

The Sabbath Recorder

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WAS there ever a day when, not for all men one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so sharp and imperious as it is today? Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world ever can be united in one: "And I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto me." In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and every tongue—only there can any hope of human unity ever be found. In a day when we are weary of strife and hatred and war, the need of the world for Christ protests against any abridgment of our will and purpose to share him now with all the life of men. . . . For the sake of the world's need, which only Christ's Gospel can supply, we make our appeal today more earnestly and imperatively than in any past day, that Christ's last command should not be postponed for an interval of months or years. It is valid and effective now.—Robert E. Speer, D. D.

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SEVENTH DAY BAPTIST DIRECTORY

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

The Sabbath Recorder

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WHOLE NO. 3,914

The Employment Question Is of Vital Importance To Seventh Day Baptists

There lies before me a long typewritten letter from an old friend, a member of one of the most loyal old families among our people. Its contents would stir the hearts of our readers and set them to thinking seriously of a matter most vital to our cause if the editor could feel free to publish the letter in full. But since it is a personal communication from one who is so sorely tried that he, after waiting long, has finally opened his heart in the hope that "a strong article on the subject may be written, in which attention is called to the main points named," we must not give the letter in full.

We know of many who have been forced to pass through deep waters in these years, and whose experience in regard to employment among Sabbath-keepers has been so nearly like that of our friend that we are very glad to present the case here for consideration; and we sincerely hope some one may be able to shed some light upon a matter most vital to the cause we love.

The facts are these: A loyal Sabbath-keeper who had long been an extensive employer of men, and who always gave Sabbath-keepers the first chance if they applied to him for work, had met with reverses in business until at last he was forced to seek employment himself in order to make a living for himself and wife. Being a thoroughly competent man he was offered a \$6,000 job if he would work on the Sabbath. This he declined. Finally he accepted a position remote from all Sabbath-keepers, and was content to keep Sabbath alone with his family, deprived of all Sabbath associations rather than leave the sacred day entirely. But through no fault of his even this business could not live, and again he was driven to seek work among Seventh Day Baptists. He saw his son turned down where he had applied to Sabbath-keepers for employment, and non-Sabbath-keepers were retained to do the work he could have done well. Finally

with health failing with himself and wife, he has been driven to yield the point and accept a good job where he must labor a part of the day on Sabbaths. He is at heart strongly attached to the faith of his loyal Sabbath-keeping father and mother who passed to the better land years ago. This is what he says:

My own case has worried me for a long time and given me a good deal of solicitation. As conditions appear to be getting worse all the time, I am wondering what can be done to help matters for others, and how accomplished. Very few I believe, deliberately leave the Sabbath, but being obliged to seek employment outside, after a while become indifferent, eventually justifying themselves through the plea of necessity. I can realize to some extent, how they feel, but am frank to say that having fought it off for years at great sacrifice, and having finally had to succumb to the extent of working a part of the day (Sabbath) it does not cut as deeply as it did at first. I hope, however, that I may be able to adhere to the principles of the belief of which my ancestors stood firmly as exponents since the birth of the sect in this country and that the way may yet open for us to again live and toil among our own people.

I would prefer that my name should not appear. I feel ashamed and humiliated enough to know that we are compelled to live and labor as we do and to realize that we are no longer a part of and an influence in our denomination; that we are deprived of the associations that we were brought up under, and which we prized so highly, all through a changed condition, brought about through no fault of our own.

We know the words of this dear man in his distress and in his real home-sickness for church life among his own people will come very close to scores who have been driven, against their choice, to toil on the Sabbath under a protest from conscience every time they do it.

Here is one who enjoyed a religious home in one of our strong churches, in a town where a few years ago there were several firms of Seventh Day Baptists giving employment to hundreds of our people. But he has seen business after business go out of our hands into the hands of non-Sabbath-keepers until to him the case seems deplorable. The editor knows another town just as bad in this respect, where

nearly or quite a score of loyal Seventh Day Baptists are compelled to work a part of the day on Sabbaths or lose their jobs and let their families suffer.

In view of such conditions the writer of this letter says:

For many years I had been an employer of Sabbath-keepers, and never having had to seek employment, I always maintained that our people could find some kind of employment, that would enable them to keep the faith, but I confess that I have been compelled to see the other side of the case and see it good and hard. When, too, I see our industries, one by one, being sold out to non-Sabbath-keepers, and the opportunity for the employment of Seventh Day Baptists taken entirely away, I am wondering where we are to direct our members to seek employment.

