

The Sabbath Recorder

"THE Lord reigns, let the earth rejoice. Come before his face with singing; enter into his gates with thanksgiving. The great war is ended, but the goodness of God never ends; the clash of arms ceases, but his gifts—multiplied above all we could ask or think, enrich our lives daily. The tempests have raged, but the foundations are unshaken, and Christ the living Leader of the nations, who times all events in the interests of his kingdom, brings food out of the eater and makes the wrath of man to praise him.

"We have not passed this way before. New questions, new obstacles and new trials will be met, yet also far and away beyond our highest thought—new discoveries of God. Races and nations throughout the world move nearer to each other, and Christians, stronger in faith and love, carry to mankind with fresh courage the old-new slogan, 'One Christ, One Cross, One Gospel,' and one great hope for the day-dawn when the knowledge of the Lord shall fill the earth.

"The awakened church faces a new world, that supplications, prayers, intercessions and thanksgivings be made for all men was never more needed than today. We greet the new year with desires and purposes, hopes and joys, larger than ever, as with clearer vision, deeper passion, richer faith and greater courage Christians move toward the unity of the church in spirit and service."

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SEVENTH DAY BAPTIST DIRECTORY

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

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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Joseph Arnold Hubbard Readers of the A Life Sketch

Readers of the SABBATH RECORDER learned with sorrow, by a brief editorial mention in a recent RECORDER, that Joseph A. Hubbard, the long-time treasurer of the Memorial Fund and first vice president of the American Sabbath Tract Society, had been called to his eternal home. For many years Mr. Hubbard's name has been familiar to those interested in our denominational work as carried on by the Tract Society. He was the last one of the "old guard" who took charge of the publishing interests and who composed the board when it was moved to Plainfield a quarter of a century ago. In those days his yokefellows in the service were George H. Babcock, Charles Potter, J. Franklin Hubbard, Elias R. Pope, J. Denison Spicer, Rudolph M. Titsworth, I. D. Titsworth, Revs. L. E. Livermore, Abram Herbert Lewis, Lewis A. Platts and others, all of whom have, years ago, finished their work and gone home. Brother Hubbard was permitted to remain as a help and counselor to a younger generation of men, keeping his health and his mental faculties to a remarkable degree up to the very last sickness.

In 1827 James and Amy Carpenter Hubbard moved from Berlin, N. Y., to a farm near Scott, Cortland Co., N. Y. Three years later, in 1830, Joseph was born. He was the second son of James and Amy Carpenter Hubbard, his brother, J. Franklin Hubbard, being two years his senior. Had Brother Hubbard lived until the twenty-ninth of March he would have been ninety years old. The first twenty years of his life were spent on the home farm where, as a boy, he helped his father at farming during the summers and attended public school winters, and as a young man he worked at the carpenter's trade with his father and brother. When he was twenty the brothers planned to go west, expecting to make Milton, Wis., their home. Elder James Bailey,

their uncle, was then pastor in Little Genesee, Allegany Co., N. Y., and the boys stopped there to visit him and his wife. There being a demand for house builders in Genesee at that time their stay was prolonged, and finally they settled down, secured a shop, and built several homes and a large store and school house in the next three or four years.

During this time Elder Bailey accepted a call to become pastor of the Seventh Day Baptist Church in Plainfield, N. J. Soon after reaching Plainfield he sent for the Hubbard boys to come and build him a house. Franklin accepted the invitation, but Joseph went home to care for his father who was seriously ill. There he stayed until the death of his father, May 12, 1855, after which he joined his brother in Plainfield. That place was then a rapidly growing village, work for builders was plenty, and the Hubbards joined hands as carpenters. Thus the proposed western trip was no longer thought of and they never got away from Plainfield.

Joseph Hubbard built the former church edifice of our denomination in Plainfield, now owned by the Board of Education and used for a public school. For many years he was one of the firm of Spicer & Hubbard, widely known builders, whose shop for the manufacture of building material stood in the heart of the town. In several ways he was closely identified with the business interests of his adopted city. Forty years he served as assessor, most of that time for the entire city, but as the town grew the work was divided and Mr. Hubbard was made chairman of the Board of Assessors. He was considered one of the best judges of the value of real estate, which especially fitted him for his work as assessor, and also for securing safe investments for the funds of the Seventh Day Baptist Memorial Board, which funds now amount to more than half a million dollars, and of which he had been custodian since 1896.

For threescore and four years Brother Hubbard was a trusted and worthy citizen of Plainfield, for a long term holding the office of director of the First National Bank, and being identified with many business interests. The deeds of such a man speak more truly of his worth than the most eloquent words that can be spoken.

During the Civil War both brothers enlisted, but when they came to the examination Franklin was accepted and Joseph was rejected. He was not satisfied, however, to leave it so, and promptly hired a



substitute to serve in his place. The substitute never returned from the war.

As to his religious life, Brother Hubbard was a faithful, conscientious Christian. In 1845, when he was fifteen years of age, he was baptized by Rev. Russell G. Burdick and united with the church in Scott, N. Y., and on his twenty-eighth birthday, March 29, 1858, he transferred his membership to the Seventh Day Baptist Church of Plainfield, N. J. For more than forty years, since 1865, he served that church on the Board of Trustees, of which he was the honored president for more than 14 years.

In 1858 he was united in marriage to Miss Charlotte Elizabeth Robertson, of Nile, Allegany Co., N. Y., and they im-

mediately set up their home in Plainfield. Two sons were born to them who are now living in Plainfield: William C. Hubbard and Frank J. Hubbard. "Uncle Joe," as most people called him, lived with his son Frank in the home where for fifty years he had dwelt. Since his beloved wife went home twenty-two years ago, these two sons and their wives have done everything that loyal, loving children could do to make father's sunset days bright and beautiful.

Brother Hubbard's four score years and ten have been wonderful years of progress. In all the world's history there never has been such advancement in the arts and sciences, and in marvelous forward movements of civilization, as during the ninety years since he was born. In 1830 the first locomotive ever built in America was built by Peter Cooper, and at that time there were only twenty-three miles of railroad in all this land. When Uncle Joe was fourteen years old (1844) the first telegraph line in America was put up between Baltimore and Washington. He lived to see the first ocean cable laid, and was familiar with every step in the line of electrical progress—telephones, electric lighting and wireless telegraphy—of this wonderful day, and even the almost unbelievable perfection of the automobile and airship. When he was a boy, the best light for his home was the tallow dip candle. Then came the whale oil lamp, camphene, burning fluid, petroleum oil, gas and electricity for lighting homes in America. Step by step for ninety years this man marked all the wonderful advancements of civilization, and during it all he was always up to date and fully abreast with the times. It is worthy of note when a man lives through almost three generations, without ever being found out of harmony with advance steps and new methods. Joseph A. Hubbard always stood in the front ranks and welcomed every forward movement. Indeed, one of the very last acts of his life was to make his pledge for our own denominational Forward Movement.

He was highly esteemed for his benevolence, his virtues and piety, and his sons are more proud of this beautiful inheritance than they could be of any great inheritance of material wealth. In their

father's Bible, which was marked from beginning to end, they found on a little paper in their mother's hand writing, three lines from Browning which their father had carefully preserved for twenty-two years:

"All that is at all
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure."

Two Telegrams Reports from churches regarding the progress of the Forward Movement are encouraging. Our people are taking hold of the matter with commendable zeal in view of the shortness of time set for the campaign. The directors have been wide awake, and thorough in their work. Here are two telegrams showing something of the spirit manifested toward the movement.

The first is from Rev. Theodore J. Van Horn, of Verona, N. Y.:

REV. T. L. GARDINER,
Plainfield, N. J.

Verona has gone over the top eighty-three dollars deposited at the foot of the White Cross last Sabbath by the Sabbath school. Canvass not yet completed. Announcement was made today in the midst of great enthusiasm in the congregation.

The second telegram is from B. R. Crandall, regarding the church at Riverside, Cal.:

EDITOR SABBATH RECORDER:

Riverside Church, membership ninety-three, only sixty-three resident members, went over the top in twenty minutes with ten hundred thirty five dollars a year for Forward Movement. More to follow. Ten years ago was receiving missionary support. Having splendid session of Pacific Association. Have organized Forward Movement Committee for entire territory.

She Loves the "Recorder" The spirit manifested by our readers regarding the raise in price for the SABBATH RECORDER gives us much encouragement. As yet no word of opposition has come to hand, and we know our friends will be glad to see now and then some of the good things written regarding the matter. Here is a letter from an old subscriber in Rhode Island:

DEAR SABBATH RECORDER:

I gladly enclose \$2.50 for my subscription for 1920. I enjoy the very excellent articles found in the dear old RECORDER. As compared with other publications it seems to me the price is very low. Why should not every one be willing to pay a little more for so valuable a paper?

Our daily papers are doubled in price and I think other magazines have been advanced in price.

With many good wishes for a prosperous New Year.

Yours respectfully,

Lone Sabbath-keepers Enjoy It Too

As the last item was passed along for the press we found still another good word from a lone Sabbath-keeper in Wyoming, signed by the writer and his wife: "God bless the old RECORDER as it brings glad tidings to many a poor heart. We lone Sabbath-keepers love to get the RECORDER and read its messages. It cheers our hearts and gives us new hope in Christ. We are glad to read of the great success of our Forward Movement. When all the Seventh Day Baptists get to paying one-tenth as the Lord requires, we as a people will be more prosperous."

Read Professor Norwood's Article

The article by Professor J. Nelson Norwood, on another page, gives the substance of his appeals to churches of the Western Association on the Forward Movement drive. Brother Norwood visited ten churches with that message.

The movement there was under the leadership of Regional Director Curtis F. Randolph.

The Federal Council As a Mediator

It appears from the address of Secretary Macfarland, at the recent meeting in Baltimore, Md., that the movement for Christian co-operation is somewhat imperiled by so many different, unrelated movements urging united efforts. There are two seemingly contradictory phenomena in these movements which it seems hard to reconcile. There is clearly an intensified spirit of denominationalism, as will be readily seen by one who reads the various church papers of these times. And more than one organization may be found making strenuous efforts for church unity. Dr. Macfarland's idea of the position of the council as a mediator between the different factions in the unity movement is given as follows:

In an exigency like this, where we thus find intensified denominational consciousness and activity, together with a general and genuine spirit

of co-operation, in the midst of more or less confusing interdenominational and union movements, the Federal Council occupies a strategic position. It is a clearly defined, solidly constituted organization which fully represents the denominations themselves. Upon its vitality, therefore, the whole co-operative movement largely depends. Above all, the denominations themselves must, as such, be held firmly together in the Council. Its work of promotion through the past ten years has been the chief factor in making possible other co-operative movements, and it continues to be an important factor in conserving the work of those movements.

Does It Pay? Probably no question is oftener asked than the one at the head of this paragraph. The question of profit and loss is everywhere met in the business world. Labor and capital are always looking for returns from their investments, and too often the answer to the question, "Did it pay?" is disappointing and unsatisfactory. Many a man has been lured by a promise of great remuneration for a small investment. The question of pay was uppermost. Satisfactory returns were confidently expected; but complications arose causing much worry and strenuous work. Finally, after the expending of much vital force, after days and months of anxiety, after neglecting more important matters to make the enterprise a success, the returns were all too meager, and the conviction is forced upon him, that it did not pay.

The business world is not the only realm in which this question is pressed upon human hearts. It crowds its way into social and civic life as well. There are many things that do not pay, that never will pay, things that make great promises of pleasure and profit, only to deceive and disappoint. The outlook at first seemingly justifies great expectations; but the end is disappointing and the retrospect fills the soul with regrets. Oh, if one could only have the far vision of the end, and see the probable outcome of a certain course before entering upon it, much of life's misery could be avoided. Fortunate is the one who marks the tendency of things and learns therefrom to avoid whatever leads to undesirable ends.

Here, for instance, is a bright young friend in the fresh bloom of youth; the world looks bright and a certain course in life promises great pleasure and profit. The

social circle in which he moves demands a knowledge of certain lines of amusement and diversion which will require much time and painstaking to become familiar with. The claims of fashion are very urgent, and time and money are freely spent in preparing to meet the demands. Then follow years of indulgence in things that tend to rob the soul of the real spiritual attainments that make life worth living. The freshness of youth is spent, the years begin to tell upon the physical form until pleasures lose their old charm. The starved soul begins to realize something of its loss when it is too late for the blessed benefits of youthful, formative years to avail, and memory, always faithful when awakened, will never let die the question, "Did it pay?" Many a poor, wasted form, standing today on the threshold of eternity, lean and starved in soul, looking back over the misspent years, is haunted by the unmistakable answer: "It did not pay."

