Bequest	18 00	
Eliza M. Crandall Bequest	4 50	
Elizabeth L. North Bequest	3 00	
Richard C. Bond Bequest	3 00	
Julius M. Todd Bequest	3 00	
American Sabbath Tract Society Fund, interest S. D. B. Memorial Fund	13 91	
D. C. Burdick Bequest, interest S. D. B. Memorial Fund	224 23	
D. C. Burdick Farm, interest S. D. B. Memorial Fund	44	
Eugenia L. Babcock Bequest, interest S. D. B. Memorial Fund	235 73	
George H. Babcock Bequest, interest S. D. B. Memorial Fund	997 38	
H. W. Stillman Fund, interest S. D. B. Memorial Fund	121 60	

Sarah P. Potter Bequest, interest S. D. B. Memorial Fund	27 42	1,767 71
Collection, Western Association		17 68
Publishing House Receipts:		
"Recorder"	\$110 90	
"Helping Hand"	10 22	
"Junior Quarterly"	1 50	
Tracts	50	
		123 12
Sale Adelia C. Kenyon Farm		1,472 67
City National Bank, interest on deposits		13 27
Ashaway National Bank dividend		1 00
		\$4,977 40

Treasurer's Receipts for August, 1919

Contributions to General Fund:		
Mrs. Carrie E. Green, Mora, Minn., credit Dodge Center Church	\$ 2 00	
George C. Kenyon, Shinglehouse, Pa.	6 00	
Major and Mrs. Elmer Kemp, Washington, D. C.: Proportion Budget	4 75	
"Sabbath Recorder" Drive	10 00	
Dr. W. H. Tassell, White Mills, Pa.	10 60	
Christen Swendsen, Viborg, S. D.	5 00	
Mrs. Ella L. Churchward, Dodge Center, Minn.	5 00	
Timon Swenson, Viborg, S. D.: General	100 00	
Life Membership Carroll E. Swenson	25 00	
Harriet Burdick, Lowville, N. Y.	20 00	
Lucia M. Waldo, Venango, Pa.	1 00	
Lost Creek, W. Va., Church	20 00	
Pawcatuck Church, Westerly, R. I.	161 88	
Plainfield, N. J., Church	15 98	
Woman's Executive Board	100 00	
		\$ 486 61
Contributions to Marie Jansz: Timon Swenson, Viborg, S. D.		10 00
Contributions to Denominational Building:		
Major and Mrs. Elmer Kemp, Washington, D. C.	\$ 50 00	
Mrs. Ellen L. Churchward, Dodge Center, Minn.	5 00	
Lucia M. Waldo, Venango, Pa.	4 31	
E. B. Cowles, Richburg, N. Y.	5 00	
Rollo O. Babcock, North Loup, Neb.	100 00	
Lydia F. Chase, Pawtucket, R. I., in memory Charles and Sally Saunders	10 00	
Mrs. Samuel T. Burdick, Friendship, N. Y., Friendship Church	100 00	
Mr. and Mrs. William R. Crandall, Independence, N. Y.	200 00	
Mrs. L. E. Maxson, Minatare, Neb., from her two daughters	2 00	
Rev. and Mrs. S. S. Powell, Hammond, La., in memory Rev. A. P. Ashurst	50 00	
Mrs. John G. Spicer, Plainfield, N. J.	50 00	
Mr. and Mrs. Henry Ring, Nortonville, Kan.	43 00	
Mrs. Jennie A. Rood, Milton, Wis.	50 00	
Mr. and Mrs. Jay Wells, Nortonville, Kan.	100 00	
Mrs. Alma Maris, Nortonville, Kan.	10 00	
Mrs. B. O. Burdick, Nortonville, Kan.	1 00	
Mr. and Mrs. Charles S. Stillman, Nortonville, Kan.	5 00	
Mr. and Mrs. J. E. Maris, Nortonville, Kan.	100 00	
Mr. and Mrs. Carroll E. Davis, Nortonville, Kan.	5 00	

(Continued on page 434)

FORWARD TO CHRIST AND VICTORY

A MESSAGE FROM WALTON H. INGHAM, THE DIRECTOR OF THE NEW FORWARD MOVEMENT AMONG SEVENTH DAY BAPTISTS

MAY I have space in the "Recorder" to bring to the attention of our churches and the absent members the work that by vote of the General Conference has been committed to our people to undertake and carry forward? It has been rightly named the New Forward Movement.

At other times and places there have been started forward movements which have been fairly well supported and done some good, but because their work was local the interest was not sustained.

The denomination as a whole is now committed to a real forward movement, and I wish to emphasize a few features that seem essential to the success of the effort.

A consecrated body of nine capable members embracing all sections and interests has, for more than a year, been faithfully laboring to devise a plan that meets the needs of our denomination. This plan first of all contemplates a higher spiritual condition of the people in home, church and business life, and a better support of the faithful men and women who serve as pastors, missionaries and teachers.

This body, known as the Commission of the Executive Committee, has labored with zeal and fidelity. It has invited the fullest expression and co-operation of our boards, schools, individuals and other agencies, that the final plan and program might, with fairness to all and partiality to none, put this denomination in line with other religious organizations to do the work that the church of the Lord Jesus Christ is called upon in these troubled times to accomplish.

To those who will carefully study the conclusions and recommendations, the result of their labors will demonstrate the fidelity with which they have served the people, and the greatness of their vision.

In this report they have emphasized first things first.

They have given to the things of the Spirit their rightful place. Material betterment and a more loyal support are important and necessary, but these should follow as the natural result of an enlightened mind and a consecrated soul.

This New Forward Movement implies, therefore, a more devout people, more spiritual life in every home; a personal acceptance and application of the principles of the Sermon on the Mount, a fuller recognition of the fact that in all things we are stewards only, with the abiding consciousness that we are indeed our brother's keeper.

No movement in these times is worthy a place or a name that does not make for spiritual uplift of the individual, and in business life a conviction to square our dealings by the terms of the Golden Rule. This understanding is the basis, I believe, on which our work is to be undertaken.

In the second place, the general plan as enunciated by the Commission should be adopted in its entirety—"without reservations," as a certain prominent personage is now insisting in respect of a great movement.

Seventh Day Baptists are the best people with whom I have been associated, but there is a tendency to individualism in judgment and action that at times has been carried to the extreme, and worthy causes have thereby suffered.

May we not in this year of the Lord, 1919, accept this plan with entire accord and thus bring to each individual and each church the great good that will follow such acceptance?

There may be an instance or two in the budget that some one would have apportioned a little differently—it would be surprising if it were not so—but a careful study of it as a whole will reveal its fairness, its comprehensiveness, and the wisdom of the members of the Commission. In this spirit let us accept their faithful labors, endorsed by unanimous vote of the General Conference, and make their plan our forward marching orders.

I have accepted the position of director and, therefore, am concerned in the adoption of the budget as a whole in every church. The budget has to do with the work of the denomination exclusive of the support of each individual church.

It calls for a little more than \$400,000, covering a period of five years. To be exact, it means \$81,500 a year, practically ten dollars per church member, resident and non-resi-

dent. Reduced to its lowest terms, it means twenty cents per member a week, or about three cents per day. Is there a Seventh Day Baptist in this fair land of ours who honestly feels that the forward work of our denomination is not entitled to this measure of support? Many persons have expressed the conviction that the figure named is too low. Other denominations, in their forward movement enterprises, are raising one-fourth to one-half more, some nearly double this quota, to put through the task they have set out to do. With the united, loyal support of our people we will, I feel, meet our quota by more than twenty-five per cent, and be all the richer for so doing. I invite a careful study of the budget as showing how carefully each interest has been considered.

When this plan has been attained there will be no coming up to Conference each year with a deficit of several hundred or thousand dollars by this or that board; and this delightful condition will be inaugurated at the Conference at Alfred in 1920.

