

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

The Sabbath Recorder

HELP LIGHTEN THE LOAD

Help lighten the load!
Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care
And women must suffer and toil and despair.
Yes, even the children astray in the strife,
Are bowed by the weight till they weary of life.
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave.
Help lighten the load!

Help lighten the load!
With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle and dare,
With love that seeks ever each burden to share.
With unflagging endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, son of the Kingdom! Come, children of God!
And along the dark path by the world's anguish trod,
Help lighten the load!

—The Outlook.

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President Emeritus—William L. Clarke, Ashaway, R. I.
President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Miss Cora Clarke, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
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Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
 Gifts for all Denominational Interests solicited.
 Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

BOARD OF FINANCE

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 17, 1919

WHOLL No. 3,898

The Drive's Deeper Meaning Is It More Apparent?

As the days go by and our campaign progresses, we must not lose sight of the deeper meaning of it all. To be sure, it is a campaign for money, but over and above all the financial considerations there is, in the movement, a much greater significance. I hope the deeper meaning will grow in the hearts of our people as the work progresses. For us it means an awakening to the needs of all departments of our denominational life. It calls for a stirred and strengthened conscience upon our duty to serve our fellowmen. It means a realization of our stewardship in regard to our time, our talents, our influence, and our money. The whole life of Seventh Day Baptists should become permeated with the spirit of evangelism and of missions. As never before there should come a spirit of unity and hearty co-operation with all our forces. Littleness, selfishness, envy should disappear and in their places should come largeness of vision for greater and better things.

Love for our Bible should increase, and we should heed its message regarding the great mission of the Church as the light of the world. This movement means a burden of soul for those "in the regions beyond," larger plans and greater programs for work, a revival of interest in the Sabbath, and a greater output of literature, and it means that our schools will be more than ever places for training in Christian leadership. All these good things and more are involved in this Forward Movement campaign. They belong to the drive's deeper meaning that should loom up larger in our hopes and in our vision as the canvass progresses.

Points Worth Remembering In Director Ingham's account of what was said at the meeting of the Western Association in Andover, N. Y., and published in this week's Commission's Page, some things are well worth remembering, not only for what his words contain, but for what they suggest.

It may be worth while to study Mr. Norwood's suggestion as to the grade of difference between the meaning of the terms, Steward and Trustee. By consulting the dictionary we find that the words are not synonymous terms. The root-words "sty" and "ward" for steward, and the word "true" for trust and trustee are suggestive. The first may be more general in application, but there is suggested by the word "trust" something that belongs to the inner man which brings a trustee into the closest confidence, into a more specific relationship that bespeaks an inward veracity, a sense of justice, and of friendship, by which he is considered worthy to hold in trust and handle the money of another,—and that, too, always with a view to making honest and true returns of income.

To say the least, it may be worth while to ask ourselves if we are proving to be faithful trustees of the Lord's money entrusted to us.

Again, what Mr. Norwood is reported to have said at that meeting about our being at the parting of the ways, is a matter worthy of careful study. If we are at the parting of the ways, which way are you taking? This is a serious question. A mistake now may prove our ruin.

Then the suggestion about the place for Christian business men being in the church, and the fields of usefulness offered to such, needs more careful attention than it usually receives.

A most encouraging feature of that large meeting in Andover was "the delightful feeling of confidence" which Mr. Ingham said prevailed there. Every such manifestation of sympathy; every united congregation enthusiastic for our great drive tends to beget similar conditions elsewhere. Such things are contagious. The more we see or hear of such a hopeful and united spirit among the churches the more confident we are that victory awaits us.

"Prove Me Now" It would be a mistake to think that the blessings promised by a loving, generous Father are dependent entirely on prayer. We must not forget that while the Lord taught the importance of prayer and communion with God, he also prescribed the test of money—"Prove me now"—making his gift of overflowing blessings depend upon our pouring material substance into his treasury, as well as prayers into his ear.

This financial challenge is up to Seventh Day Baptists today as certainly as it was with Israel of old. It will require much prayer to fit our hearts for sacrificial giving; but if prayer in these needful times does not result in bringing our tithes and offerings for the Lord's work, then, instead of, "I will pour you out a blessing," we may hear, "Ye are cursed with a curse: for ye have robbed me." God still reserves the right to name the terms upon which his blessings shall be given: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Yes, God Does Answer Prayer There are cases where the child of God can do nothing but pray. In such instances God has blessed ways of his own by which answers are brought about.

In the present canvass among the Southern Baptists a young Christian lady who was obliged to remain as an invalid in her room for a year, was strongly impressed to pray that some one or two of her church members would make a large gift to the forward movement of her people. She did so, and then wrote to the pastor that since she could not walk out she would pray that prayer every day. Her letter was read to the church, which was greatly moved, and straightway one of the members pledged fifty thousand dollars for the work.

Even this invalid girl had to do something more than pray. She prayed with hands as well as heart when she wrote that letter, and the Holy Spirit moved the pastor to let the light of it shine in the congregation, and the same blessed Spirit mov-

ed the heart of his servant who heard it to give his fifty thousand dollars.

What if that man had tried to get off with praying and singing psalms? What if the lady had not written that letter? What if the pastor had failed to read it to the people? Indeed, it is usually true that something more than simply praying is needed if God's cause is carried forward by his people.

Men Wanted As Well as Money Recognizing the great need of young men for the ministry and for the campaign work the Southern Baptists went to praying for five thousand recruits. As a result, twenty colleges had already, on November 6, reported two thousand recruits and fifty-five conversions. They have great hopes of getting the five thousand asked for. In cases like this the spirit of prayer is contagious. The Holy Spirit that moves men to pray, also moves those who hear the prayers and who come within the spiritual atmosphere of the prayer circle, to respond to the call.

What would happen within our borders if in every church there should come a burden of soul, for more men to become consecrated leaders, a burden that would set every Christian to praying for so desirable a matter? Would you not like to see it tried?

A Message for the Non-resident Members Today we listened to some men who were talking over the matter of the Forward Movement as to its effects upon the churches in case their non-resident members fail to respond when their home churches appeal to them to do their part toward the budgets. The church where this conversation was heard has less than two hundred resident members and more than fifty non-resident members. The pastor had written over fifty letters to the non-resident members and the responses to his appeal to do their bit were so few and slow in coming in that fear was expressed lest the full quota of that church should have to be made up, if made up at all, by the resident or home members. This, if it should happen, would be a great hardship, to say nothing of the unfairness of it.

The question was asked: "Do you think it would be a square deal to ask the resident

members of this church to pay their own apportionments and then make up the shares of forty or fifty non-resident members, most of whom are as well able to bear their share as are those who remain in the home church?"

We trust that all our non-resident members will see the force of this question, and that they will respond so well, and that too through their own home church, that no injustice will be done. We can not think that many non-resident members of our churches would be willing to have their friends at home taxed to pay their dues in this Forward Movement.

Please respond, dear friends, with not less than the amount needed from each member of the denomination, when your home church calls for your loyal help. In one case already a lone Sabbath-keeper, a non-resident member, has been loyal enough to his church where his membership stands to help it go over the top completely. The full apportionment for that church is now in the hands of Treasurer William C. Whitford.

A little loyal, painstaking and thoughtful care on the part of non-resident members will not only greatly help the home churches, but will strengthen the ties that bind the scattered ones to the denomination.

"That Your Joy May Be Full" Jesus was facing the cross. His next step led him to Gethsemane. He had told his disciples that the end was at hand and that he was to be taken from them, and yet he spoke of his joy, and said that he had spoken of his death and of their bereavement, that their "joy might be full."

At first thought, joy at such a time—face to face with death and bereavement—seems an impossibility. The Bible has many seeming paradoxes, and no passages appear more so than do those that refer to joyfulness. In a world of innumerable troubles, perplexities, disappointments, sorrows, bereavements, what can be more paradoxical than to call upon men who are in the very midst of suffering, to rejoice; or what more incongruous than to foretell the calamities about to overtake them in order that their joy may be full? And yet it is true, that, "Sorrowful yet always rejoicing" with a "joy that no man taketh

from you" is a good New Testament doctrine. It presupposes unshaken faith in Christ whom, "having not seen ye love, and in whom believing ye rejoice." This spirit of cheer amid sorrows is set forth many times in the New Testament. "Peace I leave with you, my peace I give unto you," says the Savior, and that too when the most distressing experiences of their lives were just beginning with those to whom he spoke. "That your joy may be full"—we wonder just how these words did sound to those who heard them, while their hearts were "troubled." After some years of discipline the apostles to the Gentiles found how true they were, and came to understand their meaning; for he found the fruit of the Spirit to be "love, joy, peace," and learned to say: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Yes, the distinct teaching is that Christians may rejoice even while they are sorrowful, and Christ expressed the wish that his joy might be ours and that our joy might be full.

Friends, this joy of which Christ spoke is different from the joy that comes from worldly pleasure. Instead of being a joy that brings a recoil after the pleasure is over; one that reacts unpleasantly when it is past; one that leaves behind a sense of shame or regret, it is a joy that always keeps its shine untarnished, that never leaves a sting of remorse, a joy that will continue full and cheering and make you glad as the years go by and its consequences accumulate.

The full joy of religion referred to by Christ must not be regarded as some rare mystical experience out of the reach of common men. Our Bible is a book for common men and the blessings of the gospel are offered to any trusting soul who will rest on the promises of God and fulfill the conditions upon which blessings and peace depend.

In its simplest and most essential quality religion is faithfully trying to do what one sees to be right. Of course there is worship, and communion with God, and faith in Christ; but the root and groundwork of all is simply living right and doing right. In this very thing lies the greatest

satisfaction and comfort—a deep, substantial fullness of joy. Whoever steadily and faithfully tries in good conscience to meet every duty and fulfill each obligation will in the nature of the case—according to God's own plan—have true and abiding happiness for his constant companion.

Have you been thinking of the Christian life as a life of sacrifice and self-denial? Yes, it is so, and that is a part of the life that brings fullness of joy! The people who forget themselves in trying to make others happy, who set out to live for the good of their fellow-men, who, in seeking the kingdom, put away the bargaining spirit that prompts men to get as much as they give and a little more, who are willing freely to bear the cost of generosity for Christ's work, will find how infinitely sweet such a life is. This is the Christ-life, in which, if a man lives it, he shall understand what Jesus meant when he said: "That my joy might remain in you, and that your joy might be full." The people who do not try to be happy themselves are the ones who are happy.

The moment one turns to God he is in the arms of love, and no matter how many sorrows beset him, no matter what disappointments come, no matter how much suffering he has to endure, at every turn he sees the angel of God's promise of sufficient, sustaining grace. No man can be so light-hearted, no one finds such sweetness of joy, such complete soul-rest, such assurance in life, such victory in death as he who puts his hand in the Father's and lives a true child of God.

Persistent Privileged Malefactors Men of the liquor fraternity have so long been allowed to pose as privileged malefactors, defying the laws and ignoring the verdicts of the people, that it now seems hard for them to understand the full import of America's decision to put an end to the ruinous liquor business once for all. Their brazen effrontery was shown in many ways when prohibition triumphed in State after State until all but three in the entire union had ratified the national amendment. Their publications and cartoons sent out broadcast from the brewers' and distillers' headquarters were most

insulting, until they saw the handwriting on the wall, and then they had the face to demand that the nation reimburse them for the loss of their ruinous business! Think of it! Men who had made themselves millionaires by robbing their fellows and sending them to ruin and to death by the thousands had the temerity to ask their victims—or the nation for them—to pay for the equipments and material by which the robbing was done! In this they prayed for what they pretended to call "justice." Really if the Almighty had heard that prayer and given them real justice, they would soon have been praying for mercy.

In this move for reimbursement the liquor men soon found that a long-suffering people had awakened to the danger of nursing a business that meant certain ruin to thousands, and that damaged almost every other business, and had decided to expell it from our land. The liquor fraternity found that the nation would not tax the widow whose husband rum had killed in order to compensate the millionaires whose business had killed him. America refuses to levy taxes on the property of orphans who were made so by liquor, in order to repay men whose doings ruined their homes and destroyed their parents.

Liquor men know full well that they can not run their miserable business without turning thousands of boys into drunkards and as many girls into drunkards' wives and turning their children out of homes as orphans, and yet they ignore the nation's verdict against such a business, and now resort to every technical legal catch to overthrow that verdict if possible! They fill the great papers with propaganda that appeals to the lower nature, and openly resort to every known method to defeat the expressed will of the nation! In one of the three States that refused to ratify, the newly elected governor, placed in office by the liquor men of several cities, has the impudence to assure his constituency that he will, by every legal means he can command, make his State "as wet as the Atlantic"! This only shows the persistency of men who have been allowed to override the sumptuary laws of the States so long that they evidently feel able to remain privileged malefactors when Uncle Sam himself is behind the laws. There will be a great difference in law enforce-

ment when the nation as a whole puts its ban upon a ruinous business. And in spite of the persistency of the "wets" in some States, we prophesy that the liquor business is as certainly doomed in America as was Judas Iscariot, whose love of money led him to sell the Christ.

The Movers' Association Please note carefully Mr. Ingham's proposition in the Commission's Page in last week's RECORDER regarding the Movers' Association. Two or three hundred who are willing to join that would certainly boom matters in the Forward Movement.

The Honor Roll Mr. Ingham has started an honor roll in the Commission's Page of this paper which is expected to grow in interest as the weeks go by. As fast as the churches go over the top their names will be added to this roll. We are glad to see that the movement is getting under way. It should gain momentum every week.

Posters and literature are rapidly being printed and forwarded for use of the committees and churches.

