

The Sabbath Recorder

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

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.

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Golden Days Any day is golden that brings happy memories of days gone by. It is wonderful what a little thing will start memories either good or bad until the years come rushing in like an irresistible flood.

On this bright morning in early fall, as we rode southward along the Ohio with the Kentucky hills in the distant background, all at once a rounded hillside of corn in the shock came drifting into the field of moving panorama, and the ground was well sprinkled with old-fashioned yellow pumpkins. They covered the earth as golden stars do the skies.

Then a second look revealed a field of goldenrod, beyond which were woodlands already showing tints of gold on frost-touched tree-tops; and we could but think: "The golden days are here!"

These ripening days of autumn are revealing what the spring and summer days have done for everything in the world of nature about us. And in more respects than one the results are truly golden. Nature has been true to her trust. She has made the most of sunshine and showers. Her opportunities have been well improved and golden harvests are her reward. She is well prepared for winter's frosts. Hardy growths in forest and field have been added, and forest and field are prepared for the bleak days that are coming. Furthermore, nature's growths hold within themselves the assurance of a new life when springtime shall come again.

Blessed is the man whose golden autumn days reveal rich returns from his springtime seed-sowings and his summer growths. Happy is the one whose ripening days bring him the hope of another springtime beyond life's winter. His days are bright with memories of years well spent, and he realizes the truth of the promise that at evening time it shall be light.

But when we began to write of Golden Days we did not intend to write some things penned above. When that field of golden pumpkins came in sight, we awoke from

our day dreams, and the flood of memories took us back through the years to our old hillside home in western New York. Our sister, too, who was riding with us after her forty years in China, exclaimed, "It has been many years since I have seen such a field of yellow pumpkins as that."

More than half a century has passed since sister and I left the old home farm for school together at Alfred. Yet on what swift wings did memory fly through these years to scenes of other days, when in each autumn time fields of shocked corn were covered with golden pumpkins, and when father with two or three sisters and their "big brother" husked the corn from day to day. Again, in memory, we could see the cattle grazing on the hillside, the frost-tinted forests, the shimmer of the noon-day sunshine, the bluish autumnal haze away on the hills, and, with it all, the rivalry of huskers to see who would find the greatest number of red ears. Again the sound of the old dinner bell came floating over the fields; the glint of it could be seen as mother shook it in the sunshine to call us home. Again came to mind the noon-day meal with good things from orchard and garden, prepared as only mother could prepare them, loading the table and ready for seven hungry children and the husband and father.

The sight of that pumpkin patch near the Kentucky border was only a little thing, but it started memories that gave a pleasant hour and brought back the dear old home of childhood days. Father and mother are sleeping beneath the autumn flowers to day and we who loved the old home, no longer ours on earth, are looking toward the homeland where partings never come.

How thankful we are for the blessed influences of the home life! Mother was the light of home. As the years go by we realize it more and more, and come to appreciate the worth of mother-love as we could not in those early years. A happy Christian home illumined by mother-love is the nearest to heaven of anything on earth.

Southwestern Association. The twenty-fifth of September was an ideal day in the southland, and our train ran into Hammond, La., on time. This with other good qualifications made it an ideal train. Our sister, Mrs. D. H. Davis, late of Shanghai, China, accompanied us for a visit with our sister, Mrs. Paul B. Clark, who for many years has made her home in Hammond. After words of welcome to this home the editor hastened to the church, where Rev. S. S. Powell, pastor of Hammond Church and moderator of the association, was just calling the meeting to order.

Marked changes have come over the little flock since the last association was held here six years ago, and the attendance was necessarily small at the first meeting. Three of the leading workers are teachers in the public schools and could not attend the day meetings for Thursday and Friday. The delegates from sister associations were Rev. Eli F. Loofboro, of the Western Association, who came as joint delegate from the three eastern associations; Rev. Herbert C. Van Horn, from the Northwestern Association, and the editor of the SABBATH RECORDER, who was to speak for the Missionary Society and the Tract Society. Rev. R. J. Severance, who has recently moved from Riverside, Cal., to Gentry, Ark., as missionary pastor, was also a welcome newcomer to the Southwestern Association.

The secretary, who is a school teacher, could not take up her work and Mrs. C. C. Van Horn, of Fouke, Ark., was elected assistant secretary.

Pastor Powell explained that while this is only the thirtieth session of this association, it is the thirty-first anniversary, since the session due last year could not be held on account of the "flu." He then gave a brief outline of the history of the association which was organized in Texarkana in 1888 by Rev. James F. Shaw and a few leaders, all of whom have passed away excepting Brother D. S. Allen, of Port Lavaca, Tex.

The active services of Brother Shaw as preacher and editor of the *Sabbath Outpost* for some ten years was recalled, as was also the yearning desire of Brother Shaw to secure the strength and fellowship that was gained by uniting several little scattered churches in one association. The names

of Samuel R. Wheeler, S. I. Lee, J. F. Skaggs, the Wilsons, and Randolphins were mentioned as pioneers in the association's work. The Fouke School, too, was one of the results, and it has been a wonderful blessing to the people of the Southwest.

After a few words of welcome and the adoption of a program, Brother Powell called upon Rev. R. J. Severance, who preached the opening sermon.

The story of Gideon and his chosen three hundred was read by Brother Severance, after which Brother Loofboro offered a fervent prayer for the little churches of the association, for the scattered lone Sabbath-keepers, for the Fouke School, and for God's blessing upon the work of this association.

Brother Severance's text was, "And they stood every man in his place round about the camp" (Judges 7: 21). In Gideon's day, as in ours, teamwork was crowned with success. More depends on teamwork sometimes than upon individual ability. In such work every one knows his place and is true and loyal to the whole. Of course no good teamwork can come until individuals do realize their responsibility. When God wanted to prepare a people for his kingdom on earth he called *one man*, and not a nation. Abram was called to go out from his country. Moses was called to lead Israel from bondage. Elijah alone was chosen to meet Ahab and free Israel from idolatry. Thus God works through individuals, and each one is held responsible.

If our churches are to amount to anything individual members must feel responsibility. We suffer as a people because individuals do not feel their responsibility. Too many shirk responsibility and then lay the blame for failure on the leaders—the pastor or the Sabbath-school superintendent. Each individual is responsible before God for the welfare of his church.

Our Forward Movement can not succeed unless individual members of our churches really feel their responsibility and are ready to do their full share. It must have been a great source of help to Gideon when each one of his picked men stood in his place round about the camp. Gideon's men were equipped with courage and faith.

Their weapons were simple, but effective under God.

Would not our churches be stronger if we could eliminate the dead timber and secure co-operative teamwork from the tried and the true. Too many in our churches are no help but only dead weights to be carried. These are hinderers rather than helpers. There is need of picked men in our day as in the days of Gideon, and we should not be too careless in encouraging unworthy ones to join the churches.

We need to break our pitchers and let our light shine, and we should blow our trumpets more than we do, every man in his place around the camp. We need fearless, faith-filled light-shiners.

The Lord prepared the enemy for defeat when Gideon prepared his men for the movement according to God's plan. Only as we have willing, consecrated men, many of whom will consecrate their powers in genuine team work, can we do great things for the Lord. The one all-important question now is, will we *go forward together*. Want of unity is certain to make us weak and bring failure. Are we ready to stand together "all about the camp, every man in his place"? Nothing can stand against God and his united army.

Messages From Seven Churches Brother H. C. Van Horn, delegate from the Northwestern Association, had written to the churches of the Northwest asking them what note of encouragement he should sound for them in the two associations to which he was sent. Seven responses to his question were received by him from as many churches, and these are so good and so suggestive of the spirit of progress which seems to be awakening all along the line, that we give them here, omitting the names of the churches sending them.

1. Stand firm. Hold what we have. Reach out for every opportunity!
2. The people here seem more interested and are paying more for the support of the church than for several years past.
3. A note of encouragement from the Northwestern Association can be found in her consecrated young people.
4. Sound a note of faith, of hope, of action, as we start this big denominational Forward Movement for Christ and the church.

5. One thing I feel certain about; if we do not rally our denominational forces now, and go forward, the results are going to be disastrous. But, I believe we will.

6. Our word of encouragement would be summed up in this, FORWARD! Then let us bend our might to the task before us. To all young people we say, "Let us sound the clarion call, *Come on! Let's go!*"

7. With God, all together, *Forward!*

These messages stirred the hearts of those who heard them, and, we trust that they will move all who read them to greater zeal in the good work before us.

Brother Loofboro had charge of an interesting program in the interest of missions, and the editor presented the points in the Forward Movement as found in the report of the Commission which was adopted by Conference.

One evening at Hammond was given to a most interesting address by Rev. H. C. Van Horn on his experiences in France. A condensed form of his address prepared for the associations appears on another page of this RECORDER.

Brother Van Horn's address included much more than was written, as he spoke of the reasons why he wanted to go to the war, and related many personal experiences in France. In all these his audience was deeply interested.

On Friday morning Brother Van Horn preached from the text, "I will not offer unto the Lord that which costs me nothing." The value of sacrificial offerings that cost us something was clearly set forth. Love is always proved by cost-making.

When a young lady graduate decided to go as a missionary to Africa, her father strongly objected, and asked *why* she wanted to go? Her reply was, "Father, I have always heard you pray for Africa, and now do you ask why I wish to go?" Mr. Van Horn said, "Am I willing to pray for my boys to enter the ministry, and then to stand the cost if they want to go?"

Shall we make less sacrifice for Christ than for our country? True offering costs something. Is it right to encourage our children to give dimes for sweetmeats and pennies for Christ?

There will be spiritual uplift in propor-

tion to the sacrifice we willingly make. Gifts and offerings do not begin until our tithes are paid. Tithing is only paying our just dues as certainly as is rent-paying. Too many insist on feasting themselves and throwing the scraps and crumbs to the Lord.

In the afternoon Rev. Eli Loofboro led a conference meeting on the Forward Movement. There was a lively interest manifested in the discussion that followed the explanation of the Commission's five-year program.

The prophet as a spokesman for God was the theme of Rev. R. J. Severance's sermon on Friday evening. His text was, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." We need today spokesmen for God whom the Lord has prepared and whom he has known face to face. When Moses tried in his own strength he failed and then received his preparation alone with Jehovah in the desert, that brought him to the holy ground by the Burning Bush. Then he was able to do great things for his people.

If as a people we are planning a Forward Movement in our own strength we shall fail. But with a new consecration of heart and life and loyal devotion to God we shall certainly succeed. We stand tonight on holy ground. This is Sabbath eve and this is a holy place.

A very good and helpful testimony meeting followed this sermon.

Missionary and Tract Societies' Hour at Hammond The two societies were given plenty of time in the program of the Southwestern Association at Hammond. The attendance at all the meetings was necessarily small owing to the scattered condition of the little churches composing the association. But the interest in the work of the societies is large.

Sometimes the question would come, "Does it pay for the societies to send representatives so far when so few of our people can attend the meetings?" But I am sure there would be no doubt about this if we all could see the interest taken, and could hear the words of appreciation from those who seldom have opportunity

to see the denominational leaders. The delegates all had good words for the work of both societies and the people were glad to hear them. The subject of missions is a live one in the great Southwest, and it is greatly to be regretted that so many Macedonian cries have to go unanswered. The tendency with these little churches is to become discouraged, especially where their numbers are being depleted by removals, and the coming of the associations with three or four delegates from other associations seems like a godsend to them.

Sabbath Day at Hammond With a sermon on memorials by the editor on Sabbath morning, a Sabbath-school and young people's meeting in the afternoon, and with Brother Van Horn's appeal in the evening from the text, "Sanctify yourselves; for tomorrow the Lord will do wonders among you," the Sabbath Day at Hammond was indeed a full day.

The Last Day of The Association Business had the right of way on Sunday morning at 9 o'clock, and before preaching time practically every item was disposed of.

The question of time and place for the association in 1920 was left in the hands of the Executive Committee to be arranged for and published in the SABBATH RECORDER as early as convenient.

The officers are: President, Rev. R. J. Severance, Gentry, Ark.; vice president, Vernie Wilson, Attalla, Ala.; secretary, Mrs. Dan Becketts, Gentry, Ark.; corresponding secretary, C. C. Van Horn, Fouke, Ark.

At a certain stage in this morning session there was quite an extended discussion of the needs of the great Southwest field with its little churches struggling for existence and its Macedonian cries for help. At Hammond, there have been many removals and death has depleted their numbers until the faithful few now left seriously feel their need of help. The tendency to discouragement all through the association is indeed great, but loyal children of God are fighting a good fight. We deeply regret our inability to furnish all the help, by way of men and means, that this great field so much needs.

"Diversity of gifts, but one spirit" was the theme of Brother Loofboro's sermon Sunday morning. He showed the different methods of winning men to Christ, and the various ways by which men find him. They do not always come in by revival work, but sometimes Christ manifests himself to individual souls when no man is near. The voice of God sometimes calls in most unmistakable ways. The speaker referred to some personal experiences as a lone Sabbath-keeping business man, and assured his hearers that there is room for the exercise of every variety of gifts we may possess if we are only loyal to Christ. Through him all the diversified interests of the world may be united and harmonized if all the members of the body of Christ are faithful in the use of their varied gifts for the good of the whole.

As a people, unity of spirit will enable us to win. This we must have if we would go forward. God grant that it may be ours in full measure.

Woman's Hour At Hammond Mrs. Charles Hummel had charge of the women's program in the Southwestern Association. She made a brief opening address. The little story by Mrs. T. J. Van Horn was read and the poem part of it was sung by Miss Margaret Stillman.