Preliminary work by each church is necessary before the drive is begun. Pastors especially, aided by members of the Commission and other leaders, will present the matter to our people. Where there is no regular pastor or where outside help is needed properly to inform the people it will be furnished. This movement includes the enrolment of every church, the large and strong ones as well as the small partially supported churches.

The task of getting the non-resident members in touch with this drive is not a small one. I urge that this matter be given immediate attention. This particular service should prove a delightful and profitable one, both to the absent member and to the home church.

As the pro rata amount is based upon the entire membership, it is important that the non-resident member should contribute directly to the home church.

Rev. G. M. Cottrell, Topeka, Kan.—that faithful coworker and contributor in every good cause—has agreed to assist the canvass among the L. S. K. membership. He will do all possible in furtherance of this work, asking only that the sums contributed by the L. S. K's shall be so reported. Any L. S. K. who is not a member of one of our churches should forward his contribution direct to the treasurer of Conference, William C. Whitford, Alfred, N. Y.

Regional directors are being appointed in each section who will have supervision over the respective churches in their territory. Each church will select its own canvassing committee and report the names to the regional directors at an early date.

As the budget contemplates the fiscal year beginning July 1, it is, therefore, important that the drive itself should be deferred no longer than is necessary to secure the proper sentiment and condition in each church to warrant its complete success. It is the intention to begin the drive the latter part of October somewhere in the East and continue to work steadily thereafter.

One half of the individual quota, or five dollars, should be paid to the church treasurer by the end of the year, and thus avoid the unpleasantness of having a deficit carried over until next year.

I am aware this date does not in many instances correspond to each church's fiscal year, and therefore extra work will be required and some adjustment necessary, but as we are becoming so accustomed to do things out of the regular order and say nothing, that for the love we bear our cause we will undergo some inconvenience and slight disarrangement of plans.

A roll of honor will appear in the "Recorder" on which will be published the names of the churches as one by one they successfully complete their drive. Any church East or West may have the distinction of heading this list by an early and successful completion of its drive. It will be no small honor to be privileged to announce to the community and to the denomination that such an one has caught the vision of the church's rightful place in the world as the leader in molding the sentiments and directing the activities of its people.

That our denomination may do its share in the "giant task of spiritualizing the thought and ideals of our time" and people, let every Seventh Day Baptist become a part of this movement and share in the blessings that will follow this line of service.

(Continued from page 431)

Mr. and Mrs. Herbert Cadwell, Nortonville, Kan.	1 00
Mrs. Hannah Vandenberg, Nortonville, Kan.	100 00
Mrs. Matilda Coon, DeWitt, Ia.	100 00
Mrs. C. H. Threlkeld and family, Memphis, Tenn., in memory C. H. Threlkeld.	100 00
Mrs. Prudence Alen, Flan-dreau, S. D.	8 00
L. E. Maxson, Minatare, Neb.	5 00
Mrs. S. A. Bates, Thousand Island Park, N. Y.	5 00
Mrs. D. C. Waldo, Venango, Pa.	5 00
Cosmos, Okla., Primary Class, Sabbath School	5 00
Salem, W. Va., Philathea Class, Sabbath School	5 00
Riverside, Cal., Primary Department, Sabbath School	1 00
Salem, W. Va., Ladies' Aid Society	50 00
Salem, W. Va., Ladies' Aid Society, interest on Bond	1 01
Shiloh, N. J., Church	86 30
	<hr/>
	\$1,769 22
Collection, one-third Conference	85 33
Income Estate Electra A. Potter	30 00
Publishing House Receipts:	
"Recorder"	\$195 18
"Visitor"	15 53
"Helping Hand"	5 32
"Junior Quarterly"	45
	<hr/>
	216 48
	<hr/>
	\$2,101 04
Receipts for September, 1919	
Contributions to General Fund:	
Dr. Rosa W. Palmberg, Milton, Wis.	\$ 10 00
M. Louisa Davis, Jackson Center, Ohio	4 00
Mrs. Harriet Burdick, Lowville, N. Y.	3 00
Mrs. A. H. Smith, Friendship, N. Y.	
Credit Alfred Church	2 50
Credit Nile Church	2 50
First Alfred Church, Alfred, N. Y.	46 45
First Verona Church, Verona, N. Y.	8 45
Dodge Center, Minn., Sabbath School	6 57
Plainfield, N. J., Sabbath School:	
General Fund	11 85
"Boodschapper"	9 72
	<hr/>
	\$ 105 04
Contributions to Denominational Building:	
M. Louisa Davis, Jackson Center, Ohio	\$ 10 00
Mrs. Charles Stillman, Alfred, N. Y.	50 00
Miss Emily P. Newton, Hope Mills, N. C.	25 00
Mrs. Mary E. Wells, Little Genesee, N. Y.	100 00
Lucius Sanborn, Davison, Mich.	10 00
Rev. H. L. Polan, Nortonville, Kan.	5 00
C. E. White, North Loup, Neb.	100 00
	<hr/>
	300 00
Contributions to Marie Jansz:	
Young People's Board	25 00
Primary Department Class, Riverside, Cal., Sabbath School	1 00
	<hr/>
	26 00
Income from Invested Funds:	
George H. Rogers Bequest	\$ 30 00
S. Adeline Crumb Fund	28 50
Rosannah Green Bequest	75
Lois Babcock Bequest	75
George S. Greenman Bequest	150 50
Nancy M. Frank Bequest	12 14
Lois Babcock Bequest	13
Deborah Randall Bequest	12

Susan E. Burdick Bequest ..	06
Eliza M. Crandall Bequest ..	01
Amanda B. Green Bequest ..	68
I. D. Titworth Bequest	10 00
Sarah E. V. Stillman Bequest	10 00
North Branch, Conn., Church Fund50
Electra A. Potter Bequest ..	10 20
Alzina C. Shaw Bequest	50
Henrietta V. P. Babcock Bequest ..	5 14
Angenette Kellogg Bequest ..	2 88
George Greenman Bequest ..	57 75
Maria L. Potter Bequest	15 10
Ellen L. Greenman Bequest ..	6 03
Paul Palmiter Gift	6 03
Sarah E. Saunders Bequest ..	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest ..	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest	7 50
Charles Saunders Bequest	1 50
Benjamin P. Langworthy, 2nd, Bequest ..	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest ..	1 08
Sarah Elizabeth Brand Bequest ..	1 35
Electra A. Potter Bequest ..	97 93
Rhoda T. Green Bequest	30 00
Eliza James Bequest	6 75
Eliza Maxson Bequest	1 25
Mary B. York Bequest	1 32
Sarah Elizabeth Brand Bequest ..	07
S. Adeline Crumb Fund	18
	<hr/>
	515 27
S. H. Davis, Treas. Missionary Society, 1/2 taxes Morton Wardner property, Harrison St., Chicago	33 33
Curtis F. Randolph, Treas. Alfred University, 1/2 taxes (as above)	33 33
Publishing House Receipts:	
"Recorder"	\$ 79 16
"Visitor"	1 50
"Helping Hand"	13 51
Tracts	1 00
Bond's sermons	25 00
	<hr/>
	120 17
	<hr/>
	\$1,133 14

FAITH'S HOUR

When nothing whereon to lean remains,
When strongholds crumble to dust;
When nothing is sure but that God still reigns,
That is just the time to trust.

'Tis better to walk by faith than sight
In this path of yours and mine;
And the pitch-black night, when there's no outer light
Is the time for faith to shine.
—Wonderful Word.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetric, Children, Di-etetics, Hydrotherapy and Massage. (Affilia-tion 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 cat-alogs and detailed information apply to the Nurses' Training School Department, Sani-tarium, Battle Creek, Michigan.