THE DISTRESS OF THE COLLEGES

PRESIDENT BOOTHE C. DAVIS

In the RECORDER of October 27, President Daland has put very clearly Milton's needs of more funds. Every thoughtful reader must approve his program for Milton and share the hope of seeing it realized at an early date. I am glad to see his statement and I hope Salem College will soon publish a similar statement of its most pressing and urgent needs. While the big universities are asking for the tens of millions to add to tens of millions, the RECORDER readers must not forget the small colleges whose total assets are yet only fractions of millions and whose distress, because of the present crisis of high costs, is indescribable.

Without some such relief as the Wisconsin drive for Milton, and a similar relief for Salem and Alfred, they can not maintain their standing or survive in the struggle for existence. Immediate relief for all must be forthcoming from some source.

Alfred's trustees have adopted a program which will give temporary relief and opportunity for expansion if it can be car-

ried out in the near future. Some means must be found to accomplish the first two items of the program immediately, with provision for the others to follow with all possible speed.

The first item in Alfred's immediate need is \$75,000, which, with the \$25,000 conditionally offered by the Carnegie Foundation, will supply endowment sufficient to provide the college teaching and executive staff with retiring allowances. The trustees consider it absolutely necessary to raise this fund at once and to take advantage of the Carnegie Foundation offer. Dean Kenyon is approaching 70 years of age, and is completing his forty-sixth year of consecutive teaching in Alfred. This arrangement is the only possible provision for a teaching allowance for him and for others of the staff as they reach the retiring age.

It is much to be regretted that the Carnegie Foundation will not include any Theological professors. But the denominational Forward Movement has made provision which should include these as well as retiring pastors.

The second item of Alfred's program is an addition of \$150,000 to the endowment to provide for increasing salaries. This need is equally urgent with that for retiring allowances. The pitifully small salaries place the members of the faculty almost on the charity roll, while such meager salaries continually cast aspersions upon the character and efficiency of the college.

The third item is an endowment of \$75,000, for the President's chair; and the next, the endowment of four professorships with \$50,000 each. English, Romance Languages, Chemistry and Biology must all be taught but no one of them has any endowment. Then \$50,000 endowment is needed for providing new books, and \$50,000 to meet miscellaneous current expenses.

In addition to this urgently needed endowment, a building program is also of great importance. It includes the completing of the heating and lighting plant, the construction of a gymnasium which is a crying need every day; the construction of a new science laboratory for chemistry and biology, and an auditorium large enough for all the student body to meet together.

These proposed buildings, costing over

\$300,000, and the endowment mentioned above aggregate a million dollars, of which Alfred stands in immediate and pressing need.

The distress of the colleges, however strong in its appeal, is still more urgent when our young people themselves are taken into account. What parent wants to send his children to a college whose meager equipment he knows will limit the training and efficiency of his child? Our colleges have some assets which we know are of supreme importance to our children. Shall we let them miss these and go elsewhere for lack of a few things that should be supplied? To do so is but a step removed from sending them to these colleges, while permitting the colleges to be inadequately equipped and maintained.

Now is the time to relieve the distress of the colleges and to equip them so they will be of the greatest service to our children, and to the world.

AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 9, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

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

Visitors: Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A., and Mrs. David E. Titsworth.

Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

The Advisory Committee presented the following action by the committee:

Voted that we approve the plans proposed by Secretary Shaw and commend them to the Board, it being understood that details of the plans are to be worked out as may be deemed advisable.

Voted that we favor requesting Sabbath evangelist, Rev. W. D. Burdick, to spend such portion of his time before February 22 as may be necessary in the production of literature requested by the Committee on Revision, that the time be charged to the Board and necessary expenses to be paid by the Board.

Voted that the Joint Secretary be requested to arrange for a meeting between the Evangelistic Committee of the Missionary Society and the Advisory Committee of this Board, or between representatives of the committees.

By vote the foregoing report was approved and adopted by the Board.

The Supervisory Committee reported plenty of work at the publishing house, and that much more business might be secured and handled, were it not for the crowded conditions existing at the publishing house, and the present labor conditions.

The Committee on Distribution of Literature reported the distribution of 1,245 tracts, about 10,000 pages, during the past month.

There were nine new subscribers to the SABBATH RECORDER, and five discontinued, the latter on account of arrearages, as compelled by the U. S. postal laws.

The Committee on Investment of Funds reported payments received on three mortgages of \$9,800.

The Committee on Italian Missions reported for October, twelve meetings conducted by Mr. Savarese in New York, and eight at New Era, N. J., and 200 tracts distributed.

The following report was received:

REPORT OF THE SABBATH RECORDER DRIVE COMMITTEE To the Board of the American Sabbath Tract Society:

Your Committee on SABBATH RECORDER Drive would recommend that a committee be appointed to plan and carry out a campaign next April to follow up and make more permanent the work accomplished in the SABBATH RECORDER Drive last April.

At the July meeting of the Tract Society the following action was taken: "Voted that the whole matter of the subscription price of the SABBATH RECORDER be referred to the Committee on RECORDER Drive to investigate and report to the Board, as to the advisability of increasing the subscription price."

As our people generally know that there is a large annual deficit on the SABBATH RECORDER, and that the cost of printing is constantly increasing, we believe that they will be pleased to have the price of the SABBATH RECORDER raised so partially to meet the deficit; Therefore, you committee would recommend, (1), That beginning March 1, 1920, the subscription price of the SABBATH RECORDER shall be \$2.50 per year; (2), That all subscriptions received before

that date shall be at the present price, the subscribers having the privilege of paying in advance for one year.

Respectfully submitted,

JESSE G. BURDICK,
WILLARD D. BURDICK,
LUCIUS P. BURCH,

Committee.

Plainfield, N. J.,
November 9, 1919.

Report adopted.

After general discussion it was voted to amend the report, making the time of beginning the increased price of the SABBATH RECORDER, January 1, 1920, instead of March 1, 1920.

Voted that the RECORDER drive for April of next year, be in the hands of the same committee as this year.

The following report was received:

REPORT OF COMMITTEE ON REVISION OF DENOMINATIONAL LITERATURE

To the Board of Directors of the American Sabbath Tract Society:

Your Committee on the Revision of Denominational Literature beg leave to report that it held a meeting at Alfred, N. Y., from August 13 to August 15, inclusive. Five sessions were held, as follows: Wednesday, from ten o'clock to four-thirty; Thursday morning, from nine o'clock till noon; Thursday afternoon, from two till half-past four o'clock; Friday morning, from nine o'clock till noon; and Friday afternoon, from two till half-past four o'clock.

All the members of the committee were present, as follows: Arthur E. Main, Willard D. Burdick, William L. Burdick, Edwin Shaw and Corliss F. Randolph.

The discussions of the committee were informal, with freedom and frankness of utterance, and upon a variety of topics.

The results of the deliberations of the meetings, in definite action, were in the form of recommendations to the Board of Directors, which in each instance were supported by a unanimous vote of the committee, as follows:

1. It was voted to recommend the approval of the idea of new, or revised, evangelistic tracts, as suggested by the chairman of the Committee on the Distribution of Denominational Literature; and it was recommended that the following named men, each one, be requested to prepare a manuscript for such an evangelistic tract; namely, Rev. James L. Skaggs, Rev. Willard D. Burdick, Rev. William L. Burdick, Rev. D. Burdett Coon, and Rev. George B. Shaw. It was further recommended that the following be invited to rewrite the tracts of which they are the respective authors in the existing series of ten evangelistic tracts: Rev. Theodore L. Gardiner, Rev. William C. Daland, Rev. Arthur E. Main, and Rev. Herman D. Clarke.

2. It was recommended that Rev. Arthur E. Main be asked to prepare a manuscript for a tract, the purpose of which shall be to show that there is no sufficient historical ground for calling the Sunday a Sabbath Day.

3. It was recommended that Rev. Ahva J. C. Bond be asked to prepare a manuscript for a tract, the purpose of which shall be to show that our position as Seventh Day Baptists involves more than a mere question between days; that we hold to the Seventh Day because it is the day, according to Scripture history, and religious sentiment, which must be observed if the Sabbath principle is to be perpetuated.

4. It was recommended that an address be prepared to our Protestant brethren which shall be a statement that it is not, fundamentally, our desire to build up another denomination, or religious sect, but to stand for the Sabbath truth, being firmly persuaded as to its importance to religion, to individual righteousness, and at social justice. When the Church, at large, shall have accepted the Sabbath we see no reason for our separate denominational existence. It was recommended that the following named men, as a committee, be asked to prepare the manuscript for the address: Rev. James L. Skaggs, Rev. Theodore L. Gardiner, and Professor Alfred E. Whitford.

5. It was recommended that a committee, consisting of Rev. Arthur E. Main, Rev. William C. Daland, and Corliss F. Randolph, be asked to prepare a manuscript for an address to the Jews, as representatives of God's ancient people, which shall be an appeal to them to unite with us in accepting the Sabbath and the Messiahship of Jesus of Nazareth, owning him as our Prophet of truth, the Priest of our religion, and the King of our character and conduct.

6. It was voted to recommend the general plan of publishing occasionally books of sermons, addresses, and other writings by Seventh Day Baptists.

The expenses of the committee incident to the meeting and chargeable to the Tract Society, amounting to \$27.41, have already been paid from the fund appropriated for that purpose in the budget.

Respectfully submitted,

CORLISS F. RANDOLPH,
Chairman.

EDWIN SHAW,
Secretary.

Report adopted.

The Treasurer reported the receipt of two bequests, one from the estate of Fannie R. Shaw, Hornell, N. Y., amounting to \$1,014.80, and one from the estate of Arletta E. Rogers, of Alfred, N. Y., for \$2,608.55.

Rev. T. L. M. Spencer being present, spoke interestingly and hopefully of Sabbath reform in his country, and expressed his appreciation of the assistance rendered by the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

THE COMMISSION'S PAGE



THE HONOR ROLL

- + ★ North Loup, Nebraska
- ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana

The three churches named above have made their quota in the financial drive, and are entitled to head the list on the roll of honor. This means that the amount of their subscription of \$10 per member embraces the total membership of the church, both resident and non-resident. These three churches also begin the denominational budget July 1, 1919, to correspond with the date of Conference year.

To the church at Hammond is given the added honor of being the first and only one that has not only over-subscribed its quota but has actually paid in the full amount in cash to the Conference treasurer. The *Year Book* of 1918, from which data is obtained, gives Hammond a resident membership of 31 and a non-resident membership of 27, a total of 58. It has forwarded \$600 for full measure. With the receipt of five hundred dollars from one gift, absent member, the church at once secured the remaining one hundred dollars, and forwarded it to Mr. W. C. Whitford, the Conference treasurer. Hammond is certainly deserving of this unique distinction and honor.

Three cheers for Hammond, and one more cheer for Brother Cottrell and Pastor Powell.

- ★ Churches which have qualified for roll of honor by subscribing their quota in full.
- + Churches which have over-subscribed their quota.

MR. DEVILLO J. FRAIR, BROOKFIELD, N. Y.,
REGIONAL DIRECTOR OF THE CENTRAL
ASSOCIATION

The director general has just visited the churches of the Central Association—Brookfield, Leonardsville, West Edmeston, Verona and Syracuse—and secured a regional director for this association in the person of D. J. Frair, a prominent merchant at Brookfield. The New Forward Movement is exceedingly fortunate in securing Mr. Frair as its leader in this association. He is a very busy man, and was reluctant to undertake the big work, but he had the vision of what this movement means to our people and to the community and finally decided to accept the work and give to it his best service. The churches are greatly pleased and encouraged to have Mr. Frair take this post for he will give much time and zeal to the movement.

A fine audience greeted the director general at Brookfield, Sabbath morning. In his talk he made prominent the thought that the big idea of the Forward Movement is a richer spiritual life in each home and in the home church, that the place where every man should do and give his best is in the church, and that it should become a larger factor in the civic, moral and religious life of every community. The excellent sermons of Pastor Hutchins since Conference had prepared his people for the message, and inspired them with a desire, not only to know more of the movement, but to be a part of it. The total membership is about 125, and they have a will to do their part and qualify on the roll of honor.

In Leonardsville the evening after the Sabbath was made the special occasion to present the interests of the Forward Movement. Pastor Peterson had given this matter special consideration on two previous Sabbaths, and the people came to learn more in regard to the work. A growth in spiritual life and activity was emphasized, with a larger idea of the rightful claims of stewardship of our means and of our service. The task of getting every resident church member to become active in attendance, and co-operation with the constant work of each church, was duly urged. In harmony with this thought these churches have selected committees

to visit each person and family in their respective membership, inviting their attendance on Sabbath Day, November 15th and 22nd, when the spiritual idea of the New Forward Movement will be made the text and body of the sermon,—with the hope that every member may get a little larger vision of the service that Seventh Day Baptists may render to their community than he has ever received heretofore.

When a pastor gets three of his stalwart young men to hitch up their "tin lizzie" and drive forty odd miles over some bad roads and through mist and rain to be present at a meeting where the Forward Movement is to be presented, it needs no further proof to attest the loyalty and deep concern of that people in this denominational undertaking. That's what Pastor Van Horn, of Verona, did Sabbath afternoon that they might be present at the meeting in the evening at Leonardsville. The fact that some of those men were in attendance at Conference may possibly have quickened their zeal, but I am more inclined to believe it is due to a desire on their part to express their deep interest in the work. Their presence and cheering words were an encouragement to the workers in these churches. A drive of eighty-five miles by members of a sister church leaves an assurance of "We are with you" that counts big when the work is finished, and the returns are all in.