Reports from the women's societies showed that Fouke has twelve members, holds meetings each month—sometimes twice a month—and earned \$25 by picking cotton and \$10 in other ways.

Gentry earns money for the work. It has bought and put down a new carpet for the church.

Hammond society has twelve members, meets twice a month, and works in strawberry canneries to earn funds with which to pay apportionments for denominational work. Its members also pay dues and make free-will offerings. They have been doing Red Cross work.

Mrs. Sara G. Davis, who had spent nearly forty years in China as a missionary, gave a most interesting talk in which she reviewed briefly the history and growth of our China Mission. She told how her husband had toiled and planned to secure the buildings there and how liberally the Chinese aided in furnishing funds for

them. It was a great treat to the people of Hammond to meet Mrs. Davis, and to hear the story of her school work in our mission. She closed her address by asking the question, "Do you wonder that after all these years I am homesick for China?"

The closing sermon of the association was by the editor of the SABBATH RECORDER. There was a good audience in this last meeting, and as good-bys were said, many expressed great satisfaction that the delegates from other associations had come to bring them good words of encouragement.

The Light of Home Wonderful is the light of home! It begins in our childhood and shines with a tender peace-giving glow throughout the years. And no matter how far we may roam, still like the grace of God it ever shines on. It cheers us in the darkest night of sorrow and seems to be following us, as we press along life's road in the years of our strength and manhood, until we near the journey's end. Then, this wonderful home light seems to change from following to leading in the way: For

"When with age the hair is white
Clear in the front 'tis gleaming.
It shines from where our loved ones are.
Oh, this is Love's divining!
And through the gates of heaven ajar
At last we see it shining!"

From the cradle to the gate of heaven the light of home never grows dim. The darkest night only makes it shine the brighter.

Have a Positive Belief In a certain artist's studio there was a statue in bronze representing a knight who was seeking a worthy cause to champion for some one who needed his help. The artist had done his best to make a picture of strong manhood, soldierly in poise, strong of will, and ready to do his duty. Then in order to show the secret of strength as suggested by all these characteristics, the artist had placed in the statue's hand a scroll bearing the one word "Credo" (I believe).

That artist understood the one essential thing—the real secret of power to be possessed—if a man is to be trusted with a cause by his fellows, and is to be expected

to win victories for right against wrong; namely: *He must believe.*

Before a knight could be trusted with a worthy cause he must be able to say, "I believe." So in spiritual warfare until a man can say from his heart, "I believe," he will not be worth much in arousing faith in the hearts of others. Strong convictions are needed in these days. A man must stand for something, and he must be true to that something if he is to accomplish anything worth while.

Yes, the Hilltops of Home Are Not Far Away In one of our exchanges two brief "fillers" attracted our attention. The last one ran like this:

Olden days will no more return in our church life, for the reason the material is about all worked up. But "hope thou in God," and continue a faithful walk before men." The hilltops of home are not far away.

We do not know just what the writer meant by the words: "The material is about worked up" unless he referred to the fact that, in our old church homes, but few of those who worshiped there and made the place so sacred and so homelike are left. He could not mean that the dear old gospel messages are so worn out and threadbare that they no longer have the charm they once had.

We can but feel that the gospel of Christ delivered in power from burning hearts today would still produce the results that followed its preaching in our old home church. The first filler mentioned above began like this:

If I could sit again in the old home church and hear the sweet story I used to hear from its pulpit, and the sweet songs my mother used to sing in that assembly fifty years ago, I would be so happy even though the congregation has changed since then. . . . Is it because we are growing old, and losing sight of our surroundings, that makes us yearn for the olden way? No, no, not that, it is the lack of the burning messages we enjoyed then.

It is indeed a great comfort for an aged pilgrim on his homeward journey to feel sure that the hilltops of home are not far away. And we do not blame such a one for loving the songs his mother sang when he was young. We too love the old songs and we still love the old gospel. And aside from the missing attachments of the companions of our youth we can not see why

these songs and this gospel are not just as precious and just as uplifting when sung in the modern church as they were when sung in the "little brown church in the dale."

Perhaps the olden days for which so many seem to yearn would return again after all, if *we* would only return to the zeal of other years and ourselves enter as heartily into public worship as once we did? If the hilltops of home are not far away what is to hinder our enjoying the hilltop experiences here and now? If prayers are not so fervent let us not make them still less so by lamenting over the days gone by, but let us old fellows put the fervency we long to see into our own prayers. If there is lack of burning messages today, why not put more holy fire into our own, and so try in the natural way to kindle the flame in other hearts which we so much long to see. To blame the present, of which we are a part, for want of holy fire is only to pour cold water on what little fire there is. Thus we make bad matters worse.

If you would give anything to hear the dear old songs mother used to sing, what is to hinder your singing them and arranging for others to help you now and then in the modern prayer meeting? The good old tunes are still left us, we have the very words, and the voices of friends today are just as good as those of olden time. If you would try this and sing with all your heart we are not sure but you would still "be so happy even though the congregation has changed."

My friend, when you yearn for the good old days, suppose you do your best to reproduce them in your church.

Justice at Last Twenty-four years ago the civilized world was stirred over the unjust persecution of Alfred Dreyfus in France. He was convicted by forged documents and imprisoned as a spy on Devil's Island and endured four years of torture in that fever-stricken place. Finally, liberty-lovers throughout the world secured for him a new trial and he was proved to be innocent. Prejudice, however, prevented the broken man from going higher in his chosen profession of a soldier's life.

Recently this man has been promoted to lieutenant-colonel and made an officer in

the famous Legion of Honor for heroic services to his beloved France in the World War. He not only did most heroic work when the Huns made their rush on Paris, but he aided in ridding France of a most dangerous spy.

There is much rejoicing in many lands today that Dreyfus has not only been vindicated but that justice has been awarded him at last.

One Pastor's Method Rev. Henry N. Jordan, pastor of the Milton (Wis.) Church, has introduced a system of bulletins for his "publicity campaign" in the Forward Movement. Bulletin No. 1, in display type, reads: "Five Years of Unexcelled Opportunity for Seventh Day Baptists."

"A Definite Forward Movement": To present Christ to needy men; to enlist the full power of the church; to furnish adequately and maintain mission fields at home and abroad; to prove ourselves worthy of the confidence of our Master; to place in the Master's hands our means for his consecration.

See next Bulletin for details.

In Bulletin Nos. 2, 3 and 4, are given the budget figures for missions, both home and foreign, and the summary of all the budgets.

No. 2 closes with the words: "Bring ye the whole tithe into the storehouse and prove me."

No. 3 closes with: God's command, "Go ye!" The field's call—"Come and help!" Our opportunity—"Fields are ripe," and our response *comes soon.*

At the end of Bulletin No. 4 we find the words: "We can do it and *we will.*"

Sabbath by Sabbath these bulletins were given out and emphasized from the pulpit.

Then came No. 5, the last one, which we give here in full:

THE NEW FORWARD MOVEMENT

Its Meaning to Seventh Day Baptists

An awakening to their spiritual needs and privileges.

A declaration of their obligations to the world. Unbounded faith that the people will support the movement.

Reconsecration of self and means for service of the Master.

Increased ministry (pastors and missionaries).

Promotion of the Sabbath of Jehovah God.

Securing God's blessings for *themselves*; their *children*; their *homes*; the *church*; the *denomination*; the *world*.

"Prove me now herewith, saith Jehovah of hosts."

"He will teach us of his ways, and we will walk in his paths."

NOW

*Do we realize what all this means?
Time for action is here.*

The Wisconsin Campaign Last week we mentioned certain data regarding the College campaign in the State of Wisconsin which was furnished us by President Daland. Here are some of the interesting facts concerning the matter.

The organization is named, "Wisconsin Colleges Associated." There are eight denominational colleges included in the movement, and "Wisconsin's challenge" is to raise \$5,000,000 in the State for Christian education. This money is to be administered through these eight schools. These weeks are being used for the most complete state, district, county and town organization, and pamphlets of instruction as to plans and methods are being distributed, defining the duties of the officers and the work of every committee. Nothing is being left undone that can help to secure the desired end. The State will be most thoroughly aroused and when the drive week comes it is expected that the \$5,000,000 will be raised in seven days.

A strong publicity campaign is now on, and October 24-31 is the week set apart for the great drive. The preparation reminds one of the war and Red Cross drives that have opened the eyes of the world to the possibilities in money raising where organization is complete and co-operation is hearty and loyal.

Great care is being taken in the choice of competent leaders, and particular instruction is being given them as to methods and duties.

If the hopes expressed in the organization's Preliminary Statement" are realized, this movement will have a nation-wide significance.

For the first time in the history of the nation, so far as can be ascertained, a group of colleges, representing directly or indirectly several different Christian communions, are uniting in an undertaking to meet certain of their financial needs.

This undertaking will be one of the most conspicuous instances of unity that the country has ever known. Its success will insure a great expansion of the program for higher education throughout the entire country.

The Wisconsin plan will become a standard for the country. Wisconsin will again take the leadership in progressive and daring helpfulness.

So momentous will be the success of this undertaking, not to the eight colleges involved alone, but also to the future program of higher education in the nation, that the plan must proceed with the most painstaking preparation. Nothing can be taken for granted. Maximum devotion of all public spirited citizens will be required. Sacrificial effort and sacrificial giving must test powers of endurance. Spiritual resources must be massed. There must be a mobilization and organization of the man-power of the State. The method proposed is outlined in this bulletin. It leaves no loophole for failure. The management of the campaign believes it to be a God-given and spiritually tested method.

The Standard Plan has passed the experimental stage. Lost motion has been eliminated. Lessons have been learned through costly mistakes in the past. The plan is reduced to its simplest terms. If the best success is to be achieved, the plan must be regarded as well-nigh inflexible. Divergence from it, even slightly, might cost, as it has cost in other campaigns, very heavily.

Interesting Facts Concerning Three Colleges

Brother Daland informs us that the eight colleges in the Wisconsin campaign have a total combined endowment of \$6,500,000, and property valued at \$5,500,000, making a total of \$12,000,000. There are over four hundred teachers, more than two hundred and fifty of whom are full professors. There are in them all over four thousand students. These eight colleges have graduated more than eight thousand alumni. About fifty thousand have attended at least one term.

Twenty-five per cent of the graduates are in the teaching profession, another twenty-five per cent are in the "learned professions," chiefly in the ministry, and fifty per cent are in business, or, in the case of women, in the profession of home-making.

During the war nine thousand soldiers from the faculties, the students, and former students of these colleges served either in the army or navy of the United States.

"Our Future Depends Upon Our Young People"

In a personal letter from Brother Siedhoff, secretary of the Young People's Board, we find these words: "It seems to us that the future of our churches—our

denomination in fact—is dependent upon the young people of today and upon their effectiveness in Christian work." It is highly important that the young people as a whole come to realize this as do some of their leaders. The Battle Creek society is wide-awake to the needs of the hour. The slogan of the new Efficiency department is: "To be effective in Christian work we must be efficient!"

Secretary Siedhoff writes: "We are reaching out into new fields this year. We hope the new department of 'Social Fellowship' will prove a big aid to a better feeling of Christian fellowship among our young people. The Efficiency department is under a superintendent who has had some experience in this line of work."

We rejoice over every forward movement among the young people. We remember the days when the young people took little interest in denominational work. There has certainly been some progress.

"Perfect Through Suffering" Many true men and women are working faithfully day by day, in sorrow and in pain, conscious that for them there can be no better outlook until the days of earthly suffering are over. Some incurable affliction assures them that suffering must endure while life shall last, and so they must toil on to the end.

We have read of one whose suffering almost led her to pray for death, and when she asked her Savior why she must endure such distress, almost instantly a voice seemed to whisper to her: "Earth's sweetest flower is a woman made perfect through suffering."

Peace came as she recognized the dear Master's message, and although very weak and helpless she was contented and happy; for she had been quickened in spirit until from the depths of her soul she said, "It is good for me that I have been afflicted."

Thus has many a poor soul been perfected through suffering. Great disappointments that at first seemed unbearable have come to be recognized as blessings under the touch of the divine hand, and the perfected soul has learned the joys of complete submission to the Master's will. When disappointment comes to such a one she can say:

"Disappointment—his appointment"—
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to thy touch.
All my life's plan is thy molding,
Not one single choice be mine:
Let me answer unrepining—
Father, "Not my will, but thine."

"Only Picked Up" When a friend apologized to a little woman for what he feared might be regarded as an offense, the lady laughingly replied: "I am honest, you know, so I never pick up things that do not belong to me—not even slights. I do not like them, anyway, and I have to be quite certain that one is intended for my use before I appropriate it."

Happy would the world be if everybody could practice this lady's kind of honesty, and refuse to take slights until absolutely certain where they belong. Many a soul is made miserable by nursing grievances that were only "picked up," and by brooding over slights which were never intended.

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

I.

OUR GENERAL POINT OF VIEW

Religion and good morals are vitally related.

Jesus taught truths of universal and imperishable value, although his ideas and language were influenced by Jewish modes of thought and speech.

In our study we need the help of prayerful meditation upon the word itself; the light of experience, reason and history; and much careful reading and research.

We seek a reproduction of living truths in such forms that we ourselves can think, feel and live them.

The religion of Jesus was not the direct product of his times. Neither contemporary Judaism nor Gentilism furnished a spiritual soil out from which it could have sprung. It must have come from above. Historically the teachings of Christ had their roots in the Old Testament. Matthew 5: 17; Luke 24: 44-47. But the New Testament is the most original book in the history of the world, because Jesus Christ

is the most unique Person in human history. Matthew 11: 25-30.