Things That Do Pay There are many whose retrospective pictures of years gone by bring to the heart blessed assurances of investments that have paid more excellent dividends than any the world could give. Here is one who years ago heard and heeded the call to Christian service for the saving of others from sin's alluring charms. In his intercourse with men, whether in social life or in business circles, he did not forget that, in a very important sense, he was his brother's keeper. Every opportunity to point men to the higher, truer life was improved. Earnest mission work was entered upon involving great effort, considerable expenditure of money, and the using of more time than it seemed could well be spared from other duties. Through much wear and tear and fatigue and expense his spare hours were used until he had seen sinners converted, hard, incorrigible men brought to the foot of the cross; and during it all his own soul had grown in grace until Christ seemed to dwell within him.

Looking back over such a life when one's feet stand upon the river's brink, what do you think must be the answer to the question, "Did it pay?" Yes, it did pay a thousand fold. No other investment could bring such dividends. No other way of

living could give such satisfaction when one stands at the gates of eternity. Such a man must feel that no amount of money; no amount of worldly pleasure, could yield such returns of comfort in old age. Every step of the way, every investment of hard work, every exhaustive, patient, painstaking effort, every sacrifice along life's pathway has yielded boundless returns. This man knows that riches are laid up for him in heaven, and his retrospect shows that all service for the Master has paid him well.

Ways of Denying Christ There are many ways of denying our Master, and there are various ways of confessing Christ. Some who have confessed him before men in a formal profession of devotion may often fail to confess him in their lives as they ought. In like manner there are also many ways of denying him.

We deny Christ when we advocate opinions that tend to lessen the authority of his teachings. When Jesus taught the disciples on the way to Emmaus, "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." If today we find those who think they can interpret the Scriptures more correctly than Jesus could; who try to show that he was mistaken in his understanding of the prophets, we somehow can not avoid the feeling that they are denying Christ before men.

To represent Christ as a mere man, after his solemn statement in his last talk with his disciples before the crucifixion, and after his wonderful prayer, in John, seventeenth chapter, seems wonderfully like denying him.

We may deny Christ by our silence when his truths need vindication before the world. To let a skeptic talk against our Master without even a modest protest may be denying him.

Again Christians deny Christ when they appear at home in places which the world regards as unsuitable for earnest, true believers to be in. They also deny him if they engage in a business which even unbelievers regard as incompatible with a Christian life.

We deny Christ if we neglect the work of spreading a saving knowledge of him at home and abroad. And I am not sure

but we deny him when we express the opinion that Christianity is a failure. The opinion that Christ's work in the world is a failure must be wrong; for his work is not yet ended, by any means, and we can not believe that Satan is to win out against the designs of the Lord our God.

INNERMOST WORTH OF THE UNDER-MOST MAN

FRED H. RINDGE JR.

"I thank God for putting me in the penitentiary!" wrote convict number 7,688. A queer statement for any one to make, especially an Italian laborer sentenced to a long term imprisonment. Why did he "thank God" for such an agonizing experience? Because, as his letter states, "Here I have first chance to learn English language." The teacher, a young Christian worker serving as a volunteer, had long talks with number 7,688. There was no doubt of the convict's sincerity, his genuine repentance of breaking the law and his anxiety to learn all he could and then begin life over again. In fact, it would be no exaggeration to say he never would have been number 7,688 had he been given a real opportunity to learn the language, customs and ideals of the new land to which he had come. Instead, he had been met at the railroad station by crafty "Americans" who had preyed upon his innocence, made him drunk in a saloon and robbed him of his money. His next experience was with an unscrupulous lodging-house keeper and the ward politician. Then came a fourteen-hour day in the steel mill, more evil companions and cheap but pernicious amusements. Was it really his fault or ours that he was on the down grade, during a strike committed violence and landed in the "pen"? Surely there was some innate worth, when he preferred even jail to ignorance.

He was the most eager student in the class, and his gratefulness was pathetic. One of his first letters read: "This is why I am thanking the Lord, because I could not even write my own name, and now that I can write little bit it makes me represent self better man. I am forever your grateful scholar and will do anything in the world for you." That man will make

good when he has another chance. Once Mr. A. addressed the prisoners in another jail. A few days later "Tom" wrote, thanking him for the talk, and Mr. A. called on Tom. He discovered a poetical genius. When Tom was released he went to see his new friend, who got him a job, and Tom is making good because some one cared.

All this, with personal acquaintance with scores of these "undermost" men, makes one realize their innermost worth. Warden Osborne's experiments at Sing Sing, where a large measure of responsibility and self-government were granted, testify eloquently to the wisdom of an enlarged penology. Redemption not retribution, prevention not punishment, is the theory that wins in the long run. This principle was followed by the warden of Illinois state prison. Later, when the warden's wife was killed by a degenerate prisoner, the critics said: "What good does it do? They don't appreciate it." But note this letter sent by the other prisoners:

"Dear Friend: At this hour of deepest grief we send to you this message of our love and sympathy.

"Cæsar had his Brutus; Rome, its Nero; and Jesus the just, his Judas; yet the remnants of his disciples remained steadfast and true. Treachery and betrayal were in vain. His work endured. So, in spite of the dreadful blow that has fallen upon us, must the work of yourself and your wife go on.

"Let us all, you and us, take new hope and, over the grave of her who poured out her love for us, join hands and resolve to finish the work which you have begun.

"The eyes of the world are upon us, and we must succeed. We, each and all of us, pledge ourselves to wipe out the tragic stain by making your work here a success. The hour has struck, and we can not retreat. Come back to us, and we will build together a real honor system as a fitting memorial to your dear departed wife, that will be more lasting and enduring than marble or bronze. We will build men in whom honor is not dead and will not die.

"Our hearts are heavy with grief, and our eyes are wet with tears because of this sad tragedy.

"For your wife and our friend, Odette Allen, words can not express our thoughts nor speech contain our love.

"YOUR BOYS."

All the men whom society thinks of in terms of the "undermost" are not behind the bars. The other day I went to see a Bulgarian storekeeper. He was a most ordinary looking individual and in the midst of most common surroundings. When I explained my object of undertaking some service among the foreigners in his community his face lightened, and he invited me into his back parlor. It was very neat. Five minutes' conversation revealed the inner worth of a man unknown to the so-called "better class" of the city but loved by a dozen nationalities in "Hunkytown." He spoke twelve languages fluently and was living a life of service which made me ashamed in his presence. Here is a pithy statement of his: "One nationality in America today is just as good as another. The trouble with a lot of the 'good' people in this town is that they assign us to this section by ourselves and call us a problem, instead of mixing up with us a bit and trying to help us. I could make a lot more money somewhere else, but I'm going to stay right here and help these people all I can." Then with the utmost earnestness he related modestly some of his work, his plans, his dreams of the future when all "his people" might have a fine club house and refining influences in Hunkytown. For this he was striving and sacrificing, but no one except "his people" knew it.

Often we hear that "all the wops want is to earn a pile of money in America and take it back home with them." Yet I know one Roumanian who has paid \$200, earned in the hardest kind of toil, for his citizenship papers. Why? Graft, lawyers' fees, private tutoring and so on; he paid just \$195 too much. But he is too proud of his vote to complain, and his vote is more intelligent than that of some men in my own church. Numerous similar illustrations could be given. On several occasions I have looked into the faces of sixteen nationalities, as they listened to a stereopticon lecture on American citizenship. Willard Bahan, famous railroad

engineer, said in an address at the University of Michigan: "You've got to learn that an Italian is not a 'dago' and an Irishman is not a 'canary.' . . . There is a common basis with all men, and that is humanity."

I recall meeting one day a Mexican living alone in a box car down on the railroad track. A regular "hermit-crab" he was. But a Christian layman from one of the churches went to see him, taught him English, helped him in a quiet way to a knowledge of the Father of us all; and every one in town saw the transformation and wondered how it had happened. One evening, in another city, we were teaching a dozen Mexican section men living in a typical shack. Did they really want to learn? One young man took fifteen minutes to copy the one word "awake," but he copied it—the first word he had ever written.

WHEN SILENCE IS WORSE THAN DROSS

Never shall I forget a young worker who wanted to do something for the foreigners in his city but did not know how. "At least," he thought, "I can learn to say 'good morning' in their language and speak as I pass them on my way to work in the morning." Next day he selected a particularly discouraged looking Italian steel worker and in the best Italian he could muster said, "Good morning, John." John looked up, surprised, and passed on. The following day my friend saw the same man, approaching, and this time his friendly greeting was answered in broken English by: "You're like Jesus Christ." What an indictment of our silence!

How little we realize when we are being judged! A foreigner was attracted by the music from a church; he went in and listened attentively to the Bible teacher and left impressed. Next day, in the mill, he was amazed to see the Bible teacher in the capacity of superintendent cursing a gang of slow moving Slavs. Do you think that foreigner ever went to that church (perhaps any church) again? I can hear some one say: "That's the worst of those foreigners, they never forget!" No, they never do. A volunteer teacher recently received a postcard from one of his old students, then in the trenches of Europe. The man had been in three fierce battles and

was about to enter the fourth, possibly his last. And there in the trenches he wrote again to "Dear friend teacher," to say he was still grateful for all teacher had given him back in far away America. They never forget.

I pity the American who can not look back of the foreign face and sometimes see a bigger man than himself. One volunteer teacher discovered five excellent musicians in his class of eight Italians. Another met an Austrian quarryman breaking stone for \$1.50 per day, who spoke fluently eight languages but knew no English. In a city market we talked with a Syrian who was sweeping out banana peels for \$1 a day, and discovered that he had been a superintendent of schools back in the homeland. After the first lesson to a class of marble workers in Vermont one of the men came up and humbly expressed his thanks in language I could not understand. When he had gone I learned that he was the man who had chiseled the beautiful statues on the union station at Washington, D. C. Why had I not taken off my hat in his presence!

APPRECIATION NEVER WANTING

It has been my privilege to organize about seven hundred different classes in English and citizenship for foreigners of twenty-five nationalities, to teach him at least one lesson and then give over the leadership to some volunteer worker from church, Y. M. C. A., college or business life. I can honestly say I have never yet found any group which did not heartily appreciate our service, and among all these were some of the "undermost." The European war greatly reduced immigration, wherefore America has the opportunity of its national life to Americanize and assimilate those who are here from other lands.

Then there are the American workingmen. When will society realize that the fellow who oils engines and works in a machine shop is just as good as the business or professional man? It's an old, old comment but ever new to the one who works continually among these men. Say all you will about the church losing ground and workingmen not being interested in religion, but when you mingle with these real folks you think differently. Christian

THE SABBATH RECORDER

churches have their faults, but the Christian church is doing more today to solve our great industrial and social problems than ever before in its history.

In undertaking Christian service among American workingmen, leaders sometimes are discouraged because the men seemingly are indifferent or at times apparently hostile. But it is merely a problem of touching the hidden spring. One Y. M. C. A. secretary commenced work in an industrial community, only to find that his fame as a college baseball player had preceded him, and the "gang" was all ready to "show him up." The fellows insisted on his playing ball with them, so, seeing an opportunity to make acquaintances, he good naturedly consented. Five pitchers lined up and "burned them in," but the secretary made good with the glove. Then the star pitcher offered to bet \$10 that he would strike out. Mr. Secretary explained that he did not care to bet, though he would be glad to try it for fun. It was a difficult position; all the men and boys were with the pitcher. But the first ball was batted clear over the centerfielder's head through the factory window. Then everybody was with the secretary and proud to know him. The men's inner worth asserted itself, and that was the beginning of great things for the Kingdom in the community.

Workingmen have been "stung" many times; don't blame them if at first they are suspicious. One day I attempted to start classes in hygiene and first aid in one factory. I was met with cool indifference. Later we discovered a faker had been there with anatomical charts a few days before, and had sold forty men a book at \$10 apiece. No men are more responsive and appreciative, however, when service is undertaken in the right spirit. A group of bricklayers, for example, were gathered from a building operation for an educational class. We explained that we wanted to learn from them and asked how we on our part could help. Experiences were exchanged, and every man promised to bring another for the next meeting. At the close of that first evening one said: "What we need in the industrial world today is more brotherhood, and you men have illustrated it here tonight. Thank you."

SINCERITY CARRIES MESSAGE TO THE MOST RADICAL

One church has a Sunday morning Bible class composed of forty socialists. To see some of those men on the stump one might think they were hopeless, but to hear them discuss the Bible is a revelation. Recently we sought opportunity to launch a program of service among the labor unions of a western city. We met their educational committee and for over three hours answered questions and explained our motives. Convinced of our sincerity, they invited us to address the central labor body. It would be difficult to find a more radical group of workingmen than these. To many they are anarchists from the undermost world. Yet they were courteous, attentive, responsive, and without a dissenting voice they accepted our proposal. Lectures, clean entertainments, educational classes and a program of friendliness are working wonders.

