

# The Sabbath Recorder

## THE NEW FORWARD MOVEMENT AIMS

To help us become better men  
and women

To secure more workers for the  
fields

To provide a better support  
for the ministry

To finance all our work

To build up  
THE KINGDOM OF GOD  
ON EARTH

BE A PART OF IT

**T**HERE must be no sagging back in the fight for Americanism, merely because the war is over. There are plenty of persons who have already made the assertion that they believe the American people have a short memory and that they intend to revive all the foreign associations which most directly interfere with the complete Americanization of our people. We should insist that if the immigrant who comes here does in good faith become an American and assimilates himself to us he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed or birthplace or origin.

But this is predicated upon the man's becoming in very fact an American and nothing but an American. If he tries to keep segregated with men of his own origin and separated from the rest of America, then he isn't doing his part as an American. There can be no divided allegiance here.

We have room for but one flag, the American flag, and this excludes the red flag, which symbolizes all wars against liberty and civilization just as much as it excludes any foreign flag of a nation to which we are hostile. We have room for but one language here, and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding house; and we have room for but one soul loyalty, and that is loyalty to the American people.—Theodore Roosevelt.

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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.  
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### COMMISSION OF THE EXECUTIVE COMMITTEE

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

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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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**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.  
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## THE TWENTIETH CENTURY ENDOWMENT FUND

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

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 87, No. 22

PLAINFIELD, N. J., DECEMBER 1, 1919

WHOLE No. 3,900

**Change in Subscription Price** It has been announced, in an editorial one week ago, and in the minutes of the November meeting of the Tract Board two weeks ago, and in the Tract Society Notes last week, that the subscription price of the SABBATH RECORDER would be advanced on January 1, 1920, fifty cents, from \$2.00 to \$2.50 a year in advance. However, subscriptions will be taken and renewals will be received at the old rate at any time before that date. And yet, if new subscribers, or old subscribers in making their annual renewals, so many of which become due December 31 for the ensuing year, choose to add the fifty cents at this time instead of taking advantage of the offer,—well, no objection will be made at the office, and grateful thanks will be felt for the loyal support thus generously manifested. "X"

**After Thanksgiving** When the Thanksgiving editorials of last week were written the writer lay prone upon his side in the merciless grip of rheumatism, or lumbago, where he had been tied down for several days. Really he did not finish what he meant to write at that time; but when it was decided to run him off to the Muhlenberg Hospital for a few days he just had to lay down his pen and mind the doctor, who forbade his taking his writing pad along at all.

Now after six days of careful treatment and rest at Muhlenberg he sees several things for which to give thanks that did not occur to him a week ago.

First of all, tonight, in these "After Thanksgiving" thoughts, we would praise the Lord for a Christian civilization that promotes and sustains such splendid hospitals and retreats for afflicted mortals, where they can secure the greatest benefits medical science can offer at the least possible expense.

Thank God for hospitals, sanitariums, homes for friendless, and asylums, all of which have sprung up under the influences of the Christian religion. The Greeks and Romans knew how to build up an archi-

ecture and laws that have furnished patterns for all lands and all times; but they did not know how to build hospitals and asylums, or how to frame laws for the higher and holier development of the human race.

Again, we are thankful for the blessed Christian spirit that gives the delightful atmosphere of this, the first hospital that served us in time of need. The sweet-faced, kind-hearted, attentive nurses, who are kept busy as bees, either in the wards, or going from room to room as they are called, and the quiet, easy way with which they go about the work in hand, all give an air of brightness to the place. Whenever our door opens to let one in, whether to bring food, or medicine, or help, it is always like letting a ray of sunshine in that brightens every corner.

While lying on our bed by a west window two most beautiful sunsets gladdened the close of day. In the last one of these a dark cloud hung like a blanket above the horizon, and as the glorious sun sank low behind it, golden borders fringed its every edge; and just as the sun was about to drop behind the mountains there came a rift in the cloud through which he peeped, as if to say, "Good night," to the darkening world. Through this rift the sun not only sent a beam of golden light to the earth, but it gave a wonderful glimpse of the shining glory-land beyond. Then as the darkness deepened, I could but thank God for the rifts he makes in the clouds of our darkest days, rifts that not only reveal the silver linings, but that enable us to see something of the blessed home beyond earth's clouds in the land where the sun never goes down.

Again these twelve days of illness have brought blessed experiences; for they have brought many dear friends to the sick room, whose kind and loving sympathy has greatly cheered and wonderfully helped. For all these marks of kindness, these expressions of Christian love, we would offer our heartfelt thanks.

But causes for thanksgiving multiply so fast when we begin to tell the story that to tell them all would crowd out everything else from these columns. So we must stop here, merely suggesting that our readers who try to count them all will soon find them too numerous to mention. In everything they will give thanks.

But really there is another important matter for which the editor is thankful. He is thankful for the true yoke-fellows in the office and publishing house who are doing what they can to lighten his burdens. Also for the good help this week being given in editorials by Secretary Shaw, Pastor Skaggs and Pastor Burdick.

**A "Standard Mission Station"** They were discussing what should constitute a "standard mission-station." That is to say, in making plans for the establishing of missionary work in hitherto unoccupied territory, what should be the minimum in number of workers and in equipment for a so-called "standard mission station." They were foreign missionaries, about a dozen in number, home on furloughs, from China and other parts of eastern Asia. They represented evangelists, teachers, and doctors, both men and women. As a preparation for the meeting one of the Interchurch World Movement secretaries had prepared an outline of such a mission for guidance in the discussion. In almost every particular his standard was declared by vote of these missionaries as being too small. I can not remember the details exactly, but it was decided that in the evangelistic department of this standard mission there should be at least three men missionaries with their families, two unmarried women, and fifteen native workers. The same equipment of workers should be in the educational department, and the medical work should have three doctors and two nurses, besides native helpers. The general discussion seemed to agree upon an average of about \$30 Mexican, per month for the native workers, and to cover the traveling expenses, furloughs, sickness, and such other incidentals there should be an annual allowance of about \$5,000 Mexican, for each missionary. The discussion had not reached the matter of expense for lands and buildings and equipment when I had to leave; consequently I do not know

what was decided as the proposed expense for establishing a standard mission and maintaining it for the five-year period of the program. "x"

**Missionary Effort Brought to a Science** I had not realized that the missionary enterprise in the Far East had become so thoroughly organized, and that it was now being conducted very largely in accordance with certain regulations, or standards, that have been arrived at by many years of experience. Even as our colleges in this country must now meet certain standards as to the number of professors, and those with a definite fixed minimum of scholastic attainments, as there must be at least a certain required amount of equipment and of financial resources, in order for a school to be accepted as a college, so too it seems not unlikely that missionary work in the future is to be brought to such a degree of efficiency that those efforts which can not reach a fixed minimum standard will not be recognized as missions. All foreign missionary boards in this country have been asked to "formulate definitely a statement of the required qualifications for their missionaries, and to furnish a copy of the statement to the Board of Missionary Preparation." This indicates that growing out of a sort of consensus of the statements of the various boards there will be set up a certain standard of qualifications for missionaries. And as is the case in reference to such standards, for example in the Sabbath schools, we shall all be eager and anxious not to fall below in our attainments. "x"

**Will Some One Please Explain the Reason** But somehow, as I listen to the discussions, as I read and study the history and growth of missions, as I answer questionnaire after questionnaire in reference to our mission work, as best I can, while I realize the marvelous advance that has been made by missions in preaching the gospel to the ends of the earth, while I rejoice in the wonderful progress and really phenomenal growth of organized and efficiently administered mission work,—somehow I sense a loss of something, I can not quite describe it, a feeling of a lack of a spirit of joyous untrammelled devotion and consecration. I like to see the almost perfect

harvesting machine of today, binding the grain so rapidly and securely into bundles, all the same size, all just alike, a model of proficiency and standardization. But there is yet a yearning in my soul for those days, when, even with aching back, and tired arms, and bleeding fingers, I bent over the sheaves of golden wheat, and with bands of straw made with my own hands I bound them in my encircling arms into bundles for the ingathering harvest. The man does not understand the feeling, who drives the horses or the tractor or the harvester; but, God bless him, he accomplishes manifold times as much as he possibly could accomplish by the old-time methods. And these prophets of modern missions, God bless them, are accomplishing almost miracles, wonderful achievements in the realm of gospel extension by their well organized, scientifically directed efforts. "x"

**More Home News for The "Sabbath Recorder"** I believe that I write the wishes of many readers of the SABBATH RECORDER when I ask that more letters shall be sent in for the Home News department of the paper.

We are a large family, scattered in this and other countries. The SABBATH RECORDER is the medium of communication by which we are able to keep up our acquaintance. We enjoy the glimpses of persons, churches, and mission fields given us in the Home News department of the Bible. Why should we not tell each other of the work of God's people, and the churches, and the needy fields about us. Why are you interested in Marie Jansz and her mission? Because she writes often of her work among the needy people of Java.

There is much that is being done in our churches and by individuals on the fields that would interest, cheer, and help many others if they could read of it in the SABBATH RECORDER. You have a new pastor? Why not tell RECORDER readers so that they will learn of it before the next year's *Year Book* is published? Have you been holding special meetings; having a convention; been visited by a denominational representative in the interest of some line of our work; given some especially helpful entertainment? Write it up and forward at once to Dr. Gardiner. There are scores of L. S. K's in the different States who could

tell us of the needs and opportunities for Seventh Day Baptist missionary work in the homeland that would increase our interest and enthusiasm along that line of our denominational work. Help us to see as you see these needs.

Forty years ago I began reading the Home News in the SABBATH RECORDER, and my interest in our cause and people has been increased by these RECORDER letters from those of like precious faith. And my visits on the field have revealed to me that there are many who eagerly read these letters from the "home folks"—the shut-ins, the aged, the L. S. K's, the busy fathers and mothers, the young people who are so heartily entering upon the work of the denomination, the boys and girls who are just beginning to get acquainted with our people and our work.

Why not have more letters for the Home News department in every number of the SABBATH RECORDER? W. D. B.

**Are You "Shell-shocked"?** In an address at the fortieth international convention of the Y. M. C. A. held at Detroit last week Secretary Josephus Daniels is reported to have said, "The war left the world shell-shocked. Few men think normally. Unrest abounds. We seem to have descended from the heights of altruism to the depths of materialism."

Probably most of the readers of the SABBATH RECORDER will agree with these statements. But are they true of Seventh Day Baptists? Have we so changed that others can truthfully say of us that the war has left us shell-shocked? Are we thinking normally? Have we given up our high ideals and gone mad after the material things of earth? No, I do not believe that these things can be said of us as a people. It is quite probable that some have been so affected by associations and conditions and the madness of the times that they have temporarily gone out from us, but quite generally we have left the war period to enter the reconstruction period with full purpose to live right before God and men, and to do our best in the world's work during these very important days. Surely there is *survival power* in the Gospel and the Sabbath. In these days when we see so much open rebellion against God, and selfishness and hatred manifested in man's

relations with his fellow-man, we have reason to thank God that he has caused us to love him and has written his laws in our hearts.

As we look out upon the distressing conditions in our own and other lands we give hearty assent to other words of Secretary Daniels, "The nations, stumbling on the road of suspicion of their allies and doubt of the old order, are looking for a lighted path. They will not find it in laws or disorder, in old or new political creeds. They must look for the better way, to the gospel proclaimed two thousand years ago, epitomized in the Golden Rule. It is the guide for yesterday, today, and tomorrow, forever." W. D. B.

**Ingratitude** We sometimes hear of children upon whom fond parents have lavished their love and money turning their backs upon home and parents and seeking their own pleasures. We see men who show disregard and contempt for the kindnesses and benefactions of their fellows. Thus are the hearts of parents and benefactors grieved because their love and sacrifices seem to have been misplaced and to be unappreciated. Ingratitude strikes without mercy into the very heart of love.

This Thanksgiving season reminds us of the fact that in many respects we have been unmindful of the love and blessings of God. We have accepted them as a matter of course without thanking him who is the giver of all good things.

We suffer personally and spiritually in proportion to our ingratitude, and we also dishonor God. The ungrateful person is selfish. He is ready to receive, to enjoy, to consume, perhaps without realizing that he receives blessings. He may be wealthy, finely clothed, and highly respected, or he may be very poor and socially unnoticed. The spirit of ingratitude is one.

The prosperous are in danger of being over confident. To such the apostle Paul says: "For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it" (I Cor. 4: 7). To them who have reason to be concerned about their bread and clothing, Jesus says: "Seek ye first his kingdom

and his righteousness and all these things shall be added unto you."

Ingratitude is not a matter of environment or possessions. It is on the inside. It lives within us as an evil spirit. Its presence may be due to thoughtlessness, unawakened consciousness, habitual self-indulgence, over-estimation of one's self, or a hardened and wicked heart. Where its presence is permitted it dwarfs the spirit of man, tends to isolate him from his fellow-men, and to obscure the presence of God.

It is something over which we have control. We can build it into the very structure of our life, or we can build life free from it. Self-interest alone would forbid that we give place to it, for it curses man and limits the joys and satisfactions of life. The higher motive of living worthily before men and before God certainly bids us banish it from our lives.