Jesus differed from the ruling ideas of his day concerning the nature of God, his kingdom, religion and righteousness. He opposed religious externalism; national exclusiveness; and popular Jewish hopes; and preached a spiritual kingdom.

In many outward forms of teaching and action, though not in spirit and purpose, Jesus belonged to his own age. But rational methods of interpretation discover within the form the inner meaning, and bring forth what he said for the world to hear, and what he did for the world to follow.

For a temporal kingdom he, and his disciples when they understood their Master, substituted a moral-social realm; and to the despairing, the self-righteous, and the openly sinful, he taught hope, faith, the inner life of love, personal goodness, brotherhood and service.

Jesus wrote no books; but, naturally, there were narratives of his words and deeds. Luke 1: 1-4. The enduring contents of the narratives in our possession must be made knowledge and life to us, and through us to others, by being lived, and expressed in the best forms of thought and language of our day.

Our Christian point of view is the belief that the Bible is the record of God's self-revelation to men in ways quite unlike non-biblical religions—religions that too often did not rise beyond nature, the "majestic garment" of the Almighty. Our Gospels record the self-revealing of God through a unique human personality.

We do not claim for these narratives absolute infallibility, but actual trustworthiness as sources of spiritual life and light. They rest upon reliable testimony, and can stand upon the same ground on which other historical narratives stand, as subjects of inquiry. The writers, though neither perfect nor miraculously kept from all error, were competent and divinely helped men, and wrote with intelligence, honesty and sympathy. We need claim nothing beyond this.

The end of all scholarly and critical study should be to find, understand, live and teach, a life-giving word of truth and of essential unity, its life and unity making it

the ground of personal and practical religion.

We have to do with narratives to be studied; religion to be accepted; doctrines to be believed; ethics to be practiced; a transforming moral power to be experienced; a spiritual life to be lived; a character and conduct to be achieved; a self-denying service to be rendered, with everlasting blessedness, meant for the whole world, as the final result.

Modern thought and life need much more of the spirit and methods of Jesus, and of his doctrinal, ethical and social teachings. The Church needs to go back anew to the New Testament as an inspired and inspiring source of knowledge of divine things, of divine standards of character and conduct. Religious teachers need to keep very close to the New Testament, and to the Christ as interpreted, first, by Matthew, Mark and Luke; then by Paul; and then by John. Only thus can our messages possess spiritual warmth, life-giving power, certainty and religious and moral breadth and depth.

The intellectual, moral, social and religious nature of men, that is, our whole spiritual being, needs the richness, depth, satisfaction and inspiration, of Biblical and Christian truth, purposes, methods and spirit.

PRESIDENT CLARK OF SALEM COLLEGE RESIGNS

The Board of Trustees of Salem College met in special session, Monday night, for the purpose of employing teachers to fill existing vacancies in the faculty of that institution.

At this meeting Dr. C. B. Clark, who had served the college as president for the past 11 years, presented his resignation to take effect at once, stating that after due consideration he felt that possibly he could best serve the interests of the college and his family by so doing but expressing an abiding interest in the future of the institution and its alumni. The resignation was accepted by the board and this body passed strong resolutions of respect for the splendid services the doctor had rendered during the past, more than a decade.

We learn that when he came to the insti-

tution in 1908 there were about 50 students enrolled in the institution, but within two or three years that number had been increased to possibly 150, and attendance was finally more than 200 though this was slightly reduced during the war.

The old building used as a college in 1908 was possibly worth \$4,000 or \$5,000 but, in accepting the presidency, Dr. Clark proposed the erection of a modern building at the earliest possible date and this was accomplished and the building dedicated in 1910, and in 1914 this structure costing \$30,000 was free from debt.

In December of that year the old college building burned down and the doctor urged the erection of a new building to take its place, and in 1916 the second modern building, known as Huffman Hall, was completed at a cost of \$39,000.

The library which in 1908 consisted of a few hundred volumes, many of them obsolete, has been replaced with a large modern library.

A well equipped gymnasium and a president's home, each costing about \$6,000, the splendid, well kept campus, the addition of the real estate in front of the college, furnishings for buildings, etc., are a part of the achievement of the past decade.

The total cost of buildings and improvements we learn is about \$75,000, all paid for, or provided for.

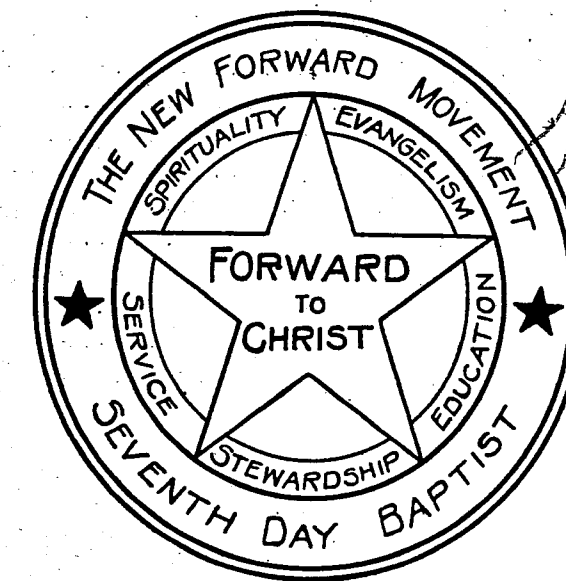
The doctor has been an indefatigable worker, always on the job, and through his instrumentality, the college ranks with the best institutions of the same grade, and graduates of this institution receive recognition as such by the State.

He taught quite a little during each semester and he was recognized as a strong teacher, and stood high with the student body.

The board selected Professor S. O. Bond to serve as acting president, and a committee was appointed to call a president for the position, permanently.—*The Herald-Express*.

That an organized Russian soviet propaganda is being carried on among negroes to stir up race hatred in America was charged by Representative Byrnes of South Carolina last week and confirmed by officials of the department of justice.—*Continent*.

THE COMMISSION'S PAGE



*Every Church in Line
Every Member Supporting*

THE NEW FORWARD MOVEMENT

Spirituality.—"First of all the Commission recommends that a campaign be inaugurated to deepen and enrich the spiritual life, and to make us a more Godly people, a people more worthy the name of Christians; this is fundamental." Let us emphasize in word and in life the value of prayer. Let us make more of the prayer meeting service in our churches. Let us encourage membership in the "quiet hour," and "morning watch" leagues. Let us set up family altars in every home. Let us cultivate and practice the spirit of reverence, of praise and of intercession.

It is hoped that a campaign has already been inaugurated in every church, in every home, and in every heart, to strengthen the spiritual resources of our denomination. Several churches have reported increased attendance at the prayer meeting service.

Evangelism.—Another objective of the New Forward Movement is the extension of the gospel of Jesus Christ to others, even to the uttermost parts of the earth. Evangelism includes personal work by individuals, special revival efforts in series of meetings, steady growth by frequent gatherings, special work by churches, by committees, and all the work done by our boards and societies in the line of gospel extension, the proclamation of the doctrine

of the new life in Christ Jesus, and the persuading of men to its acceptance.

The New Forward Movement contemplates an enlarged work of this kind, especially in the field of home missions.

Service.—When we read the story of the life of Jesus we realize how completely and perfectly he exemplified by his deeds his own doctrine of service. He came not to be ministered unto, but to minister; not to be waited upon, but to serve others. All too often the church has failed in the spirit of service as lived by the Master. The Golden Rule has been quoted but not lived. A Christian leader of our day has recently written, "The greatest revolution that can take place in human history is the passage, not from aristocracy to democracy, but from an acquisitive democracy to a sacrificial democracy; from a democracy that fights for right, to a democracy that gives justice even at the expense of privilege. In this sort of a revolution the church must be not only a leader but the leader. For it is the one institution whose sign is the cross, and whose watchword is love that sacrifices rather than desires."

The New Forward Movement has as an objective a completer realizing of the spirit of true Christian service in human lives.

Education.—The New Forward Movement plans to give every possible assistance to Christian education. It aims to help both by sympathy and by funds our theological seminary and our denominational schools. It seeks to promote the work of religious education as conducted by the Sabbath School Board and by the Sabbath schools of the churches. It plans for better equipment for our mission schools in Shanghai, and for the education work of Marie Jansz in Java. It encourages the formation of classes for mission study, Bible study, denominational history, Sabbath literature, etc. It plans to aid those who are called of God to the gospel ministry in their days of preparation. It seeks to make us as a people spiritually-minded, evangelistic, ready for service, and guided by a view of life that is intelligent, broad, sane, comprehensive and Christian.

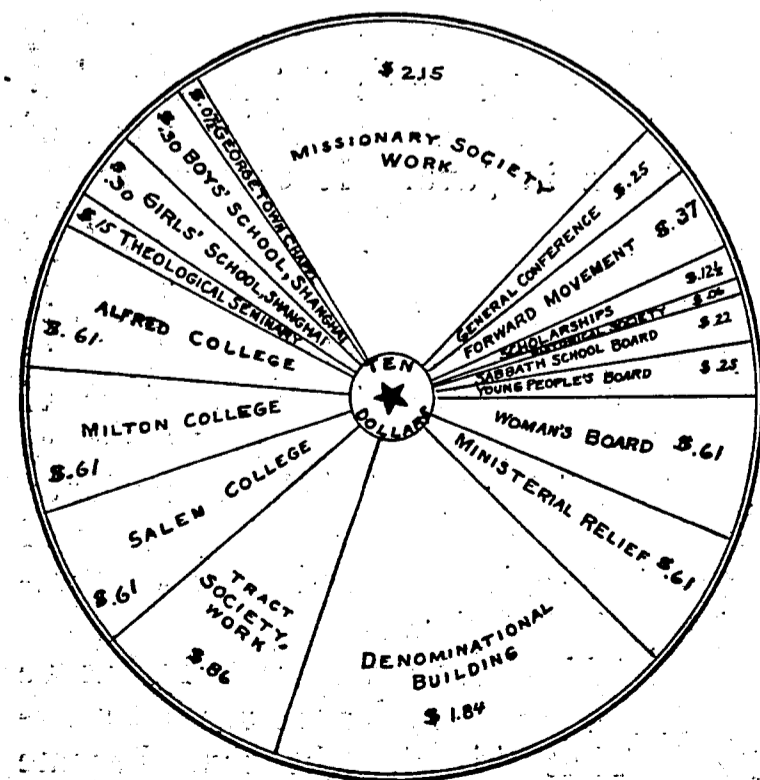
Stewardship.—What we are and what we have are not our own, for we are but stewards. That this thought shall become

dominant in our lives is an objective of the New Forward Movement. Men and women are sorely needed for special lines of Christian work. A sense of stewardship of life will bring forth volunteers, called of God, for the Christian ministry, for teachers in Christian schools, and for other forms of specific Christian service. Money is needed to carry on the work of the church of God. A sense of the stewardship of possessions will bring in offerings to the storehouse of the Lord in abundant measure.

An objective of the New Forward Movement is to cause people to give as the Lord has prospered them, not grudgingly, but cheerfully, generously and lovingly.

THE DENOMINATIONAL BUDGET

To realize these and other objectives the New Forward Movement has arranged a five-year denominational budget, which has been approved by the General Conference. This budget has eighteen items, or interests. It would be strange indeed if those who worked out the details of this budget should have been able to make it perfect and beyond improvement, and satisfactory to all. It may seem wise by the end of the first year to make some changes and modifications. For the present year the budget calls for an offering of but twenty cents a week, or ten dollars a year, from each member of the churches of the denomination. How that ten dollars will be divided among the eighteen interests is shown by the following diagram:



General Conference	\$.25
Forward Movement	.37
Scholarships and fellowships	.12 1/2
Theological Seminary	.15
Alfred College	.61
Milton College	.61
Salem College	.61
Historical Society	.06
Ministerial Relief Fund	.61
Sabbath School Board	.22
Young People's Board	.25
Woman's Board	.61
Georgetown Chapel	.07 1/2
Building for Boys' School, China	.30
Building for Girl's School, China	.30
Missionary Society work	2.15
Denominational Building	1.84
Tract Society work	.86

\$10.00

It has seemed best so far as possible for each church to act as a unit, and become responsible to the denomination for all the members of that church. Some of the churches will find this quite a task. Some of the largest of the churches are carrying a good many who are non-resident and non-supporting members. It will in many instances be as much of a burden for the larger churches to meet this responsibility as it will be for many of the smaller churches.

Some of the churches can and will do more than the \$10 a member for the entire church. All the churches should at once get into touch with the non-resident members, arouse their interest, stimulate their zeal, and get them to do their full part in this undertaking, making them feel that it is a duty that is likewise a privilege. The Lone Sabbath Keepers' Association can do a good work in this line by asking and encouraging every non-resident member to do his or her share for the home church.

THE HONOR ROLL

Mr. W. H. Ingham, the director of the New Forward Movement, plans to have in the SABBATH RECORDER week by week an "honor roll" of the churches that have met the denominational budget. One message from him reads as follows: "At the annual meeting of the Seventh Day Baptist Church at Battle Creek, Mich., tonight, the New Forward Movement was enthusiastically endorsed and the entire church quota of the denominational budget was underwritten. Frank E. Tappan was chosen regional director for Michigan."

This would seem to indicate that the Bat-

tle Creek Church has the honor of being the first to "go over the top." This was October 6. But a letter just at hand from Mr. Ingham says, "Rev. A. L. Davis informs me that the North Loup Church, at a church meeting last week, voted unanimously to underwrite its full quota, resident and non-resident membership, about 400 in all, and is now making its canvass to secure the necessary pledges from each member. I think that the church should be entitled to head the list, but suggest that you defer the starting until week after next."