While the members of the Verona Church are separated by several miles and somewhat scattered in location, it is a physical separation only, in sentiment and action they are altogether one—and that one intent is always to do their part. These descendants of those Williams families that settled in this section so many years ago, are successful business farmers. In their loyalty to the church and the denomination they have no superiors. The vision of greater usefulness of the church and enlarged work of the denomination they already possess, and when the financial phase is taken up and canvassed, the Verona Church will be on the roll of honor.

At West Edmeston on Sunday evening the movement was talked over informally with those who were present. Mrs. A. G.

Crofoot in one of her sermons had presented this matter to her people. There was a deep interest on the part of those present that this church might get all its members into active service. There is a feeling that the work of the church will be greatly helped and blessed by the earnest labors of Mrs. Crofoot. The interests of the Forward Movement will be presented each week by the pastor, and in December the financial drive will be put into effect, in which task they will receive the aid of their regional director, D. J. Frair.

Dr. A. Lovelle Burdick, regional director of southern Wisconsin, made a visit to Welton, Iowa, one of the pastorless churches. In his talk he emphasized the greater spiritual life that was the first and big idea of the Forward Movement. His appeal for larger financial support for pastors and all the objects incorporated in the budget met with a very hearty response from this small but loyal church.

One good friend, Mr. Henry Hurley, Taney, Ore., was so impressed by his remarks that he secured a pledge card and indicated his purpose to exceed the individual quota. To make sure that his church at Riverside, Cal., would be encouraged to make good he arranged to forward the full amount of the five years' pledge to the treasurer of his church.

This is merely another instance of two important facts: first, the responsiveness of our people to appeals for the possession of more spirit like unto their Master to be used in helpful service everywhere; and second, the great help the cause is receiving from the regional directors who leave their business and homes and spend each Sabbath Day in presenting the objects of the Forward Movement. I have often wondered if our people realize the value of these leaders' service and the splendid business men who compose the membership of the regional directors. Who are they? Here is the list up to date:

Ira B. Crandall for the Eastern Association.
Devillo J. Frair for the Central Association.
William C. Hubbard for N. J. and N. Y.
Curtis F. Randolph for the Western Association.
Frank E. Tappan for the State of Michigan.
Dr. A. Lovelle Burdick for Iowa and Wisconsin.
G. M. Cottrell for Kansas and the L. S. K's.
Rev. A. L. Davis for Nebraska and the West.
L. D. Lowther for the Southeastern Association.

It is therefore not at all surprising that our people are becoming more and more interested and concerned in the success of the New Forward Movement, in its spiritual quite as much as its financial side.

WALTON H. INGHAM,
Director General.

DIRECTOR GENERAL INGHAM'S MESSAGE

The semiannual meeting of the churches comprising the Western Association was held with the church at Andover, October 24 and 25. The work of the Forward Movement was made prominent throughout the entire session.

The attendance was large, with pastors present from Independence, Alfred, Alfred Station, Andover, Hartsville, Little Genesee, Nile and Richburg, all the churches in the association except Scio and those of northern Pennsylvania. Following a short sermon by Dean Main, Curtis F. Randolph, the regional director of the association, presented statistics showing the total membership of the various churches and the average salary received by the various pastors.

If I recall correctly this average was something less than \$500 per year, and when he affirmed that this condition must not and should not longer continue, his remarks received careful consideration and later an expression that they would be somewhat increased. He called attention to the various items of the budget, explaining just what each one called for and closed with an appeal to the members of all the churches in the association to join whole-heartedly in making this big undertaking a large success.

Professor Norwood considered at length the spiritual aspect of the New Forward Movement, stating that the big thing after all was the possession of a larger spirit of Christ, and that this spirit should find expression in the making of better men and women right now and right here. He referred particularly to the matter of stewardship, that this term seemed to be rather indifferently understood or accepted. To his mind the idea of trusteeship better expressed its true meaning; that we were in fact trustees of what we have and hold and should therefore return to our Master that which we had received from him to

use in his service. The thought was beautifully developed and the large audience that listened so intently to his talk left the room with a larger view of the claims of stewardship upon every child of God.

Professor Norwood with much emphasis, declared that as a denomination we were at the parting of the ways, and that we must get a larger vision of our responsibility to God and of our place in the world. He affirmed that the New Forward Movement in its large aspect must succeed, that its failure at this time would be disastrous.

The director general spoke at the afternoon session and tried to make it plain that, in his judgment, the big feature of this movement was not money but men, that the place for every business man, young or old, was in the church. He said that the spiritual life of every individual needs to be quickened if the church is to render its largest measure of service to the community. The church is the agency instituted by Jesus to carry on his work in the world, and no other institution, however worthy may be its aims, can take its place. The individual churches of a town like Andover should co-operate to oppose the forces of evil, and in this service every Christian business man in each church should enlist. Our Forward Movement contemplates such an increased degree of spiritual life among its members that they will take the lead in making every community a better place in which to live.

Following the afternoon meeting the director general and regional directors met with the pastors, members of the Commission and representatives of all the churches, to consider the situation and progress of the work. It was quickly apparent that Mr. Randolph was in touch with every church, prepared to furnish any assistance that might be needed at any stage of the campaign. He had already laid plans whereby the movement was to be presented week by week by the pastors or others, in which they should emphasize the leading features of the Forward Movement.

The churches of the Western Association will use the entire month of November in the interests of this movement, in emphasizing the gain in spiritual life that will come to each church by reason of the great work in which the denomination is now engaged.

There was a treat for those who were able to remain for the evening session. Dr. H. L. Hulett, of the Little Genesee Church, was the speaker and "Consecration" was his theme. He emphasized the sentiment that is becoming more and more prominent in all our gatherings, that what we need as a people is a larger measure of consecration. There is no growth without life and no really worth while life without consecration. He stated that every person is a consecrated individual either to self or to others, stating that the word "others" was the most pregnant one in our language. Professional duties kept him at home until late in the afternoon but a seventy-two mile drive added force to his statement that he was vitally interested in the object of the New Forward Movement and would see that it receives his fullest endorsement and support.

Throughout the entire sessions there was a feeling of confidence that was delightful—a confidence that our people are going to measure up to the calls that growth and a larger service are now demanding.

On Sabbath evening preceding the association the director general was privileged to speak to the largely attended prayer meeting service at Alfred. This church possesses men of vision and ability, who, under the splendid leadership of the regional director, assisted by the pastor, Conference treasurer and other workers, will qualify in due season with its large membership.

The West Virginia churches, under leadership of Regional Director Lucian D. Lowther, are making plans for a month of effective and intensive activity in presenting the objects of the New Forward movement. The Salem Church, for instance, has apportioned the entire church membership to numerous committees whose business it is to see that each family is furnished with the literature and information necessary to acquaint them with the importance of the movement. These teams will also work to secure the attendance of the entire membership of the church at the Sabbath evening prayer meetings and Sabbath morning services. They have subdivided the work into ten teams so that no phase or person may be overlooked, but every member shall be informed and be-

come interested in the denominational undertaking. This church is also giving special attention by personal letters to its non-resident members. Intensive work of this nature consistently followed during the entire month will prepare the membership to respond favorably when the drive comes on in December.

Let every non-resident member of the West Virginia churches who reads the RECORDER get in touch with his home church if he wants to share in the blessing that endorsement and support of the movement will bring to him.

WALTON H. INGHAM,
Director General.

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

The Son of Man

IV

I. Biblical usage of the words.

1. In the Old Testament.

(a) In the plural form.—I Samuel 26: 19; II Samuel 7: 14; Psalms 4: 2; 11: 4; 12: 1, 8; 14: 2; Lamentations 3: 33.

(b) In the singular.—Numbers 23: 19; Job 14: 21; 25: 6; 35: 8; Psalms 8: 4; 53: 17; 144: 3, 4; 146: 3; Isaiah 56: 2; Jeremiah 49: 18, 33; 1: 40; Ezekiel 2: 1-3; Daniel 7: 13; 8: 17; and many other places.

The reference here is to man as such, both in his natural physical and moral weakness, dependence and worth; and in his power, dignity and possibilities.

2. The usage in Matthew, Mark, Luke.

Matthew.—8: 20; 9: 6; 10: 23; 11: 19; 12: 8, 32, 40; 13: 37, 41; 16: 13, 27, 28; 17: 9, 12, 22; 19: 28; 20: 18, 28; 24: 27, 30, 37, 39, 44; 25: 31; 26: 2, 24, 45, 64.

Mark.—2: 10, 27, 28; 8: 31, 38; 9: 9, 12, 31; 10: 33, 45; 13: 26; 14: 21, 41, 62.

Luke.—5: 24; 6: 5, 22; 7: 34; 9: 22, 26, 44, 58; 11: 30; 12: 8, 10, 40; 17: 22, 24, 26, 30; 18: 8; 19: 10; 21: 27, 36; 22: 22, 48, 69; 24: 6, 7.

II. The general significance of the title.

It was Jesus' self-designation; and was not given to him by others. It did not denote, particularly, either his lowliness or his exaltation, his present character or his future achievements; but himself in one

aspect of his personality, as it actually was, and would prove itself to be. He was a Son of man, or the Son of man, Man in a unique sense.

III. The full content of the title is suggested by the Old Testament Scriptures; by contemporary Jewish literature; (Hastings' *Dictionary of Christ and the Gospels*); and especially by our Gospels. The name stands for the historic Jesus; for the ideals he came to realize as a representative man; and for his mission as Messianic or Savior King.

IV. Source of the special messianic content.

In Daniel 7 beasts are symbols of kingdoms that will come to an end; while *one like unto a son of man* is the symbol of an everlasting kingdom that shall be given to the saints of the Most High. Jesus knew himself to be the Preacher and Founder of that kingdom which was to fulfill the prophet's dream and hope. It was this that furnished one essential element in the significance and fitness of the title.

V. Current Jewish understanding of the title.

Jewish writings witness to the expectation of a remarkable person divinely sent to occupy a throne of glory, righteousness and judgment.

In the Book of Enoch, chapter 46, a Jewish writing probably of the last century B. C., the expected Messianic Deliverer and King is called the Son of Man. But the Jews of our Lord's time found little reason for seeing in Jesus of Nazareth this "Son of Man," their looked-for deliverer and king; otherwise, more false hopes still would have risen among the people. The real nature and dignity of Christ's personality and the true greatness of his mission, were not, and could not have been, revealed at once.

VI. The title, then, has five elements or aspects.

1. He who called himself the or a Son of Man, was really man. The name emphasizes his true humanity.

2. As a man he is *the* man, unique and perfect, ethically and religiously, in person and work; altogether unlike any other man before or since his day.

3. He is vitally related to all men; a spiritual representative of mankind; the great central figure in the history of the

race; the center of gravity in all human progress.

These three elements in the title are our starting point for discovering the scriptural and universal fullness of its meaning.

4. In the course of his self-revelation the title came to express, also, the Messianic worth and kingship of Jesus. He was conscious of being, himself, the expected Savior, Teacher, and spiritual Leader, of the world; the King of the kingdom of God, from its beginning to its consummation. He did not, however, choose the title chiefly because it reported his Messianic consciousness, or announced his Messiahship; but because it fitted his true place among men, and his personality and work in the spheres of both his earthly sufferings and his final divine glory. But although the name did not at first reveal his messiahship to those who heard it, it grew to denote it, because, in redemptive history, he proved himself to be the Messiah, the hope of his people and of the world.

5. The title breaks down national and race barriers, and proclaims a universal kingdom and a world-wide brotherhood. Jesus the Christ or Messiah brings the kingdom of God from heaven to earth, and lifts all men into fellowship with his Father and ours. And a kingdom with such a King, a brotherhood with such an Elder Brother, must be religious, ethical and social, that is spiritual and enduring.

DO YOU LIVE WITH YOUR FAMILY?

The Youth's Companion is published for those families who purpose to live together, work together, play together and read together. The editors believe that a united family means a united nation.

It is surprising how many stories—over 250—are printed in the 52 weekly issues. Every member of the family will enjoy reading Charles B. Hawes' serial, *The Son of a "Gentleman Born,"* in 10 chapters, beginning in an early issue, and the 8 other serial stories by Elsie Singmaster and others.

New subscribers for 1920 will receive:

1. The Youth's Companion—52 issues in 1920.
2. All remaining weekly 1919 issues.
3. The Companion Home Calendar for 1920. All the above for \$2.50.
4. McCall's Magazine for 1920, \$1.00—the monthly fashion authority. Both publications for only \$2.95.

THE YOUTH'S COMPANION

Commonwealth avenue and St. Paul Street, Boston, Mass.

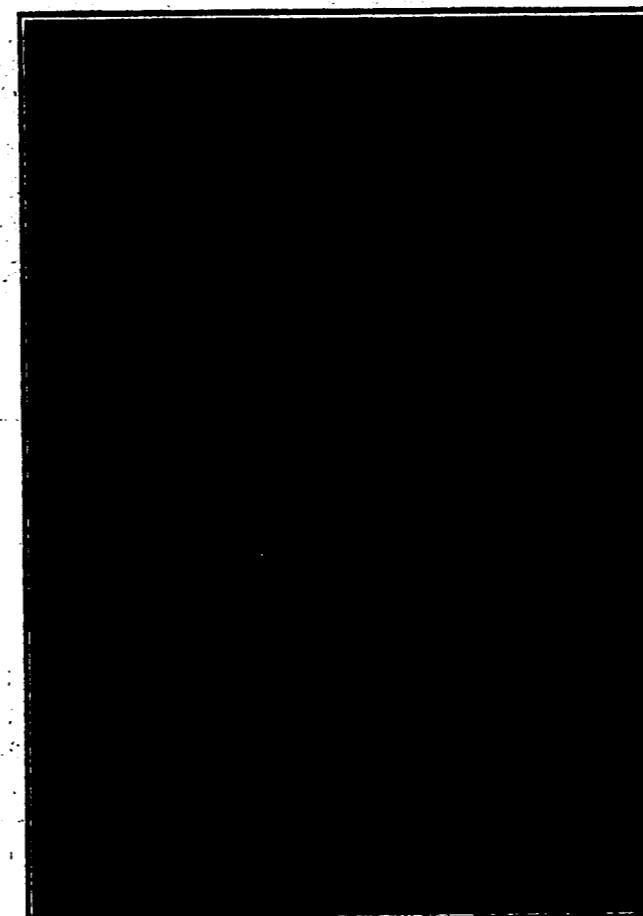
New Subscriptions Received at this Office.