I have been forced to face the problem seriously and so has my son. It has been argued that any one can find employment if he wants to. I used to think so myself but my changed conditions have compelled a change of mind, or at least caused a more open mind. The opportunity for employment would seem to be confined to agriculture or the professions, mainly. Not every one is fitted for either, and to endeavor to pursue a vocation for which one is unfitted by natural temperament and inclinations, can but result in failure or an unhappy existence.

Finally, the brother asks the question: "What is the cause and the remedy?" In the answer, he confesses that he can not solve the problem after years of careful study. He has noticed the "lack of teamwork, of unity, of brotherly and denominational interest in each other's welfare, the failure to assist one another and to patronize our own people," until he is ready to give up trying to solve the problem. And he hopes that some interest may be aroused by what he says that will cause somebody to open ways for our young people to secure work where they can be true to the faith of their fathers.

In the editor's opinion there is no more serious question confronting us today than that of the employment of Seventh Day Baptists by Seventh Day Baptists.

The Christ Gospel Still Greatly Needed We sometimes wonder when we hear appeals for the "gospel for our times," if those who make them really think that the old gospel of Christ is no longer effective. Should the minister of today regard Paul's determination to preach Christ and him crucified as being out of date, and there-

fore not the evangel message needed for our times?

Just what is meant by the expression, "The gospel for our times?" It must be something more than mere moralities; something more than theoretical dogmas; something more than flowery essays on human happiness; something more than lectures on social betterment, and something more than speculative arguments concerning prophecy. The world has had these for a hundred generations. Has it lost sight of the real thing?

What and how would Christ preach if he were with us in bodily form today? Just what kind of message would Paul bring to the churches and people of the year of our Lord 1920?

If we can judge by what they preached to a world beset by the same temptations that troubled us, and to human hearts essentially the same as human hearts are today, we should be able to see quite clearly what gospel message is needed for our times.

The Master entered the homes of the lowly, came in close touch with the most needy as well as with the wealthy and prosperous. He went where money-changers were at work, mingled with men in the markets, attended feasts and weddings, visited the sick and sorrowing, lived among laborers, ministered to children, and offered a helping hand to outcasts in the streets. Wherever he went he showed that he had acquainted himself with the heart and meaning of the scenes and surroundings in which people had to live. And he spoke right home to the special needs of those about him.

If we turn to Paul we find that he wrote to the churches all about their perplexities, their temptations, their weaknesses, their short-comings, and exhorted them to live pure lives and do consecrated service for the good of others. He too went out among the lowly, sought needy fields for mission work, mingled with men in the markets, spoke words of good cheer to the believers, and lifted up a voice of warning against sin and vice wherever it appeared. If Paul were here today he would not confine himself to prayer meetings and Sabbath services and to the study, but we should expect to find him moving among men in

the stock-exchange, in insurance offices, in trades-union meetings, in social betterment gatherings, always, in the spirit of his Master, offering the counsels and words of help most needed there. He would be as painstaking in efforts to understand human theories and to know the good and the evils of society and of political life as he did in the long-ago at Corinth, in Athens, and in Rome.

More and more is the Christian world coming to realize the need of a renewal of the Christ gospel in these times. The wonderful Interchurch movement with its surveys and plans to meet humanity's greatest need, gives unmistakable evidence of a world-wide revival in the good old gospel of Christ and Paul.

To Make Religion Effective In Every Stress and Strain Our gospel messages should promote a religion that will make itself felt in every stress and strain of life. It should impel a man to the highest and best action in whatever place he stands. Religion is the art of right living. It should bring God near as a living reality in a way to inspire a man to do the best things amid his every-day surroundings.

The stress and strain of life comes in the great business world where lust for material success destroys spiritual aspiration. They come in the political realm where worldly ambition turns the head, and in social life where love of pleasure steals the heart. Where people work six days in every week, in offices amid perplexing problems, on farms planning for crops, in bread-winning to keep the wolf from the door, in house-keeping to care for the children, in providing for rent, in the struggle to pay debts, in caring for the sick, in managing servants—these are the places where the gospel should be effective if we are to have a better world.

It should be our business to promote a religion that shall actuate the merchant when he drives a bargain, the mechanic when he is doing a job and has a chance to slight his work or put in poor material, and that shall be present with the farmer when he measures his grain. If Christianity is to be a blessing to our country it must be so presented that it will strengthen men against temptations and guard against evil

tendencies. The gospel should promote a life-and-death conflict with fashionable sins, with corrupting evils that are tolerated by public opinion and given a cloak of respectability.

The gospel of repentance today, as in the days of Christ, should be so specific and clear-cut that its hearers will feel called upon to forsake their own sins, and borrow less trouble about Adam's sins which they never committed. Speculative theological theories and dogmas of doctrine did not characterize the preaching of Christ. But practical presentation of truths that appealed to the consciences of men and compelled them to realize their exceeding sinfulness in God's sight was the main thing in his day and no other gospel is needed today.