PLEDGE CARDS AND ENVELOPES

Pledge cards and envelopes for the weekly offerings are being printed and will be ready very soon for distribution. The pledge card reads:

"Seventh Day Baptist Denominational Five-Year Budget. For the purpose of carrying out the New Forward Movement plans as adopted by the General Conference in 1919, I hereby subscribe to the Denominational Budget the sum of \$..... per week, \$..... per month, \$..... per annum, for a period of five years beginning July 1, 1919.

"Name..... Address....."

"NOTE.—If for any reason the subscriber is unable to pay the amount of this subscription the same becomes null and void."

The back side of the card is ruled in such a way that the church treasurers can, if they wish, keep a weekly record of the amounts given for one year.

The envelopes for the weekly offerings will have on the face a Forward Movement emblem like the one at the head of this article, with place for name of giver, name of church, and time for which the contents are intended, with these words below, "Bring ye all the tithes," "As the Lord hath prospered him," and "The Lord loveth a cheerful giver."

"X"

"Upon the wreckage of thy yesterday
Design the structure of tomorrow:
Lay strong corner-stones of purpose, and prepare
Great blocks of wisdom, cut from past despair;
Shape mighty pillars of resolve, to set
Deep in the tear-wet mortar of regret;
Work on with patience; though thy toil be slow,
Yet day by day the edifice shall grow."

—Outlook of Missions.

CONCERNING THE REPORT OF THE BOARD OF FINANCE

It is with much interest that I have noted the report of the special committee of the Board of Finance on page 414 of the current volume of the RECORDER. As this report appears to be a statement of policy which I assume will, until further report from the same board, be more or less binding on the denomination—morally if not technically—and as the suggestions contained in the report do not in any way affect me more than they affect every other member of the denomination so that what I may say will, I believe, be entirely impersonal, I am taking the liberty of making some comments on the report mentioned.

Suggestion (1) will, no doubt, meet with universal approval provided we spell "wise" with capital letters. But the general tone of the suggestions suggests to me that the Board of Finance are possibly spelling the word "economy" with capital letters instead, although this may be all right if WISELY done.

Would it not have been better to have omitted paragraph (2)? Fortunately—or otherwise—many of our most valuable and devoted denominational workers have not been seriously handicapped with an over abundant supply of this world's goods and might therefore find it a real hardship to travel several hundred miles at their own expense and give from a day to a week or more of their time, during the year. Are we going to ask them to undergo this hardship to perform a task which, perchance, you and I should have done ourselves instead of asking them to do it for us? Or shall we have them excuse themselves from going and thus deprive the denomination of their especially able help? Or, are we to compel them to say, at least semi-publicly, that they can not go unless paid? To the most of us, the latter would be a real, and I believe, an unnecessary humiliation. Furthermore, he (to get right down to brass tacks) is probably not going for himself or because he wishes to go, but because you and I asked him to go for you and me while you and I went about our usual duties and pleasures without inconvenience. I don't believe you would intentionally ask a friend to take a trip of several hundred miles at his own expense and upon his own

time to perform *any* personal duty—religious or secular—for you. I wouldn't, even if the friend was "made of money."

It is my humble opinion that any organization, religious as well as secular, that causes an individual to expend time or money in its behalf, should at least see that all necessary expenses, including sleeping car and *comfortable* hotel accommodations, incurred directly in the carrying out of the organization's commission, are paid and the records should show that such payment was actually made *in every case*. If the individual then wishes, quietly and devoid of any embarrassment to others, to return the amount paid to that or any other organization, it is then a matter between him and his God as to where it should go, and it is none of *my* business nor of the organization's for whom he performed the service. Also, if inquiry, which should certainly be made, shows that the individual's usual source of financial income is suspended during the time he is doing the organization's bidding, he should be fully reimbursed for such loss. Whatever disposition the individual cares to make of the reimbursed amount is entirely his own affair. Whether he "needs it" (suggestion 3) or not is none of *my* business.

Regarding suggestion (5): Is not the Commission directly delegated by the General Conference to perform certain functions which necessarily involve some expense? Being so delegated, are they not quite free to hold their meetings where and when the best interests of the duties entrusted to them demand, and without responsibility to any except God and the General Conference? If they are not competent to decide such a simple matter as the place of meeting, how in this world or the next are they to solve the infinitely greater problems which we have calmly laid at their door? Personally, I heartily approve of their meetings being held at places where they can give undivided attention to the great problems at hand without entertainment obligations or necessary courtesies and where they will be quite undisturbed by the best-of-intentioned friends who are not on the Commission.

As I look over the names of the men comprising the Commission, I note the names of several exceedingly busy men who

can probably ill afford to absent themselves from their usual places for any considerable length of time, and I, for one, do not in the least begrudge them any small possible extra expense that will enable them to complete the work of the meeting with the greatest possible dispatch. I believe that this one detail might often decide the question as to whether any particular meeting was to have the benefit of the attendance of one or more of the important members.

Suggestion (6). Three hundred dollars per hour is a lot of money if there are many hours! Can we not have a little more light on the way in which this amount was arrived at? Is it the amount of the bills paid by the General Conference divided by the number of hours Conference was in session? Or, the cost of getting the people there and home again? Or, the value of the time otherwise lost by those in attendance? *Anyhow, it was worth all it cost and much more!*

These comments have been written without consultation with any member of the Commission or anyone else outside my own household. Absolutely no personalities are intended. If any have accidentally been implied, I beg your pardon.

C. W. SPICER.

Plainfield, N. J.

Governor Lowden, of Illinois, has appointed a commission for investigation of the relationship between whites and blacks of Chicago, as a result of the recent race riots. The commission includes members of both races. There are four attorneys, three merchants, two publishers, one pastor and two sociological workers.—*The Continent*.

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

WOMAN'S WORK

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

THE GLOWING FUTURE

Life is getting kinder every day,
Men are striving harder to be true;
Never mind what scornful cynics say,
Overhead the skies are shining blue,
Through the clouds the sun of truth appears,
Selfishness is breaking down at last;
Now the future glows with happy years,
Peace shall bless the ashes of the past.

Better days than we have ever known
Shall our little children live to see,
They shall claim contentment for their own,
They shall have the blessings of the free.
They shall dwell with neighbors kind and fair,
They shall walk with brave and gentle friends,
Goodness now is growing everywhere,
As the star of happiness ascends.

Men are holding bigger dreams today
Than ever were dreamed of in days of old,
They are building here a better way,
Worth now is a brighter gem that gold.
More and more men share their brothers' care,
More and more they scatter mirth and cheer.
Kindly thoughts are growing everywhere,
Hatred has begun to disappear.

Life is getting fairer every day,
Hope is shining bright on every hand,
Old-time fetters now are thrown away,
Freedom is the bulwark of our land.
Here are signs which every eye can see
Of a radiant future for our youth,
Men are toiling for the world to be,
Out of the darkness shines the light of truth.
—Edgar A. Guest.

A GLIMPSE INTO A LONE SABBATH KEEPER'S HOME LIFE

LOIS R. FAY

Some time ago—about two months, to be more specific—a L. S. K. assistant secretary wrote to an ex-Adventist woman, living in an isolated country nook, and asked her if she still believed in the Sabbath, and if she would like to be included in the Lone Sabbath Keepers' Directory. She wrote in reply:

"I do believe in the Sabbath, and always will as long as I have my right mind; I would also enjoy very much being included in the directory."

Since that time in another letter this "right-minded" woman gives a glimpse into her home life with its absorbing interests interwoven with the destinies of a husband and four small children, struggling onward and upward in humble circumstances. Her letter reads as follows:

"Just a few lines as I have my Friday work most done, and the children are having their nap. I get very tired these muggy days, the same as others, I suppose. I tell my husband I have to use a little Christian Science once in a while and make myself believe I am not tired. I do a big wash for us all every day but Sabbath. I have made myself a blouse dress and a petticoat, five rompers for the children and two pairs of bloomers for the oldest girl, and hoped to cut more today but guess I will wait till next week. My husband set out some bee boxes in the woods a few miles from us last year, and he went to see if he had any bees this week. He found he had a very large swarm in one box and a squirrel's nest in the other. He went last night and brought the bees home, so they are in our back yard in the same box he caught them in. He says there must be forty pounds of honey in it. We have another swarm to capture, too, but will have to cut a limb to get them. We have wanted some bees for a long time. I laughed at him when he put the boxes off to try to get some, but I do love honey in the comb."

These few lines may interest some other lonely woman, toiling till she is tired, and then not ceasing. No doubt many an individual feels as if she were alone in the battle; but I am sure the census of the recording angel would reveal at least as many "right-minded" ones as in the days when Elijah sat discouraged at the thought that he alone was left of all the faithful, and his life was in danger. Then the word of Jehovah comforted him by saying there were left seven thousand which had not bowed to Baal. So when the lone ones toil in the present time, may the same Jehovah comfort them with the assurance of the existence of others who have their eyes toward the same high calling.

Princeton, Mass.

MARLBORO, N. J., LADIES' AID SOCIETY ANNUAL REPORT

The Marlboro Ladies' Aid Society have met together ten times during the year. In October we were adjourned on account of influenza, which prevailed among us. In January we held no meeting on account of sickness and the death of our beloved pastor, Mr. Crofoot.

The interest and attendance has been good and harmony has prevailed throughout the year. The total attendance for the year was 125. Average attendance was 12½; largest attendance at any one session, 18; largest attendance, 7. Those present at every session were Mrs. C. T. Fisher and your assistant secretary. Mrs. Ida Davis missed only one session.

We have been called upon to part with one of our members by death, Mrs. Amanda Allen.

We have held several all-day sessions in which we have done Red Cross sewing. We have held two all-day meetings and several dinners for which our treasury has been blessed. Our full apportionment to the Woman's Board has been met; also a gift sent to the Denominational Building Fund. We have tried to comfort the sick and sorrowing with fruit and flowers. May God's blessing go with them on their mission of love and sympathy. Other work might be mentioned.

Thus our year has come to a close and may our lives be richly blessed by having given these few pleasant hours for His service to humanity. May we thus ask God to bless us with another year's work, that it may be rich in deeds of love and sympathy for all humanity; and greater work be accomplished in the year to come than has been in the past year.

Respectfully submitted,
MRS. WILBURT DAVIS,
Assistant Secretary.

A number of grape growers in California announce that this year they will make their grapes into sugar instead of wine. One ton of grapes will produce 400 pounds of sugar, and, as the crop is estimated at 400,000 tons, the conversion of the whole crop would mean an increase of the sugar supply by 160,000,000 pounds.—*Melbourne Advance.*

RELIGION IN THE CAMPS AND TRENCHES IN FRANCE

H. C. VAN HORN

(Paper prepared for the associations)

It is said the Spartan mother sent her son to war with the words—"Come home with your shield or on it." His honor was dearer to her than life.

The American mother sent her son to France in the Great War with a similar burden of heart. This mother, however, sent her boy forth in the faith of the religion of Jesus Christ. Our question, today, therefore, is, How was this faith justified? What of the religion in camps and trenches?

Religion is the same everywhere. People may vary in their conception of it; and of their demands upon it; and religion itself may vary in its manifestations—but essentially, and in principle, religion is the same wherever you find it. So when people ask what of religion in camp and trench, I take it they mean what of the soldier's devotion or fidelity to the principle and practice in regard to his relationship to God in these places.

It is said if you want to know what a man is you must see him in the dark or when he thinks himself alone; i. e., when external relationships are removed and he acts freely and without outside restraint. This is true of the man away from home and beyond the immediate reach of home and other friendly influences.

In the army such conditions are met and the soldier is likely to be and to reveal his true self. Many normal restraints are withdrawn; no one from home knows him here; he shows up for what he really is. If he was a cad or coward at home, he is openly so in the army; if sly and untruthful at home he is unreliable and a liar in the army. On the other hand, if honest, hardworking, reliable and religious at home—nine times out of ten he continues so overseas. His religion will stay by him and mark him in camp and trench. His comrades may lightly laugh at him and "kid" him, but at heart, if he is true, they know he is right, respect him for his loyal devotion and real worth, and possibly envy him his real religion. The home whose weak and spineless son went forth minus

convictions of truth and righteousness, easily led and living for the flesh, might well fear for him, for welfare boards, huts, chaplains and Y. M. C. A. secretaries could hardly effect for him in camp and trench what the school and church and home were unable to achieve in him with normal environment.

However, our men were interested in religion, superficial manifestations and expression to the contrary notwithstanding, and I can heartily give my stamp of approval to the words of one who worked among the boys "over there":

OUR MEN DEEPLY INTERESTED IN RELIGION

Now and then the suggestion is heard that our American soldiers and sailors have had little or no interest in the highest appeals of religion, and have protested against such appeals. The suggestion is utterly wide of the mark, and would be ludicrous if the subject talked about were not so serious. Such suggestion is sheer drivel, and is a distinct reflection upon the intelligence and motives of those who have felt disposed to give utterance to such flippant and flabby nonsense. It is a distinct reflection, also, upon the very pick and flower of the young Manhood of America, and upon their homes and training. Vast numbers of our young soldiers and sailors are men from the colleges and universities. When we had one million two hundred and fifty thousand men with our Army and Navy overseas, one-fifth of such number were from the colleges. I happen to know that many of these fine young men from our schools, and their equally worthy comrades from the farm and factory, and every other legitimate field of endeavor, protest against the cheap, silly, and some times cocksure suggestion that the appeal of religion, involving the highest and deepest realities of life and conduct and destiny, should be any thing other than the most challenging and welcome appeal that could be brought to them. Time and again I have seen these young men standing in the rain, unable to get inside the overcrowded hut or tent, giving the most rapt attention to the most serious religious message. They understand that true religion is the bedrock of civilization, and that in religion are to be found the ideals and energies which are now and ever will be the one sufficient help and hope for humanity.