The other day I sat at the mouth of a mine waiting to interview the officials of the miners' union. Our proposal of co-operation was heartily welcomed, and the president said: "We're not used to this sort of a proposition, and we hardly know what to say, but we want you to know we appreciate it."

In one city there is an international labor leader whom some have thought a rough, dishonest son of perdition. A brief conference, mutual understanding, an invitation to address his "local" and a practical service program followed in rapid succession. The union's doors have opened to Christian agencies, and the doors of Christian agencies have opened to the men and their leaders. The labor leader is delighted. He has proved rough only on the outside, for his heart is big, his nature generous to a fault, he is absolutely honest, and he has an every-day religion that travels with him 40,000 miles every year. He has spoken at colleges and at religious conferences and has even taken part in an evangelistic campaign, manifesting his innermost worth in a remarkable way.

"THE FIRST WHO CAME TO HELP"

It is interesting to observe how some members of the society look upon certain other members of society as "the under-

most." Sometimes the tables are turned. Many people considered a certain general superintendent as one of the hardest and meanest men in the city. They said, "It's no use to talk with him about anything that will help his men. He won't listen to you." But he listened, and tears came to his eyes. He showed us all over the works, talked about plans for improving the welfare and building the character of his employees. He was the most really interested man we had met in that city. "You must excuse me for being affected by what you have said. I started to work in this shop when I was 10 years old, and I've been here thirty-six years. All sorts of people have come to find fault—factory inspectors, politicians, cranks, but you are honestly the first who ever came with an offer to help. I need your help; there are many things I have wanted to do, but I didn't know just how to go at it." What an indictment of the Christian agencies in that city!

These are the days of our opportunity. Opportunity for what? To help solve some of America's great industrial and social problems and to help men and boys into God's kingdom; the two go together. Shall we not then realize more than ever the innermost worth of even the undermost? "Other sheep I have that are not of this fold"; but they are His sheep.—*The Continent, by permission.*

COMMUNITY SING

All lovers of good music and all who are interested in the promotion of a real community spirit and life had their ideals well realized last Thursday night, December 18, when the Choral Union of Milton, under the direction of Professor Leman H. Stringer of Milton College, gave its annual concert. It was distinctly a community affair. For some years it has been the ambition and earnest effort of Professor Stringer, and those intimately supporting him, to bring the community together in a song fest. The aim has been to promote a fine, workable, harmonious community sentiment; to unite all the people on the big things of the community; to utilize the musical ability of the people; and to stimulate a greater appreciation of the best

musical productions. It is not extravagant to say that this concert is the best one yet in the effort to realize these ideals.

The chorus of seventy-five voices was assisted by Mr. Arthur C. Kraft, tenor soloist, of Chicago. Undoubtedly, Mr. Kraft is one of the finest, if not the finest, tenor singer who has appeared before a Milton audience. His easy personal appearance, his free enunciation, and his rich full tones completely won his audience. Miss Alberta Crandall and Mrs. L. S. Melendy assisted as soprano soloists and rendered their parts most expressively.

In part one of the program, selections were given by the Choral Union; vocal numbers were sung by Mr. Kraft; two popular songs were sung enthusiastically by the high school students; and a catchy patriotic song rendered by a male chorus. This part was concluded with a community sing. Miss Anna Post sang the solo part in "Old Black Joe," while Mr. Leslie Bennett sang a similar part in "Carry Me Back to Ole Virginy." The large audience had their chance to join in singing rounds and some of the old songs of which they never tire.

Part two consisted of a rendition by the Choral Union of Mendelssohn's "Hymn of Praise." In this the work of Professor Stringer as conductor was strikingly apparent. Considering the brief time that the Union had to put on the production it is all the more remarkable that the members of the Union could so expressively render this feature.

In most of the musical numbers Mrs. Walter E. Rogers was piano-accompanist. Members of the Milton College Orchestra gave assistance throughout.

The community owes Professor Stringer a big debt of gratitude for his deep interest in the community work and for his tireless efforts in affording the people the very best obtainable along musical lines.

SCRIBE.

"Who ne'er has suffered, he has lived but half.
Who never failed, he never strove or sought.
Who never wept, is stranger to a laugh,
And he who never doubted never thought."

THE SIMPLE FAITH

Before me, even as behind,
God is, and all is well.

—John Greenleaf Whittier.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly Rhode Island
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ Salem, West Virginia
- + ★ Dodge Center, Minnesota
- + ★ Verona, New York
- + ★ Riverside, California

NOTES FROM THE DIRECTOR GENERAL

SALEM GOES ON THE ROLL OF HONOR

A communication from regional director, Lucian D. Lowther, of Salem, W. Va., recently received, reads as follows:

"Salem Church officially pledged its quota, and hopes to increase it."

This news is very welcome but is no surprise to those who have been in touch with the situation there. Early in the season Salem got its members thoroughly informed and in sympathy with the Forward

- ★ Churches which have qualified for the Roll of Honor by subscribing their quota in full, beginning with July 1 to correspond with the Conference year.
- + Churches which have over-subscribed their quota.

Movement, and week by week added to the interest. The campaign is in charge of men and women who have the habit of making any effort they support a decided success. It will be something of a surprise, when the final canvass is completed, if this strong church does not considerably over-subscribe its quota, and be a big brother to some small churches in that vicinity.

WITH THE CHURCH OF NORTONVILLE, KAN.

The end of the goal is in sight. A splendid response from this western church.

The director general had heard little as to the exact condition of the Forward Movement at Nortonville. In reply later on Pastor Polan stated the cause was being presented in his sermons week by week, and that the interest in the movement was being quickened as the matter was becoming better understood.

This church is another instance of the excellent effect the influence and action of Conference had upon those who were in attendance. They had caught a vision of what is contemplated in the Forward Movement of the denomination. They not only heartily endorsed it, but they wished to be a part of it. In harmony with the pastor's labors they purposed to attain both aims of the movement, to secure a larger spiritual life in the individual members of the church, and to do their part in support of the denominational budget.

The literature had been used to good advantage and the work of the pastor in his sermons had been effective. The sentiment was just right so that Sunday, December 11th, the financial drive was quickly accomplished. In this work the church used five teams of two members each, those who previously had little or nothing to do with canvassing in the interests of the church. The result proved the wisdom in this instance of enlisting the services of new workers. Every canvasser became an enthusiast in the movement, and the church itself will be much stronger and richer in spiritual life by reason of the personal touch these men had with their fellow-members. The result of the canvass was entirely satisfactory. From this one day's effort a sufficient amount was pledged to

assure the full success of the effort later on.

Nortonville has a resident membership of 131, with 95 non-residents, a total of 226 members, making it one of the leading churches in respect of absent membership in the denomination, 43 per cent in this class.

From now on the campaign will be conducted to secure a response from every non-resident member. If any L. S. K. or other absent one of the Nortonville Church reads these lines such an one better respond promptly to the home letter, and thereby save time and labor. The canvassing committee is after you, and will not cease its labors until the last one has been heard from. It wants to know how and where you are, and receive your co-operation in its undertaking and for mutual helpfulness. When this task is completed whatever balance may be needed to complete its quota will be secured by increased support from those who have already pledged. By the close of the year this splendid church will be on the Honor Roll with a plus and star, and make its support correspond with the Conference budget, July 1, 1919.

Kansas is proverbially loyal and American, denominationally and nationally.

THE DODGE CENTER CHURCH IN FULL SYMPATHY WITH THE FORWARD MOVEMENT

The interest of the members of this church has stimulated since the semiannual meeting of the Minnesota and northern Wisconsin churches early in November, at which time considerable prominence was given to the work of the Forward Movement. Since this meeting Pastor Herbert C. Van Horn has been using its large posters in connection with his sermons, emphasizing the importance of the movement at this time, both to the individual members of the Dodge Center Church and to the denomination itself.

The visit of the director general Sabbath Day and Sunday, December 20 and 21, was, therefore, made under favorable circumstances.

Notwithstanding a cold and blustering morning the attendance at the service was good, and an interested and thoughtful congregation listened to his appeal for a larger spiritual life in each home and in

the church. This sentiment seemed to be entirely in harmony with the thought of the active members, a greater measure of spirituality reflected in better lives and greater service.

At an evening session, where the campaign was carefully considered, a still greater interest in the work was manifest. There was a determined feeling that every one, old and young, should have a part and be a part of the new movement. Several expressed the conviction that the unsettled conditions generally were demanding a more efficient and spiritual church if it was to go and grow and perform its services, as well as to command the respect of the other denominations, which are active in the forward movement of Christianity.

Sabbath Day, December 27, a full attendance of all church members will be sought, through the personal visit of members of the canvassing committee, when every aspect of the Forward Movement will be presented by various members and by the pastor. On the following day the annual meeting of the church will be held and be made the occasion for the financial drive for twelve hundred fifty dollars to meet the entire membership of one hundred twenty-five. While this church has not officially by vote of the members or the trustees underwritten its apportionment, in its heart it has already done so and decided that it will make its quota in full, and probably exceed it. Some replies have already been received from the first letter to absent members. This work will be continued by two or three subsequent letters, as many as may be necessary to get in touch with every non-resident one.

When the final report is made it will show a response and loyalty to the denomination worthy of this church, and it will be of the number of those whose name is preceded by the plus and the star.

Good for Dodge Center!

DODGE CENTER NEXT ON THE LIST

The director general Monday morning was in receipt of a message from Pastor Herbert C. Van Horn reading: "Dodge Center over the top today, easy, and still going."

It was merely a matter of getting together and tabulating the results that was

required to put this loyal church in the class of those churches which officially register their endorsement of the Forward Movement, and do it before the close of the year. There are other churches in much the same frame of mind as Dodge Center, and when the opportunity is given will register their approval in this same emphatic manner, although such action may not be taken until early in the new year.

These annual dinners following Sabbath services where other speakers join with the pastor in arousing a fuller sense of a church's possibilities and attainments, are great gatherings. They become the occasion where tests of faith and financial ability are proven, and the social entertainment is enjoyed all the more. Achievement always adds zest to a good meal and pleasure to a large gathering.

This church adds one more to the increasing list of those churches which adopt a Conference year as the date of its denominational budget.

Notwithstanding the fact that Dodge Center has made its quota it will continue the task of getting in touch with its non-resident members, and strive to bring them into closer church fellowship.

Again I say: "Good for Dodge Center."

CHICAGO ALMOST IN SIGHT OF THE GOAL

Mrs. Marie S. Williams, who has charge of the canvass of this church in the interests of the Forward Movement, shows excellent results as her report in progress. This good church possesses in its membership a certain per cent of that dependable kind that always does its bit and then some, a trait that is prominent in many other churches. Its non-resident membership, however, is decidedly negligible, in several instances there is a question as to the actual existence of some persons whose names are on the roll of the church.

An apportionment, therefore, of \$830 certainly looked large to this small but faithful church. When the director general was present early in October there was considerable uncertainty as to the ability of this church to meet its quota, the active membership of the church being so small. The one hopeful aspect, however, was the assurance of the members that "We will do our best." Under Mrs. Williams' faithful

canvass, with the assistance of Brother Murray Maxson in charge of the non-resident membership, a splendid result has already been secured.

With the addition of one more member to the Movers' Association, or several contributions of smaller amounts, this church will complete its entire quota. It is only a question of a few days or weeks until it again records a continuous line of support of everything denominational since the days of Mr. and Mrs. Ira J. Ordway, of precious memory.

The spirit of these noble souls whose home was on the side of the road where every belated Seventh Day Baptist found a cordial welcome and a bountiful meal, still exists. In the business world it is spoken of as "hustling Chicago," in our denominational parlance it has ever been, "hospitable Chicago."

The church of Farina held its annual gathering Sunday, December 21, and made an excellent beginning on its canvass. It was in fact more than a beginning, it was more nearly a completion. Something like eleven hundred dollars was pledged, leaving but five hundred dollars yet to be secured.

The excellent result of this day's efforts left with the canvassing committee a feeling that when the non-resident members and a few others hand in their subscriptions the church will complete its quota, \$1,650.

This is another instance of the good effects of a greater church attendance where denominational interests are presented by different members of the church as well as by the pastor. In this case the attendance was "unusually large with a splendid service," and the results were in keeping with the thorough preparation.

There are a few absent members who may enroll in the Movers' Association, and these, together with a number who have already joined this order, will assure the success of the canvass in a short time.

The committee, with Mr. Harry P. Irish, the clerk of the church, in charge, will continue the campaign until all the absent ones are heard from and the goal is attained.

WALTON H. INGHAM,
Director General.

SOME SPIRITUAL IMPLICATIONS OF THE NEW FORWARD MOVEMENT

PROFESSOR J. NELSON NORWOOD, PH. D.

