

The Sabbath Recorder

The NEW FORWARD MOVEMENT is

SPIRITUALLY CONSTRUCTIVE

Its Aim is

VITAL GODLINESS

The money to be raised means bigger, better work for the Kingdom through the Seventh Day Baptist Denomination.

WORK FOR IT

A CRISIS is on! Seventh Day Baptists can not exist and do no more and be no better than they have been in the past. No denomination can. A world condition has been reached in which Christian denominations must do more and be better or perish. Seventh Day Baptists must do more and be better or perish! . . . God will raise up others if we fail him. We are at the forks of the road. The Forward Movement points the road to victory. To refuse to accomplish the objects specified in this movement, or to fail through indifference and selfishness will be taking the road to defeat and extinction. Which road are you going to take?

It is no time to throw cold water; it is no time to hang back; it is no time to balance money against souls; it is no time to choose an easy-going course in place of one that calls for spiritual adornment—both can not be yours in these days. It is time to make a united effort to become more Christlike and to carry the best that Christ brought from heaven to all the world.

The financial side is the smallest part of our blessing. We are under the Forward Movement to become purer, sweeter tempered, more humble, loving, charitable, forgiving, helpful, more beautiful in life, more joyous in spirit, more useful and more Godlike.—Alfred Church Bulletin.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

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Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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PLAINFIELD, N. J., NOVEMBER 3, 1919

WHOLE No. 3,896

Yearly Meeting At Berlin, N. Y.

On the morning of October 24, Pastor Skaggs, Secretary Shaw and the editor took an early train at Plainfield, N. J., for New York, on the way to the Yearly Meeting of the New Jersey, New York City and Berlin Churches. We had decided to take what to us was a new route, the Harlem Division of the New York Central lines, leading through the hill country of New York some distance east of the Hudson River. At White Plains we were joined by Brother George Shaw and wife, and this little company of five had a quiet, pleasant forenoon visiting and enjoying the beautiful scenery between New York and Chatham. From White Plains going north through Hawthorn, Chappaqua, Bedford Hills, Katonah, Golden Ridge, Croton Falls and Brewster, the scenery is picturesque enough to satisfy any lover of the beautiful in nature. There were wooded hills clothed in autumn's brilliant colors, running brooks with sparkling ripples and cascades, clear little lakes with wooded shores, half-hidden cottage homes perched upon shoulders of the hills or nestling in groves by the lakeside. Country roads went winding in and out between the hills or stretching across farm-lands upon which there were herds of cattle or shocks of corn. Now and then a little piece of swamp-land fitted in to complete a picture with a background of elms, oaks, beeches, maples, English larches, and rock-covered fields. Quiet little hamlets with cozy stations were scattered all along the way, glimpses of which were given as our train passed them by. Stone wall fences—Rhode Island like—were plentiful in field and by roadside, many lime-stones of which looked as though they might have been whitewashed.

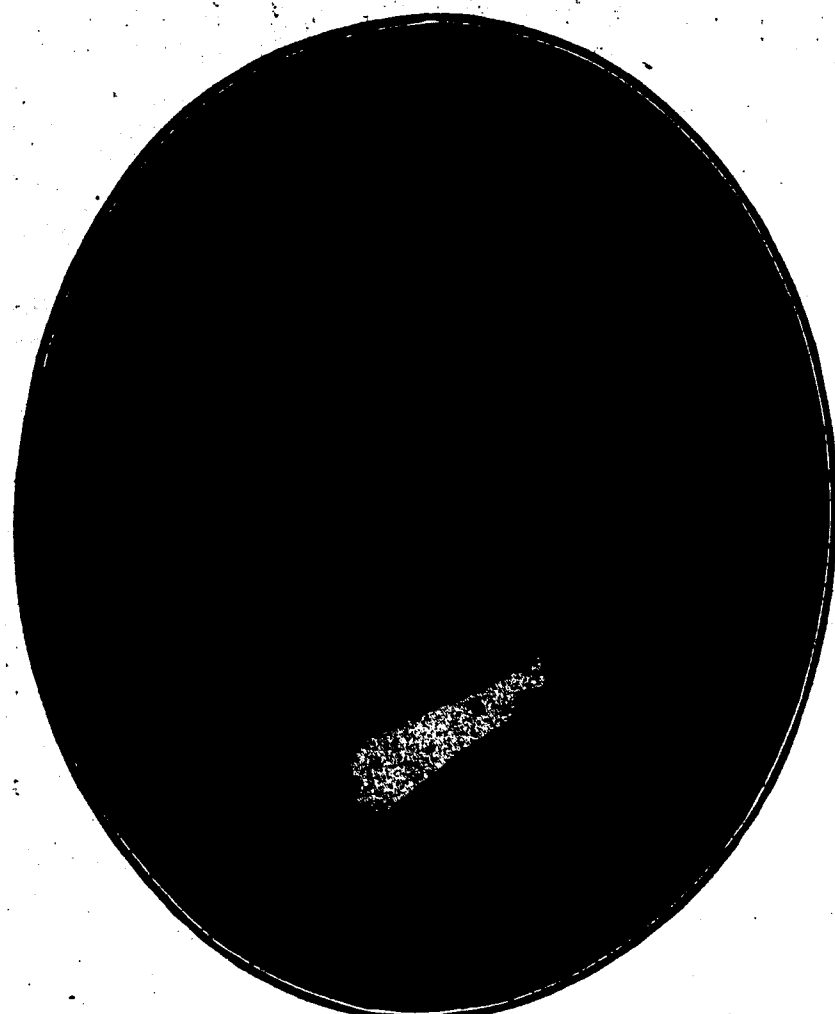
The day started in with a leaden sky after a rain, but as the forenoon wore away the sun began to shine through and brighten the scenes which had been beautiful even under the shadow of clouds.

North of Chatham the round-topped

hills of the Taconic range reminded us that we were nearing Berlin, noted for its beautiful mountain scenery. When we reached the station about five o'clock, friends were there to receive us and in a few minutes the train from the north brought Brethren Seager and Sutton, of South Jersey, and Brother Curtis, of New Market, making eight of us to find homes among the friends at Berlin. Then the evening auto-bus, from Troy, brought Rev. Willard D. Burdick and wife, of New Market, N. J. This raised the number of delegates to ten, which included all the pastors of the churches with two of their wives, and Brother Curtis, Secretary Edwin Shaw, and the editor of the SABBATH RECORDER.

At eight o'clock on Sabbath eve the services began with a short sermon by Rev. George B. Shaw and a helpful conference meeting led by Brother Shaw. His text was: "My refuge is in God." Psalm 62: 7. Several illustrations were given to show the value of a refuge in time of great need, and the people readily responded to the leader's call for testimonies. It was indeed a good meeting.

Sabbath morning at Berlin was cool and pleasant. It was frosty outside but there was no frost within. Pastor G. H. F. Randolph, who is about to leave this church for his Alfred home, had charge of the services. This was his last Sabbath here. His people are sorry indeed to lose him, and all hearts go out in sympathy for him in the great bereavement that has darkened his home and left him to continue his life-journey alone. Owing to the condition of his health Brother Randolph finds it necessary to take a rest from active service for a time, and so he goes to his home in Alfred to be with his sons who are there. A shade of sadness filled the hearts of his parishioners as they realized that their beloved pastor was presiding over their Sabbath services for the last time as their leader.



REV. G. H. F. RANDOLPH

Rev. L. D. Seager, the new pastor at Marlboro, N. J., preached the Sabbath morning sermon. He read the account of the Transfiguration, and spoke of Christ's purpose in granting the scenes on the mountain and in withdrawing as he often did for prayer and communion with his Father.

We are prone to judge by our own selfish experiences and with difficulty we find the point where, unselfishly, we can enter into the secret place with the Master and forget our own heart-aches in the glory of his presence. Some great missionaries have been able to do this.

The Transfiguration disclosed the Father's interest in his children. The Father is planning for their salvation and is watching the progress of the work. We are a part of his plan and co-workers with God. Shall the work fail because we come short? Shall our want of consecration cause our Forward Movement to cease? The first move is a downward one, to our knees in prayer, if the victory is to be ours.

Then from the mountain top let us go down to the suffering, needy world below and help our fellow-men. Are we ready? Let us be about the Father's business.

After the sermon the Sabbath school was divided into four classes which were taught by the visiting delegates.

In the afternoon there was an interesting Young People's meeting led by Rev. Erlo E. Sutton, of Shiloh, N. J. In this meeting the picture in the RECORDER of the Young People's Board was used to "introduce" the members of that board to the young people of Berlin. The addresses of introduction were by J. L. Skaggs and W. D. Burdick, who told the people about the different members of the board. Brother Sutton's address was on the need of loyalty in order to gain victories. He made good use of war-time illustrations to enforce his lessons. The kingdom of God will surely win. Shall we be loyal? If not God will raise up another people to do his work.

In our Forward Movement, the main thing to be sought first of all is real consecration. This was the main thing in Christ's time. He told his disciples to tarry for power from on high before they went forward with the work of the kingdom. We must do more than raise money; we must seek a revival in all the churches—a renewal of spiritual life and power. When really filled with the Holy Spirit we too may turn the world upside down.

Our old men are rapidly passing away. Soon the last one of our old ministers will be gone and our future as a people will depend entirely upon the young people of today. Will we arise to the emergency and fit ourselves for service?

On the evening after the Sabbath we were impressed with the fact that the yearly meeting is still a wonderful help to a church like Berlin, isolated as it is from churches of like faith, and needing the inspiration which ministers and friends from other churches can bring to them. The associations and yearly meeting are the only annual gatherings which can be entertained by a small church, and if these gatherings were abandoned, churches like Berlin could never have the much-needed help they now receive from them.

Brother Skaggs preached the sermon on the evening after Sabbath. His text was: "Wherefore do ye spend money for that

which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55: 2.

This is a great message to the thirsty and hungry. There are many desires and ambitions that determine human choices. Man is a being of reason and choice. Instead of choosing things that minister to present good he should think of the effects of his choice upon his future. Choices are imperative and possibilities are great. By exercising proper discrimination men have died as martyrs rather than revel in worldly luxury; they have chosen to die in battle rather than be counted as slackers. Men of true Christian spirit are happy in a sacrificial life, and, to many, poverty is better than evil gain.

The eternal conflict between evil and good, with evil so seductive, places the Christian where he needs vision and courage to choose the ultimate good. Isaiah's exhortation in the text is appropriate today, and we must make the choices. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

It is folly to set your heart on the lower good until you lose the higher. Fortunate is he who chooses to live the sacrificial life.

On Sunday morning the Forward Movement was explained and presented by Secretary Shaw, and in the afternoon Rev. W. D. Burdick held a most interesting Sabbath-school institute, and the closing sermon on Sunday evening was by the editor of the SABBATH RECORDER. This was followed by a farewell conference in which several took part. This last meeting was a union meeting, the other two churches having adjourned to meet with us.

On Historic Ground The yearly meeting described above was held on interesting historic ground. The Berlin Church was the first Seventh Day Baptist church organized in the State of New York. As early as 1770, records of the old First

Hopkinton Church in Rhode Island, refer to members of that church then residing in the country around Berlin, and ten years later, in 1780, the church was organized by a committee sent for that purpose from the mother church. Its first name was Little Hoosick, the second, Stephentown, the third, Petersburg, and the fourth, Berlin. This last name was given it in 1806. These changes are due in part to the fact that the name of the township was changed, or the town was divided, and the church took the name of the town in which it found itself.

Thus when Stephentown was set off and then Petersburg, it was natural for the name of the church to change.

When on September 24, 1780, the organization was completed, William Coon was chosen to be the first minister. He was not ordained until 1783 and proved to be an able minister leading this church about ten years. About one hundred and seventy members were added during his ministry. A month before he died, of cancer in the face and neck, he was carried to the church to preach his last sermon. His text was: "Finally, my brethren, farewell." This sermon made a deep impression upon the hearts of his people.

Elder Asa Coon, nephew of William, was the second pastor, beginning in July, 1801. He died of fever the same year. Then came the ministry of Elder William Satterlee. This man was greatly loved by the entire community. He officiated at over three hundred marriages, baptized some four hundred converts, and preached about twelve hundred funeral sermons.

Berlin has enjoyed the services, as pastors, of Elders William B. Maxson, Halsey H. Baker, James L. Scott, James H. Cochran, Lester C. Rogers, A. W. Coon, Varnum Hull, Solomon Carpenter, James Summerbell, Benjamin F. Rogers, William C. Whitford, Gideon H. F. Randolph, George Seeley, Martin Sindall, Eugene H. Socwell, Judson G. Burdick, Jesse E. Hutchins, and Herbert L. Cottrell. Brother Gideon H. F. Randolph, as we have already said, is just closing his second pastorate here. He served this church just before going as missionary to China several years ago.



SEVENTH DAY BAPTIST CHURCH AT BERLIN, N. Y.

The Meeting Houses The first house of worship at Berlin was destroyed by a tornado in August, 1822. In the winter of 1823 the present house, of which we give a picture here, was erected; but it was not completed and dedicated until two years later. In 1848 it was remodeled by the addition of the vestibule and belfry, and the excellent bell, weighing about three thousand pounds, was then hung in the tower. Desirable improvements were made in the interior in 1876. Twice this church has been struck by lightning, but neither stroke caused much damage.

