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THE TABERNACLE. WHERE CONFERENCE WAS HELD

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
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 For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
 For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
 For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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 Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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WHOLE No. 3,887

Going to Conference On the evening of Sunday, August 17, Pastor Skaggs and the editor started in a heavy rain for the Grand Central Station in New York, to take the midnight train for Buffalo and then the Lake Erie boat for Detroit, on our way to Conference at Battle Creek, Mich. The eight hours between the arrival of our train and the sailing of the steamer *City of Detroit* was pleasantly spent at Niagara Falls and the scenes along the gorge. The day had been rainy by spells, but before the boat sailed at six o'clock the sun shone through the clouds and the skies cleared for a beautiful evening.

The *City of Detroit* is a veritable floating palace, one of the stillest riding boats afloat, and so large that nearly two thousand passengers can be made comfortable upon her. The scene as we sailed out from Buffalo

under a lowering sun, and in the cool bracing lake air, clarified by the rain, was a charming one indeed. Looking away sunward the clear lake waters shone like a burnished silver floor clear to the horizon; while on the other side the storm-clouds had settled away earthward until they resembled distant mountains with snow-white peaks brightly illumined by the evening sun. Then stretching away behind us was the black smoke-cloud that had rolled out of our three great smoke-stacks, and on the surface plainly seen, was the wake of the ship reaching to where the city with its domes, chimneys and spires, seemed sinking into the sea.

The charm of that evening ride on Lake Erie will not soon be forgotten by those who were permitted to enjoy it. Several delegates from the Western Association joined us on that boat, and we all had a quiet, restful night. The boat was nearly a half hour late at Detroit, but that did not make much difference with us; for her schedule time to arrive in Detroit is several minutes after the last forenoon trains had left that city. This was quite a disappointment to several who wanted very much to reach Battle Creek during the forenoon session. After discovering that we could get no train before 12.30 p. m. on one

road and 2.30 on the other, several of us took the interurban for Battle Creek. This took about five hours, and brought us to the Tabernacle where Conference was in session, at 3.10 in the afternoon.

CONFERENCE OFFICERS

The Opening Session Although we were not able to attend the first session of Conference, we learn that the usual order was followed and a very good beginning was made. After prayer by Rev. John T. Davis and Rev. Simeon H. Babcock, Pastor M. B. Kelley, in fitting words, extended a cordial welcome to the great company of delegates in behalf of one of our youngest churches that had ventured to invite Conference to meet with it.

The response by Rev. G. M. Cottrell, of Topeka, Kan., was timely and appropriate. It appears in full on another page.

Our readers will be glad to see the ad-

dress by the president, Rev. William L. Burdick, immediately following the response in this issue.

Woman's Work When we entered the Tabernacle a little after three o'clock the session of the Woman's Board was in progress. The audience room was well filled, and all seemed to be interested in the annual report which was being given and in the other parts of the program. Our readers will find the papers from time to time in the Woman's Work of the RECORDER. Dr. Palmberg gave an interesting history of the Lieu-oo Mission and of the hospital building in China. She explained the reasons why medical missionaries are anxious to have hospitals in order to care properly for their patients.

Anna West's paper on the Girls' School was good and we bespeak for it a careful reading when it appears.

A demonstration of a Chinese wedding was the closing item on the program. It was conducted by Dr. Palmberg, assisted by one or two Chinese students, and was well received by the people.

Vesper Services On Tuesday evening occurred the first of five vesper services arranged for the opening of each evening meeting. These services were conducted by Clarke H. Siedhoff. Each song service was planned to be followed by a brief address and prayer. Rev. William M. Simpson performed this duty on the first evening. Those who gave this vesper service in the following evenings were: Rev. Eli F. Loofboro, Rev. Herbert L. Polan, and Rev. Edgar D. Van Horn.

Report of the Commission Rev. Edwin Shaw read the report of the Commission of the Executive Committee which was referred to a special committee for further consideration.

Then followed an address by Rev. W. H. Thompson of the Northern Baptist Convention upon the question of the World's Forward Movement. Mr. Thompson used lantern pictures to illustrate the world's need of united action of all Protestant peoples to bring the lost world to Christ. He made a strong plea and carefully explained the purpose of the world movement as related to denominational activities.

This movement is "a co-operative effort of missionary, educational, and other benevolent agencies of the evangelical churches of United States and Canada. It is to constitute a spiritual undertaking of survey, education, and inspiration." The speaker congratulated our people upon the Commission's report of its program for a five-year forward movement, which report had just been read by Secretary Edwin Shaw.

Very Large Attendance For some days it had been evident to the friends in Battle Creek that the attendance would be large and that they would have their hands full caring for the delegates. Nearly six hundred names had been received when Conference convened. Many had not yet arrived at close of the first day, as a good number were coming in automobiles; but several had come unannounced, so it was evident that the full number expected, and possibly more, would be in attendance.

It was a brave thing for this new church to invite the Conference; but everything seen by those who came, convinced them that Battle Creek people were equal to the emergency.

Entertainment The task of entertaining six hundred visitors was certainly a great one, and it was performed with commendable dispatch. The chapel at the Sanitarium had been cleared of seats and fitted up for a cafeteria restaurant. Here the multitudes were served with dinners and suppers, and the church itself gave free breakfast tickets for their guests.

On the first afternoon four hundred and fifty persons were fed on the cafeteria plan in one hour. Brother Tenney said they were anxious to make people happy here, and he requested any who might not be enjoying their visit to tell him why and he would do all he could to make them happy. All visitors were requested to register so Battle Creek could know who had been in attendance, and an appointment was made for an out-of-door, get-acquainted meeting.

Midday Devotions And Bible Study The devotional hour was placed at the close of each forenoon session. In these Rev. George B. Shaw was the leader. He had chosen the Book of Malachi as the one to be

studied, with each of its four chapters to be taken up in turn, one a day for the four remaining days of Conference. He briefly stated the historic background of the book, read carefully the first chapter, selected a memory verse to be called for at the next meeting, gave a leading thought to be remembered as characteristic of the passage, and closed with a season of prayer.

The lesson emphasized was: "A cheap religion avails nothing, but is an insult to God." The leading thought was: "God loves us."

This entire half hour was filled with good thoughts, and was closed by the people repeating the first Psalm and uniting in the Lord's prayer. It was an impressive and worshipful service—a very happy way to close the meeting. Each day for four days seasons like this were enjoyed as an appropriate closing.

The Tract Society At Conference The papers and reports presented to the American Sabbath Tract Society are reserved for the Tract Society number of the SABBATH RECORDER. But we desire to say here that these papers and reports were unusually interesting this year, and we know our readers will look for them and read them with greater satisfaction than ever.

The president's address, the treasurer's report, the report of the publishing house by the business manager, and the addresses of the two field agents, will interest all RECORDER readers. In the afternoon, the program could not all be given, for the hour was all too short for such a work.

The Tract Society's number will be a good one. Look out for it.

The Park by the Tabernacle The lawns around the Conference Tabernacle are well kept and beautiful. They occupy one block and the building stands in the middle. Just across Washington Street is a good-sized park filling one square, with concrete walks radiating from a central fountain, flowers, shrubs and trees making it beautiful, and seats all about make an ideal resting place. This quiet park had a charm for many weary ones after sitting long in the meetings and when seeking relief in the open air.

"Lest We Forget" Loving Tributes On Wednesday afternoon special memorial services were held in honor of four ministers who had fallen during the Conference year. These were Rev. Alonzo G. Crofoot, late pastor of Marlboro, N. J.; Rev. Andrew J. Potter, of Waterford, Conn.; Rev. George Seeley, of Canada; and Rev. Lester C. Randolph, of Milton, Wis.

Rev. Jesse E. Hutchins paid loving tribute to Brother Crofoot; Rev. M. G. Stillman spoke of the true and loyal fisher of men, Rev. Andrew J. Potter; Corliss F. Randolph gave a brief historical sketch of Brother Seeley, so many years distributing agent for the American Sabbath Tract Society; Rev. James L. Skaggs and Walton H. Ingham read papers in honor of Rev. Lester C. Randolph. The papers read on this occasion will appear in the SABBATH RECORDER.

In the midst of this service of loving tribute the song, "Some day the silver cord will break," was sung by the Misses Ethlyn Davis and Ruth Phillips. All hearts were touched as stanza after stanza was sung. At the close, all the congregation sang, "Faith of our fathers," with a zeal that indicated a determination to buckle on the armor a little tighter and stand as true soldiers of the cross in the places of those who have fallen.

Temperance Meeting At Conference Wednesday evening after the vesper services led by Mr. Siedhoff, and a brief address by Rev. Eli F. Loofboro, the subject, "A Sober, Chaste, and Law-abiding Nation," was discussed.

Two addresses were given. President Samuel Dickie, of Albion, Mich., held the audience in close attention while he told the story of the prohibition fight in the State of Michigan, comparing conditions today with those of forty years ago, and assuring the people that prohibition could not be defeated now. In order to do that the liquor men would have to show the people of America that prohibition is a curse and then go through the same processes to secure its repeal as those followed in securing the amendment.

Dr. Horace L. Hulet, of Bolivar, N. Y., followed President Dickie with an interesting talk on the struggle through which we had to pass in order to banish the sa-

loon. He assured us that we still have a hard fight before us to enforce the laws. The liquorites will not give up easily and great care is needed to make prohibition effective.

His address was particularly strong on what he termed three perils that confront us: the white peril, the black peril, and the yellow peril. By the first he meant tuberculosis, by the second, venereal diseases, and by the third, the cigarette habit which gives the yellow stain to the nails and poisons the body with nicotine. This was a strong, instructive address from a physician who has made these matters a study for years.

This second day of Conference has been crowded full of good things. The audiences have been large and an excellent spirit has prevailed.

Impressive Incidents Two incidents in the Conference work today have impressed me very much. One was in connection with the opening praise service, when George Thorngate in uniform, recently returned from France, was leading the praise service. He is a very enthusiastic leader, and when the singing did not start off as it should he stopped short and pleaded for greater enthusiasm. The song was that familiar one, "When the roll is called up yonder, I'll be there." George said that over on the battle-fields of France, when the boys were camping in hovels and barns, ready for action at any moment, there was no song they sang more frequently than, "When the roll is called up yonder, I'll be there." Something about the man who said it, something in the enthusiasm with which the words were spoken, something in the spirit of the scene, thrilled my very soul and brought tears to my eyes. It seemed to me that a new impulse was given the singers and a new spirit came into the song. It never did sound better than when that congregation and leader sang it through.

The other impressive incident referred to was at the closing of this meeting. Rev. George B. Shaw had given his second Bible study lesson on Malachi, in the closing devotional service, when he requested all to stand during a season of short prayers, and then to sing, "I can hear my Savior call-

ing," with the chorus, "Where he leads me I will follow," while they were walking out of the house. I shall not soon forget the impressive scene. As the prayers ceased, Brother Thorngate started the song, and with no talking or visiting, the entire congregation took it up and began to march up the aisles toward the doors singing, "I can hear my Savior calling," and the chorus, "Where he leads me I will follow," until the last ones passed out. Many hearts were deeply moved by this scene.

The Post Breakfasts Everybody knows that Battle Creek is the home of the world-renowned Postum Cereal Company. Four days of Conference week the visiting delegates were invited to a free breakfast with the Postum people. About one hundred and fifty were served each day, and those who were so fortunate as to enjoy these breakfasts and to be escorted through the offices and shops of the great plant will not soon forget what they saw and heard. Everything was done by the management to make our visit pleasant, and each guest was furnished with sample packages of the finished product of three kinds of cereal food.

The private office of the late C. W. Post is being kept just as it was before his death. There is also an extensive art gallery and museum of antiques collected by Mr. Post during his travels abroad.

This company sends out twenty-five carloads a day of its products. In 1895 Mr. Post began his work of inventing and manufacturing postum cereal in the kitchen of his own little home, and now this great plant—a little city of shops and dwellings—is the outcome. In order to keep up with the market demands, a million dollar building is now being added to the plant. Practically nothing is stored here, for everything is shipped day by day as fast as the products are ready.

Thursday Evening "Physical Righteousness" After the usual vesper service, and after an address for the devotional hour by Rev. Walter L. Greene, Corliss F. Randolph presented the interests of the Historical Society. His excellent paper will be found elsewhere in this RECORDER. The orchestra music was especially good, the Wisconsin Quartet sang the "Little

Brown Church in the Dale," and the choir selection was, "My peace I give unto you." These excellent vesper services were very helpful during the entire Conference week.

The principal address of this evening was by Dr. J. H. Kellogg on the religion of the body, or "Physical Righteousness." Dr. Kellogg said that although he did not belong to our denomination he thought he might be called a brother-in-law to Seventh Day Baptists, for his wife was one of them. Brother George C. Tenney introduced Dr. Kellogg as his dearest friend who had been tried and found true for forty-two years, and the most unselfish man he ever knew. The love of these two brethren for one another is indeed beautiful. It is like the love of David and Jonathan.