By way of introduction let me relate to you a little incident that came to my notice recently. Some years ago a traveler, a total stranger, driving a horse and buggy came to the home of a member of one of the churches in the Western Association. It was cold and dark and the traveler was hungry and weary. He asked for a night's lodging. As he was ready to start in the morning after enjoying a good bed and supper and breakfast, he asked his host for a small money loan—some six or eight dollars—which was granted. The generous host also threw in the loan of a warm overcoat, and the traveler journeyed on.

Now, did that money or the coat ever come back? I am not going to tell you. It doesn't matter. It would be in perfect accord with what you know about human nature to say either Yes or No. It is impossible to guess. The point is here: Are you and I the kind of folks who would without fail return such a loan as that? If we are not then the community of which we are a part must be a pretty poor community. Why? Because communities are what the folks are mostly. I wonder if it is at all a false interpretation of Christianity to say that Christ came to earth to make you and me the sort of people who would return that loan? I am inclined to think that is a good test, one good test of Christianity, of spirituality.

What is spirituality? We use the word a great deal. What do we mean by it? I will tell you what I mean: A spiritually-minded person is one who, in all his dealings with others, grows more just, more charitable, more honest, more friendly, more self-sacrificing, more kindly, more sympathetic. Will that do for a working definition or description? Just look the world over and say what is the matter with it. It is upside down because of the lack of spirituality. People have been unjust, uncharitable, dishonest, unfriendly, selfish and unsympathetic in their mutual dealings.

Our problems will never be permanently solved except by a revival of real spirituality. The key to the situation is better

folks. Unless we can succeed in really spiritualizing our marvelous scientific, business, political and social organization—machine—it will cease to be our servant, and we shall become its slaves. Where is the institution that can promote this spiritualizing process? I know of none better than the church of the living God. Its sole business is the spread of the Kingdom, the creation of better folks. Yes, and the church is awake. On every hand is heard the clarion call to go forward. The various denominational forward movements mean that the church is girding itself for the fight against the selfishness and materialism of the time. It is a contest on which hangs the fate of the world. The money programs are not the main thing. If the millions asked for are raised and a higher level of spiritual living is not reached the forward movements will be miserable failures. If these drives fail spiritually (I shudder at the possibility) I care not who else wins—the ins or the outs, the haves or the have-nots, capital or labor, the radicals or the conservatives—for unless the victors are more nearly permeated with the Master's spirit than any of the contestants are now, their triumph would mean a welter of unutterable selfishness. Our civilization would be bankrupted.

But I don't think God and his church will fail. I am no pessimist. If I thought there were no chance I should not be here today. I should be at home living by the motto: "Eat, drink and be merry for tomorrow the deluge." We don't want to lose hope in the possibility of victory. Neither do we want victory guaranteed in advance and the contest made a sham and shorn of its zest. No, as red-blooded Christians we want a fighting chance, and we have got it.

What an inspiration to think that Seventh Day Baptists are awake and in line. We are going to hold our little sector of the great battle line and we are going to move forward. We have a giant task set before us for a denomination of our size. We really have something to do. Some have mourned over the allegation that we were dying, indeed about dead. Rubbish! We are just now one of the liveliest organizations on earth! Last summer an interesting little episode occurred at my home.

Little John Eugene, aged three, was playing alone on the side porch with an old washing machine or wash tub. Somehow he got so badly tangled up with it that both fell off the porch. Extricating himself with difficulty and with a surprising amount of noise he came into the house, with blood from a scalp wound streaming down his back, face and clothes. Crying lustily he was seated in a high-chair while the neighbors and his mother worked on him pending the arrival of the doctor or the community nurse. Just then his sister Ruth, aged six, hearing of the accident, rushed in. She eyed him for a moment then began to weep and wring her hands wailing with emphasis: "John Eugene is going to die. John Eugene is going to die." He looked at her through his tears and blood, jumped down from his perch and between sobs, shaking his little fist in her face yelled: "I am not going to die. I am not going to die. I won't die."

Let us figuratively shake our denominational fist in the face of the croakers and tell them in no uncertain terms that we are not going to die. We have just got a new job and with it a new lease of life. It is a big job, but my father used to say to me occasionally, "Young man, if you expect to hit a star don't aim at a gooseberry bush." Let us quit being satisfied with aiming at spiritual gooseberry bushes. Let us aim at getting spiritually and financially on the honor roll among the star churches in this new and inspiring undertaking.

Alfred University,
December, 1919.

"I HAVE BEEN A FOOL NOT TO GO TO CHURCH"

"We were walking up the avenue together. I was still in uniform; he had put on his citizen's clothes about three days before. It was Sunday afternoon and a touch of spring was in the air. As the door of the church we were passing sprang open to admit a man with his two children, the strains of the great organ reached us. It was an old hymn. My friend said: 'My, that sounds good! Let's go in.' Before we knew it, we were both in the back of that great church; from that minute we were in the spirit of worship.

"The preacher appealed to us more as a man than a minister, more as a friend than an ecclesiastic, and he was certainly more of an optimist than a faultfinder. As we went out, my friend said: 'Why don't we get more of this sort of thing? I believe I have been a fool not to go to church; I intend to go. It gives a man a different idea of life; somehow I feel that life is more worth while.'"

This is a young man's recent afternoon experience in one of our large cities. It might be repeated indefinitely, no doubt, if the truth were known. It brings to us the question: Is church attendance worth while, especially in the light of present unsettled conditions, changing attitudes, new ideals, and the universal wish to be valuable and useful?

We may well ask: What is the church? Of course, if we go back to Scriptural definition, symbolism, and the language of the inspired seer, we will respond: It is the "Bride of Christ." It is the body of the believers set apart in his name, consecrated to his worship, who have taken the sacred vows of faith in Jesus Christ.

THE CHURCH IN THE ESTIMATE OF THE AVERAGE YOUNG MAN

But we will not deal with this question in just that way. What is the church in the estimate of the average young man of today—the young man who has been vitally interested in his country, perhaps given up his business prospects, his student life, his all, to meet the immediate demands of war service? He has come back to face old and new conditions with purpose, snap and determination. He is thinking and planning in plain terms of simplicity and reality. He wants to do, think, live, pray and worship with a directness of motive and a largeness of faith. He is not spending much time in dreaming of heaven, but is pulsating with eagerness to help this old world. He likes the Savior's words, "The kingdom of heaven is in your midst."

What does the church mean to him? Is it merely a building, a sanctuary, a consecrated place dear to his parents and his forebears, a meeting house where they sing hymns, listen to sermons, read the Bible, and sit with Christian people, or is it a present, vital, moving force made up of

strong men and earnest women who have faith, hope, courage and objective? Is it a place where children delight to go because they see happy faces, meet willing hands and cheerful friends, where they sing songs and hymns, and experience something that tells them good people are fine and Jesus Christ is the leader of all this better type of life?

No, the church is not a building; it is more. It is not a temple; it is more. "The Most High dwelleth not in temples made with hands." The church is filled with life!

Above the entrances of one of our great churches we read carved in stone: "The Master is here and calleth for thee." That Master is alive; he lives in the youth of today. His strong sentiments are in the earnest philosophy and ideals of the men who have made up our army and navy, and who have flown in the air—men who have won a war for righteousness, liberty, justice and truth.

THINKING MEN TODAY ARE PRAYING MEN

The church is founded on these principles. Her sons have been warrior heroes throughout the ages. At times she has become careless; she has slept and forgotten her youth, but now she is aroused. Thinking men today are praying men, and praying men are thinking men. They are found in the church. The church stands for discussion of human interests, not for mere ceremonial, sanctimoniousness or unreality. She has set her face toward the rising sun of a new day, in which earth-born clouds of dissension are quickly scattering as her sun of a risen Savior rises higher.

Men are calling attention more than formerly to the great discoveries made by the church. She has been an originator. Not only did her Master "bring life and immortality to light," but he instilled principles in his followers which have led to all kinds of relief of suffering and quick intervention in times of wrong. The church is not out of date. She never has been; she never will be. "Onward, Christian Soldiers, Marching as to War" is, and has been, one of her martial hymns. True, very recently the battle-field has changed somewhat. It is harder to fight the subtle

foe of reconstructive days than the open foe of martial strife, but men who have learned to fight the enemy still find enemies to fight. The outward enemy has been annihilated; the inward foe fights more fearfully every day. The church of Christ is the re-enforcing agency of this great spiritual mobilization. Men are attending church because they feel their need; because they need the Christ who stands within the church doors, and who is proclaimed from its pulpit and praised by the people in song. Contentions and competition in life are strong. Men need the church for rest and recreation, not to find upholstered seats and easy chairs, but to rest their minds and souls, to lead them in their thoughts of better, higher things, and to scatter thoughts of self and business care.

To say that men do not attend church is unjust. In almost every one of our cities there are churches in which the men in attendance equal, if not surpass, the number of women.

AND YOU WILL SEE LIFE FROM A DIFFERENT STANDPOINT

"Come over to old Trinity," said a Wall Street man just before the noon hour on a busy, hurried day. "It will do you good; you will see life from a different viewpoint." The men accompanied him. The great church was filled almost entirely with men—strong men, young men, middle-aged men, honored old men. The service was brief, strong, simple, straightforward, striking, sympathetic. Such services are not unknown in Pittsburgh, in Chicago, in Detroit, and in many other cities. Of course there are tens of thousands of men who do not go to church. The church misses them and needs them, but they miss and need the church far more. Leave church out of the life of a young man and you leave the far-reaching virtues that go with it.

"Why do you attend church?" asked a man of his partner. "I attend," was the reply, "because I want my children to know something about righteous ways and righteous truth. I attend selfishly as well. I want something other than figures and facts, money-making and commercialism, to have a place in my life and thinking."

"Well," said his partner, "I go occasionally."

This leads us to a final thought: *Occasional* church going leads to cutting out church altogether. What we do not do *habitually* we cease to do at all ultimately. Regularity in church going means growth and development for the soul; irregularity means arrested growth and a loss of all interest. What would men amount to if they went to their offices only occasionally; if they were at their desks only when they felt like being there? Constant, habitual attendance and service in the church of Christ yields valuable compensation to the individual and to society.

The other day I wrote down the names of many men whom I knew intimately who seldom, or never, attend any church. Among them were good and successful men; in many instances, men extremely popular and well known, and for the moment I was depressed. Then I listed a score or more in the community who are known to be church-going men, who are regularly in their places there, and who have made it a habit of their lives and of their homes. The names compare most favorably with the former. A consistent church-going Christian man is a great asset in the community and has great influence. It is worth while to have a church home and to attend divine worship.

Young men have greater responsibilities than they realize in this regard, and if a young man will really try out church attendance, give it a fair chance week after week, and month after month, his life will be enriched, his intellect sharpened, his vision broadened, his character strengthened, and his manhood invigorated.

Never before has the church so loudly called for strong men, and able men are responding. "Like priest, like people"; but it is also true, like people, like priest. Strong, clear, firm, responsible manhood in the pew means a vital, ringing, manly message from the pulpit, and the unqualified outside critic of the church of Christ will be answered silently by the consistent attendants, and audibly by those whose words have weight as well as argument, because they speak of values whereof they know.

RESOLUTIONS OF FAMOUS PEOPLE

(From *Watchman-Examiner*)

To rise above little things.—*John Burroughs.*

To answer, however briefly, all letters I receive.—*Thomas Nelson Page.*

The one purpose to which I have firmly adhered is, while attending to my outside things, "lending a hand" and taking a part in various avocations, to give my vocation the supreme place, endeavoring to meet its demands faithfully as they arise from day to day.—*Elmer H. Capen.*

I have tried, in a general way, not to

Falter more or less
In my great task of happiness,

and to come down to little things. I have tried and do try and shall try never to let a child's question or a child's letter go unanswered.—*Laura E. Richards.*

For many years my motto, by which I endeavor to guide the ordinary actions of life, consists of one word, which is, "Stop." It is generally very easy to go on, no matter what you may be doing, good or bad. But to stop when the right time comes to stop is so difficult that I endeavor to keep continually in my mind the importance of so doing.—*Frank R. Stockton.*

Some years ago I resolved to cultivate habitual cheerfulness under all circumstances. It has not been my easy task, but I have succeeded, and now, drifting on to my eightieth birthday, burdened with heavy cares, stripped of those nearest and dearest to me by death, I am not sorrowful. I am not "going down hill," as people say of the old, but "up hill" all the way, and am sure that life is better farther on.—*Mary A. Livermore.*

God's beneficence streams out from the morning sun, and his love looks down upon us from the starry eyes of midnight. It is his solicitude that wraps us in the air, and the pressure of his hand, so to speak, that keeps our pulses beating. Oh, it is a great thing to realize that the divine power is always working; that nature in every valve and every artery is full of the presence of God.—*Edwin H. Chapin.*

"Watch and pray that ye enter not into temptation."

WOMAN'S WORK

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

Don't let the song go out of your life,
Though it chance sometimes to flow
In a minor strain, it will blend again,
With the major tone you know.