AN ALL PASTORS' CONFERENCE

EDITOR OF THE SABBATH RECORDER:

An All-Pastors' Conference was held in Lincoln, Neb., February 18-20, in the interest of the Interchurch World Movement. On the evening of February 17 the belated RECORDER of February 9th was received in North Loup. And it was with disappointment and pain that I read that the Seventh Day Baptist Missionary Society had refused to enter into sympathetic co-operation with the Interchurch World Movement. In the light of this action, I did not know what our relationship to the movement is, nor whether I should attend the conference or not. However, I went, and I was richly repaid.

It was a remarkable conference. I find myself in full sympathy with the Interchurch Movement,—with its comprehensive and remarkable program of publicity, education, evangelism, stewardship and life service. This movement marks a new epoch in church history, the greatest since the Reformation. The glory of the hour in which we live is that Protestant Christianity is definitely seeking to make Christ known throughout the whole world.

Why should not Seventh Day Baptists be willing to co-operate? Why should we not underwrite "the administrative expenses of the Interchurch World Movement to an amount not exceeding 5 per cent" of our own budget? No doubt the

amount will be returned to us with interest. If not, like "bread cast upon the waters" it will be a blessing to us. If every pastor among us will attend his state conferences, if we as a people will but use the literature furnished, and throw ourselves whole-heartedly into the campaign, fire will be kindled in our churches which, under God, will bring a revival of religion among us. Brethren, this is the burning need of this hour. Unless the Holy Spirit of God comes upon us in large measure, burning out the sin and the dross, freeing us from the grip of materialism and skepticism, all our planning and giving will leave us limp and inefficient.

Our drive is practically completed, and we can not keep faith with our people if we should assume the budget for "enlargement work" recommended by the Foreign Missions Conference. But we are not alone in this situation. At the conference in Lincoln the Methodist Episcopal Church went on record not to accept the allotment assigned them. This is their action: "Inasmuch as we have so recently closed our own Centenary campaign involving the raising of more than \$113,000,000, we deem it inadvisable, prior to the action of our general conference, to enter into the financial drive of the Interchurch Movement."

Such is their action, but they have entered heartily into the movement underwriting the expense on the basis of their own budget. In reference to the financial drive we stand in a like position. But why should Seventh Day Baptists stand aloof, or refuse to co-operate? No denomination, I believe, can justify itself before God in staying out of such a movement as this. It is our day of opportunity. We may shirk the task, but we can not shirk our responsibility.

A. L. DAVIS.

North Loup, Neb.,
February 22, 1920.

Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon.—*Isaiah* 55: 6, 7.

THE HOUSE WITH THE GOLDEN WINDOWS

There was once a farmer who, having had a prosperous season, promised his son that at the end of the season he could have a holiday, or go wherever he wanted to go. When the time came the boy said he wanted to go to the house of the golden windows, which stood on a hill not far from his home.

His father granted the wish and the boy set out on his journey. He went down the hill to the valley, crossed the river by a bridge, and climbed up the other hill till he came to the house. In answer to his knocks the lady of the house asked him what he wanted.

"Please," said he, "I have come to see the house with the golden windows."

"Come in—come in," replied the lady, "and glad I am to see you."

He was taken into a room and presently a little girl came in.

When her mother told her what the boy wanted, she said, "I am glad that he has come to be my companion."

She showed him the cows, horses, geese, pigs, etc., but at the end of it all the boy asked to see the golden windows.

"Oh, there is the house with the golden windows," said the lady, pointing to his own house, where the golden rays of the setting sun shone upon the windows.

The boy then started off homeward, down the hill, across the valley, and up the hill, up the hill, till he reached home.

"Well, my son, what have you learned?" said his father.

"Father," replied the boy, "I have learned the greatest lesson of my life—that the house with the golden windows is home."

—*Exchange*.

Let the church bring to every family and individual throughout the church the impelling purpose of the Christian message. Humanity progresses from the individual to the multitude. Social movements take on permanent and impelling power when they are born in the lives and in the service of consecrated men. When hatred died out in the human heart, it will die out among the nations.—*Commission on Evangelism*.

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
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois

NOTES FROM THE DIRECTOR GENERAL

WELTON, IOWA, NEXT ON THE ROLL OF HONOR

The good people of the Welton Church have taken their time to complete the financial drive, conscious all the time that the result ultimately would be successful.

This church loyally accepted its apportionment fully determined to do whatever

was asked of it. This trait is a habit of long standing that seems to grow stronger year by year.