There are few houses of worship more beautifully situated than this, surrounded as it is with the rugged hills that always inspire a love for the beautiful. We shall not soon forget the scene, near sunset, of the quiet Berlin homes, nestling in the vale or hanging on the hillsides, as the picture lay before us while we stood on one of these hilltops. Beautiful, helpful, inspiring are the surroundings of the old Berlin church. Many in far distant homes will cherish the memory of these hills and vales while life shall last.

A Generous King King Victor Emmanuel of Italy has announced his purpose to place all his crown lands in the hands of his peasants who fought in the great war, and most of his palaces and castles are to be devoted to philanthropic purposes.

We understand that the Italian king's crown estates are larger than the properties of other kings because the ruling house of Italy inherited the royal properties of the eleven states that united to make up the present kingdom. During the war King Emmanuel gave the use of several of his finest palaces for his soldiers. Here is one king who has a warm place in the hearts of his people.

Our Slogan in the Forward Movement You must have noticed the beautiful emblem standing at the head of the Commission's page; but have you studied it carefully? It grows more attractive every time we look at it. "Forward to Christ" means a good deal. Could you think of a better slogan for a Christian campaign in the interest of every cause we love? Then there are the five words around the

central star: Spirituality, Evangelism, Education, Service, Stewardship. What important objects to be gained! Without them we are no good at all so far as the real object of life is concerned. But with the spirit that exalts them every step in the campaign should bring us nearer to their realization. Why not think about them, and pray for their attainment? What excellent themes they make for some of the pens among us that are well able to write stirring articles to arouse the people and help the cause along. Why doesn't somebody awake in all the churches, catch up the slogan, "Forward to Christ," and, filled with the Spirit, lead the people on to victory! This is the way it must come if it comes at all. The movement plan can't work itself. No one man, however strong and capable, can reach all the groups upon which victory depends. In every church there must be leaders thoroughly awake to this glorious opportunity for Seventh Day Baptists to make good—an opportunity such as they have never known before, to neglect which will seal their doom!

Study our emblem. Get filled with its complete meaning. Grow enthusiastic over all five points contained therein, and consecrate your service to the Forward Movement to the best of your ability, and the thing will do itself—you can't stop it!

Concerning Pastors' Salaries Nearly every denominational paper, in these days, is publishing appeals for an advance in pastors' salaries. Not long ago one of these papers published the average cost of twenty-two articles of food in twenty-four cities of the United States, showing an increase of eighty per cent in five years. During the same time the average increase of pastors' salaries has been only fifteen per cent.

All other items of living expense have risen in about the same proportion as food stuffs. And the question is asked: "If railway employees, whose wages have been very greatly increased, find themselves worse off now than they were five years ago, what shall be said of the ministers who, in 1914, found their salaries utterly inadequate to meet their living expenses!"

Statistics gathered by the Methodist people show that salaries in that denom-

ination averaged \$1,111. This included the rent of parsonages, as it should in every estimate of ministers' salaries. In the eight different groups of North and South the general average of advance in salaries was \$36 a year, while the expenses of living has increased two or three times that rate year by year.

Under the pressure of hard times many in other denominations are compelled to go outside the ministry for work in order to pay living bills and keep the children in school. The inevitable conclusion in the Methodist Denomination is this: "If the Church does not awaken speedily to the necessity of providing a living support for its ministry it will be left without a ministry capable of the leadership which the times require."

In view of these things Seventh Day Baptists must see that the proposed effort of their own Forward Movement to furnish better pay for the ministers is most timely. Our very life depends much upon the success of this one part of the movement.

Churches Going Over the Top Since our mention of the way the North Loup Church and the church at Milton were making the Forward Movement drive we have learned of other churches that are pushing things in good earnest. The Hammond Church now stands as one that has met its full quota. Lone Sabbath-keepers are helping their home churches and are coming more and more to be recognized as valuable aids in our denominational enterprises.

Alfred Is Pushing Its Campaign The *Quarterly Bulletin* for the First Seventh Day Baptist Church of Alfred, N. Y., is a rousing Forward Movement number. After referring to the work of Walton H. Ingham as general director of the movement for the denomination, the *Bulletin* announces the acceptance of Curtis F. Randolph, of Alfred, as "Regional Director" for the Western Association. Mr. Randolph is organizing the work in that association, having committees appointed in each church, and the month of November is designated for a thorough campaign of information and education to the end that the people shall unite in reconsecrating

their all to the Master. Churches of the Western Association are urged to devote every Sabbath morning service in November to the consideration of some phase of the movement.

Rev. William C. Whitford has in hand the campaign in the First Alfred Church, and at every turn in the *Bulletin* we see evidences that Alfred is fully awake to the importance of making thorough work in its campaign of education. These are some of the headings on one page of the *Bulletin*: "What is the Forward Movement Anyway?" "Funds for Whiten'd Fields," "More Workers for the Whiten'd Fields," and "Better Men and Women to Support the Whiten'd Fields."

Under this last topic are these words:

The most important item in the Forward Movement is that mentioned first in the Commission's report, namely, that which looks toward our becoming better men and women. The same thought was expressed in the motto of Conference last year, which was "Forward to Christ and Victory." There is not space to elaborate, but it is conceded that to raise the budget and secure a large number of workers would be little short of a calamity unless we are going to advance spiritually. We must first of all give ourselves anew to our Savior and God. The New Testament order is, give ourselves and then our substance.

It was the plan of those who formulated the Forward Movement that there should be a well planned and systematic campaign throughout the entire denomination to accomplish this, the greatest of all our needs.

Following this plea for better men and women; for higher spirituality in our churches, and for a general rally under the slogan, "Forward to Christ and Victory!" the reminder of the *Bulletin* on this matter is so good we give it here in full:

THE FORKS OF THE ROAD

A crisis is on! Seventh Day Baptists can not exist and do no more and be no better than they have been in the past. No denomination can. A world condition has been reached where Christian denominations must do more and be better men and women or perish. Seventh Day Baptists must do more and be better or perish! This does not mean that the things for which we have stood will ultimately fail. God will raise up others if we fail him. We are at the forks of the road. The Forward Movement points to the road to victory; while to refuse to accomplish the objects specified in this movement or to fail through indifference and selfishness is the road to defeat and extinction. Which are we going to take?

It is no time to throw cold water; it is no time to hang back; it is no time to balance

money against souls; it is no time to choose an easy-going time in place of adornment of spirit—both can not be yours in these days. It is time for united effort to make ourselves more Christlike and to carry the best that Christ brought from heaven to all the world.

RECEIVE MORE THAN WE ARE ASKED TO GIVE
Go forward with Christ as the Forward Movement asks and the greatest blessings possible are ours. Financially the institutions in Alfred will receive more than Alfred's quota. Alfred's quota will be about \$6,000 per year for five years; but there will come back to the college \$5,000 a year for five years and to the Seminary \$1,200 or more for five years. This means that \$31,000 is to come to us while we are asked to give less than \$30,000. We will all feel just a little ashamed to have Alfred receive this if we do not do our share. But the financial side is the smallest part of our blessing; we are under the Forward Movement to become purer, sweeter tempered, more humble, loving, charitable, forgiving, helpful and consecrated; become more beautiful in life, more joyous in spirit, more useful, more Godlike. Will not that be delightful! Who can measure the blessedness of such achievements?

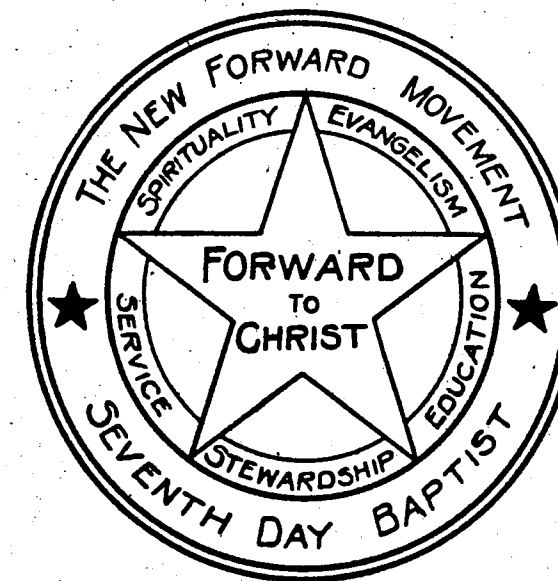
WHAT CAN YOU DO TO HELP

1. You can fully inform yourself regarding the Forward Movement by reading the literature and attending the meetings held in its interest. Are you willing to do these things?
2. You can strive to be a more Christlike Christian. Are you willing to make an extra effort for this?
3. If you are young, you can give the ministry a fair consideration as a possible calling. Are you willing to do this?
4. If you are no longer young, you can give the ministry in the field fair treatment that others may be drawn toward the ministry. Are you willing to do this?
5. If asked to be one to canvass in the drive, you can do this. Are you willing and ready?
6. When the drive comes you can subscribe as God hath prospered you. Are you willing to do this?
7. You can pray much for the whole movement. Are you willing to do this?

A SUCCESSFUL LIFE

To make life as successful as you can, you should not go away by yourself and say that you will live a good life, and then do nothing else. To cherish self is not the way to do service. You must lose self. Make yourself so strongly a part of the whole world that you influence all the other parts, and the more strongly cement them together. Take in some other life. Serve it and show it that there is a divine image hidden in it. Develop that image, and in so doing you beautify your own life.—*Phillips Brooks*.

THE COMMISSION'S PAGE



DIRECTOR INGHAM'S MESSAGE

At the annual meeting of the church at Battle Creek early in October, consideration of the New Forward Movement was given prominence. The attendance and the interest was good.

The director general presented the essential features of the movement, laying emphasis upon the spiritual uplift its success will bring about; that while ultimately it means better financial support to our denomination in the ministry and to our teachers it will not accomplish its fullest success unless every church is quickened and every member strengthened in service to his Master and to his fellow-man. Consideration was given to the various objects named in the budget, and there was general agreement to adopt the budget as a whole as it best conserves our various objects of support and strengthens our enlarged lines of activity.

Following considerable discussion of the main features of the movement there was an unequivocal endorsement of the plan; the vote of the church to ratify the program and to underwrite its full quota, both resident and non-resident members, was unanimous. This action was precisely in line with that of the North Loup Church which had passed a similar vote the week previous.

The Battle Creek Church is unusually favored. It has a live and growing membership of men and women, most of whom find employment in some department of the Sanitarium. The professional and business men

are capable and command good patronage, so that this action was no surprise. The influence of the recent Conference was seen in a complete understanding of the movement and a deep concern in its entire success. The sentiment was expressed that the church would make its full quota from its resident membership and the contributions of the non-resident members would be that much additional.

On the following Sabbath, Regional Director Tappan with other members attended the semiannual meeting with the church at White Cloud where the Forward Movement was presented and very kindly received and endorsed.

On Sabbath and Sunday, October 11th and 12th, the director general was at Jackson Center, Ohio. The pastor, Rev. John P. Babcock, was in attendance at the ordination of Loyal F. Hurley to the gospel ministry. His absence and unfavorable conditions greatly lessened the church attendance, but in the afternoon the matter was presented to those in attendance followed by a general discussion. There was expressed a deep concern that the church accept its apportionment and do its part, with an earnest desire that the spiritual life of the church should be greatly strengthened.

This church suffers the weakening influence of isolation and the departure of many of the young people to college, and removal to other places. Being largely agricultural, with a small number of business concerns owned by our people, the demand for employment is limited.

The Forward Movement will be emphasized in the services week by week by the pastor and others, and a committee of interested business men will take up the canvass in an earnest manner so that the response of this church will be a very creditable one. Pastor Babcock is doing good work, and the people are pleased and helped by his earnest preaching.

Every non-resident member of the Jackson Center Church should find delight in making his or her contribution to the home church several times the figure named in the budget. It was hoped that twelve subscribers might be obtained who would contribute \$1.00 a week to the budget. Such action would greatly stimulate the work of the members who have this matter on their hearts.

I am informed that unsolicited responses are coming in from non-resident members, from the L. S. K. members in particular, in a very gratifying manner. These responses are not confined to the ten dollar figure, but are for twenty-five and fifty and larger amounts. Support of this kind is much needed in every church.

In addition to the financial help thus received the bond of attachment to the home church is greatly strengthened with mutual benefit and good will following. There has been too much remissness in keeping in close sympathetic touch with the absent ones. This movement affords a splendid opportunity to revive this attachment. In many instances the response may happily surprise the workers at home. Not a few of our non-resident members have a very deep concern in the future of our denomination and a high appreciation of the service that each church is called upon to render at this time. When these absent members are convinced that the church has a vision of the needs of those about on every side, and its firm conviction to render the largest possible service, their response will be neither indifferent nor small. Let every church stimulate this additional support by the warmth of its greetings and by the proof of its growing devotion to the work of the Master.

The treasurer of Conference reports the receipt of a check of \$500 for the New Forward Movement to be credited to the home church of the donor. This party is of the class mentioned above, who has accepted the action of Conference at its face value as a real conviction and not a mere sentiment. He was assured that such was the fact, that the big undertaking expressed the real determination of our people, and that there would be no cessation of effort until the ultimate aim of the movement had been attained in both spiritual and physical respects. Convinced of this fact he has enlisted whole-heartedly in our work.

While I am conscious that this good friend of mine would prefer that his name be not mentioned in this connection, I will venture to incur his displeasure by calling attention to his contribution. The party is Rev. G. M. Cottrell, Topeka, Kan., a real L. S. K., whose support in every good cause is always assured.