What though shadows rise to obscure life's
skies,
And hide for a time the sun,
The sooner they'll lift and reveal the rift,
If you let the melody run.

Don't let the song go out of your life,
Though your voice may have lost its trill,
Though the tremulous note may die in your
throat,

Let it sing in your spirit still.

Don't let the song go out of your life,
Let it ring in the soul while here.
And when you go hence, 'twill follow you
thence,

And sing on in another sphere.

—Selected.

MISS WEST WRITES OF ACTIVITIES IN SHANGHAI

Woman's Board,
Milton, Wis.

DEAR FRIENDS; It is seven weeks today since we landed in Shanghai in the pouring rain and it is time I should be writing you. Mother has written you of the hearty reception given us at the wharf and at the school in spite of the dampness. It was such a joy to see them all—the mission family and the school girls and teachers.

It seemed particularly opportune that the afternoon was appointed for the tri-yearly church meeting. Even though rainy a goodly number of church members were present. I was glad to meet them again so soon for they are quite scattered over the city and otherwise I could not have seen many of them until the following Sabbath. The meeting gave me an opportunity to get in touch with the work of the past months and the plans for the coming ones.

It was inspiring to hear how the budget is being kept up—and of the new work begun since the summer vacation—the children's church and the combined night

school and reading room opened by the older boys in the boarding school.

It is inspiring, too, to visit this children's church. I wish I could take you over there with me one of these Sabbath mornings. Mr. Eugene Davis has it in charge. Since the regular church service is at two in the afternoon this is held at ten in the morning. Before that hour some of the school boys go out into the highways and byways of the neighborhood and gather in the children. When the service begins there are usually some twenty or thirty children present beside those from the boys' and girls' boarding schools and the day school across the bridge. Each child is given a card on which the attendance is stamped and, of course, there are days when rewards of merit are given for attendance. There are opening exercises consisting largely of singing and then while the organ is being played those older girls and boys who are willing to give service come forward. Each takes one or two children by the hand, leads them to some corner and teaches them the lesson of the day. Part of the time they have been using the Sabbath catechism. One day they had a special patriotic service which they very much enjoyed.

Many of the children who come for this come also to the afternoon meeting. I have been particularly interested in a group—sometimes of one, sometimes of two or even of three—of more tidy appearance than most of them. A young man about twenty always has them in charge. He has been in the night school, I learn, and I doubt if he has missed a prayer or church service since I have come to know him by sight. He began bringing the children about three weeks ago. The first time they were frightened of the "foreigners" and wept when we tried to persuade them to go into the classes. They said they would not come again but they seem to have conquered their fears. The young man has such a pleasant face. I hope his interest will continue. The value of this children's church is not limited to the little tots from outside for it is developing our girls and boys.

The girls' school as Miss Burdick predicted in the spring, is not full—four empty seats—but the girls are a very desirable

group, it seems to me. It took quite a racking of the brain the day we landed, for me to call by name all who were in the school when I went home. Chinese names are even more elusive than American ones! Some of the girls had grown so tall, too.

You heard about the student movement in the spring which started as anti-Japanese but which has developed into a strong patriotic organization for the improvement of China. It is a very active body, and it was thrilling to see the demonstration at the Recreation grounds near by on Independence Day, October 10. I think there must have been at least two thousand students who gathered there that morning for a few minutes before they paraded through the streets. The program there consisted of the raising of and salute to the flag, the singing of the national hymn and a short address beside an inspection by some men in gold-braided uniforms. There must have been several hundred boy scouts among the lines. The schools represented were both boys' and girls'. It augurs well for the future of China the way these young people are banded together in the interests of righteousness.

Mother has had her first real introduction to country life in China. We went to Lieu-oo Friday via rail, boat, and wheelbarrow. She fitted herself to the side of the last mentioned vehicle beautifully and insisted she quite enjoyed the experience. It was one of our fine autumn days when the air is like spring at home and the fields like fall and spring (for they are bright green with the winter vegetables and wheat). An occasional candle tree with its gay foliage lent the true autumn tints. We found the doctors busy as could be with their hospital patients, clinics and out-calls, besides the schools. They do not lack for work.

The rate of exchange (\$1.00 gold equal to only eighty-five cents in our money) makes us groan for you people but the enthusiasm for the Forward Movement keeps up our courage. It is splendid to see how every one is working for it. May it bring rich blessings!

Wishing you all a blessed Christmas, I am,

Lovingly yours,

ANNA WEST.

A CALL TO PRAYER

TOPIC FOR PRAYER FOR THE WEEK OF
JANUARY 15th TO 22

*The Church in Closer Fellowship With
God Through Prayer*

"When the church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the kingdom of God come with power."

Therefore let us pray that the prayer meetings of our churches may be filled with men and women eager for the coming of the Kingdom.

The culture of prayer, therefore, is not importing an alien, but is training a native citizen of the soul.—*Harry Emerson Fosdick, in "The Meaning of Prayer."*

"Prayer is simply giving the wise and good God an opportunity to do what his wisdom and love want done."

"We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of his highest willingness."

"Prayer is one of the three forms of man's co-operation with God."

The experience of the race is clear that some things God never can do until he finds a man who prays.—*From "The Meaning of Prayer," by Harry Emerson Fosdick.*

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

Doctrine of Man

Grounds for inference concerning the Divine estimate of man's real nature, true worth and possible destiny, are many, strong and clear.

Man has two natures greatly unlike, but mutually related and dependent, called *soul* and *body*, *spirit* and *flesh*. (Matt. 10: 28; 26: 41).

Our higher being is called *self*, *light*, *life* (Luke 9: 25; Matt. 6: 23; 16: 26).

This can not but mean that the real man, the essential self, his conduct-directing and character-forming light, his true life, are spiritual and within, the place and source of highest human values.

Two sparrows are sold for a penny; yet

not one falls on the ground without our heavenly Father's notice. The very hairs of our head are all numbered. And we are made for a heavenly destiny. Let us therefore fear not; we are of more value than many sparrows (Matt. 10: 29-33).

Enemies of Jesus sought occasion for accusing him of Sabbath-breaking, in his works of healing. What man of you, he said, would not lift his sheep out of a pit on the Sabbath day? How much then is a man of more value than a sheep! Stretch forth thy withered hand! he cried to the afflicted man (Matt. 12: 9-13).

Our heavenly Father feeds the birds: are we not of much more value than they? He clothes the lilies of the field in beauty surpassing the glory of Solomon, the great Hebrew king: shall he not much more clothe us? Therefore let us not be distrustfully anxious about food, or drink, or clothing; but let us seek first the kingdom of God, and righteousness from him: This is food and drink and clothing for mind and heart (Matt. 6: 25-34).

What God does for the sake of man is a revelation of his worth, in the sight of heaven.

The great message of Glad Tidings concerning repentance and the kingdom of heaven, was a message to man; and to preach this Gospel was the chief purpose for which Jesus came forth (Matt. 4: 17; Mark 1: 38).

Peter, Andrew, James and John, left their fishing nets, at their Master's call, to follow him and become fishers of *men* (Matt. 4: 18-22).

Sinners and suffering men and women are the scattered and distressed sheep of God, whose sad condition moves the Savior to divine compassion. They are like a plenteous harvest field, waiting for laborers whom the Lord shall send (Matt. 9: 35-38).

Jesus is the great Physician who came to call sinners to the blessings of divine healing (Mark 2: 17; Luke 5: 31, 32). Man was not made for the sake of the Sabbath; but the Sabbath was made for the good of man. In Psalms 8: 4, by the principle of parallelism in Hebrew poetry, *man*, and *the son of man*, mean the same. See also Daniel 7: 13. And it is quite possible that the *son of man* who is *lord of the sabbath*,

is man himself, raised to this lordship by his discipleship to Christ (Mark 2: 27, 28). In the imagination of the great Hebrew writer the sabbath was as much a cosmic fact, originating from the Creator, as fish and birds and cattle and "all the earth." Unto man was given freedom and dominion over all creation, a dominion to be exercised by a being of religion, reason and conscience; and in the name of the Maker and supreme Ruler, to his glory, and for the welfare of man, beast and things (Genesis 1: 26). What responsibility! (See Isaiah 8: 13, 14). This conception dignifies the created world, man and the sabbath. Man is free to defile nature, treat animals with cruelty, oppress his fellowmen, devise ways and means of robbery and murder, or to trample on the sabbath; but for doing this he will have to answer at the judgment day.

The inner being of man is soil capable of receiving the word of the kingdom, and of bearing the precious fruit of goodness, thirty, sixty and a hundred fold (Matt. 13: 1-9, 16-23; Mark 4: 1-20; 6: 34).

In words whose impressiveness and solemnity grow upon me, Jesus teaches that a man is worth more to himself than the whole world would be worth to him, could he exchange himself for it (Matt. 16: 26; Mark 8: 36, 37; Luke 9: 25).

Our Savior places spiritual far above material values. One better lose hand, or foot, or eye, or any physical good, than fail to enter into the kingdom of God, or into that life which is the natural consequence of righteousness of character (Mark 9: 43-47).

That Jesus believed in the reality and power of selfishness and sin can not be questioned. But it is equally certain that he believed in man, in the possibilities of humanity, in the recoverableness of the lowest and worst if they have not lost every point of contact for the word of the kingdom, that is, for truth. The poor and needy may become rich in heavenly goods! the suffering and sorrowing, hopeful and happy; the depraved, respectable and self-respecting; the lost, found; the dead, alive; the sinner, redeemed. The kingdom of God belongs to those who are teachable, like little children (Matt. 19: 13, 14; Mark 10: 13, 14; Luke 18: 15-17). Jesus saw

greater faith in the Roman Centurion than he had found in Israel (Matt. 8: 10; Luke 7: 9). Publicans and sinners go into the kingdom of God before unbelieving priests, elders, scribes and Pharisees, because they repent and are forgiven (Matt. 11: 19; 21: 32; Luke 7: 36-50; 18: 9-14; 23: 39-43).

Jesus was speaking of them who will be "accounted worthy," when he said that God is not the God of the dead but of the living, and that the redeemed are sons of God, being sons of the resurrection, risen to die no more (Matt. 22: 30-32; Mark 12: 24-27; Luke 20: 34-38).

It is not the will of our Father that one child, or one child-like believer, should perish (Matt. 18: 12-14).

It was worth while for Jesus to come in the power of the Spirit of God that he might preach good tidings to the poor, release to captives, recovering of sight to the blind, and liberty to the bruised, and to proclaim the acceptable year of the Lord (Luke 4: 18, 19). It was worth while for the Son of man to come to seek and save that which was lost, and to give his life a ransom for many (Luke 19: 10; Matt. 20: 28; Mark 10: 45).

It is to man that the heavenly Father gives *good things*, or as Luke has it, the Holy Spirit (Matt. 7: 11; Luke 11: 13). And it is man who may become rich toward God (Luke 12: 15-21).

There is joy in heaven over one sinner that repenteth; and the Father, as if watching and longing for his lost son, hastens to welcome him on his way home from the far country; and celebrate his penitent return with greatest joy (Luke 15).

A being of whom such things as these are said must have supreme value in the sight of God his Maker. And we ought to realize the utter folly of selling ourselves at any price, however great; for one is worth more to himself than a whole world of fame, power or wealth.

All heaven is interested in us; shall we not be interested in ourselves?

One million children in Poland are now being fed by two big American relief agencies—the American Relief Administration and the American Red Cross.

TRAINING LITTLE CITIZENS

PLANTING A TEA SET

SARA E. WILTSE

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More than fifty years ago a small girl lived on a large farm in the State of Michigan. Her only dishes were the broken parts of a little china tea-set. The sugar bowl had lost its cover, the teapot spout had been broken off, and the cream pitcher had no handle. The tea cup was very friendly with the cream pitcher, for it too was without a handle, and the small girl played there were two saucers, as one was in two parts! These tiny dishes were decorated with very pink flowers and delicate sprays of green leaves. Every little piece was well washed and dried whenever the small girl and her smaller doll had a tea-party.

One day when the farmer was planting acres of potatoes the small girl watched the careful cutting of the seed-potatoes before they were put in the ground.

Feeling sure that she had mastered the lesson about potato eyes and the fall crop, she hurried to look at the parts of her beloved tea-set. She had a plot of her very own in the flower garden, and for once she was glad that her dishes were already broken, for she decided to plant them! Every part was put into its little hole, and covered with a shapely hill of good earth. Her garden was hoed, weeded and watered with diligence, and when others were digging potatoes, she dug for tea-sets! She was a brave child, and when she found only the pieces she had planted, she washed and dried them, saying to herself—"Good thing the seeds didn't rot"—and nobody knew of her thwarted attempt to grow the tea-sets until she was a grown woman, with a little boy who loved to hear her tell about long ago when she was a little girl. Then one day she told him the secret.