Men need only to open their eyes to the good and beautiful; to think of the material and spiritual blessings that they are heir to; to banish ingratitude and to make the heart glad and thankful that there are so many beautiful things to see, so many legitimate pleasures to enjoy, so much service to be rendered; and a loving Father reigning over all. J. L. S.

**A Thankful Heart** One may have riches, fame, honor, and yet be a wretched, miserable man because he lacks a thankful heart. The Psalmist spoke out of his experience and said: "It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High." The men with thankful hearts who have said: "Oh, come, let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation. . . . Jehovah reigneth; let the earth rejoice; let the multitude of the isles be glad," have been a blessing to the world. Again we read: "A cheerful heart is a good medicine."

A long time ago one said: "I will bless Jehovah at all times: his praise shall continually be in my mouth," and that resolve and exclamation have been an inspiration to every generation since that day. One may cultivate the habit of appreciating the beautiful, the good, and the true, and find himself singing with deep feeling and understanding:

"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

A thankful heart is not for one day in the year, but for every day. The man who begins the day with prayer, who looks up to God in thanksgiving and petition as he enters upon the activities of the day, has an asset which others lack. He also gives to God the recognition that is due unto him. If he has really sought the guidance of God he can go forth with confidence. If he has recognized God's goodness and the beautiful and true in his environment he is sure to go forth with a thankful heart. There is much to be said in favor of beginning the day—every day—with thanksgiving and prayer.

This Thanksgiving season is a good time to begin. To cultivate a thankful heart is a duty and a great privilege. "Oh, give thanks unto Jehovah, call upon his name; make known among the people his doings."

J. L. S.

## Y. M. AND Y. W. C. A. WORK IN OUR COLLEGES

### Salem College

Y. W. C. A.

The usual Thursday morning service of the Y. W. C. A. was held at 10.30. The topic for the week was "A Girl's Appreciation of the Greatest Thing in Life." Miss Marcella Randolph led the meeting.

The greatest thing in life, the thing that has more influence than anything else, is love, in the truest sense of the word. It was God's love that made him give his Son for the world and makes him still pity the world and spare it.

It is love that makes our parents care for us uncomplainingly and even sacrifice all they have for it, that makes marriage sacred, and friendship one of God's greatest blessings to man. All these are love, and as such, it is indeed the greatest thing in life. It is not to be smiled at but rather to be respected and cherished. Love for all about us and the desire to help which it brings with it must be cultivated by every one who wishes to be happy and to make something worth while from his life.

Most of the young women of the college are taking active interest in Y. W. work,

and, as one young woman remarked, the meetings, instead of being dry and sleepy affairs, are really intensely interesting.

Y. M. C. A.

Y. M. C. A. meeting was held at the chapel hour on Thursday, November 13, 1919. There were about thirty in attendance.

The subject discussed was "The Cultivated Man," or "The Cultured Man." Many interesting and thoughtful remarks were made and part taken in the meeting without hesitancy, which shows that the fellows are entering into the spirit of the work and are thinking along the lines of the subjects presented.

The Y. W. and Y. M. C. A. have chosen delegates to attend the International Student Volunteer convention which is to be held at Des Moines, Ia., December 31, 1919, to January 4, 1920.—*Salem Herald-Express*.

### Alfred College

Y. M. C. A.

The topic discussed at the meeting of the Y. M. C. A. last Sunday was "The Boy Scouts." Mr. Conroe and Mr. Baldwin were the leaders. In Mr. Conroe's talk, he told of the origin of the Boy Scout movement and its growth in America. He also gave several interesting illustrations of the work of the Boy Scouts during the recent war. Mr. Baldwin told of his experience as a Pioneer Scout. Mr. Thiel also told of the benefits a boy receives by being a Boy Scout. The entire program proved to be very interesting and we are sure that every one went away more interested in the Scout movement than before.

The Y. M. C. A. will hold a special meeting next Friday night at which time Dr. Clark, a speaker of international fame, will give a lecture on "Sexual Hygiene." It is hoped that every university and village man will be present.

Y. W. C. A.

Emma Schroeder and Ruth Randolph led the Sunday night meeting. The topic was: "And the Greatest of These Is Love." Miss Phillips sang for us. Then Ruth read a splendid paper she had prepared on our relations with people we know at home or here in college. She spoke about the stupid manner in which we sometimes greet our friends at breakfast. She emphasized

the fact that we should arouse ourselves to the presence of other personalities in our vicinity, by some means or other. Do you know, there is something in what Ruth said! As if in answer to her plea, we had a forceful example of what she was trying to get across, Monday morning. When we came down stairs to go to breakfast, we discovered that a moving van had been upset or lost part of its properties at the junction of the four halls on second floor and in our anxiety and sympathy and amusement, we said, "Hello," in an irreproachable fashion.—*Alfred Sun.*

#### Milton College

Y. M. C. A.

If you have grievances toward the "Y," either personal or second-handed, prepare to shed them tonight at the meeting of the Y. M. C. A., in the Greenman room. Also, what has the "Y" done to spread and better the pure American spirit? Fellows, this is an up-to-date topic to think about and discuss. Come tonight, it will help you and you will help others. Carroll Oakley will lead the discussion.

Y. W. C. A.

Tuesday evening in the Davis room, the annual recognition service of the Y. W. C. A. was held to welcome the new members. The room was decorated with green boughs and softly illuminated by white candles. The old members assembled at the back of the room. The girls who were to be welcomed, all dressed in white, marched slowly in, led by the president, Helen Shaw, and the chairman of the membership committee, Vera Coon. A quartet composed of Dorothy Maxson, Myrtelle Ellis, Dorothy Wheeler and Jessie Post, sang as the procession filed in. When the new members had been seated in a semi-circle at the front of the room, the president gave a sincere greeting to them, welcoming them not only into the fellowship of the campus, but into the fellowship of the city's working girls, the girls of other colleges, the girls who stood beside the soldiers during the war. Then the little candle which was found at each girl's place, was lighted from a large one.

At the end of the service each new member was given a white carnation, and the meeting closed with a prayer.

This beautiful custom of the Y. W. C. A.

is observed every year. It is a most inspiring and impressive service, and makes the new members feel the worth and meaning of membership.—*Milton College Review.*

#### BIBLE PRESENTED TO H. R. H. THE PRINCE OF WALES

Following the precedent set when King Edward, then Prince of Wales, visited America in 1860, the royal visitor was presented with a handsomely bound copy of the Bible yesterday (Tuesday) afternoon on board *H. M. S. Renown*. The presentation was made at 3.30 o'clock by Bishop Charles Sumner Burch, of the Protestant Episcopal diocese of New York, on behalf of the New York Bible Society. Besides the bishop the presenting party was made up of John C. West, president; James H. Schmelzel, treasurer; and Dr. George William Carter, general secretary of the New York Bible Society, and Dr. John Kelman, pastor Fifth Avenue Presbyterian Church, recently come from Scotland.

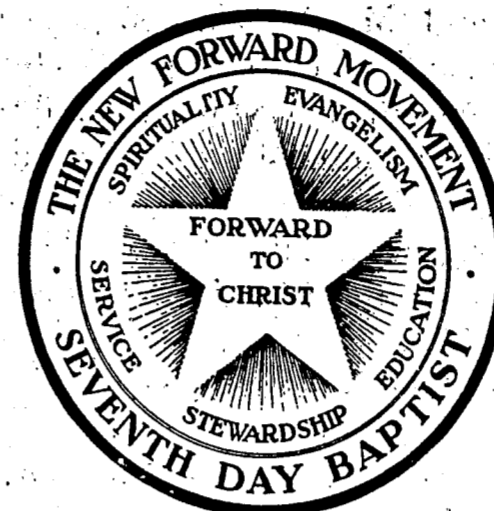
The Bible presented was the finest made in this country, being of the divinity circuit binding in real sealskin, silk sewed, and printed on India paper, being a much finer and more compact volume than that given to the Prince's grandfather. The Prince's coat of arms embossed in gold on the outside, was from the same die used fifty-nine years ago. Inside is inscribed: Presented to His Royal Highness the Prince of Wales as a token of Fraternity and Appreciation by the New York Bible Society, November, 1919.

The New York Bible Society, which was established in 1809, being the pioneer in America, is about to celebrate its 110th anniversary, at a special service in the Cathedral of St. John the Divine, on Universal Bible Sunday, December 7th. Dr. Carter, in announcing this, said that the New York Bible Society does not endorse any other Bible Sunday, but will continue to recognize the day which has been observed for centuries.

We shall maintain our liberties only by the religious education of our youth.—*George Washington.*

If we can save one generation of children the devil will be out of business.—*Dwight L. Moody.*

## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."  
"Lo, I am with you always, even unto the end of the world."

#### ROLL OF HONOR

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

#### FORWARD MOVEMENT NOTES

BENJAMIN R. CRANDALL, SAN BERNARDINO, CAL., REGIONAL DIRECTOR FOR CALIFORNIA

It is a pleasure to announce the appointment of Benjamin R. Crandall as regional director of the churches of southern California. Superintendent of schools of a city of 20,000 with more than 3,000 scholars, he is also acting pastor of the Riverside Church since the departure of Rev. R. J. Severance some months ago.

Professor Crandall is well known to many RECORDER readers, son of the late Sherman G. Crandall, a deacon of the Independence Church for thirty odd years; graduate of Alfred, and in every place where he has taught for the past ten or twelve years he has been as loyal to his faith as he has been helpful to the communities.

The California churches are so far away

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

from headquarters that they will need much more time for preparation, but their interest and loyalty never wavers.

THE FORWARD MOVEMENT IN NO SENSE LOCAL

Our good friend, Rev. George W. Hills, pastor of the Los Angeles Church, in a letter to the director general emphasizes a phase of the Forward Movement that should not be lost sight of. He states that the prayers of himself and his people for more than a year have been incessant that as a denomination we should get a vision of the church's obligation to the world at this time and go forward with faith and confidence, and now that this vision has become a denominational conviction and movement his heart is indeed rejoiced.

There are others during the past years who have been praying this same sentiment, and they too are giving thanks and devoted service that our people may be used of God to do a great work.

Brother Hills is deeply interested in the membership of his own church, and in the large number of Seventh Day Baptists scattered along the coast, and will work to get every one possessed of the big meaning of the Forward Movement.

THE LARGE CHURCH'S OPPORTUNITY

One of the churches in making its report of the financial drive stated that a number of the members were much disappointed that their apportionment was so small, they hoped it would be more.

This condition is not so bad after all, nor so serious as it might seem. The success of the movement will need the aid of all such churches. Those in productive communities or in large industrial centers are especially favored, and this advantage may possibly be at the expense of some small churches whose membership has suffered by the growth of others.

If this condition exists then it behooves this particular church to more than make its quota, and in so doing help a small church whose large non-resident membership makes its task a difficult and discouraging one. Be the big brother to some weak church.

It should be kept in mind at all times that the financial success depends upon the response from the entire denomination and

not from individual churches merely. A considerable number of our churches must exceed their respective quotas if the movement as a whole is to be altogether successful, and this fact affords all persons dissatisfied with the size of their quotas to double or treble the amount first named. Some church's insufficiency is another's opportunity.

#### THE MOVERS' ASSOCIATION—IMPROVED

Over in Westerly a question was raised as to the sufficiency of the Movers' Association. All agreed that this is a fine order and absolutely necessary—this act of moving the decimal point one place to the right and thus making the individual quota become one hundred dollars instead of ten. But was this figure wholly sufficient and entirely fair? Were there not many whose income warranted a much larger contribution than even one hundred dollars to make the financial response both adequate and just?

It is well known that in many of our churches there are members subscribing fifty dollars to the budget who are making a real sacrifice in so doing, men and women who are doubling and trebling previous subscriptions that the interests that they love may be better supported.

It was felt that some amount much larger than the requirement necessary to membership in the Movers' Association was needed to meet this condition, and so it was decided to constitute a supplementary order to be known as the Movers' and Multipliers' Association.

To explain.—A mover—that is, one who has made or decided to make his budget subscription one hundred dollars—shall then use the multiplier 2, 3, 4, 5, etc., and thereby make his contribution \$200, \$300, \$400, \$500, etc., per year. This is surely a fine idea and a much nobler order. It is a class where many men and some women properly belong, in the West as well as in the East.

Three hundred or five hundred dollars per year, six or ten dollars per week only, from some well-to-do member may not after all represent proportionately as much as forty or fifty dollars from some family of limited income, or some young lady teacher whose heart is deeply touched even more than her income warrants.

Three hundred, five hundred, these figures may sound big at first mention, but one's ears have become accustomed to big things, and especially to big benevolence. The place for successful business men is in the M. and M. Association to supplement the insufficiency of many churches whose resident membership is unable and whose absent membership is unwilling to do their part.

Now then, Crandall, Frair, Hubbard, Lowther, Tappan, Burdick, Davis, Cottrell and Crandall, do your duty. It is a privilege that you are rendering your members, rather than a favor to be granted, when you secure their membership in the Movers' and Multipliers' Association.

#### THE DRIVE IN DECEMBER

This month will probably see the financial drive begun in a number of the churches, and successfully completed in a short time in some of them.

Such action is proper if the conditions are right and the churches ready to respond. The response should follow naturally and without great stress when the mind of the people is fully determined and waits only the opportunity to express itself.

When the Forward Movement has been thoroughly presented and prayerfully considered so that the members are entirely in sympathy with the aims, then is the right time to secure their pledges of support.