There is a long list of non-residents in our total church membership who must assume

a larger figure as their personal quota—men and women like Brother Cottrell who are successful or have good incomes; such persons will do their bit but their bit should be a good-sized one. There must be several hundred members who should be induced to move the decimal point one place to the right and make the quota read \$100 instead of \$10, and then there are some who need to use the multiplier 2, 3 or 5 to make their contribution read \$200, \$300, or \$500. Such amounts may in many instances represent to them less than the ten dollars of a large number of persons of limited means.

The Forward Movement lays emphasis on the two ideas of stewardship and consecration and in a larger personal application than has ever been pressed heretofore. If stewardship implies a wide use of what has been entrusted to us or our good fortune to acquire more—trusted to us for a season, then consecration calls for a support of and a devotion to the interests that lie so close on our hearts that nothing less than scrimping and going without is experienced, of going the limit in support. The requirements of the budget apparently call for no large pecuniary sacrifice, but if its complete success demands a good deal more, then it is time to make the first test of consecration.

NOVEMBER THE FINAL MONTH FOR PREPARATION

In many sections the interests of the people are just being aroused, and are growing in volume each week, but it needs more time and a more thorough presentation of the subject to show the greatness of the movement, and how deeply it concerns every one of us as individuals and as churches.

It is the judgment of many that it may be best to use the entire month of November in further enlightening our people and thus be assured of the best support of each church member.

Those churches therefore that have not made their drive may well defer such action for a few weeks. Make November the month of complete preparation, increasing the interest each week by presenting different phases of the movement. On Sabbath Day following Thanksgiving, let there be a special service of prayer and praise and preparation with all the workers present, and on Sunday following go forth to secure the results of the weeks of preparation. The results should be large and in keeping

with our desire to be more efficient and devoted in the Master's service. If this plan is agreeable and endorsed have the campaign begin Sunday, November 30th, and close Sunday, December 15th, by which date every Seventh Day Baptist shall have gotten a vision of the achievements that were in the mind of the General Conference when it unanimously voted to make our Forward Movement, a great blessing to every individual and to each church.

WALTON H. INGHAM,
Director General.

Ft. Wayne, Ind.,
October 26, 1919.

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

Relation of the New to the Old Testament

DEAN ARTHUR E. MAIN

Doctrines about Christ, his personality and sacrificial work, and his kingly and priestly offices, have partly overshadowed his prophetic office, or teaching work.

Jesus knew himself to be the Messiah, the Son of God, the promised Savior, and the Lord of men; but his person and work and his teaching, are vitally related; mutually interpretative; and upon both must his kingdom be built. Matthew 4: 23; 5: 1, 2; 16: 13-27; Mark 2: 13; 4: 1, 2; 8: 31; Luke 4: 15; 5: 3.

One of the earliest sources is called *ta logia*, the *words* or *sayings*,—that is, of Jesus. It is believed to have been written by Matthew in either Hebrew, or Aramaic.

One evidence of the genuineness of our Lord's recorded sayings is their great superiority, in the realm of religion and morals, over the highest in any other teachings.

The form of his discourse is largely that of terse, plain maxims, and of pictorial language. This is one of the best ways of bringing great spiritual truths home to the minds and consciences of men.

His doctrine flows from the depth and richness of his own inner life; and he seems to expect that it will be self-evident truth to the rational and moral judgment of them that hear.

The speech of Jesus was not that of the schools, or of science, philosophy, or theology; yet it was in some real sense schol-

arly, scientific, philosophical, and theological, because it consisted of concise, clear, forceful, and rational, groups of connected ideas and principles.

With him religion is a matter of course; spiritual, with the freedom of life; inward, but needing outward expression in worship, beliefs, conduct, and service; necessarily ethical, and exactly so; a religion of grace, mercy, pardon, redemption, and hope.

The teachings of Jesus, as well as his works and his whole personality, are a revelation of God. Matthew 11: 25-30; 28: 18.

The great source of Jesus' doctrine was his unique consciousness of being in full and free communion with God as his Father, which made him the Savior and Lord of men, sent to help us into a fellowship with God, above any that is inherent or self-developed.

This divine-human consciousness of being God in man must have been rooted in an inner life that knew no sin separating him from heaven.

There seem to have been no ordinary and extraordinary times of inspiration with him, as with other prophets. His inward life, though a development, was a continuity. Luke 2: 52.

He was always the same self; and therefore not only the prophet of a religion, but the personal realization of true and pure religion. He preached himself and his Father as no others have done; and he lived his life on earth in the light and power of a present eternity.

All this gave him a right view of his relation to the past, including the Old Testament; to the present; and to the future. Matthew 4: 1-11; 5: 17-48; Mark 2; 27, 28; Luke 9: 28-36; 16: 16, 17.

He himself is the test of husk and kernel, of the temporary and enduring, in the Hebrew Scriptures; and, indeed, in all religions. He did not come to destroy Law, Prophecy, or Psalm, or to cast them aside as empty husks; but to fill out and complete, by his life and teachings, the Old Testament points of view, and the best ideals of other great religions. He confirmed and established the Old Testament by putting into his Gospel its inner, spiritual sense, its enduring germs and ideals.

Not such terms as contradiction, abrogation, and destruction, but such words as enlargement, enrichment, development, evolution, express our Savior's attitude toward the past. What, for any reason, was temporary, fell away naturally. Jesus kept and taught the inner, the essential, the permanent, and universal. Matthew 19: 3-12; Mark 7: 14-23; 12: 28-34.

Elements in the "accomplishment" of Matthew 5: 18, and in the "full grain" of Mark 4: 28:

1. In the life and the glad tidings of Jesus Christ were realized the highest hopes and ideals of ancient seer, prophet and people.

2. Outward goodness is seen not to be goodness at all, if the heart is not right. In God's sight an evil thought is as an evil word, and an evil desire as an evil act. In his sight pure ideas and purposes are as good words and deeds. Matthew 5: 43-48; 7: 17, 18; 12: 34-37; 23: 25-28; Luke 6: 45; 11: 37-41.

3. Jesus extended the depth and range of Old Testament and contemporary ethics. Matthew 5: 43-48; 23: 23-28; Luke 6: 27-38.

4. Much of the external and temporary in religious thought and practice would naturally and inevitably pass away under the influence of Jesus' teaching and spirit. Matthew 9: 10-17. The Old Testament or *covenant* belonged to the earlier stages of spiritual progress, and could not but give way to the New Testament or *covenant* in Christ. In this I agree almost exactly with Professor Stevens, in his *Theology of the New Testament*.

But as against his position I must insist that it was a judaized, legalistic sabbath and seventh day that was the old bottle and the old garment; and that there is nothing in the nature or history of the seventh day, in the way of contrast with other days, that unfits it for being a new bottle for the new wine of Jesus' Sabbath doctrine and practice, or that stands in the way of "a new garment complete and sufficient in itself."

The old bottle, *Thou shalt not kill*, was not large and strong enough to hold the new wine, *Thou shalt not hate in feeling*. The old bottle, *Thou shalt not commit adultery*, taken with exact literalness, was not large and strong enough to hold the

new wine, *Thou shalt not cherish impure desires*. The old bottle of whole burnt-offerings could not hold the new wine of Romans 12: 1.

Likewise, the legalistic ideas of Jewish externalism could not hold the new wine of the Sabbath of Christ. But when rescued from Pharisaism the seventh day was the fittest bottle for the new wine of spiritual Sabbathism; and it had the supreme advantage of a noble place in the best of Israel's thought, history and experience. Isaiah 58: 13, 14.

A BIBLE LEAGUE OF NATIONS

In these times when countries are uniting together for mutual benefit and co-operation, it is interesting to note that a long step in this direction is being made by the Bible societies of several countries. These societies have united in asking all Christians everywhere throughout the world to join in the observance of Universal Bible Sunday, December 7th. The idea is that on one and the same day churches of all denominations everywhere shall emphasize the influence of the Bible. The Bible is the only book concerning which all countries can unite, and the demand for it has never been so great as at the present time. Among many societies and organizations that have endorsed December 7th as Universal Bible Sunday, are the Bible Society of Scotland, the Society for the Promotion of Christian Knowledge of England, all Bible societies of Canada, and many Bible societies in this country. And Christians in China, India, Japan, Africa and South America have been invited to join the world-wide movement. The New York Bible Society, 675 Madison Ave., New York, many years ago, realizing that there was no generally recognized day set apart especially to emphasize the value and influence of the Bible, began to urge the universal observance of the third Sunday before Christmas as Bible Sunday, as this Sunday had already been recognized as Bible Sunday for centuries by the Episcopal and Anglican churches. Requests for information should be addressed to the New York Bible Society.

GEORGE WILLIAM CARTER,
General Secretary.

MISSIONS AND THE SABBATH

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

LETTER FROM JAVA

MY DEAR FRIENDS:

I have good news to write, and you will rejoice with me. God has answered your and my prayers in sending me a brother to join me in this work. He has been with me a fortnight now; but I can see clearly already that he is the right man on the right place. And he himself too can see clearly how God has lead him out of his far-away land to come to Java, especially to come and help me. His homeland is Croatia. After he got converted he joined the Salvation Army and worked in Switzerland. While he was there the call came to go to Java. He did not like to go away; but after he had thought and prayed over it, he decided to sacrifice himself in order to bring the gospel to the Javanese. Instead of this he was repeatedly charged with the work among Europeans, when in Java, i. e., among military men.

Often there came a doubt in his heart, whether the call to go to Java was really from God. Already, while in Europe, he had also been thinking about the Sabbath; and when he heard about Sister Alt and her work in Gambong Waloh, she being a Sabbath-keeper, he went to see her, and as she asked him to join her in her work, he left the Salvation Army and came to Gambong Waloh. Now he thought he could preach the gospel to the Javanese; but again he was disappointed, as the committee for the work there would not allow him to do any preaching in Javanese, pretending he did not know the Javanese language. He told me he got very disheartened and sad, and over and over again the old doubt came up again, whether it had been God's will for him to go to Java. Still he worked faithfully in Gambong Waloh, and never thought of coming to me, till one of the sisters there, Sister Slagter, suggested in her letters to me, if he would not be a help to me in my work. She had written about that more than once, but I thought Sister Alt could not miss him, and

I did not like taking away other people's workers. But when Sister Slagter kept on writing like that, and I felt nearly exhausted and overburdened, so I asked her and the other workers in Gambong Waloh to bring this matter before God and to pray over it, till he would make us all understand his will. Brother Vizjak came to see me, because we had never met each other before. He saw the work, and he asked me if I would have him to preach to the Javanese as soon as he had sufficiently learned the language. I said, "Oh, yes, of course, I do; and as much as I can I will help you in learning Javanese." Afterwards he said to me, this answer of mine had been a revelation to him, and he saw clearly how God wanted him to come and work with me.

He feels so really happy here; and I can see how he gives himself altogether to the work. He is in it with heart and soul; he loves the people; and at the same time he will arrange all with a firm hand, and that is what this work needs so much; because the people know I am old and weak in body, and I have not got the proper strength to see if the orders are performed or not; and often I am unable to punish the naughty ones as they deserve and need it.

I am still very busy; and in some way there is more work now, because there is some thing more than usual to arrange in the housekeeping, as you can imagine; and I have to explain to Brother Vizjak all sort of things; and also to explain to the Javanese what Brother Vizjak wants them to do, when some times they do not understand him; and I have to help him with the language, etc. But by-and-by he will be real good help, I believe. And he goes to the fields and looks at the work there, and looks after the cows, etc.

And a great thing is, we can pray together for this work and bring the hard cases to God; and this means more spiritual power; I can realize it already. I believe our Lord is going to do great things to be seen in eternity, in this little corner of his vineyard.

The other day I got a letter from a sister in Christ in Holland. She had read about my work, and she felt a call to come and join me. She seems to be very spiritual-minded, and I should like very much to have also a woman fellow-worker for all the little household things that keep me

very busy the whole day long. You can understand how much there is to arrange for the sick, and to keep the things clean; and what a pile of clothes there are to be made for all the children. Still I do not know if the keeping of the Sabbath would not be an obstacle to that sister. I must write first to her, and wait how God leads us.

Dear friends, you have been so extraordinarily generous to me of late! Oh, may our heavenly Father reward you with his richest blessings! A few days ago I received a draft from Brother F. J. Hubbard to the amount of \$85. And so many names of friends who have contributed to it. My heart is really overflowing with gratitude to our dear heavenly Father and to you all. It will still last a few months before I can get the money for this draft and for the former one. Then I can buy a bicycle for Brother Vizjak. This will be very handy for the work. And what is left will help for the fare of that sister, if she can decide to keep Sabbath with us. I think I will have half of the amount for the fare already, when the drafts are cashed. And the other half will come in time, I believe.

Now I want you all to praise and glorify with me our wonderful God, dear friends, and to keep praying with all your might for a great spiritual awakening in this work. You can see God is already answering your prayers.

Brother Vizjak joins me in best wishes and hearty greetings to you all.

Yours in our Savior's love,
M. JANSZ.

Fangoengsen, p. o. Tajoe, Java.,
September 3, 1919.

HIGGINS' REASON

"Be not deceived." Frank Higgins, the lumber-jack evangelist, was once taking his meal at the lunch-counter in the rear of a saloon. The drinking woodsmen laughingly invited him to drink with them. "I'll tell you what I'll do, boys; if my dog will drink the stuff you fellow are imbibing I'll join you." said Higgins. He called the dog to him, but on smelling the beverage Bess turned away. "Can't do it, boys. I'd hate to set a bad example to my dog. She has good sense; you'd better follow her lead."—*Parish of the Pines.*

A NEW BOOK

Last spring the Rev. A. J. C. Bond, pastor at Salem, W. Va., gave a course of sermons and addresses at Alfred and Alfred Station, N. Y., on the vital subject, "The Challenge of the Ministry."