Not long afterward she had a birthday and one of her presents was a lovely little tea-set with pink flowers and sprays of green leaves. The little boy had saved his pennies until he had enough to buy the gift of which nobody but his mamma guessed the secret when he said that it was for the little girl whose tea-set never grew. She took her boy in her arms, and laugh-

(Continued on page 32)

YOUNG PEOPLE'S WORK

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

MY FAVORITE PSALM

Christian Endeavor Topic for Sabbath Day,
January 17, 1920

DAILY READINGS

Sunday—Psalm of mortality (Ps. 90)
Monday—Psalm of trust (Ps. 91)
Tuesday—Psalm of providence (Ps. 104)
Wednesday—Psalm of praise (Ps. 100)
Thursday—Psalm of citizenship (Ps. 87)
Friday—Psalm of confidence (Ps. 46)
Sabbath Day—Topic, My favorite Psalm and why (Ps. 121: 1-8)

SUGGESTIONS FOR BETTER PRAYER MEETINGS

Since reading Francis E. Clark's article in the *Christian Endeavor World* of December 4th on "Heart Failure—Its Symptoms, Causes and Cure," it seemed that an article on our Christian Endeavor prayer meetings would not be out of place.

This is a vital part of our Christian Endeavor work and yet it is usually not well planned nor well advertised and omitted in our prayers. The meetings usually vary but little from year to year; carried on in the same old order, and after the same old fashion. Tell me, am I not speaking the truth? Are we not all guilty?

December and January are prayer meeting months. Then, if ever, we should make a special effort to better our Christian Endeavor prayer meetings.

Now to prove that I am not running a bluff and talking about planning and advertising meetings and carrying them out in a different way when I know nothing about it, here are some practical ideas to work out in your Christian Endeavor society and I'll guarantee, the interest, enthusiasm, attendance and participation will be increased. (By the way, I wouldn't object to hearing what success you have.)

VARIETIES OF WAYS TO OPEN A CHRISTIAN ENDEAVOR PRAYER MEETING

1. BY PRAYER
 - a. Leader
 - b. Silent
 - c. Sentence
 - d. Dictated by leader
 - e. Kneel and have prayers

2. BY MUSIC
 - a. Vocal solo
 - b. Bible verses between stanzas
 - c. Prelude on phonograph
 - d. Memory song service
 - e. Instrumental prelude
 - f. Informal sing
3. BY USE OF BIBLE
 - a. Bible hunt
 - b. Reading of lesson
 - c. Psalm in unison
 - d. Favorite Bible verses
(Pass Bible around and as each one receives it give testimony to its value.)

Did you ever use posters to advertise your Christian Endeavor prayer meetings? "An Inner Circle Meeting." Arrange chairs in two circles, one inside the other. As the members come, they take places in outer circle and as each one takes part he moves into the inner circle. Close by singing "Are You in the Inner Circle?" This meeting may be advertised by a poster made by drawing two circles, one inside the other, and in the center draw a C. E. monogram. The announcement and topic for discussion may be printed at top and bottom. Do you get the idea?

Here is a list of special meetings to be used:

"A High School Meeting."
"A Heart Meeting."
"A Field Meet."—High jump, soprano solo; tug of war, finding Scripture verses; referees' announcement, leader's talk; hurdle race, memory test on books of Old and New Testaments, the Beatitudes, the Ten Commandments; thirty-yard dash, 30 Scripture verses from memory; shot put, several 2-minute talks; relay race, general participation; songs and prayers interspersed. Advertise this meeting by poster with a man in track uniform.

Have I been able to create within you, fellow-Endeavorers, a real desire to better your Christian Endeavor prayer meetings? If so, you are in line to get some live wire books on the subjects. "Fifty-two Varieties," by Harry W. Githens. Price, twenty cents, United Society of Christian Endeavor, Boston or Chicago. "Better Prayer Meetings." Price twenty cents, compiled by Howard L. Brown, C. E. Supply House, Los Angeles, Cal. These books will furnish a world of material very usable and practical, in fact these sug-

gestions on different meetings are not original with me but gleaned from these books.

We are working hard in California on the "Loyalty Campaign," and with very good results. Not long ago the counties around San Francisco put on a "Demonstrative Conference" which was extra fine and I'm going to tell about it. Some association in the East might like to try the same. Additional information can be obtained if you really want to try the stunt.

The themes for November, December and January were worked out with practical demonstration, working on the supposition that one retains more from seeing than from hearing. A Mission study class was conducted. A Missionary Committee really held their meeting and a really truly pageant on "Christian Americanization" was presented. The Social department told about good games, gave a list of new ones and then proceeded to try them on the Christian Endeavor delegates at the conference.

Novel song services were conducted. A child was used as a soloist for the verses of a well-known song; motions were used for "Win the One Next to You"; a Chinese society sang "Onward, Christian Soldiers" to a Chinese tune. Illustrated song slides were featured. "Sweet Hour of Prayer" was sung behind closed doors to produce a far-away effect, with doors opened to give more forcible impression, and by advancing into the room to give directness. The Tenth Legion was presented by storyettes, then visualized with illustrations and posters and mottoes. In like manner the different departments presented their work. Each delegate was given a printed copy of all stories, poems, posters, mottoes, pageants, songs and everything used in the conferences.

It was a clever stunt and any society or group of societies would profit by following suite. What say you? Come on—

MARY G. BROWN.

Riverside, Cal.,
December 14, 1919.

The law insists that the contents of a can shall come up to its label. You bear the name of "Christian"; are you "true to label"?—*Kings' Treasuries.*

CHURCH COUNCIL TAKES ADVANCED STAND ON ECONOMIC AND INTER- NATIONAL QUESTIONS

At a time when the attitude of the Senate of the United States toward the brotherly obligation of America to share the world's burdens and problems is in serious question, the Protestant churches of our land have spoken out clearly, and through their representatives on the Executive Committee of the Federal Council of the Churches of Christ in America, have manifested a new and splendid realization of their world-wide responsibility.

In the three days' session just closed at Baltimore, the most widely attended, most representative and powerful gathering of the kind yet held by the Council's Executive Committee, such international questions were dealt with as our Christian duty to Mexico; the necessity for a League of Nations; the calling of a world conference of the Christian churches in the near future; our opportunity to help the emerging nations of the Orient and especially to guard their citizens in our borders from unjust treatment; the obligation to restore to pre-war strength the churches and Christian institutions of the Protestants of France and Belgium and our further pressing duty to hasten to the economic relief of the starving peoples of Europe (this last call coming from an outside secular source). The splendid bond of national and religious brotherhood that binds American Protestants to churches of like faith in England and Holland was emphasized through plans for the celebration both in America and abroad of the Mayflower Tercentenary.

The moral, industrial and economic situation within the United States was given careful and earnest consideration by the Executive Committee and various subcommittees and a resolution was passed urging that a truce on strikes be declared, lasting at least six months, in order that the industrial equilibrium of the country might be re-established and the present abnormally high prices be reduced in order that wages might have greater purchasing power. The resolution specified that the interests of labor must be safeguarded in this truce and that the recognition of the

representative capacity of the unions was not to be altered or withdrawn.

Recognizing that one of the dominant social questions of the present is "law and order" and that this matter is closely tied up to the liquor problem, the Executive Committee adopted the recommendations of the Commission on Temperance, pledging their co-operation and support to the Government and its organization for the enforcement of the 18th Amendment, urging the enactment of a law to prohibit intoxicating drugs, including peyote, used increasingly by the Indians of the Southwest, and promising hearty co-operation to the prohibition workers in other lands.

FOR THE LEAGUE OF NATIONS

A resolution was unanimously passed, reaffirming the faith of the Federal Council in the League of Nations and calling upon the ministers and churches of the nation to exert every possible influence upon the President and Senate to secure the immediate ratification of the covenant of the League of Nations with such reservations only as are necessary to safeguard the constitution of the United States and which shall not substantially alter the character of the covenant and shall not require its re-submission to the Allies and Germany nor hinder in any way the full and equal participation on the part of the United States in all the activities of the League.

Strong resolutions were passed urging peace with Mexico, which were given to a committee to be conveyed personally to the President and to Secretary Lansing. These will be made public as soon as they have been duly presented by the committee which consists of Rev. Charles L. Thompson, Bishop William F. McDowell, Bishop James Cannon Jr., Rev. Charles S. Macfarland, John M. Glenn and Alfred R. Kimball.

FOREIGN REPRESENTATIVES AT THE MEETING

The Executive Committee was fortunate in having as its guests at Baltimore representatives from the churches of France, Switzerland, Holland and Great Britain, as well as a distinguished Japanese educator who, however, announced himself as distinctly from California rather than from his native land. Professor Inui insisted that there is no Japanese question at pres-

ent in America, that it is purely an American question which is sometimes agitated. He said that the Japanese on the Pacific Coast have perfect confidence in the United States, that they have come to know Uncle Sam and to trust him implicitly. They have learned that he has a big, kind heart though now and then he relapses into bad manners.

Pastor Henri Bach of the Lutheran Church in Paris was introduced and brought the greetings of the French Protestants to the Executive Committee. Madame Bach accompanied him and spoke briefly in appreciation of the many new and practical ideas which they had been able to receive from their contact with the American churches and which they hoped to put into effect upon their return to France.

Mademoiselle Julia Merle d'Aubigne, of France, said that the one word which epitomized her attitude toward the American churches was "Merci." The French people have been grateful for the help received during the hard years of the war, and especially for the final coming of our wonderful soldiers. Mademoiselle d'Aubigne said that their appeal was not to keep alive the Protestant churches in France, because they must do that for themselves; but it was for the necessary help to restore their physical equipment so sorely shattered by the war. She further stated that this needed assistance was only a fair return for the help given in planting Protestantism in America, furnished by the great tide of French Huguenot immigrants who came to our country in the seventeenth and eighteenth centuries.

The speaker for Great Britain, Mr. Harry N. Holmes, of London, told of the coming of the American soldiers into the front lines at the time when Paris was so seriously threatened, and of a marvelous change of spirit in all the allied armies resulting from their timely arrival.

Captain J. W. Gunning, of Holland, spoke of the sufferings of his country as one of the frequent instances in which the innocent bystander receives more serious injuries than the combatants themselves. He referred to the preparations under way by the Dutch churches for the observance of the Mayflower Tercentenary.

On behalf of Switzerland Rev. Emil Brunner brought a message of friendship and brotherhood, saying that America is now looked upon as a source of religious inspiration and initiative just as Switzerland was four hundred years ago.

REPORT OF GENERAL SECRETARY

The report of the general secretary, Rev. Charles S. Macfarland, was presented to the committee in a thirty-page pamphlet which summarized the varied labors of the central administrative department of the Federal Council, during the year. The closing of the work of the General War Time Commission with its many ramifications, the increasing dependence of the government and civic bodies on the Council as representing the churches and the widening scope of international religious fellowship and service were outstanding features of the report.

Dr. Macfarland, in concluding, summarized the place and work of the Council as follows:

THE TASK OF THE MOMENT

The whole movement for Christian co-operation is in some peril at the present moment from the confusion resulting through the many different and generally unrelated movements in its interest. The denominational consciousness in the constituent bodies of the Federal Council was never so strong as at the present moment and it is rapidly deepening. We thus have these two seemingly contradictory phenomena—intensified denominationalism and increasing unity. The Federal Council occupies what might be termed a mediating position of guidance to the whole movement for unity. Among its chief contributions are those in the interest of stability and practicality.

In an exigency like this, where we thus find intensified denominational consciousness and activity, together with a general and genuine spirit of co-operation, in the midst of more or less confusing interdenominational and union movements, the Federal Council occupies a strategic position. It is a clearly defined, solidly constituted organization which fully represents the denominations themselves. Upon its vitality, therefore, the whole co-operative movement largely depends. Above all, the denominations themselves must, as such, be held firmly together in the Council. Its work of promotion through the past ten years has been the chief factor in making possible other co-operative movements, and it continues to be an important factor in conserving the work of those movements.

REPORTS OF THE COMMISSIONS

The report of the Commission on Christian Education presented by the acting secretary, Rev. B. S. Winchester, dealt with

the fundamental importance of Christian education in every attack which the church is to make upon existing social problems and the comparative futility of educational programs unless worked out and carried out by agencies working in closest co-operation. The report of the Commission on the Church and Country Life and the general discussion which followed, brought out the fact that absentee pastors, low salaries and excessive denominationalism are among the greatest problems the country church has to solve.

Rev. Rufus W. Miller, of Philadelphia, presented the report of the Commission on Temperance, whose chairman, Hon. Carl E. Milliken, governor of Maine, occupied the chair. The report covered the activities of the United Committee on War Temperance Activities in presenting to our soldiers and sailors, in camps here and abroad, scientific anti-alcohol information by means of posters, literature, stereomographs and special speakers. Hon. Wayne B. Wheeler, counsel for the Anti-saloon League and leader in the fight for the 18th Amendment, made a stirring address in which he referred to the amendment as "the greatest piece of constructive legislation ever adopted by a self-governing people." The only way to safeguard our victory, says Mr. Wheeler, is to drive liquor from the whole earth; and the battle for enforcement in our own country is just beginning.