It would be unfortunate and a mistake to press unduly the financial drive, far better to defer this part for a little while. Let the heart of the people be ready to go forward and show their desire to have a part in it before undertaking the drive.

This is a movement to make the church of the Lord Jesus a greater power of efficiency and righteousness than ever before, it is a call to our people to make their own lives more like unto the Master's, and to support our denominational activities and workers with whole-hearted loyalty, consistently and continuously.

The objects are so deserving and the call so urgent that no Seventh Day Baptist should be satisfied without being as large a part as possible of the New Forward Movement.

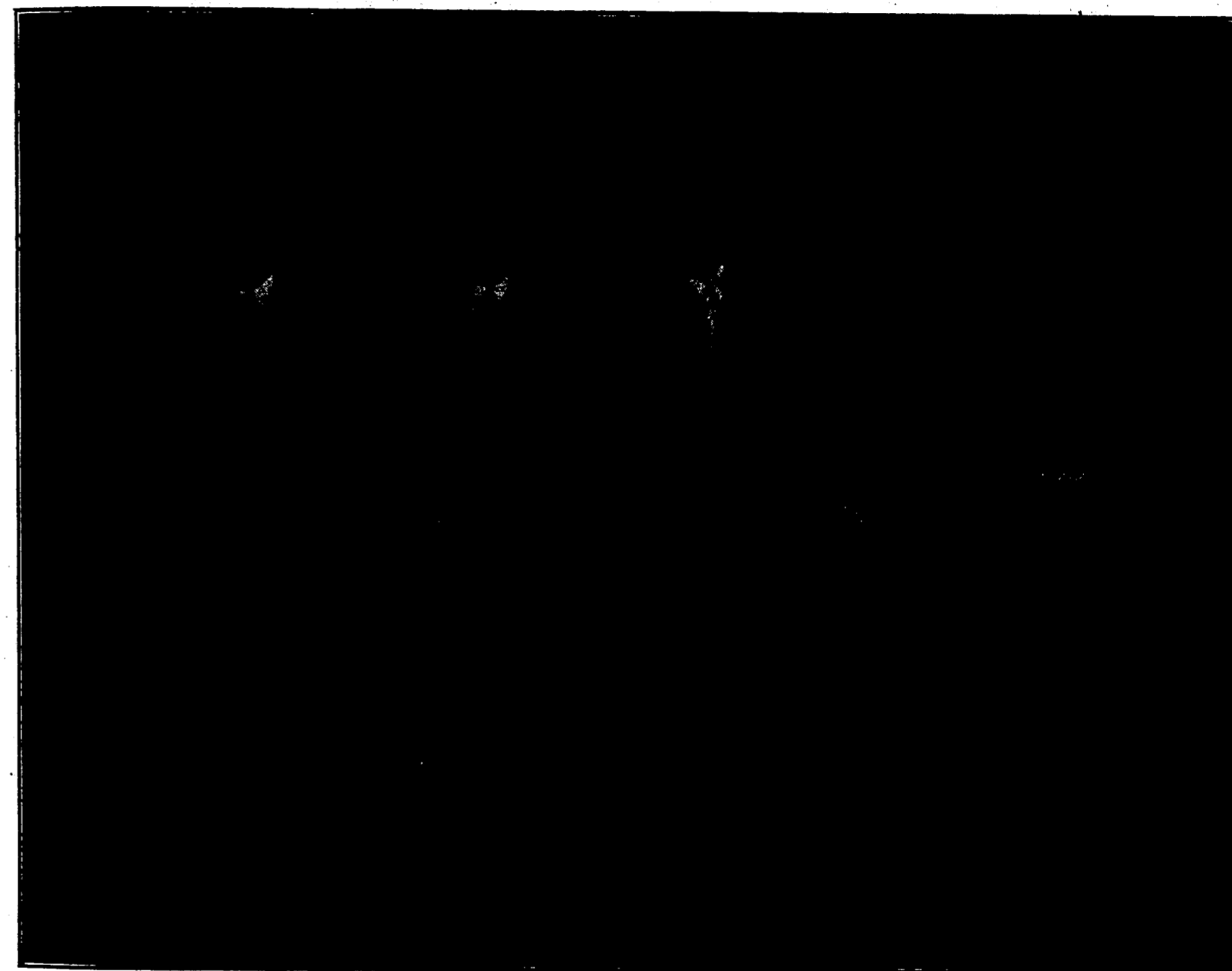
WALTON H. INGHAM,  
Director General.

#### HOW THEY ARE DOING IT

[Here are several letters that have been sent out by pastors and churches to all members, resident and non-resident, of their respective churches. They indicate the earnestness of purpose of our people, and some of the methods which are being used to accomplish the task before us.—E. S.]

as this New Forward Movement.

After a careful study of the field and its needs, both at home and abroad, we are led to realize the inefficiency of our present program; that as Seventh Day Baptists we must enlarge our program, redouble our efforts to carry forward the Gospel and the Sabbath truth into fields already open and calling to us for the light and the truth.



NEW FORWARD MOVEMENT CANVASSING COMMITTEE OF THE NORTH LOUP (NEB.) SEVENTH DAY BAPTIST CHURCH

Front row (seated), left to right—R. J. Comstock, Mrs. Cora Hemphill, Rev. Alva L. Davis, pastor, Mrs. Ava C. Johnson, Claude L. Hill  
Back row (standing); left to right—H. H. Thorngate, H. L. Prentice, David A. Davis, H. A. Waits

#### North Loup Seventh Day Baptist Church

You have doubtless learned, through the RECORDER or other sources, of the New Forward Movement among Seventh Day Baptists. The Nortonville Conference authorized the Commission to prepare such a program. This was done and presented to the Conference at Battle Creek, Mich., and by it unanimously adopted. To my mind, nothing has been undertaken by Seventh Day Baptists, in the past twenty-five years, which is to mean so much to us as a people.

The program is a real challenge to Seventh Day Baptists.

It is a campaign to deepen and enrich our spiritual life, to rededicate ourselves to a more earnest effort to promote God's kingdom on earth, to promote the practice of Christian stewardship, to unify our forces and increase denominational loyalty, and to increase our ministerial supply for work both at home and abroad. In brief, it is an effort to lift the whole church to a higher plane of life, so that as Seventh Day

Baptists we may do our full part in meeting the inevitable needs of tomorrow. We are seeking to gird ourselves to do our best and most for the world in which we live.

This New Forward Movement calls for a budget of \$80,000 per year for five years. Of this amount the North Loup Church is asked to raise \$4,000 per year for five years. This quota is based on our total membership, resident and non-resident. The Commission has recommended that all non-resident members contribute directly to the home church. In case you prefer to send your money direct to the boards, or through L. S. K. agencies, you can do so. But in making such remittance tell them you are a member of the North Loup Church, or else notify us, that our church may receive proper credit.

The New Forward Movement budget combined with that of our local church expense means that we must raise at least \$6,000 per year. That is a large sum, yet it is one we can easily meet if we all have a mind to help carry the load. Many will have to contribute from \$100 to \$200 per year. Many of us can not give so large a sum. But there are comparatively few who can not help some, at least to the extent of their quota.

Our drive to raise our quota is now on. We want to have the full amount pledged within the next ten days. To do this we must have the hearty co-operation of all our non-resident members. With your support we can "go over the top." Will you help to make that possible?

I am enclosing a pledge card. As you will notice the year begins July 1, 1919. We hope you may make your pledge for five years. In case you are unwilling to make it for so long a period of time, make it for one year. It can be renewed later. Please make your subscription and return the card to me as soon as possible. In case you can not make a pledge to the work please return the card that our records may be complete.

Faithfully, your pastor,  
A. L. DAVIS.

North Loup, Neb.,  
October 19, 1919.

**FIVE-YEAR BUDGET**  
*North Loup Seventh Day Baptist Church*  
For the purpose of meeting our quota of the New Forward Movement Program and that of the local church, I hereby subscribe to the budget of the North Loup Seventh Day Baptist Church the sum of \$..... per week, \$..... per month, \$..... per year from July 1, 1919, to June 30.....

Name.....  
Address.....

**Seventh Day Baptist Church of Christ of Plainfield, New Jersey**

November 11, 1919.

DEAR FELLOW MEMBER:

We are sending to you herewith some printed information concerning the New Forward Movement of the Seventh Day Baptist Denomination. That these are days of larger vision of Christian privilege and duty is everywhere evident. Christian people are planning greater campaigns of evangelism and missionary effort than the world has ever known. Our General Conference, moved by the spirit of this new day in the world's history, has adopted a Forward Movement program for our people. It calls for larger financial support, more field workers and greater personal consecration.

The Plainfield Church has heartily endorsed the movement and has appointed a committee to furnish information to you and to secure the financial and spiritual support of the entire resident and non-resident membership of the church.

Please study carefully the printed information which we are sending concerning the movement. The condensed report of the Commission clearly and concisely places the program before you. A richer spiritual life is placed before and above the financial program.

The Catechism, by question and answer, is intended to clear up enquiries which might arise. If other questions arise, please write to me about them and I will be glad of the opportunity to answer them.

We are looking to you for hearty and happy co-operation. The work is the Lord's. We are his servants. We trust that through our efforts and by the use of our money the reign of righteousness may be advanced in this sin-cursed world.

A reply to this letter, which please con-

sider personal, with any suggestions, would be appreciated by the committee.

Yours in the Master's service,  
JAMES L. SKAGGS,  
Pastor and member of committee.

Committee:

- ORRA S. ROGERS,
- DR. O. B. WHITFORD,
- CLARENCE W. SPICER,
- JAMES L. SKAGGS,
- ROLAND M. DAVIS,
- WILLIAM C. HUBBARD,
- MRS. FRANK J. HUBBARD,
- Mrs. NATHAN E. LEWIS, *Chairman.*

**The Seventh Day Baptist Churches of Andover and Independence**

DEAR FRIEND:

These are days of great unrest in the social, industrial and political world and also, though perhaps to a less extent, in the sphere of religion. Truly these are anxious times, but also these are days of great possibilities, great opportunity and great responsibility. The great advance in material wealth, and in man's ability to use the forces of nature, calls for men of conscience and for men of larger sense of moral and spiritual responsibility, that these material resources may be rightly used. As the nation grows richer and more prosperous are we also becoming a better people, loving righteousness, doing loving-kindness and walking humbly with our God? Are we spiritually keeping pace with the material and scientific advance? We have spirits as well as bodies and are we as much concerned with the nourishing of the spirit as we are in feeding and clothing the body?

There is a very wide spread feeling that men and women, to meet the needs of the age, must go forward, taking higher ground in the religious life and manifesting a deeper consecration to the higher values of life and entering more fully into personal service for our Lord and Master. Have you thought seriously of what is involved in this deeper spiritual life and how it should manifest itself, or the means by which the higher life of the spirit may be produced? If we would give more time to personal, family and public prayer, more time to the study of his word to learn the principles of right living; if we would assemble more frequently and regularly in

his house with those who are striving in the upward way; if we would give more of our time and of our means to some unselfish service, would not these help us to a richer religious experience? It is a matter of deep concern to the pastor and the church which he serves that each of you to whom this pastoral letter shall come, shall practice each and every means of grace that will make you a better man or woman, boy or girl, and that you shall fully realize the purpose of God for your life.

To make this concrete, I am enclosing what we call an "Enlistment Card," indicating what we believe will greatly help in attaining a richer religious life. If you are willing to enlist, will you kindly check the numbers of the items you will undertake to practice, or are already practicing, and return to me at an early date? I trust you will consider these as thoughtfully and prayerfully as I have considered the whole matter of bringing them to your attention. If you will do so, I believe it will mean much to you personally and much for the advancement of the kingdom in our midst. "These ought ye to have done, and not to leave the other undone."

Yours in the Master's service,  
WALTER L. GREENE.

November 12, 1919.

**MY ENLISTMENT IN THE NEW FORWARD MOVEMENT**

I will endeavor to enrich my own religious life:

1. By a larger practice of prayer.
2. By meditation and a study of the Bible.
3. By a more regular attendance upon the appointments of the church.
4. By living a life of unselfish service.
5. By giving my life to the gospel ministry or some other form of Christian work.
6. By recognizing my stewardship of the Lord's time and possessions and by giving to his work as he has prospered me.
7. By endeavoring to practice and understand the teachings and spirit of Jesus.

NOTE.—Check the items you already practice and also those you will undertake to follow in the future.

Name.....

**Nortonville Seventh Day Baptist Church**

DEAR FELLOW MEMBERS:

The Forward Movement of the Seventh Day Baptists calls for deeper consecration. At least one of the supreme tests of that deeper consecration is our financial support.

The trustees, the financial board of the

church, are instructed to raise all funds for church purposes.

The General Conference has made out an annual budget of \$10 for both resident and non-resident members for interests outside the local expenses, or \$2,240 for our church.

The local expenses for the year will be about \$1,568, or \$7 for each resident and non-resident member, which make a total, for all purposes, of \$3,808, or \$17 for every member, or \$33 per week.

Needless to say, some will have to give more than \$.33 per week, or \$17 per year, if the budget is to be met, for there are some who will not and some who can not give the apportionment, and still others who can not give the full amount, so all of us will have to do what we can according as God has prospered us.