MISSIONS AND THE SABBATH

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

THE GEORGETOWN, B. G., SEVENTH DAY BAPTIST MISSION

In the early part of the year 1913, Rev. T. L. M. Spencer, of Georgetown, British Guiana, formerly a missionary worker for the Seventh Day Adventist people, having read something about Seventh Day Baptists, entered into correspondence with the officers of the Seventh Day Baptist Missionary Society, and a little later came to the United States and attended the General Conference at Brookfield, N. Y., in August, 1913.

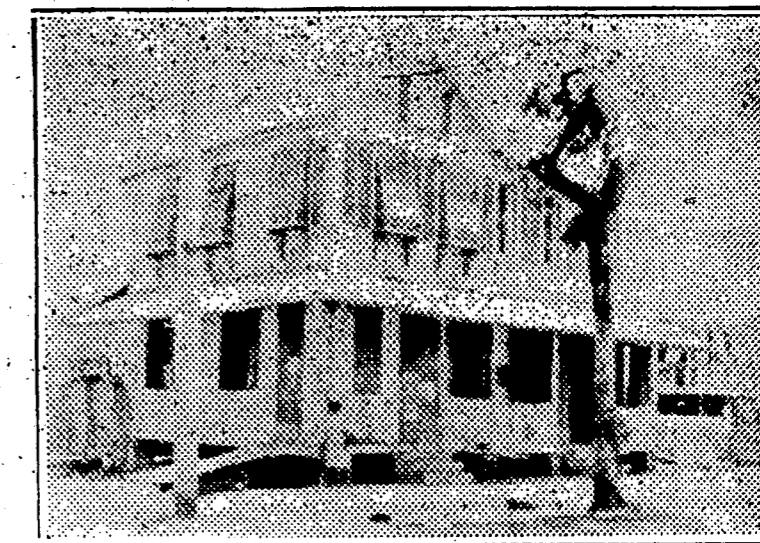


REV. T. L. MCKENZIE SPENCER

Before he returned to his home he was received as a member of the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., and was employed as a missionary at Georgetown, B. G., by the Seventh Day Baptist Missionary Society, beginning his work there in October of that year.

He soon organized a Seventh Day Baptist church with a Sabbath school and a Young People's Society of Christian En-

deavor, the services being held on Upper Regent Street in the second story of a building, a picture of which is in this issue of the SABBATH RECORDER. The home of the mission was moved in August, 1918, to a rented hall at 70 Bent Street. Plans have now been made to secure a suitable lot and to erect a building which shall provide a meeting place for public services and be a home for the mission. The New



The first meeting place, second story, of the Seventh Day Baptist Mission at Georgetown, B. G.

Forward Movement budget contains an item for that purpose of \$3,000. That estimate was made about two years ago. The cost at the present time will undoubtedly be nearer \$5,000.

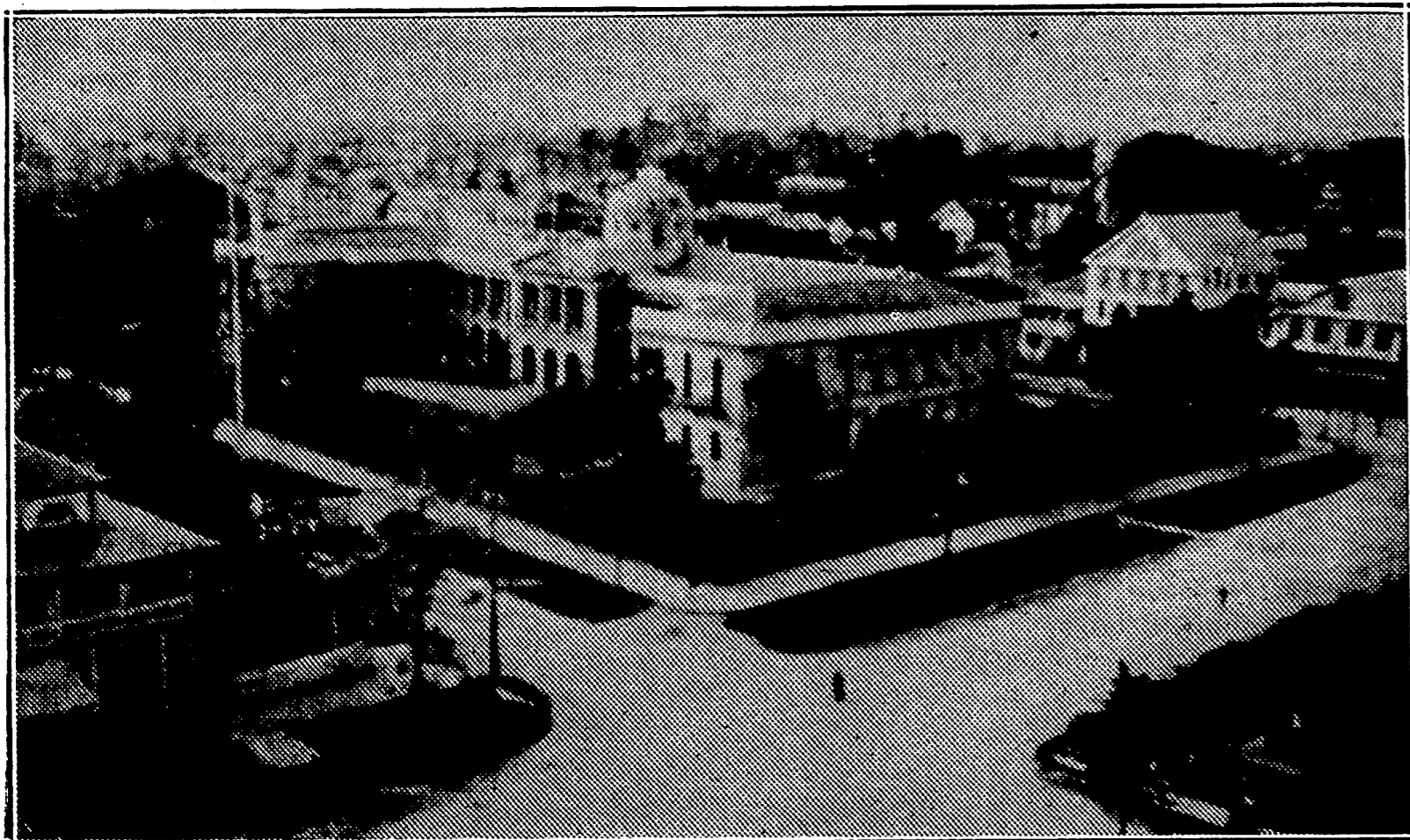
In March, 1914, Secretary and Mrs. Edward B. Saunders, with their daughter, made a trip to British Guiana, visiting Georgetown and other places, and spent about a month looking over the mission field and the work. His report was assuring and hopeful, favoring a continued support of the undertaking.

In 1914, with financial assistance from the American Sabbath Tract Society, Missionary Spencer began the publication of a little bi-monthly eight-page paper, called the *Gospel Herald*, which is devoted to the interests of the mission and is an exponent of the gospel of Christ and the Sabbath truth.

Missionary Spencer has made his second visit to the United States this past summer, being present at the General Conference at Battle Creek, and later visiting several churches in Wisconsin, Illinois, New York, New Jersey, Connecticut and Rhode Island. With Pastor D. B. Coon, of Ashaway, R. I., he had the pleasant

privilege of visiting the old meeting house of the first Seventh Day Baptist church in America, at Newport, R. I. He is about to return to his work in Georgetown, being greatly encouraged by the friendly sympathy and help which he has received

while on his visit here. With the promise of permanency in the proposed mission building the outlook is bright and hopeful, and he and his work merit the united and generous support of our people and churches.



VIEW OF GEORGETOWN, B. G., FROM THE MARKET TOWER

EDUCATION SOCIETY—BOARD MEETING

The regular quarterly meeting of the Executive Board of the Seventh Day Baptist Education Society was held at the Theological Seminary, Alfred, N. Y., November 9, 1919, at 4.30 p. m.

Members present: William C. Whitford, A. E. Main, B. C. Davis, W. L. Burdick, A. B. Kenyon, I. L. Cottrell, P. E. Titsworth, C. F. Randolph, S. B. Bond, E. P. Saunders.

The President, William C. Whitford, presided.

Prayer was offered by I. L. Cottrell. P. E. Titsworth, Treasurer, presented his quarterly report, which was adopted. Following is a brief abstract of the report:

REVENUE AND EXPENDITURE ACCOUNT

<i>Dr.</i>	
Balance on hand August 1st	\$1,355 25
Interest received	295 93
Contributions from churches:	
First Alfred	\$19 29
Cosmos	1 60

Farina	3 15
Hammond	7 36
Milton	10 13
Pawcatuck	15 61
Plainfield	19 76
Verona	1 55
	<u>78 45</u>

From General Conference	85 33
From Southwestern Association	2 92
From individuals	1 15
	<u>\$1,819 03</u>

<i>Cr.</i>	
Paid over balances held for various funds	\$1,355 25
Postage for recording secretary	58
Council of Church Boards of Education	25 00
Treasurer's salary	25 00
Balances still on hand	413 20
	<u>\$1,819 03</u>

PRINCIPAL ACCOUNT

<i>Dr.</i>	
Balance August 1st	\$ 138 59
Transferred from Revenue Account	52 32
Estate of Mrs. B. F. Rogers	2,608 55
	<u>\$2,799 46</u>

<i>Cr.</i>	
Final payment on Liberty Bonds	\$ 720 00
Deposited in Washington Trust Company	2,075 00
Balance on hand	4 46
	<u>\$2,799 46</u>

ENDOWMENT FUNDS HELD IN TRUST

General Fund	\$ 110 00
Alfred University	23,373 64
Theological Seminary	26,613 16
Alfred University, Natural History Fund	200 00
Salem College	200 00
Young Men Preparing for the Ministry	100 00
Twentieth Century Endowment Fund	90 00
Special Betterment Fund for Alfred University	134 81
	<u>\$50,821 61</u>

It was voted that the balances due to Alfred University (\$105.84) and to the Theological Seminary (\$303.37) be paid to the treasurer of those institutions.

The Treasurer reported that considerable interest is due on two of the mortgages held by the society.

The President read a letter which he had received from R. C. Hughes, chairman of University Committee of the Council of Church Boards of Education of the Interchurch Movement, in which he asks for a careful estimate of the needs of our denomination in university centers during the next five years.

It was voted that we report to Mr. Hughes that our estimate for the purpose mentioned in his letter is \$1,000 per year.

The President was appointed to represent the Society at the Council of Church Boards of Education, which is to meet in New York on December 17th next.

The Board estimated that its needs for general expenses during the next five years would be \$1,000 per year.

EARL P. SAUNDERS,
Recording Secretary.

EAT SLOWLY, DR. RUCKER WARNS

Girls eat irregularly, too fast and without the proper regard to the rules of diet. Such is the pronouncement of Dr. Augusta Rucker, director of the division of health of the social education department, Young Women's Christian Association.

Next to faulty eating, lack of proper exercise plays the most havoc with girls' health nowadays, says Dr. Rucker. Her plan is to establish Health Centers all over the country, where girls and business wom-

en can be examined and advised in health matters and where they may, if they wish, enroll in classes for gymnasium work which will be given with a special thought toward corrective exercises. The purpose of the center is "To keep women well."

A model Health Center has been opened in New York City. Examinations are made from 12 until 10 p. m. daily in order to accommodate business women. No fees are charged. Any woman may go in to be examined. Dr. Florence Meredith, who has recently made medical examinations at Wellesley College and at a Boston factory where 3,500 women were employed, is directing the center.

"There is a vital need for educating women to a proper valuation of their health," Dr. Rucker says. "In examining women of the National Board of the Young Women's Christian Association I have found that out of 414 women not one measured up to normal. These are intelligent women who are supposed to be fairly representative of health ideals.

"It is important for the industrial girl to be able to say not only what she can do today, but with a fair degree of certainty what she will be able to do one year or two years from today. If she comes to us comparatively well, and follows our instructions, she will be able to keep her health and to improve it. For that reason industrial girls will be the first consideration at the Health Center.

"In examining factory girls and college girls, I have found that there is no great difference in their conditions. It is true that one has been under a mental strain and the other under a physical strain, but I have found that the girl who is delicately brought up has not the chances of one who has had to rough it. The main thing that is wrong with both classes of girls is their faulty eating."—*Y. W. C. A. Council.*

The worldly opinion of his day would have regarded Paul as a failure. He laid up no future. He held no political office. He was imprisoned and repeatedly mobbed. He led a hard, wandering life. At last he was killed. The world of his time knew little of him. But today! The life that the world would have called a failure is next to our Lord's the most powerful force in the world.—*Sunday School Times.*

WOMAN'S WORK

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

The following note from Mrs. Nettie West came with the letter from Miss Anna.

"Shanghai,

"September 28, 1919.