Under the topic "Physical Righteousness" the Doctor said:

"Most people never think of the body as being anything sacred, to be treated with reverence. But the Bible refers to the human body as a temple—the temple of the Holy Ghost. We should therefore look upon the body as sacred, and think of it as a temple dedicated to divine purposes. God made man in his own image and breathed into him the breath of life, a living soul, and since the most ancient times the body has been looked upon as a living temple of the soul."

Dr. Kellogg's lecture was illustrated by many lantern pictures showing the effects and the causes of many diseases, and he told the people many important things regarding the proper food to be used if they would avoid many forms of sickness. Cleanliness was urged and frequent bathing recommended. "We need a new religion," said the doctor, "for the body has come to be looked upon as something to be despised and abused." For fifty years the doctor has studied this important question and has been trying to teach men how to live. The average length of life should be much longer than it is, and he thinks that many human ills that make us miserable and tend to shorten our days are due to the eating of meat. No meat is served at the Sanitarium.

The Education Society's Hour On Thursday at Conference one hour in the morning and one in the afternoon were given to the Education Society. This was a strong

session. The papers and addresses so far as we can secure them will appear with the annual report, in the Educational number of the SABBATH RECORDER. The address by Dean Main was one of his best. It was not written, but it was too good to be allowed to go unpublished, and he will give us the substance of it for the RECORDER a little later. Look for the addresses of President William C. Whitford, of Alfred, Moses H. Van Horn, of Salem, and the report of Professor D. Nelson Inglis, of Milton, in the issue of this paper devoted to the work of the Education Society.

The Conference Photograph Local artists assembled all who would respond to their call, upon the Tabernacle lawn to secure a photograph of our Conference. Our readers will see by the picture in the middle of this RECORDER, that they succeeded very well. The photograph itself is several feet in length; but this reduced size to suit our pages gives a good idea of the personnel of the Conference.

The Sabbath School Board And Young People's Work The Sabbath School Board and the Young People's Board both gave excellent programs. Some of the good things said and some of the plans and hopes of these boards will be found in due time in their respective pages of the SABBATH RECORDER.

Mr. Holston, the new field secretary of the Sabbath School Board, is taking hold of his work with enthusiasm, and we trust that his work with our schools will result in great good.

Miss Edna Burdick's address in the Young People's Hour was a live offhand talk and we could but notice the interest taken in what she said. All the papers presented should appear in the proper departments of the RECORDER.

Sabbath Morning In the Gymnasium At nine o'clock on Sabbath morning an unusually large company met in the gymnasium of the Sanitarium for a communion service. Several spoke of this service as being especially helpful in its spiritual uplift. It was indeed a rich experience for some who have never been permitted to attend communion with the people of their choice un-

til now and for others who have not had such a privilege for years.

At eleven o'clock the great hall was filled to hear President Booth C. Davis' Conference sermon on the "Approach of the Human to the Divine." More than a thousand listened with deep interest to this sermon. It was pronounced one of Dr. Davis' very best. Our readers will find it on another page of this RECORDER.

Well-nigh fifty singers composed the Conference choir on Sabbath morning, and everybody enjoyed the splendid service of song. Indeed this may be said of other choir services during Conference days.

The Sabbath morning offering for the three societies amounted to \$254.13.

Memorial Service For Gold-starred Men During the entire Conference the large starry banner presented last year at Nortonville by Frank J. Hubbard in honor of the men who had entered the service for the war was suspended over the platform of the Tabernacle. Many stars had been added since last year until it now contains four hundred and thirty-one, representing boys from Seventh Day Baptist homes. Twenty-one of these boys had made the supreme sacrifice and a special memorial service for these was arranged for Sabbath afternoon. The speakers were Rev. D. Burdett Coon, Lieutenant George Thorngate, Y. M. C. A. Chaplain Rev. Herbert C. Van Horn, Hosea W. Rood and the editor of the SABBATH RECORDER.

Six Grand Army veterans led the way to the platform, followed by a large number of boys who served Uncle Sam in the World War. There were also two veterans of the Spanish War present, one of whom sat with the boys on the platform. The large congregation gave close attention to the speakers for two hours. This was one of the great meetings of the Conference.

Daily Bulletins Typewritten bulletins were issued daily by the committee, Dr. Johanson and Rev. H. D. Clarke, giving the leading features of each day's work. These were distributed in advance so any one having a desire to be present at any particular session could know just when it would come.

Special notices were also given in these

little bulletins—a single page of large letter paper. Several outside meetings and excursion trips for recess hours were thus published.

Among the special meetings we noticed one in the College chapel for the women of the denomination called, a "get acquainted meeting." This meeting was largely attended and proved to be a very pleasant affair.

Then there was a special six o'clock breakfast for all the young people given one morning by the Battle Creek young people. This was called a "Fellowship Breakfast."

The Big Thing In Conference It goes without saying that the Forward Movement program presented to the General Conference by the Commission of the Executive Committee, was by far the greatest thing that came before that body this year. The Commission was appointed by the last Conference to work out a Forward Movement program and a budget for five years. After a year's hard work, with no less than three meetings, two of which lasted four days with three sessions a day, this great report showed that much care had been taken in its preparation.

The feeling at Conference prevailed that it would be almost criminal for Seventh Day Baptists, in this day of the forward-movement spirit among all other peoples, to attempt anything less than what is proposed by this report. Indeed, many expressed the feeling that this proposed Forward Movement is altogether too limited. Some felt that we ought to go forward with *increasing* appropriations year by year, instead of setting stakes for a certain sum each year.

The proposed budgets may seem large at first thought, but they mean an average of only ten dollars a year for each member of our churches.

God pity this denomination if it has not reached the stage in consecrated life where it can give for the Lord's cause the amount of ten dollars a piece in such a time as this!

God forgive us for our failure to do our duty as givers for the Master's cause. It is a thing to be ashamed of, that our gifts have averaged only about four dollars a

year. Almost every other denomination has nearly or quite doubled the ten dollar per capita rates, and it will be a disgrace for us to fail to carry this budget program across.

Conference Notes of Interest The offering on Sabbath morning at Conference was the largest we remember of having seen for years. The spirit of giving was very evident, and the enthusiasm and unanimity with which the people accepted the Forward Movement budget was most encouraging. If all our people could have been present to imbibe the Conference spirit and to listen to the stirring words of the speakers, there would be no trouble about putting the budgets through.

We were impressed with the number that responded to Dean Main's call for any who might be thinking of entering the ministry, or for any ministers who might feel the need of better preparation for ministerial work, to meet him and others for consultation. More than twenty, most of them young men, attended this meeting, and we can but hope that some of them will enter the sacred calling.

On Sunday afternoon Brother Tenney introduced Pastor Arthur E. Serns of the Battle Creek Tabernacle, who spoke words of Christian greeting and expressed good wishes for the success of our undertakings.

The Commission's Forward Movement recommendations, after being approved by the special committee, were taken up by the Conference and adopted by items.

A strong plea was made for the business men in attendance, to go home and take up the matter of the budget and put it across in their home churches. The budget plan proposed was, after careful consideration, unanimously adopted by a rising vote.

There were 559 regular delegates in attendance, and 50 visiting delegates over and above the number allowed as representatives of churches, making 609 visitors all told. Of the regular delegates, 66 were from the Eastern Association, 41 from the Central Association, 78 from the Western

Association, 294 from the Northwestern, 53 from the Southeastern, and 20 from the Southwestern associations.

There were also seven delegates from our foreign churches. Six of these were from China and one from South America.

The Commission was authorized to secure a man for Forward Movement Director to organize and carry forward the work.

We do not remember of ever having seen a more intense interest in any question that came before Conference than was manifested in regard to the Forward Movement and its budget. And we are happy to note that there was an unusual unanimity of feeling and action upon this important question.

The Conference approved the ordination of C. Burchard Loofbourrow, of Walworth, Wis., to the gospel ministry admitting him as an accredited minister of the denomination.

The Battle Creek friends certainly spared no pains in their efforts to make their guests comfortable and happy. Many automobile trips were given them to Camp Custer and other places around Battle Creek. The fine concrete roads made autoing very pleasant.

Nothing was left undone that could contribute to the comfort and happiness of the more than six hundred guests in attendance upon the sessions of General Conference.

Conference Pictures The artists had unusual success in securing a good panoramic picture of the General Conference. The original photograph is four feet long, and we give our readers, on the center pages of this RECORDER, a greatly reduced reprint, which we trust all will enjoy seeing.

On the cover is a cut of the Tabernacle, and in connection with the first editorial is a picture of the officers of Conference, both cuts caught in the little kodak of Brother Burch, our business manager.

Look out for a photograph of the new Conference president on next week's RECORDER cover.

Closing Scenes The Tabernacle was well filled at the closing session of Conference. Three churches in Battle Creek postponed their meetings to give their members an opportunity to attend the Conference. After a praise service and "Musical Festival" Rev. William C. Daland preached the closing sermon on "Stewardship." He had close attention from the large audience, and we hope to give our readers his sermon in full in the near future.

The hand of fellowship was given to Secretary Shaw for the new church in Argentine Republic, South America, which asked for admission to our denomination.

Brother Burchard Loofbourrow, of Walworth, recently ordained, was welcomed to the ministry by the General Conference.

Miss Anna West and her mother who expect to sail for China on September 2, were given the Chautauqua salute, and prayer was offered for their safe arrival in China.

The next session of Conference will be held with the First Alfred Church, on Tuesday before the fourth Sabbath in August, 1920.

The officers are: Professor Alfred E. Whitford, Milton, Wis., president; Professor Nelson A. Norwood, Alfred, N. Y., recording secretary; Rev. Edwin Shaw, Plainfield, N. J., corresponding secretary; and Rev. William C. Whitford, Alfred, N. Y., treasurer.

Our next issue will be the Forward Movement number. It will contain the five-year financial budget presented by the Commission and adopted by Conference. Look out for this important report.

A man must invest himself near at hand and in common things, and be content with a steady and moderate return, if he would know the blessedness of a cheerful heart.—*Burroughs.*

The amount of land above sea level in the world would make a crust 600 feet thick if evenly distributed all over the globe.—*Kind Words.*

RESPONSE TO THE ADDRESS OF WELCOME

REV. G. M. COTTRELL

We are not disappointed in the heartiness of the welcome that has been accorded us. We expected it. We sensed it afar off. No sooner was it announced last year that this Conference would be held at Battle Creek than we began to sit up and notice. Many of us registered a determination to be present. We knew it would be good to be here. And you knew there would be many that would come; and in this you are not disappointed.

There were two reasons for our attraction to this great gathering: First, was this young and vigorous church. Young, being but fairly in her teens; born of the present century—the twentieth; while some of her sister or mother churches go back, not alone to the nineteenth century, but a half dozen to the eighteenth and one or two to the seventeenth century. We were attracted to come and see our comely young sister, who is not only young, but vigorous, already a body nearly two hundred strong—and strong not only in numbers and religious activities, but also in financial undertakings, as seen in her offer to contribute \$20,000 for the Denominational Building, if established in her midst.

Secondly, we were attracted to your city by the world-renowned institution located here, the greatest of its kind, dedicated to the relief and betterment of humanity. And as one well-known business man and financier bore testimony: It is one of the most wonderfully organized institutions in the country, and no man could enjoy its service without going away a better man physically and morally.

We heartily appreciate your welcome to this church, this city and these institutions; and like one Queen of Sheba of old, going up to Jerusalem to visit King Solomon and see the temple he had built, we also hope to be able to say, as we return home: "The half was never told."

And we have come from the length and breadth of the land, and as delegates from the new and older churches that reach back into the centuries, not only to see and meet you, but with you to meet our God.

The years behind have been strenuous with strife, war and bloodshed. The

hounds of hate and cupidity were unleashed. Science and all material forces were brought to bear in a conflict for death and destruction. Every ounce of power in the nations was enlisted on the one side or the other of this offensive and defensive struggle. We hardly had time to pray for we had to prepare and fight. So long the battle waged against us, we wondered if God had forgotten the world. The only one who boasted the presence and help of Deity was the arch enemy who began the strife and expected to continue till he rode bloodshod, the conqueror of the world. But the forces of righteousness finally prevailed, and once more is ushered in the reign of Peace. God triumphs. The Kaiser fails. But what the Kaiser blasphemously claimed, we desire humbly and consciously to possess—"God with us."

Moses in Midian was led across the desert to Horeb, and there witnessed the burning bush, and was conscious that God was there, and was told to remove his sandals for he was on holy ground. Abraham was conscious of God when he was led by faith into a land that he knew not. The Spirit of God was with David as Samuel anointed him for the work God called him to do. Daniel was God-taught and God-directed for the heroic stand he was to take for the right. The three worthies had with them the form of the Fourth as they defied death in the fiery furnace.

The early Christian Church waited on God in the upper room, when there came a sound as of a rushing mighty wind, that filled the house where they were sitting, and there appeared unto them cloven tongues as of fire, that sat upon each of them.