WOMAN'S WORK

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

WORK, THOU, FOR PLEASURE

"Paint or sing or carve, the thing thou lovest
tho' the body starve;
He who works for glory, misses oft the goal;
He who works for money, coins his very soul;
Work for the work's sake, and it may be
That these things shall be added unto thee."

ANNUAL LETTER OF THE WOMAN'S EXECUTIVE BOARD

To the Women of the Local Societies of the Seventh Day Baptist Conference and Lone Sabbath-keepers:

"Lengthen thy cords, strengthen thy stakes"

DEAR SISTERS (in local organization or isolated): The early morning meetings of the women at Conference were well attend-ed. The roll call by associations showed a very good representation from all asso-ciations except our far-away Pacific Coast, and some way we felt that they were with us in spirit. At the second meeting there were nearly one hundred women in the room, and an earnest interest was shown as the work for the advancement of the For-ward Movement was considered. The time assigned us was all too short for the many things we wanted to talk over together.

If you have read the report of the board as given at Conference (see SABBATH RE-CORDER of August 25, p. 243), you will know that more than enough money for our last year's pledge was raised, although not all of the items were provided for. How-ever, the amounts sent in as undesignated gave our most efficient treasurer the privi-lege of supplying all needs from that fund.

Of the amount raised you will see that \$4,582.47 was reported as sent through the board, and more than \$2,000 for local work, making a total of over \$7,000 in all for last year.

The report of the Commission on For-ward Movement in making up the budgets for the different boards sets our amount at \$5,000 per year for five years, and the report was adopted by vote of Conference.

Can we do it? If we look again at the figures just quoted we shall see that we al-most did it last year aside from amounts raised for local work, and of course each society determines that for themselves. You will notice also the report shows 1,458 women actively at work in our societies (we think there are many more who should be with us. How can we get them?). So you see the sum of \$5 apiece would more than put us "over the top." But how can we raise that much? Well, *tihsing* has been recommended as a good plan and it has Scriptural authority, too. When the com-mittee on the apportionments has done their work we shall be able to tell you more about it. In the meantime you may con-tinue to send your contributions to our treasurer for the same objects as formerly, and you will be given due credit for the same.

Several societies have been using the Mission studies during the year, and we hope many more will be interested and feel the need of reaching out beyond our own environment to learn of the conditions and necessities of the women of the Orient.

"A Crusade of Compassion for the Heal-ing of the Nations" is the textbook recom-mended by the Central Committee of the United Study of Foreign Missions. The chairman of this committee writes, "To circulate this book widely among men and women is to render a great service to hu-manity, and its Savior. We no longer ask, 'Who is my neighbor?' The Red Cross has taught us to minister to the needs of our soldiers. The Cross of Christ alone can enable us to meet this greater need ade-quately—the need of our world neighbors."

Then there is the imperative need of loy-al consecration to our Sabbath cause, and with the inspiration that was received at this wonderful Conference we trust that permanent gain will result along all lines of our ever-widening work.

As we take on new work as a denomina-tion we must not lessen our interest in im-portant movements already undertaken. If we listen attentively we shall hear the re-proving words of the world's Savior, "These ought ye to have done, and not to leave the other undone."

If we enlarge our tent the more the cords are lengthened, so much more must the

stakes be *strengthened* to insure their support.

Not alone to enter new fields of work, but also to strengthen what we have already begun is our plain duty, as well as our exalted privilege.

We may send another letter later on.
Lovingly yours,

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

Milton, Wis.,

Sept. 9, 1919.

You may order "A Crusade of Compassion for the Healing of the Nations" from M. H. Leavis, West Medford, Mass. Price, paper, 35 cents, postage 5 cents. Cloth, 50 cents, postage 7 cents.

IN THE GREAT SOUTHWEST

Perhaps RECORDER readers will be interested in hearing from the great "Southwest." The general missionary for this field, with his family, reached Gentry the nineteenth of June, and having been in business there for five years before entering the ministry, it seemed very much like getting home. The cordial way in which the family was received, not only by our own people, but by the town's people in general, added greatly to this feeling.

An article appeared in the RECORDER some weeks ago which told of the farewell reception given by the people of Riverside, Cal., in honor of their retiring pastor, but being written by a modest member of the church it did not do justice to the generosity of those good people. Their expression of appreciation was not confined to the farewell reception and the presenting of a purse of \$100, but previous to that the ladies of the Dorcas Society had "showered" Mrs. Severance with handkerchiefs and the young people had given a party in honor of Alberta and presented her with a kodak. Aside from those mentioned above were several personal gifts which are also highly prized by the family. Apparently not being content with all they had done before, a goodly number of friends were at the depot laden with boxes of food and fruit, more than the family could possibly consume in the three days and nights they were to travel.

But I was to write of the missionary and his new field. Aside from serving the

Gentry Church he was desirous of doing what he could for the needy localities in the surrounding country. In order to determine where his help was most needed he preached from one to three times each at three different points, aside from preaching five consecutive Sundays for a pastorless church in the village.

These duties, together with partially settling the family in one house, then moving to another, attending auction sales in an endeavor to procure needed furniture at the least possible expense, etc., etc., occupied the time fully until September 7, when he started for the Southwestern Association via Memphis and Little Prairie. Oh, yes, of course he has enjoyed many calls and visits besides a Sabbath-school picnic held at Lakeside Park, about four miles from Gentry, where over thirty enjoyed a day of pleasure, boating, bathing, an impromptu program, consisting mostly of readings, and a bountiful dinner.

The missionary began meetings at the Little Prairie church on the evening of the Sabbath, September 13, and closed Sunday evening, September 21, having preached twelve sermons to congregations ranging from twenty-five to eighty, the smaller number being for the two Sabbath mornings. The usual evening attendance during the week was from fifty to sixty-five, reaching seventy-five on Sabbath night and eighty on Sunday night.

There was a good interest from the first, those attending being apparently eager listeners, and the conduct was beyond reproach.

The pressing need for this field is leadership, there being no one willing to assume this responsibility. Because of it there are no religious services held regularly, not even a Sabbath school. I believe the fields here are "white unto the harvest." "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

R. J. SEVERANCE,

General Missionary of the Southwest.

Nady, Ark.,

September 22, 1919.

"May we live this day, and every day, in blessed preparation for the larger life and fuller service awaiting us."

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

CONCERNING YOUNG PEOPLE'S WORK

After an interval of several months, the writer again becomes the contributing editor of the young people's department. The only explanation to be made, and that seems sufficient, for his again assuming responsibility for the department is that there was a need for some one to accept the task, and he has been made to feel by more than one that he can in some small measure serve the cause of the young people of the denomination in this way. Some dozen years ago, when the writer became impressed that it was his duty to enter Christian service, he resolved to accept whatever service seemed his to do. Though he may have often failed to do his whole duty, he is still actuated by the same spirit and purpose, and, therefore, he again comes to the readers of the SABBATH RECORDER as the editor of the young people's department.

It is his desire and aim to gather and present such material in this department as shall be of real interest and help to those who may turn to it from week to week, having, of course, particularly in mind the young people of the denomination and their relation to denominational work. The editor urgently invites the help of all in making the department such as to serve the best interests of our splendid company of young people. He solicits correspondence from all in the way of suggestions, criticism, or otherwise, that shall make the department better serve the purpose for which it is intended.

R. R. THORNGATE.

Salemville, Pa.,

September 26, 1919.

OUR GOAL AND BUDGET FOR 1919-1920

Trusting in the Lord Jesus Christ for strength and with a full realization of our responsibility for Christian service we pledge ourselves to the following activities as the least that we can do for Christ and the church.

1. Reconsecration of self to the home church work.
2. Wider interest in and more active support of mission work at home and abroad.
3. Every society doing individual work to win individuals to Christ.
4. Extension of the organization of societies so that there shall be at least one society Alumni Senior, Intermediate, or Junior in every church in the denomination.
5. Increase of social activities to promote Christian fellowship.
6. An increase in the membership of each society.
7. An increase in the membership of the Quiet Hour Comradeship.
8. An increase in the membership of the Tenth Legion.
9. A budget of \$2,000 for the year to be paid, one-half by January 1, 1920, and the balance by July 1, 1920.