"We arrived here safely this morning and found everybody well. They gave us a most cordial welcome. The festivities of the day have given us no time for letter writing and a mail goes out at nine o'clock tomorrow morning. My contribution for the RECORDER will follow later."

We shall look eagerly for the promised letter.

A MESSAGE FROM MISS WEST

*Woman's Board,
Milton, Wis.*

DEAR FRIENDS: As far as actual distance goes our journey is nearly at an end for there is scarcely four days' travel left, though it will be nearly a week before we reach Shanghai because there is so much cargo to be unloaded here in Japan. We had nearly three days in Yokohama and will have as much here. The machinery is going night and day and the ship is far from being a quiet, restful place. I think even the seasick passengers were glad to have the boat sail from Yokohama just to be relieved of the noise of unloading.

Kobe is on a beautiful bay in about the center of the south coast of Japan. They tell us that when the port was opened about forty-five years ago it was just a group of fishing villages. One would judge fishing to be an important business here still. As we came in we saw numbers of sail boats and little launches outside—all fishing boats, we thought. And here in harbor there are always many picturesque sail boats in sight.

The bay is circled by hills or mountains. The city is spread out along the water front and doesn't go back much on the hills. Yesterday after we arrived we walk-

ed through the city to a famous waterfall just up the hill a little way. The streets were hot but up there among the pines beside the water it was delightfully cool and refreshing. There are really two waterfalls; the lower one not so high as the other.

We made use of our three days in Yokohama too for sight-seeing. One day we went up to Tokyo with some friends. There is an electric line between the two cities and it was about an hour's ride. We started first for the Imperial grounds—by ricksha, for the benefit of the newcomers. The wide avenue leading up to the gate goes through a pretty park. We noticed people lined up along the street outside and then again inside near the gate with mounted police guarding and we wondered what they were waiting for. It looked as if they were waiting to greet us. When we were nearly up to the entrance we were turned aside and the spokesman of our ricksha men said the Mikado would pass in a few minutes as he was just returning from Nikko. We thought ourselves in luck and lined up with the rest of the people. We had not waited more than a few minutes when a couple of horsemen dashed up the avenue. Then we saw the procession turning the corner. A group of about a dozen horsemen each carrying a Japanese flag in his left hand led. They were followed by a carriage containing the Emperor and another man; then more horsemen, then two carriages in which were, we supposed, the Empress and her attendants. Behind them were eight or ten carriages in which were "gold-braided" officials. The most imposing thing about it was the silence with which they were greeted. Hats were taken off and not a cheer or sound was made. It was quite a contrast to our American way of greeting officials!

The Imperial grounds are surrounded by a high wall and a wide moat and we could not enter, so saw little.

Then we went on to a section of the city which abounded in temples. The one that we entered was erected in honor of the second Shogun, an official corresponding to a premier. In the early days the Shoguns practically ruled the country. The first building contained shrines built in honor of the wives of some of the Shoguns

and relics, such as dishes, tables, and girdles. The floors were lacquered and covered with heavy matting and we "foreigners" had to put on little cloth shoes over our leather ones! The Japanese, of course, leave their street wooden shoes outside the door and put on matting sandals.

Then our guide took us to another building (cloth shoes going off and on in the meantime!) where we saw a shrine to the second Shogun together with paintings by wonderful artists—paintings done on huge pieces of camphor wood. Then we climbed a hill and found the mausoleum of this Shogun. Outside was a stone containing holy water and a slab on which a famous sculptor had carved the sleeping Buddha, his mother, and various and sundry men and beasts. Our guide explained to us that this was "medicine"—rub this slab and then rub the diseased part of the body and there would be a cure. Inside was the urn containing the bones. It was made of a single piece of camphor wood—beautifully carved and gilded and set with crystal and jade.

Another day while in Yokohama we took the train out to a little town to the south, Kamakura, where is the great Diabutsu (Buddha). It is of bronze, I think, an enormous statue, fifty feet high and ninety-eight feet in circumference. A thumb is three feet around. The setting is beautiful—just at the foot of a hill. The pity is that it might not be something inspiring and beautiful there instead of this ugly idol.

Japan is pretty now. As we have ridden through the country we have enjoyed the green fields, the mountains, the quaint houses, and the gardens so much. We had glimpses of Fujiyama, which delighted us. It had been rainy and cloudy every day but one and it was still so when we reached Yokohama, but the morning we left it was clearer and we saw the faint outlines through the clouds and smoke. As we steamed out we saw more of it and all morning we could see parts of it though never a very clear view. It isn't snow-capped now—just cloud-capped! Some of the passengers (Professor Barbour's brother-in-law among them) climbed this famous mountain the other day.

We have found many pleasant people on board. Only about forty were in second-

class and nearly half of these were Japanese, Siamese and Filipinos. In first-class we discovered some Shanghai friends and relatives of other friends. Only day before yesterday we discovered a girl who knew Carroll in Mitchell, S. D. She is going to Foochow, China.

It has been a much colder trip than I had expected, for we went far enough north to sight the Aleutian Islands. We were in whale country, too, and saw some spouting.

One of the delights of each day has been the steamer letters from so many of the friends. We have enjoyed them all so much. It is especially encouraging to know how enthusiastic every one is over the Forward Movement. May we all grow through pushing it.

Lovingly yours,

ANNA WEST.

Kobe, Japan,

September 22, 1919.

THE BOARD MEETING

The Woman's Executive Board met with Mrs. Morton, on November 3, 1919. Those present were: Mrs. Morton, Mrs. Daland, Mrs. O. U. Whitford, Mrs. G. E. Crosley, Mrs. West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. Van Horn.

Visitor: Dr. Rosa Palmberg.

Mrs. West read Philippians 4: 1-9, and offered prayer.

The minutes for October 6 were read.

The Treasurer read the report for October, showing total receipts of \$141.96, and disbursements of \$51.29. The report was adopted.

The Treasurer read a letter from Mrs. S. R. Wheeler.

The statement was made that the Mary F. Bailey Scholarship, maintained by the Woman's Board, had been allotted to Eling Waung.

The Corresponding Secretary read several letters from the Committee of Reference and Counsel, also a letter from Mrs. Hutchins, of North Loup.

Mrs. West read a letter from the Federation of Women's Foreign Mission Boards.

Mrs. Crosley read interesting letters from Mrs. Nettie West and Miss Anna West.

Minutes of the meeting were read and approved.

Voted to adjourn to meet with Mrs. A. R. Crandall on December 1, 1919.

MRS. A. B. WEST,

President,

MRS. E. D. VAN HORN,

Recording Secretary.

TRAINING LITTLE CITIZENS

This is No. 5 of the third series of articles issued by the National Kindergarten Association, 8 W. 40th St., New York City.

COME, LET US PLAY WITH OUR CHILDREN

MAUD BURNHAM

There are many mothers who are careful to supply the material wants of their children, but entirely overlook the importance of joy and happiness which are the birthright of every child; such mothers do not enter into the play life of their little ones.

The founder of the kindergarten appeals to parents thus—"Play is not trivial, it is highly serious and of deep significance. Cultivate and foster it, oh mother; protect and guide it, oh father. To the calm, keen vision of one who truly knows human nature, the spontaneous play of the child discloses the future life of the man."

Parents who enter into the play interests of their children gain their confidence and affection. Where there is real understanding and sympathy in the home, children are not tempted to go to outsiders for amusement. It is only by taking a real interest in what the child does that we draw him to us. We can not demand entrance into his life. Parents may exact obedience, but no one can exact affection.

Happy the home where the mother plays with her children. The mother who works every moment is no joy to herself nor to her family, for if she does not become irritable she generally smothers spontaneity and happiness, nor does she ever know what it means to be the glorified mother at the end of the day.

The "glorified" mother is the one who finds recreation in having the family together after the tea things are put away. She can join in the children's games, such as drop the handkerchief, hide the thimble, conundrums, parchesi, dominos, or the simple card games such as "slap jack" and "everlasting." At other times she can

read aloud the bedtime stories, but, however she may join her children in play she should find it her blessed privilege to bring harmony and reflection out of the day's experiences so that the children will feel

"That God's in his heaven,
All's right with the world."

Busy mothers who want suggestions on how and what to play with children will find the following books of great value. Mothers who do not care to purchase them should request that they be placed upon the shelves of the public libraries in their towns.

"Home Occupations for Little Children," by Katherine Beebe; "A Home-made Kindergarten," by Nora A. Smith; "Volume I. Foundation Library" (a series of eleven volumes for young folks, edited by E. G. Riñes Educational Society, 225 Fifth Ave., New York City); "Play Life in the First Eight Years," by Luella Palmer; "A Montessori Mother," by Dorothy Canfield Fisher; "The Play Way," by Colwell Cook.

Help to reach all the parents of the country by cutting this out and passing it on to a friend.

SOME OLD TESTAMENT BRICKS

Dr. James Orr says, "Nothing in the whole course of the last century is more remarkable than the recovery of the knowledge of the ancient civilizations through the labors of explorers and the successful decipherment of old inscriptions. The early part of the century witnessed the recovery of the key to the ancient Egyptian hieroglyphics, and the middle and close of the century saw the triumph of skill in penetrating the secret of that equally strange and difficult system of writing, the cuneiform. It must be accounted a wonderful providence of God that, at a time when so much is being said and done to discredit the Old Testament, so marvelous a series of discoveries, bearing directly on matters contained in its pages, should have been made." A recent visit to the Oriental Museum of the University of Pennsylvania shows how archaeology, with the spade, has proved a friend of the historical character of the Old Testament. Three bricks and tablets were of special

interest. One of these, a brick nearly 3,000 years old, had on it the name of Sargon. For centuries the only place in the world where this name was recorded was in Isaiah 20: 1, "When Sargon the King of Assyria sent him." Who was he? Ancient writers knew nothing of him. Some doubted whether such a person ever existed. His name was a proof of the unhistorical character of the Bible. He is now one of the best known kings of Assyria. Here in the museum is a brick bearing his name. It speaks with open mouth for the truthfulness of the record. Here also is a door socket from the palace of Sargon, seen perhaps by Sargon himself and touched by him. Here in the museum we come into a kind of personal contact with Isaiah's Sargon forgotten for twenty-five centuries. Another broken piece of a clay tablet has on it the name of Amraphel, of Genesis 14: 1, the well known Hammurabi of today. For a long time this was regarded as an utterly unhistorical statement. Wellhausen, the destructive Biblical critic, speaks of faith in the historical character of this narrative as having received its death blow from Noldeke, and pronounces his criticism as unshaken and unanswerable. Here at least, in the judgment of all the destructive critics, was a legend, a myth, and the entire Bible suffered by its presence. Here one may look upon the name of Amraphel or Hammurabi an actually existing king. The mythical statement in Genesis has become a historical fact. Sayce and Pinches declare that the names Chedorlaomer and Arioch, King of Ellaser, appear in the monuments. Here in a broken clay tablet one can see a part of the wonderful code of Hammurabi, a civil code of a people of high civilization, 248 in number. The laws antedate those of Moses by 1,000 years. This code was found in 1901. Amraphel, who seems to be only a name in Genesis 14, in the museum becomes a man, living, of commanding power in the long centuries before Christ. On a stone tablet occurs the name Hittites. In the books of Joshua and Kings frequent references are made to the Hittites, a great and powerful empire north of Palestine. The nation passed out of sight, leaving apparently no traces. As no ancient writer knew anything about such a power, these Scriptural allusions to them

were treated as unhistorical or as mere rhetorical flourishes. As late as 1903 Professor Jensen, a great Semitic scholar, spoke of this people as the so-called Hittites, and so far ignored the Biblical statements as to speak of the Hittites as "wholly unknown to us." This was a sneer at Old Testament history. Francis W. Newman, in his *Hebrew Monarchy*, says that reference to the Hittites does not exhibit the writer's acquaintance with the times in a very favorable light. The only place in the world where the name Hittite was preserved was in the Bible. For a while it suffered because of the name deemed mythical by the scholars. But today there is found a literature, a history of a mighty people ranking at that time with Egypt and Assyria.

The museum is not simply an interesting place to visit. Standing among the literature and names of men who were the leaders of the world four, five thousand years before Christ, one seems to be living in Bible times. Here are bricks upon which are the familiar names of Nebuchadnezzar, Assurhoniipal, Nabopolarsar, bricks with the names of Erech and Ur. Here are hymns to the gods—hymns which Abraham might have heard sung. One looks with feelings of reverence and gratitude upon these bricks and tablets which have come out of their graves to speak a good word for the general historical character of the Old Testament. Not all the problems of the Old Testament have been solved by the discoveries of archaeology, but they do at least show this: that the Old Testament can not be thrown aside as utterly untrustworthy. What it has said, and said alone, has been afterward confirmed by other testimony. A book such as "The Monuments and the Old Testament," by Dr. Ira Price, of Chicago, is confirmatory of one's faith in the Bible as trustworthy history. In the museum one hears no lectures in defense of the faith, but he sees the bricks, the stones, the monuments that fit into Bible history, that make the Bible men and Bible times of seven thousand years ago seem real to us.—O. P. Eaches, D. D., in *Watchman-Examiner*.

"Cobden says luck is ever waiting for something to turn up, labor with keen eyes and strong will, will turn up something."

YOUNG PEOPLE'S WORK

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

THE TOPICS

Beginning with the issue of the SABBATH RECORDER of November 24, the prayer meeting topics, with the daily readings and comments, will appear regularly each week thereafter. Several have expressed their regrets that the topic, with comments, should have been dropped from the young people's department during the past two months.