Out of these divine presences Moses went to lead God's people out of bondage into Canaan, to become deliverer and law-giver, and establish a moral code that has stood the test of the ages. Abraham, reading the heavenly signs and following the divine voices, went out by faith into a new land to become the father of all those who, hearing God, walk by faith and not by sight. Daniel, by his wisdom and faithfulness in his testimonies to the true God, made a deep and convincing impression upon the rulers of Babylon, and left some wonderful prophecies concerning the things and times of the kingdom. And the early Christians,

under the presence and effusion of the Holy Spirit, were all of one accord consecrating themselves and their possessions to God's service, and speaking in other tongues as the Spirit gave them utterance.

Friends, members and delegates to this 1919 Conference, we are here first and foremost to wait upon God, personally and collectively, for the upper-room experience. If we have lost the sense of the divine contact; if the material has clouded the spiritual; if the noise of the world's strife and battles has drowned the still small voice; if we have no holy ground where God meets with us, and where things seem too sacred for us to walk with sandaled feet; if there be no holy place in our lives, or no Holy of holies where the Shekinah ever rests—then this is the time and place to pray for his coming; to wait for his descent upon us; to empty ourselves that he may fill us; to purge our tongues that the tongues of fire may speak through them.

If we rightly abide in his presence, and he dwells within us, these are some of the things that we may expect:

First, There will be unity. On the day of Pentecost they were all with one accord. How can it be otherwise? When the mind of Christ is in us, we shall see as eye to eye. Spirit-filled, we shall be Spirit-led, and he will not lead us in contrary directions. He can not contradict himself.

Second, Responsibility. No man and no group of men can come from the presence of God and lightly shake off the sense of their responsibilities. They can not honestly ask Cain's question: "Am I my brother's keeper?" Out of the Holy Presence their pledge is: I'll do what thou'lt have me to do, dear Lord; I'll go where thou'lt have me to go; I'll say what thou'lt have me to say. The callousness, indifference and selfishness of some professed Christians are impossible to those who abide in his presence.

Third, Consecrated living. Those of our boys who lay in the trenches in France and faced the enemy fire, and went over the top in the Argonne and Flanders Field, must have an increased love for their country and a loyalty greater than is possible without such an experience. And those who have walked with God, and talked with God, and are dwelling betimes in his pres-

ence, must perforce, become attached to his cause and consecrated to his service.

Moses gave a life-time service after he had the witness of the burning bush. Paul, after his road-side vision, made a total surrender to his Master's service. No suffering, sacrifice or conflict was too great to endure, for the love of Christ constrained him. The Christ he persecuted became the Christ he served after his vision on the Damascus way. The disciples went out of that upper room renewed beings, not only themselves consecrated to the cause of Christ, but their possessions also. We read that they had all things in common, unselfishly giving of their own for the common good. I fear that many of us fail to comprehend the fact and force of our stewardship. If we are consecrated, our possessions also should be consecrated, as we are but stewards under God for their proper distribution. I can not understand, and I am pained at the attitude of many professed Christians in not giving to God anywhere near the portion that is rightly his. With the many causes that are needing and begging our support, such neglect and indifference of those abundantly able can be explained only by the distance they must be from the spirit and presence of God.

Fourth, Witnessing. The tongues at Pentecost are a sign and symbol of what God does for those who have been with him. Even stammering Moses had God's promise to be with his tongue. Daniel talked for God, and Joseph and David and the disciples were to be witnesses. We want more happy, hearty, wholesome witnessing for Jesus Christ, and we shall have it if we keep in his presence.

Fifth, One more thing: Christ promised his disciples, when the Spirit came upon them they should be endued with power. This is the power we need, Divine power, which we shall have as God's spirit rests upon us; power to preach, to witness, to live, to sacrifice, to suffer. What a sense of strength to lean upon God and feel that his strength is ours; that he speaks and acts through us; that we can claim his help to do his work and our work that he bids us do. "Greater things than these shall ye do," says he, "because I go to the Father, and if I go to the Father, I will send the Spirit unto you."

May it be ours to pray and wait in the attitude of the waiting disciples in the upper room, that we may have the Spirit's baptism to equip us for the duties of this Conference, and the work of the year into which it will usher us.

I hold in my hand a beautiful souvenir, sent us by a soldier from France—a little brass tray, in the center of which is a brass decoration taken from the belt of a dead German soldier, slain on the field of battle, containing his Emperor's false slogan: "Gott mit uns"—God with us.

It will not be enough to write it on our banners, or cry it from the housetops; but if in truth and in fact God is with us, and we with God, divine wisdom and power will attend us, and we shall be more than victors against every Goliath that challenges us as defenders of the truth and righteousness of God.

PRESIDENT'S ADDRESS

REV. WILLIAM L. BURDICK

It was January 3, 1672, that the first Seventh Day Baptist Church in America was organized. Prior to this date there had been for eight years Sabbath-keeping Baptists in Rhode Island, but they had planned to remain in the Baptist Church of Newport, and did remain till driven out. We, gathered here this morning as delegates from the Seventh Day Baptist churches in the United States are the spiritual, and many of us the lineal, descendants of that first company, who, some from Newport and some from western Rhode Island, set up on American soil the banner of the Sabbath of Christ and the apostles, daring in God's name to step out farther than all others, farther than the regular Baptists even, in that they, our Fathers, repudiated pagan corruptions regarding the Sabbath as well as regarding baptism, soul liberty and Church polity.

A CRISIS IS ON

The order of all created things is change, unceasing change. Whether Burgeson is right in predicating that change is the fundamental principle of creation or not, all things physical, intellectual and spiritual do change. Paul had this in mind when he said, "the fashion of this world passeth away." For two hundred fifty

years this law of change has been working with us. In this unceasing flux we have as churches and a denomination, with the rest of the world, come to a crisis. If we do not see it, we must be blind; if we do not meet it, we must go down in the crisis; if we do meet it, we will rise triumphant, justified and glorified.

The whole world is quivering in agitation like a leaf before an impending storm. Countless millions in all climes are awakening and demanding liberty and self-government; countless millions in all climes, long benumbed by the chill of poverty, are arising to demand some of the good things God has placed here on the earth for them, but long monopolized by the few; countless millions in all climes, long in the darkness of ignorance, are rousing themselves and asking for education and culture; the peoples of the whole earth with ten millions of their nearest kin dead on the field of battle or in the camps and with millions more maimed for life are in an intensely feverish frame of mind, ready like a numberless herd of infuriated wild cattle to stampede in any direction and crush to earth and trample in the dust all that chances to be in the path blindly taken. This situation must be met in the spirit and upon the principles of Christ or a period will be ushered in worse than the world has ever seen in its history. This world of ours is to be vastly better or vastly worse, and the next few years, perhaps only months, are to determine which.

With all the people of the earth arousing from their slumbers, some of them from the slumber of ages, longing for that which they do not have and ready in their blindness and cruel sufferings to grasp at a straw, the doors of the whole world are open to Christ and his Gospel. The hour has struck! God, the Father, has undertaken the colossal task of evangelizing all peoples. For milleniums, yea throughout all the ages, he has been leading up to this hour. The crisis of the situation lies in this: If we, the professed followers of Christ, do not cause his personality and his principles to take possession of all hearts, institutions, nations and lands in this formative, awakened and partly maddened hour, other influences will and the day is lost to Christ and the hands of human progress are set back centuries. Other systems—

Christless systems—are clamoring to come in and take possession of the fields white for harvest. Mohammedanism, Buddhism, Confucianism and other isms, particularly that of Mohammedanism, are being pressed on the awakened, seething mass of humanity, even carried to Christian lands and into Christian churches.

These are some of the factors in the present crisis as it pertains to the church, but these are not all. The great Protestant movement was founded and has been propagated for three centuries upon the principle of salvation through a personal faith in Christ Jesus as Savior and Lord; upon soul liberty; and upon the priesthood of all believers, and all these based on the authority of God's Word instead of the authority of the church. But in this order of unceasing change the authority of the Bible has lost its grip on many. Two things have clouded the authority of the Bible: First, there is evolution which has come to be accepted by most people and taught in every public school. Second, historical criticism has been handled in such a way as to weaken the authority of the Bible in the minds of some. This situation has, in this hour of crisis, been aggravated by the fact that many have been unable or unwilling to see any problems in these things at all, while others have jumped at the conclusion that all the problems regarding these knotty questions have been solved. Now the fact is there are problems and we have not satisfactorily solved them for vast numbers of our own people and others, and will not till we get different purposes and put the emphasis in a different place.

Another factor entering into the crisis is the movement toward church union, which commenced when we, or our fathers, commenced to invite ministers of other denominations into our pulpits and to co-operate with others in religious services, public and private. The most appalling factor in the crisis, however, is the low state of religion in the churches, the worldliness, coldness, indifference and lack of the evangelistic spirit.

This is the situation under which we assemble this morning and it calls for prayer, prayer if not prayer and fasting, humble penitent supplication—humble penitence so God can use us and supplication that we may see our duty and seeing it do it. If

any have come here thoughtless and cold let them in penitence pray; if any have come with grievances let them bury them and go down on the knees of their hearts in prayer; if any have come desiring to be foremost or desiring any personal aggrandizement, let them in contrition supplicate the throne of Grace for the Christ spirit; if any have come with hobbies, let them hitch their hobbies outside and pray that God's will, not theirs be done; if any have come in the spirit of contention, let them pray for the sweet reasonableness of Christ; whether we come loaded with faults or walking close to the cross of Christ, discouraged or with the heart aglow, let all engage in intercessory prayer. Unless we approach the tasks of this Conference with prayer and the spirit of humility, our coming together will be in vain, the mockery of sounding brass and tinkling cymbals.

THE MISSION OF CHRISTIAN DENOMINATIONS

We are gathered as a denomination made up of churches that bear the name of Christ. What is the purpose of a denomination bearing Christ's name? I suppose some would say that the mission of the Seventh Day Baptist Denomination is to propagate the Sabbath truth; others would say that it is to support the boards; others that it is for the purpose of supporting the schools. We do exist for the purpose of propagating the Sabbath truth, both the sabbatic idea and the day which Christ observed, and we ought to support our boards and schools; but we are thinking on the surface if we think the church of the living God exists for any of these purposes primarily. A denomination of churches bearing the name of Christ has as its first aim, if it is worthy to exist at all, nothing short of the purpose God the Father had, when he sent Christ to the world to toil, teach, suffer, die and rise again. Pray tell me what was God's purpose in that tragic transaction? It was and is to evangelize the whole world, as Christ said when he commissioned his followers, "All power is given me" . . . Go make disciples of all nations, teaching them to observe all things . . . and, Lo, I am with you always." "All power," "all nations," "all things," "always." The first call of Christ to any denomination

of churches is that it takes its place in the evangelization of all nations.

There is a difference between the "evangelization of the world" and the "Christianization of the world" as understood by the world's leaders. To Christianize the world means that situation where all accept Christ and apply his spirit and principles to personal conduct, institutions and nations. There are no lives or institutions on earth that are yet Christianized; Battle Creek, Milton and Chicago are not; Salem, Plainfield and Ashaway are not; Alfred is not. To evangelize the world is to present Christ and his Gospel to every person, not simply once, but times enough and in a sufficiently clear way to give every person an opportunity to make an intelligent choice as to whether he will accept or reject Christ as his Savior, and to nurture all those who have accepted Christ. It does not mean that all accept him, but that every one in his day and generation shall have the opportunity to know the claims of Christ until he can make a free and intelligent choice. We may not be able to Christianize the entire world, but it is in our power to evangelize the world and this is the stupendous task that God, through his Son, has undertaken and for its accomplishment he has brought his church into existence, endowing it with marvelous faculties and the wealth of the world. It is a task that will tax all the resources of the church and its members; it is a task that will need hundreds of thousands of additional workers in the ministry and the mission fields; it is a task that will call for millions upon millions of the wealth now in the hands of professed Christians; it is a task that calls for a consecration of which this generation knows nothing.

Such is the cardinal purpose of churches and denominations in general and such is the fundamental aim of the Seventh Day Baptist Denomination and its churches. We are above all other things called upon to do our part in this colossal and divine undertaking, beginning at home and extending to the ends of the earth. It is a call to us as churches to bring forth from four to ten times as many workers as we now have, to bring into God's storehouse hundreds of thousands of dollars where we

CHURCHES

are now bringing tens of thousands, and it is a call to us to consecration which makes our present righteousness seem like filthy rags. The stupendousness of the task is a challenge to undertake big things; the day for puttering and tinkering has gone by if it ever existed, and the day when a denomination can be built up and made efficient from generation to generation on the splinter of a dogma is past; much less can it be built upon a cold, semi-godless, selfish and self-seeking membership, however intellectual.