Rev. Charles L. Goodell, secretary of the Commission on Evangelism, reported the increasingly successful campaign of federated evangelism which this commission has been promoting all over the country. The plan for community evangelistic campaigns to culminate next Easter is enlisting the hearty support of many cities and in some cases, as in Indiana, the movement will be state-wide.

EUROPE NOT IN IMMEDIATE PERIL OF BOL-SHEVISM—SAYS DR. TIPPY

Rev. Worth M. Tippy, who has recently returned from an extensive survey of post-war social and industrial conditions in Europe, reported for the Commission on the Church and Social Service, of which he is executive secretary. He visited England, Scotland, Holland, Germany, France,

Belgium and stated that the extreme socialists constitute only an aggressive minority in each country with but the remotest likelihood of getting into power. Even in Russia the Soviet republic is being profoundly modified. French Protestantism is numerically weak but constitutes an "intellectual aristocracy," but they are as yet little socialized and have few important contacts with labor and with social and community movements.

The Commission on Interchurch Federations, through its secretary, Rev. Roy B. Guild, reported that there are now thirty-five city federations and five state federations, having employed executive secretaries. The existence of the organizations has made possible a much earlier contact of the Interchurch World Movement with these communities than where federations do not exist.

Rev. Sidney L. Gulick, secretary of the Commission on Relations with the Orient, stated that most of the present anti-Japanese agitation on the Pacific Coast is political. In her treatment of China, America has violated her solemn treaties, in suspending Chinese immigration. The Commission advocates strict adherence to our treaty obligations and the granting of citizenship to such properly qualified Chinese and Japanese as desire it. Dr. Gulick regards the outlook for Korea as more hopeful on account of the administrative reforms under way by the present premier.

The Committee on the War and the Religious Outlook, through its secretary, Rev. Samuel McCrea Cavert, reported that a series of studies covering in general the religious life and attitude of the soldiers, taken as a representative cross-section of American manhood, was in course of publication, several of the volumes having already been issued and others now being in press. The presence of the chairman of the committee, President Henry Churchill King of Oberlin College, in France, and the able assistance he was successful in enlisting, has made the material produced by this committee of unique value in its particular field.

Rev. Gaylord S. White reported for the General Committee on Army and Navy Chaplains the efforts now under way for the creation in the army of a Chaplains'

Corps. Major John T. Axton, Chaplain, U. S. A., spoke of the work of the chaplains, emphasizing the necessity of a closer co-ordination of their work.

REV. E. O. WATSON MADE SECRETARY OF WASHINGTON OFFICE

Owing to the retirement of Dr. White from the secretaryship to resume his duties at Union Theological Seminary and to the expiration of the leave granted to the Federal Council's Washington secretary, F. Paul Langhorne, by his congregation, both vacancies were filled by the election of Rev. E. O. Watson, who has so successfully led in the war work of the Southern Methodists and is already in thorough touch with conditions at the Capital.

In the absence of Secretary Atkinson, Rev. Frederick Lynch read the report of the Commission on International Justice and Goodwill, reporting among other things the recent conference with the representatives of European churches, including those from Germany, held at the Hague. Dr. Lynch has been asked to act as the chairman of a committee that shall consider carefully the calling of an Ecumenical Conference of Christendom at an early date.

FRENCH PROTESTANTS GRATEFUL FOR HELP

For the Commission on Relations with France and Belgium, the chairman, Rev. Arthur J. Brown, reported his impressions of the bravery and the sufferings the Protestants of those lands and their outstanding need of assistance. Several denominations not hitherto co-operating have definitely promised to contribute through the commission. Dr. Brown said that he found everywhere among French Protestants a sense of deep gratitude for the work Dr. Macfarland had done while in France and the feeling often expressed that he understood their problems and needs better than any other foreigner.

TRIBUTE TO FEDERAL COUNCIL FROM S. EARL TAYLOR

For the Interchurch World Movement, general secretary, S. Earl Taylor, made an illuminating and reassuring statement of progress. He felt that in spite of some apparent overlapping there was an unquestioned field for both the Interchurch World

Movement and the Federal Council and that each supplemented the other. He said that the pioneer work in interdenominational co-operation already done by the Federal Council had made possible much of the success of the newer movement.

Rev. Frank Mason North replied to Dr. Taylor in happy vein, emphasizing the present essential co-ordination of the two movements and the urgent necessity that both should constantly be "watching Providence" so that they might serve unselfishly and well the needs of the Kingdom.

AN APPEAL TO THE CHURCH FOR HUMANITARIAN LEADERSHIP

Represent Commissioner Herbert Hoover, Mr. Edward A. Filene, of Boston, spoke on behalf of the movement to finance the starving European nations, nearly all of whom will need assistance during the present winter.

"Though I am a Jew," said Mr. Filene, "I am forced to the conviction that the church must play an important part in solving the present world tangle with all the suffering which it is bringing in its train. If the Christian teaching of 'love thy neighbor' had been more generally accepted the conference at Paris could have finished its work successfully in a week. The teaching of the churches is the power that is needed now if the peace of the world is to be kept and Europe be brought back to the fine amenities of life for which the church stands."

Mr. Filene explained the abnormal situation in Europe caused by the concentration for years on war production and by the present enormous disparity in exchange caused by Europe's inability to export. He stated that in addition to these causes the excessive shipping rates combined to make wheat which costs \$2 a bushel in the United States sell at \$7 a bushel in Italy, a price prohibitive to all but the rich. Coal is selling there at \$70 a ton, of which our Shipping Board is collecting a tonnage rate of \$26.50, which is eight times the normal pre-war figure. The churches are urged to co-operate in a movement to float a popular loan, similar to the Liberty Loans, to finance these nations and prevent the imminent starvation of millions.

RECORD-BREAKING ATTENDANCE AT BALTIMORE MEETING

Rev. Arthur J. Brown presided over the sessions of the Executive Committee, which were held in the Mt. Vernon Place M. E. church. The attendance reached the unprecedented total of 180, representing nearly all the 31 constituent denominations as well as the following co-operating organizations, each of whom reported to the gathering:

The Foreign Missions Conference of North America,

The Federation of Women's Boards of Foreign Missions of N. A.,

The Home Missions Council,

The Council of Women for Home Missions,

The National Board of the Y. W. C. A.,

The American Bible Society,

The International Committee of the Y. M. C. A.,

The Council of Church Boards of Education,

The Sunday School Council of Evangelical Denominations.

Some one has said that ours is an age when every one wishes to reform the world, but no one thinks of reforming himself. We must begin with ourselves. Are we to have aught to give the world? Then we must have first received it. Life for God in public is a mere sounding brass and tinkling cymbal unless it is balanced by life with God in secret.—James Stalker.

"Teach me good judgment and knowledge; for I have believed thy commandments."

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

CHILDREN'S PAGE

TELLING STARS WITH DADDY

Sometimes my daddy takes me
Away out in the night;
Away out in a great big field;
There's not a bit of light.

I'll tell you what we go for:
To look up at the stars.
My daddy knows them all by name;
He says that big one's Mars.

We don't have time to tell them all—
I have to go to bed,
But Venus is that yellow one,
Antares, he is red.

The North Star near the dipper
Guides the sailors on the sea.
The milky way is like a road
For fairies, seems to me.

And after I can tell them all
Home daddy carries me.
For I'm too small to walk
In the dark where I can't see.

—Mary Lindsay Hoffman.

LOVE'S SECRET

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—Faber.

The beautiful May sunshine filtered through the treetops, sending its wealth of brightness and its glowing warmth straight down through the thick foliage of the pines and the budding maples and chestnut trees until it rested upon a bed of pink-tinted arbutus where the little flowers were opening their petals to greet it; and it touched their cheeks and smiled upon them with its rays of gladness until the very roots themselves pressed deeper down into the soft earth, warmed and strengthened by its life-giving power.

One little blossom, colored like the morning clouds when the rising sun tints them with its coral glow, raised its tiny head and wafted its sweet fragrance through the woods to a modest violet balanced on its slender stem and nodding in the breezes.

"Ah, there is my little friend at last! I thought this wonderful sunshine would open the petals of the trailing arbutus. Now we are complete indeed! All of us

in bloom! The world is a happy place this bright morning!"

Thus she spoke as she turned gently towards her neighbor, the bell-shaped anemone, and nodded a morning greeting.

"Happy indeed!" sighed that fragile flower. "Why, we only seem half alive until the arbutus gives to us her wondrous fragrance! See how modest and shy she is and yet the tender moss clings to her for strength and courage. Without her gentle spirit and her soft refreshing sweetness our lives would be barren indeed. I envy her—the sweetest blossom of the woodland! What am I compared to this one—the loveliest of Nature's children!" And she bowed her tiny head, bending and swaying before the morning zephyrs.

The little arbutus heard the low murmur of the anemone and she smiled brightly as she drank in the warmth of the sunshine, and listened to the warbling of the birds in the treetops. She nodded her head wisely and whispered softly: "I am no lovelier than thou, sweet anemone. We are all Mother Nature's children and each holds her own place in her affections. And often she has told us that only when we smile and waft sweet messages of hope and cheer into lonely hearts can we fulfill our destiny. My cheeks may be ruddier than thine, and my petals may give forth sweet odors, but that is only because the great Maker of the world of flowers formed me so. Oft I have envied thee thy long fragile stem, for I am so far down among the leaves that many things are hidden from my eyes, and I would willingly give my ruddy petals for thy vision."

"Ah, children, children," murmured a soft voice that seemed to come from Mother Earth. "Do not envy each other's blessings. Each one has her own, and to each of you is given the privilege of making the world sweeter and more beautiful by thy presence. One little touch of color, one dainty breath of perfume, one happy smile from a contented flower carries a message of love into many an aching heart. Without the violet our woods would seem bereft of modesty; without the lovely arbutus our daily joy in her sweetness would be lacking indeed; without thy graceful swaying blossom, dear anemone, we would miss the gentle purity of the wood-

land. The cowslip's golden glory brings gladness to our souls; the lily's stately presence gives strength to our frailer bodies; while the birds flitting about in the skies above us tell of the wondrous joy of life as they worship the Maker of all their glad songs. Be content, dear children—give of thy best and envy not thy neighbor. The world would not be complete without each little flower blossoming, growing and smiling in the light of God's pure sunlight. In rain or shine, in tempest or storm, in sorrow or joy, give—give of thyself, of thy gift, whatever it may be. So shalt thou fulfill the plan of Him who gavest thee life and love and hope and blessing."—*J. C. Rushmore, in Christian Work.*

MARJORIE'S HANDICAP

For the first time in her life Marjorie was faced with the problem of preparing a dinner for her father and older brother. She could cook very well, having helped mother occasionally with one dish or another, but as for planning a whole meal alone with the proper variety she was as helpless as the kitten that was lazily sunning itself on the doorstep. However, she was a brave little girl and went valiantly to work, peeling potatoes, making biscuits and looking generally overheated and uncertain of the results of her labors. After an hour of the most strenuous and exacting work she had ever attempted she proudly set before her assembled family her idea of a dinner.

"Mother not home yet?" asked father as he patted his daughter affectionately on the cheek.

"No, dad; she was detained this afternoon. She is giving a new course in dietetics at the Red Cross rooms, and they are all going to have dinner there."

"And who is our kind guardian angel? I see this dinner has a mighty appetizing look."

"I should say it does!" enthusiastically commented her big brother, who was a real college hero, having been in the A. E. F. in France and now a football star.

"Why, I cooked it," said Majorie, demurely and almost doubtfully.

"Well, well, bless my soul! Is our little girl learning that along with all the

other things? You couldn't please your old dad any better than by cooking his dinner."

"But you aren't old!" Majorie objected.

Dad and Big Bill seemingly enjoyed their dinner fully as much as usual, but Marjorie couldn't quite understand this, as she vaguely felt that there was something wrong about it all, yet couldn't realize what it was. The potatoes were perfectly baked, the biscuits fluffy and delicious, the rice pudding was as gloriously browned as the best ever made, while the macaroni was undeniably perfect.

The dinner was voted a Blue Ribbon by the appreciative family, and as soon as mother arrived the details of it were set forth minutely. She then told them about the dietetics course she had organized under the direction of the Red Cross and explained to them how each kind of food has a certain value to the system, and how vegetables are essential, and how careful one should be in preparing a dinner not to serve too many foods at once that have starch in them, and—

At this point, however, Marjorie interrupted to say: "Oh, that's the very thing I did. I gave this family a purely starch diet. Will it hurt them? What shall we do? Do you know, I thought that salads were served rather for their looks than for their food value." She was so worried that they all laughed and ate two mints apiece "to save our lives," as dad put it, but Marjorie decided then and there to learn not only how to cook a dinner properly, but to plan it intelligently as well.