PRACTICAL RELIGION

The "Inasmuch" type of religion was the only kind that had an appeal to the boy "over there." He was up against some awful realities,—and while song singing and Bible reading were accepted as good they were not looked upon as being so essential as self-sacrificing service. The chaplain or welfare worker who looked only after some "religious service" or so-

called spiritual devotions did not find such response as he who ministered to the needs and comforts of the men in their unusual and abnormal surroundings. The man who was willing to sacrifice his own comfort, safety and very life to the needs of homesick, tired and weary men, had a footing with them on which he could walk—and on which a fulcrum could be placed in raising them to the higher and more spiritual things. The religion of the trenches was the spirit of service, of comradeship, fellowship.

One found no creed, no sectarianism. A man was never asked if he were Jew or Gentile—Protestant or Catholic. A man was a soldier, and if in need—ministered unto. Many a Protestant minister said "mass" for the dying Catholic, while many a priest no doubt felt as a certain chaplain expressed himself concerning a dying lad—"I didn't think a Catholic's prayer would hurt a Protestant boy."

The church at home with the man returning from overseas will, as the religious worker over there, "have a chance when it has a voice with a message that compels his hearing and is from God to a man's soul. He wants the life of God and not metaphysics; not negations, but a positive proclamation and personal incarnation of a living God who will and can and does express his life in human friendship and virtue and helpfulness. Dr. J. Ross Stevenson, just back from the Rhine front, has spoken fifty times to men in all sorts of places. He declares that when he gave a real religious message a great hush was felt, and he often spoke for forty minutes."

NO RELIGION OF HATE

There was no religion or hymn of hate in the camp or trench. Such a religion always defeats itself. It defeated the great aristocratic despotism represented by the Kaiser and his minions, and saved Paris.

The religion that sent forth its devotees as supermen, and to express itself in a campaign of butchery, plundering and rapine, with the hymn of hate inspiring to drunkenness and debauchery, found itself cutting its own throat, drinking its own life blood and defeating the very purpose to which it had dedicated itself.

The religion of the doughboy was that

of love, sacrifice and service such as actuated the mother and sustained her at home, and kept pure the love of wife, sweetheart or sister—who “kept the home fires burning.” Such a religion inspired him with a respect for others and with a desire to preserve those ideals of home and country even to the sacrifice, if necessary, of his own life. For him there was no place for a hymn of hate; no lust for killing. Said a sharpshooter who had just shot down an enemy “sniper”—“I hope he had no wife or kiddies at home.” This sort of religion secured a burial of the enemy dead with the same courtesy and honor accorded our own. The religion even of the battle-field, amidst sternest duties of warfare, was the religion of the Golden Rule. Such a religion after the armistice was signed so actualized itself that prisoners of war sought escape from allied camps to give themselves over to the authorities in the American army.

RELIGIOUS INFLUENCES

Chaplains for the most part were strong men interested in the whole man, looked after his outward needs and did not neglect his inner ones. One Sunday at the front, with the papers under my arm and musette bag full of goods for free distribution, I made my way up a shell-torn sunken road and over an all too conspicuous sky line into a piece of woods where one of our battalions was in “support.” Everything was quiet with only here and there a doughboy to be seen. Presently, I came upon them one thousand strong—fine fellows lying or squatting around the speaker who held their close attention. It was their major, who was talking to them about some high ideals of private and army life. No wonder such men were fighters and knew not how to retreat! Led and inspired by such officers they were invincible.

My own work in the Y. M. C. A. was not that of a “religious worker,” but that of a regimental secretary. Be it said, however, that varied and diverse as its work was the “Y” did seek to emphasize the Christian side of its task. “Y. M. C. A. Youth—Manhood—Association! But in the midst of it Christ! Christ at the center. Christ the center of the association of young manhood. ‘C’ is the important letter of the

four. ‘C’ that stands not for criticism, camouflage, cowardice, or canteen; . . . but ‘C’ that stands for the mainspring of life—the church, Christianity, Christ.” And it was a matter of no small gratification as a Y. M. C. A. worker that when opportunity afforded I found among my thirty-five hundred men an audience that listened and a response that repaid one for the toil and hardships endured. It may be a matter of interest to you to know that I usually had a supply of Testaments and Bibles to be given away after my addresses, and that though the number was generous it was never enough to meet the demands.

It has been intimated that a man had to adopt the customs and habits of the soldier in order to reach him. Never was anything more untrue. “I came to have a talk with you because you are different,” said a lad to a ‘Y’ man who kept his life clean and above approach. That was a tribute to real religion and the experience of many men who were tired of themselves and of sin, and who wanted something better and found it in many a consecrated chaplain and Y. M. C. A. worker. An ex-saloon keeper kept me before a cold open fireplace on a night after Christmas telling me of his wretched life experience and folly; of his weariness with sin, and of his pride and love for wife and little girl at home. Scores of boys came with photographs of fine girls waiting at home—and I trust indeed that God heard my prayers and sent those dear lads home with clean hearts and bodies to bless the future of those sweet young girl lives.

Yes, we had some of those opportunities which we longed for and cherished, but our first and possibly greatest work was to put a message of cheer, fellowship and friendliness across the counter with a smile, a cake of chocolate or a can of condensed milk. In the last analysis it was the religion of the “other coat” and of the “second mile.” Many of us will bless God for the day and opportunity of being and doing for Christ “over there,” and happy will he be for the ring in his ears of the words, “Mr. ‘Y’ man, the day was not so long or life so dreary when you came around.” “Inasmuch as ye did it unto one of the least of these, ye did it unto me.”

YOUNG PEOPLE'S WORK

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

YOUNG PEOPLE'S BOARD

The Young People's Board is to remain at Battle Creek during another Conference year, and as last year, the resident members have been chosen from the Battle Creek Church and society. It is felt by the friends of Christian Endeavor that the work has been placed in excellent hands, for the board is made up of a group of clear-sighted, energetic, enthusiastic, resourceful workers. The executive officers of the board are as follows: President, Mrs. Ruby Coon Babcock; vice presidents, Dr. B. F. Johanson, Ivan Tappan, Miss Ethlyn Davis, Loyal F. Hurley, Dr. W. B. Lewis, Miss Edna Van Horn; recording secretary, Clark Siedhoff; corresponding secretary, Mrs. Frances Ferrill Babcock; treasurer, Elvin H. Clarke. The trustee of the United Society of Christian Endeavor, elected by the United Society upon recommendation, is Rev. Henry N. Jordan, Milton, Wis. Editor of the young people's department of the SABBATH RECORDER, appointed by the board, Rev. R. R. Throngate, Salemville, Pa. The board also appoints several superintendents of departments, but the complete list of names is not at hand at this time, but will appear later on. It seems best, however, to say at this time that Mrs. W. D. Burdick, of Dunellen, N. J., is to continue the work of Junior superintendent, and Rev. H. N. Jordan takes up the work of Intermediate superintendent.

Along with many other pleasant experiences, it was the privilege of the editor of the young people's department to be present and have part in two meetings of the board at Battle Creek, following Conference. At that time, at the request of the editor, a picture of the board was secured from which it is hoped to have a cut made to appear later on in the SABBATH RECORDER. The board was also privileged to have at one of these two meetings the new field secretary, E. M. Holston, of Milton Junction,

who is already at work on the field in the Southeastern Association as the joint field secretary of the Sabbath School and Young People's boards. As will be noticed by our budget for the present year, the Young People's Board provides for one-third of his salary and traveling expenses, and he will, therefore, devote that proportionate share of time to the interests of Christian Endeavor. During the year the board will have many new and interesting lines of work to present to our societies as suggested by the goal. Do not fail to familiarize yourself with the goal.

CHRISTIAN ENDEAVOR AS MOTIVATED CHRISTIANITY

HURLEY S. WARREN

(Paper presented as a part of young people's program, Southeastern Association, Salem, W. Va.)

Christian Endeavor has made an almost constant growth since its origin. This is an attempt to show a few of the most important points in its growth.

Let us ask ourselves this question: Would our church be what it is today were it not for the several societies that do service under the head of Christian Endeavor? These societies are training schools to Christian service for the young.

This kind of service brings out the best there is in a boy or girl, young man or woman, older man or woman and prepares him or her to continue giving the best as opportunity presents itself.

The various committees of the societies offer a wonderful and wide field for the developing of talents. The beautiful feature of committee work is the change from one to another, giving a chance for different lines of service. A prayer meeting or a social committee has members this year who will serve on other committees the next.

Christian Endeavor carries on the work started by the Bible school. Just as the deep breaking of soil starts the preparation to an abundant crop so does a deep religious experience start the preparation to a genuine religious life.

When Christian Endeavor made as its goal: “A Saloonless Nation by 1920,” it did not adopt this slogan and sit down with folded hands and a care-free mind, but immediately set forth to help accomplish it.

One way by which an advance was made was through the distribution of total abstinence or pledge cards. These were signed by those who wished and in many cases were a help to keep away from the cursed habit. This form of work and many others were carried on during the war. One of the important things done was the organization of Endeavor societies among the men in camp and overseas.

Christian Endeavor promotes the work of the church, the churches of the denomination, and these have a large influence for a higher and better Christianity.

The physical, mental and moral forces are the hope of Christianity. Christian Endeavor helps to strengthen these forces.

Are we to be found wanting in the whole-hearted support of Christian Endeavor.

MILTON COLLEGE NOTES

Although inter-collegiate football has been dropped at Milton this fall, the athletic life of the institution is by no means dead. Despite the lack of a coach and the fact that no schedule has been arranged with other college teams, two squads of men, the Blues and the Grays, have been out on the gridiron daily when the weather permitted. After another week or two spent in learning the rudiments of the pigskin sport, games will be played between the two elevens. "Athletics for all" is the policy now in vogue, inasmuch as every male student is included on either the Blue or Gray squad. "Pede" Lanphere, half-back on the 1917 varsity eleven, is captaining the Grays, and Paul Hemphill, a former North Loup, Neb., high school star, has charge of the Blues. Although the first scrimmage is yet to be held, considerable rivalry has developed between the two teams and their followers.

Immediately after the close of the football season, which is not likely to last far into November, a call will be issued for basket-ball candidates. With eight first string men back in college and a wealth of new material from which to choose, prospects are bright for turning out the best quintet in the history of the college and possibly capturing the state championship, toward which longing eyes have been cast for

many years by Brown and Blue basket-ball enthusiasts.

Last year's team, composed of Arthur Curtis, Floyd Ferrill, James Stillman, George Babcock and Howell Randolph, remains intact this fall, and three former varsity players who were in military service have returned to strengthen the line-up. "Pede" Lanphere, who has played on the 1916 quintet, and Herbert Kakuske and Carroll Oakley, both of the 1917 team, will again be candidates. Clarence Coon and Cecil Mabson, who are rated as two of the best basket-ball players in this vicinity, are likely to cause an upset in the old line-up. Alexander Daland and Gerald Sayre, both of whom have had considerable experience, are considered promising candidates.

Although no schedule has been arranged yet, word has been received from several colleges desiring games. Professor W. D. Burdick, physical director of the college, is hopeful of scheduling games with White-water Normal, Ripon, Beloit, Campion, Carroll and Lawrence as soon as a manager has been chosen. A captain for this year also will have to be elected before the season opens.

The part which religion played in winning the war was explained to the students in chapel last Friday morning by Ray V. Sowers, state student secretary for the Y. M. C. A., who is speaking in colleges all over Wisconsin. Mr. Sowers served in France with the marine corps and during his stay in Europe was given the opportunity of visiting England, Scotland, Ireland, Luxemburg, Wales and Belgium. Friday evening he spoke at the joint prayer meeting conducted by the Y. M. and Y. W. C. A's.

The *Milton College Review*, which had previously been issued every Thursday, was distributed on Tuesday this week and will be published on that day hereafter. The *Review* has quarters this year in what was formerly the S. A. T. C. kitchen in the basement of the main building.

The editorial staff is made up as follows: Editor-in-Chief, Henry Black, '22; associate editors, Helen Shaw, '20, and Ruth Schlagenhauf, '21; managing editor, Paul Holmes, '21; news editors, Goldie Davis, '21, and Mabel Arbuthnot, '22; alumni ed-

itor, E. Stillman Bailey, '73; athletic editor, Howell Randolph, '20; business manager, James Stillman, '21; circulation manager, Chester Newman, '22; advertising manager, Gerald Sayre, '22.

At a meeting of the Y. M. C. A. cabinet last Sunday night it was decided to transform the old S. A. T. C. mess hall into a lounging and reading room for the men students. Alumni of the college will be appealed to for funds with which to remodel and furnish the room, but the Y. M. C. A. will take the responsibility of keeping it up afterward.

Dr. Rosa Palmberg, who is in this country on a furlough from her duties as a missionary in China, registered as a special student this week. Other new students are Thomas Gaby, of Milton, special; Earl A. Korth, Clear Water Lake, Wis., freshman, and Carrol Oakley, Milton, Sophomore.

Considerable equipment has been added to the science departments since last June. The latest addition is a distilling machine, which will be used jointly by both the physics and chemistry laboratories.

Milton College has an unusually large representation at Madison this year. Among former Milton students who have enrolled at the State University are Paul Homes, Miss Pearl Gaarder, Carroll Whalley, Harold Rehberg, Ernest Lunda, David Smith, Lawrence Wright and Clarence Hillstrom.