Welton is one of the few pastoriess churches, which unfortunate condition, however, neither slackens their interest in denominational work nor seriously interferes with the regular church appointments. The membership is composed of that class known as "dependables."

Early in the campaign, Dr. A. Lovelle Burdick, regional director of southern Wisconsin and Chicago churches, visited Welton and started the work by a series of three addresses. Whenever Dr. "Vel" gets busy there are always good results to follow. The interest and enthusiasm in the movement have been continued by making good use of the literature, through articles in the RECORDER and by occasional addresses. Welton would have accepted its assignment had denominational welfare demanded even a larger quota.

Many of the members are progressive farmers, and eastern Iowa is a part of the rich agricultural section of the Middle West.

This church was fortunate in selecting a capable canvassing committee composed of the following named members: Wade J. Loofboro, chairman, Miss May Mudge, Mrs. Lucy Van Vorn and A. J. Gregoire.

Welton goes on the Roll of Honor with its name preceded by the plus and star signs. It accepts the Conference year, July 1, as the date of its budget which it oversubscribes. It has already collected about 75 per cent of this year's quota. The director general repeats here what he has said so many times orally in years gone by, "Welton is all right, you can depend upon it."

FARINA ENDORSES THE FORWARD MOVEMENT

—WAY OVER THE TOP IN ITS SUBSCRIPTION

When the director general visited Farina about the middle of December in the interests of the Forward Movement he was accorded a very gracious welcome, and an interested audience gave good attention to his address. When he finally left after a few days' stay he felt assured of two conditions in respect to the church: first, that its best interests were being well taken care of by Pastor James H. Hurley in his efforts to instill a larger spiritual life in each

member and every home; and second, that the church membership was in full sympathy with the Forward Movement.

To many members the quota of \$1,640 seemed so large that its attainment was an absolute impossibility, but no discouraging tone entered into the work. To meet its quota by hard and faithful efforts seemed to be the underlying thought.

That was six weeks ago when the result of the first canvass showed a subscription of nearly \$1,100. Little by little under the leadership of an energetic canvassing committee the balance has been gradually secured. It was decided to make a final effort and complete the canvass on the last Sabbath of February. How thoroughly the preparatory work had been done was proven by the quick response that followed the morning's service, a response sufficiently generous to oversubscribe its quota by more than one hundred dollars. The credit for this excellent showing belongs entirely to the church membership. Remote from other churches and thus lacking the enthusiasm of near neighbors, they have kept diligently at work and overcame every discouragement and handicap that stood in the way. They have proven their loyalty to the denomination and to a justifiable pride in their home church.

Elder Hurley in his sermons has been a tower of strength. He has magnified the ideas of stewardship and tithing, and given these virtues the place they rightfully should hold in every member's life. A pastor who cheerfully accepts the claims of stewardship and consistently tithes will soon have a good sized following among his members.

This church is another member of that growing number which is richer in many respects at the close of its campaign than it was at the beginning. Harry Irish, the church clerk, expresses the feeling that "more wanted to give and will if an opportunity is given them later on," while Pastor Hurley states that several members have told him that the church is in much better condition spiritually than it was before the work started. The church attendance has been good at the Sabbath services, and the attention has been most excellent. A splendid spirit to pervade a church at all times.

Farina believed in a large committee, and like Welton has a high opinion of the qualifications of women as canvassers. Its list includes Deacon A. L. Crandall, chairman, Mrs. H. B. Seager, Mrs. Henry P. Irish, Honor L. Davis, Lena Wells, R. P. Seager, N. C. Clarke, C. C. Coon and Rev. J. H. Hurley, with Harry P. Irish and Pastor Hurley in charge of the non-resident members.

When the final figures are complete it may show that the honor of having the largest percentage of subscribing members may come to Illinois rather than go to New Jersey. The church adopts July 1 as the date of the denominational budget, with about one-half of this year's quota already paid.

Topographically, Farina is on the level, entirely so,—in its fealty to the denomination it is all that and then some.

SOME ADDITIONAL SERVICE IS NEEDED

The Forward Movement in its larger aspect is a missionary movement. While it is concerned in a better financial support of the ministry and of other religious and educational laborers, its first consideration is to search out and bring to Christ the unsaved and the unchurched. In our denomination in addition to this large undertaking it aims to secure a closer fellowship between the absent member and the home church, it undertakes to strengthen the tie that has been somewhat loosely held in years gone by.

The canvass to get in touch with the non-resident members plays a somewhat important part in the missionary work of the church. It is much more concerned with his spiritual life and well-being than it is with his contribution of a few dollars toward denominational betterment.