In pointing out that the evangelization of the world is the first purpose of a denomination, one which all others should serve, I am not belittling the Sabbath or baptism or any other great principle for which the denomination stands and has stood. Do I belittle man when I say that God is greater than he? No! I do not; neither do I belittle the Sabbath when I say that the evangelization of men—men for whom the Sabbath was made—is greater than the Sabbath. The Sabbath is one of the means of evangelizing the world. The truth is that evangelization and the Sabbath are dependent one on the other. The world can not be evangelized without the Sabbath and the best and most efficient way to propagate the Sabbath truth is through evangelism. Evangelism is dependent on the Sabbath and the Sabbath on evangelism; true religion itself can not long exist without the Sabbath, neither can the Sabbath without religion. That the Sabbath of Jehovah will triumph I doubt not. When and how victory will come to this long neglected truth I do not know; neither does any one. It may come suddenly and unexpectedly; it is sure to come in an unexpected way, as did the prohibition of the liquor traffic, but if Seventh Day Baptists have any important part in ushering in the final triumph of the Sabbath, it will be more because they are true to God's stupendous undertaking of evangelizing the world than anything else. Let us carry on a Sabbath propaganda, but let us do it as a means of evangelizing the world. Let us not subordinate Christ's great commission to anything else!

If we are to do our part in carrying out the commission of our Master there are certain things which are necessary, a few of which I wish to commend to your consideration.

If we are to perform our part as a Christian denomination in the evangelization of the world and the establishment of the Sabbath truth, it will be done through cooperation in churches. The usefulness of any denomination is measured by the number and strength of its churches. I have been afraid sometimes that we have overlooked the importance of establishing and building up many and strong churches. For instance young people have occasionally so far forgotten the purpose of a Christian Endeavor society as to think that it and its appointments of more consequence than the church and its appointments. Others have put a Bible school, Ladies' Aid, secret society, or some denominational board or other institution ahead of the church. These are all important, but are inferior to the church of God and exist for it. The church brought them into existence to serve it and help it do its work, and they have no moral right like vampires to suck the life out of the church. When they come to be competing organizations or hindrances in any way, they should reform or be relegated to the scrap-heap.

From the very nature of the case the Church of Christ is superior to all other organizations and institutions except the family; as Dr. Landreth said the other day, "The church at its worst is better than any other organization at its best." The church with its ministry has brought us what we enjoy today; it has given us our Christian homes, school, society and charitable institutions; it has produced the wealth of the world and poured it into our laps, while we greedily have consumed on ourselves the good and priceless things it hath brought us. We have no right to do this; we have no right to place other organizations ahead of the church of God; we can not succeed that way; we must place first things first; we must not think the feet of more importance than the head.

We can not afford to give first place to auxiliary organizations and let the struggling church wane and die. We ought to support these auxiliary organizations so long as they perform the mission for which they were brought into existence, but our business first of all is to support the churches and found new ones for they are

the foundation of all. The words of Christ apply here when he said, "These things ye ought to have done and not to have left the other undone."

These auxiliary organizations depend, if we but knew it, upon the number and strength of the churches. Why can not our Missionary Board do business in terms of millions as well as the Methodist Missionary Board, and our denominational schools have millions of endowment as do others? It is because we have a smaller number of churches than the Methodists and many others. Suppose, for instance, our boards and schools had a thousand churches instead of less than one hundred to which they could look for money and patronage, would it make any difference? The efficiency of our boards and schools, as well as the part we play in the evangelization of the world, depends most of all upon the number and the efficiency of the churches, for they are the source of all. Neglect and weaken the churches and you strike at the divine fountain head of all. Furthermore, auxiliary organizations if they are to continue loyal children of the church, receiving its patronage and support, must listen to its voice, support its divine principles and maintain in the face of a frowning world its high standards.

THE CHRISTIAN MINISTRY

If we are to establish and maintain churches and thus help evangelize the world, we must increase and strengthen our ministry. The quality and the quantity both must be improved. This is our most urgent need in this hour of crisis; matters can not long continue as they are, and we can not remain indifferent to the situation; to do so means suicide.

Look at the situation a moment. Two facts stare us in the face. The first is that the church has accomplished her incomprehensive work largely through the Christian ministry. It was so in the apostolic age and has been so in every generation since. Beginning with Enoch who walked with God, Noah the preacher of righteousness, and Moses the formulator of a world code of morals and religion, and including the prophets, John the Baptized, Christ and the apostles, the ministry has played an indispensable part in the world's elevation. The ministry is not all, but is no less necessary

and important today than when Christ on the shores of Galilee called out the twelve and trained them. The ministry has not been perfect and there have been many derelicts along the way, but they have, as a class, been princes among men and men of God who have made possible the progress of the kingdom of God on earth. Next to the church itself the ministry must be maintained if the world is to be evangelized; let the ministry decline and the church, the kingdom of God and every worthy institution on earth must ultimately decline. A denomination without a strong ministry is like a man without head or hands.

The second fact is not so agreeable to face. It is that our ministry is going out. So far as I can observe it has in the past generations been in quality equal to any, but the fact stares us in the face that in numbers it is being sadly depleted.

I know some would not have me mention this fact, preferring that public speakers cry peace when there is no peace, but to hold our peace any longer on this question is a sin against Christ and the church, his bride. In twenty-five years our ministry has fallen off in numbers about 40 per cent. This can no longer go on. It is time we turned our attention to it and remedied it. The fact that other denominations are in similar trouble may serve to salve our consciences, but it does not help the situation or lessen our responsibility.

To heal a disease we must get at the causes. What are the causes that have dried up the ministerial supply and driven those already in the ministry from it? There have been four causes at least: First, other openings in the field of religious work have drawn away many who would otherwise have entered the pastorates and the mission fields. Second, the criticism that has been poured out on the ministry by a thoughtless, heartless and semi-godless element in churches has made the ministry appear repulsive in the eyes of the young. Third, the fact that in so many churches there are church bosses who are unwilling to follow a pastor's leadership or to allow him to guide the work out of the old established ruts or in any way be the leader which he is expected to be unless he first gets their consent, has driven some from the work of the ministry and deterred others

from entering it. Fourth, the support that the ministry has received as the prices have sailed sky high has not only discouraged men from entering the high calling, but has forced those already engaged in its work to turn to other things to support their families.

It is the fourth, the financial, proposition that is the main factor in the present situation, for the ministry comes to expect criticism, both to the face and behind the back, just as a horse doing his best expects the lash from a brutal driver, and the ministry can endure church bosses as they do other pests, but when it comes to bread and butter and clothing they can not make brick without straw. This is a new situation or an old one aggravated five or six times. The lot of the ministry has always been a hard one from a financial standpoint, but in the last decade it has reached the point of impossibility in many cases. In the last twenty or twenty-five years the prices of the necessities of life have increased from three to six times, and in the last four years have about doubled. Twenty and twenty-five years ago we were getting milk at 2 cents, butter at 12 cents, a quarter of beef or pork at 5 cents, flour at 4 dollars or 5 dollars, etc. Twice in the last three months when I have mentioned these things, men have said to me, "That may all be true about the things you name, but is not regarding many things"; thereupon I have asked them to name a single important article needed in the material wants of a family that has not increased from three to six times, and neither of them were able to do it. Now have the salaries of the ministers and missionaries increased in like proportion? Only in a very few, if any, cases has there been any proportionate increase and in the most instances the increase has been but a pittance compared with the increased cost of living. What \$1 would buy twenty or twenty-five years past it now takes from \$3 to \$6; what \$300 would purchase then it would now take \$1,200; what \$500 would buy then now costs \$2,000; what \$1,000 would buy then would now take \$3,000 or \$4,000. Have the churches increased the salaries at any such rate? No, they have not as a rule, and the salaries many offer make it impossible for men to live; 15 per cent of our men have been doing other work the last year. The wages of others, teachers with

the rest, have gone up and up, and in some instances the ministers have helped from their own starving stipends to put the wages up, but ministers' wages have been held down, and as a result young men have refused to enter the ministry and older men have left it.

There are two things to be noted about this treatment of the ministry: First, it is morally wrong for churches and boards to treat the ministry in this way. The prophets of old cried out in hot indignation and scorn because the wages of the laborers were kept back. Is it any better to hold back a reasonable support for the ministers and missionaries than the wages of the man who works in the mill or on the farm? Is it any better because being done by churches and mission boards? Is it right to ask the ministers and their families to do all the sacrificing while these same people increase their incomes and pile up money? Was the monkey right when he took the cat's paw to pull the chestnuts out of the coals? Is that Christianity? Is that the religion of Seventh Day Baptists? Why not others do a little of the sacrificing instead of putting it all onto the minister and his family? Ministers ought to be willing to sacrifice; so had the laity; the same demands that both sacrifice.

The other fact that we must note here is that under this treatment the ministry is fast going out of existence and we must remedy it to save the church and this is the only reason why I mention it. The ministry would rather starve than mention money matters; we are always criticised when we talk of lack of support; people commence to cry mercenary, mercenary. But I for one am willing to receive criticisms and be branded as a hireling if I can get you to see your duty and do it before it is too late.

Churches say, "We are not able." Grant it for a moment, and what does it mean? It means extinction. But churches are able to support the ministry in a way never undertaken by most churches. Suppose a little church with only ten families pay their tithes to support the pastor. In that case he and his family would fare as well as the average family. There are few churches, indeed, that do not have ten families. Seventh Day Baptists are not poorer than other people and they can sup-

port the ministry. Partly from the work of the Commission, nine months past, and partly from a sense of justice, many churches have increased their pastor's pay in justice to themselves and the cause the good work must go on. I know that the vast majority of our people have intended no injustice to the ministry, much less to jeopardize the life of the denomination; they have not realized the situation; but now that the situation is known there is no excuse either in the sight of God or man, for letting these conditions remain.

We must have more as well as better supported men in the ministry, four times as many; and in the face of the dark picture just given I turn and plead with the young to dedicate themselves to the work of the ministry of their Lord and Master. The

HIGHER GROUND

Above all else if we are to do our part in carrying out the commission of our Master, we must get on higher ground, or to put it in other words, we must purify, sweeten and strengthen the inner life, so God can fill us with himself. This is our first and greatest need. There can be no farther advancement on the part of the individual, the church or the denomination until we get on higher ground and link our lives with God through Christ as we are not doing.

Does any one doubt this need? If he does, let him go into our churches and witness the cold, lifeless and critical spirit, with Christ himself a beggar therein; let him go into the homes and see the selfishness and semi-godlessness there, let him go



SEVENTH DAY BAPTIST GENERAL

people are going to rise and give the ministry a reasonable support; I would not ask you to consider the ministry if I did not believe they are. Why enter the ministry? Enter it for the same reason Christ came to earth—because of the great and boundless need; enter it because it is the highest and holiest work on earth—so high and holy that I wonder God ever entrusted it to men, I wonder he did not ordain that angels be called to it; enter it because it calls for the highest powers in the gift of man and angels; enter it because it calls to the brave and heroic as does nothing else except the life of a soldier in the field of battle; enter it because of its unspeakable joys; enter it because called of the Holy Spirit—don't you dare refuse if God calls you; and don't you dare enter it if he does not call you.

CLOSELY BOUND

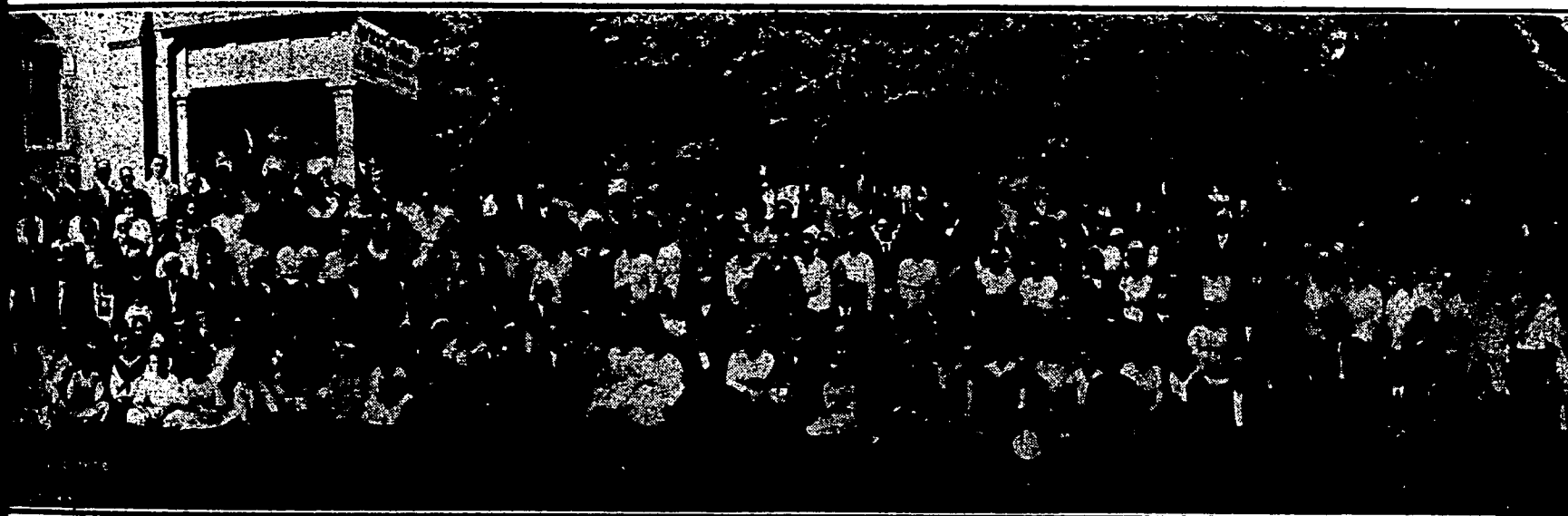
into the social and business worlds and witness the questionable conduct and dealings, the impurity, the low language and lower thinking from which it springs, the insincerity, treachery and untruthfulness. Paul said unto the Corinthians, "And I, brethren, can not speak unto you as spiritual, but as unto carnal. . . . For ye are yet carnal, for whereas there is among you envyings and strife and divisions, are ye not carnal and walk as men?" If these and the kindred things are in our hearts and lives we also are carnal. If we are carnal, if we put anything before Christ and his work, God can not use us. I do not say that we are worse than others, but I am pointing out the fact that there must be a change here; there is no use trying to go forward living as we have been. Peter told Simon the sorcerer, "Thou hast no part or lot in this

matter, for thy heart is not right with God." We talk about making our Conferences seasons of revival; they should be; but the revivals at Conference should begin by getting the world out of our hearts that God may come in. We can not help evangelize the world until we are evangelized ourselves; we can not bring other men to God till God has possession of us.