That we as well as other denominations are in great need of more and of well prepared ministers of the gospel and teachers of religion is very certain. There are many fields of usefulness open to young men and women who are fitted in body, mind and heart, to take up the tasks. There are beckoning opportunities for social, educational and distinctly religious service. If there are people who doubt this let them write to Rev. and Mrs. T. J. Van Horn, of Verona, N. Y., late missionaries in the great Southwest.

In view of such facts as these Alfred Theological Seminary has arranged to publish the instructive, appealing and challenging sermons and addresses of Mr. Bond in book form. It is hoped that this will prove to be a welcomed and practical part of our great Forward Movement.

A copy of this book, and of the writer's "Bible Studies on the Sabbath Question," as long as they last, will be sent, free of charge, to any young man or young woman, or to any parents whose children have not chosen their life work, who will agree to read the books with care and with reasonable promptness. To other persons the books will be sent postpaid for fifty cents.

Persons who will accept this offer are requested to send their names and addresses to Alfred Theological Seminary, Alfred, N. Y., at an early day. This would held us decide how large an edition to print.

Unfortunately everybody does not read the RECORDER; therefore, pastors, Sabbath-school and Christian Endeavor leaders, and others interested, are fraternally requested to call attention to this matter.

ARTHUR E. MAIN

Alfred, N. Y.

Why should the killing of a few American citizens in Mexico by Mexicans cause such national excitement and demand for justice, when the most brutal killing of American citizens in America by Americans stirs no ripple of outraged justice in the nation's Congress?—*Our Dumb Animals.*

WOMAN'S WORK

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

JUST SUPPOSE

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.

And then just suppose
Ere one's eyes he could close,
He must read the day's record through,
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smoother in life's tangled thread,
If one-half that we say
In a single day
Were left forever unsaid.

—Author Unknown.

Y. W. C. A. SUMMER CAMPS FOR FRENCH GIRLS

The French girl has never played much, not like the American girl. And, during the war she has not played at all. She has worked as she never had worked before, in munitions, in offices, in canteens, in hospitals. And she is tired. More than that her fatigue is so great it is illness. There is only one cure for such illness, rest and out doors and good food.

Here the American girls are coming to the aid of the French girls. Last fall the American working girls all over the United States, gave of their smallest wage to the end that French girls might have some of that ease and joy in life which working girls in America demand. The American girls chose the Y. W. C. A. through whom to work for the French working girls.

The war is over. But not the ills of war. And this, the first summer after the war, there is the greatest need that the girls of France should have their chance to recover. They have spent themselves in the saving of France; that is to say, the saving of the nations. They are the victims of the war, even if during all the war they were far from the front. They are tired. They need rest.

So the American Y. W. C. A. acting as custodians for the funds given by the American working girls, have established four summer camps for the French working girls.

The camp at Boulogne is for girls from the devastated regions and those who were in German captivity. These are the real victims of the war, and they must be saved or that industrial part of France can not be restored with its old-time strong industrial population.

The camp at Grenoble is in the foot hills of the Alps, and will be filled largely from the big industrial towns of Lyon, Roanne and St. Etienne, where the Foyers des Alliés of the Y. W. C. A. have been most important during the war. These are the broken girls of France, the victims of the war behind the lines, girls who gave their young lives in the munition factories. And the ravages of the war have been as great for French girls behind the French lines as behind the German lines. It is hoped that in the large airs of the mountains many of these wounded girls can be brought back to health.

The camp at Quiberon is on the sea, one of the most wonderful beaches in southern Brittany. Belle Isle lies across the bay, the summer home of Bernhardt, and Carnac is nearby, the field of stones left from the temple of the Druids. The girls come to Quiberon from all the Foyers—Lyon, Bourges, Tours, Paris; it is the meeting place of the Foyers, an opportunity for the girls of France to get together, understand each other, and prepare a better understanding among the French people.

The camp at L'Oiseau Bleu, near to Paris, is the most intimate of all, an old farm house nested in the hills neighboring a little village, a place where the girls of Paris can go for a week-end, or a picnic, or for all their vacation time.

All of these camps constitute genuine war work, for the ravages of war are still evident in the civilian population, and the girls of France, as genuinely as the men, are victims of the war. But more than that, they are lasting peace works. For it is impossible to suppose that if any girls learn to play, and learn to live in the open air, of the sea or of the mountains, they

will not continue to demand such life, years and years after the war.—*War Work Bulletin.*

THE DREAM OF AMERICA

She dreams of going to America, where she lies in her little white bed, in the long ward of a French home for those whom the white plague has marked for release.

When the Americans came, she believed that everything would be safe, even her health, her strength. And when the American women came, she knew her dream would come true.

She was one of the first girls to be taken to the Summer Home the American Y. W. C. A. has established in the hills just above Grenoble.

"This is America," she smiled happily, if a little wearily, the first night she sat before the open fire of the Grenoble summer camp. "This means that I shall see America."

Julie will never see America. But the American girls who direct the camp are doing everything they can to bring America to Julie, knowing that is just what the American girls would want.

Julie was a working girl, last November, when the war was still on; and so many thousands of American working girls gave what they could just that girls like Julie might escape from the enemy.

Julie has been caught by an enemy that can not be defeated. But still the American girls are doing all they can to help her. And she smiles as she thinks of America, where she lies in her white bed, and holds the American flag in her small slender hands.

Julie was a midinette before the war. She worked in one of the big dressmaking shops on the rue de la Paix in Paris. Julie was clever at her needle and worked away on the "glad gowns" which the American ladies ordered in such luxurious abundance on the rue de la Paix. Julie liked American ladies, when she caught glimpses of them in the wonderful gowns she had helped to create. But she did not dream of going to America.

Then the war came. Then the big dressmaking shop had to close or be reduced. The Americans were not coming over to

buy. But long before the shop in which she worked decided it did not need her, Julie decided she cared more for patriotism than clothes.

She began a midinette. She turned munitionette. She went to work in the great munition-making plant out toward Billancourt. Her delicate hand that had held only a needle, and held it daintily too, learned to hold a lathe, learned to shape an obus, a deadly shell that should show her patriotism, should carry destruction to the enemy.

For four years Julie worked in the munition factory. Then the armistice came. Julie was delirious with joy. She turned to the old joy of midinette. She knew she had helped to save her country. It was good to know as she danced down the boulevards and cried, "Vivant les Poilus!" They had saved France, tiens, she had saved France.

The munition-making plant closed down suddenly. They gave a bonus for a month. But before the month was over, Julie was ailing. She had saved France. But who would save her? She spent all her savings, they were so piteously little, in the winter. When summer came, she was truly ill. She went about still, but she went slowly.

With a friend one day she visited a Foyer des Alliées which the Americans had created, a little club for working girls like Julie. And the American girls were good to her. She went every day just to sit there and laugh with the American girls.

But her laugh grew weaker, and her face grew more wan.

Then the miracle happened. Up in the hills above Grenoble, in the foothills of the Alps, these Americans opened a Mauiyon de Vancances. They called it a summer camp. And Julie could go. It was just for such girls as Julie.

The beauty of the camp! The wonder of the Alps and the kindness of the American girls!

They told Julie of other girls in America who had worked just as she had worked, but who had saved out of their wages just so they could send money over to the girls in France. Julie felt that she must get well and work as those girls had worked.

But she had helped to save her country. And she was wounded in saving it. Julie would never work again.

So this summer, nineteen nineteen, little Julie over there in France is lying in a white room, in a white gown, looking out of the world through eyes that will not see the world long, and holding a flag in her hand—two flags, the one of the country she saved and one of the country that tried so hard to save her. Julie is happy. France is saved. And there is the dream of America.

The American girls in their blue uniform with the blue triangle come in to see her every day. They talk about America and about France. And when Julie closes her eyes she can scarcely see the difference between America and France.—*War Work Bulletin.*

OCTOBER

MRS. MARY EVANS

Golden October! crown of the year!
Cornfields are ripening, stubble is sere,
Mellowed by sunshine, freshened by rain,
Glorious October, we greet thee again.
Forests are flaming in crimson and gold
Where maple and oak their bright banners unfold.

The tall grasses bend, and down by the brook
Wild asters still shine in each sheltered nook.
Frost fingers have loosened the chestnuts' rough
burr,
And chipmunk and squirrel, with bustle and stir,

Are busily storing the brown nuts away,
Unheeding the threats of the militant jay.
The milkweed has freed her wee fairies to sail
Aloft in the sunshine, or ride on the gale.
A spirit of mystery broods in the air,
The ghost of dead summer that walks everywhere.

'Tis the time when the lad finds a goblin or elf
In the grinning jacklantern he's carved for himself.

Or, searching for romance, the pensive young
lass
Sees a shadowy sweetheart smile back from
her glass.

Dame Nature seems folding her hands in repose,
As the housemother rests at the weary day's
close

With her children about her, the daily tasks
done

And plans for new labors when rises the sun.
But now, bluff November approaches once more,
His footsteps draw nearer,—he knocks at the
door.

Soon snowflakes will cover each hillside and
dell.

Royal October, hail, and farewell.

EXPLANATION

[In some unaccountable way copy for the following two items were late in reaching the editor, and failed to appear in the issue for October 20. Then they were accidentally covered up and overlooked in the editor's office and did not get into the issue of October 27 where we confidently expected to find them on our return from the Yearly Meeting at Berlin, N. Y. We are sorry for this delay. The copy was mailed by Mrs. Crosley in time for its regular place on October 20.—T. L. G.]

STORY OF MARIE JANSZ

MALETA DAVIS

South of the great country of China is an island called Java. On this island are millions of poor benighted souls who have never heard of the world's Savior.

In 1851 a teacher in Holland became interested in the Javanese people and he, with his young wife, went to them. There they gave the rest of their lives to that part of God's vineyard. To them were born ten children, and it is of the ninth of these children we want to tell you.

Marie Jansz was born in Japara, Java, in 1864. Her father was unwilling for his children to go to the Government schools, because he did not want them to go to a school in which religion was not taught and there were no other schools at that time. So he taught them himself. Marie said of him: "His beautiful life example was the best religious example anybody could get."

Till she was near grown she helped her father, he being very much over worked. Beside his pastoral and medical work he wrote several Javanese books, among them a dictionary and a grammar; and he translated the whole Bible into Javanese.

When eighteen she became a teacher. At first she taught a little private school—a Dutch school for poor children. She said, "Oh, I did love these poor little ones, and I could not help telling them about Jesus, their Savior, and even sometimes praying with them in the school, although the law forbade religious teaching in the Government schools."

When some Christians opened the first school in Java with Bible-teaching they asked her to teach there. But the work

was too hard, her health failed and she went back to live with her parents, who were alone and quite old and feeble.

While staying with her parents she became much interested in the Javanese beggars who had come from neighboring villages where cholera and harvest failure had caused great misery. Many of the beggars were but children who had lost their parents through cholera. She could not bear to see these poor little things suffer, so she bought a little cottage to shelter some of these poor creatures and thus, nearly sixteen years ago, she began her wonderful mission of love and self-sacrifice for poor dark Java.

When the Government heard of her work they gave her some land on which to build and plant. Europeans on the island gave her some money and thus she was enabled to give the industrious a home and some land from which to get their living, but there were a great many who were not able either physically or mentally to help themselves, so she has been obliged to furnish food and shelter for these.

She is not only overseer but physician and minister as well.

During the year 1907 she had a meeting house built. She said of it, "The building is indeed a neat one. The foundation is of stone under the walls, the posts or pillars are durable wood and the walls are of bamboo." She also said that when the building should be completed there would be fifteen or sixteen baptized. A beautiful way to open a house of God for his service.

The following year she was called to care for her mother. How long she remained with her we have been unable to learn. But in a letter written two years later she expresses great pleasure in being able to be back among the people she had learned to love in her early childhood. She said of them, "They are in general a kind-hearted people and especially good to one who had brought them the bread of life and medicine for their poor sick bodies.

In a letter thanking the Missionary Board for help and sympathy, she tells the following concerning her work: From eight to ten o'clock in the morning I distribute medicine and dress sores of the natives who come from the surrounding villages; from 11 to 12 a. m. I teach the

children who live near by. At midday we have a short prayer meeting for those who long to be baptized. In the afternoon I teach the grown-ups to cook, wash and sew their own clothes. At six o'clock in the evening I hold a short prayer meeting for all the people, and at night I have school for the grown-up folks." With all this she is translating text books into the Javanese language, also Bible stories and hymn books.

In 1910 she was given a good helper in the person of Miss Margaret Alt who was well educated and very capable. They started a mission at Bethel, a village situated at the foot of the mountains on which Pangoengsen, their first mission, was started. They bought some ground, built a home for Miss Alt and one for the children near her's so that she could care for them. They built a school, a sickroom and barns for rice.

There is a law in Java requiring every missionary to have permission from the government to do missionary work. Since Marie Jansz had been given land by the government to start her mission at Pangoengsen she thought it unnecessary to ask this permit. But a doctor in the Mennonite mission warned her that he would oppose her work as much as he possibly could, because she had no permit. When she applied she found they had already tried to persuade the governor-general not to grant the permit and accused her of trying to interfere with their own work, using all sorts of tricks and causing strife among the converts. These things were not true, and the governor-general was a good friend to her, but it was such an odd thing for women to baptize.