It recognizes the fact that where one's treasure is there will the heart be also, and where one's contributions go there will be increased interest. Every absent member who supports the Forward Movement of his home church becomes more personally concerned in all its activities, especially those that have to do with the administration of the church finances. He is a party to the work now and solicitous as to its scope and success.

This thought should be borne in mind by

the committees who have charge of the non-resident membership. In your campaign to secure his support you are actually doing him a favor, sometimes bestowing a blessing. He is the debtor to your efforts even more than the church to his contributions.

Very early in the campaign the director general urged, as the first step for each church, to get into communication with its absent members, recognizing both the difficulties and the blessings.

He is frequently in receipt of letters from churches to the effect that following a third or fourth appeal this or that absent one has been heard from quite often with an expression of thanks for their continued efforts.

NOW THEN FOR A PRACTICAL APPLICATION

He submits to the twenty churches which have completed their quotas, each with an oversubscription, a plan for a little larger service. He invites each one to secure contributions from five additional non-resident members in an amount at least equal to the ten dollar figure. In a number of the churches this work need not cease with five new subscribers, twenty-five may more nearly represent its share.

This service would swell the total by a thousand dollars at least and materially aid some weak churches whose quota is beyond their reach. There are several hundred, possibly a thousand members, who have not yet responded. Do such ones a favor and the cause a service by this extended effort on your part. Now is the time to prove your faith and to be a bigger brother to those churches which need help. In your appeal emphasize this thought, this big brother idea.

The field is here and awaits your efforts. You can accomplish much if you will, and both parties be the richer for so doing. An average of five more subscribers from each church is not at all unreasonable, it can be secured. When this task is completed we will ask the RECORDER office to procure some heavier black-faced + signs to express the correct proportion of your final oversubscription.

WALTON H. INGHAM,
Director General.

FORWARD MOVEMENT

The treasurer of Conference has received for the Forward Movement Budget from January 26 to February 25, 1920, as follows:

Albion Church	\$ 22 50
Second Alfred Church	\$72 15
Second Alfred Church, Union Industrial Society	60 00
	132 15
First Brookfield Church	\$49 18
First Brookfield Sabbath School ..	51 00
First Brookfield Woman's Be- Industrial Society	60 00
	175 18
Second Brookfield Church	54 30
Dodge Center	42 35
Farina	112 80
Friendship	50 00
Hartsville	50 00
Independence	200 00
Marlboro	75 00
Middle Island	50 00
Pawcatuck	1,500 00
Piscataway	180 05
Plainfield	558 71
Richburg	43 00
Riverside	222 00
Rockville	40 00
Salem	270 00
Syracuse	11 00
Walworth	40 00
Waterford	73 00
Welton	400 00
West Edmeston	100 00
White Cloud	160 00
L. S. K., Colorado	10 00
L. S. K., Oregon	1 00
R. H. Rogers, Hope Mills, N. C.	40 00
	\$4,613 04

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
February 25, 1920.

QUESTIONS ANSWERED

A friend in the South made a request for answers to the following questions:

1. What, according to the New Testament, is "Church Fellowship," and what are its chief characteristics?

2. When a church withdraws fellowship from a delinquent member, in what way does that church most obviously manifest its severed relations with the excluded member?

Yours in church fraternity,

The editor referred these questions to Dean Main, who has kindly responded in the following brief article entitled, "The Church."

THE CHURCH

1. Definition:

The name has at least three meanings in the New Testament.

(1) The local church or organized body of believers. I Corinthians 4: 17.

(2) The name stands for a group of churches in a larger or smaller territory. I Corinthians 15: 9; Philippians 3: 6; Acts 9: 31 (Rev. Ver.). Thus we may speak of the Church in Plainfield, meaning the group of churches in that city. Also of the Seventh Day Baptist Denomination or Church.

(3) The name stands also for the ideal or perfected Church which will some day be without spot, or wrinkle or blemish. Ephesians 5: 27.

2. Fellowship.

(1) The basis of church fellowship must of course be Christian experience. Only believers in Jesus Christ can really participate in church fellowship.

(2) Intellectual fellowship. That is a fellowship based on a sufficiently great degree of harmony as to the truths of the Christian religion. A Baptist and a Roman Catholic could not well have fellowship in the same church, although both might be really Christians. Therefore, church fellowship does not necessarily mark the bounds of Christian fellowship.

(3) The fellowship of sympathetic helpfulness. The New Testament teaches, in a figure, that the church is a school of learners and a family of brothers and sisters. It is this infinitely more than it is a court of justice for the trial and condemnation of wrong doers. And in an ideal school or home, there is mutual interest and the disposition to give mutual encouragement and aid.