This process of getting on higher ground must commence with the individual. Like the air, God is all about us, and like the pure air God will come into our hearts and fill us if we will get the unclean out, but until we expel the unworthy, he can not come in and we can not be used by him. "If I regard iniquity in my heart, the Lord will not hear me," said the psalmist, and never till we are submissive to God's will, and

we behold when we look at creation? There is the inorganic at the base of the pyramid of life, the foundation of all; resting on the inorganic and rising out of it is the physical; resting on and towering above the physical is the intellectual; and resting on the intellectual and rising into the realm of the divine is the spiritual, the crowning of men and angels and the essence of God. The spiritual is all that is really worth while in man and it is that for which all else exists. To cultivate the physical and intellectual and neglect the spiritual not only makes us useless in God's work, but means ultimate wreck and ruin.

In the wild rush of the twentieth century, the spiritual is being sadly neglected. It has always been neglected, but the situation is worse now than ever before in the history



CONFERENCE, BATTLE CREEK, MICH.

clean within can God fill us and use us. Here to my mind is to be found the solution to the problems of evolution and the historical criticism. Whether we believe in the traditional or the modern view, we must find God in them. Nine-tenths of the trouble has come because we have lost sight of God in the study of these problems; it has been largely an intellectual matter. As Henry Sloan Coffin says in his Yale Lectures, "If a minister rouses antagonism either by his traditionalism or his modernism, it is because he is under-emphasizing God in Christ and men's life in him."

In this connection we should note that the hour demands that we attain higher and ever higher ground through spiritual nurture. Man is a combination of the physical, intellectual and spiritual. What do

of our country. In days gone by, there was daily family worship and more or less religious instruction during the week in the family; now daily family worship is the exception. In other days most people went to church, now many stay at home or go for an auto ride. In other days the Bible was a textbook in the schools, now both the Bible and religion are divorced from the public school and the influence of many colleges so far as morals and religion are concerned is questionable. If a child, particularly a boy, comes home from college as clean and religious as he entered, parents are gratified. This situation has alarmed the religious leaders throughout the country, and well it might, for it is heading toward that state that made the German people the highly educated, beer-soaked,

tobacco-smoked libertines and brutes they have shown themselves to be.

We do not want religion taught in state schools, but we must not neglect spiritual nurture by relegating religious instruction to a few minutes Sabbath Day. What is to be done? My program is this: First of all the home must again be a center of worship and religious instruction. Second, the church must provide regular systematic religious instruction week days and parents must see to it that their children are in attendance upon this instruction the same as upon that given in the public schools. Third, school boards must employ clean, God-fearing, active Christian teachers instead of the unclean, irreligious tobacco-users. Fourth, colleges should make themselves centers of religious nurture and evangelization. We need skilled hands, silvery tongues and polished intellects, but far above them all we need men and women whose school days have been to them what Isaiah's inaugural vision was to him and to whom a college course has been a live coal from God's own altar.

Presidents of Conference usually make recommendations. I am going to depart from that custom for the most part. My only recommendation is that you carefully consider, adopt and carry out the Forward Movement which the Commission will lay before you tonight. I take no credit for the Forward Movement to be proposed, but I approve its measures most heartily, and what I have said has been prompted because of what the Commission will recommend. This address is in substance a plea for the same things.

It is now 250 years since our fathers founded our first church in America. We are the inheritors of all their achievements. It is a priceless legacy and a stupendous responsibility; no denomination has greater responsibilities. They call for immensely large things, present most difficult problems and will tax to the utmost our resources of treasure, strength, courage, wisdom and grace, but with God's help we can solve the problem, perform the tasks and accomplish our divinely appointed mission if we will. What we can do we must and will do. So help us, thou eternal and all compassionate Father and God.

PROPHETS AS LEADERS

The world follows its prophets, and not its demagogues. It stones its prophets today, but tomorrow it honors them, and the day following it despises the generation which was too blind of soul to see the way of life to which they pointed, too deaf of heart to hear the truth they preached. Popular movements are seldom the most influential. The Church of the first century was not popular, yet its influence was greater than all the might of Rome. Methodism was not popular in eighteenth-century England, yet of the formative influences in the life of that century none was greater than Methodism. When the Inquisition condemned Galileo; when his judges gave Socrates the hemlock; when Pilate delivered up Jesus to be crucified, they expressed the popular verdict. Time vindicates the right and not the popular, and Galileo and Socrates and Jesus condemn their judges today. There is a seed of the eternal in the good and the true, which makes them indestructible, and some germ of decay at the heart of every false and evil thing which makes its popularity as the flower of grass.—*William J. May.*

SEVENTH DAY BAPTIST EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the Gothic, in the village of Alfred, N. Y., on Wednesday evening, September 10, 1919, at 8.30 p. m.

WILLIAM C. WHITFORD,
President.

NOTICE OF ANNUAL MEETING

The Annual Meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, at Alfred, N. Y., Wednesday, September 10, 1919, at 8 o'clock p. m.

A. L. BURDICK,
Secretary.

Janesville, Wis.,
August 15, 1919.

For they have sown the wind and they shall reap the whirlwind.—*Hosea 8: 7.*

WOMAN'S WORK

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

Conference is now in session, but when you read this it will have become for many a happy memory. I have left an interesting session to tell you some thing about the good times we are having.

You have doubtless all heard of "the Battle Creek idea," and maybe you are wondering what it is. Judging from our reception and treatment at the hands of the Battle Creek people this "Battle Creek idea" must be synonymous with the word hospitality. In the first place it is a large Conference—but evidently not so large as to strain the hospitality of the good people of this church.

For some of us who come from western points the good times commenced on Monday morning where we were given a special car from southern Wisconsin. This car started from Madison, the home of "Uncle Oliver," and of course he came along. At Edgerton, Albion people came aboard and soon they were joined by the Milton Junction group and at Janesville by the Milton people. Owing to delays caused by the recent strike the train was an hour late in leaving Janesville. At Walworth our last passengers were taken on, our car was filled and some of our people were obliged to find seats in other coaches.

By the time we reached Chicago our train was two hours late, but the special car was waiting for us and for the next train, this made a delay of four hours in reaching Battle Creek, but gave us time in Chicago to greet friends in the city who came to the station to see us off. We were joined in Chicago by people from Farina and Oklahoma and other points, so when we finally left the station in Chicago we filled a much larger car than had been provided for our trip to Chicago.

There were eighty-three passengers, and all found seats. One of our college professors, finding himself without a seat straightway started to sing "The Star Spangled Banner." Immediately that patriotic carload of people rose as one man to sing that stirring song. Just at the

close of the last verse the professor slid quietly into the seat of another man, and all were provided for.

I have in my possession a paper containing the names of all these people on the car—there were eighty-three of us—and I thought you might like to know where we all came from so I asked them to write their names and addresses that I might tell you about it. There were two who gave their address as Shanghai, Miss Anna West and her mother, Mrs. Nettie West. You may not know that Mrs. West is accompanying her daughter upon her return to China and that they will start upon their journey in a few days. We were proud to have them with us on this trip to Conference. Miss Mabel West, of Salem, was also one of our party. The mother and two daughters are making the most of their last days together. Miss Mabel intends to return to Milton to spend with them the two or three days that they will stay in Milton. There were among us teachers—a college president, college professors, teachers of music, high school principals, high school assistants, a kindergarten teacher, and some young district school ma'ams. There were doctors of divinity and doctors of medicine. There were representatives from the Tract Society, Sabbath School Board, Woman's Board, Education Society and Missionary Society; merchants, printers, housewives and children and then there were the rest of us.

After singing the "Star Spangled Banner" other songs were called for and as the train sped along past the beautiful dunes of Indiana, "Dr. Bailey's dunes" as one of the girls called them, many songs were sung. President Daland stood in the aisle with his violin and led the chorus in all the old songs that our mothers used to love. And then too other songs were sung—songs that have become well-known in every home—"Keep the Home Fires Burning," "There's a Long, Long Trail." Even "Katy, Beautiful Katy" was enjoyed.

At Kalamazoo Mr. C. H. Siedhoff, of the Battle Creek Committee on Entertainment, boarded the train and gave us our cards assigning us to our places of entertainment, and when we reached Battle Creek we were whisked away from the station in automobiles and were soon wel-

came to the hospitable homes of Battle Creek.

The program of the Woman's Hour came the first afternoon and included the reports of the treasurer, Mrs. A. E. Whitford, and of the secretary, Mrs. J. H. Babcock. These were followed by addresses by Miss West and Dr. Palmborg. These as you will know, were splendid addresses. We will have the pleasure of reading Miss West's on this page very soon. Dr. Palmborg's address was not written, so when she visits your church ask her to tell you what she told us at Conference. She had a black-board diagram of the hospital and explained many things about their work in Lieu-oo. The closing order of the program was an interesting demonstration of a Chinese wedding feast in which the various parts were taken by Dr. Palmborg, Misses Anna and Mabel West, Leila Stillman, Eling Waug and Helen Su and Messrs. Burdet Crofoot, Theodore Chang and Lyle Crandall. The text of the conversation concerned the great need for a building for the Boys' School in Shanghai. Special music for this program was furnished by Mrs. Ivan Tappan and Miss Ethlyn Davis and Mr. L. F. Hurley. At the close of the entertainment an offering of over \$76 was taken for the Woman's Board.

REPORT OF THE DELEGATES TO THE FEDERAL COUNCIL

To the Seventh Day Baptist General Conference, Greeting:

Your delegates to the Federal Council of the Churches of Christ in America would present the following report.

We count it a privilege and an honor to represent Seventh Day Baptists, evangelical in spirit and loyally obedient to the Word of God, in so important a religious body as the Federal Council.

The Federal Council was the first religious body to meet after the declaration of war by the American government, convening in special session at Washington in May, 1917, and through its War-Time Commission especially, as well as through other channels, the Protestant churches rendered significant service during the war.

A special meeting was held again this year in May, this time at Cleveland, to receive reports on the work of the last two

strenuous years of American Christian activity, and to plan for the great and urgent tasks of the immediate future.

Three of your delegates attended that meeting, our comrade in this service, Rev. Lester C. Randolph, having passed on to the fuller life of the heavenly Kingdom.

The following minute appears in the report of the Cleveland meeting: "Notable fellow-workers having been removed from our Council brotherhood—(Here is inserted the names of six brethren including that of Rev. Lester C. Randolph, Seventh Day Baptist)—we would pay tribute to their personal worth and Christian service and we would extend sympathy to their families and the churches they so worthily served.

Brother Edgar D. Van Horn was appointed by the Commission of the Executive Committee of the General Conference to serve as delegate *ad interim* but was not present at this meeting.

The delegates hope that every pastor has received a copy of the splendid report of this special meeting, published and distributed by the Council. We quote the following from the Message of the Council, which reveals some thing of its spirit and purpose.

"As we turn from the war that lies behind us to the new age that is waiting to be built, we express our deep conviction that the four prime demands of the hour upon the Church of Christ are: a more effective proclamation of fundamental verities; a new sense of world responsibility animating all departments of church life; a resolute effort to understand what a Christian social order in America should be and to secure it; and a swiftly increasing cooperation among the churches."

We call special attention to this entire message, found on page 72 of the report.

Readjustments in organization are being worked out whereby the constituent denominations shall all be represented officially on the Administrative Committee and on the various commissions.

Respectfully submitted,
A. E. MAIN,
B. C. DAVIS,
A. J. C. BOND,
Delegates.

*Battle Creek, Mich.,
August 20, 1919.*

YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.
Contributing Editor

THE GREAT COMPANION

REV. GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,
September 13, 1919

DAILY READINGS

Sunday—The great condition (John 15: 10-17)

Monday—How Enoch walked (Heb. 11: 5-6)

Tuesday—Walk in the light (I John 1: 1-10)

Wednesday—Secret companionship (Rev. 3: 20-22)

Thursday—Seeking him unitedly (Matt. 19: 19-20)

Friday—Jesus in the midst (John 20: 19-29)

Sabbath Day—Topic, The Great Companion—
how to live with him (Luke 24: 13-32)

BY WAY OF SUGGESTION

A husband looks upon his wife as his companion, but she isn't to be compared with the closeness of the Great Companion—Jesus. Jesus defines all the terms applied with such perfect meanings—Jesus the friend, Jesus the companion. They seem so complete. He is our companion whether we know it or not. Our companion is "closer than breathing." He is in our spirit.