Miss Jansz was quite discouraged and begged, time and time again, for a man and his family to come to help her. She says the Bible tells us that God has given men for leaders in churches and she can not feel it is woman's work. She urges that one of our own people be sent, because the Javanese do not respect one of their own as they would one of us.

Once a European offered to relieve her and said that he had no objection to keeping the Seventh-day Sabbath, as all days were alike to him. She said, "I could not accept him. God's holy Sabbath is too precious to me, to see its very principles neglected, and I could not allow some one

to teach these poor ignorant Javanese that all days are just alike. Oh, that our Lord would open the eyes of all his children to see the truth about his holy Sabbath so that they too could receive the blessing that rests upon the keeping of his holy day."

When we know how she spends her Sabbaths we can understand why she calls it a day of great blessing. Sixth-day evening at 6.30 o'clock she has a service of prayer with those in the colony. Sabbath morning the sick are looked after as usual, and at nine o'clock the Sabbath morning service is held. This is followed by a prayer meeting for those seeking or who want to confess their sins. Then some time is spent in reading. In the afternoon she writes for the Javanese Bible text book which she is preparing in chapters, one chapter on holiness, one on clean living, etc., and at five o'clock she has a children's meeting.

Thus we see that a day so filled with service to God and for humanity can but bring a great blessing.

Miss Jansz' letter in the last RECORDER tells us that she now has in her colony 281 persons. She says, "It requires a great deal of wisdom to be a good mother for so many people."

Long since Miss Alt's health has failed and she has had to go away and Miss Jansz, now fifty-five years old, is left alone with the native helpers.

May one whose life has been so full of faith and good works not have lived in vain. But may some one be found who can continue the good work which she has so ably begun.

WOMAN'S BOARD—TREASURER'S QUARTERLY REPORT

For three months ending September 30, 1919

Mrs. A. E. Whitford, Treasurer,	
In account with	
The Woman's Executive Board.	
Dr.	
To cash on hand June 30, 1919	\$ 327 91
Albion, Wis., Missionary and Benevolent Society—Miss Burdick's salary	15 00
Alfred Station, N. Y., Union Industrial Society—Unappropriated	12 75
Brookfield, N. Y., Missionary Aid Society:	
Marie Jansz	5 00
Fouke School	10 00
Unappropriated	25 00
Chicago, Ill., Church, by Mrs. T. R. Williams—China field	5 00
Chicago, Ill., Church, S. and C. Club—Retired Ministers' Fund	5 00
Cowen, W. Va., Ozina M. Bee, L. S. K.: Missionary Society debt	25 00

Retired minister's wife or daughter	15 00
Bed, Lieu-oo Hospital	35 00
Denominational Building	25 00
Collection at Western Association	10 24
Collection at Central Association	7 71
Collection at Southeastern Association	11 86
Collection at Conference, Battle Creek	76 51
Cosmos, Okla., Church—Unappropriated	4 80
DeRuyter, N. Y., Ladies' Benevolent Society:	
Marie Jansz	5 00
Unappropriated	15 00
Dodge Center, Minn., Mrs. E. L. Ellis—Unappropriated	3 00
Farina, Ill., Ladies of Church—Unappropriated	68 91
Garwin, Ia., Ladies' Aid Society—Unappropriated	5 00
Garwin, Ia., C. E. Society—Support Chinese girl in school	40 00
Jackson Center, Ohio, Ladies' Benevolent Society—Unappropriated	25 00
Los Angeles, Cal., Church—Unappropriated	6 00
Milton, Wis., Ladies' Benevolent Society:	
Woman's Board expenses	3 00
Tract Society	5 00
Home Missions	5 00
Miss Burdick's salary	10 00
Miss West's salary	10 00
Retired Ministers' Fund	5 00
Milton, Wis., Dr. Palmborg—Miss West's salary	10 00
Milton, Wis., Mrs. W. D. Thomas	1 30
Milton, Wis., Circle No. 3—Milton College Scholarship	25 00
Milton, Wis., Mrs. Nettle West—Unappropriated	10 00
Milton Junction, Wis., Church	10 00
New Auburn, Wis., Woman's Missionary Society—Unappropriated	14 25
Nortonville, Kan., Woman's Missionary Society—Unappropriated	25 00
Salemville, Pa., Ladies' Benevolent Society—Unappropriated	21 60
Shanghai, China, Church, by Anna West:	
Unappropriated	5 00
Milton College	5 00
Denominational Building	5 00
Boys' School Building	5 00
Verona, N. Y., Ladies' Aid Society—Unappropriated	20 00
White Cloud, Mich., Ladies' Aid Society—Unappropriated	10 00
Washington, D. C., Major and Mrs. Kemp, L. S. K.—Unappropriated	2 85
West Edmeston, N. Y., Ladies' Aid Society—Unappropriated	18 00
	\$1,010 69

Cr.	
S. H. Davis, Treas., Missionary Society:	
General Fund	\$ 100 00
Miss Burdick's salary	210 00
Miss West's salary	150 00
Missionary debt	25 00
Miss Susie M. Burdick, support of Chinese girl in school	40 00
F. J. Hubbard, Treas. Tract Society	100 00
C. E. Crandall, Treas. Milton College	25 00
Mrs. A. B. West, expenses to Conference	15 00
Mrs. Nettle West, trunk for Woman's Board Exhibit	9 53
Mrs. J. H. Babcock, Home Department Milton Sabbath School	5 00
Correspondence expenses for associational secretaries and officers of Board	35 00
J. A. Hubbard, Treas. Memorial Board:	
20th Century Endowment Fund	101 33
Retired Ministers' Fund	10 00
For ministers' wives or daughters	15 00
Davis Printing Co.:	
Circular letters	4 75
Letterheads	5 40
Printing post cards	1 30
Typewriting Treasurer's report	50
	\$ 852 81
To cash on hand September 30	157 88
	\$1,010 69

ALFRED UNIVERSITY STARTS MILLION DOLLAR DRIVE

At a recent meeting of the Board of Trustees of Alfred University it was voted to launch a campaign to raise a million dollars for equipment and endowment. Alfred has long stood in need of adequate auditorium and gymnasium buildings. A science laboratory is to be included which will enable Alfred to broaden its field enormously, and to take care of the many students who are calling for scientific courses. The demands which new fields of science are placing on colleges have never been so great as they are now, and Alfred must have buildings, equipment and capital to retain its high standard of educational efficiency.

It is estimated that \$325,000 will be required for buildings and equipment. The remaining \$675,000 will fund fifty free scholarships, establish a fund for retiring professors and endow four professorships. While it is not expected that all of this fund can be raised this year, it is certain to materialize in the near future.

PAUL E. TITSWORTH,
Publicity Agent.

FORTY-SEVENTH ANNUAL MEETING OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND, OCTOBER 6, 1919

The forty-seventh annual meeting of the trustees of the Seventh Day Baptist Memorial Fund was held at the home of the Secretary, Plainfield, N. J., Monday, October 6, 1919, at 5.30 p. m. Present: Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, Holly W. Maxson and William C. Hubbard.

The minutes of the last annual meeting were read.

The Secretary reported that he had been advised by the secretary of Conference that Messrs. Joseph A. Hubbard and Henry M. Maxson, of Plainfield, N. J., and Edward E. Whitford, of New York City, had been re-elected trustees for a period of three years.

The Board then proceeded to the election of officers by ballot which resulted unanimously as follows: President, Henry

M. Maxson; Vice President, William M. Stillman; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard.

William M. Stillman was appointed Attorney of the Board.

The Finance Committee was elected for the year as follows: The President, the Treasurer, Frank J. Hubbard and Orra S. Rogers.

The Auditing Committee, elected for the year, was composed of William M. Stillman, Edward E. Whitford, Holly W. Maxson and Clarence W. Spicer.

All other business was deferred until October 12th, the time for the regular quarterly meeting of the Board.

Minutes read and approved, and meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

QUARTERLY MEETING OF THE MEMORIAL BOARD, OCTOBER 12, 1919

The first quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund for the year 1919-1920 was held at the home of the Treasurer, October 12, 1919, at 10 a. m.

Present: William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, Clarence W. Spicer, Holly W. Maxson, William C. Hubbard and Accountant Asa F. Randolph. President Henry M. Maxson being out of town, Vice President William M. Stillman presided.

The minutes of the July meeting were read, and growing out of them was a report regarding the Trust Fund of \$1,500, left by the late Clark Rogers, which has been administered by Joseph A. Hubbard since November 24, 1880. It was voted that the President and Secretary execute, and the corporate seal be affixed to the bond as Trustees for the Clark Rogers Fund, appointed by the Court in place of Joseph A. Hubbard; resigned.

William M. Stillman and Orra S. Rogers, having volunteered to become sureties on this bond, were accepted.

The papers regarding the transfer of the Bangor (Mich.) church property to the Board were referred to William M. Stillman, Attorney.

A communication was read from Dean A. E. Main, of the Alfred Theological

Seminary, requesting the Board to appropriate the sum of \$300 to defray the cost of printing, binding and mailing 500 copies of a series of sermons and addresses on "The Challenge of the Ministry," to be distributed gratuitously, with copies of the Dean's "Bible Studies on the Sabbath Question," so long as the supply should last—a copy of each to any young man or woman, and to any parents who would promise to read the books with reasonable promptness. The question was fully considered and the amount (\$300) granted from the fund to help young people preparing for the ministry.

Letters from Brother G. Velthuysen, commending Mr. Jan Arnold Monsma, of Amsterdam, Holland, to the Board's consideration and financial assistance, that he may become more useful in the Master's service after completing his religious education under the guidance of Rev. G. Velthuysen and Rev. Peter Taekema, and thus strengthen the work among the Seventh Day Baptists in Holland, together with a letter from Brother Monsma, were received, and after consideration it was voted to grant the request and appropriate \$150 per year, not to exceed two years, the amount to be charged against the fund to help young people to prepare for the gospel ministry.

The report of the Finance Committee, showing securities as changed, was read and approved.

The Treasurer's report for the quarter ending August 31, 1919, was read, and having been audited, was on motion approved. A list of delinquents in interest was read and a discussion resulted in a decision that the following loans be called: Mortgage No. 226, Harry Kohn; Mortgage No. 18, E. E. Morehouse; Mortgage No. 202, F. Valard; and Mortgage No. 62, Estate A. A. Prudhon.

To Mr. John F. Randolph and Miss Elizabeth Randolph, students in the Alfred Theological Seminary, the sum of \$75 each was granted. To Rev. Madison Harry and Rev. S. R. Wheeler \$20 each per month was voted, beginning October 15, 1919, continuing one year.

Frank J. Hubbard was elected Assistant Treasurer of the Fund, after a general discussion by the trustees.

Salaries for the ensuing year were fixed as follows: Treasurer, \$800; Assistant Treasurer, \$700; Accountant, \$500. The Treasurer was authorized to employ an accountant.

The bond of the Treasurer was fixed at \$5,000 and Orra S. Rogers was authorized to secure one and to be custodian of same.

The Discretionary Funds were divided as follows: George H. Babcock Fund, to Salem College, \$122.18; the Henry W. Stillman Fund \$99.99, to the Seventh Day Baptist Missionary Society, \$99.99 to the American Sabbath Tract Society, and the balance, \$199.97, to Milton (Wis.) College.

Alfred University	\$785 29
Milton College	688 13
Salem College	177 73
American Sabbath Tract Society	460 22
Seventh Day Baptist Missionary Society ..	284 04
Seventh Day Baptist Education Society ..	27 78
Dean A. E. Main, for students	150 00
Rev. Madison Harry	20 00
Rev. S. R. Wheeler	20 00
Mrs. S. R. Wheeler	15 00
Jan Arnold Monsma, Amsterdam, Holland	150 00
Seventh Day Baptist Church, Plainfield, N. J.	27 78

Minutes read and Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

Tortoise, pike and carp have been known to live 150 years; eagles, ravens and parrots 100 years and over. The elephant lives from 100 to 150 years; the rhinoceros, 70 years; camel, 50 to 80 years; horse, 20 to 40 years; ox, 15 to 20 years; sheep, 12 years; lion, 20 to 40 years; dog, 12 to 34 years; cat, 10 to 18 years. Whales are believed to live 400 years.—*Our Dumb Animals.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

YOUNG PEOPLE'S WORK

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

REPORT OF THE CORRESPONDING SECRETARY OF THE YOUNG PEOPLE'S BOARD FOR THE YEAR 1918-1919

Thirty-five Christian Endeavor societies have reported to the Young People's Board this year. We think that two or three other groups are holding meetings but we have been unable to get response from them.

Three societies have been forced to discontinue their meetings, but one of these, Gentry, expects soon to reorganize.

Three new societies, Berlin and Verona, N. Y., and Dodge Center, Minn., have been reported. Ashaway, R. I., has reorganized with practically a new membership. Salemville, Pa., is in the process of reorganization.

We are informed that there are Christian Endeavor societies in Shanghai, China, and in Georgetown, British Guiana.

From the reports at hand, we have 700 active members listed, and there are 67 associate members, 201 honorary members, making 968 members.

The Forward Movement did not meet with a large response but shows some hopeful signs.

Seven societies, Verona, N. Y., Walworth, Wis., Waterford, Conn., Milton, Wis., Welton, Ia., Battle Creek, Mich., New Market, N. J., report gains in their Quiet Hour membership and all had more than their 25 per cent increases.