Now Marjorie is studying in school a course in dietetics which has been prepared by the Bureau of Dietetic Service at Red Cross headquarters, with the help of the food experts of the United States Department of Agriculture. The girls in the class will eventually know how to feed the family scientifically.—*Christian Advocate.*

JOHN WESLEY'S RULE

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
To all the people you can,
As long as ever you can.

Lone Sabbath Keeper's Page

A LONE SABBATH KEEPER'S LETTER

DEAR MRS. ABBEY:

You have asked me to write something for the Lone Sabbath Keeper's page in the RECORDER. We do not call ourselves Lone Sabbath Keepers as some must do, for we are within an hour's ride from our home church at Milton, and, though we do not get down there very often, we still keep in pretty close touch with our people there. For many years, however, we were truly alone as keepers of the Sabbath. For fifty years we have lived nearly all the time where we could not regularly attend church services on the Sabbath—the most of that time not at all. Yet we have not thus been deprived of religious privileges; for during all that time we have attended church services as regularly as we could have done had we been living among our own people. We have found Christian friends in every place where our home has been who were ready to welcome us into their church homes; people who have treated us as courteously as if we belonged to their denominations. In some places we have worshiped with Baptists; in others with Presbyterians and Congregationalists. For the past ten years we have attended the small Methodist church near where we live. We might go up town to one of the large churches, but I think the right thing to do is to give what help we can to the little church that needs us more than any one of the larger churches does.

I have never thought it best to go here or there just because of something particularly good on the program, but to select the place where I seemed to be needed, and then attend there regularly. At more than one place I have been superintendent of the Sunday school or one of the teachers. I have belonged to a Sunday school in every place where we have lived. Here at the little M. E. church I have for some years been the assistant to a most lovable man who is the superintendent. I have all along, since we have lived here, had a class of boys. Those I had for eight years

have gone out to become Christian workers in various places. I now have a new class—have had them for a year—fifteen boys from eleven to fourteen or fifteen years of age. Good boys, they are, yet so lively both physically and mentally as to require all the persuasion there is in me to keep them in order. I have seen times when I felt a little discouraged, but they stick to the class and are coming to know more of the Bible than some men. They tell me that they intend to be good Christian men, and to go on and on in school. And I tell them I expect good things from them as men, if I can only live long enough. Oh, there are very many encouraging things about them, and I am happy in the thought of it. I have had many classes before of such young people who have made good in the world. I am glad now of some things they tell me, after becoming men and women.

Now, I suspect there may be some Seventh Day Baptists who will not give me any credit for doing my part among people who are not Sabbath-keepers. Let me say for myself that I would not feel at all satisfied had I not undertaken to do what I could among people where we have lived. The prophet Isaiah says, "Blessed are ye that sow beside all waters."

I do not think that many Lone Sabbath Keepers need be sorry for themselves as being cut off from all religious privileges. God's Word is preached in almost every community, and those who will not listen to a sermon on Sunday, or attend Sunday school, because they keep the Sabbath, are, it seems to me, not only losing very much themselves but are of little help to others about them. Once I was speaking to a Seventh Day Baptist I met on the train about doing what I could in religious work in the village where I was teaching. He listened in silence, and when I had finished solemnly replied, "My dear brother, I am afraid that going to church on Sunday and attending Sunday school is countenancing error."

I suppose that some one may fear that by worshiping with people who do not keep the Sabbath they may thus be drawn away from the Sabbath. Well, that depends. I knew men in the army who, though having been well taught at home, were led away

by evil influences; and I knew others of real character who came home as good as—some of them better than—when they enlisted. I may say for ourselves that we have never had a thought of leaving our own faith and practice; and we love our own people, our church and denomination, more and more as we get further along. I believe I am a great deal better for the help I have tried to give to others, even though they have not been Seventh Day Baptists. I do not wish to judge others. I have spoken only from our own experience.

In closing, I ask pardon for saying so much about myself; but this is not intended as an abstract discussion.

HOSEA W. ROOD.

Madison, Wis.,

December 22, 1919.

HOME NEWS

ADAMS CENTER, N. Y.—Our people all seemed to enjoy the visit Brother T. L. McKenzie Spencer made us soon after Conference. He had a message for us, which was so well received that the people made a noble response in a freewill offering. Since then our Ladies' Aid have collected, packed and sent on to New York to meet Brother Spencer's boat a barrel of useful articles for the Georgetown Mission. We are all much interested in the welfare of this branch of our work.

We have to mourn the loss of five faithful sisters from our church and Sabbath school. Four of these sisters were from one class in our Sabbath school. Loving memorials were read in our Bible-school sessions for each of these. We are admonished as we see the older ones falling out of the work, that younger ones must press into the work with unity and zeal.

To stimulate a greater unity and zeal our Sabbath-school superintendent, Mrs. Clark Stoodley, proposed to divide the school into two teams with captains for Blue and Red sides, each to have an equal number of members, the aim to be better study of the Bible and faithful attendance. This contest has made a fine interest in the line of forward work. Twice since November the superintendent has asked how many have studied the lesson twenty

or more minutes and it is all but unanimous. We are still showing the spirit of progress.

On the evening of December 7th our church tables were set with a banquet and trimmed with blue bunting in the form of a wheel, the captains and pastor being the hub. All of the Blues were seated at once and served by dainty young ladies in white with Red caps. After the Blues had been served the captain of the Reds called for toasts from the Blues. Deacon William P. Jones responded by telling "How the Blues Won." "Team Work" was spoken of by Sister C. C. Williams. Our superintendent, Mrs. Clark Stoodley, responded to "What We Get Out of It." Our pastor, Brother Ehret, was then introduced from the Red side. The toastmaster quoted a Proverb for him to speak on, "Let us hear the conclusion of the whole matter, fear God, keep his commandments, for this is the whole duty of man." Much pleasure and profit was had by this occasion, and many desire more of such good fellowship.

Our church work is moving forward with all committees started to raise funds for the New Forward Movement and for church work. Our oldest resident member made the remark lately, "We'll raise it, the people will respond." It is like the wall of Jerusalem in Nehemiah's time. The people had a mind to build, "so builded we the wall." Our canvass is being made this week, beginning December 21. We hope to help build.

N. L. MALTBY,
Church Clerk.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—*Emma C. Fisk.*

THE BATTLE CREEK SANITARIUM

Wants at Once

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

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

Permanent positions guaranteed to those who prove a success.

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

MARRIAGES

ATHERTON-STILLMAN.—At the Seventh Day Baptist parsonage, December 13, 1919, by Pastor M. B. Kelly, Mr. Jack Atherton, of Wyoming, and Miss Katheryn M. Stillman, of Battle Creek, Mich.

BABCOCK-KIRSHMAN.—At the Seventh Day Baptist parsonage, December 18, 1919, by Pastor M. B. Kelly, Mr. Harry M. Babcock, and Miss Bertha Kirshman, both of Urbandale, Mich.

SMITH-EVANS.—At the home of the bride's mother, Mrs. Mary V. Evans, 251 Washington avenue, N., December 24, 1919, by Pastor M. B. Kelly, Mr. Brooks F. Smith, of Magnolia, Ark., and Gertrude E. Evans, of Battle Creek, Mich.

POULTER-LANGWORTHY.—At the Seventh Day Baptist parsonage, December 25, 1919, by Pastor M. B. Kelly, Mr. Willis Poulter, of Paris, Ill., and Miss Carmen D. Langworthy, of Dodge Center, Minn.

SCOTT-CLARKE.—At the Seventh Day Baptist parsonage, September 24, 1919, by Pastor M. B. Kelly, Delos V. Scott, of Battle Creek, Mich., and Miss Marie G. Clarke, of Milton Junction, Wis.

DEATHS

HAYES.—Mrs. Amy Elizabeth Hayes was born February 20, 1842, and died December 4, 1919.

She was the daughter of Adonijah and Katharine Burdick Muncy, being the seventh of eight children, four sons and four daughters, all born in Lincklaen. When she was about eight years old the family moved to DeRuyter, where she attended school at the DeRuyter Institute.

On October 27, 1867, she was married to Ory J. Hayes, also of DeRuyter. To them were born two children, Willie, who died at the age of three and one-half years, and Minnie, now Mrs. R. W. Wing.

At the age of fourteen, about the latter part of January, in company with several others, she was baptized by Rev. James R. Irish, and joined the DeRuyter Seventh Day Baptist Church, of which she remained a worthy, consistent, hopeful member till her death. Since the death of her husband in 1901 the loving companionship of the mother and daughter has been very marked and the pleasant memories of the untiring self-sacrificing care given the one who so fully appreciated those kind attentions, are now a comfort to the bereaved daughter.

The funeral services were conducted by Rev.

I. J. Howland who spoke most thoughtfully from the words, "She hath done what she could." He was assisted in the services by Rev. L. D. Burdick. She was laid to rest beside her husband beneath a beautiful covering of floral offerings.

E. C. B.

LOBDELL.—Frank E. Lobdell, the only child of John B., and Katharine Lobdell, was born in Georgetown, Mich., October 11, 1868.

On January 23, 1889, he was married to Miss Elizabeth F. Burdick, of Wirt Center, N. Y. The first fifteen years of their married life were spent at Georgetown, Mich., when they moved to Wirt Center, N. Y., spending eleven years there, then moving to Battle Creek, Mich., three years ago where they have since made their home.

Five children were born to them, three sons and two daughters. Two of the sons, the oldest, and the youngest of the family, have passed away. The remaining son, Ivan, and the oldest daughter, Mrs. Thomas Stillman, are married and their homes are in Battle Creek. The younger daughter, Dorene, is with the mother.

While the deceased never made a public confession of religion, he was deeply interested in it, and at one time made a decided start in a special revival effort.

He died very suddenly on the morning of November 16th of acute debilitation of the heart at the age of 51 years, 1 month, and 5 days.

He was a good husband and father, and was of a cheery disposition, always trying to look on the bright side of life. He leaves many friends, who, with his family, will mourn their loss.

M. B. K.

The signatures of 14,450 clergymen, representing virtually every denomination, were affixed to a petition for prompt ratification of the peace treaty which was sent recently to the Senate by the National Committee on the Churches and the Moral Aims of the War. The petition reads: "We, the undersigned clergymen, urge the Senate of the United States to ratify the Paris peace treaty, embodying the League of Nations covenant, at the earliest possible date without amendments or such reservations as would require resubmission of the treaty to the peace conference and Germany." Among the signers of this petition various denominations were represented as follows: Methodist Episcopal, 3,808; Congregational, 1,399; Federated churches, 550; Methodist, 211; Presbyterian, 2,409; Lutheran, 644; Baptist, 1,784; Christian (Disciples of Christ), 1,163; Roman Catholic, 314; Jewish, 121; Universalist, 138; Unitarian, 125; Episcopal, 516; Protestant Episcopal, 295; United Brethren in Christ, 321; miscellaneous, 1,162.—*The Standard.*

(Continued from page 20)

ing said, "But it has grown, it has grown, my precious boy, and it is more beautiful to me than any tea-set ever made."

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

I RESOLVE

- To keep my health;
- To do my work;
- To live;
- To see to it that I grow and gain and give;
- Never to look behind me for an hour;
- To wait in weakness and to walk in power;
- But always fronting onward to the light,
- Always and always facing toward the right.
- Robbed, starved, defeated, fallen, wide-astroy—
- On, with what strength I have;
- Back to the way.

—Charlotte Perkins Stetson.

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Sabbath School Lesson II—January 10, 1920

PETER AND JOHN HEAL A LAME MAN. Acts 3: 1-26

Golden Text.—Freely ye received, freely give. Matt. 10: 8.

DAILY READINGS

Jan. 4—Acts 3: 1-10. Peter and John Heal a Lame Man

Jan. 5—Acts 3: 11-18. The Power of Jesus' Name

Jan. 6—Acts 3: 19-26. The Call to Repentance

Jan. 7—Isa. 35: 1-10. The King's Highway

Jan. 8—Mark 1: 21-34. Healing the Sick

Jan. 9—John 14: 8-14. Greater Works to be Done

Jan. 10—Mark 11: 20-26. Strength from God

(For Lesson Notes see *Helping Hand*)

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"And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine and under his fig tree;
And none shall make them afraid.
Or the people shall abide in a peaceable habitation,
And in safe dwellings, and in quiet resting-places.
Then shall the wilderness become a fruitful field,
And the fruitful field be counted for a forest.
Then justice shall dwell in the wilderness,
And righteousness shall abide in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness, quietness and confidence forever."

—Rev. Paul Moore Strayer, D. D.

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