Christ in us—our ever present help. We forget him, yes, but when we call he is near. What a consolation to the needy soul—to the storm-tossed soul about to be thrown upon the rocks. The Great Companion is known by both saint and sinner. The saint calls upon him and knows him—the sinner is forced to know him even though he wills not. To curse is to acknowledge the supremacy of Christ. Men who have lived infidels have on their death beds cried to their life's companion for mercy in the eleventh hour.

HOW TO LIVE WITH HIM

We must learn to know this Companion, make him our confidant—to go to him for strength and advice. In order to know him we must get acquainted by personal contact as in getting acquainted with a friend we can so make him a part of us as to make him essential to our daily life. We, to know a friend if he be the right kind must be clean morally—a man or woman of character resents lack of mod-

esty and ill-bred actions. A clean man resents tobacco and drink. So does Christ and to be a companion to us he requires our living up to certain standards.

Our Great Companion helps us fight for the things that make for noble manhood and womanhood. To have God on our side will win many a battle for us; for human strength is too material to depend on when a crisis is reached. Then it is we grab for some thing eternal in its value.

God in us makes us part God or God's in miniature and to live as a God and with a God places us in a position of giving to our physical self the best there is in treatment and care so as to be able capably to house that God-part of us—the soul. How foolish to seek to please God and yet make of ourselves objects of the world's waste and foolish ideas. "Be strong, quit you like men" is the Companion's challenge to his fellow-companion.

Companions learn to know each other by association. Have you ever seen two boys almost inseparable because of their common understanding brought about by a close slowly made friendships. Jesus wants to be talked to, wants to become a part of all our plans and desires. He wants just to be "one of us" and be our best friend.

Companionship is most appreciated when need arises. We see trench comrades from front-line trenches so allied that nothing can separate them. They have suffered together and return united in the one object of their suffering. When passing through trouble a fellow of jolly good spirits cheering the way soon becomes a life companion. Jesus cheers us when he shows us his goodness, love and mercy. He is the best companion ever—to whom you can confide all—from whom you can get advice and strength. Blessings he showers—he is a big hearted, whole souled companion. Find out this part in your life, know him, get acquainted. He's yours, you'll love him.

QUESTION YOURSELF

Is Jesus acquainted with me?
Have you ever felt any gladness of Jesus' presence?
Is Jesus your companion?
Do people know your companion?

THOUGHTS

"I do not ask my cross to understand,
My way to see:

Better in darkness just to feel thy hand
And follow thee." —A. A. Proctor.

"How it is with your ship? Is it much tossed about? That is an inferior question compared with the inquiry: 'Is Jesus aboard?'" —Joseph Parker.

"There is a duty of so coming into oneness with God and so comprehending his purposes, so deepening one's faith that one may work on amidst all the hurt and injustice of the world with no fear of despair or pessimism and cheerfully and with songs meeting the issues of each day. There is a joy which Christ gives which no man taketh from us." —Rev. Frederick Lynch.

C. E. BULLETIN

Vol. I July, 1919 No. 5

LEADERS FOR JULY

July 4—Enemies, Tacy Coon.
July 11—Denominational history, Margaret Stillman.
July 17—Intemperance, Neil Mills.
July 25—Confessing and denying Christ, Merle Bond.
August 1—Parents and home, Loyal Hurley.

JULY SOCIAL

The July social will be a "Get acquainted" social, at the Sanitarium Villa, at Goguc Lake, July 15.

NEWS ITEMS

Rev. Loyal Hurley, of Garwin, Ia., has arrived and has taken Elder Jordan's place as assistant chaplain at the Sanitarium.

Mrs. Howard, of Farina, is visiting her daughter, Mrs. G. D. Hargis.

Robert LeMay has arrived from overseas and has received his discharge from Camp Custer.

Mrs. Ellis and Vida are visiting in Milton.

Ethel Babcock, Ruth Harris and Emile Babcock attended the State C. E. Convention at Grand Rapids.

Mrs. Georgia Howard, of Newark, N. J., is visiting her parents, Mr. and Mrs. F. B. Hunt.

Alvada and Gennette Babcock are spending the summer with their sister in Illinois.

Miss Blanche De Clair, of Detroit, spent the Fourth with Mr. and Mrs. Robert LeMay.

Mr. and Mrs. Lester Crandall have charge of the Sanitarium Villa this summer.

Mrs. Emma Tappan is visiting an aunt in Viringia.

Lyle Crandall is spending a two weeks' vacation in Milton Junction.

Pastor and Mrs. Kelley and Elder Threlkeld are enjoying a vacation at Diamond Lake, near White Cloud.

The following young people are in Battle Creek for the summer: Sylvia, Doris and Grace Babcock, Laura Bond, Marian Coon, Theodore Chang, Tella, Ruby, Grace and Paul Davis, Laura Johnson, Mildred Jett, Beulah and Henrietta Lewis, Neil Mills, Tacy Coon, Dorothy and Velma Maxson, Harriet Oursler, Phillis Palmer, Miss Resser, James Sheba, Helen Su, Margaret Stillman, Ruth Schraeder, Mr. Whitford. We are glad to welcome you.

REPORT OF THE STATE C. E. CONVENTION Ethel Babcock

The thirtieth annual state convention was held at Grand Rapids, June 25 to 29.

Wednesday.—Address of Welcome, by Rev. Henry Roehner. Keynote was "For Christ and the Church." We should strive for some thing new and better. The old generation has failed for the lack of Christ in the world, but has gone forward in great strides along the line of inventions, improvements and education. The great call now is "Forward." We must stand for "Christ and the Church" or the world is doomed. We need Christ in the home, church and nation. It is for this great cause we welcome you to our city.

Opening address of the convention, Daniel Poling. "Fellowship" is one of the worth while things of life. It is impossible for any one to be the same after attending a convention as he was before. It makes you feel the need of a better and more efficient work in your own society. Nearly all of the Protestant churches in France were destroyed during the war. What they want now is men for leaders who will help them organize. During the war there were more than two hundred thousand Christian Endeavorers in the service. Part of our pledge reads: "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would have me do." It is time now that we all emphasize our loyalty to Jesus Christ. "I am my brother's keeper." We will save America for Christian Endeavorers if we serve, but if we don't it is lost. We must

work at home first if we wish to look forward to some thing better. We should carry the seal of Christ on our forehead and let our lives show for him, laying ourselves at the feet of the one who is the world's only Savior. The cry of the new order is "With this, O King, I give myself." It must be the cry of the Christian Endeavorers.

Thursday.—Mr. Spafford graphically illustrated the motto for the coming year. The following is a brief outline:

Faith—in Christ.
Obedience—to Christ and to our pledge.
Reverence—to God.
Works—"I must work the works of him that sent me, while it is day."
Aims—Standard operations.
Regularity—Attending all meetings if possible.
Determination—Simply go at it and do these things.

Rev. John Van Zommeren, theme, "Having a Vision." Having a vision of Christ is what the Christian Endeavorers need. We are not nearly as live as we should be. If we have a vision we will say, "Here am I, send me," or "I will go where you want me to go." Won't we go to the front for Christ just as the boys went over the top? Christ is the general and chief of the army of Christian Endeavorers. Who will dare to say he won't?

Rev. Henry Roehner, "Opportunities of Today." You can't get some thing for nothing. We should spend our time doing the worth while things. We are giving our time, money and society to the secondary things of life. Sacrifice is our reasonable service. We need time to think and to think deeply. It is what we believe that determines our action. To have self-respect takes time, effort and privation.

Friday.—Quiet Hour, Rev. W. H. Phelps. One of the great words which Jesus speaks is "Come." The bitter-sweets of the Gospel are some of the severest words of Jesus. Selfishness takes one away from God. Work, play, love and worship are the four great things that men live by. We can not serve both God and man. Jesus said, "Come unto me." Do we come with our joys, sympathies, sorrows and trials to him? We can be in partnership with him if we are willing. We should go to him now just as we are.

"A Call to Life Service," Bishop Howard. There are many calls to service, but

just a few answer. Maybe you are called to the ministry. There is a call today for some one to carry forward the work that is being done. All the countries are calling for missionaries. Eyes from all countries are turned to America for Christian leadership. In the hour when we decide our future we must seek out God's plan.

CONVENTION BRIEFLETS

L. E. Babcock

Prayer Meeting Methods

Try dividing the society into groups, making each group responsible for a prayer meeting.

Stimulate interest by contests, but never have a contest in getting members.

To encourage members to be on time, have the most interesting part first. When the tardy ones appear shove up a placard saying, "You are late, you missed it."

Pre-prayer service is necessary to a successful prayer meeting.

The leader should begin to prepare three weeks before he leads.

Discuss the meeting with the Prayer Meeting Committee.

Always speak to the ones you are going to ask to take part beforehand.

Have a point to the meeting. Let the music and all other parts work to this point.

1913.....	10 unions in Michigan
1919.....	35 unions in Michigan
500 societies in Michigan.	
365 days in the year, how is one secretary to see them all?	

NEW EXECUTIVE COMMITTEE

President—Ivan Tappan.
Vice-President—Ruby Babcock.
Secretary—Ethel Babcock.
Treasurer—Edith Hurley.
Tenth Legion—Lyle Crandall.
Quiet Hour—Sarah LeMay.
Junior Committee—Esther Rogers.
Prayer Meeting Committee—Frances F. Babcock.
Missionary Committee—Clarke Siedhoff.
Music Committee—Muriel Maxon.
Flower Committee—Frances E. Babcock.
Lookout Committee—G. D. Hargis.
Welcoming Committee—Lou Hurley.
Social Committee—Zella Rogers.
Information Committee—Elder J. T. Davis.

Boost for every forward movement,
Boost for every new improvement,
Boost the man for whom you labor,
Boost the stranger and the neighbor,
Cease to be a chronic kicker,
Cease to be a progress blocker,
If you'd have your society better,
Boost it to the final letter.

REPORT OF THE WAR RECONSTRUCTION BOARD

One year ago the General Conference decided to establish a War-work Commission to co-operate with like commissions in other denominations, and with the War-time Commission of the Federal Council, and with other religious agencies, in helping to win the war, and in promoting the moral and religious life of the soldiers and sailors.

Before such a committee had been appointed the armistice was signed, which changed the face of affairs, and made it unnecessary to make such appointment.

However, the Commission of the Executive Committee of the Conference did appoint what they were pleased to call a War Reconstruction Board, with members in the different sections of the country, to welcome the returning soldiers and sailors in the name of the denomination, and to render whatever service the situation might require.

The board has done some thing, but the nature of the service rendered makes it difficult of tabulation. A majority of the members of the board accepted the responsibility of the appointment, and sought opportunities to make the boys feel that the denomination was interested in their return and in their future welfare. One aim of the board, also, was to have them feel that the denomination needs them, and has a place of service which challenges all the heroic spirit with which they enlisted in the service of their country.

Members of the board have had part, also, in memorial services for our soldier dead.

We have secured, with our own denominational imprint, for presentation to those who have lost loved ones in the war, a memorial address by Bishop Charles H. Brent, Senior Staff Chaplain of the A. E. F., at a cost of eight dollars.

The officers wish to express their appreciation of the service of those members of the board who tried in their respective sections of the denomination to render the service which was implied in their appointment.

The members of the board accept it as an honor to have been named to represent the General Conference in extending the glad hand to the boys as they return, and

in expressing sympathy to those whom war has bereaved. Unless there is some service to be rendered not now evident to us, we would recommend that the board be discontinued. There are members of the board who have some plans for the future, growing out of this relationship, but these will be worked out as well without the board organization.

We wish to bespeak for the Historical Society the co-operation of all our pastors, and others who can assist in securing for permanent record and preservation data in regard to enlisted men from Seventh Day Baptist homes, for which it asks. It is of very great importance, for the sake of future history, that these records be made as full and complete as possible. Let no one fail to give this matter proper attention. On behalf of the War Reconstruction Board,

A. J. C. BOND,
President.
L. D. LOWTHER,
Secretary.

Sabbath School. Lesson XII—Sept. 20, 1919

THE HOLY SCRIPTURES. Psa. 19: 7-14; 119: 7-16, 97, 105; Acts 17: 10-12; II Tim. 3: 14-17; Heb. 1: 1, 2

Golden Text.—"Thy word is a lamp unto my feet, And light unto my path." Psa. 119: 105.

DAILY READINGS

Sept. 14—Psalm 19: 7-14. The word of God
Sept. 15—Psalm 1: 1-6. Delight in his word
Sept. 16—Psalm 119: 89-96. The word is sure
Sept. 17—Neh. 8: 1-12. Thy people taught the word
Sept. 18—Matt. 4: 1-11. Jesus and the word
Sept. 19—Luke 24: 44-49. Jesus fulfilling the word
Sept. 20—II Tim. 3: 14-4: 8. The inspired word
(For Lesson Notes, see *Helping Hand*)

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society, for election of officers and the transaction of any proper business, will be held in the vestry of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Wednesday, September 17, 1919, at 9.30 a. m.