GOOD-BY, PALESTINE

[This little poem by Dr. Joseph Krinsky was dedicated to the American Zionist Medical Unit that had served in the Holy Land until the close of the war, and the pathetic words, written as the unit was leaving Palestine for America, are so touching we are sure many outside the ranks of Judah will enjoy reading them. They appeared in the *Jewish Exponent*, of Philadelphia.—EDITOR.]

Farewell to Zion's sacred land,
To Galilee's blue sky,
To Judah's mountain, plain and strand—
Jerusalem, Good-by!

O Zion, land of sacred truth,
And prophets' dreams divine,
Thou home of Judah's strength and youth—
My loved Palestine!

Thine is the soil that gave me birth,
Here first I drew my breath,
And here, within thy blood-drenched earth,
My fathers sleep in death.

Here was I young, here was I strong,
Amid thy crags and rocks,
And heard thy royal minstrel's song,
And watched the bleating flocks.

Long years I've roamed o'er land and sea,
A weary exile's way;
By night I dreamt of Galilee,
And prayed and hoped by day.

Then came a call from Zion's strand,
A groan of mortal pain,
A cry for help from Judah's land—
From hill, and dell, and plain.

It circled o'er the Western sea,
It thundered at my door,
It stirred the slumbering soul in me—
That cry from Jordan's shore.

We heard the call across the wave,
We came in close-knit ranks,
We gave our help to heal, to save,
Nor sought for praise or thanks.

Now loved ones watch for our return,
And tender lips implore,
And aching hearts with longing yearn,
On fair Columbia's shore.

Good-by to Zion's sacred land,
To Galilee's blue sky,
To Judah's mountain, plain and strand—
Jerusalem, Good-by!

—American Zionist Medical Unit.

THE SWEETNESS OF GIRLHOOD

Girlhood and young womanhood are such pure and sweet and beautiful things when they are what God intended them to be, that it fills one with unspeakable regret to see a young girl's life falling short of its appointed beauty. And every young girl's life falls short of this beauty if it lacks in modesty, in dignity, in purity of thought and speech, in gentleness and kindness. The bold girl of pronounced dress and speech, the girl who sets at naught the opinions of others, the girl who is noisy and who seeks to be "dashing," the girl whose parents sorrowfully admit that she is "beyond them"—this girl is treading on dangerous ground and her life is falling far short of the appointed beauty and sweetness of girlhood.—J. L. Harbour.

Lone Sabbath Keeper's Page

At different times Lone Sabbath Keepers have expressed a wish that they might have a special page in the RECORDER. Some suggested that we issue a paper to help L. S. K's and to propagate Sabbath truth. At the late Conference in Battle Creek, "Uncle Oliver" talked to me a long time about the desirability of having such a page, and of the advantage which it would be. I wrote to Editor Gardiner about it, and he at once opened the "Lone Sabbath Keepers' Page." Now it is "up to us," L. S. K's, to make of this department such a success that the RECORDER managers will not consider it wasted space. We may discuss problems here which will be of especial interest to Lone Sabbath Keepers, and write of experiences which may help others who may read. Let us be spurred on to our best endeavors by the words of the editor-in-chief in the first number which contained our page: "We hope the Lone Sabbath Keepers will be interested enough to supply suitable material and so add much that will be of interest to all our readers."

EVERY CONFERENCE DIFFERENT

The scene of every Conference has been different, the programs have been varied, the key notes and the movements started each year have been new. And we as a people have been moving forward and onward and upward, have we not?

This year the largest project, it seems to us, ever before proposed has been started. We are larger in numbers, and richer in resources than ever before, so why not attempt greater things? We ought to be ashamed of ourselves, ought we not, if we do not plan and accomplish greater things than ever before?

The *Forward Movement* means much to us as L. S. K's. We are in it, a part of it. If you have not all read the "Report of the Special Committee to Consider the Report of the Commission of the Executive Committee" in the RECORDER of September 8, pages 292 to 300, please be sure to do so at once.

The amount of money which should be

contributed by Lone Sabbath Keepers is \$10,000 at least. We are able to do it and more. Ten dollars apiece, or 3 cents a day, is not much. It is not enough, is it?

ARE WE POORER THAN OTHER PEOPLE?

Other denominations are asking about \$20 per member. We do not desire to go down in the annals of church history, do we, as being more poverty stricken, or as being more stingy than others?

Seventh Day Baptists have stood for the best and highest in education and in various reforms. Shall we not hold up the same high standard, raising our share of money for all good causes?

STEPS FORWARD IN L. S. K. WORK

The man who was elected assistant secretary of the L. S. K. Association last year, felt that he could not serve another year, and asked that someone else be appointed to fill the office. The Nominating Committee at Conference recommended the re-election of the general secretary, leaving her to choose her assistant. So Rev. G. M. Cottrell, of Topeka, Kan., the former general secretary, was requested to act as financial secretary, or treasurer. He has consented to do so. So all you Lone Sabbath Keepers who do not wish to send your contributions directly to the boards, please send to Mr. Cottrell, and he will care for them. He himself is a liberal giver, so all try to gladden his heart by doing likewise.

A NEW BRANCH OF L. S. K. WORK

The need has been felt by many for some special work for the Lone Sabbath-keeping children. Miss May Dixon, of Shiloh, N. J., will conduct a Junior department among L. S. K's. All Lone Sabbath-keeping parents interested in the religious training of your children, and all children who would like to take a special course in Bible study, write to her, and she will be glad to help you.

ANOTHER IMPORTANT BRANCH

Miss Verna Foster, of Milton, Wis., is the denominational Quiet Hour superintendent, and also has charge of the L. S. K. branch of that work. All who are not enrolled, and who are willing to devote fifteen minutes a day to meditation and prayer, please send your names to her.

ANGELINE ABBEY.

CHILDREN'S PAGE

A LITTLE BOY'S TROUBLE

I thought, when I learned my letters,
That all of my troubles were done,
But I find myself much mistaken—
They only have just begun.
Learning to read was awful,
But not like learning to write;
I'd be sorry to have you tell it,
But my copy-book is a sight!

The ink gets over my fingers;
The pen cuts all sorts of shins,
And won't do at all as I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig—
They are there in all shapes and sizes,
Medium, little and big.

—Author Unknown.

THE COW'S CONTRIBUTION TO ART

"Why do you clip the cow's ears?" asked an interested observer of an employee in a large meat packing establishment. The plant was a model of cleanliness and great care was exercised in handling the meat, but in what way the clipping of a cow's ears could aid in maintaining sanitary conditions was a mystery to the onlooker.

"That," said the worker as he snipped the hair from the inside of an ear, "is the cow's contribution to art. Until recently when some one discovered that the hair in a cow's ear is the most delicate, yet strong and soft hair known, it was believed that the best substance for the making of high-grade brushes for water-color painting was camel's hair.

"And so," said the man as he passed on with his shears, "practically all the 'camel's hair' brushes are now made from the hair of cows' ears, and they are said to be better than those made of real camel's hair."

The scarcity of camel's hair, due to the difficulty of importing it, brings to mind the fact that shortly before the Civil War an attempt was made to introduce the raising of camels in the southwestern section of the United States and using them for transportation purposes in the deserts of Arizona and New Mexico.

Jefferson Davis, then Secretary of War, secured an appropriation of funds for this

purpose and two herds of camels, numbering about sixty animals, were brought here from Algeria, but, after having proved their usefulness during the period of unrest at the time of the Civil War, they were allowed to perish at the hands of Indians and Mexicans or became the victims of wolves, cougars and rattlesnakes.

It is possible that a few wild survivors of the two herds still exist in northern Mexico, but the belief is based on nothing more definite than the tales of prospectors who, in their search for gold, frequently are rendered somewhat visionary through suffering for the want of water.

Besides supplying a substitute for camel's hair brushes, other "waste" portions of slaughtered cattle furnish material for many useful articles. It is, of course, well known that cowhide makes a very durable leather. The hair which is shaved from the hide is used in wall plaster. Some portions of the bones and horns are used in the manufacture of buttons and the remainder is ground and used as a fertilizer, as is also the blood after it has been dried.—A. H. Dreher, in *Kind Words*.

LUCY GREENE FITZ RANDOLPH MEMORIAL SERVICES

On September 6, 1919, memorial services for the beloved wife of Rev. Gideon Henry Fitz Randolph, pastor of the Berlin, N. Y., Seventh Day Baptist Church, were held in the church at Berlin.

Loving hands had beautifully decorated the audience room with asparagus, hydrangea, etc. The following program had been previously arranged by Deacon F. J. Greene, which was carried out without announcements or ostentation:

Organ Voluntary	Matie E. Greene
Scripture—John 14: 1-27	Rev. G. E. Whitehouse
Prayer	Rev. W. G. Gritman
Hymn—Jesus, Lover of My Soul	Choir
Paper—Work in Berlin Church,	Euphemia L. Greene
Paper—Work in Temperance Cause in Berlin,	Mrs. Anne Hull
Solo—One Sweetly Solemn Thought,	Jesse D. Vars
Paper—Work in Other Fields	Myrta E. Greene
Hymn—No. 471	Choir
Address	W. G. Gritman
Solo—Open Ye the Gates	Mrs. F. P. Denison
Address and Dismissal	Rev. G. E. Whitehouse

HER WORK IN THE BERLIN CHURCH

In the passing of years many pictures are hung on memory's walls. Some grow dim with age. Others are brightened as we look back through the intervening.

And today there stands out, true and beautiful, on memory's walls, one painted more than a quarter of a century ago, that of Mrs. Randolph as she lived and worked among us in the early nineties—a broad-minded, unselfish Christian woman in whose tongue was the law of kindness; and who was so filled with the spirit of the Master that, amid the multiplied cares of a growing family, she always found ways in which to help others, and to work for the betterment of the community. At home she was tender, loving and helpful, and it was well said that "The heart of her husband doth safely trust in her." In church and Sabbath-school work she was considerate, sweet-tempered and strong; in Christian Endeavor ever encouraging young people to work, helping them to obtain a broader view of life and its responsibilities. The Ladies' Aid Society always found her ready for every good word and work—a safe leader to follow wherever woman's work was needed. And it was with reluctance that we relinquished our hold upon them in 1895 and saw Pastor and Mrs. Randolph turn to other fields where duty seemed to call.

Then after a quarter of a century, how gladly we welcomed her back. How vivid this picture to us who are spared to see it! Now with well rounded Christian character from working with, and for, the Master during the intervening years, ripened for the kingdom, a womanly woman manifesting her unselfishness in wonderful ways—a mother to the motherless; a bearer of cheer and comfort to the lonely and sad; president of Ladies' Aid Society; superintendent and teacher of the Primary department of Sabbath school; superintendent of Crade Roll. She was all this and more, a wonderful friend and neighbor,—when trouble or sorrows came into a home she was there, not only with words of counsel and cheer, but with thoughtful, practical deeds of helpfulness as well. And we thank God for the sweet life she lived among us.

It is a beautiful picture painted on mem-

ory's walls by the finger of God, her Master, and will ever linger to bless us like a sweet benediction.

HER TEMPERANCE WORK

I have five minutes in which to tell of the temperance work our dear departed sister did as a member of the W. C. T. U. twenty-five years ago when first she came to live in our little town. At that time we had six saloons, one at South Berlin, one at the Center and four here, also many places where hard cider was sold or given away. Mrs. Randolph at once joined our society and became a most active member. She organized a temperance school with an average attendance of eighty-three children. We gave silver medal contests and concerts to create a sentiment for temperance, also to make money to fight the saloon-keeper whenever he violated the law, which happened nearly every day.

We were often discouraged, but Mrs. Randolph was always cheerful, ever holding before our eyes the victory she was sure would be ours, if we were faithful to the trust reposed in us.

Then, after long days, weeks and months of untiring effort, the victory was ours. Today we are enjoying the fruits of her labor. That she has gone to her reward we do not doubt, with a crown of victory upon her brow, so let her rest.

MRS. RANDOLPH'S WORK IN OTHER FIELDS

Having known Mrs. Randolph so intimately for some time, I hesitate in this undertaking, feeling very keenly my inability faithfully to portray the full beauty of her character. Yet loving her deeply I could not miss the opportunity to contribute my mite.

In the year 1888, in company with her husband and little four-year-old son, John, she bade adieu to father, mother, brother and a host of friends and sailed for far-off China to carry the good tidings of a risen Savior to that benighted land. We who have never had a similar experience can have no idea of what this means. In speaking to me of it once she said it almost killed her mother to let her go.

Great undertakings never daunted Mrs. Randolph and her brave heart and cheery

spirit tided her over many a rough place. While there, two more sons came to bless their home. The care of the home and children was given principally to Chinese help—a man for the housework and woman for the children, the two taking much of Mrs. Randolph's time to keep them straight. Aside from this her chief occupation was the study of the language and the care of a day school for Chinese children, who came for instruction during the day, returning home for the night; also a boys' boarding school organized by Mr. and Mrs. Randolph. This meant a great amount of work, renovating building, exterminating vermin of all kinds, making bedding and various other necessary arrangements, in all of which she took a very active part—beside teaching in the school.

She visited and helped to some extent in the day school in the native city, which had been previously established. A small brick barn of Mr. Davis' she had remodeled for a day school, the money for which was given by her cousin, W. S. Wells, of Little Genesee. She also established a day school in a private house in a near-by hamlet, one-half mile or so from the mission. These beginnings made so long ago by her have continued and are prospering at the present time. In the midst of all these cares the religious training of her children and natives helpers was not neglected. The nurse who cared for her children came to her a heathen and Mrs. Randolph was rewarded by seeing her a very faithful Christian before they left China.