The trustees are unanimous in urging the adoption of tithing as a permanent system for supporting God's work which is entrusted to us. But whatever system is adopted, the work will be supported if each does his best, which means that each one will do something even though it be but a little.

Other denominations are asking for more than we are and getting it. Surely our mission in the world is of no less importance than theirs! Let us prove it.

Remittances may be paid to Henry Ring, Nortonville, Kan.

Yours in his service,  
W. L. VAN HORN,  
J. R. JEFFREY,  
FRED MARIS,  
HENRY RING,  
J. R. WELLS,

Trustees.

Nortonville, Kan.,  
November 3, 1919.

### "BIBLE YEAR"—REPORT OF THE NEW YORK BIBLE SOCIETY

The New York Bible Society has just issued its annual report for the 110th year of its work. During the year the society has distributed 449,976 volumes of the Scriptures in fifty-three languages to the immigrants, the seamen, the sick in our hospitals, and the United States soldiers and sailors. This society believes in free distribution, and makes this a special

feature of its work. No one of all the millions in this land need go without the Word of God, and it is particularly fitting that the thousands who come to our shores, who have been told that this is a *Christian* land, should be met at the threshold with the Bible. It is for the good of our country that this work should be carried on; for instance, no one ever heard of a Bible-loving Bolshevik.

This society has persistently urged for many years that one day be set apart to emphasize the value of the Bible, and that all Christians everywhere unite on one and the same day to do honor to this greatest of all books. The day has been for centuries the third Sunday before Christmas, which this year in December 7th. There is an added sentiment about the observance of a day so long set apart for this purpose. Over 200 churches in the city of New York alone have already signified their intention of making some special recognition of the day. In the Cathedral of St. John the Divine there will be a special service in honor of the anniversary of the New York Bible Society which was organized on December 4th, 110 years ago. At this service there will be addresses by Bishop Burch and Dr. Griffith Thomas, of Toronto. The service will be held at four o'clock in the afternoon, December 7th.

The New York Bible Society is taking up also a movement already started on the other side of the water, to make the year 1920 a "Bible Year." Important meetings are planned and the co-operation of a large number of prominent preachers and Christian workers who will urge the importance of Bible reading and the making of the teachings of the Bible the bulwark of civic and national life. The inauguration of this movement will date from Universal Bible Sunday, December 7th.

"Never man spake like this man." No, never; for the words of no other man ever resurrected to live forever a soul "dead in trespasses and sins." Only Christ could do that, and only Christ can do it today. "There is none other name."—*Sunday School Times*.

A community has the same right to prohibit saloons as it has to prohibit cesspools.—*President of Stanford University*.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

At the invitation and expense of the Foreign Missions department of the Inter-church World Movement Dr. Rosa W. Palmberg attended a meeting of foreign missionaries now on furlough in the United States and Canada. The meeting was held at Wallace Lodge, Yonkers, N. Y., November 17 and 18.

Rev. Rolla J. Severance, our missionary on the Southwest field, has recently made a visit to the district known as the Belzoni field near the southeastern corner of the State of Oklahoma, in Pushmataha County, on the Kiamichi River.

A letter from White Cloud, Mich., tells of active gospel work that is being done by the pastor and other members of our church there. Evangelistic meetings are being conducted in schoolhouses in various places, in some of which the gospel is being preached for the first time.

The secretary has had the privilege of reading the report for the month of October to the Sabbath School and Young People's boards of their field worker, E. M. Holston. The report shows a large amount of work well done and well reported. The information that is brought to the boards will be of great value in planning for future work.

While Dr. Palmberg was in the East she attended a special meeting of the China Committee of the Missionary Board at Westerly, Thursday evening, November 20. The committee consists of Rev. Clayton A. Burdick, Charles H. Stanton, Robert L. Coon and Dr. Anne L. Waite.

Probably about the first of December, C. C. Van Horn, now of Fouke, Ark., will go to Little Prairie, Ark., as a lay missionary worker on that field under the supervision of Rev. R. J. Severance, who will

also be there for a time in special evangelistic work. Brother Van Horn and family will remain in the interests of permanency and growth of the kingdom in that place.

Sabbath evangelist, Rev. George B. Shaw, has been doing field work in the Western Association for several weeks, especially at Little Genesee, Richburg, Portville and Hebron. He also visited our college at Alfred, speaking to the students at the regular Wednesday assembly meeting on November 12.

Several more churches have been asking for the racks for Sabbath and other gospel literature that the Tract Board has been furnishing to those who will promise to care for the rack and see that it is supplied with tracts and leaflets. If any other church wishes to take advantage of this offer, now is the time.

And as a reminder, how about the rack in your church? Are any of the different kinds of tracts all gone? Has the literature been handled till it is mixed up and in wrong places? Do any of the tracts begin to look "dog-eared," and are they dusty, and wrong side up? Do you have need of a new supply? Well, in any case, you know what to do and what not to do.

At the present writing our missionary, Rev. T. L. M. Spencer, has not started for his home in British Guiana. The long-shoresman strike in New York City so delayed the shipping that the boat on which he had secured passage to sail November 14, had not reached New York on the last report, and this is November 24.

It will be eight years next July since our missionary, Miss Susie M. Burdick, started from China to come home for a furlough. We are expecting her to come again next summer for her year of needed and deserved rest, and she will be present at the Conference at Alfred, adding inspiration, information, and consecration to the spirit of the meeting.

Of course those who read the *Sabbath Visitor* have noticed that there is a change of editors, but perhaps there are others who



do not know that Mrs. Polan has resigned, and that the editor now is Miss Evalois St. John. Miss St. John also does the office editorial work on the SABBATH RECORDER.

Five years ago, when Governor Calvin Coolidge of Massachusetts was elected president of the senate of that State, he said in a speech to that body:

"Do the day's work. If it be to protect the rights of the weak, whoever objects, do it.

"If it be to help a powerful corporation better to serve the people, whatever the opposition, do that.

"Expect to be called a standpatter, but don't be a standpatter.

"Expect to be called a demagogue, but don't be a demagogue.

"Don't hesitate to be as revolutionary as science.

"Don't hesitate to be as reactionary as the multiplication table."

#### COLLEGE RELIGIOUS LEADERS CONFER

On October 4, a significant and representative meeting was held in Boston to prepare the way for the Interchurch survey of the New England institutions of higher learning. Dr. Robert L. Kelley, Director of the American Educational Division of the Interchurch Survey Department, stated that the conference had been called to acquaint the leaders of the Departments of Biblical Literature in the New England Colleges and Seminaries with the plans of the Interchurch Movement.

During the general discussion the fact was brought out that it is difficult in most of the New England colleges to secure for the Department of Biblical Literature a worthy place. The curriculum in most institutions is so arranged that the first two years are given to required studies outside of this department and the last two years the majority of the students are compelled to give most of their time to major and minor subjects.

Before adjournment the conference expressed its hearty approval of the purpose and general plan of the Educational Survey as proposed and with its primary object to train lay and professional leaders. Those present pledged themselves and their institutions to its hearty support.

State directors of the college and theological seminary branches of the American Education Division met in conference at Atlanta, Ga., October 10, under the direction of Dr. Kelly. The conference was in the nature of a training school. Every one of the southern States was represented.

#### EASTERN ASSOCIATION

The sessions of the Eastern Association will be held with the Piscataway Church at New Market, N. J., next June. The Executive Committee has already begun its work, having held one meeting at which committees were appointed, and various plans were discussed. The committee is particularly desirous of making the association of special interest to our young people, and it is planning several features on the program with this object in view. It is confidently hoped that the churches and the Christian Endeavor societies of this association will begin early to make arrangements to have as many as possible of their representatives in attendance.

ETHEL C. ROGERS,  
*Recording Secretary.*

#### CHINESE WOMEN START ANTI-GAMBLING CAMPAIGN

Cigarette smoking and gambling will cease in China if a group of women students, returned from studying in foreign lands, have their way.

These women held a meeting recently in the headquarters of the Young Women's Christian Association in Shanghai to discuss forms of social service for which they might organize themselves. Various things were suggested, such as teaching, leading women's clubs and helping with music and Bible-school work.

The baby welfare organization desired a campaign against cigarette smoking and gambling. The students decided to take it up and rouse public opinion against both practices by means of lectures, sermons, talks in schools and a wide publicity campaign.

Mrs. C. C. Chen, of Shanghai, president of the student committee of the Y. W. C. A., and two other prominent Chinese women are acting as the committee to draw up a statement of the purpose of the organization and to make plans for future work.  
—*War Work Council, Y. W. C. A.*

## WOMAN'S WORK

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

#### OL' NO'TH WIN'

Who is it dat blows a mighty ha'd gale,  
As he drihes o'er de medder wiv his rain an'  
his hail,

Who shrieks tru de bar' trees lak a demon in  
fright,  
An' howls wiv rage down de chim'bly all  
night?

Ol' No'th Win'.

Who is it dat am berry, berry bol'  
An' sends de lil' sheep all a-scamperin' to de  
fol'?

Who blows 'gainst der winder wiv all his  
might

An' covers it all ober wiv fros' so white?

Ol' No'th Win'.

Who is it dat wiv his col', col', breath  
Spreads a glistening robe o'er de naked heath?  
Who drapes in white all piney hosts,  
'Till dey looks fur all de worl' like sheeted  
ghosts?

Ol' No'th Win'.

But who is it brings us de happy Yuletide,  
Wiv big fires roarin' up de chim'bly so wide?  
Who brings us de season of de dar Lawd's  
birth,

An' his sweet ol' message ob peace on earth?

Ol' No'th Win'.

—*Anna Jackson Roberts.*

#### A MESSAGE FROM THE PRESIDENT OF WOMAN'S BOARD

DEAR SISTERS:

Many questions are coming to the board with reference to the New Forward Movement. This is as it should be for it not only shows interest but desire to do what can be done to co-operate with the great movement.

When the annual letter was sent to the societies the plans of the movement had not fully matured so that it was impossible to give any very definite information about the financial part of the work.

Since that time the plans have been taking shape and we are now able to answer some of the many questions that have been asked. The first thing of importance to note is that, in response to urgent requests from some of the churches, it has been decided to begin the first year of the five included in the plans, on January 1, 1920, in-

stead of July 1, 1919, the beginning of the Conference year. From this it will be seen that the present Conference year will be divided into two parts, the first six months we will be raising money according to the old plan and the last six months, from January 1 to July 1, 1920, according to the new plan.

For the first part of the year we are a little handicapped by not having any budget to work to, but we have been asked to continue our contributions as formerly, so it seems best to take last year's budget as a basis from which to work. However, on account of the rates of exchange in China, we must have more for the salaries of two missionaries, both of whom are now on the foreign field. This adds to our last year's budget of \$3,400, \$480, making a total of \$3,880. Taking half of this for the time from July 1, 1919, to January 1, 1920, we have \$1,940 to be raised during that time in order to meet the necessary bills. This makes an apportionment of about 30 cents per resident member for that time (resident member meaning church member, not members of local society.)

Here are some of the questions that have been asked most frequently of late by those eager to understand and to do their part.

1. Question:

Does the ten dollars asked by the Forward Movement cover all that is to be paid to denominational work or do we pay that in addition to what we have paid before?

Answer:

The ten dollars asked by the Forward Movement covers all that is needed for denominational work as outlined by the Commission. However, as the year for the new movement does not begin until January, it will be necessary, as explained above, to raise 30 cents per resident member to meet the obligations of the Woman's Board for the first half of this present Conference year. For the balance of the year five dollars per member will meet the requirements of all the boards and the other objects, as outlined by the Commission.

2. Question:

How shall we pay the money for the Forward Movement?

Answer:

The simplest way to pay this is to do as requested, pay the entire sum to the church

treasurer and let him divide it, sending to each board its share. But please send the money for this first half of the Conference year to the Woman's Board treasurer as before.

### 3. Question:

What is meant in the Annual Letter by the mention of "five dollars apiece"? Does it mean that we are to pay that in addition to what is asked by the Commission?

### Answer:

A careful reading will show that the letter does not call for any definite sum. The figures given were indented to show how small a sum would be needed from each woman if the five thousand dollars asked for the Woman's Board were to be raised by the members of the local societies. As this is not the plan of the Commission under whose direction we are all now working, we will co-operate with it and raise instead, the ten dollars per member per year asked for by it, remembering that the term "member" means church member and has nothing to do with the membership of our local societies. As was stated before when the letter was sent out it was too early to know just how the plans of the Commission would be inaugurated.

We are glad to know of the widespread interest that is taken in the new work and our corresponding secretary, our treasurer, or the undersigned will be glad to answer any further inquiries with reference to the work.

Sincerely yours,

HATTIE E. WEST.

Milton Junction, Wis.,

November 20, 1919.

### THREE STATES JOIN SUFFRAGE RANKS

Three more state legislatures ratified the woman's suffrage amendment during September, Utah following Minnesota and New Hampshire September 30. Of the thirty-six States needed to make the amendment effective, seventeen now have ratified it, leaving nineteen legislative votes yet to be obtained. On the basis of polls taken of the legislatures twenty States are counted by women suffrage leaders safely on the ratification side. But few of these will hold regular sessions before 1921. Hope is entertained, however, that special sessions will be called by enough governors

to make ratification certain within a few months, for of the seventeen ratifying legislatures thirteen have taken their vote in sessions specially called for that purpose. The governor of Colorado is reported to have promised to call a special session to open November 15.—*The Continent*, by permission.