CLAYTON A. BURDICK,
President,
A. S. BABCOCK,
Recording Secretary.

CONFERENCE SERMON

1919

THE APPROACH OF THE HUMAN TO THE DIVINE

PRESIDENT BOOTHE COLWELL DAVIS

Text: "And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32.

Here is an utterance of Jesus our Lord in which is compressed the most momentous prophecy of divine revelation. It is the prophecy of a universal redemption for the race. It includes all men, no soul is left outside the plan or the provision. It contemplates the approach of the finite to the Infinite; the reaching up of the human to the divine; the transforming of the sinner into the saint. It looks to the complete salvation of all men; to the elimination of all waste; to the perfection of all power; to the glorification of all life. All men shall be drawn to Jesus Christ in loving obedience, in character, and in fellowship with God, as men hold aloft the Son of God.

But this momentous prophecy is conditioned. It depends upon the human co-operation with the divine—"If I be lifted up, I will draw all men unto me." The dynamic of religion is the divine power to draw men, but that dynamic is conditioned on the lifting up of the Son of God, which men must perform.

Jesus had already said to his disciples, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," and again, "When ye have lifted up the Son of man, then shall ye know that I am he." But now, upon that "lifting up," he declares the success and triumph of his kingdom to depend.

The watchword of this Conference has been set for us in the address of the president, and in much that has been said in the succeeding days. "Forward to Christ and victory" is a watchword that may well challenge the best thought and attention of this denomination and of all Christian people. We are now reaching the climax of this Conference occasion. The outlines of the campaign have been suggested and many of its elements considered in detail.

Two great outstanding objectives are contained in the watchword. They are first, the order: "Forward March," to Christ, and second, the "victory celebration." The approach to Christ is the condition on which the forward march can result in the victory celebration.

It must be evident therefore that the most vital thing of all in this great program is to discover and apply the method and means of approach to Christ; for without that there is no forward march, and there is no victory. In the text which I have read Jesus himself gives fully and completely the method and means of the only possible approach to himself. The method is the lifting up of Christ by men, and the means of this approach is the personal drawing power of Christ which can and will draw all men unto him, if only he be lifted up.

These observations indicate the theme upon which I have chosen to speak this morning, and which is suggested by the text: viz., *The Approach of the Human to the Divine.*

I. THE METHOD OF APPROACH

The cross and Calvary were only a little way before our Lord when he made this prophecy of his power to draw all men unto himself, if he only be lifted up. It was in the face of this suffering, and in full consciousness of the sin and unbelief of his fellows which produced that suffering, that he declared the resulting power of his own exalted life.

But the fact that he took the lifting up of the serpent in the wilderness by Moses, the Servant of God, for the deliverance of the stricken people, as the type and symbol of his own saving power when lifted up, carries us over beyond the betrayal; beyond the scourging, the spear, the crown of thorns, and the cross, to the loving, hopeful, triumphant holding up by his believers, his disciples and his witnesses, of their crucified Lord as the means of deliverance, rescue, and escape for all sin-stricken humanity.

It is this phase of the holding up of Jesus, not by sinners but by saints; not for the purpose of accomplishing his death, but for the purpose of liberating his saving power to the whole world, that I proclaim the lifting up of Jesus Christ by his Church as the method by which is to be accom-

plished the approach of all men to Jesus Christ.

In treating briefly the approach to Jesus Christ through uplifting him, I can not do better than to point out some of the ways in which he may be exalted by his followers.

While personal religion is primarily a matter of the individual's relationship to God, the practical expression of that relationship must be made to function through social relationships. The Church therefore is the divinely instituted agency for the expression of this religious relationship and of making it to function effectively for the salvation of men.

The Church as the organized body of believers is first a witnessing institution, proclaiming its Head and heralding the principles of his kingdom; second the Church is an interpreting authority in the matters of morals, ethics and religion; third the Church is an organizing and administrative agency. Every problem that faces mankind is fundamentally moral, ethical and religious. The Church alone can furnish the spiritual and vital interpretations and administrative force which can turn strife and war into the spirit of brotherhood, and which can make out of a wilderness of selfishness and sin, an Eden of harmonious and fraternal fellowships. The Church then with its various activities is primarily the agency through which Jesus Christ must be lifted up. I must therefore lay a special emphasis upon the Church and upon the new task which it faces. It is a "Whole Kingdom Task."

By the Church I do not mean merely a local society or organization. I do not mean any particular denomination alone. With all my love and loyalty for Seventh Day Baptists as a denomination, and my faith in the mission which God has committed to our hands, I conceive this denomination to be only my church family in the group of families which make up the Church. It is to the whole Church that this greatest call, and greatest opportunity in all the world's history comes now with a momentum never before experienced by the race.

The world's tragedy of the last five years, the agony and misery it has suffered; and the new faith in justice, in righteousness, in God and immortality which it has experienced while in the midst of its tragedy

and agony, constitute a solemn and insistent call to the world Church for an extraordinary ~~work~~ service and sacrifice that shall be adequate for the re-adjustments which this supreme crisis in the history of mankind has forced upon us.

The Church is called to re-adjust its methods, its points of attack and its machinery. It must stress as never before the brotherhood of man based upon the Fatherhood of God. It must serve God in terms that will meet physical needs, combat social vices, re-adjust social and economic relations, exalt citizenship, enlighten the mind and spiritualize life. The awakened world waits for the awakened Church to soothe it, and teach it, and spiritualize it, and relate it to the organized forces of the Kingdom of Heaven.

The Church must speak strongly regarding the problems of poverty, unsanitary tenements, industrial accidents, dependents, child labor, seven day labor, hours of the working day, and women in industry. It must also speak in regard to the use of wealth, extravagance, selfish indulgence, monopoly, usury and graft. The Church must relate worship and ethics, Sabbath rest and week day labor, holidays, and holy days. It must not only show these in their proper relation and perspective; but it must show men the reason why, the source of authority, and the reasonableness and sanity of that authority.

For a hundred years the Church has been enlarging its missionary enterprises. It has responded with heroism to the Macedonian call. It has pierced darkest Africa. It has sent the light of the Gospel to Asia. To China and India and Africa, to the islands of the sea, and in a thousand remote, neglected and needy fields brave and consecrated men and women have carried the message of salvation and the love of Jesus Christ.

Yet as a missionary proposition these hundred years have witnessed only the merest beginnings of a world evangelization. Only the fringes of heathendom have been touched by all this consecration and self-sacrifice and labor. Nearly two thousand years ago the apostle John said: "And we know that we are of God, and the whole world lieth in wickedness." How nearly is this same statement true today, after these nineteen centuries, and after a whole hundred years of modern missionary

endeavor. Oh, heroic pioneers of missions, Judson, Livingstone, Carpenter, Wardner and David H. Davis, you have but shown the Church the way to the world's mission fields! In China with four hundred millions and in India with three hundred millions there is approximately only one Christian today for every one thousand inhabitants.

Add to these the many other foreign mission fields, spread out over many lands, including Africa, Europe, and South America, from which the daily cry goes up—"come over and help us," and then tell me whether the Church has more than begun its task of evangelizing the world?

And *what* shall I say of education? After a continuous service in education of nearly a quarter of a century, and a full study of its problems, I grow more and more convinced that if Christian faith and democratic government are to be given to all the world, education must have a larger place in the work of the Christian Church.

Civilization can not continue to exist, half free, and half slave. Ignorance, narrowness and prejudice must be a daily menace to freedom until republican institutions are underwritten with popular education, sound democratic ideals and living Christian faith.

Our nation has nobly participated in the mighty struggle to "make the world safe for democracy." There are things which armies of brave soldiers can do in this stupendous task; and thank God, our gallant armies and those of our Allies have well fulfilled their part of that task. But there are things which armies and cannon and bayonets can never accomplish. Such are the tasks involved in building up the intellectual, spiritual and moral forces of the people; tasks of removing ignorance and superstition and selfishness, so that individuals or nations who once were belated or debased may emerge from their barbarism or their baseness and put on the garments of civilization and "pure and undefiled religion."

No king or president or general could assume the task of bringing about the intellectual, physical, moral and religious reconstruction of the whole world. But the Church of Jesus Christ has no other justification or task or mission than just that.

If the Church would fulfil that mission, committed to her by the Lord, she must

educate and train leaders who shall be men and women of power, of vision and of faith. At the moment of the greatest opportunity and the greatest need for leadership, there is a dearth of educational and religious leadership, all the more lamentable, because so much needed in this world crisis.

But the training of leaders in education, in government, and in religion contemplates the ultimate enlightenment of all men and the making of education the handmaid of religion in the achievement of the great tasks of civilization.

The mass movements of men today, following ignorant, selfish and prejudiced leadership, such as is witnessed in Russia and elsewhere in Europe, and only in a less degree in our own country, is a challenge to an educated and spiritualized leadership, and to an enlightened public, which we dare not let go unheeded.

In all higher education, state provision is pitifully inadequate and wholly divorced from the spiritualizing influences of the Church. No purview of the Church's activity and mission can be conceived without a new emphasis on education, and enlarged plans and equipment for its fundamentally important work.

I hope I shall not be thought a partisan or narrow therefore as I lay on your hearts the tremendous problem of our schools, as they struggle almost hopelessly to keep pace with the demands of the times in standards of equipment, efficiency and compensation, without which their work must be discredited and nullified, and the cause of humanity suffer for the want of their proper ministry. Increased costs of every kind have suddenly hurled into their pathway almost insurmountable barriers to further progress and efficiency. Some relief must be had without delay.

Education, no less than world missions and social and economic re-adjustment, is a vital channel through which the Church must lift up Jesus Christ if all men are to be drawn unto him.

Here then is a world vision of a kingdom program: Enlightenment through education, evangelization through missions, social and economic justice through the application of the principles taught by Jesus, relating capital and labor, industry and leisure, recreation and work, poverty and plenty, ethics and religion, Sabbath worship and six days labor. Such a kingdom

vision is a challenge to a world Church, to a united Christendom. It is no less a challenge to Seventh Day Baptists who constitute a family, a battalion, a sector of that world Church.

God has given us a particular sector to hold, to carry for him. We must "go over the top" or prove unworthy of the commission we hold. If all men are to be drawn to Christ, he must be held up all along the line.

Are Seventh Day Baptists "going over the top"? Are we ready to go over the top? Are we holding up Jesus Christ to the full measure of our privilege and our responsibility? The watch word of this Conference assumes that we can and will do our "bit."

The making of the detailed program for this forward movement has been assigned to others. I will not assume to do their task. It is left for me to "stir up your pure minds by way of remembrance," to put before you the *method* and the *means* by which this program may be carried out.

The outline of the program for a forward movement which the Commission has laid before us, will if carried out, bring us much nearer the fulfilment of our duty, and will strengthen our hands and hearts for still further enlargement. It is good and strong, so far as it goes. But, my friends, I can not put back the feeling, as I survey this Forward Movement program today, in the light of Christ's Commission to his Church and of his promise of victory; in the light of this new world situation, and in the light of the awakening Church, which on every side is stretching itself to the new tasks—I can not, I say, put away the feeling that this program is yet too small, too narrow, too easy. We have not yet been large enough, and bold enough in our conception of duty and of privilege. We are not daring enough in our faith. We are not yet fully awake to our strength and to our task. "We must ask great things from God. We must expect great things from God. We must undertake great things for God." Jesus' promise is one hundred per cent good. "I, if I be lifted up will draw all men unto me."

Our brethren of other branches of the Church are launching out on the promises of God, and are making gigantic plans and drives; and they are going over the top with them. It is a sublime faith and thrill-

ing conception which prompts these people to the unprecedented programs which they have adopted.

The Centenary Movement of the Methodists contemplates for home and foreign missions, church extension and education eighty millions of dollars a year for five years, or four hundred millions of dollars in five years for holding up Jesus Christ.

The Presbyterian New Era expansion program proposes raising for similar purposes over thirty-eight million dollars next year, or, for a period of five years, nearly two hundred million dollars.

And so the Baptists with their great Victory Fund, the Congregationalists, the Episcopalians, the Lutherans, the Reformed Church, and many others are organizing for the greatest forward "push" in religious activity and benevolence that the world has ever seen. Shall Seventh Day Baptists be content with small and weak and provincial conceptions of duty; and with easy going benevolence, when others are bending under the burden of gigantic tasks and are building up towering monuments of self-sacrifice and devotion? If men are drawn to Jesus Christ through us, it can only be as we hold him up to men.

The Commission's Forward Movement plan and budget begins at the root of the matter. It exhorts us to add first a new spirituality, a new faith, a new consecration, a new spirit of sacrifice to our tasks.