Their home was in the upper story of the dispensary, and she has told me how those suffering with that most dreaded and loathsome disease—leprosy—would call up to her from the street, begging for help. She would respond by dropping something to them. She never turned a deaf ear to suffering, as many in our town can testify. Stricken while there with typhoid fever, she lay for days at death's door, but a loving Father restored her in answer to prayer.

Leaving many staunch friends among the native acquaintances and help, she, in company with her family, returned to the States in the early spring of 1893, shortly before coming to Berlin. This meant a return to the English language and difficulties for the children, and mother must

repeat in Chinese when the little ones did not understand. Of her work here another will speak.

In the fall of 1895 they removed to Marlboro, N. J. While there a great grief came to her in the loss of her little daughter. Her work on that field was principally in connection with the pastoral work—namely, Sabbath school, Christian Endeavor and W. C. T. U. She made a specialty of the social and educational features of the work among the young, such as singing school, Demorest contests and social occasions.

In the spring of 1899 they answered the call to go to Fouke. During the early part of the first two or three years there, her work was mainly in the homes of the people of the community—helping the sick, destitute and sorrowing. Most of the homes felt the impress of her benevolent helpfulness. The care and oversight of her home, children and little farm received her attention; caring for all for months at times—directing in the fields the cultivation of the cotton, corn, potato and peanut crops, during the absence of her husband on the missionary field. She was very active in work of W. C. T. U., organizing local workers, and local work to the great discomfort of saloon-keepers and merchants who were dealers in narcotics and nicotine, even going so far as to obtain a pledge from the merchants not to sell tobacco or cigarettes to minors—forcing this under threats of prosecution.

The next period of her service in the work there was in making a home for those who came from other parts to attend the missionary school. For scores of those who came from more or less remote parts—one coming 2,000 miles—she made a mother's home and gave to all a faithful mother's care, oftentimes having at her table almost a score of non-resident pupils and teachers beside her own family. They closed their labors there in 1916, making seventeen years spent in service on that field, and leaving a fine school as a memorial of their labors there.

Her home was always an open home to the fatherless and motherless, as many know from experience. Her heart went out to the whole world. In conversation with her a few months since, she expressed the wish that Mr. Randolph, who was then

at Alfred, might on his return bring some of the grandchildren. In reply I said in substance to her that after all the years of care she had bestowed on children, I should think she would welcome a release from the work and responsibility. But she said if it were not that she could have children with her she would have Winfield bring her home a Belgian or French orphan.

A great and good worker has fallen, do you say? No—a great and good worker has risen to a higher and nobler sphere and has left us to carry forward the work she has laid down.

Rev. W. G. Gritman, pastor of the M. E. Church, spoke on Faith and Work—words of comfort and sympathy. He paid a fine tribute to the ideal wife of a pastor and asserted that she is as truly called of God to her part of the work as the pastor himself; and the tact, wisdom and love necessary to success is the gift of God. He closed his remarks by reading feelingly the following poem which he was moved to pen as he thought on the sweet and lovable spirit of her who is

"JUST AWAY"

Mild and gentle as she was brave,
When the sweetest love of her life she gave
To simple things—where the violets grew
Pure as the eyes they were likened to;
The touch of her hands has strayed,
As reverently as her lips have prayed,
When the little brown thrush that harshly chirred
Was as dear to her as the mocking bird;
And she pitied as much as one in pain,
A writhing honey-bee wet with rain,
Think of her still as the same, I say,
She is not dead—she is just away.

I can not say, I will not say,
That she is dead—she is just away.
With her cheery smile and a wave of the hand
She has wondered into an unknown land,
And left us dreaming how very fair
It needs must be since she lingers there.
And you—oh! you whose hearts still yearn
For the old-time step and the glad return.
Think of her faring on as dear
In the love of there—as the love of here.

Rev. G. E. Whitehouse, pastor of the Baptist Church, spoke of the hope and reward of the Christian, of the many rewards even in this life—the happy homes, the fellowship of godly people—communion of the Holy Spirit—consciousness of the Father's approval—the hope and anticipation

of the greater reward hereafter, "Which eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him;" and in an impressive manner read the following poem, entitled, "In Our Father's Care."

The ships glide into the harbor's mouth
And the ships sail out to sea,
And the wind that sweeps from the sunny south,
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care;
But, oh, in a world where our Father reigns,
There is gladness everywhere.

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fullness comes to the tasseled corn
Whether we wake or sleep;
And far on the hills by feet untrod
There are blossoms that scent the air;
For, oh, in this world of our Father, God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, he taketh and he knoweth best—
The Lord to whom we win.
And, oh, when the soul is with trials tossed,
There is help in the lifted prayer;
For never a soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbor bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be;
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right as our Father wills,
Whether we wake or sleep.

"The cotton crop of 1918, according to estimates by the Department of Agriculture, is worth twice as much as any single cotton crop that we have before, and three times as much as the cotton crop of 1914. It is valued at \$2,067,000,000."

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.

OUR WEEKLY SERMON

THE LAYMAN IN THE SERVING CHURCH

REV. HERBERT C. VAN HORN

[This is the substance of an address given in the Southeastern Association. "The Serving Church" was the general theme of the association.—EDITOR.]

It seems a shame that we must mention service at all in connection with the church; for what else, indeed, should a church be? We might as well speak of a serving body; for we know that the church is the body of Christ. But for the sake of emphasis we do speak of the *servicing* church.

To begin with, it may be suggested that in such a church the layman will be willing to receive some instruction and drill in becoming fitted for his place. This he will receive in the Bible school, the Christian Endeavor society, pastor's training class, and in church services.

Three things may be especially emphasized: promptness, regularity, and support. Other things may be suggested in this address, but these three are worthy of our careful attention.

1. *Promptness.* It is expected of a soldier that he will be alert, quick to hear, and prompt to act. These qualities will also characterize the soldier of the cross of Christ—our layman. He will be prompt in keeping every engagement, especially those in connection with worship in God's house. He will have as much regard for the time of meeting in the house of God as he will for the time to meet an express train. He will be as particular to keep his engagements for worship as he is in meeting that of a dinner party. He will be as careful to meet his financial obligations to the church as in paying his note at the bank.

2. *Regularity* will mark our layman's attendance upon prayer meetings, Bible schools, workers' conferences, and business meetings. He will also be regular in his attendance of public worship on the Sabbath. The Sabbath Day for him will not be a day for sleep and an all-day lounging time. "This day," he will say, "I must be about

my Father's business. This is the day the Lord hath made, and in it I shall worship and be glad. The Sabbath was made for man, and while it offers me the privilege of helping my fellows, and of doing some pleasant and serious thinking at home, and gives me opportunity to perform some home duties with my family which have been neglected during the busy days of the week, still it shall be a day in which I shall meet God in his house."

This the layman should do for more reasons than one: (1) for the sake of the preacher who can not worship for his congregation if left alone, nor find inspiration in empty pews. The absence of the layman advertizes to the world that there is nothing worth while in the place of worship and that one loses nothing by staying away. The careless and indifferent stay-at-home layman is more often the cause of a pastor's resignation than are the attractions of other fields or the prospects of better financial support.

(2) The layman's regularity is needed for the sake of the church itself. Mutual encouragement is fostered by meeting together in worship. Here is the "body of Christ" and every member should be in his place. The world will judge the Christ by his body. The church must present to the world an unbroken front. This means that the layman must be regularly in his place. A man out of place in the ranks of the army is "disorderly" and subjected to discipline. If this Christian army is to take the world for Christ every man must make good—must be orderly, else the church is discredited.

(3) The layman must be regular for the world's sake. The supreme task of the church is to evangelize the world. To do this, "witnessing" is absolutely necessary. This should come as a full-toned symphony. You may recall the incident related of a great orchestra: In the midst of a rehearsal the conductor threw up his hand and stopped the music, saying: "You piccolo player away back there has spoiled the music!" Indignantly the player replied: "I have not been playing at all." To this the leader said: "That is just the trouble, the silence of the piccolo has spoiled it all." So in this great work, every man must be present and do his part or the harmony is incomplete and the world suffers.

But worship means far more to the world

than a weekly "review." It affords an opportunity to fling out a great message to needy men, and a full attendance of the church members proclaims to the world in unmistakable language: "Here is something worth while!"

Let me suggest further that the layman ought to be different from the "doughboy" who rushes heedlessly for the rear line as soon as retreat is sounded. Too many of our otherwise splendid laymen respond more heartily than is meet to the benediction, and get away, not only before the pastor can greet them, but without a smile of recognition, a word of encouragement, or a hand-shake with others—not even a welcome greeting for the "stranger within the gates."

(4) Again let me suggest, the layman should be regular for his *own* sake. To be spasmodic in attendance at church, or habitually to stay away means the dwarfing of his spiritual life until he finally sinks into careless indifference. He becomes a passenger, not a puller or pusher, but a slacker, a load to be carried. The curse pronounced upon the one talent burrier falls upon him and he loses "even that which he hath."

3. The third essential mentioned above is *support*. The layman should meet justly and adequately his financial obligations to the church and to the kingdom of God. He may need sometimes to do some careful figuring. In this way he comes to realize that ordinarily his pastor is under paid and that progress in the church's work requires larger and larger payments from the members. He should see that his own contributions for the support of church and pastor have kept pace with his other expenditures. Too often he will find that his church subscriptions have been the first to suffer curtailment in his efforts to reduce expenses on account of the high cost of living. If this has not been the case, and he finds himself paying more liberally for the support of the Lord's work, he may well congratulate himself. Just a little thinking along this line may surprise the layman of today.

Suppose he paid ten dollars for the support of the church ten years ago, and finds himself doing the same now. At that time ten dollars represented ten bushels of wheat but today it stands for only five bushels. Thus he is really paying his church only half as much as he paid ten years ago.

Or it may be that at that time he gave fifty dollars or the price of a "two-year-old," while today his two-year-old steer is worth one hundred dollars. To mean as much to him as the fifty dollars did formerly, he should now be giving one hundred instead.

Still further consideration of this matter reveals the fact that it takes at least two dollars today to go as far as one did ten years ago. That is, in view of the more than double price your produce now brings, your figure of ten years ago amounts to only about one-fourth as much as at that time. When the layman grasps these facts his eyes should be opened and his pocket-book too. Let him not be disobedient to the heavenly vision.

The home of the true layman will be a godly home—not critical of church and pastor—especially in the presence of the children. Their ears seem to possess a great capacity for taking in the things they are supposed not to know, and the effect is often disastrous.

During the war campaigns, we had our four-minute men. Many responded to serve the nation. The layman will be just as ready to undertake whatever line of work his church may call upon him to do. The layman in the serving church will find himself up against a man's job. It will be a big task, but let him be faithful in going forward and he will reach his objective.

The story of the artist who drew from his own heart blood to give special permanence to the colors on his canvas may be only fanciful; but it is suggestive. If our work is to endure and to be what Christ wants it to be, we must put our heart's blood into our efforts. That is, put our very best into the service of Christ and the church.

SEMIANNUAL MEETING

The semiannual meeting of the Minnesota and Northern Wisconsin Seventh Day Baptist Churches will convene November 7-9, at Dodge Center, Minn. The delegate from the Iowa yearly meeting will preach the introductory sermon. The Forward Movement will be emphasized throughout these sessions.

A council is being called to meet at the time of this meeting to ordain Mrs. Angeline Abbey to the gospel ministry, at the request of the New Auburn, Minn., Church of which she is the pastor.

HOME NEWS

LEONARDSVILLE, N. W.—Rev. and Mrs. F. E. Peterson arrived in town last Thursday, making the trip from their western home by automobile. Mr. Peterson occupied the Seventh Day Baptist desk Sabbath morning, assisted by Rev. A. O. Austin, who has so ably supplied for the past year. This (Tuesday) evening a reception is held at the Seventh Day Baptist church for both reverend gentlemen and their wives, to which all are most cordially invited. There will be no services at the Seventh Day Baptist church next Sabbath, as the tri-annual meeting will be in session at West Edmeston at that time. The usual custom of carrying dishes, sandwiches for yourself, and something else, will prevail, and it is hoped there will be a large attendance.—*Brookfield Courier*.

NORTH LOUP, NEB.—Pastor Davis left yesterday for Buffalo, N. Y., to meet with the other members of the committee having in charge the Forward Movement of the denomination. He will spend the Sabbath at Jackson Center, O., and will occupy the pulpit on that day.

At the services tomorrow morning a number of short talks will be given by laymen covering the work undertaken in the Forward Movement. We are sure these talks will be pleasing and will be worth hearing, especially if you are interested in the church of which you are a part.—*The Loyalist*.

WALWORTH, WIS.—The harvest is passed and the summer is ended and when we come to take stock we find that we have received many blessings during the time. We have had a nice summer and fall and abundant harvests.

Decision Day was observed in our Sabbath school and four young ladies enlisted under the banner of Christ and were later baptized, and three of them united with the church, and we are hoping the other one will in the near future.

Miss Anna West was here one Sabbath and spoke to us, and in the evening a re-

ception held for her; many Chinese curios were displayed. Dr. Palmberg and Eling were here the Sabbath eve after Conference at a Sabbath-school entertainment and the doctor gave us a talk on her work in China and Eling sang for us in Chinese. Rev. T. L. M. Spencer was here after Conference and told us of his work in British Guiana.

Several of our members attended Conference and brought back good reports. Sabbath, September 20, our pastor gave an interesting talk on the Forward Movement.