A banner to be known as the Goal Banner will be presented at the Alfred Conference to the society showing the best percentage on the last four items of the goal, that is, items 6, 7, 8 and 9. This banner is to become the property of the society winning it for two, not necessarily consecutive years. At the end of each year all societies will be given final goal rating.

Item 6—Membership. How to figure rating?

Figure your membership from July 1, 1919. If you make a total increase of 25 per cent by July 1, 1920, you will be given a credit of 25 points on this item. If there is a decrease in your membership the percentage of your decrease will be deducted from your total.

Items 7 and 8—Quiet Hour and Tenth Legion.

If by July 1, 1920, you can have 25 per cent and 30 per cent of your membership in the Quiet Hour Comradeship and the Tenth Legion, respectively, you will be credited with these numbers on your total rating. Your credit on these items will be whatever percentage you attain. Your final rating will be figured from your membership on July 1, 1920.

Item 9—The Budget.

If one-half of your apportionment is paid

by January 1, 1920, you will be credited with 50 points on your rating. If the balance is paid by July 1, 1920, you will be credited with another 50 points. If part of your apportionment remains unpaid your credit will be proportionally lower; if overpaid, proportionally higher. A deduction of one point per week will be made if your full apportionment is fully paid, but later than the date given. A corresponding addition of one point per week will be made if your apportionment is fully paid ahead of the date given.

The budget of the Young People's Board for 1919-1920, amounting to \$2,000, has been divided as follows:

Dr. Palmberg's salary	\$300 00
Missionary Society	100 00
Salem Library	75 00
Fouke School:	
General Fund	\$200 00
Principal	200 00
Two teachers	200 00
Advertising and expansion.....	100 00
	700 00
Field secretary, salary	334 00
Field secretary, traveling expenses	200 00
General Missionary Fund	100 00
Board expenses	191 00
	\$2,000 00

The apportionments will be sent to each society as soon as the board receives them. You are urged to begin to pay at once even before you receive your apportionment.

There will be three other banners awarded besides the "Goal Banner." They are the "Efficiency Banners" and will be awarded on the Efficiency chart ratings. They will be given as follows:

1. To the society having the largest per cent of active members that are Christian Endeavor Experts.
2. To the society making the greatest efficiency gain during the year.
3. To the one having the highest efficiency rating July 1, 1920.

Please commence your work on your "Efficiency Chart" at once.

Mr. E. H. Clarke, Sanitarium, Battle Creek, Mich., has been appointed treasurer instead of Mr. Bottoms, who resigned. So make all of your money orders payable to Mr. E. H. Clarke, treasurer of the Young People's Board.

Please fill out the enclosed card and re-

turn to the corresponding secretary as soon as you can conveniently.

Yours in Christian Endeavor work,
FRANCES FERRILL BABCOCK,
Corresponding Secretary.

YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

Due to the fault of no one, the task of reporting the activities of young people at Conference was not definitely assigned to any one, so that after so long a time whatever account appears must be from material gathered up in a fragmentary way. A sectional meeting on Thursday morning, as designated by the Conference program, was the beginning of the various activities provided for during Conference. At this meeting, which was presided over by Rev. H. N. Jordan, the retiring president of the board, was presented the budget of \$2,000, as provided for by the Forward Movement program. Various plans and suggestions were also presented, and after some discussion, all of which was enthusiastic and optimistic, it was heartily voted to adopt the budget as presented by the Forward Movement program. It should not be left unsaid that this meeting was well attended, and the large number of young people in attendance at Conference was a noticeable feature.

Without doubt, it seems safe to say the most enjoyable and inspirational feature of all of the activities was that provided for in connection with the fellowship breakfast served on Friday morning, at which time all those who cared to rise early enough were the guests of the Battle Creek Christian Endeavor Society. All friends of Christian Endeavor, particularly the young people, had repeatedly been urged to accept the invitation, register, and be on hand at the College lawn, just across from the Sanitarium, at six o'clock Friday morning. Though some may have looked rather sleepy, there was a jolly crowd present when the time arrived for the short walk into the country where the breakfast was to be served. The start was made promptly at 6.30, going north on Washington Avenue to Walter Avenue, and from there on a short distance to the pretty spot which had been selected for the meeting. When the laughing, chatting crowd arrived at the

place designated on the eastern slope of a hill near the edge of Spring Lake, they were greeted by a few members of the Battle Creek society who had gone on ahead with the eats and had made all necessary preparation for serving the breakfast. Plates and napkins were handed each one, then buttered rolls, potato chips, meat loaf, pickles, olives, milk or water, and little squares of chocolate cake were given each one; and then all were seated on the hillside and ate. Though there were more than one hundred fifty who ate, the time consumed in serving was but a few minutes as the breakfast was served cafeteria style.

After all were done with eating, Rev. H. N. Jordan took charge, and the meeting that followed will not soon be forgotten by those who were privileged to be present. The opening prayer was by Rev. George B. Shaw. Among several who were called upon to speak impromptu were Rev. William M. Simpson, Rev. W. L. Burdick and Rev. A. J. C. Bond, each of whom had but recently attended the International Christian Endeavor Conference at Buffalo, N. Y., and gave a report of some feature of the meeting. Others who spoke were Rev. H. C. Van Horn, Lieutenant George Thorngate, both of whom had but recently returned from overseas, Rev. T. L. M. Spencer, our missionary from Georgetown, British Guiana, South America; Howell Randolph, youngest son of beloved Pastor Randolph; Miss Anna West, Miss Minnie Godfrey, and possibly others. Many excellent things were said by the various speakers, but it is not possible at this time to give definite thoughts from their talks.

It is not unfitting to say that those who were present were not only abundantly satisfied so far as their bodily appetites were concerned, but they were fed on the bread of life as well; in fact, Rev. H. N. Jordan, the leader, saw a fitting likeness in it to the occasion of the feeding by Jesus on the hillside, of the five thousand. It was a thoughtful company that returned to the further activities of Conference for the day.

Several pictures were taken by various ones, and a request has come that those who may have secured good pictures let it

be known so that others may have the chance to obtain some of them. Kindly let it be known through the columns of the young people's department. The editor would like to secure at least one from which to have a cut made for use in the department. Who will send him a picture?

MEETINGS OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the Sanitarium Welfare office August 21, at the call of the President, Rev. H. N. Jordan.

Members present: Rev. H. N. Jordan, Mrs. Ruby Babcock, C. H. Siedhoff, Dr. B. F. Johanson, E. H. Clarke, Rev. L. F. Hurley, Miss Ethlyn Davis

Visitors present: Rev. H. C. Van Horn, E. M. Holston and Miss Verna Foster.

Voted that the Board accept the offer of the Sabbath School Board to employ a field secretary to represent the two boards and that the Young People's Board pay one-third of the salary and traveling expenses of this secretary.

Voted to increase the budget to \$2,000 for the next year.

Voted that the bill of \$3 be allowed for postage to Miss Verna Foster and to Rev. H. N. Jordan.

Voted to adjourn.

Respectfully submitted,
ETHLYN M. DAVIS,
Recording Secretary.

The Young People's Board met in the Sanitarium Welfare office, August 31. The meeting was called to order by the President, Mrs. Ruby Babcock.

Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Miss Edna Van Horn, D. M. Bottoms, Rev. L. F. Hurley, Dr. W. B. Lewis, Dr. B. F. Johanson, E. H. Clarke, I. O. Tappan and C. H. Siedhoff.

Sentence prayers were offered by C. H. Siedhoff, L. F. Hurley, Dr. W. B. Lewis, Ethlyn Davis and Ruby Babcock.