It suggests for the strengthening of our churches, for the enlargement and the enrichment of our ministry, for the broadening of our missionary endeavor and Sabbath reform, for sustaining our colleges in the present crisis, for a denominational building, and for a more effective administration of Conference, and of all our boards, a total budget of \$79,000 per year, or an average of about \$10.00 each annually for the 8,000 communicants of our churches. We have been giving less than \$4.00 each per year to denominational benevolence. Shall we be staggered at \$10.00 each per year for five years, when the Methodists are going over the top at \$19.00 or \$20.00 each for the whole of their denomination?

Suppose we practiced tithing, and gave half the tithe to denominational benevolence, would it reach \$79,000? I think it would be double that amount.

If only 2,000 of our 8,000 earn money or receive income, and that 2,000 receive only

\$1,000 each, then \$79,000 would be less than four per cent of the total earning of the denomination. Am I not right? Is our budget not yet too small?

We face today the greatest crisis of our history. One of two decisions we must make. One of them is born of fear, of doubt, and of weakness. It is to "retrench" when the world is going forward; to "cut down" when commerce and industry are expanding with leaps and bounds. It is to fall behind other branches of the Church when they go forward. It is to do less for the spiritual needs of men and women when greater wealth makes more ample provision for temporal needs. Such a decision would be to dishonor Jesus Christ; to deny his power and his love; and to prove ourselves, as a branch of his Church, unworthy to be called his witnesses, his interpreters, and his administrative agency in the promotion of his kingdom. Such a decision means death and extinction. And it ought to mean it.

The other possible decision is: "Forward to Christ and Victory." It is born of courage and faith and vision. It cries, "Over the Top," on every battle line of the kingdom; strengthen the home churches, enlarge and multiply the mission fields; endow, equip and man the colleges; relate morals and Sabbath worship and rest to industry and commerce and life; spiritualize society; proclaim the approach of the human to the divine. This is the challenge of the hour. This is the command of the invincible Christ. What answer shall Seventh Day Baptists make to the challenge? What obedience to the command?

II. THE MEANS OF APPROACH TO CHRIST

I can but briefly tell you the story of the love of Jesus, which draws all men unto him. But if you have, just a little, held him up to the world, then you have felt the thrill of that love, and that Infinite power to draw toward the divine, which no pen or tongue can fully describe. What it is to be drawn to him in loving fellowship: soothed by his sympathy, and exalted in hope and faith by his inexpressible love, the most of you know by a blessed experience.

No man has ever defined Infinite love. It is like some primary principle of life. We feel it throbbing in us but we can not define it to another. It is likened to the

sacred way of woman's crowning glory—motherhood, with its tender and unalterable affection. The rhetoric of St. Paul stood powerless of expression when he approached the conception of Christ's love; "And to know the love of Christ," he says, "which passeth knowledge, that ye may be filled with all the fullness of God." The power of love by which Jesus Christ draws men to himself; by which they are "filled with all the fullness of God," is subtler than the light that warms to life the germinating seed, or pencils with delicate tints the petals of the opening rose. It is stronger than the lifting sun which holds in its ceaseless grip a thousand worlds, and keeps them swinging in endless space. It is tenderer than an infant's smile, and sweeter than its gentlest touch. Such is the conquering love of Christ with which he has promised to win the world if we but hold him up.

Do you stand appalled before the problems and tasks of this momentous day? Do you say with Paul, "Who is sufficient for these things?" Then I bid you exclaim with Paul, as he rises from contemplating the helplessness of man to the consciousness of the power of Christ: "I thank God through Jesus Christ our Lord." "I can do all things through Christ who strengtheneth me."

My brethren, the dynamic of religion is in the power of Christ. We set the machinery in motion by holding him up. He turns on the current that binds the soul to him and carries the world to God. "There is no fear in love." "Perfect love casteth out fear."

We some times say we are not responsible for the results. The results are with God. In the light of this text that is true only when we have fully and completely held Jesus up to the world. When we have done this to the fullest measure of our strength and ability, then we need have no fear. Anxiety will have no room on our hearts. Jesus and his abounding love will be our confidence and our surest defense.

Some times when tired and weak, and the way is dark, you will find new strength bearing you up, and see a face in the darkness, it will be the face of Jesus Christ. When you rise in the morning and feel the force of a strange power that makes you brave and generous and heroic—some thing pushing you on to greater things—

it will be the face of Jesus Christ inspiring you, filling you and drawing you on to him, as you hold him up to others. Some time there will come to your heart joy, like the wild glad joy of the singing bird, it will be the face of Jesus Christ, singing his love into your heart.

Some time the evening shadows will come, Life's little day will be over; your holding up of Christ will all be ended; a sweet peace will flood your soul; it will be the face of Jesus Christ welcoming you to himself.

There are three things requisite if we would thus ever see his face: Confidence in a good God and in his good cause. Confidence in ourselves; as willing and ready and able to hold the Son of God aloft; and finally what our boys in France called the "fighting spirit," namely, an eagerness to complete the task to the last full measure of our manhood.

My brethren, these qualities we are all now called upon by every high motive and every solemn obligation to acquire and display. This done the results are assured. The victory is with God. May the business of life never drive the dream from our hearts.

"Lord, crush our worldly wish and greed:
O, make us humble, trustful men:
And cleansed of weakness, let us see
Our Savior's face again."

"Lord, thou did'st suffer more for me
Than all the hosts on land or sea,
So let me render back again
This millionth of thy gift to men."

This prayer I have adapted from Joyce Kilmer, one of America's most brilliant sons who gave his life in France and who also wrote: "It is wrong to be listening to elevated trains when there are screaming shells to hear, and to be sleeping soft in bed when there's a cot in a dugout awaiting and the bright face of danger to dream about and see."

That is very much akin to the words of him, who said, "For their sakes I sanctify myself."

These are critical days. They are days when we must meet the special conditions arising out of a new nearness to all humanity. We are closer than ever before to every other human soul. The peril and the joy of men's heart beats hit harder against our own. Not only the fact that

two millions of our brave sons have trod the soil of Europe, and have kept step with England and France and Italy and Belgium and Australia and Japan and China and India in their march against the assassins of civilization; Germany, Austria, and the unspeakable Turk; and by this service have welded Europe and Asia and America into one; but submarine, airplane, seaplane, and dirigible have within the past few months and weeks been binding the world close together. The nearer all men are together, the more definite and obvious do our obligations become; the better do we understand what Jesus said and what he meant when he promised to draw all men together unto himself, if only his followers would hold him up to men. He is drawing men together that he may draw them to himself.

How long will it take? Thank God, that is not for us to answer. It is only ours to stand and hold him up. The love is his. The power is his. The kingdom is his. The glory is his. But oh, my brethren, the sweet fellowship in him, when we, holding him up, are drawn with all humanity to him. The finite approaching the Infinite. That the fullness of that fellowship may be ours as we take up anew this great program of service and Forward Movement, holding up the Christ, may we breathe the beautiful prayer, which was sent with the last message of the great English scholar, Dr. J. Hope Moulton, just before his ship was torpedoed in the Indian Ocean, by a German submarine.

"Lord, at thy word open yon door, inviting,
Teacher and taught to feast this hour with thee;
Open a book where God in human writing
Thinks his deep thoughts and dead tongues live
for men.

"Too dread the task, too great the duty calling,
Too heavy far the weight is laid on me.
Oh, if mine own thoughts should on thy words
falling
Mar the great message, and men hear not thee.

"Give me thy voice to speak, thine ear to listen,
Give me thy mind to grasp thy mystery:
So shall my heart throb and my glad eyes glisten,
Rapt with the wonders thou doest show to me."

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—*Phillips Brooks.*

CONFERENCE LETTER TO THE BATTLE CREEK CHURCH

To the People of Battle Creek Church:

DEAR BROTHERS AND SISTERS: We who have attended this Conference have had in every way so good a meeting with you that we wish, insofar as we are able, to express our hearty appreciation of your cordial welcome to us as your guests. You have not only welcomed us, but have every hour of the past six days while we have been with you extended to us every gentle courtesy that the spirit of Christian fellowship could suggest. You have opened your hospitable homes to us until we have nearly crowded you up into your garrets and out into your garages, and you have acted as if you have been happy in being so discommoded. You have extended to us the right hand of spiritual fellowship and made us feel perfectly at home with you, and so you have made us happy.

You have told us that you have got along easily with this work of entertainment, and so have undertaken to make us think that you have not been very much disturbed in your every day life by our coming among you in so large numbers. But we know that your easy hospitable entertainment has been the result of long and faithful preparation upon your part. You have worked, and worked hard, and we do try our best to appreciate all you have done.

We know, too, that your good spirit has led the brethren of other churches in this city to unite their hearty welcome with yours, for they have themselves extended to us many Christian courtesies. All this has been a gracious compliment to you. May the Lord bless them for their fellowship and good will. We wish to express our hearty appreciation of the admirable manner in which you have fed us. Though we have crowded you at the cafeteria, the young people have kept so sweet and courteous that our meal times will be pleasant to remember.

Again, through your good influence the management of the Sanitarium has granted to us the use of the chapel for a dining room, and the gymnasium for our services on Sabbath morning, also, you have obtained for the use of the Conference in its meetings the large and commodious tabernacle of the Adventist people. It has been an ideal place for us in every way. We

understand that it has been granted to us for only a nominal compensation.

Dear brothers and sisters, we wish hereby to express to you our hearty thanks for every good thing you have done to make this session of our Conference one of the best ever held. May God bless you all in our prayer as we leave you to go to our homes.

"A divided Protestantism can not save itself, let alone save the world," said Dr. William Hiram Foulkes in a recent address. "The hour has come for the hosts of Protestant Christianity to be marshaled under adequate leadership, a program for their united task. The New Era Movement of the Presbyterian Church has been conceived in terms of interdenominational outlook. It will fit its activities into the work of the Interchurch World Movement of North America, with which it is in fullest sympathy."

In another part of his speech Dr. Foulkes said: "The scandal of an unsupported ministry can not be much longer tolerated by a self-respecting Protestant Church and the average salary of the average Presbyterian clergyman is less than half that of a well-paid day laborer. Men recently were striking in a big American city for three standards of wages. The second assistant helper was striking for a wage twice the average Presbyterian minister. There is a better way to remedy insufficiency than by continuing to starve the worker. The Church has tried that for fifty years—suppose she tries the other way and gives him larger livelihood and better equipment; she will find she has only increased her own power."
—*Christian Work.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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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 Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Sevance, pastor, 1153 Mulberry Street.

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 Mornington Hall, Canonbury Lane, Islington, N. 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.

The replies being made by the Hun peace delegation to the treaty terms submitted by the allies seem to be more German than germane.—*Norfolk Virginian-Pilot.*

THE SABBATH RECORDER

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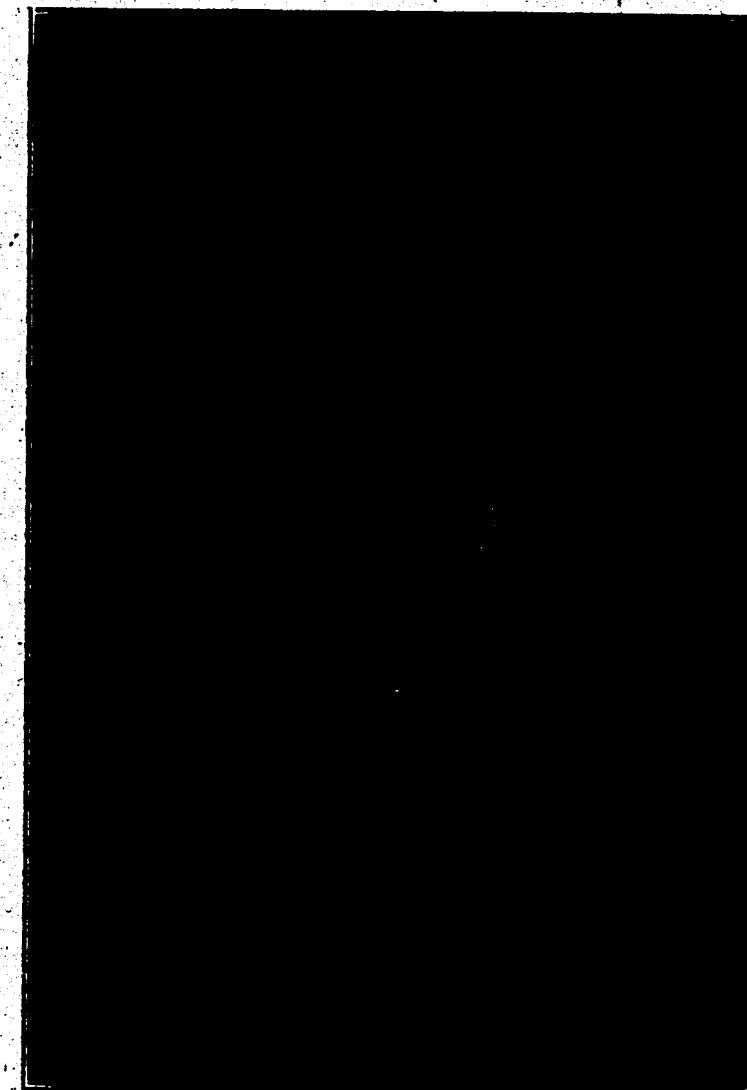
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