### TEMPTATION—WILL YOUTH YIELD?

I am attractive. I am capable of making wrong look right.

I can make a man believe his sin will never be discovered.

I can make a Christian forget he is a Christian.

I can make a lie shine with the brilliancy of a truth.

I lure men to destruction with music, fragrance and soft light.

I am the enemy of a good conscience.

I am the most successful whisperer in the world.

I am a friend of the forger, the thief, the libertine, the murderer.

I am responsible for the stolen virtue of girlhood and womanhood, of boyhood and manhood.

I am the invader of the sanctity of the home and the cause of divorce.—*H. W. Gibson, in American Youth*.

A farmer wrote as follows to a distinguished scientific agriculturist, to whom he felt under obligations for introducing a variety of swine: "Respected Sir: I went yesterday to the cattle show. I found several pigs of your species. There was a great variety of hogs, and I was astonished at not seeing you there."—*Our Dumb Animals*.

### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

## YOUNG PEOPLE'S WORK

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

### HOW TO USE THE BIBLE

Christian Endeavor Topic for Sabbath Day,  
December 13, 1919

#### DAILY READINGS

Sunday—Search for truth (Acts 17: 1-14)

Monday—Read for instruction (Deut. 4: 1-10)

Tuesday—For comfort (Rom. 15: 4)

Wednesday—For strength (Josh. 1: 1-9)

Thursday—Sword of the Spirit (Eph. 6: 12-17)

Friday—Power of the Word (Rom. 1: 16; Jer. 23: 28, 29)

Sabbath Day—Topic, How to use the Bible (Ps. 19: 7-11; Matt. 4: 1-4)

A few years ago, in an address delivered at the congress of the Men and Religion Forward Movement, Rev. Ozora S. Davis, president of the Chicago Theological Seminary, pointed out some things about Bible study that must not be lost sight of if we would know how to use the Bible intelligently and helpfully. In the preparation of the comments on the topic the writer has used at length from this address.

A PRECIOUS VOLUME.—"Into the hands of the men and boys of America," says Dr. Davis, "there is put a precious and wonderful volume. It is generally given to them in one bound book in their mother tongue. It has one title and at first glance seems to be a single religious book, The Holy Bible. For its unique claims are made. It has been the priceless treasure of a great Church for centuries. It has been a boon to millions of individuals who have shaped their lives according to its precepts and have been strengthened to meet death by its inspirations. No other book is ever put into the hands of the men and boys of America with a similar claim made for it, or equal traditions gathering about it.

"The Bible is given them with the command that it shall be studied. It is said that a young man may cleanse his way by taking heed thereto according to a part at least of this Word of God. To another young man it was said that the Sacred Writings which make up the first part of the Bible were able to instruct him unto salvation. Jesus himself said, 'Search the Scriptures.'

"Therefore the obligation to study the Bible is upon us and it is necessary that we should have the right purpose and point of view as we set out."

START RIGHT.—"Much will depend upon the way in which we start. To come to the Bible with a false conception of what it is, is to fail in our study. We must not ask too much of it, and we must not ask too little. . . .

"The best description of the purpose of the Bible and the best definition of the results of its study that we know, is found in II Timothy 3: 14-17, 'But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely to every good work.'

"Here then we have a description of what the Bible is and what it can do for us. . . . According to this description the Bible is not a scientific textbook; it is not a detailed record of historical events whose accuracy is guaranteed. It is a religious book with a definite purpose and guaranteeing to those who know it and use it certain results in their moral and spiritual attainment which are clearly defined.

"Plainly here is a book to which we must bring an open mind and an eager zeal for study. The issues involved are so essential to human happiness and welfare that we dare not be careless or indifferent concerning our study. We may not know the conclusions of science and we may be ignorant concerning the significant dates and the great movements of history; but concerning the issues which are defined above we simply can not be indifferent or careless. . . . Here is something to which we must bring every resource of trained minds and in the study of which we must be honest, diligent and enthusiastic."

READ THE BIBLE ITSELF.—Notwithstanding the professed faith of Christians in the value of the Bible, most of us are remiss in reading the Bible itself. Somehow we find it easier to read books about the Bible

than to read the Bible itself. Read and study the Bible itself *first*, then read other books, such as commentaries and histories, to get a better understanding of the times and circumstances in which a given book or books were written.

**REASONS FOR USING THE BIBLE.**—We go to the Bible "to find out the truth concerning God, concerning ourselves, concerning his will for us, and to get wisdom for daily guidance in the common affairs of our human conduct. We do not go to the Bible to learn difficult doctrines, or commit to memory elaborate formulas concerning abstract truths; we go there rather to find out how God has revealed himself to men as the centuries have swiftly passed. We seek to find how man himself has appeared from the day one of us first dared to trust the unknown and go out into a strange land as the pilgrim of a faith that conquers what would otherwise be insuperable, until at last the Man who is God incarnate reveals in human likeness the glory of God. We come to the Bible to discover the growing revelation of the purpose of the Creator and Lord of all for each one of us by himself and for all of us together. We come to find what it is for the soul to be saved and what it is going to mean for the kingdom of God to come and the Father's will to be done on earth as it is in heaven. We come to the Bible to be taught those great general laws of human conduct which are to be made into simple rules of daily living by which the sons of God are to be guided on earth. Thus the Bible becomes a book for life because it grows out of life. It becomes a Divine Book because in it God speaks to the soul."

**USE WHAT WE LEARN.**—"The purpose of Bible study is practical. . . . We have problems to be solved and we come to this Book to learn how to solve them. It is a matter of life and death; for the issues involved concern us forever. The teachings of the Bible are used every day; therefore, we must be sure that we know them. The way we conduct our business will be determined by our understanding of the teaching of Jesus in the Sermon on the Mount. Our behavior in our homes will be governed by what we understand concerning the New Testament instructions regarding the sanctity of the home and the

relations of Christian brethren. The type of citizenship for which we stand in the community is the issue of our apprehension of the Bible message to modern political life. Every new vision of truth is tested by the use to which we put it in practical life. We never believe a thing until we build it into character and found our conduct upon it."

**SOME RULES TO FOLLOW.**—In an article entitled, "The Christian Worker's Bible," in the October 16 issue of the *Christian Endeavor World*, Rev. James M. Gray, dean of the Moody Bible Institute of Chicago, has given, among others, the following helpful rules for using the Bible:

"Read the Bible itself and not merely books about it. These have their place, of course, but it can never be *its* place."

"Read each book in its order continuously and, repeatedly. That is, without observing its divisions into chapters and verses necessarily, and do this as often as may be required to get its great outline facts fastened in mind."

"But . . . most important of all, read it prayerfully. Andrew Murray, of South Africa, who as a youth was well acquainted with the great Chinese missionary, William Burns, testifies that he read the Bible on his knees. So often did George Müller, of the Bristol Orphanages, and David Brainard, the missionary to the American Indians, and many other Christian men and women, doubtless, who were filled with the love of God and the fragrance of whose lives and the fruitfulness of whose ministry have contributed to the refreshing and the strengthening of later generations."

#### QUESTIONS FOR ANSWER

Why is the Bible a "priceless treasure"?

Why is it necessary to start right in the study of the Bible?

Why read the Bible itself rather than books about it?

What are some of the reasons for using the Bible?

What will be the test of the use to which we put our knowledge of the Bible?

How did we get the Bible?

#### BOOKS ABOUT THE BIBLE

There are a number of books treating on the historical development of the Bible that could be used with profit and interest, not only in connection with this topic, but by

those who wish for a more intelligent understanding of how our English Bible came to be. Some four of these books are:

"How We Got Our Bible," J. Patterson Smyth.  
"The Ancestry of Our English Bible," Ira M. Price.

"The Evolution of the English Bible," Hoare.  
"A Book About the English Bible," Josiah H. Penniman.

"The Wonderful Story of How the Bible Came Down Through the Ages," a booklet, with questions, issued by Thomas Nelson & Sons, New York, publishers of the American Standard Version of the Bible. This booklet can be obtained of the publishers for ten cents. Brief and illuminating.

Young people, and others, having access either to a college or public library will likely be able to obtain the use of one or more of these books. Likewise, it is probable that most pastors have one or more of these books in their libraries.

#### FOR THE PRAYER MEETING COMMITTEE

Most Christian Endeavor societies should use the blackboard more.

An aggressive prayer meeting committee will have the blackboard before the society, near the leader's stand, where every one who enters the room will see it at once. On the board there should be given the topic for the evening, the Scripture lesson, and a suggestive thought on the topic, preferably in the form of a question. There should also be given the name of the leader for the following week's meeting and the topic to be discussed. These could well be put on the blackboard near the close of the meeting.

Many societies use the wise plan of putting an announcement of the Christian Endeavor topic, Scripture reference, and leader's name on the blackboard and have it before the Bible school in the morning, so that all in attendance may know about the Christian Endeavor meeting in the evening. This is distinctly worth-while advertising. Try it.—*Karl Lehmann, in the Christian Endeavor World.*

#### OUR YOUNG PEOPLE AND THE FORWARD MOVEMENT

MARK SANFORD

(Paper read at the semiannual meeting, Western Association, Andover, N. Y., October 25, 1919)

I have been wondering how much serious thought we as young people have been giving to the Forward Movement, to what

it means to us and what we mean to the denomination. We are facing, I believe, the greatest crisis in the history of our denomination. This is a testing time. We must conquer or be conquered. We must go forward; not for a year or for five years only. If we are to succeed in the work to which the Master has called us, we must go on and on, each year reaching out for larger and better things.

At first we will be led on by those who have been our leaders in the past.

There are many things in our history of which we should be proud. We have leaders today who will lead us on to victory, if we will do our part. If we follow and support our present leaders new leaders will be developed. A soldier must first learn the duties of a private before he can become an officer. Those who are doing earnest, consecrated work for the Master by following our leaders are also training themselves for leadership. If we can not support such leaders as we now have, what hope is there for the future?

If we are to go forward tomorrow, the young people of today must train for greater things than our people have ever accomplished. Do we realize our responsibility? Are we training for greater things?

The first aim of the Forward Movement is a deeper spiritual life in our churches. It seems to me that the greatest forward step for many of us is a step backward—back from the whirl of social and business life; back from selfish aims and ambitions; back to the Christian Endeavor pledge; back to the simple religion of Jesus Christ.

I shall not attempt tonight to cover fully the activities of the Young People's Board. They have been too active for that. I will simply urge you to read the young people's page in the SABBATH RECORDER and call your attention briefly to the goal set for this year's work.

First. Reconsecration of self to the home church work. Our home church is what we as members make it. And every lukewarm church is a drag on the Forward Movement.

Second. Wider interest in, and more active support of, mission work at home and abroad. Our Christian civilization is the result of missionary work in the past. The future of the world depends upon missionary work today.

Third. Every society doing individual work to win individuals to Christ. If our religion is worth living it is worth winning others to.

Fourth. Extension of the organization so there shall be at least one society, alumni, Senior, Intermediate or Junior in every church in the denomination.

This is not an impossibility. There is some line of Christian Endeavor work which can be adapted to any church, and I know of nothing that can take its place.

Fifth. Increase of social activities to promote Christian fellowship. Does your social life promote Christian fellowship or compete with Christian service?

Sixth. An increase in the membership of each society.

Every one in the community, regardless of age, to whom Christian Endeavor can be a help or who can be a help to Christian Endeavor, should be a member.

Seventh. An increase in the membership of the Quiet Hour comradeship. To be a comrade of the Quiet Hour is to be in touch with the Source of Power.

Eighth. An increase in the membership of the Tenth Legion. Nothing but liberal systematic giving can ever solve our financial problems. Can you present a better system than tithing? If we take the Bible as our guide we have no right to say we have given anything until we have paid more than a tenth. Ten tithing families can support a pastor as well as they are living themselves.

Ninth. A budget of \$2,000, one-half to be paid by January 1, 1920.

The Young People's Board say, "Come on!" Shall we go?

For more details of the plans and work, the banners to be awarded at the next Conference, etc., I again refer you to the SABBATH RECORDER.

During Conference, at Battle Creek, two questions gradually formed themselves in my mind. They are questions which our people, and particularly our young people, have been asking in one form or another for many years. These are the questions:

Have we as a denomination any right to exist?

If we have, are we willing to pay the price?

If the distinctive principles for which we stand are of any real value, if we are

holding up truths which the world needs, then we have a right to exist. If there is no real value in the things for which we stand, then the sooner we get out of the way of others the better. If we have a right to exist, it is not only a right but a great duty and a wonderful privilege as well. But are we willing to pay the price? This is the question we are asking: when the Finance Committee calls for money; when tempted to sacrifice right for wealth or pleasure; the Sabbath for a better job; draw in a load of hay or close a good business deal on the Sabbath. We have all made failures in the past, but that does not mean that we must not go on. As the following verse shows, we may make past failures aid us in our future building.

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

### C. E. NEWS NOTES FROM WATERFORD

Friday, October 24th, thirteen members of the Waterford Christian Endeavor Society went to Ashaway for the week-end. After the morning service, and Sabbath school, we all went different ways to the homes in which we were entertained. All the young people, and several of the older ones, met again at the Christian Endeavor service at four o'clock, which proved a very interesting discussion of our missions and missionaries, past and present, to China.