Voted to ask Lyle Crandall to become a member of the Board.

Minutes of the meetings held June 23rd and August 21st read.

Voted that the following be appointed as departmental superintendents:

Intermediate—Rev. H. N. Jordan, Milton, Wis.
 Junior—Mrs. W. D. Burdick, Dunellen, N. J.
 Quiet Hour—Miss Verna Foster, Milton, Wis.
 Tenth Legion—Mr. Lyle Crandall, Battle Creek, Mich.
 Extension and Alumnae—Mr. George Thorngate, Madison, Wis.
 Efficiency—Mr. Ivan O. Tappan, Battle Creek, Mich.
 Lone Sabbath-keepers—Miss Emma Rogers, Lake Geneva, Wis.
 Mission study—Miss Miriam West, Milton Junction, Wis.

Voted that Rev. R. R. Thorngate, of Salemville, Pa., be appointed editor of the young people's department of the SABBATH RECORDER, and that the Board pay the expenses made necessary in carrying on the editorship of this department.

Voted that Dr. B. F. Johanson, Dr. W. B. Lewis and Miss Ethlyn Davis be appointed a committee to outline the Seventh Day Baptist Christian Endeavor Goal for the year 1919-20.

Voted that the Recording Secretary be instructed to purchase a suitable book for keeping the minutes of the meetings of the Board.

The meeting of the Young People's Board was called to order by the President, Mrs. Ruby Babcock, September 11.

Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Miss Edna Van Horn, Dr. B. F. Johanson, D. M. Bottoms, E. H. Clarke, O. L. Crandall, I. O. Tappan and C. H. Siedhoff.

Sentence prayers were offered by Miss Ethlyn Davis, Mrs. Frances Babcock, E. H. Clarke, D. M. Bottoms and Mrs. Ruby Babcock.

The Treasurer's report for the year 1918-19 was read. Voted to accept the report as read.

Voted to allow the following appropriations:

The Missionary Board	\$125 00
The Fouke Building Fund	62 50
Total	\$187 50

Voted that the following appropriations be made from our General Missionary Fund:

The Boys' School, Shanghai, China	\$ 50 00
Miss Marie Jansz, Java	25 00
Rev. T. L. M. Spencer, South America..	25 00
Total	\$100 00

Voted that \$100 be paid to Miss Minnie Godfrey for her services as principal of the Fouke School last year (1918-19).

Voted to allow the bill of 40 cents for postage to Mrs. W. D. Burdick, Junior superintendent for 1918-19.

The report of the Field Secretary, E. M. Holston, for the month of August was read. Voted to accept the report.

Voted to instruct the Treasurer to pay the one-third of the salary and traveling expenses of the Field Secretary, E. M. Holston, for August. Amount, \$30.60.

Voted that the traveling and other necessary expenses of the Seventh Day Baptist trustee, Rev. H. N. Jordan, to the United Society of Christian Endeavor be paid by the Young People's Board.

Voted to accept the resignation of D. M. Bottoms as Treasurer.

Voted to elect E. H. Clarke to succeed Mr. Bottoms as Treasurer of the Board.

Voted that the President appoint a committee to itemize the budget more definitely. C. H. Siedhoff and I. O. Tappan were appointed.

Voted that the President appoint a committee of two to have stationery prepared for the use of the Board. E. H. Clarke and Dr. W. B. Lewis were appointed as this committee.

The minutes were read and approved. Adjournment.

Respectfully submitted,
 C. H. SIEDHOFF,
Recording Secretary.

Meeting called to order by the President, Mrs. Ruby Babcock, September 13.

Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Miss Edna Van Horn, Rev. L. F. Hurley, Dr. B. F. Johanson, Dr. W. B. Lewis, E. H. Clarke, O. L. Crandall, I. O. Tappan and C. H. Siedhoff. Rev. R. R. Thorngate, editor of the young people's page in the RECORDER, was also present at this meeting of the Board.

Prayer was offered by Rev. L. F. Hurley.

The report of the committee on itemizing this year's budget more definitely was read.

Budget for 1919-1920

Dr. Palmborg, salary	\$300 00
Missionary Society	100 00

Salem College Library	75 00
Fouke School:	
General Fund	\$200 00
Principal, salary	200 00
Two teachers, each \$100.00.....	200 00
Advertising and expansion	100 00
	700 00

Field secretary, salary	334 00
Field secretary, traveling expenses	200 00
General Missionary Fund	100 00
Board expenses	191 00
Total	\$2,000 00

A report of progress was made by the committee on the preparation of the goal for 1919-20.

Open discussion was held with regard to the present year's work.

The minutes were read and approved. Voted to adjourn.

Respectfully submitted,
 C. H. SIEDHOFF,
Recording Secretary.

The meeting of the Young People's Board, held in the Sanitarium Welfare office, September 15, was called to order by the President, Mrs. Ruby Babcock.

Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Miss Edna Van Horn, Dr. B. F. Johanson, Dr. W. B. Lewis, E. H. Clarke, O. L. Crandall, I. O. Tappan and C. H. Siedhoff.

Rev. R. R. Thorngate, also E. M. Holston, the field secretary, were present.

Sentence prayers were offered by Miss Ethlyn Davis, E. M. Holston, Rev. R. R.

Thorngate, Dr. B. F. Johanson and Mrs. Ruby Babcock.

Report of the Goal Committee was read. Voted to accept the report.

Moved and carried that Dr. B. F. Johanson act as goal superintendent.

Voted that Mrs. W. D. Burdick be instructed to continue the Junior work in the *Sabbath Visitor*.

Voted that a social fellowship superintendent be appointed.

Voted that the Board ask Mrs. C. H. Siedhoff to act as Social Fellowship superintendent, and Mrs. I. O. Tappan as assistant.

Open discussion was held with Mr. Holston.

Voted that the President order the C. E. literature, required for the use of Mr. Holston in carrying on the field work.

The minutes were read and approved. Voted to adjourn.

Respectfully submitted,
 C. H. SIEDHOFF,
Recording Secretary.

OCTOBER

MARY S. ANDREWS

October, with her smiling face,
 And locks of gleaming gold,
 Is here to take her welcome place
 In hearts both young and old.

Her eyes so blue, and brow so fair,
 And dress of golden hue,
 Her blushing cheeks and dimples rare,
 All make us love her true,

RECONSTRUCTION MESSAGES

BY AHVA J. C. BOND

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

Thirteen timely sermons, printed in a fine cloth-bound volume of 160 pages. These sermons were delivered on special occasions to meet the needs of the reconstruction period, and deal with the problems which we face as Seventh Day Baptists. A volume which should be in every home.

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CHILDREN'S PAGE

A TRUE STORY

LOIS R. FAY

The first of September, 1919, saw one very happy girl in her teens, who took the train to her home, after spending the summer in a quiet New England hill town.

You will be interested to know what made her happy, for had you seen her in June you would not have found her so. The first month of her summer vacation found her literally sowing a few quiet tears because she wanted to spend the next two months at the seashore. She loved the air of the seaside, and its natural freedom, where the waves would lay at her feet new and curious specimens of sea life every day. Most of her associates were going to popular places to have glorious times all summer, and how much she wanted to do likewise.

But father could not afford the expense, and mother did not think it wise for her only daughter to go and do as many girls go and do at the beach. Many of the ways of the world are far from being wise ways, so neither father nor mother would consent to have our young friend depart for any popular seaside resort, but she might go into the hill country and spend the summer with her two maiden aunts.

Our young friend had spent a considerable part of previous vacations with these two aunts, and had enjoyed some very happy times; but now she thought she knew all the interesting things there were to know about the town. She was better acquainted with its hills and valleys, highways and byways, birds and flowers, than most of the young people who lived there all the time; and she also knew there was no boating, no bathing, no absorbing sea scenes, no ever-changing tides, to charm the summer hours. Must she be tied down to this another summer? Could she endure it? And could she bear to have nothing to relate that would be half as interesting as the gay tales of the experiences of her girl associates?