3. Discipline.

(1) In common church usage, this word has largely lost its better meaning, which is education and training. Jesus is called Master or Teacher and his followers are disciples and learners. I have long believed that where the church fails once to excommunicate an unworthy member, it fails ten times to instruct, guide and comfort.

(2) Without doubt there are cases in connection with which fellowship should be withdrawn. The one who has been ex-

cluded from church membership is certainly entitled to a written statement of such exclusion and of the reasons for the action. The most significant evidence of his lost church fellowship is the loss of his right to the communion. If the church believes in and practices "close communion" it could not, of course, invite him to participate. If the church practices "open communion" its responsibility ends when it has plainly set forth in its teachings the meaning and the value of the Lord's Supper. If the excluded member, or any other person, takes a privilege that does not belong to him, in the language of Saint Paul, he eats the bread and drinks the wine in an "unworthy manner." It is probable that I Corinthians 5: 9-13 does not refer to communing with the ill deserving, but to what is evidently meant in the familiar phrase *keeping company*. Paul plainly teaches in this passage that it is impossible to avoid ordinary relations with such people, but he does warn us against having them for companions.

A. E. MAIN.

*Alfred Theological Seminary,
Alfred, N. Y.*

Our foreign-speaking neighbors desire our friendship; we desire theirs.

We should make these strangers in a strange land feel "at home"; that we want them to share "our house."

Imagine *yourself* adrift in a foreign-speaking land.

You can help make America united by special courtesy and patience in your daily contact with all who do not speak our language readily.

Many of these are well educated in their native tongue. They keenly appreciate courtesy and kindness.

Help make America, its institutions, and Americans, dear to them, so that they, too, will become steadfast Americans.

Do this for your country; it is patriotic work.—*Massachusetts Bureau of Immigration.*

Praise becometh the child of God. His praises should be continually upon our lips, while our hearts and faces are lit up with joy at the prospects of soon being called to our home.—*Evangel of Hope.*

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

A conference has been held recently in New York City representing the Commission on Evangelism of the Federal Council, and the Forward Movements, and the Commissions on Evangelism of the various denominations. At this meeting it was unanimously decided to request the Interchurch World Movement to send out to the pastors of the respective denominations an inspirational message on personal spiritual life, with a challenge to sacrificial devotion in soul-winning, especially at this season of the year. This is to be done without in any way presuming to impose any special evangelistic message upon the churches. It is hoped that our pastors and other local leaders who may receive this message will find in it something that will be helpful to them in their work for the kingdom of God.

Word comes from Rev. S. S. Powell that because of illness and bad roads the proposed special evangelistic services at Attalla, Ala., have been postponed till later in the year.

Rev. E. H. Socwell is at work in the interests of Sabbath evangelism on fields in the States of Iowa, Minnesota, and the Dakotas, being sent out by the Tract Society.

Mrs. Neppie P. Harbert, a member of the Gentry, Ark., Seventh Day Baptist Church, who lived at Memphis, Tenn., was a generous supporter of her church and the work of the denomination while she lived, and her good works do follow her. She left a bequest of \$1,000 to the Gentry Church and \$2,700 to the denomination.

Rev. John T. Davis will enter upon Sabbath evangelistic work for a time for the Tract Society, taking as his field places in the South, east of the Mississippi River.

Floods and bad roads in the vicinity of Little Prairie, Ark., have hindered in the work that was planned for that field. But it is expected that our general missionary, Rev. R. J. Severance, and Mr. C. C. Van Horn will visit that locality soon. Mr. Van Horn will remain there for a time with his family, as a layman missionary, supported in part by the Missionary Society.

The Committee on Revision of Denominational Literature of the Tract Society Board held an all-day session on Sunday, February 22, in one of the rooms of the Y. M. C. A. Building on 23rd Street, in New York City. Several manuscripts were considered, approved, and accepted for new tracts, and other work was planned for the future.

Rev. W. D. Burdick, one of the Sabbath evangelists of the Tract Society, started on February 24 for Nortonville, Kan., and other places in that part of the country for about a month of work on the field.

The pastor of the church at Nile, N. Y., writes that he is much interested in the matter of a revival in the community where he lives; and hopes that special services may be held at some time to stimulate the evangelistic spirit and a passion for winning souls to Christ.

Rev. John T. Babcock, pastor at Jackson Center, Ohio, writes of his interest in the young people, saying, "I pray that God will lead these dear young lives out into great and good service in the years just ahead of us." He has burdens and misgivings about some of the serious problems of these days, but says, "I know that if we do our best and leave the results with God all will be well."