CONSECRATION MEETING METHODS

Consecration meetings often are dull and uninteresting on account of the sameness of means used to obtain responses from the members. Watch for the consecration meeting methods that will be given in the young people's department soon—in time for use in the December consecration meeting. These methods have all been successfully tried out in one of our most wide-awake societies, and have been furnished for publication by an expert Christian Endeavor worker, in hopes that they may be of help in some other society or societies.

SOME INTERESTING THINGS IN CHRISTIAN ENDEAVOR

One of the most encouraging and inspiring meetings ever held by the Executive Committee of the Board of Trustees of the United Society of Christian Endeavor was recently held at headquarters in Boston, according to the *Christian Endeavor World*. Some of the things that are reported out of this meeting are of interest to all friends of Christian Endeavor. Among the things reported are the following:

JUGO-SLAVIA OPENED TO CHRISTIAN ENDEAVOR

Dr. Francis E. Clark reported the opening of the new republic of Jugo-Slavia to Christian Endeavor. Some years ago Rev. Samuel Schumacher, at that time a school teacher, did great work for Christian Endeavor by making Christian Endeavor trips in the Balkan states and organizing among evangelical groups Christian Endeavor so-

cieties in Croatia, Serbia, Rumania, Montenegro, and Slayonia. Mr. Schumacher did this at his own expense, the only help that he ever received from the United Society being something like \$50.

When the war broke out Mr. Schumacher, a subject of the Austrian empire, was conscripted and went to the front. He was invalided home, however, and some time during the past four years entered the ministry. Within the last few weeks letters have arrived from him showing that he has remained true to his Christian Endeavor principles and has continued to foster Christian Endeavor wherever he could reach it. He is now pastor of a church in Zemun, near Belgrade, the capital of the Jugo-Slav republic. He is still president of the Croatian section of Christian Endeavor and writes that in his position as pastor he has charge of all the Protestants in Serbia. He carries on his work in three languages, Croat, Slovak, and German. Through this earnest Endeavorer, Jugo-Slavia is opened to us, and if Christian Endeavor can go in and possess the land a great future lies before the work there.

REMARKABLE NEWS FROM GERMANY

Quite as remarkable news comes to hand from Germany, so long cut off from us by the war. During these four years, in spite of war conditions, the number of Christian Endeavor societies in Germany has increased from 500 to 707, Christian Endeavor periodicals are still published, and new papers have even been started. The German National Christian Endeavor Union consists of fourteen provincial unions which support six general field secretaries, two lady field secretaries, and fourteen provincial field secretaries, a far larger force of salaried field workers than American organizations employ. Christian Endeavor work in Germany, of course, is entirely self-supporting.

DR. CLARK TO VISIT EUROPE

In view of the urgent call of the European field Dr. Clark announced his intention of visiting Europe this winter, with Mrs. Clark, to endeavor to rehabilitate Christian Endeavor, especially in France, Italy, Czechoslovakia, and Jugo-Slavia. This journey, like former journeys undertaken in the interests of Christian Endeavor by Dr. Clark, will be made at his

own expense. Conditions are different now, however, and Dr. Clark asked the executive committee to grant him at least \$2,000 that he may use while in Europe to aid the work as occasion demands. This is a small sum in view of the greatness of the need. The committee gladly made the grant desired.

JOINS FORCES WITH CHRISTIAN ENDEAVOR

It was announced that the Evangelical Alliance, the young people's organization of the Evangelical Association, has voted to ally itself with Christian Endeavor and has taken the name of the Evangelical Alliance of Christian Endeavor. This means that the young people's organization of a great denomination has joined the Christian Endeavor fellowship, adding more than 50,000 young people to the Endeavor ranks.

INTERNATIONAL CONVENTION IN 1921

It was definitely decided that the next International Convention will be held in New York City in 1921.

A NEW GENERAL SECRETARY

Mr. E. P. Gates, field secretary of the Illinois Christian Endeavor Union, was elected general secretary of the United Society of Christian Endeavor, to take the place of Dr. William Shaw, who has resigned after thirty-six years of continuous service in the Christian Endeavor cause. Mr. Gates is a young lawyer who has given ten years to full-time Christian Endeavor work in the Middle West. His home will be in Boston, and he will take up his new duties on January 1, 1920.

DR. DANIEL A. POLING IN NEW POSITION

Another important change has been brought about by the election of Dr. Daniel A. Poling to the position of associate secretary of the Interchurch World Movement, with offices in New York City. This does not mean that Dr. Poling severs his connection with Christian Endeavor. He will retain his office as associate president of the United Society of Christian Endeavor and will give all the time he possibly can to Christian Endeavor conventions and to the business meetings of the United Society.

A SUPERINTENDENT OF ALUMNI

Mr. Stanley B. Vandersall, formerly general secretary of the Ohio Christian

Endeavor Union, has taken up his duties with the United Society in Boston as superintendent of the Alumni Department. The Alumni movement in Christian Endeavor is one of the most promising of the recent features of work that have been taken up by Christian Endeavor.

JUNIOR C. E. DOINGS IN BATTLE CREEK

BATTLE CREEK, MICH.—Last year, under the direction of their superintendent, Mrs. Ruby C. Babcock, the Battle Creek Junior Society took up a line of denominational study work which proved to be quite interesting to them. After a brief study of the early history of Seventh Day Baptist churches in this country, and the organization of our General Conference, the associational groups of churches were studied. The churches of the different associations were first located on outline maps. In connection with this, scrap books were made in which were placed the pictures of as many of the pastors as the children could find, and according to the associations in which the churches were located, thereby designating by what pastor a given church was being served. In the course of the study the Juniors became quite familiar with the names of both the churches and pastors of the denomination.

The Juniors had a very pleasant Hallowe'en social at the home of Alberta Babcock the evening of October 28. The first part of the program was a season of storytelling around an imitation camp fire. Then a lively game of "follow the leader" gave a bit of out-door exercise. Returning to the camp fire, the fortunes of the Juniors were told by Rex Maxson, teacher of the older boys, with the help of the witches' caldron. Marshmallows were toasted over candles and the evening closed with a sing. The social was planned by Mrs. Ethel Babcock Stillman, county Junior superintendent. It was very much appreciated by the teachers and Juniors.

The Junior consecration meeting for the first Sabbath in November took the form of a telegram meeting, the telegrams giving the characteristics of a good neighbor, as that was the topic for the day. Fifteen telegrams were handed in. They contained a very thorough analysis of neighborli-

ness. Some of the characteristics given were: helpful, kind, cheerful, unselfish, loving, doing good, not prying into others' affairs, friendly, not proud, willing to lend, standing by "through thick and thin," and doing unto others according to the Golden Rule.

CORRESPONDENT.

MEETING OF YOUNG PEOPLE'S BOARD

The regular monthly meeting of the Young People's Board was called to order by the President, Mrs. Ruby Babcock, at the home of the Treasurer, E. H. Clarke, 15 Read Terrace.

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

Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, E. H. Clarke, Dr. B. F. Johanson, Dr. W. B. Lewis, Rev. L. F. Hurley, I. O. Tappan and C. H. Siedhoff.

Members absent: Miss Ethlyn Davis, Miss Edna Van Horn, O. L. Crandall.

The minutes of the meeting held October 5th were read.

The following report of the Corresponding Secretary was read and accepted:

Twenty-five replies have been received from the societies stating the personnel of the Executive Committee of their individual societies, and two reports will be sent as soon as the reorganization of their society is completed. Ten replies have been received from L. S. K's and Honorary cards with twenty names of L. S. K's.

The following report from the Treasurer was read:

FINANCIAL REPORT OF THE YOUNG PEOPLE'S EXECUTIVE COMMITTEE FOR OCTOBER, 1919

Table with 2 columns: Description and Amount. Includes 'Balance on hand October 1, 1919' and 'Battle Creek Society'.

Table with 2 columns: Description and Amount. Includes 'E. M. Holston, one-third salary and expenses' and 'Corresponding secretary, postage, etc.'

Respectfully submitted, E. H. CLARKE, Treasurer.

Voted to accept the report of the Treasurer.

Voted to allow the following bills:

Table with 2 columns: Description and Amount. Includes 'Sabbath School Board, proportionate part of the expenses of A. E. Whitford' and 'Rev. W. M. Simpson, for expenses to the Buffalo C. E. convention'.

Voted that the Treasurer write to all our societies informing them as to what their apportionments are for the year, and encouraging them to meet their apportionments as early as possible.

The Efficiency superintendent reported that a second letter had been sent to the individual societies urging upon them the importance of taking a deeper interest in Efficiency work, and also asking them to send in the first report the first of November. The letter was read to the Board.

The advisability of having the officers of our societies elected to hold office from July to July was favorably discussed.

Voted that the Board send frequent messages to the societies so that a personal touch with the Board may be felt by each society.

Reading and correction of the minutes. Adjournment.

Respectfully submitted, C. H. SIEDHOFF, Recording Secretary. 26 Read Terrace, Battle Creek, Mich., November 4, 1919.

"Sothorn, the great actor, said the early part of his theatrical career was spent in getting dismissed for incompetency."

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.

IN PEACE AS IN WAR

The Red Cross nurse has been the ministering angel to the wounded and sick in time of war. But why should the good offices of the profession of nursing be limited to the aid of humanity after disaster or illness occurs? Isn't it an equally important thing to prevent killing and maiming of men and wastage from disease?

By treaties and the establishment of general international relations on new lines, the governments of the world are seeking to prevent the deliberate destruction and crippling of human beings by removing the possibility of war. The spirit of the day is to make the world better and safer for mankind. And if war can be rendered impossible or a remote possibility, why can not some agency perform the complimentary service of preventing or minimizing the ills that afflict humanity in its normal every-day life?

The answer to the question last stated is that it can be done; and the new Red Cross idea is to apply the lessons of war to the every-day life of the people, to the end that the scourges of disease shall not, in the future, reap the harvest of lives and cause the terror and suffering that they have in the past. The prevention of war is being sought through the removal of the causes of war; and the peace-time fight which the Red Cross already has started against disease is directed to the removal of the causes of disease. The one is no more idealistic—no more impossible of accomplishment than the other.

Looking ahead, the American Red Cross Department of Nursing prepared to inaugurate its campaign to improve the health conditions of the country even before the war work drew to a close. Now its tremendous energies are concentrated on a program of peace-time service that would have been considered stupendous a few years back, when the force which events have turned into new channels had not been mobilized. As a result thousands and thousands of Americans already have better knowledge than they ever had before regarding the primary rules of health. The nurse of experience has found a fresh mission—to tell the people how to be healthier through right eating, right sleeping and right living generally. The rural communities are being organized for health, with the Red Cross community nurse as

important a functionary in the new order of things as the town marshal or the selectman.

If you, Mr. Man and Mrs. Woman, think this campaign for health—this great systematic fight against preventable disease, is worth while, you can prove your interest by enrolling again under the Red Cross banner. Without such support as the American people gave to their Red Cross in the time of crisis in the World War the mighty energies necessary to the new task could not be effectively directed. With the continued backing of an organization such as already exists, effectiveness is assured—the past has proved that.

HOW PROHIBITION WORKS

Prohibition seems to have worked fairly well in this city in the first month of its operation. There was, according to police reports, less crime and one-third less arrests than usual, while the alcoholic ward of the Philadelphia hospital, in which an average of one thousand cases of delirium tremens have been treated every month, has been put out of business for want of patients. Prohibition, if honestly enforced, and delirium tremens can not coexist.

The stored liquor in many households might provide mania-a-potu patients, but the disposition is to use it sparingly, the owners seeing no possibility of replacing it after it is gone. Prohibition, as a rule, is accepted philosophically, even by those who believe that there is no need of it in their own cases and that they are being punished because of the excesses and folly of others. They have no difficulty, however, in recognizing the public benefit that is involved in the suppression of delirium tremens, the diminution of crimes of violence and the great good in having the weekly pay envelope carried home unbroken instead of being first largely depleted in some corner saloon.

It is too early yet to chronicle all the benefits that go with sobriety and the increased efficiency of workers in every field freed from the handicap of alcohol. Prohibition is not yet perfected, but the sales of liquor which still continue have for the most part a very low content of alcohol. The weakness of the present war prohibition is its uncertain longevity.—Philadelphia Press.

CHILDREN'S PAGE

OLD-FASHIONED FOLKS

All grown-up folks have greatly changed
In almost every way;
They do not seem to do the things
They did in grandma's day,
When quilting-bees and singing-schools
Were quite the style, she says;
But all those things she tells about
Sound very strange these days.

But children never change a bit;
They're just the same, you know,
As little children used to be
A hundred years ago.
They like to play the same old games—
Like ball and blindman's buff;
Of dolls and hoops and jumping ropes
They've never had enough.

They love to play at keeping house,
And if you'll watch you'll see
That ring-around-a-rosy is
As new as new can be.
And so, while other folks have changed
In almost every way,
They're the only real old-fashioned folks
In all the world today.

—St. Nicholas.

THE STORY OF THE CLOCK

"Come, Betty," said mother, "put away your dolls. It is time for bed."

"Oh, mother," pleaded Betty, "I don't want to go to bed yet. I'm not a bit sleepy."

"But, Betty, look at the clock. The hands are pointing to seven, and you know that is bedtime."

"Horrid old clocks! I wish they'd all stop and never go again," muttered Betty as she tucked Matilda Jane and Josephine into the carriage in which they slept.

"Tick-tock, tick-tock," sounded the dining-room clock in the night, and in the quietness its voice seemed to grow louder and louder.

"What's the matter?" inquired the kitchen clock from its shelf. "You seem to be angry."

"Didn't you hear what Betty said before she went to bed? I think I'll stop and see how she likes it."

"Well, if you stop, I'll stop," answered the kitchen clock.