But though it was a trial to her, our

young friend went submissively to stay with her aunts; for her loving heart realized her father had always worked hard and faithfully to provide her with all necessities of food, shelter and clothing, to coax her frail babyhood into healthy womanhood. Of course she would not add to the cares of his declining years. As for mother, she did not seem very strong, and sometimes when the family were discussing expenses, she looked worried. So our young friend hastily buried the few tears she had ready for sowing, and somewhat soberly accomplished the trip to her aunts' home. And it was still a sober maiden who accompanied her aunt on the old familiar walks—a very sober maid at times, for the accustomed scenes lacked the charm that prevailed when they were new, and dreams of sea shells and star fish were hard to banish.

One of the favorite walks of our young friend and her aunt was to climb a high hill a short distance out of the village, gathering flower specimens or wild berries by the way, or watching the happy birds, now well-known by name to them both. The hill was owned by a wealthy lady whose winter home was in the capital of the State, but who had a summer home in this country town, and had, a few years previous to the present one, set out at great expense, hundreds of young trees on this hill. Our young friend in her walks noticed a strange sort of worm feeding on these young trees. Later her interest in these worms gave place to indignation as she saw the expensive young trees dying from the ravages of these worms, and little by little her indignation began to eclipse her recent disappointment. The saucy way in which the creatures raised up their heads at her when she looked reprovingly at them, haunted her even in her dreams at night. She did not know, yet it was true, that her agitation was due to the transformation of her sorrow into an interest that was to yield joy, as it is written, "They that sow in tears shall reap in joy." For while her mother was praying that her disappointed daughter might have a harmless, happy vacation, God was preparing the answer in that wonderfully mysterious way of his.

To this end a family living on a farm near the hill were inspired with a liking

for our sober young friend, and as their acquaintance grew and the young girl discussed her experiences, she mentioned the grewsome worms that infested the young trees on the hill. The inspiration of the farm folks grew with the occasion, and as they knew the owner of the hill might also be interested, they took specimens of the worms to her. As expected, the owner of the hill was interested, so much so that she sent the greedy marauders to Washington to be identified by entomologists. (Some of our young readers may need to look up this word in the dictionary.)

While the worms were making their trip to Washington, the farm folks arranged to introduce our young friend to the lady who owned the hill. Soon word came that these worms were a very malicious pest, and the best way to prevent their spreading was to pick them off by hand into a dish of kerosene, and so destroy them.

Immediately the lady who owned the hill thought of the sober-faced girl who found the worms, and felt inspired with the idea of securing the help of our young friend, whom she knew to be a good faithful girl by her appearance; furthermore, the lady suspected the girl would like to earn something during her vacation.

So it was arranged, and on sunny days our young friend and her aunt wended their way to the hillside, where, with a dish of kerosene in hand, they captured hundreds of the enemies of the forest. Faithfully they went over every young tree, till not a worm could be found; and the last day of the summer vacation saw our young friend returning to her mother wreathed in smiles at the substantial check in her possession, given her by the owner of the hill.

Besides the check which rewarded her most generously for her disappointment of the early summer, as well as for her work, our young friend had another cause for smiling. The lady who owned the hill had bookcases full of wonderful books containing information on many subjects. Our young friend was invited to choose any volume she cared to borrow, and she chose a large book about sea creatures. The discoveries of the best educated teachers were

thus the object of her study on rainy days when she could not go to the hill, and she gained more knowledge about the coveted star fish and kindred creatures than she could have secured had she spent the summer at the beach.

Children, think of this story when you want something father and mother consider unwise for you to have. This is a record of real experiences of real people living in 1919, under the guidance of a watchful and loving heavenly Father.

PREPARATION FOR SERVICE

Do not begrudge long years of preparation and discipline, for these alone can give you the fundamentals of character, which insure success in this world and a safe journey to the next. Consider the time of preparation of the world's greatest achievers.

Jesus gave thirty years to preparation for less than three years' work. Do you wonder that his work lasts? Moses was eighty years in the tanner's pit of preparation. Is it strange that his life wears to this day? The apostle Paul devoted three years to meditation in the Arabian desert before he began his Christian work. Does not that account for the enduring influence of his epistles? The gospel of John was fashioned after more than half a century of Christian experience and service, and even the critics can not break it or wear it out.—George Henry Hubbard.

Men are looking to us in faintness, weariness, and want, and a voice says to us, "Give ye them to eat." If it is but five loaves we can offer them to Christ, and he will multiply them.—Phillips Brooks.

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.

SABBATH SCHOOL

SABBATH SCHOOL INTERESTS AT THE SOUTHEASTERN ASSOCIATION

E. M. HOLSTON

Deep interest was manifest in the entire program of the Southeastern Association held at Salem, W. Va., September 18-21. After attending a very live meeting of the Young People's Board at Battle Creek on the evening of the 15th, your field representative left the next day for Salem, in company with Rev. R. R. Thorngate, of Salemville, Pa., editor of the young people's page of the SABBATH RECORDER, who was also in attendance at that meeting.

On the first day of the association your representative gave a short message from the boards he represents and on Friday afternoon conducted a Sabbath-school institute which opened with a brief appeal for more and better Bible study. This was followed by an explanation of the standard and a general discussion of Sabbath-school interests. The score of the Salem school was taken as an example. The school is still lacking two points of full standard, —Teacher Training and a Regular Workers' Meeting. It is expected these will be put in the regular program this year and Salem will come up to Conference next year claiming a banner.

At the regular Sabbath-school hour Sabbath morning, Rev. W. D. Burdick spoke to the adults and Rev. H. C. Van Horn and E. M. Holston to the children.

"The Serving Church" was the general theme of the association program and on Sabbath afternoon two addresses, "The Minister in the Serving Church," and "The Layman in the Serving Church," were given by E. M. Holston and Rev. H. C. Van Horn, respectively.

There is fine interest in Sabbath-school work at Salem. Modern methods are being used with excellent results. The Salem school is fortunate in having in its teaching force a number of teachers from the college and public school, who, having had normal training for secular education, are the more valuable for service in religious

education. A public school teacher can render no more valuable service in religious work than by supplementing her knowledge of child study, psychology and practical teaching, obtained in her preparation for public school teaching, with a good working knowledge of the Bible and then taking a place as teacher in our Sabbath schools. It is quite likely that Salem College will offer a course in Bible study the second semester of this year with regular credits to students in course.

Your representative will visit all the Sabbath schools of the Southeastern Association before returning to Wisconsin, and an account of these visits will appear in this column later.

Sabbath School. Lesson III—October 18, 1919

JESUS IN PETER'S HOME. Mark 1: 29-39

Golden Text.—"Jesus said unto him, Today is salvation come to this house." Luke 19: 9.

DAILY READINGS

Oct. 12—Mark 1: 29-39. Jesus in Peter's home

Oct. 13—Luke 4: 38-44. Who went about doing good

Oct. 14—Mark 1: 21-28. The authority of Jesus

Oct. 15—Mark 14: 1-9. In the house of Simon the leper

Oct. 16—Luke 19: 1-10. Jesus in Zacchæus' home

Oct. 17—John 12: 1-8. In the home at Bethany

Oct. 18—Eph. 6: 1-9. Home relationships

IN MEMORY OF REVEREND LESTER C. RANDOLPH, A. M., D. D.

WALTON H. INGHAM

It had been my expectation and my wish that when the time came that I should be carried to my final resting place that it would be the voice of my pastor who would speak the words of comfort and consolation, and offer the final prayer as the body was being returned to mother earth.

As my pastor and my junior by several years this wish was natural and proper. It never occurred to me that this strong, vigorous man would soon cease his labors, surely not until long after my summons came. But now with saddened heart and wondering faith I am rendering unto him this brief tribute of love and voicing an expression of the grief that fills the hearts of those who knew and loved this friend of man.