Following the meeting we again scattered to the various homes, to meet at Pastor Coon's where the wagon was to come to take us on a straw ride about three miles out to Mr. Kenyon's. The wagon was filled to overflowing with gay young people, who thoroughly enjoyed the ride and an evening spent in playing games and husking corn "just for fun."

A picnic had been arranged for the next day. After a short walk through a wood, we came out on a hillside beside the river. Here, after playing games awhile, the boys built a fire in an improvised fireplace of stones and we all roasted "dogs" on the ends of long pointed sticks, and ate them in varying stages of "doneness," between rolls. Other refreshments had been pre-

pared by our hostesses to which ample justice was done.

It was an entirely satisfied but tired party of young folks that boarded the trolley for home late in the afternoon. We had had a delightful time, and, best of all, came back feeling that the ties between our two societies were closer than before.

On the evening after the Sabbath, November 15th, our society and the society of the First Day Baptist church of Jordan held a joint meeting in our church, at 7.30 o'clock. There were some eleven present from Jordan, and a goodly delegation from our neighborhood.

After a short song service, Mrs. Wolfenden, of the Jordan society, led in prayer, followed by sentence prayers by several. The motto, which was displayed in letters of light on the pulpit, was read in concert.

After the reading of the lesson, several members of both societies took part in answering questions bringing out various thoughts on the lesson of "Co-operation." Special music, a solo, "Drifting," and a solo and quartet chorus "Because He Loved Me So," was rendered.

The singing of "God Be With You Till We Meet Again," and the Mizpah benediction closed the meeting, which was a fine incentive to greater co-operation in the cause of Christ.

J. M.

### MILTON JUNCTION C. E. SOCIETY NOTES

The Milton Junction Christian Endeavor Society held an unusually good consecration meeting Sabbath afternoon, November 8. The topic, "How to Avoid Failure," John 1: 1-8, was made especially interesting with two five-minute talks given by a student in college and a business man, both active members of the society. Another interesting fact of the meeting was that every member present took part, also several absent members sent messages to be read.

Sunday evening our regular monthly business meeting was held at the home of the president, Miss Vera Coon. Plans were discussed and forwarded for a lively month. After the business was transacted a special feature in form of a debate aroused surprising enthusiasm. The subject was, "That the Social Committee Is of More Importance to the Society Than the Prayer Meeting Committee." A vote was

taken by the members and the negative won by one point. The meeting was then adjourned for one month.

Our society has been challenged to beat another at anything. We will show them what we can do.

SECRETARY.

### INTERCHURCH STUDIES IN LUMBER REGIONS

A special survey of the lumber regions of the country has been undertaken by the Interchurch World Movement. The lumber districts have been divided into three territories, Pacific, South Central and South Atlantic. The Pacific includes the States of Washington, Oregon, California, Nevada, Idaho and Montana; the South Central, those of southeast Texas, Louisiana, Mississippi, Alabama, Georgia and Florida, and the South Atlantic embraces Arkansas, Kentucky, Tennessee, Virginia, West Virginia, and North and South Carolina.

Survey supervisors have already been appointed for the Pacific and South Atlantic territories, the former being in charge of Rev. T. H. Simpson, and the latter of Rev. L. R. Long. Mr. Long has spent a lifetime in the South and is thoroughly acquainted with the peculiar problems presented by the southern lumber camps. A pastor of the Methodist Episcopal Church (South), he volunteered for service with the Y. M. C. A. at the beginning of the war and served with that body for twenty months, first at Camp Jackson and later in France. Mr. Simpson, before the war, was a Presbyterian pastor and had a charge in Washington. After the war broke out he accepted a call as chaplain in a lumber camp owned by the Saginaw Timber Company.

### 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.

## Lone Sabbath Keeper's Page

### ANNUAL MESSAGE TO LONE SABBATH KEEPERS

DEAR FRIEND:

Another year has passed, a year which I hope has been filled with blessings for you.

Thank you for your co-operation in the work, for your kindly, encouraging letters, and for the money contributed to the various societies. We were asked to pay \$500 each to the Missionary and Tract societies. Then we more than went "over the top," raising \$642.84 for the Missionary Society, and \$681.36 for the Tract Society. We also paid \$56.75 to the Retired Ministers' Fund, besides many hundreds to our schools, and special contributions for the expenses of the L. S. K. work, \$26.25, making a total of \$1,407.25, besides what was contributed to the schools, and to the Denominational Building.

We had a great Conference at Battle Creek. A New Forward Movement was launched, of which some of you have read in the RECORDER; a program for five years, which is considered by many the largest thing our denomination has ever done. There is to be enlargement along all lines of our work. Ministers and missionaries and teachers are to have their salaries increased so that they will receive a living wage and more workers are to be put upon the fields. To quote from page 12 of the "Report of the Commission of the Executive Committee":

In prosecuting the campaign to realize the New Forward Movement budget, the Commission recommends that pledges or gifts should be made to a common fund, which shall be pro-rated among all the items of the budget; but that this shall not prevent the making of special gifts to any fund.

This budget anticipates an enlargement, with better support, of our denominational work, especially regarding the following features:

a. Definite plans to encourage and support the ministry.

b. More missionary evangelists on the home field, well supported, and with work and territory better and more systematically organized.

c. A more adequate support of our work in China, Holland, British Guiana, and in Java.

- d. Increased activities in Sabbath Reform.
- e. Funds for a denominational building.
- f. Funds for increased current expenses of our colleges.
- g. The Theological Seminary strengthened.
- h. Enlarged work by the Sabbath School Board, the Woman's Board, and the Young People's Board.
- i. Contributions for the Ministerial Relief Fund.
- j. Funds for college scholarships, and seminary fellowships.
- k. The historical interests of the denomination.
- l. Expenses of the New Forward Movement.
- m. Expenses of the General Conference.

To meet all these needs a budget of \$100,000 a year for five years, or a total of \$500,500 is required—\$10 per member, which has been shown to be only three cents a day for each of us, not so very much, after all.

If you have not seen the report and wish to learn the details, write to your pastor, or to Rev. Edwin Shaw, Plainfield, N. J., for a copy. The report fills 16 pages, and is very interesting. It should be read, studied, and kept for reference by every Seventh Day Baptist.

After the adoption of this report, the Conference voted to approve the tithing system.

Lone Sabbath Keepers, we are going to be loyal, are we not? We are going to stand by our leaders, and do our share. Many of us do not have a local church to help support, and should be able to pay more than our share of the budget.

Rev. G. M. Cottrell, 4th Floor Columbian Building, 112 West 6th St., Topeka, Kan., is the financial secretary, or treasurer of the L. S. K. Association. He will receive contributions, and pass them on where you desire them to go, though it will save time and expense to send money directly to the boards, or if to the Budget Fund, it would be better to send to the treasurer of Conference, Rev. William C. Whitford, Alfred, N. Y.

Miss Verna Foster, of Milton, Wis., is the denominational Quiet Hour superintendent. She is conducting the work among Lone Sabbath Keepers as well.

Miss Emma Rogers, Lake Geneva, Wis., is the superintendent of the young people's department of L. S. K's.

Miss May Dixon, Shiloh, N. J., has con-

sented to act as Junior superintendent for L. S. K. children. You parents who feel the need of a course of Bible study for your children, write to her.

If you desire our Sabbath-school helps, or the *Sabbath Visitor*, or the RECORDER, or Sabbath or evangelical tracts for distribution, write to the American Sabbath Tract Society, Plainfield, N. J.

The work suggested last year in the circular letter is not less important this year. If you have your copy, please read it again. We must do as much as we did last year and more. As the Lord spoke to Moses, in the old time, "Speak unto the children of Israel that they go forward," so he speaks in these times to pastors, and leaders, to speak to the people to go forward. We must advance; to stand still will mean decay and death.

What shall the Forward Movement be for L. S. K's besides paying our share of the budget? Shall we not try for this goal:

Every Lone Sabbath Keeper a subscriber to the RECORDER, and the *Sabbath Visitor*,—if there are children?

Every L. S. K. a Quiet Hour Comrade?

Every L. S. K. a tither?

We are to have a Lone Sabbath Keeper's department in the RECORDER. You will desire to read the messages written especially for you from week to week by various ones who realize the importance of our work, and its special problems and needs. We all believe in prayer. If not already enrolled as Quiet Hour comrades, why not enroll now? We all need the quiet time when we speak to the Father and listen for his directions to us; the other L. S. K's, the denominational leaders, the churches and the world outside need our prayers. If we pray more we will have more interest in the work, more faith and more courage to do our part. If we tithe and perhaps pay more than that, we shall have the consciousness of doing our duty and joy that we can help bring in the kingdom of God by paying into his treasury a part of what he entrusts to us.

I have wondered if this might not be a home-coming year more than ever before, when you who are homesick for the old church, and feel that your family needs Sabbath-keeping environment, will not decide to return to the home church, or to

some other Seventh Day Baptist church near by or to remove where there are other Lone Sabbath Keepers, and have a Sabbath school and a prayer meeting at least. I am sure the Lord will greatly bless you if you go in faith, making the effort in his name.

Please write to me about your work, your problems and plans, local and in general. I shall be glad to receive suggestions about L. S. K. work.

Please send me the names of your children; they should be added to our list.

May the heavenly Father bless and keep you, inspire and direct you for Christ's sake. Amen.

Yours in Christian fellowship,

ANGELINE ABBEY,

Secretary L. S. K.

New Auburn, Minn.,

October, 1919.

### TO THE LONE SABBATH KEEPERS OF THE UNITED STATES

DEAR L. S. K's:

Secretary Abbey and General Ingham have asked me to take a part in the Call to Arms of all L. S. K's for this year's campaign. Mine has to do simply with the question of finance.

That was a great Conference at Battle Creek, and will be greater in consequences if we carry out the magnificent program inaugurated. It looks to enlargement, advance, growth, all along the line: more missionaries, more preachers, more religion and spirituality in our hearts, our churches and our homes; more students, more buildings, more and better pay for our underpaid workers, and more conversions. And to accomplish all this it has given us a bigger budget than we are accustomed to face, \$407,500 for five years, \$81,500 each year besides the amounts to be received from the Woman's Board, the Young People's Board, from the invested funds of the Missionary and Tract societies and the \$13,000 which is expected to be raised in China toward the Boys' School, making a total of \$100,000 a year, or \$500,000 in five years. This at first looked big—even staggering; but as you analyze it, it is not. This is really an average of only a little more than \$10 a member. How many L. S. K's are there unable to give \$10 a year

to all denominational causes combined? Surely not many, if any. And many who will give many tens, that should more than make up for any that may fall short.

If there are one thousand of us, we should be satisfied with nothing less than \$10,000 contributed this year by L. S. K's for this denominational program. I hope it will be even more. This is much less per member than some denominations are attempting and doing. If we do not contribute to our local church work, we ought to double this, as the members in the home church are asked to make the same contribution besides supporting the home church.

Please sign L. S. K. to your name, when sending in your contribution, also the name of the church of which you are a member, when sending direct to the Conference treasurer, Professor W. C. Whitford, Alfred, N. Y. If a member of a church, better send through your own church treasurer. The Conference year begins July 1st, so if you can't send all, better send the first half of your gift at once.

To "start the ball a rolling," and to encourage others to go and do likewise, I hereby pledge \$500 toward the \$10,000 due from the L. S. K's.

With best wishes for your financial prosperity, and financial liberality, I am

Yours in the bonds of fellowship,

G. M. COTTRELL,

Ex-Secretary L. S. K's.

### METHODISTS RAISE PAY OF MINISTERS

A general increase in the salaries of Methodist ministers throughout the country, in some instances 100 per cent, was announced yesterday by the Centenary Conservation Committee of the Methodist Episcopal Church at 111 Fifth Avenue. Laymen generally are taking the initiative in raising ministerial pay and a minimum living salary is to be provided. The Detroit conference went on record as declaring that 85 per cent of the pastors at prevailing salaries can not even educate their children. A minimum of \$1,200 a year with a parsonage was settled upon in the Detroit district.

The Des Moines, Ia., and Nebraska conferences have adopted a \$1,500 minimum. The southern Illinois conference has fixed upon \$1,300, and the South Dakota confer-

ence \$1,400. In every case parsonages also are to be provided. In 1917 the average salary of Methodist ministers was only \$826. In 1918 it was \$1,111.—*New York Sun*, Nov. 15, 1919.

A murderer was arrested, convicted and executed in New York some years ago at a total cost to the State of \$100,000. A would-be murderer came to the United States from Russia to kill a man who had wronged him. While seeking for the man, he stopped at an open air evangelistic meeting, heard the message of the forgiving love of God, was gripped by it and followed the speaker to the hall where he was holding his indoor service, and, after a conference with him, accepted Jesus Christ and enlisted in his service. He forgave the man he came to kill and sought him again but with a view to bringing him to Christ. The cost of the open air meeting was \$3. The State saved very probably at least \$3,997 when the man was converted. Since conversion often does work so successfully, why is it that as a people we are so slow to attempt to apply to folks scientifically the treatment which will result in conversion?—*Christian Work*.