Sent out by the Tract Society as a messenger of the gospel with the Sabbath included, Rev. George B. Shaw is spending a few weeks on the Rhode Island field and Waterford, Conn.

Through the work of the pastor and the Woman's society of the Second Alfred Church, the Missionary Society now has

the material for a sort of missionary pageant on the history of our missionary work in China. The outfit consists of several Chinese garments, for men and for women, with the story of the mission, typewritten, to be read, and full directions as to positions on the platform for each character and when they appear, etc. The pageant makes interesting program for a sociable. The outfit is for use among the churches, and can be had by applying to Rev. W. M. Simpson, Alfred Station, N. Y., and by paying the postage or express on the material nicely packed in an ordinary sized light suitcase.

We are reading in papers and in magazines, and we are hearing people talk about the matter of evangelism during this month of March. The Commission on Evangelism of the Federal Council has sent out a leaflet from which the following paragraphs are taken:

"The Federal Council of the Churches of Christ in America and the Interchurch World Movement of North America, with the Commissions on Evangelism of the constituent churches, unite in urging the Christian forces of America to the proclamation at this time of the glorious evangel of the Son of God in harmony with the right which Christ gave her when he called the church the salt of the earth and the light of the world.

"The world problems which we are facing must be settled through the spirit of brotherhood announced and exemplified by Jesus of Nazareth. The lust of wealth and power has caused individuals and nations to forget their responsibilities before God. Human brotherhood has been ignored and love has often turned to hate.

"Let the church bring to every family and individual throughout the church the impelling purpose of the Christian message. Humanity progresses from the individual to the multitude. Social movements take on permanent and compelling power when they are born in the lives and in the service of consecrated men. When hatred dies out in the human heart, it will die out among the nations.

"Let the pre-Easter period, which the church is now entering, be one of heart searching and let us imitate our Lord in his passion for the souls of men. Now as of old, let Andrew find his brother Peter and bring him to Jesus. Let the church dedicate itself without reserve to the one great purpose for which it was organized, so that on Easter Day there may be a glorious ingathering and a signal triumph of the principles of Jesus in individual, and so in social and national life.

"Seek ye the Lord while he may be found, call ye upon him while he is near: "Let the wicked forsake his way, and the unrighteous man his thoughts; let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55: 6, 7."

With the forces of the Federal Council, the Interchurch World Movement, and the Commissions on Evangelism of the various denominations, all uniting in a simultaneous effort, the results will be measured only by the limits of our faith and by the believing prayers of Christian disciples. A suggested series of topics is sent out for prayer meetings and other services for the week before Easter, as follows:

THE SPIRIT OF THE EVANGEL

The Spirit of the Lord is upon me,
Because He hath anointed me to preach good tidings to the poor;
He has sent me to proclaim release to the captive,
And recovering of sight to the blind,
To set at liberty them that are bruised
To proclaim the acceptable year of the Lord.
Luke 4: 18, 19.

Sunday, March 28th—Our Authority
Go ye therefore and make disciples of all nations; teaching them to observe all things whatsoever I commanded you. And lo, I am with you always, even unto the end of the world. Matt. 28: 19, 20.

Monday, March 29th—Our Message
Repent ye, for the Kingdom of Heaven is at hand. Matt. 4: 17.
Blessed are they that hunger and thirst after righteousness, for they shall be filled. Matt. 5: 6.

Tuesday, March 30th—Our Passion
If any man would come after me, let him deny himself and take up his cross daily and follow me. Luke 9: 23.
Father, forgive them, for they know not what they do. Luke 23: 34.

bonds of death because it was not possible that he should be holden of it. Acts 2: 24.

I was dead, and behold I am alive forevermore, and have the keys of death and of Hades. Rev. 1: 18.

Wednesday, March 31st—Our Savior

Wherefore also He is able to save to the uttermost them that draw near unto God by him. Heb. 7: 25.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

Thursday, April 1st—Our Faith

Lord, to whom shall we go? Thou hast the words of eternal life. John 6: 68.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove and nothing shall be impossible to you. Matt. 17: 20, 21.

Friday, April 2nd—Our Testimony

One thing I know, that whereas I was blind now I see. John 9: 25.

This Jesus did God raise up, whereof we all are witnesses. Acts 2: 32.

Sabbath Day, April 3rd—The Triumph of the Church

Upon this rock I will build my church, and the gates of Hades shall not prevail against it. Matt. 16: 18.