Lester Randolph and I came to Milton the same year. He came from his parents' home in southern Wisconsin to enter

Milton College where for four years he was a student under the inspiring influence of President Whitford, and a worshiper in the pastorate of that sweet, consecrated man of God, Rev. Elston M. Dunn. I do not know that the influence of these men was altogether the factor that induced him to enter the ministry, but they certainly quickened that purpose into a conviction that this service should be his life's work.

Fortunate indeed were those students who shared the instruction and companionship of these two devout men.

I had just come from my home in the East to join fortunes in denominational fellowship with this people, and being but recently out of college I was attracted to this charming enthusiast with an attachment that grew with our years.

With lavish hand nature endowed Lester Randolph. To noble features and a splendid constitution she added a great heart, a noble mind and a passion for service. She entrusted to him the stewardship of many talents, and when a few months ago he was so suddenly called home we may be sure that the Master was pleased with the stewardship of his servant.

Lester Randolph was a Seventh Day Baptist by birth, but his religious convictions ran deeper than the accident of heredity. He believed that a baptized Sabbath observer was the nearest approach to the practice of Jesus, and because of this belief his faith was ever a liability to him. If Jesus' invariable practice was to see need and relieve it then one who would pattern his life after him should do likewise. This conviction is a key to his life's activities.

He early engaged in evangelical work because that service was as natural to him as song to the birds in springtime, and like the birds' carol it too came from the heart. From that early day to the end of his life he has been singing, and talking and preaching the wondrous story of God's love—the love that passeth understanding. His faith enabled him to work in harmony with all people, for he believed that those who are not against us are for us. He accepted fellowship and help from any source, and strove to combine the agencies of good against the forces of evil. He had supreme faith in his own denomination and church and, as Dean Lewis said at the funeral, quoting, from Phillips Brooks

"He loved his own creed so deeply that he was willing to let other men love theirs.' Loyal as he ever was to his own he felt that there were 'Other sheep I have which are not of this fold, them also I must bring.'"

In many respects Pastor Randolph had much in common with that great apostle of spirituality, Phillips Brooks. He was the preacher who gave to New England a larger conception of the spirit of Jesus as the one and only infallible cure for sinful nature, and who spent his life in demonstrating the difference between theology and religion.

Pastor Randolph was so many sided that he touched humanity at every move. He was the prophet of the common people. He loved and glorified the common life because of its preponderance and its responsiveness to appeal.

Mrs. Randolph said to me that one of the poems that Lester loved dearly, because it fully expressed his own ideas so clearly, was that one familiar to us all by Sam Walter Foss, who muses thus:

"Let me live in a house by the side of the road
Where the race of men go by,—
The men that are good and the men that are bad,
As good and as bad as I.
I would not sit in the scorner's seat
No hurl the cynic's ban,
Let me live in a house by the side of the road
And be a friend to man."

It was this spirit that made him so welcome everywhere. There was neither selfishness nor vanity in his social intercourse. He was companionable for the joy and comfort he might leave rather than the satisfaction he might take away.

No way was too long, no effort too great to phase him. He invariably went the second mile and the third even if by so doing he might shorten the journey or brighten the way.

No recreant was ever down and out to him, for beneath the rough exterior he saw possibilities of good and evidences of God.

His path was always on the side of the road where the disheartened faltered and the discouraged fell.

He saw need everywhere and relieved it. He thought kindness always and spoke it.

In his own person he exemplified the truth of that gentle Quaker's sentiment—a sentiment to which all assent intellectually but not all religiously practice: "I go this

way but once, therefore, any good that I may do or any service that I may render let me do at this time for I shall not pass this way again."

Pastor Randolph possessed in an unusual degree the delightful trait of good humor. It was as much a part of his nature as perfume is to the rose. Much of this was natural but a portion at least was cultivated. It was this charm that opened the way into the hearts of his fellow-men. He knew that cheerfulness was the great tonic, and that a hearty natural laugh, accentuated by a broad smile, was an infallible cure for the petty troubles and discouragements of life.

There are a few persons who seem to carry about with them a virtue, possibly not altogether unlike that of the Master—the touch of whose garment carried healing to the suffering—persons whose presence radiates an atmosphere that instills peace and contentment. I have known two such persons in my life. Pastor Randolph was one.

Do not by reason of this statement infer that I believe he was faultless, far from it. No one would so quickly deny this claim as he himself. He made his share of mistakes, faults of judgment but not of intent, and he had his sins, sins of omission and commission. I have at times thought as a bit impatiently I waited his appointment, eventually to see his smiling countenance coming down the street, that he might have been a little more prompt.

Later when I discovered that the tardiness was due to his efforts in removing the disappointment and unhappiness of some new student who had been left out when the teams were chosen only to be encouraged to be on the campus for practice this afternoon after class hours; or at other times when he stopped to cheer some unhappy soul whose cup of sorrow was running over and whose pent-up grief must have relief—I have decided that with all his mistakes and deficiencies he had after all nearly, nearly one-fourth as many faults and sins as I.

Added to this quality of good humor he was geniality personified. He loved to cheer, to encourage, to comfort. It was the food on which his spiritual nature seemed to subsist. It enabled him to give comfort in sorrow, not by reason of a lack of sympathy, but by relieving the bur-

den and strain; lifting the sorrow as Lincoln did for the moment by turning the mind into a lighter channel. He was always sympathetic but very tactful, and seemed to know when one could bear no more, and then his warm sunny nature would lighten the gloom and touch the heartstrings of the discouraged and the sorrowing until he could feel God's sustaining grace.

Perhaps it was always a fault that he tried to do too much, he attempted the impossible—and sometimes he actually accomplished what really seemed impossible.

And then he possessed another noble quality, he strove to succeed; not that he might attain success as an end but that his efforts might inspire others to make a larger attempt. He not only had this ideal constantly in mind, but he strove to live as Christ would have him live, and any life that expresses this ideal is a success.

He was so much interested in the college and so earnest in working for it because the ideals of the college were the same as his own. He believed that a man was a failure unless he made a success of his home life. Mrs. Randolph said to me that during his late years the thought that after he had gone his children and his young friends would still be carrying on his work gave him great comfort. May the mantle of Lester Randolph fall upon some worthy son who may be in attendance at this session.

By what title shall we always remember him? What phase of his active life shall be engraved upon memory's tablet?

There are four lines of activity in which he excelled. From earliest years he was first of all a scholar. Not that he invariably excelled in class recitation or exact translation, but his habits of mind were studious. He possessed the faculty to master a subject bodily, to store away the information for later use at a moment's notice. He understood the text not only but he grasped the mind of the author. Whether in the field of science, letters, music or theology, in each of which he was proficient, he showed the qualities of the scholar. His two best text books were the dictionary and the Bible. His two constant studies were God and man. He used God's handiwork as his daily instructor. Invariably he saw "Sermons in stones and books in running streams." Scholar that

he was he saw that all creation was good because God made it, and pronounced it good; to the close of his life he was consistently studious.

But it was as pastor and preacher that he will ever be remembered. That work with him was not just a profession, it was a passion, the master passion of his life.

To the churches he served so faithfully no words of mine are needed to recall that service. To them he gave the last full measure of devotion. The visage of that man standing in his pulpit week after week, from whose eyes shone the love of God and from whose lips came the words of eternal life, is a memory that will be cherished by the hundreds who listened to his preaching. As with other great souls his sermons were a delight to the young, and inspiration to mature life and a consolation to old age. The announcement that Pastor Randolph was to preach was usually sufficient to fill any church or auditorium.