### DO YOU KNOW A BETTER CHRISTMAS GIFT?

Many a man or woman remembers that Christmas, many years ago, when *The Youth's Companion* was for the first time numbered among the family gifts; and how, long after many another present was broken or lost or discarded, the paper continued week after week to offer its treasure of stories and counsel and inexhaustible entertainment.

Today *The Companion* brings into the home that same zest of expectancy that you felt when you were in your eager youth and when you watched so impatiently for the postman's coming every Thursday. Would it not be worth while to give to some one of your friends or to a family that same Christmas pleasure?

By ordering before Christmas the new subscriber will get the opening chapter of Charles B. Hawes' splendid serial of the Maine coast, *The Son of a "Gentleman Born."*

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.
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

## OUR WEEKLY SERMON

### "UNLESS I HAD BELIEVED TO SEE"

REV. EDWIN SHAW

(Given at Plainfield, November 22, 1919)

Text: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Psalms 27: 13.

This is a wonderful utterance of the Psalmist, this confession of real discouragement, removed, taken away, by an abiding faith in a God of goodness. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." This, I say, is a marvelous statement, that, when everything seems to be going dead wrong, when darkness veils the way and disasters threaten on all sides, the way is brightened and perils no longer cause alarm, because the Psalmist rests with calm assurance on his belief in a God whose goodness is to be seen in human society.

Give me, then, a calm and trustful heart in preference to any or all material possessions. Learn ye, friends, to prize more highly than silver and gold, and all that they can secure, a hopeful, resolute heart, made so by a faith which opens the eyes and enlarges the vision, and makes one to see the goodness of God in the land of the living. I beseech you, with a righteous spirit, covet ye above all worldly power or position or earthly store, a stout-hearted courage founded on the confident conviction that the goodness of God does exist in the land of the living, and can be seen.

Now an optimism which refuses to look adverse situations squarely in the face, which smilingly asserts that all is well, is foolish and dooms its possessor to disappointment. The optimism of Jesus and his disciples recognized difficulties and hardships. He said, "Foxes of the fields have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." He recognized difficulty and opposition, but he was defended by a steadfast hope and bulwarked by unflinching courage.

I should like very much to bring to you today a real message of hope and encour-

agement, a message which would prompt us to meet the tasks, the duties, the troubles, the problems of today with confidence and bravery; which would bid us face the future, the unknown, uncharted future, with resolute hearts and an assurance of safety.

Is there such a message? Are there solid grounds upon which a sure hope can be established? Are there trustworthy foundations upon which to build a life and a spirit of unwavering courage?

We recognize the unrest and uncertainty in the world. We see and feel it everywhere. It is touching every realm of life, and in all parts of the world, this spirit of seething unrest. It reaches the inmost recesses of our own homes and lives; and even religious systems and customs are being overturned, and ideas and principles once thought to be sure and steadfast are thrown into this state of upheaval and confusion. The outlook is discouraging.

Some of you have heard what was said at the recent meeting of the New Jersey State Sunday School Association, that the attendance at the Sunday schools of this State alone during the past two or three years has fallen off 40,000 in numbers, and that the membership of the Protestant denomination of Presbyterians in the United States has decreased by 96,000 in numbers. We had fondly hoped that the spirit and atmosphere which seemed to envelop the great world conflict which we waged for freedom and justice, a spirit of unselfishness and devotion, of service and loyalty to right and truth and God,—we had hoped, fondly hoped that growing out of that spirit there would be a much larger interest in matters of the church, and Bible study and religious work. Judging by the attendance at Sunday schools, and by this large decrease in the membership of a great Christian church, and by the startling decrease in church attendance, we are disappointed, sadly disappointed.

There is an interesting article in the September number of the *Atlantic Monthly*, written by a man who was a chaplain in the army, who had close intercourse with the soldier boys, and who speaks not from his own experience and observation alone, but from that of a dozen other men, who, with him, have made a well ordered study of the religious attitude of the young men as they came to the camps from all sections

of the country, from all grades of society, and from many nationalities. They have card catalogs of thousands and thousands of interviews and answers to questions put to these young men by these religious leaders. And this writer reaches several very interesting and definite conclusions, one of which is that eight out of every ten young men along the years of 20 to 30 are quite indifferent to the Church of Christ, and rather disposed to be antagonistic to professing Christians, members of the church. Most of them are fairly decent in morals and character, but so far as Christianity is concerned they are respectable pagans. Some of these men when at home occasionally attend church services but frankly say that it is for family and social reasons. As this writer stated, it is frequently the case that the young man, especially in rural and village communities, "goes to church to meet his girl, rather than to meet his God."

Day before yesterday I attended a meeting in New York City in the Synod Hall of St. John's Cathedral, a meeting of those who are interested in bringing about a World Conference on Faith and Order of all religious bodies in the world that take Jesus Christ as God and Savior. At that meeting Rev. Charles P. Anderson, Bishop of Chicago, in a brief impromptu, but impassioned speech gave expression to his feelings. He is the chairman of the delegation that last spring made a visit to Europe and parts of Africa and Asia in the interests of this proposed World Conference, the delegation that was received so graciously by the Pope of Rome, in his personally unofficial capacity, but was informed so politely in an official capacity that he had no ability to unite in the movement. Bishop Anderson said that everywhere the delegation went it felt this spirit of unrest and uncertainty, that the world everywhere was in a disturbed, confused, chaotic condition.

In the face of this world situation, which is felt everywhere, in our business, in our homes, in our own minds and hearts, in our own church here, and in our denomination, in the face of this indifference to the claims of religion and the church, in the presence of this turmoil and seeming disintegration, this chaotic condition, is there a message of

sure hope and of unflinching courage? Is there?

There was a time in the history of God's ancient people, the Jews, when they were exceedingly oppressed. Antiochus Epiphanes, king of Syria, visited Palestine with his conquering, devastating army, came to Jerusalem, robbed the city of its treasures, stripped the temple of its sacred furnishings, and upon the altar of Jehovah, in the holy place, offered to the gods of wood and stone sacrifices of swine, an abomination of abominations, all in the endeavor and for the purpose of crushing the religious spirit of the people, all to quench the last spark of patriotism and loyalty to God. But "at last the anguish of the faithful Jews became unendurable, and an insurrection burst forth, under the leadership of Mattathias and his five stalwart sons. All that were zealous for the law and the covenant joined them. This small body met with many marvelous successes. But, notwithstanding, in the face of the vast forces of Syria, the Jews could repose no hope in their own powers. If they were to succeed it could not be in reliance on the arm of flesh."

Just at that time, in the face of this most dark and discouraging situation, the Book of Daniel appeared, with its message of hope and of courage for the most trying circumstances, with its stories of the valiant words and conduct of Daniel and his companions when put to the severest tests. And what was the basis for this message of hope and encouragement? It is found especially in the words of the three young heroes, "Our God whom we serve is able to deliver us . . . and he will deliver us out of thy hand, O king. But if not . . . we will not serve thy gods, nor worship the golden image which thou hast set up." This is the basis of the message of hope and encouragement which the Book of Daniel brought to the people of Palestine those centuries ago. And it is the same basis for our hope and encouragement today. There is a God, whom we serve, who is able to deliver us. But if not, we will not falter or faint in our loyalty to him. Through all the confusion of the days through which we are passing, amid these conditions of tumult and change, seeing the anchor chains and moorings of former years snap and part asunder under the ter-

rific strain of these days of world upheavals,—amid these things, our faith in God, and in his power remain firm and unshaken, and with hope and courage, as Christian soldiers, we turn our faces to the present and to the future, and go forward; for we are firmly convinced that there can come no real rest and quiet and peace to this troubled world except as it is wrought out on the principles of the Sermon on the Mount, with the Golden Rule and the Spirit of the Master woven through and through, both warp and woof, in the web of the world's work.

And shall not the church of Christ take its place, a rightful place of leadership, in these days of so much needed reconstruction? There is a feeling that as yet the church has not made itself thus felt. Why? Possibly for many reasons, but where there is turmoil and confusion, and things are chaotic, a leadership which is itself chaotic and confused is doomed to failure. "Where the blind lead the blind, both fall into the ditch." Before the church of Christ can hope or expect to make itself felt as a leader of real constructive righteousness, it must itself get together, it must itself have a definite purpose and objective, a oneness of effort, it must itself cease to be chaotic, it must itself have a clear, distinct message, it must be a united church, if it hopes to lead in bringing order and rightness and peace and harmony and the spirit of justice and mercy among men.

And if the denomination to which we belong, if the people of the Seventh Day Baptist churches, hope and expect to have any real share in the worth-while work of the world, we too must get together, we must eliminate any spirit of unrest and confusion, we must bring order out of chaos, we must have a message with no uncertain sound, we must know where we are at, and where we are going. The world has respect and makes room for the man who knows where he is going. The world has respect for the movement that knows definitely what its purpose is. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

And I do see the goodness of the Lord in many ways. In spite of these conditions there is a deep underlying spirit of betterment. Real character has a greater force in the world than ever before. Real

values are recognized. "Energies are being directed into new channels of service. What living really means is demanding a new interpretation." We see from many quarters the longing desire that the disciples of Christ may be one in very truth. It shows itself in all sorts of federations and movements. There is a readiness to recognize truth and good even though their exponents belong to some other household of faith. The old Gospel truth is being revived, not only as a pious prayer-meeting platitude, but as a determined, resolute effort of daily life, an active belief that he who would be great among men, let him be the servant, and that the giving of life, the spending of life, is the only real way of finding life and of saving life. I see in so many things all about us a reaching out after higher ideals. I recognize that more and more people are guided and swayed by motives of human service and human happiness. "I had indeed fainted unless I had believed to see the goodness of the Lord in the land of the living."

And in our own denomination, I had fainted unless I had believed to see the goodness of the Lord working out among the people. As never before in our history we are, with a full realizing sense of the situation, bravely turning our faces to the future, and calling hopefully and encouragingly one to another, "Let us go forward to Christ." This is the thought that is being presented these days in all our churches, among all our people. It is in the first place a *movement*. That means action, that means life. It is not concerned with theories of belief or philosophies, it does not deal with academic discussions or with arguments. It means *doing* something, it means activity, it is not a doctrine, or creed, to be accepted or rejected, it is a *movement*.

In the second place, it is a *forward* movement. Action by itself may mean little or nothing, and get us nowhere. Last Memorial Day I went with Mrs Shaw and Constance up here to Wetumpkeh Falls, and we ate our basket supper on the rocks at the foot of the falls. Boy fashion, I threw broken sticks into the stream. They would be caught by the current and carried swiftly over the rocks, down past us and soon on out of sight. But some of the sticks would get into whirling, circling ed-

dies, and float around and around, moving quickly and rapidly but getting nowhere, just moving, moving, moving. Our denominational movement is forward, not backward, nor sideways, not around and around, but forward to Christ. There is a definite goal in view towards which we move. There is plan and purpose and progress in the movement.

In the third place, this is called the *New Forward Movement*. Four years ago our people inaugurated what was called a Forward Movement, a three-year plan. It did much good, and was the forerunner of the present movement. But that plan included only the interests of the Missionary, the Sabbath School, and the Young People's boards. The purpose of this movement is to marshal all the forces of our churches and people in a grand united effort, all working in harmony, with shoulder to shoulder, with no slackers, and with just as few conscientious objectors as possible, with no disloyal elements, all striving together, all getting hold and pushing, no body being carried along and giving no help to the movement.

This, I repeat, is a united effort. It is hoped that the response will be hearty and unanimous. The details of the active workings of the movement are the result of three rather extended meetings of the Commission of the General Conference. It was carefully studied and slightly modified by a special committee at Battle Creek, and then adopted by the denomination assembled at Conference. It is therefore hoped that our people will withhold active adverse criticism for a time and give the movement a chance to be tried out for the year, with real co-operation and earnest support. It is hoped that we shall be willing to conform what may be our personal opinions to the promotion of the movement as a whole. In other words, it is hoped that our churches and people may enter into real team work, sinking their own preferences in an effort for the work as a whole.

And this seems to be what is taking place throughout the denomination. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Sometimes when confronted with what seems like a most difficult undertaking, we get faint-hearted. Let us pray for

the faith of the Psalmist to *see*, to have a vision, to look forward and to see, to have a vision of the meaning of our denominational life, what we are here for as a denominational unit, a denominational existence, in the active forces and factors of the Master's kingdom. It is, is it not, to do our part with other disciples in the work of righteousness, and in particular to *stand*, to *stand* as an abiding witness of the Sabbath of Jehovah God, the Sabbath of Christ.

When we grow faint-hearted, let us pray for the faith of the Psalmist to *see*, to have a vision of our denominational standing, standing firm, now and tomorrow, today and next year, and the next generation, and the next century, and throughout all time, if need be, till our standing is justified in Sabbath Restoration.

Let us pray for wisdom and the vision to do those things, and use those means, and employ those agencies, material and spiritual, that shall build our cause, with God's help, for an enduring permanency, a denominational existence of spirit and of power, till the Sabbath truth, as interpreted by Jesus Christ, as a part of the blessed Gospel, shall be accepted and lived throughout all the world. And may God add his blessing, in Jesus' name. Amen.