While we are not one of the larger churches we are trying to let our light shine and although we may not be able to accomplish all we would like to, we intend to keep the faith and "be counted in," when the Master comes to claim his own. It may be a sifting time with many of our churches, but we know that the promise is to the faithful, and only those who can stand the test will be the victors.

E. H. MCL.

September 28, 1919.

MRS. PENELOPE R. HARBERT

Out of the many pleasant experiences of my work in the Southwest, I shall cherish the memory of our dear Sister Harbert, of Memphis, Tenn. Late in July a telegram came to me, announcing her death. I crave the privilege of expressing my own appreciation of this beautiful life. My acquaintance with her began soon after I went to the work in Arkansas. It was on the occasion of my first happy visit to the Threlkelds in Memphis. She sent for me to call, on learning that a Seventh Day Baptist minister was in the city. An elderly lady, quiet in manner, and with the marks of culture, welcomed me. It was a rare experience, listening to the story of her life as a Christian. She told me of her relation to the Central Baptist Church of the city, and how dear the people and the pastor, Dr. Cox, were to her. For a long time she had been studying the question of the Sabbath. Her daughter told me that only after most careful and prayerful consideration she had come to her conclusion that henceforth she would observe the Seventh Day for her Sabbath. At my suggestion, she sent her application for membership to the Gentry Seventh Day Baptist Church. When

she told her former pastor of her decision, Dr. Cox sent a letter to us, warmly commending her Christian character. There were many evidences of her high standing with this leading Baptist Church of Memphis.

During her three years membership with us she was a most loyal and substantial supporter of the little church at Gentry, and of the missionary work in the Southwest. Her letters were frequent and revealed a high degree of Christian culture. She rejoiced in her new-found treasure of Sabbath truth, and earnestly labored to win her friends to the same joy. Through her loving efforts, her daughter, with her husband and five beautiful children, gladly embraced the blessing of Sabbath observance. The sweet influence of her lovely spirit radiated among a wide circle of relatives and friends. These learned in substantial ways the generous impulses of her heart.

An injury received in falling made the last eighteen months of her life here a time of acute suffering. But this could not dim her smile nor lessen the cordiality of her greeting when one came into her presence. There were abundant evidences, during these days of severe bodily pain, that her thought was not for herself but for the comfort of others in need. During this period of prolonged affliction she received the loving ministrations of her daughters, Mrs. Campbell and Mrs. Read, at the home of the former. A stroke of paralysis finally ended the suffering and she quietly fell asleep on the afternoon of July 25, 1919.

T. J. VAN HORN.

REV. GEORGE SEELEY

REV. EDWIN SHAW

George Seeley, son of George and Helen Howe Seeley, was born at Kinsale, Ireland, February 14, 1835, and died at Moncton, N. B., May 28, 1919. In early life he came to America and settled in the province of New Brunswick, Canada. He was married at Mangerville, Sunbury County, N. B., July 1, 1858, to Mary Newcombe Coperwaite. Of five children only one, a son, Frederick C. Seeley, survived at the time of the father's death, the mother dying November 18, 1907, at Petitcodiac, N. B., where they were living at that time.

Brother Seeley was baptized and joined

a Baptist church at Fredericton, N. B., July 1, 1850. At the age of 27, in 1862, he entered the gospel ministry and served as pastor of the Baptist churches at Salisbury, N. B., 1862-1875, and at Petitcodiac, N. B., 1875-1894. During these years he also preached often at Fredericton, Woodstock, St. John, Elgin, Homelock, Harvey, St. Andrews, and many other places in New Brunswick.

In 1895, at Berlin, N. Y., Brother Seeley and his wife both become convinced of the truth, obligations and value of the Seventh Day as the Sabbath, and accepted it in behalf and in practice, and were faithful to it the remainder of their days. Brother Seeley accepted a call to the pastorate of the Berlin Seventh Day Baptist Church and served there for five years, 1895-1900.

Since 1900, he had been in the employment of the American Sabbath Tract Society, distributing Sabbath literature from the Canadian Branch Office, located for a time at Petitcodiac, N. B., and later at Moncton, N. B., where he died at his work, which he dearly loved, and to which he was faithful even unto the end.

The funeral was held May 30, 1919, conducted by Rev. E. B. Cochrane, and he was buried by the side of his wife at Petitcodiac, N. B. A good man at a ripe old age has gone to his eternal reward.

Sabbath School. Lesson IV—October 25, 1919

A LESSON IN TRUST. Matt. 14: 22-33

Golden Text.—"I believe; help thou mine unbelief."—Mark 9: 24.

DAILY READINGS

Oct. 19—Matt. 14: 22-23. Peter in the school of Christ

Oct. 20—Mark 5: 22-34. Made whole by faith

Oct. 21—Mark 5: 35-43. Raising Jairus' daughter

Oct. 22—Luke 7: 18-23. Seeing and hearing Jesus

Oct. 23—Matt. 11: 25-30. A gracious invitation

Oct. 24—Matt. 14: 13-21. Feeding the multitude

Oct. 25—Psalm 40: 1-9. Help from the Lord

Mrs. Casey (with newspaper): "They got Pat Murphy's name in the death notices instead of his brother Mike's."

Casey: "Ye don't say! It's a nice fix Pat would be in if he was wan o' thim that belave all they read in the papers."

Tommy: "Pa, what is writer's cramps?"

Pa (who writes): "It's being cramped for money, my son. All writers suffer from it."

MARRIAGES

CRANDALL-HILL.—At the home of the bride, September 10, 1919, Kenyon P. Crandall and Mrs. Emma J. Hill, both of Brookfield, were united in marriage by Pastor Jesse E. Hutchins.

LEWIS-McCONNOHIE.—At the Seventh Day Baptist parsonage in Battle Creek, Mich., August 30, 1919, by Pastor M. B. Kelly, Rev. George W. Lewis and Mrs. Hattie B. McConnohie, both of Battle Creek.

IRELAND-HARRIS.—At the home of the bride's parents, Mr. and Mrs. L. Hoover Harris, Shiloh, N. J., February 25, 1919, Miss Pauline T. Harris and Benjamin Ireland, of Quinton, N. J.

MURPHY-SMITH.—At the home of the bride's sister, Mrs. Ray A. Chester, in Ashaway, R. I., October 4, 1919, by Pastor D. Burdett Coon, Orville Duane Murphy and Miss Amelia Alice Smith, all of Ashaway, R. I.

WHITFORD-ROOD.—At Battle Creek, Mich., August 24, 1919, by Rev. Edgar D. Van Horn, Mr. Hugh Whitford, of Milton Junction, Wis., and Miss Marianne Rood, of North Loup, Neb.

DAVIS-THORNGATE.—At the home of the bride's parents, Mr. and Mrs. R. G. Thorngate, in North Loup, Neb., September 17, 1919, by Pastor Alva L. Davis, Mr. Clarence A. Davis, of Milton, Wis., and Miss Arlie Thorngate, of North Loup, Neb.

MAXSON-THORNGATE.—At the home of the bride's parents, Mr. and Mrs. R. G. Thorngate, in North Loup, Neb., September 17, 1919, by Pastor Alva L. Davis, Mr. Rolland Maxson, of Milton, Wis., and Miss Melva Thorngate, of North Loup, Neb.

BINGHAM-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. Calvin Crandall, of Milton, Wis., September 10, 1919, Mr. Merrill A. Bingham and Miss Esther Crandall. Rev. Henry N. Jordan officiated.

McFARLANE-CAMPBELL.—At the home of the bride's parents, Mr. and Mrs. Fred H. Campbell, of Milton, Wis., September 17, 1919, Mr. George S. McFarlane, of Johnstown, Wis., and Miss Phyllis Campbell, Rev. Henry N. Jordan officiating.

SAUNDERS-RASMUSSEN.—At the home of the bride's mother, Mrs. Marthea Rasmussen, of Milton, Wis., October 1, 1919, at 2.30 p. m., Mr. Jesse J. Saunders, and Miss Ruth Rasmussen, Rev. Henry N. Jordan officiating.

COURTNEY-BURDICK.—At the home of Mr. and Mrs. L. Harry North, of Milton, Wis., October 1, 1919, at 8.00 p. m., Mr. Charles F. Courtney and Miss Relda L. Burdick, Rev. Henry N. Jordan officiating.

DEATHS

BLAKELY.—In Janesville, Wis., October 2, 1919, as the result of the influenza, Mrs. J. C. Blakely, in the seventy-seventh year of her age.

Mary C. Brace was born in Rochester, N. Y., August 14, 1843. In her youth she came west and lived in Berlin, Wis., where she experienced religion and united with the Seventh Day Baptist Church of Berlin. There she married Mr. Jerry Brown in 1864. She had three children, all of whom survive her, Mr. Philip S. Brown, of Milwaukee, Dr. Mark L. Brown, of Fort Atkinson, and a daughter, Mrs. James B. Bennett, of Milton. Her husband died about forty-seven years ago, and about twelve years ago she married Mr. J. C. Blakely, of Janesville, who with her children mourn a devoted wife and a loving mother.

Mrs. Blakely was a woman of sterling character and positive convictions. She was erect and upright in her bodily presence and in her nature. Her sense of justice was keen and her devotion to duty unquestioning. She was fond of nature, especially of her garden, and her health was excellent till her last illness. Her many friends join her bereaved household in grief at her passing away.

Funeral services were held at her late residence, in Janesville, Wis., October 4, 1919, conducted by President William C. Daland, of Milton College. Interment was made in Oak Hill Cemetery, Janesville, Wis. w. c. d.

FITZ RANDOLPH.—Lucy Jane Greene, only daughter of William B., and Caroline Clarke Greene, was born in the town of Independence, Allegany County, N. Y., March 16th, 1864, and died at the Samaritan Hospital, in Troy, N. Y., August 16, 1919.

She was baptized by Pastor I. L. Cottrell and united with the Independence Seventh Day Baptist Church, August, 1880. Lucy was then a cheerful, buoyant girl of sixteen and exerted a healthful, Christian influence over the young people and older ones for the better things in life. She was the first one of a company to put on Christ by baptism at Independence that in a few years numbered thirty-nine, and her life has been filled with helpful and loving service in the home, the church and the school, both in America and China, for more than half a century.

Comparatively few persons have had such an opportunity, or have taken it up so readily and willingly, in so many ways and places. After attending school at Alfred and teaching, she was married to Rev. G. H. Fitz Randolph, by Rev. Jared Kenyon, on her twentieth birthday, March 16, 1884. They commenced house-keeping at Alfred, N. Y., in the home built by her husband. Sister Randolph shared with her husband in his undertakings; in his work in the seminary, in different fields and churches, Berlin, N. Y., at two different times, at Marlboro, N. J., Fouke, Ark., at Berea and other places; in his heavy struggle to build up the school at Fouke and in

helping to furnish homes for the many needy pupils of the school. She made room for them in her own home and she, with her family, shared with them their comforts and necessities. With her husband she became guardian, practically, of four fatherless children, all of whom seem now to be in promising positions for obtaining an education, with a prospect of making a good record for themselves. In all these noble and heavy responsibilities she has borne a worthy part with her companion.

She leaves her husband and three sons: John, pastor of the Seventh Day Baptist Church at Nile, N. Y., and a member of the Alfred Theological Seminary; Wardner Titsworth, pastor of the Hartsville Seventh Day Baptist Church and a member of the Theological Seminary; and Winfield Wells, who recently returned from the army in France as first lieutenant, now a senior in Alfred University. William, the second son, died at the age of twenty-one, while in school at Alfred. A little daughter, Jennie, died in infancy while they were living at Marlboro, N. J.

The funeral services of our beloved sister were conducted at the home of E. O. Reynolds, in Alfred, by her former pastor, I. L. Cottrell, and interment was made in the family plot in Alfred Rural Cemetery. I. L. C.

BASSETT.—Mary Redding Green Bassett, daughter of Jeremiah Redding and Anna Case Redding, was born in Hunterdon County, N. J., June 7, 1834, and died in West Union, N. Y., September 30, 1919.

Most of her long life has been spent in the town of Independence, and much of it in this neighborhood. In 1853, she was married to William B. Green and to them were born two sons who are now living, Delwin M., of Andover, and Floyd L., of West Union. In 1883, her husband died and about ten years later she was married to Baylis S. Bassett and for about ten years made her home in Alfred. After the death of Mr. Bassett she was the homemaker for her step-grandsons in Whitesville, until failing health made it necessary for her to make her home with her son, Floyd, in West Union.

More than half a century ago she united with the Independence Seventh Day Baptist Church, of which she has ever since remained a loyal and consistent member. She has given of her time and means as she has been able for these many years. Things that needed to be done found in her a ready and willing helper. She has borne patiently, and with Christian grace her share of life's sorrows and sufferings, and now the weary hands are at rest. Only those who have known her most intimately know of the steadfast loyalty to conviction and the unselfish service she has rendered to others during these years. Only a few days ago it was the privilege of her pastor to hear her express her interest in the church, and her joy in reading the SABBATH RECORDER, with the recent account of the General Conference, and her wish that she could have been present.

"Be thou faithful unto death, and I will give thee a crown of life."

Farewell services were held in the Independence church, October 8, 1919, conducted by her pastor, Rev. W. L. Greene. Interment was at Independence. W. L. G.

THE SABBATH RECORDER

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

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THE recent race conflicts in some of our cities challenge the attention of the Churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America. . .

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement therefore of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

. . . The root of the matter is the failure to recognize the Negro as a man.

. . . Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and good will abroad, let us apply the same program at home.—Federal Council Bulletin.

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