The tall grandfather's clock in the hall paused to listen to the conversation. "If

they are both going to stop, I'll stop, too. I am quite tired ticking day and night and would like a rest."

Betty opened her eyes. How quiet the house was! But it was quite light and must be time to get up. She tiptoed into mother's room. Mother was wide-awake, but still in bed. "Isn't it time to get up?" asked Betty.

"I don't know, dear; the clocks have all stopped."

Betty dressed and ran downstairs. No breakfast ready. "You see, I didn't know what time it was. All the clocks have stopped," explained Hannah.

When Betty had finished her breakfast she put on her hat and ran down the street to call for her little chum, Pearl, to go to the kindergarten.

"Why, Betty, you are very late," said Pearl's mother. "Pearl has been gone some time."

Betty hurried down the street. Not a child in sight. No one on the playground. She crept up under the window and listened, then turned and ran home, the tears trickling down her cheeks.

"I'm sorry, little daughter," said mother, "but I had no way of telling the time."

"Do you think it's anywhere near one o'clock?" asked Betty, a few hours later. "You know, Uncle James promised me a ride if I came at one."

"You'd better run over and see," said mother.

But alas for poor Betty! She ran around the corner just in time to see Uncle James disappear in the distance.

"Betty! Betty! wake up!" and Betty opened her eyes to find mother standing by her bedside.

She sat up and listened intently, then threw her arms around mother's neck, exclaiming, "Oh, I am so glad it was only a dream!"

Before she ate her breakfast Betty crept over to the clock and whispered:

"I'm sorry I called you names. I'll never do it again."—*Carrie S. Newman, in the Christian Register.*

The World Woman's Christian Temperance Union will hold its world convention in London, England, commencing April 17, 1920. Great preparations are being made for the event.—*National Advocate.*

HOME NEWS

NORTH LOUP, NEB.—The canvassing committee report that they have gone over the top in their canvass for funds for the new budget. Six thousand dollars and more is quite a nice sum for our church to pledge for one year—but we will raise it and more.

Pastor Davis left yesterday morning for Dodge Center, Minn., to attend a yearly meeting of the churches of northern Minnesota and Wisconsin and to assist in the ordination services of Mrs. Angeline Abbey, who will be ordained to the gospel ministry.

Only a few months ago, C. B. Loofbourrow, pastor of the church at Walworth, Wis., was ordained to the gospel ministry and now Mrs. Abbey is being ordained. This means that two of our former members have been ordained within a short time. For this, as a church, we are truly glad.

The referendum vote Sabbath morning, covering the question of a church dinner, resulted in favor of the dinner—101 for, and 16 against. The dinner will be served. The committee will perhaps be named next week. Who would like to serve on the committee? If you want to serve notify the moderator.

The two older Junior classes had a Hallowe'en party Thursday night at the home of Dr. and Mrs. Hemphill. The rooms were beautifully decorated in black and yellow, and games fitting to the occasion were played. A Hallowe'en luncheon was served. From the noise and confusion that was constant it was readily guessed that every one had a good time.

The Sabbath-school class of boys taught by Mrs. Grace Rood entertained a house full of young people the evening after the Sabbath at the home of Oscar Babcock, a member of the class. All were requested to come dressed to represent some character, masked or in fancy attire. Many heeded the request and strange and grotesque were the costumes worn. Bessie Haislet won first mention among the girls; Esli Maxson was given like mention among the boys. Stunts and games and a feed

made up the program of the evening.—*The Loyalist.*

BATTLE CREEK, MICH.—As our church was "well aired" before and during Conference, the reporter thought best to give right of way to others.

However, our Christian Endeavor society has kept the denomination awake as to our continued identity—perhaps a trifle more of "local news" than is necessary for a denominational magazine. But, nevertheless, the church is very justly proud of its young people and their distinctive society and work. Usually after the falling-off of Sanitarium patients and the commencements of the college school year, the numbers diminish, but of late there is an unusual large attendance and interest though so many went away to school. There are new features constantly calling young people (and some old ones) to the meetings and the "live wires" keep sparks flying.

The Brotherhood is again trying to get a new life since its long vacation but is not as well supported as the Y. P. S. C. E. and other church functions. Some very vital issues concerning social, civic and religious life are being considered at its meetings.

Again our Conference choir is getting enthused after a vacation of a month or more and is a great help in increasing attendance and interest in our services. Although Dr. Johanson had his hands more than full and begged to be released from choir leadership the church just *compelled* him to serve us again, and like a good soldier he obeyed his superiors. There are other qualified leaders who have efficiently served, but all were men and women of busy habits and crowded with church and other activities.

General Director Ingham was here and found a ready response to his leadership in the Forward Movement. Indeed he found that the church was on the move already and the battle was half fought. The machinery of committees is well oiled and running smoothly and fast and it is hoped that the spiritual will not be forgotten at the sight of the polished machine.

To see the Young People's Board at work almost daily would give an outsider the impression that the whole denomination

was centered here. Any way, they work as though all depended upon them. You saw their faces in a recent RECORDER number.

The church enjoyed the Conference so much, and since the women were not obliged to stay at home and cook all the time but could attend the meetings, too (see Brother Tenney's report of the cafeteria) we might invite you all to come next year, but that would be selfish. No one, however, has been heard to say, "Well, it is all over and I am glad." We are indeed glad so many came and were so pleased.

The "retired ministers" here are all busy men and wide awake in support of all the activities of the church. No jealousies are apparent—too much to do to have time for such trifles. And none of them as yet are looking for the help of the ministerial fund but are all willing to contribute something to the fund occasionally.

Our pastor still keeps the congregation awake Sabbath afternoons. It is noticeable that some people begin to move up toward the front seats. It improves the looks of a congregation at least.

REPORTER.

FOUKE, ARK.—The Fouke School opened on the second day of October with forty-five students enrolled, and with Rev. Paul S. Burdick as principal. The assistant teachers are Miss Fuscia Fitz Randolph and Miss Annette Rasmussen. They are taking hold of the work very earnestly. A literary society has been organized, and the students enjoy outdoor basketball. The principal belongs to the orchestra and leads the singing. Everybody here seems pleased with him and his ways of working.

Extra good crops were raised here this year, but it began raining in September and has kept so steadily at it that it has been impossible to gather the harvests. Cotton is mildewing and the seed is sprouting in the boll. Sweet potatoes are rotting in the ground and corn is spoiling. Heavy thunder showers are passing over while I write.

Today we have had a church meeting to work up the Forward Movement.

In regard to sending books to Fouke School library, we would suggest that before sending any, our good friends would write to see if we can use them. The library room is small and it is already about

full. There are a good many duplicate copies, and we can save the necessity and expense of shipping more duplicates if we can know beforehand what books are offered.

[These items of Home News are gathered from private correspondence.—EDITOR.]

DEATH OF DR. D. B. TOWNER

Dr. D. B. Towner, the last but one of the great gospel singers intimately associated with D. L. Moody—P. P. Bliss, Ira D. Sankey, James H. McGranahan and George C. Stebbins—died suddenly on October 3 at Longwood, Mo., where he was conducting evangelistic meetings.

Dr. Towner was born in Rome, Pa., in 1850 and received early musical training from his father. Later he studied under the distinguished musicians George F. Root, John Howard and Frederick Root. His first association with Mr. Moody was in Cincinnati, where, in 1883, he conducted a chorus of 1,000 voices for the evangelist's meetings. Thereafter he was associated with Mr. Moody until the latter's death. For 26 years Dr. Towner was director of the Music Course of The Moody Bible Institute and was also for many years chorister of the Moody Church.

He composed more than 2,000 gospel songs and edited twenty-three hymnals.

The best known of his songs include "Trust and Obey," "Anywhere With Jesus," "Only a Sinner Saved by Grace," "Come Home," "My Anchor Holds" and a score of others which are known wherever gospel music is sung. His aged mother, past 93, survives him together with his wife, a daughter and a brother.

THE BATTLE CREEK SANITARIUM

Wants at Once

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

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

Permanent positions guaranteed to those who prove a success.

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

OUR WEEKLY SERMON

THE CHALLENGE OF A NEW DAY

Text: *But ye shall receive power after that the Holy Spirit hath come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*—Acts 1: 8.

We have been challenged out of programs of ease and convenience and of self-interest by the call of a world war which at last has ended in a vindication of a cause which was God's ere ever it was ours. And the war has ended, but challenges remain. And the challenge of peace in an hour which thrusts upon us issues monumental, of reconstruction, readjustment and reconciliation, is greater even than that of war. To that other challenge we made response with means and men in the awful program of war, destroying life; and the great question that faces the leaders of life in all realms is this: Will we sense the challenge of peace, which is larger and as sacrificial, if not more so, in the constructive program of upbuilding life, individual, social, national and international? In making a new day, will we make it Christian? That is not a question, but it is the question of the hour. Hitherto the world has been in certain centers nominally Christian, which means but superficially Christian. Henceforth the word must be not "nominally" but "actually." Because it was the former, the war came; had it been the latter, war had never been. Men said, when the conflagration swept all lands, "What of your Christianity? It has failed." As J. Lovell Murray says, "Christianity has not had a chance to fail." It has not been tried. The temper of the day demands at last that it be tried, that Christians of all churches and all lands "fill their Christianity with Jesus Christ." We have filled it with much of selfish interest and divisive interest. If Christianity be Christian, it is never selfish; it takes in to vision all lands and all lives; it is never limited. This day demands that we set no limitations upon that upon which He placed none.

The words of the text are spoken by

Jesus when he is just about to bid them adieu. He has fellowshipped with them, prayed with them, suffered with them, shown them his power, his program, his perspective; he has been seen as a suffering yet forgiving Savior on the cross; he has shown them the power that masters death and makes the sepulcher a pathway leading into the larger life; and now he is going on, and he says what lies in the text. Let us look into what all this meant then to them and what then, saying to them, he says to us in this our day. In these words we see some emphasis of his as he presented to them first, a program; second, a power; third, a personality, and fourth, a perspective.

I. A Program.

What a program! Today, two millenniums away from that day, we sense only in part the implications of our Christian faith. Today, as emotions have been stirred and lives have been forced out of their ordinary lines of direction into extraordinary lines of effort, and the vision has been broadened beyond provincial limits, beyond mere class, racial, sectarian or even national compasses to that which takes in the ends of the earth, the commission to all lands and all lives in His name, is the challenge which comes to us upon the winds which blow from all four corners of the earth.

What business of consequence gets along without a program? A program is incident to all big business, without which it never has any caliber or any drive or any place in this day; but the biggest business just now is to be a Christian and to hitch one's life up to Christ's program, for never was there such a big program placed before men of another generation as before those of his. And men and churches are hitching up to the program. Think of the goals sought in Methodism's Centenary Movement, in the New Era Movement of the Presbyterians, in the Men and Millions Movement of the Disciples, in our own Victory Campaign, and, beyond these, in the movement which looms now upon the horizon, the Interchurch United Missionary Movement, the goals of which involve more than gold, rather devotion to God and his plan and purpose. Have we then, in view of the hour in which we live and the Christ whom we profess to love and

serve, adequate programs as individuals and as churches?

2. *A Power.*

"Ye shall receive power," said Jesus, and they did receive it, and Pentecost was a new experience in the life of men. But that experience was not limited to men of a past day; it is ours now if we wish it enough to will it, and we will it when our wills become Christ's and his program becomes ours. The same God can do with us what he did with them then, and they were, as we, but common men. He not only can but he is doing it. J. Earl Taylor, Raymond Robbins, Sherwood Eddy, John R. Mott—these and a thousand lesser men and more are living witnesses of the power which comes with prayer as men face Christ's program and accept its challenges.

3. *A Personality.*

It was that of Jesus Christ. He was very real to them in a personality four-fold in its balanced development, full-orbed, the physical, the mental, the social, the spiritual, all these throbbing with the power which was of God—yes, since he was God revealed in a human life. Real—and to us he can be what he was to them, and through us he can be what he was through them, and he intends to be that *if we let him*, but he can function in his program only through willing disciples. The vine functions in fruit only through the branches. Without him we can do nothing; without us his program waits. The electric energy functions in light for the darkened room only through electric bulbs; without these it is only darkness, as truly as these without connection with the electric energy yield the same result. Doctor Crandall gives us a splendid definition of Christianity: "It is Jesus Christ plus his extension in the lives of men," and Rev. T. H. Hagen says truly, "Jesus Christ does not need a defender, but he does need an interpreter." This personality of Jesus Christ becomes multiplied as men embody him and that for which he stands.

4. *A Perspective.*

How great, and how it widens in its outreach to all lands and all lives and all ages until it takes in our todays and the great tomorrow which is coming! "In Jerusalem," which means local situations and

city missions; "In Judea," which means that which lies immediately adjacent to local situations and comprehends state missions; "In Samaria," the widening program, which involves home missions; and "Unto the uttermost part of the earth," which takes in the ends of the earth and gives us foreign missions. This is the perspective of Jesus Christ, the first internationalist, whose internationalism is coming to its day as war ends and peace comes and the program of reconstruction, readjustment, reconciliation, which involves all lands, all lives, all races, all classes, and touches all problems which are involved in the present complexity, waits upon the Christian forces of the hour to get busy. What a perspective! What objectives! What a chance for life investment!

"Ye shall be my witnesses." He is on trial before the court of the nation. As we witness for him, his program stands; as we witness against him, in passivity and inaction, in ease, in convenience, in apathy, his program waits and the opportunity which now knocks at our door goes by forever—an opportunity which we must use or lose. The Victory Campaign is our present approach to the world program of our Lord. "It is not a question fundamentally of arithmetic, but of devotion"; it is not primarily a matter of money, but of manhood; not of gold, but of God in the life, dominating it and directing it his way in the kingdom enterprise.