Besides his attainments as scholar and preacher he was evangelist and social worker. For years he plead the cause of purity in family and social life. He fought the demon of drink with all the power of a wronged soul. He possessed that rare good sense to understand that the permanent way to eradicate sin and vice was not vehemently to condemn or segregate but to change the nature of the sinful and the vicious. He realized that a reformed sinner was a tremendous power for good. He labored long and faithfully for the eradication of the saloon, and, thank God, he lived to see the day when the white flag was a glorious reality.

Few men excelled him in evangelical work. Ever since the days of Morgan Park his heart's desire had been to preach the gospel, the good news to those whose lives were not in accord with Jesus Christ. Other men have attained national prominence in the field of evangelism. With an organization as complete as any captain of industry they have counted their converts by the thousands.

Lester Randolph labored in the smaller places by the side of the road and in remote country ways wherever he found the neglected and the indifferent. The gratitude of those whose lives were changed and blessed attest the power of his preaching and the sincerity of his service. In all

his labors he had one mastering thought to bring the cheerful, hopeful spirit of Jesus Christ into action in the lives of the people about him and to reclaim his fellow-man to Christ, and then to Christ's Sabbath.

Of late years he has occupied a prominent place as a lecturer. Those of us who have been a listener at any of his lectures know how delightfully entertaining he was. The press comments from one end of the land to the other vie in their tributes of praise. He was the sunshine lecturer of the American platform. He made laughter mingle with mirth and from the combination came a golden stream of light, and life and joy. He touched the deeper, tenderer chords of life and made each listener feel how glorious is living and how wonderful is God's universe. Had Pastor Randolph lived another ten years, he would have become nationally famous as a public lecturer.

By which of these titles then shall we hold him in tenderest memory? Will it be as scholar, or evangelist, or lecturer? By neither one, I believe. Then will it be by that period covering his long years of service as pastor and preacher, Lester Randolph—the preacher? I know how precious his memory is to those of us who claimed the right to call him "our pastor," but when we consider how extensive was his acquaintance, how far his personality had penetrated itself beyond the bounds of the denomination, how deeply he touched humanity on every side, it seems to me that the title that will permanently attach itself for all time to come to this man of God will be Lester Randolph, friend, the good friend. To every human being along life's pathway he was first and last the faithful friend. By reason of this constant service and by his exhaustive labors for the Government during the war, together with his devotion to the members of his own church and to the other churches he was serving so unsparingly he, too, fell in the ranks and made the supreme sacrifice.

And now he is gone! That gracious smile, that sunshine face, that inspiring presence are no more—but the memory of that dear friend of mine will be a precious treasure that can not be taken away.

If the soul of the departed in another realm hold communion with the Almighty, then we may know that his soul is pleading.

that the loving spirit of Jesus Christ may become regnant in the lives of this people, that they may indeed "keep rank, keep rank, make Jesus King."

Because he was noble we loved him, because we loved him we shall miss him—miss him in that home, the loving husband, father and companion; miss him in the college, where he laid his burden down unfinished; miss him in the church, Oh, so much; miss him in the community; miss him in the denomination; miss him in the General Conference. No attendant for the past twenty years has departed from these annual meetings without being his debtor by carrying with him a higher ideal of life and a determination to make his own life approach a little nearer that of the Master.

"Farewell, farewell, O Comrade, for a little season. In love and with courage thou hast fought the good fight, thou hast finished thy course, thou hast kept the faith!"

He who ever was your friend and my friend, the loving friend of every troubled, anxious soul, is now in the fellowship of Jesus, the companion of God.

DEATHS

GREENMAN.—Charles Hidorn Greenman was born in Hebron, Pa., July 21, 1864, and died in Oakland, Cal., September 15, 1919.

He dropped dead in the yard of the Lockwood School, of which he had for many years been principal, after having assisted in extinguishing a fire which endangered the building. He leaves in his home, his wife, Emile Greenhagen Greenman and two daughters, Vera and Lucile.

L. H. G.

DUNHAM.—Flora Clarke, daughter of Ezekiel R., and Deborah Cotton Clarke, was born at Nile, N. Y., April 10, 1849. She died at Plainfield, N. J., September 25, 1919.

She was married in 1882 to F. Adelbert Dunham. During the thirty-seven years of life together, Mr. and Mrs. Dunham have lived in Plainfield. They have been well-known to a large circle of intimate friends. For several years Mrs. Dunham's health has been gradually failing and for six months preceding death she was confined to her home. Love and friendship sought expression in many ways during these weary months. Many called to see her and brought flowers and other tokens of love. She was always glad to see her friends, and had them admitted to her room often when discretion might have forbidden. She preferred to see them, even though the effort might hasten, by a few days, the time of her death. She is survived by her husband and by one daughter, Mrs. Bessie Conant, of Worcester, Mass.

THE SABBATH RECORDER

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

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She became a member of the Plainfield Seventh Day Baptist Church February 17, 1872. During the more than forty-seven years that have since passed she has been unfaltering in her interest and devotion. For thirty years she has served continuously as treasurer of the Woman's Society for Christian Work. She was very efficient and very faithful in her official position.

A useful life has come to its close. The lingering sunset and twilight were beautiful in peace and serenity. The golden glow of hope seemed to light the horizon for her, and she passed on without fear.

The farewell service was held at the home on Sunday afternoon, September 28, conducted by Pastor James L. Skaggs. Burial was made in Hillside Cemetery.

J. L. S.

"Say you are well, or all is well with you,
And God shall hear your words and make them true."

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IT seems to me that our great duty as a nation is not to celebrate the victory of our arms, but to welcome the opportunity of a more glorious victory in the realm of spirit, the spirit that breaks down dividing partitions, works to remove misunderstandings, to clear away suspicions, to perfect the machinery of intercommunication, to establish good-will, and thus make of the divided sections of men one new humanity. In this cause of peace the churches ought to do what they have never yet done—lead forward. It is absolutely fundamental in our gospel, and essential to our faith, and with one united interest we should seize the present opportunity not for glorifying earthly empires, certainly not for gloating over defeated foes, but of submitting ourselves to God, to have our temper purified, our hearts cleansed, and what is unworthy of him taken out of us, that we may be able to work with men in an unselfish spirit, to replace competition by co-operation, vengeance by forgiveness, vain boasting by humble service, enmity by friendship, and so make peace.—T. R. W., in Christian Work.

—CONTENTS—

Editorial.—Golden Days.—Southwestern Association.—Messages From Seven Churches.—Missionary and Tract Societies' Hour at Hammond.—Sabbath Day at Hammond.—The Last Day of the Association.—Woman's Hour at Hammond.—The Light of Home.—Have a Positive Belief.—Yes, the Hilltops of Home Are Not Far Away.—Justice at Last.—One Pastor's Method.—The Wisconsin Campaign—Its Thorough Organization.—Interesting Facts Concerning Three Colleges.—"Our Future Depends Upon Our Young People."—"Perfect Through Suffering."—"Only Picked Up"	449-457	Woman's Work.—The Glowing Future (poetry).—A Glimpse Into a Lone Sabbath Keeper's Home Life.—Marlboro, N. J., Ladies' Aid Society Annual Report	463
The Teachings of Jesus	457	Religion in the Camps and Trenches in France	464
President Clark of Salem College Resigns	458	Young People's Work.—Young People's Board.—Christian Endeavor as Motivated Christianity	467
The Commission's Page.—The New Forward Movement	459-461	Milton College Notes	468
Concerning the Report of the Board of Finance	461	Good-by, Palestine	469
		Lone Sabbath Keeper's Page	470
		Children's Page.—A Little Boy's Trouble (poetry).—The Cow's Contribution to Art	471
		Lucy-Greene Fitz Randolph	471
		Our Weekly Sermon.—The Layman in the Serving Church	475
		Home News	477
		Mrs. Penelope R. Harbert	477
		Rev. George Seeley	478
		Sabbath School Lesson for October 25, 1919	478
		Marriages	479
		Deaths	479