Four societies also reported gain in their Tenth Legioners, Farina, Ill., Milton, Wis., Battle Creek, Mich., and Waterford, Conn., each made the 25 per cent gain.

As nearly as we can tell, there is a slight gain in our total active membership, though many societies report a decrease.

Five societies responded to the request for organized study classes. The Farina society studied "Ancient Peoples at New Tasks," starting it as a study class and finishing by reading it for a few minutes at their regular meetings. The Fouke society studied the book, "The Manhood of the Master," giving fifteen minutes to the

study at the close of each meeting. The Milton society reports a class on the Sabbath question. The Riverside society studied Pope's "II Timothy 2: 15" as a preparation for their county convention. They also had a mission study class using the book, "Ancient Peoples at New Tasks." The Battle Creek society read several books about India in preparation for the topic about that country.

Many of us have seen the excellent booklet of Christian Endeavor suggestions gotten out by the Riverside Society. It contains many useful and practical suggestions.

As a forward look, the Young People's Board has voted to join with the Sabbath School Board in employing Mr. E. M. Holston as their field secretary. He will visit the societies carrying suggestions and inspiration and will be ready to help them with their problems.

The Board also voted to accept the budget of \$2,000 as suggested by the Commission.

There is also a plan to organize a Seventh Day Baptist Alumni Association. This will be a good work for our 200 honorary members.

There is much work ahead of us and I would say as did Miss Burdick, "Come on."

MRS. RUBY C. BABCOCK,
Corresponding Secretary.

YOUNG PEOPLE'S MEETING AT WHITE CLOUD

As no service had been given place on the program for Sabbath afternoon at the hour of 3.30 at the meeting of the Sabbathkeepers of Michigan, held with the church at White Cloud, Mich., October 17-19, the young people in attendance planned and carried out a Christian Endeavor program. Mrs. Ruby C. Babcock, of Battle Creek, Mich., led the meeting. The music was led by Clark Siedhoff and Ivan Tappan, of Battle Creek. The song service at the beginning was a lively one. The leader had the Christian Endeavor pledge read in concert, after which she read from Exodus 19 and II Corinthians. All were asked to stand and a number of sentence prayers were offered. Slips, on which were written keynotes of the pledge, were given out to all with the request that each give some

thought on the particular phase of the pledge indicated by the slip which had been passed to them. Many phases of the pledge were brought out—phases that we do not always keep in mind.

The closing part of the meeting was given over to the Young People's Board representatives. The president of the board, Mrs. Ruby C. Babcock, presented the goal and budget. Ivan Tappan, the Efficiency superintendent, then put up an Efficiency chart and told about it. The White Cloud society heretofore have not used the Efficiency chart but are now going to take up the work. Mr. Siedhoff also told something about the Efficiency work.

Quite a number were present and all seemed to have gained inspiration from the meeting. The singing of "Onward, Christian Soldiers," and repeating the Mizpah benediction closed the meeting.

ARE YOU A TENTH LEGIONER?

DEAR CHRISTIAN ENDEAVORERS:

As we enter upon the new Conference year, it is the wish of your Young People's Board that the young people of the denomination, whom it represents, go forth with greater zeal than ever for the cause of Christian Endeavor and our Master. There was never a time when the demands for Christian service were as great as they are now, so let us take up the work prayerfully, and with renewed vigor and enthusiasm.

One of the most important departments of our work is that of the Tenth Legion. We are taught plainly in the Bible that one-tenth of our income belongs to the Lord, and, if this is true, then why should we not give him that which is his due? Young people, do you not wish to see the cause of Christ and Christian Endeavor advance? Do you wish to see our denomination grow and the truth for which we stand carried to the uttermost parts of the world? If so, and if you are not members of the Tenth Legion, will you not join it?

It is the wish of your new superintendent that before this Conference year closes, every society of the denomination will have a Tenth Legion organization, and here are a few suggestions he wishes to give:

1. Appoint a Tenth Legion Committee of two or three members, making the chair-

man the superintendent of your organization.

2. Have the committee make a canvass of the society, making a list of those who are tithers, and trying to induce others to tithe.

3. Do not stop with your society, but make a similar canvass of the church also.

4. Organize a Tenth Legion Society, choosing such officers as you think necessary, and hold meetings when convenient.

5. Have the corresponding secretary of your society send me the name of your Tenth Legion superintendent as soon as possible, so that I may communicate with him or her.

A banner will be awarded at the Conference at Alfred in 1920 to the society having gained the highest number of points in the goal set by the Young People's Board. Membership in the Tenth Legion is a part of it. *Make it important.*

Kindly let me hear from you through your corresponding secretary as soon as possible.

Yours for Christian Endeavor,
LYLE CRANDALL,
Superintendent of the Tenth Legion
of the Young People's Board.
Sanitarium, H. P. O.,
Battle Creek, Mich.,
October 10, 1919.

NEW JERSEY LIVES UP TO TRADITIONS IN MEMORIALIZING THEODORE ROOSEVELT

Reports pouring into state headquarters of the Roosevelt Memorial Association give some idea of the way in which all sections have responded to the opportunity to honor the late soldier President. Tabulated figures are not yet available, but telephone messages throughout the State indicate that New Jersey will live up to her best traditions and will exceed the early expectations of the state committee in members and contributions for the Roosevelt Memorial. Enthusiasm equaling that which greeted the Liberty Loan drives is reported from some counties.

Preliminary estimates give the following figures: \$170,000 subscribed, with many committees yet to report; 60,000 members enrolled; 95 per cent of schools and 500,000 school children observed Roose-

vult Day; 1,000,000 men, women, boys and girls attended Roosevelt meetings in New Jersey.

Reports from everywhere evidence the fact that people want to contribute to this memorial. Employees of industrial plants are especially eager to participate. For example, the employees of the Passaic Metal Ware Company signed up as members of the Roosevelt Association 100 per cent strong in less than an hour. As I. W. England, president of the company, expresses it, "Before this is over everybody will want to have his name in the big book in the Roosevelt monument. Not only this, but a lot of men will want their wives and children and grandchildren to have their names in the big book, too."

Some counties foresaw that the limited time set by the national committee and the appeals of various financial campaigns would prevent them from registering the full degree of their interest in the Roosevelt memorial. Accordingly the national committee has authorized an extension of the campaign to November 8 or later if desired, thus giving opportunity to follow up the wonderful enthusiasm stimulated by the Memorial meetings on Roosevelt's Birthday. The national committee has informed State Chairman Colgate that as rapidly as the names of subscribers to the memorial fund are received, contributors will be made life members of the Roosevelt Memorial Association and permanent embossed certificates will be mailed to each individual from national headquarters.

MEMORIAL COMMITTEE.

DEACON GEORGE WASHINGTON BABCOCK

George Washington Babcock, son of Charles and Frances Nye Babcock, was born at Westerly, R. I., January 24, 1848, and passed away at his home in Albion, Wis., October 17, 1919.

He leaves to mourn their loss, the wife and one daughter, Nellie; also one sister, Mrs. Harriet Palmiter, of Albion, Wis., and one brother, Franklin R. Babcock, of Indian Ford, Wis.

Mr. Babcock came west and settled at Albion along with his brother-in-law, Captain William Saunders, with whom he made his home while he attended Albion Academy. In the winter of 1865 he made a

profession of religion, and was baptized, and united with the Albion Seventh Day Baptist Church, being about seventeen years of age. From 1872 to 1875 he gave his attention to a homestead in Valley County, Nebraska, not far from North Loup, but sold out his interests there and settled at Albion and engaged in farming until about fifteen years ago when he moved into the village. In the fall of 1873 he was united in marriage to Miss Abiah J. Hayes.

In November, 1887, he was ordained to the office of deacon in the Albion Seventh Day Baptist Church, and this position he filled faithfully and well to the time of his death. He was a devoutly religious man, always finding his way to the appointments of the church, and contributing his share to the interest of the service. He loved the devotional meetings, and in his departure the prayer meeting has suffered a great loss. He willingly took charge of the Sabbath service when the pastor was absent, and spoke to the people in a helpful way. His wit and good humor and his kindly Christian spirit made him many friends. The church has lost an able and efficient officer, and the community has lost a distinguished Christian citizen.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works do follow with them."

The funeral services were held in the Albion Seventh Day Baptist church conducted by his pastor, Charles S. Sayre, and burial was made in the Evergreen Cemetery.

REV. C. S. SAYRE.

HOME NEWS

WESTERLY, R. I.—Deacon Ira B. Crandall, of the Pawcatuck Seventh Day Baptist Church, and a member of the Commission of General Conference, met with a serious accident recently by falling down the stairs into the basement under his store. He stepped through a trap door and fell head foremost to the bottom. He sustained a broken rib on the right side and received bad bruises elsewhere. It was a narrow escape from being fatally injured. We all hope for his speedy recovery.

"Blessed is he who has found his work; let him ask no other blessedness."

Lone Sabbath Keeper's Page

THE STORY OF TWO BOYS

ANGELINE ABBEY

(Read Luke 15)

A certain young man became discontented with his homelife, and wanted to go away. He did not like the position of a younger son. Probably his elder brother bossed a little too much to suit him, as some elder brothers do. He thought that if he got out in the world that he should be free, that he could have a chance to do as he pleased, and that he should have a much better time than at home. He may have had an ambition to develop his latent gifts, to make a fortune or to do some great thing.

Since his time many a boy has gotten the same notion into his head. Some boys after reading "Wild West" stories, thought they would go west, and make a fortune, and do great deeds which would make them famous. Three of them climbed out of their bedroom window very early in the morning, took a little clothing and some lunch, and started, walking down the railroad track. Other boys in the plot were to join them at a village six miles distant. They started off at a brisk pace, walking for about an hour, when they stopped for breakfast. They ate about half of the lunch, waited at the appointed place for the other boys, and as they did not come, they started on without them. On they went, for several hours, walking miles and miles. They decided it must be noon, they were so hungry; they could not tell the time by the sun as the railroad ran diagonally, but as near as they could guess, it was high noon. So they ate the rest of their lunch, and lounged upon the grass a while afterward, then started on again. Their feet were sore, and their muscles tired and aching, but "Wild West" heroes would not mind little things like that,—they must be brave and strong, so on they went without complaint. After a time they felt very hungry again. A farm house was in sight; they'd seen a number of them on the road, and had passed through several small

towns, but they dared not speak to any one, for fear some one might suspect that they were run-aways, and phone to the town from which they had come. So now they would not go to this house to ask for anything to eat, they would wait till morning, when they were farther away,—they guessed they could go without one meal,—didn't men often do this in the "Wild West"? As the sun sank low in the west, the boys' courage began to fail, they walked slowly and more slowly, until one stopped and said, "Boys, we'll starve to death before we ever get to the West. Let's go home and make different plans, I had no idea the West was so far away." The other boys had been longing to go back, but hadn't dared to say so. Simultaneously they turned, and quickened their steps in the direction of home. Presently they came to a crossing at which a man with a team was approaching. "Hey, you fellows, want a ride?" he called out cheerily. "I've got to see a fellow that lives about a mile this side of S—, if you're going that far."

The boys thanked him, and climbed in the wagon saying that they were going a few miles the other side of S—. The man trotted his team, which rendered conversation difficult. The boys were glad of this, desiring to get home as soon as possible, and not wanting to be questioned. When they alighted they felt rested and strong, and resumed their journey along the track with a lighter heart, even running a part of the way. They reached home late that night, the brothers urging their friend to come in and stay with them, and go home early in the morning. As his room was on the second floor, and his father always locked the doors, he decided to do so. The boys went around to the back of the house, and finding the pantry window open, cautiously removed the screen, and climbed in. One found the cookie jar in the darkness, another took down a pan of milk, from which they all drank, then they opened the door softly, and tiptoed upstairs to bed.

Early in the morning the father called the mother to come and see a picture. Together they looked upon the three boys soundly sleeping in one bed. At breakfast, an hour later, two boys washed and

dressed, sat mutely at the table. "Did you have a good time yesterday?" father asked. "Not very," the older answered meekly, dropping his eyes. "Well," said father, "it's too bad to go off that way, unprepared; the next time you want to go, just let me know, and I will give you some money. You'd have an awful time among strangers without any money." These boys never ran away again.

A young man came to the door of a city home, timidly and shame-facedly, asking for "a bite to eat." A Christian lady in that home talked to him, telling him that he did not look like a tramp, asking him if he had a home, if his parents were living. Yes, his parents lived in another city a few hundred miles distant; they were Christians,—members of the Presbyterian church. The lady advised the young man to go home. "If your parents are Christians, they will forgive you, they will be glad to have you come back home." The young man burst into tears, and told his story. He had left home to make a fortune, and he did not wish to return poorer than he was before,—his clothes which had been new when he left home were worn and shabby, he could not bear to go home looking like that. After reasoning and pleading with him a long time, the lady finally elicited the promise from him that he would return home.

The young man in this story in Luke said: "Father, give me the portion of goods that falleth to me, 'Give me the share of your property which I shall inherit.'" The father did as he requested, and a few days after that he gathered all his possessions together, "and took his journey into a far country." He did not have to milk the cows every morning and evening, to feed and water the donkeys, or to tend the sheep upon the hill; he was glad to be free from the tasks of planting and hoeing lentils, or sowing, harvesting, and threshing wheat. He spent his days and nights sowing "wild oats,"—he planted the tares of sin which needed no hoeing or tending.