"I know of a land (yes, a world) that is sunk in shame,

Where dear hearts faint and tire,
And I know of a name, a name, a name,
Will set that land on fire.
Its sound is a band; its letters flame.
I know of a name, a name, a name,
Will set the land on fire."

And the name is that of Jesus Christ. Will we willingly witness for him in this day and, accepting the challenge of his commission, carry that name to the ends of the earth?—*Robert Lincoln Kelley, in the Standard.*

Delavan, Wis.

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

MARRIAGES

SCUTT-WELLS.—At the parsonage in Little Genesee, N. Y., November 1, 1919, by Rev. E. F. Looftoro, Milton Leonard Scutt and Muriel Alice Wells, both of the town of Wirt, Nile, N. Y.

DEATHS

BURDICK.—Cornelia Armstrong Burdick was born in Lincklaen, N. Y., October 19, 1842, and left this life October 30, 1919.

She was the daughter of Harry and Anna Coon Armstrong. September 13, 1865, she was married to Henry D. Burdick who passed on before her March 7, 1902. To them were born six children, Leon D., Louis H., Elizabeth June, Lettie C., Luke A., and Bernice A. Lettie C. and Bernice A., died when young. Mrs. Burdick was baptized by Elder Joshua Clark and united with the DeRuyter Seventh Day Baptist Church over forty-five years ago. Later she moved to Lincklaen and took her membership to the old home church. About a week ago the summons came to put her house in order. A week later the end came in peace and rest without suffering.

She was a conscientious Christian, a faithful and devoted mother. Her life was such that all who knew her loved her. She was an inspiration to all with whom she came in touch, an example of kindness and Christianity for all to follow.

The funeral services were held in the church. Brother J. E. Hutchins preached a notable sermon from the text: "Whatsoever is born of God overcometh the world." 1 John 5: 4.

"Why should our tears in sorrow flow?
When God recalls his own,
And bids them leave a world of woe,
For an immortal crown?"

"Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes to close
To open them in heaven.

"Their toils are past; their work is done;
And they are fully blest.
They fought the fight, the victory won,
And entered into rest.

"Then let our sorrow cease to flow.
God has recalled his own;
But let our hearts in every woe,
Still say,—Thy will be done.

L. D. B.

GARDINER.—Almira Crandall Gardiner was born at Nile, N. Y., August 19, 1827, and died in Wellsville, N. Y., October 22, 1919, age 92 years, 2 months, and 3 days.

She was the fifth of ten children born to Samuel and Ann Crandall. She was married to William White Gardiner, of Little Genesee, N. Y., September 7, 1848. To them were born two daughters, Ardoette Gardiner Collier, wife of Dr. J. W. Collier, of Wellsville, N. Y., and Elnora Gardiner Crofoot, wife of the late Rev. A. G. Crofoot; also two sons, Herbert F., and W. Delette Gardiner.

At the age of sixteen Mrs. Gardiner was baptized and united with the Seventh Day Baptist Church at Nile, N. Y., of which church she remained a most faithful member till her death, a period of seventy-six years. She was an active member of all the auxiliaries of the church. She was one of the early members of the W. C. T. U., and Ladies' Aid Society at Nile, and was for a time president of the latter.

Her whole life was spent in the vicinity of Nile until the autumn of 1909, two years after the loss of her husband, when she made her home with her daughter, Mrs. Collier, of Wellsville, where she was lovingly cared for till her death. The last days of her life were saddened by the loss of her daughter, Mrs. Collier, who died about a year before her mother.

Although feeble with age and separated from Nile people in her latter years, her heart was ever with the home church and she never failed to attend the annual roll call till the last year of her life.

She was active and industrious as a girl, an ideal home-keeper as a woman, quiet and retired in her later life, yet always ready with assistance and love for her friends and neighbors. She made enduring friends of all her acquaintances.

On October 22, 1919, she quietly passed to her heavenly home, leaving to mourn their loss: one brother, William Delos Crandall, of Nile, N. Y., her two sons, Herbert F., of Portville, N. Y., W. Delette, of Buffalo, N. Y., and many other dear ones and friends.

The funeral service was conducted from her late home in Wellsville, N. Y., October 24, 1919, by her pastor. Interment was in Mt. Hope Cemetery, Friendship, N. Y. J. F. R.

NOEY.—Lewis J. Noey was born in the township of Fulton, Rock County, Wis., September 13, 1863. The first thirty years of his life were spent in that locality.

He was reared in a rural community and became a successful farmer. He was a tireless worker, a thrifty manager and a man whose judgment was sound. To him waste was a sin and an indolent person, a slacker.

While he was still a young man he made a public profession of Christ and became a member of the United Brethren Church at Indian Ford. In his later life he, after mature thought, accepted fully the principles of the Seventh Day Baptists and lived according to the tenets of that denomination. He was an undemonstrative man who adhered tenaciously to his ideas of right, yet always in an unoffensive manner. He was a good neighbor who loved his friends. In part, the universal respect and affection his friends felt for him was shown by the large gathering at the funeral service.

On December 8, 1891, he was united in marriage to Miss Jessie R. Burdick, of Milton. Their happy married life has since been spent in this vicinity.

Mr. Noey, who died suddenly November 1, 1919, is survived by his widow, a brother, Wallace P. Noey, of Milton Junction, and a sister, Mrs. Minnie Peterson, of Beloit, Wis.

On November 3, 1919, a brief service was held at the house and a public service at the Seventh Day Baptist church in Milton. Rev. George W. Burdick, a close friend of Mr. Noey, assisted Pastor Henry N. Jordan in the services at the church and the burial services in the Milton cemetery.

H. N. J.

LANGWORTHY.—Floyd Langworthy, at the home of his parents, Mr. and Mrs. William I. Langworthy, in Alfred, N. Y., October 15, 1919, in the twenty-eighth year of his age.

Floyd Langworthy was born in Alfred and up to the age of eighteen Alfred was his home. His education was secured in the public schools of Alfred and Alfred Academy. He served an apprenticeship as a machinist in Rogers Machine Shop located in his native town and then went to Bath, N. Y., where he had a position at the Soldiers' Home and later with the Curtis Aeroplane factory at Hammondsport, N. Y.

On November 25, 1914, he was married to Miss Margaret Ormsby, of Bath, which place he made his home until failing health made it seem best for him to come to the home of his parents in Alfred, where he was tenderly cared for by his wife, sister and parents, until the end came.

Brief services were conducted at the home on Friday morning, October 17, and the body was taken to Bath, where a farewell service was held on Friday afternoon, conducted by Rev. Charles E. Purdy, of St. Thomas Episcopal church of that village.

He leaves, besides his wife and parents, one brother, Frank, of Perry, N. Y., and three sisters, Miss Helen Langworthy, of Alfred, N. Y., Mrs. Milford Bassett, of Independence, N. Y., and Mrs. Marguerite Olmstead, of Long Island, N. Y. He was a member of the lodge of Odd Fellows of Bath, being Noble Grand at the time he was taken sick.

W. M. L. B.

STOODLEY.—Mrs. Amos Stoodley was born near Brookfield, N. Y., July 28, 1840, and died at her home at Adams Center, October 2, 1919.

She was the daughter of Uriah and Zylpha Woodcock Bush. In young womanhood she was married to Chester Morgan, of Brookfield, with whom she lived a great many years. To them one child was born, who died at the age of one year. On December 8, 1919, she was married to Deacon Amos Stoodley, of Adams Center, and in this town she spent the remainder of her life. She was faithful in attendance at church and Sabbath school and her place is now vacant and she is much missed by her friends and classmates. She is survived by her husband, several nieces, and many friends, both at Brookfield and Adams Center.

Funeral services were conducted at her home

at Adams Center by her pastor, and she was taken to the Brookfield Cemetery where she was laid to rest.

A. C. E.

BURDICK.—Isaac H. Burdick, son of Rev. Hiram P., and Mrs. Emily Porter Burdick, was born December 19, 1845, and died near Alfred Station, N. Y., October 15, 1919.

August 17, 1867, Mr. Burdick was united in marriage to Miss Amelia A. Satterlee who has been his loyal and faithful companion for more than half a century. Besides his wife he leaves a son, William H. Burdick, and a grandson, Richard Langworthy, to whom his grandfather was much attached. It has been said they were like two genial companions. His son, William, will miss him greatly, both as a companion and advisor, for they have practically lived and worked together all of William's life.

Our brother also leaves one sister, Mrs. Emily E. Wilber, and one brother, Allie A. Burdick, and their families.

There was a large number of other relatives and friends who attended the funeral services Sabbath afternoon, October 18th, at his late home, and many who were familiar with our departed brother and could bear witness to his strict honesty, his kindness and willingness to help those who needed a favor, his tender heart and his faithfulness to those who trusted him. He was a loyal good friend. From early life he was a member of the Seventh Day Baptist Church of Hartsyville.

Services were conducted by his former pastor, I. L. Cottrell, assisted by Rev. William Simpson, and interment was made in Alfred Rural Cemetery. May God bless and keep those whom he leaves. "For those who go are often happier than those they leave behind."

I. L. C.

CRANDALL.—Elijah Crandall, son of John and Elinor Sherman Crandall, was born at Sandy Creek, N. Y., June 5, 1839, and died at his home in North Loup, Neb., October 19, 1919.

He enlisted in the Civil War with the 110th New York Infantry, Volunteers, August 2, 1862, and served until August 28, 1865, when he was honorably discharged.

In 1866, he was married to Miss Lucy Green. They moved to Hall County, Neb., in the fall of 1873, where he took a homestead. In the fall of 1890 they moved to North Loup, where he has since made his home. They had no children. His wife died three years ago.

Uncle "Lige," as he was familiarly known by young and old, had a keen sense of appreciation of the beautiful in nature. He had accumulated a very valuable collection of curios. In his collection were many beautiful things he had himself made, many of which being carved with his jack knife. He was a faithful man to every task undertaken. For twenty years was janitor of our public schools and during that time never failed to ring the bell but three mornings. Out of respect for him the public school adjourned for the funeral.

He is survived by four brothers: Joseph and Henry, of Sandy Creek, N. Y.; Levi, of Adams Center, N. Y.; and Benjamin, of Watertown, N. Y.

Funeral services were held from the Seventh Day Baptist church, October 21, 1919, conducted by Pastor A. L. Davis, and the body laid to rest in the village cemetery.

A. L. D.

COLLINS.—Lydia Collins, daughter of Clark and Mary Needham, was born October 18, 1844, and died at the home of her daughter, in Numa, Ia., October 28, 1919.

She was married to W. A. Collins January 25, 1871. To them were born three children: Mrs. Jennie Mae Elliott, of Numa, Ia.; Clark, of Shelbina, Ia., and Charles, of North Loup, Neb. At one time she was a member of the Seventh Day Baptist church, Milton, Wis.

Brief services were held at the grave, October 30, 1919, conducted by Pastor A. L. Davis, and burial was made in the cemetery, North Loup, Neb.

A. L. D.

CRANDALL.—Hannah Maria Finch Crandall was born March 5, 1842, in the town of Bolivar, N. Y., and died October 26, 1919, at Little Genesee, N. Y.

She was the last of a family of six children born to Marten and Esther Finch. She was united in marriage to Thomas G. Crandall May 4, 1862, who preceded her to the other life, November 10, 1907. To them were born five children: Julia E. Wakelee, who died August 23, 1910; Josephine M. Langworthy, Herbert E., who died March 3, 1903; Nina A. Perry, and Anna L. Hall. With the exception of a few years spent in Richburg, Mrs. Crandall has lived in this vicinity.

When a young woman she confessed Christ and united with the Seventh Day Baptist Church at Little Genesee. In the church and community she has lived her life and performed her duties in a faithful and quiet way. After months of physical weakness and decline she passed from the cares of this life to await the rewards of her heavenly Father.

E. F. L.

GUIDES FOR AMERICAN WOMEN SEEING GRAVES

An information bureau and guides for American women going to France to visit the graves of American soldiers is soon to be established in Hotel Petrograd, the Y. W. C. A. Hostess House in Paris which, since it was opened in December of 1917, has been headquarters for allied women war workers in Paris.

Hotel Petrograd is to be turned into the American Woman's Club in Paris this month, and will continue to be managed by the American Y. W. C. A. As a club it will continue to accommodate both transient and permanent guests. Large reading and writing rooms and a large library are being fitted up.

In this movement for giving women visiting soldiers' graves every possible help, the Y. W. C. A. is associated with a large movement of the American churches in France, which is under the direction of Dr. Goodrich, pastor of the American Church in Paris. Prominent women resident in Paris are backing the movement.

Arrangements will be made for caring for as many of these women as is possible at Y. W. C. A. Hostess Houses in devastated regions such as Rheims and St. Quentin. —Y. W. C. A. War Work Council.

"The man who knows one thing, and can do it better than anybody else, even if it be only the art of raising turnips, receives the crown he merits."

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To finance all our work

To build up
THE KINGDOM OF GOD
ON EARTH

BE A PART OF IT

The Sabbath Recorder

THANKSGIVING, 1919

M. E. H. Everett

Ye who believe in God the Lord
And his atoning grace,
Come, hasten to the gates of praise
And stand before his face.

Through the long year by day and night
Ye were his tender care,
To give him thanks, one little hour
From worldly labors spare.

He gave you flowers of every hue
Whose fragrance filled the air,
Abundant fruits and golden grain
And herbage green and fair.

Haste to his house and give him thanks
For mercies manifold;
Bless him for treasures sent from heaven
Forever new and old.
Austin, Pa.

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