#### RESOLUTIONS OF SYMPATHY

WHEREAS, It has pleased our all-wise and gracious heavenly Father to call home our beloved sister, Mrs. Jane Davis, the Ladies' Aid Society of the Salem Seventh Day Baptist Church desires to put on record the following minute and resolutions:

Aunt Jane, as she was called by every one, did not have the privilege of meeting often with the Ladies' Aid. But although in poor health for years, she was always cheerful, and ready to assist in any good work.

*Resolved*, That we deeply feel the loss we have sustained in the death of our sister.

*Resolved*, That we extend to the children our heart-felt sympathy in their loss of a kind and loving mother.

*Resolved*, That a copy of these resolutions be sent to the SABBATH RECORDER.

ATHA McLAUGHLIN,  
ALLIE RANDOLPH,  
JENNIE RANDOLPH,

Committee.

Socrates was praying with his followers one day, and this was one of the petitions of his prayer: "Forbid that I should ever have any gold, save that which a good man may possess."

## HOME NEWS

### AMONG THE CHURCHES

The following items of interest concerning the activities of our churches are taken from local papers, exchanges of the SABBATH RECORDER.

#### Seventh Day Baptist Church, Leonardsville, N. Y.

Rev. F. E. Peterson, Pastor

Regular preaching services every Sabbath morning at 11 o'clock. Sermon subject for next Sabbath, "The Man Who Ends in Himself." You are cordially invited to attend.

Regular Sabbath evening prayer meeting at 7.30 o'clock. Subject, "Being Not Weary With Well Doing." II Thessalonians 3: 13. "Come with us and we will do you good."

The Sabbath school banquet held in the church dining room last Friday evening was well attended, all the tables being filled. A splendid repast was served, which, with the postprandial addresses, made it a most enjoyable and profitable occasion. Our genial townsman, Leslie P. Curtis, acted as toastmaster.

Union Thanksgiving services will be held in the Seventh Day Baptist church Thursday night, November 27, at 7.30 o'clock. Rev. Mr. Williams of the M. E. Church will preach the Thanksgiving sermon. A cordial invitation is extended to every one.

It is encouraging to see a number of new faces at our prayer meetings and Sabbath services. A cordial welcome is extended to all such and to every one who in the future may meet with us.—*Brookfield Courier*.

#### Seventh Day Baptist Church, Brookfield, N. Y.

Rev. Jesse E. Hutchins, Pastor

PROGRAM FOR SABBATH DAY, NOVEMBER 22

Voluntary  
"Sabbath"—Hymn written by Miss Mary Stillman. Music composed by President William C. Daland  
Responsive Reading—Psalm 92, a Sabbath Psalm  
Hymn No. 257

Scripture—Isaiah 58: 1-14; Mark 2: 23-28  
Prayer (response by choir)

Offering

Notices

Special Music

Sermon—By Pastor. A Forward Movement Sermon. Isaiah 58: 13, 14; Mark 2: 28. Subject, "Sabbath Restoration." Isaiah, in preaching to Judah in the last days of its kingdom, plead for his people to return to their former glory. One of the things which he saw necessary in order to accomplish this was the restoration of the Sabbath of Jehovah to its rightful place. In this day of unrest there is nothing more needed than a restoration of the Lord's Holy Day, the Sabbath of Jehovah, which was "made for man," sanctified from the foundation of the world; the Sabbath of Moses and the prophets, of Christ and the apostles. The Sabbath must be a fundamental in the New Forward Movement.

Closing Hymn

The New Forward Movement Committee meets on Monday night at the parsonage. Any questions or suggestions will be gladly received. A strong statement from the last meeting: "This is the first wide denominational movement ever attempted by our denomination. We can not afford to let it fail."

Prayer meeting Sabbath evening at 7.30.  
Junior Christian Endeavor at 3.00.

Choir rehearsal at the home of Ruth Brown Thursday evening.—*Brookfield Courier*.

#### Seventh Day Baptist Church, Alfred, N. Y.

Rev. William L. Burdick, Pastor

Vesper service Friday night at 7.15.

Prayer meeting Friday night at 7.30. The Missionary Committee of the Y. P. S. C. E. will conduct this meeting, giving a missionary program, and the Clan Alpine quartet will sing.

Public worship Sabbath morning at 10.30. This will be the Sabbath before Thanksgiving and it is planned that the service have reference to the annual Thanksgiving. The choir will render special Thanksgiving music and Madam Piotrowska and the pastor will give short addresses.



Bible school following the Sabbath morning service.

Junior Christian Endeavor Sabbath afternoon at 3 o'clock.

The pastor's class and Intermediate Christian Endeavor will meet Sabbath afternoon at 3 o'clock.

Young People's Christian Endeavor, Sabbath afternoon at 4 o'clock.—*Alfred Sun.*

**Seventh Day Baptist Church, Alfred Station, N. Y.**

*Rev. William M. Simpson, Pastor*

Prayer meeting Wednesday at 7.30 p. m.  
Worship and sermon Sabbath morning at 11 o'clock.

Junior Christian Endeavor at 2.30 p. m.  
Intermediate Christian Endeavor at 3.30 p. m.

Young People's Christian Endeavor at 8 o'clock.

Tuesday evening, November 25, a quartet from Alfred will give a concert in the church. One-half of the proceeds from the concert will go to the organ fund.—*Alfred Sun.*

**Seventh Day Baptist Church, Salem, W. Va.**  
*Rev. A. J. C. Bond, Pastor.*

Prayer meeting Friday evening at 7.30. The fifth and last lesson of the present series on prayer.

Public worship and sermon Sabbath morning at 10.00 o'clock. Subject, "Education."

Sabbath school at 11.15 a. m.

Junior and Young People's Society of Christian Endeavor at 2.30.

Intermediate Christian Endeavor and choir practice at 3.30.

#### FORWARD MOVEMENT NOTES

The special topics considered so far have been, "Missions" and "Sabbath Restoration." The topic this week is "Education." Salem College gets \$25,000 of the Educational Emergency Fund.

There were sixteen present at Clarksburg last week at the newly organized Sabbath school.

The Ladies' Aid society in an enthusiastic meeting last Sunday which boosted the Forward Movement, added twelve new members to its growing roll.

Of the twenty-four young people at their meeting last Sabbath afternoon, just half of them were young men. Floris Ran-

dolph led a good meeting, the topic being, "Co-operation." At an Executive Committee meeting Sunday evening, twelve of the fourteen members were present. A large program was worked out for the coming month, which set every committee and superintendent to work.

The Forward Movement Committee of the church met at the home of the chairman, Ernest Randolph, Sunday evening. Every member was present as was also the regional director of the movement, L. D. Lowther, and M. Wardner Davis, a member of the Commission of the Conference. Eleven teams will have charge of the educational campaign in the church, and will later make the canvass.

We are expecting the director general of the movement, Walton H. Ingham, of Fort Wayne, Ind., to be with us one week from the coming Sabbath.

Rev. T. L. M. Spencer, of Georgetown, British Guiana, is coming soon to present South American interests. The Forward Movement provides a needed chapel for Mr. Spencer, who is a successful missionary in Georgetown.

The young people are planning to organize a Christian Endeavor society at Buckeye. It is the ambition of the *Christian Endeavor World* representative, Russel Jett, to put a copy of that paper in every Christian Endeavor home.—*Salem Herald-Express.*

HOPKINTON, R. I.—Rev. E. A. Witter, Charles Ross Kenyon, Miss Delberta Witter and Mr. and Mrs. W. D. Kenyon were in Westerly Sabbath afternoon to hear W. H. Ingham speak on the New Forward Movement. It is expected that Ira B. Crandall, of Westerly, who is regional director of the movement in the Eastern Association among the Seventh Day Baptists, will speak in the Seventh Day Baptist church here next Sabbath morning.—*Westerly Sun.*

ROCKVILLE, R. I.—The Loyal Workers elected officers for the ensuing year the evening after the Sabbath, as follows: President, Miss Ella G. Woodmansee; vice president, Mrs. Emory C. Kenyon; secretary, Miss Florence I. Barber; treasurer, Mrs. Carleton G. Irish; directors, Mrs. Frank C. Burdick, Mrs. Erle N. G. Barber.—*Westerly Sun.*

## DEATHS

WEST EDMESTON, N. Y.—At the Seventh Day Baptist church, Mrs. Crofoot will preach next Sabbath Day on "Consecration for Service," and the New Forward Movement will be presented.

Christian Endeavor at 3.30 o'clock will be led by Miss Maude Dresser.

A reception and pound party will be tendered Mrs. Crofoot on Tuesday evening, November 25, at the parsonage, by the Seventh Day Baptist church and society, to which all are very cordially invited.—*Brookfield Courier.*

### VILLAGE NOCTURNES

#### LAMPS

The stores are dark;  
The drug sign creaks  
Under the buffets of the gusty wind  
That swirls snow powder between me and the stars;  
The naked elm boughs rattle and protest,  
Arching a street where not a figure stirs,  
And blank, dark houses snuggle down  
In chilly sleep.  
Only three window squares are bright,  
Gilding the drifts that creep up to the sills.  
The first is orange-gold and warm:  
I see a shaded lamp,  
An easy chair,  
The flicker of a fire on the hearth,  
The white haired doctor, feet stretched out,  
Reading a romance by Dumas.  
The second is a thin, pale, yellow gold;  
And through uncurtained panes  
I see a woman by a cheap glass lamp,  
Mending, mending, mending,  
While her pale eyes blink,  
And her poor head nods  
Like a withered lily on a sickly stem.  
The third is muffled with a tight-pulled shade:  
I can not peep within.  
But, even as I watch, the light goes out,  
Moves in to the hall,  
The door is opened quietly,  
A boy slips out.  
He watches till the light appears  
Upstairs,  
And the chamber shades are drawn.  
I see him stare a long time at the magic gleam,  
Wrapped in his rosy reverie,  
And then, tossed wildly by the wind,  
I hear his happy whistle down the vacant street.  
—*Walter Prichard Eaton, in Conning Tower of the New York Tribune.*

A poor boy applied for a position at a bank in Paris, but was refused. As he left the door, he picked up a pin; the banker saw this, called him back, and gave him a position, from which he rose up; he became the greatest banker in Paris.—*Western Recorder.*

MCCARTHY.—Lydia E. Holcomb McCarthy was born at Parish, Oswego County, N. Y., June 6, 1839, and passed away at her home in Albion, Wis., November 13, 1919.

C. S. S.

DAVIS.—Mrs. Jane Mearns Davis, was born at Lost Creek, W. Va., May 8, 1843, and died at the home of her daughter, Mrs. Stella Thompson, at Shinnston, W. Va., November 7, 1919.

She was married to Edgar S. Davis, at Lost Creek, May 18, 1864. To this union four children were born, Genevieve, the oldest child, died at the age of seventeen. The other children are Mrs. Thompson, with whom Mrs. Davis made her home since the death of her husband, thirteen years ago, and Ernest O., and Earl W. Davis, prominent business men of Salem. She also leaves nine grandchildren and two great grandchildren. Three brothers also survive her.

Their early married life was spent at Lost Creek. When their youngest son was seven years old they removed to Salem. Mrs. Davis was a faithful and consistent member of the Salem Seventh Day Baptist Church. She was a good mother. No higher tribute could be paid to any woman.

Funeral services were held at Lost Creek, conducted by Pastor A. J. C. Bond, of Salem, assisted by Rev. M. G. Stillman, of Lost Creek. A male quartet from Salem rendered very appropriate music. President S. O. Bond, Professor M. H. Van Horn, Professor Orla A. Davis, and Mr. Grover Brissey, constituted the quartet.

The body was laid to rest beside that of the husband in the cemetery near the Lost Creek Seventh Day Baptist church.

A. J. C. B.

TRUMAN.—Mary Catherine Austin Truman was born in Georgetown, N. Y., July 25, 1851, and passed away on Sabbath morning, November 15, 1919.

She was married February 17, 1868, to Marcus H. Truman, who died four years ago. She is survived by three sons, Arthur Truman, of New Woodstock, N. Y., with whom she was living at the time of her death; Aden Truman, of Cortland, and Clayton, of Syracuse.

Sister Truman and her son, Arthur, and his wife, were baptized the same day by Elder L. A. Wing and joined the Seventh Day Baptist Church at DeRuyter, N. Y., of which she had been a faithful member. She was a devoted Christian and her faith bright and strong in Jesus. She has been a loving mother, kind neighbor and a friend to every one. She leaves a large circle of friends.

Funeral services were from the late home, Rev. Leon D. Burdick, officiating.

## SPECIAL NOTICES

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

FRANK J. HUBBARD, Treasurer,  
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

## 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

## THE SABBATH RECORDER

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

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## Sabbath School. Lesson XI—Dec. 13, 1919

AT THE TRIAL AND CRUCIFIXION OF JESUS. John 18: 15-27; 19: 25-27

*Golden Text.*—"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

## DAILY READINGS

Dec. 7—John 18: 15-27. At the trial of Jesus  
Dec. 8—Luke 22: 31-46. Peter warned against denial  
Dec. 9—Luke 22: 54-62. The eclipse of faith  
Dec. 10—John 19: 23-30. At the crucifixion  
Dec. 11—Matt. 27: 45-50. The noon-day darkness  
Dec. 12—John 6: 60-69. Many of his disciples went back  
Dec. 13—Psalm 46: 1-11. Help in trouble

## RECORDER WANT ADVERTISEMENTS

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