He probably put up at the best hotel, bought the most expensive clothing, spent his money on all kinds of luxuries impossible to obtain in the old home town, and spent his nights with other "Smart Alecks" like himself, in drinking, carousing and gambling. What was the use of pegging

away on the old farm for years in order to obtain enough to take care of him in old age, when he might win a fortune in a single night? Wasn't there a pile of money? and couldn't any fellow who was sharp enough, or who tried long enough, win the game? He knew he was just as smart as any of those fellows. Even if he did fail the first few times, he wasn't going to be a "Quitter," he was going to show these fellows that he had grit, and beat them at their own game. Pretty soon he did win a small stake. Ah didn't he say so? He knew he could win after he tried a few times,—how easy it was! Next time he staked a larger amount of money, and lost; again, and again and again; he lost, and lost, and lost!

After a long spree, he awakened one day to find his money all gone. He did not know whether he had lost it at the gambling table, or whether he had been robbed, or whether he had given it all to one of those beautifully dressed girls who had smiled upon him so bewitchingly, and enticed him to follow her.

He could not pay for his lodging and meals, the landlord would not let him stay any longer; so, with a raging headache, weary, trembling and exhausted from his weeks of dissipation, he started out to seek for work. No one in the town would hire him. He showed by his bleared eyes and stammering tongue that he was not fit to take any place of responsibility. Keen business men read him like a book, and had no use for such a dissipated, lazy fellow. It was hard to get work even in the country. Can you not see him shuffling along the dusty road, miles and miles, applying to house after house, the farmers saying, "No, I don't want a man like you," the women turning from him in fear, never thinking to offer him anything to eat? The crops had been a failure that year; many of the people whom he met had not enough for themselves.

Finally a man engaged him to feed his hogs. He had fallen so low that he had to accept the most despised occupation of which a Jew could conceive; to go and work among the swine! As he saw the hogs eating their feed, he was so hungry that he longed for some of it,—if only he could have enough carob pods to fill up on, it would be better than starving to death.

But "he came to himself." Out there in the fields, away from the excitement of the city, with hunger gnawing at his vitals, he realized what a fool he had been. He had wasted all his money, and had become one the lowest of the low: he was a servant to a man who didn't treat him decently, not even giving him enough to eat. He was terribly homesick; he began to compare his father with this man, and the state of his father's servants with his own condition. His father was a kind man who was kind to his servants, and paid them liberally. His father's servants were well fed, had more than they needed, while here the son was on the verge of starvation. He had lost all his pride and his pomp and his conceit. In his humiliation he made up his mind to arise and go to his father and confess his sins against heaven, and against his father, and to ask his father to give him a position as one of his hired servants. He knew he had no share in the old home now, he had squandered his share of the property; but if his father would only hire him as a servant he would be much better off than he was down here in this country, among the heathen, where no one cared whether he lived or died. The poor, humble, homesick boy felt that he had been so wicked and unworthy of his father's love, that he had sinned away all right sonship. He had his speech all made up: "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."

"And he arose and came to his father. But while he was yet a great way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." The son commenced his speech, but he evidently never finished it for the joy of that meeting. He said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called son." He seems to have forgotten all about his resolve to ask his father for a job. The father told his hired servants to bring the robe of honor,—he was to be re-established at once in his old position in the home. "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this, my

son, was dead, and is alive again; he was lost, and is found. And they began to be merry." If the son thought at all of the rest of his speech, he could not bring himself to insult his father by asking him to hire him as a servant after such treatment as this. Who ever heard of a servant being honored as he was being honored?

That joyful time would have been perfect if the other son had not shown such a mean, jealous spirit. He threw a wet blanket on their joy. We read: "Now his older brother was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants and inquired what these things might be. The servant said: Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in."

Did you ever realize that this respectable older brother was just as bad as the prodigal? I do not know, but he was worse, for he had hatred in his heart. Jesus tells us that whosoever is angry with his brother without a cause is a murderer. We do not read of the younger son being angry. He had "the big head," as we say; he was "climbing up fool's hill," as so many youths do. He loved pleasure; the life on the farm was too dull and slow for him, he thought, so he went out to try the world for himself. He had had his lesson, and found out that home was the best place after all. He was pretty glad to get back.

The older son was angry, and would not go in. He stayed out and sulked. That made the father feel pretty bad. His father came out and entreated him. Then he commenced his complaints: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends." What a miserable fellow he was; jealous of his brother, pitying himself because a feast had not been made in his honor. He bragged about always being obedient to his father, and yet he was disobedient at that moment. If he had shown the proper spirit of obedience and reverence, he would have washed and dressed, and come in to the feast, greeting his returned brother as a brother should, entering into the joy of the occasion, doing all he could to make the

evening a success, not only for his brother's sake, but for his father's also. He was probably afraid that part of the property which would have been his, would become his brother's. He loved money more than he loved his brother. He loved himself more than any one else. He showed a total lack of brotherly feeling; he did not even say "brother." "As soon as this, thy son, was come which hath devoured thy living with harlots, thou hast killed for him the fatted calf." Stinginess and jealousy, lack of brotherly love, selfishness supreme!

The father, showing great patience, reasoned with him: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

If any of us have wandered away, or are even on the border-land of the "far country," or are allowing our thoughts to wander with longing in the realm of sin and worldliness, let us remember that our heavenly Father is yearning over us with grief and tenderest love. He loves us infinitely more than this father of the parable. He has done all that he could to save us; it rests with us whether we will arise and go to him, if we are away, or whether we will stay with him in his kingdom, enjoying sweet communion and companionship. "All things are yours, and ye are Christ's, and Christ is God's."

If we have never delved into what we are wont to call great sins, if we have been faithful in attendance at church—have been going through the ceremonies of religion—we need to be watchful that we do not develop the spirit of the older brother. He did not have the missionary spirit. He did not care for the welfare of his neighbors, or even for his own brother. He thought only of himself. He had an inordinate love of money, and of the comforts of this life.

Without love it is impossible to please God.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

ECHOES FROM MASSACHUSETTS

LOIS R. FAY

It was with great pleasure the writer noticed a few weeks ago the establishment of the "Lone Sabbath Keepers' Column" in this paper, for after a little pioneering this department will probably be filled every week with echoes from the small corners of our country where the faithful few are keeping their light burning. These scattered Sabbath-keepers ought to feel they are among the most valuable of the physical assets the church of God possesses, of whom it may truly be said that they are the "planting of the Lord, that he might be glorified." But he is not glorified if a bushel, proverbially speaking, covers the light in each small corner.

Of course Lone Sabbath Keepers are doing some thing, working assiduously at some occupation to earn a living; and if that occupation be farming, the bushel has its proper use; but the proper place of the bushel is not to eclipse the light of faith, with all the attendant spiritual gifts radiating therefrom, among them the exchange of encouraging and edifying words. We are all receiving sunshine and rain, and other microscopical and telescopical blessings. If we receive these streams of energy day after day, and year after year, always receiving and never giving out energy and light, we shall soon become like extinguished candles, cheerless and pitiable dead relics.

Rather than a spectacle of this sort, let us be like radium, which glows with greater resplendence as the shadows deepen around it. Experiences of the past few years reveal what peaceful and prosperous existence really is, and impress upon us occasionally the value of modern facilities for doing good and for spreading the gospel of the kingdom. Should some political or social upheaval interrupt the postal system with its possibilities for extending influence all over the habitable world, we would then realize how manifold have been the opportunities for the communication of spiritual gifts which cheer the life that now is, and encourage faith in the promises for that which is to come.

Along this line it may interest the reader.
(Continued on page 576)

CHILDREN'S PAGE

HOW THE WOODPECKER KNOWS

"How does he know where to dig his hole,
The woodpecker there on the elm tree bole?
How does he know what kind of a limb
To use for a drum, or to burrow in?
How does he find where the young grubs grow?
I'd like to know."

The woodpecker flew to a maple limb,
And drummed a tattoo that was fun for him.
"No breakfast here! It's too hard for that,"
He said, as down on his tail he sat,
"Just listen to this: rr rat-tat-tat."

Away to the pear tree out of sight,
With a cheery call and a jumping flight!
He hopped around till he found a stub.
"Ah, here's the place to look for a grub!
'Tis moist and dead—rrr rub-dub-dub."

To a branch of the apple tree Downy hied,
And hung by his toes on the under side.
"Twill be sunny here in this hollow trunk,
It's dry and sofe, with a heart of punk.
Just the place for a nest!—rrr runk-tunk-tunk."

"I see," said the boy, "just a tap or two,
Then listen, as any bright boy might do.
You can tell ripe melons and garden stuff
In the very same way—it's easy enough."
—*Youth's Companion.*

THE SWEATER THAT GOT A NEW MASTER

Last year, Johnnie Jones, of St. Louis, had a new blue sweater, which was the pride of his heart. He wore it on cold days, rainy days, sunny days, snowy days and blowy days. And every day, not stopping for any kind of weather, Johnnie grew taller and taller, until when spring came he found that the sleeves of that dear old sweater were shockingly short.

But Johnnie's pride will not allow us to linger upon that discovery, so he suddenly changes the subject to explain that he has been studying French and knows that "R. S. V. P." stands for some French words which mean "please answer," and are affixed to invitations to parties. Then he tells us that in the spring he saw an invitation to a big party issued to everybody in the United States. There in other words, perhaps, but just as needful of a reply was the R. S. V. P. Now, Johnnie is a conscientious lad and deserves much credit

for his thoughtfulness and kindness. His answer to that invitation was his warm, woolly blue sweater. A funny reply! Not at all, for it was the clothing drive of the American Red Cross, when all of us were invited to be rid of our unused apparel with the promise that it would be put to the very best use. "The very best use"—That was the lot that Johnnie wanted to befall his cherished possession!

Stowed away in a ship's hold until it reached the other side of the Atlantic, Johnnie's blue sweater was on the very top of a bale of children's clothes. There were one hundred and thirty-nine carloads in this shipment to Poland. All summer, thousands of Polish families that fled eastward with the Russians before the Germans in 1914 and 1915, have been filtering back to their homeland through the devastated country—hungry, in rags and with no possessions. Red Cross mobile field units and relief parties are engaged in the distribution work.

And that is how it happens that another Johnnie, over in far off Poland, now marches proudly past his school-fellows and when they utter their admiration for his sweater, he grins even more pridefully as he says: "It's the real thing, too,—Made in America!"—*Red Cross Bulletin.*

Those who seek God find him. Those who put their will beneath his will find in his will perfect freedom. Those who live as immortals live, find that they are immortal. Those who make heaven their home by the glad unselfishness of life, find that heaven goes with them where they go.
—*Edward Everett Hale.*

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.

JOHN C. BRANCH, M. D.

Dr. John C. Branch is one of the leaders and strong supporters in the White Cloud (Mich.) Seventh Day Baptist Church. He has four brothers living at White Cloud; two are ordained ministers. Rev. L. J. Branch is now pastor of the church, Rev. Mortimer A. Branch is a farmer, and the other two are business men in the city, Erastus G. and Adelbert Branch. All these men with their families are among the loyal and faithful members of the church.



Dr. Branch has also been engaged in evangelistic work in Michigan when the church there at White Cloud was connected with the Church of God people. Such work he has conducted in a tent, and in schoolhouses and public halls. For a time he was pastor of the White Cloud Church. He is an ordained minister of the gospel, and a most successful physician and surgeon.

"An automobile jack can be put to many uses for which it was never intended. It is often handier than a crowbar to change slightly the position of a very heavy object, and it makes an excellent wire stretcher. You have only to rest it against a firm base so that you can apply its power in the right direction."

CONCERNING THE DIVINE PLANS

In a recent number of the *Outlook* a noted preacher and writer makes this statement, "God has a plan, and history is nothing but the working out of his plan in human affairs, so he used Pharaoh to set Israel free, Nero to demonstrate to pagan cynics the spiritual power of Christian enthusiasm, Voltaire by his pen, and Napoleon by his sword to break up the soil of eastern Europe, that others might sow therein the seeds of human liberty." In other words that God uses evil forces to bring about good. Since right and wrong are forever antagonistic one against the other, his theory is that wrong is ever working out God's plan for the triumph of the right. That the counsels of evil men often come to nought is true, but it is not true that good comes out of evil; it is only when evil is overcome and rooted out, and the good transplanted in its place that the good triumphs. All forms of evil are the work of the devil and this devil exists in the hearts of men. It is the purpose and plan of the Almighty to destroy the works of the devil. This he does through human instrumentality. We are instructed to overcome evil with good. We try to improve on the divine plan and seek to overcome evil with evil. When we are struck, we strike back. We follow the Old Testament plan, "an eye for an eye and a tooth for a tooth," but Christ says resist not evil with evil.

It seems strange that the works of the devil have occupied so prominent a place in the history of mankind. From time immemorial his satanic majesty has usurped the throne of the universe and never more so than at the present time. Witness the havoc he has wrought during this terrible World War. It is a part of the divine plan that mankind shall live together as children of one common Father, that love and good will shall characterize all their thoughts and acts. What is hindering the fulfilment of this plan? Of the many things that retard the coming of Christ's kingdom in its fullness there is one thing that is often overlooked, and that is, the division of the church into so many denominations, one warring against the other. The numerical strength of the Christian church is no criterion by which to judge of its moral and spiritual worth

to the community. Its divisions into various sects, with its multiplicity of creeds, are sources of weakness, rather than of power and efficiency. A large percentage of the church membership are afflicted with moral obliquity and spiritual atrophy; they have lapsed into a state of spiritual decay, not to say of spiritual death. They simply count on the church records, at the annual roll call. Those who bear the burden and heat of the day are in the minority. Considered from an economic standpoint the separation of the church into so many denominations is a serious hindrance to its power and influence.

The writer resides in a community with about five thousand inhabitants. There are four Protestant churches, viz., Baptist, Methodist, Congregational, Episcopal, one Catholic church. The average attendance on a Sunday morning at these four Protestant churches combined does not exceed four hundred persons. The attendance at the Catholic church is about three hundred and perhaps twenty-five or thirty attend the Christian Science church. These churches necessitate the employment of four Protestant ministers, one Catholic priest, and a reader or two for the Christian Science church. Also the maintenance of six houses of worship, when one good sized house of worship would accommodate all the Protestant worshipers, leaving the Catholics and Christian Scientists to worship by themselves, as it would be impossible for them to unite with any Protestant organization for religious worship. What a saving of labor and expense it would be if all Protestant churches in a given community could unite and worship under one roof and employ a first class preacher, at a liberal salary, one who could by his ability as a speaker, attract outsiders and thereby be the means of swelling the membership and efficiency of the church.

This may all seem a visionary and chimerical scheme, but it is what Christ prayed for, and he taught his disciples that they might be one, even as he and his Father were one. Christ believed in church unity although he never organized a church. The church has been divided so many centuries it is not at all probable, even if possible, that church union will be realized for many years to come. It would be like attempt-

ing to unite oil and water, they might mix but would not unite unless some other element was introduced. So it is with the church, they meet together on special occasions for conducting revival work, mainly to gain converts for their respective organizations, but no real union takes place. What success the Federation of Churches is having in bringing the churches together on some common ground I am not informed.

When we consider the character of the Bible, its source and the men who wrote it, it is not surprising that so many different views are held regarding its teachings. It was written by men "of very different mental ability, very different degrees of culture, very different moral worth, very different degrees of righteousness and spiritual insight, very different habits and associations and tastes," and they dwelt far apart in time and place. They entertained different conceptions of the nature of God. He was sometimes a God of war and cruelty, at other times a God of peace and mercy. The Bible from the nature of its origin and composition is susceptible of a multitude of interpretations, hence the great variety of beliefs and sects that have grown out of it, and will continue to grow out of it unless the church ceases to divide itself on *non-essential* points, and concludes to unite upon some of the simple, fundamental truths as promulgated by the supreme teacher, Jesus Christ, and relegate to the background the unimportant questions that have divided the church for so many centuries; and let them be forever forgotten. Let us get upon the high and exalted vantage ground of loyalty to Christ and the sublime truths contained in the Sermon on the Mount and all other petty differences of belief will sink into insignificance if we follow in his footsteps and strive to be humble instruments in his hands to bring to pass the fulfilment of the prayer he taught his disciples, "Thy kingdom come and thy will be done on earth, as it is done in heaven." G.

WANTED

The undersigned will pay a liberal price for as complete a file as possible of the *Seventh Day Baptist Pulpit*, both the old and new series. He desires these magazines especially for his mother, who greatly enjoys reading the sermons. W. A. Hansen, Olds, Iowa 10-27-tf

SABBATH SCHOOL

A LETTER FROM THE SABBATH SCHOOL BOARD

DEAR SABBATH-SCHOOL SUPERINTENDENT AND PASTOR:

The Sabbath School Board is sending this letter jointly to the superintendent, pastor and other workers, thereby hoping to obtain your most hearty support and co-operation.

The New Forward Movement in our denomination demands that each branch of our work be placed on the highest peak of efficiency. Much has been said of the need of greater spiritual growth in our societies. We all recognize the fact that if we are to go over the top in accomplishing the program that has been outlined by the Commission of the General Conference, each individual of each society will have to do more thorough and conscientious work than ever before.

The Sabbath schools of the denomination have the opportunity of becoming the greatest aid in this great drive of all our organized forces.

Teachers are earnestly entreated to make this a year when all *their pupils* shall be brought into the church either by baptism or confession of faith.

Superintendents, secretaries and other workers are urged to place the organization and administration of the school on its most effective basis, giving heed to all denominational and associational requirements.

Officers, teachers, workers and pupils are all implored to make the Sabbath-school work a *vital* part of their daily religious activities. Let us not consider that our work is done for a week, with the tap of the last bell at the close of the Sabbath school, but let us rather begin to lay plans and to prepare the way for a larger and a better Sabbath school next Sabbath.

The board is anxious to keep in touch with all the schools and to know what their working condition is. As a means towards this end we have devised the "score card," and upon the results of these markings the banners are awarded at the end of the Conference year.

We shall score the schools through three months this year, November, February and May. To stand a favorable chance of obtaining a banner, it is required that these score cards be carefully filled out and returned to the secretary promptly at the end of each of the three months.

To secure the best standing, demands that the most persistent and consecrated efforts on the part of all the officers and workers of the Sabbath school. Let us not be slackers in this important work.

This is a condition that most intimately concerns the Sabbath School Board. Will you not give it careful attention and cooperate with the board in every way possible? Thank you.

Very sincerely yours,
A. L. BURDICK,
Secretary.

Janesville, Wis., October 20, 1919.

SCORE CARD

"THE SABBATH SCHOOL AT WORK"
NOVEMBER, 1919

Name of School

Present Supt.

P. O. St. No. State

Total Enrolment this month

(Count only those present at least once during the month, and not including cradle roll and home department.)

No. Officers..... No. Teachers..... Total.....
(Same person acting as both to be counted only once.)

No. Resident Members of church.....No. of such Enrolled in Sabbath school this month.....

How many teachers are or have been public school teachers, or have taken a Teachers' Training Course?

No. Officers and Teachers at Workers' Meeting

	NOVEMBER				
	1	8	15	22	29
Number members present					
Number Teachers and Officers present					
Amount of offerings in all departments					
Number of pupils above primary grade who spent 20 minutes or more in preparing lesson					
Number of pupils above primary grade who did NOT spend 20 minutes in preparing lesson					

Filled out by

Put a one-cent stamp on the other side and mail not later than December first.

(For Sabbath-school Lesson see page 576)

DEATHS

BABCOCK.—George Washington Babcock was born in Westerly, R. I., January 24, 1848 and died in Albion, Wis., October 17, 1919. Extended obituary on another page.

MARTIN.—In an accident near Hornell, N. Y., October 4, 1919, Georgia Martin, aged 11 years, 4 months and 13 days.

Georgia was the daughter of Mr. and Mrs. George N. Martin, of Alfred, N. Y., and lost her life in an accident caused by the collision of a motorcycle with a load of coal and an auto. She, with two other children, Amy and Avery Vincent, were riding in the side car of the motorcycle when the accident occurred. Georgia, Avery and the driver, Mr. Thomas V. Rogers, were instantly killed and Amy died in the hospital an hour later.

Though only in her twelfth year she had, by the unusual grace of her life, won a place in the hearts of the entire community. Beside her parents she leaves to mourn her early departure, three brothers, Harold, Howard and Nelson, and one sister, Miss Lillian.

Funeral services, conducted by Pastor William L. Burdick, assisted by Rev. T. D. Holmes, were held at the home October 8, 1919, and burial took place in Alfred Rural Cemetery.

WM. L. B.

ROGERS.—In an accident near Hornell, N. Y., October 4, 1919, Mr. Thomas V. Rogers, aged 60 years, 3 months and 23 days.

Mr. Rogers was the son of Elder James C. and Clarinda Miller Rogers and was a nephew of the late Rev. Benjamin F. Rogers. He was born in Illinois, but his youth was spent in Albion, Wis., where his father was pastor. At the age of nineteen he went to Westerly, R. I., and served an apprenticeship as a machinist and then returned to Milton Junction, Wis., to care for his father. The most of his life had been spent in Wisconsin: for seventeen years he was superintendent of the water works in Whitewater, for six years he was electrician in the local plant in Muscoda and he held the same position in Boscobel eight years. The last few months his home had been spent with his older daughter, Mrs. N. W. Vincent, and her family in Alfred, N. Y.

January 1, 1883, he married Miss Alice E. Rose, of Rockriver, Wis. To them were born three children, Mrs. N. W. Vincent, of Alfred, and Walter V., and Gladys A. Rogers, of Milwaukee, Wis. Beside his children he is survived by one sister, Mrs. W. H. Greenman, of Milton Junction, Wis.

While living in Westerly he joined the Seventh Day Baptist Church of that place and with this church he has since retained his membership, though he was contemplating changing it to the church of like faith in Alfred. He was a devoted father and kind husband. Death came while endeavoring to make others happy. He was giv-

ing three children; Amy and Avery Vincent, his grandchildren, and Georgia Martin, a neighbor's child, a ride. Though he had won the reputation of being a careful driver, for some reason which will probably never be known his motorcycle collided with a load of coal and an auto, resulting in the death of the four occupants of the motorcycle and the injury of two of the young men in the auto.

A funeral service, conducted by Pastor William L. Burdick, assisted by Elder I. L. Cottrell, was held for him and his two grandchildren who died with him, at the home, October 9, 1919, and the mortal bodies of all three were laid to rest in the same grave in Alfred Rural Cemetery.

WM. L. B.

VINCENT.—In an accident near Hornell, N. Y., October 4, 1919, Amy Vincent, aged 12 years, 6 months, and 28 days.

Amy was the daughter of Mr. and Mrs. N. W. Vincent, of Alfred, N. Y., and was born in Leonardsville, N. Y., which was her home till her parents moved to Alfred three years past. At seven years of age she was baptized and joined the Seventh Day Baptist Church located in Leonardsville and upon coming to Alfred transferred her membership to the First Seventh Day Baptist Church of Alfred. She was the oldest of five children and though only in her thirteenth year had by her thoughtful helpfulness come to fill a large place in the life of the family and her acquaintances. Her death came in the accident in which her grandfather, brother and playmate, Georgia, lost their lives. Besides her parents she is survived by three little sisters, Jennie, Warda and Beth Vincent.

Amy's funeral service, as given elsewhere in this column, was in connection with that of her grandfather and little brother.

WM. L. B.

VINCENT.—In an accident near Hornell, N. Y., October 4, 1919, Avery Vars Vincent, aged 9 years, 2 months, and 3 days.

Avery was the only son of Mr. and Mrs. N. W. Vincent, of Alfred, N. Y., and was born in Leonardsville, N. Y., which was his home until he moved to Alfred with his parents three years past. One year last summer he was baptized and joined the First Seventh Day Baptist Church of Alfred. He had asked for baptism three years before, but decided to wait till he was older. He was wide awake and active, with a mind developed far beyond his years. His parents had set high hopes on him, but his life went out with that of his sister Amy and grandfather Rogers as elsewhere recorded in this column. His funeral and burial took place at the same time as theirs, he and his sister occupying the same casket and all three finding rest in one grave.

WM. L. B.

Take your duty, and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be.—*Horace Bushnell.*

Sabbath School. Lesson VII.—Nov. 15, 1919

WITNESSES OF CHRIST'S GLORY—Luke 9: 28-36
Golden Text.—"This is my beloved Son: hear ye him." Mark 9: 7.

DAILY READINGS

Nov. 9—Luke 9: 28-36. Witnesses of Christ's glory
 Nov. 10—II Peter 1: 16-20. Eye witnesses of his majesty
 Nov. 11—Ex. 34: 29-35. Moses' face shone
 Nov. 12—Isa. 6: 1-13. Isaiah's vision of God
 Nov. 13—II Cor. 12: 1-10. The exceeding greatness of the revelation
 Nov. 14—Col. 3: 1-11. Christ is all
 Nov. 15—I John 3: 1-8. We shall be like him
 (For Lesson Notes see *Helping Hand*)

LONE SABBATH KEEPER'S PAGE

(Continued from page 570)

ers of these columns to read of an incident which transpired—partly, and partly did not transpire—last Sabbath, October 11. A petted daughter of luxury was married on that day at six p. m., in the village church of the Massachusetts town where she was a summer resident, and most of the village people were invited to witness the ceremony, the Lone Sabbath Keepers included. But the Lone Sabbath Keepers did not join the company of assembled guests; their attendance at the wedding did not occur, for no other reason than that it was God's holy day, and the dressing and accompanying excitement seemed to be some thing that would cast a shadow over the heavenly Father's smile of approbation. No doubt every loyal member of the scattered family of Lone Sabbath Keepers would have made a similar decision, if occasion had come to them; for the cause of God is worthy of such sacrifice as this.

Rev. and Mrs. D. B. Coon, of Ashaway, R. I., and Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A., spent October 12-14 on an auto trip to visit Lone Sabbath Keepers in Massachusetts. They were entertained in the hospitable home of Mr. and Mrs. J. Walter Smith, of East Brookfield, near whom lives Mrs. L. A. Eaton. From there the party, including the Smiths, went still farther upland and spent a few hours with the Fay family, in Princeton, the most sightly town in the eastern part of the State.
Princeton, Mass.

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

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Mark the disguises of sin! The serpent was the most radiant thing in the animal world before the first sin and the curse that hurled him to the ground and made man his implacable enemy.—*Baptist Boys and Girls.*

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We are as confident of what Christ has done for us as we are of the shining dawn. . . . Then why should we not proclaim the good news with an assurance which will be like a strong man's voice amid the trembling voices of a thousand fears? I love to hear a man giving his message with a ringing confidence born in the secret place: "I know that my Redeemer liveth." "I know whom I have believed!"—J. H. Jowett, D. D.

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