Easter, April 4th—The Risen Lord

Whom God hath raised up, having loosed the

MISSIONARY RETURNS TO FIELD

On Sunday afternoon, January 17, at 4 p. m., the members and adherents of the Seventh Day Baptist Church of Georgetown held a welcome meeting for the pastor, Rev. F. L. McKenzie Spencer, who recently arrived from the U. S. A. The chair was taken by Rev. F. A. Wiltshire. Solos were rendered by Misses Greene and Coppin, and Mr. F. A. Lynch on behalf of the church read the following address:

"DEAR PASTOR: We, the undersigned members of the Seventh Day Baptist Church in the city of Georgetown take this opportunity of extending to you this welcome on your return to us.

"A little over five months ago with sad hearts we bade you farewell and placed you in the care of our heavenly Father. We continually prayed for you during this time and we are glad that you have returned safely to us through the goodness of God.

"We are glad that God has gone before and removed every mountain, and the object which took you away has been realized. Soon we hope to see a beautiful edi-

fice erected in the city which shall be a lighthouse guiding many souls on the tempest of life to the kingdom of God.

"We have endeavored to walk worthy of the vocation wherewith we have been called, and have done our best in promoting the interests of our beloved Zion in this city. We are glad to listen again to your inspiring, earnest, eloquent and forceful sermons which have brought joy to our hearts in the past.

"We sincerely hope that your returning will bring greater prosperity to the cause. Please convey our greetings to the Missionary Board and the General Conference for the great interest they manifested in this field. For six years in sunshine and rain you have been at your post of duty as an indefatigable, zealous and sacrificing soldier of the Cross of Christ.

"We are proud of you and sincerely hope that the Great Lord of the Harvest will give you long life, health and success in this part of the vineyard as our shepherd."

Pastor Spencer suitably replied and *inter alia* spoke of the interest the churches in the U. S. A. had manifested in this field.

The Christian Endeavor society held a social on Monday night, January 19th, presided over by Dr. F. Hunte.

The attendance was large and an interesting program consisting of recitations and songs was rendered. Refreshments were served and addresses were delivered by Rev. F. A. Wiltshire and Mr. R. A. James.—*Gospel Herald*.

LETTER FROM JAVA

MY DEAR FAITHFUL FRIENDS:

The first news I have to tell you is—the organ has come! And oh, it is such a good one, with a strong, mighty sound, and quite an ornament, too, for our church. I used it there for the first time at Christmas eve, and the children's songs sounded beautifully, accompanied by the new organ, which was admired by all the people. The organ is such a help to my throat, which is often sore and hoarse. Please accept my most heartfelt thanks for this costly gift, dear friends. I pray that it may help us to glorify our precious Redeemer, who was born a little Baby also to help these poor Javanese.

We had a good feast at Christmas,—it was only to glorify our Lord and to bring our offerings. The bamboo church was beautifully decorated by Kerta (our zealous and faithful Javanese overseer and a true and earnest Christian too), with festoons of green leaves and colored boughs; it looked like a pretty garden. The people brought their cents, and some also a little silver coin, with a happy and joyful heart; even the little children had worked for it a long time before in their free hours, to earn a few cents. Their offerings amounted to over 19 guilders (nearly 8 dollars). The money will be sent to a colony for lepers, to give them a feast at next Christmas. That is our Christmas joy. And today or tomorrow the people will have a feast for themselves,—coffee and ginger-tea with cakes; and all the children get new clothes and a little toy to play with. We are just waiting for a little good weather, so that they all may come together, as the whole morning it has been pouring with rain.

We have 312 people now in our colony; and probably we will have many more before long, as the condition in Java gets worse and worse,—food and clothes and everything going higher in prices all the time. Dear friends, you will surely join me in prayer, that our Father may provide daily for all our needs! Is not he almighty and gracious and merciful? He can open fountains in the desert.

The little motherless babies who have been brought to us from time to time,—one of them being only one day old!—are getting on splendidly. Oh, may all these dear children, and also the grown-up people, get to know their Savior! I want this work to be a work for eternity, and I have no doubt whatever but we shall see the results in the glorious land "over there."

My heart is often very sad, thinking about my dear sister and her family in Russia. Often I read from pastors there, who were killed by the Bolsheviks. Only recently a German wrote in a Christian paper about his uncle, who was a pastor in Russia. The Bolsheviks wanted him to sign a statement that all he had preached formerly about God and Jesus Christ, was a lie; and as he would not do this they forced his eyes out and afterwards they shot him. I

think there is no doubt about my brother-in-law, who was a Gospel preacher, but that he must have suffered the same cruelty, when the Bolsheviks took Simferopol, the town where they lived. I read this news about Simferopol in the papers about one year and a half ago; and while reading it, my heart was trembling in thinking about my loved ones there. All this time I have been hoping that they might have been able to escape to another country; but now all hope is quite vanished, as I get no tidings whatever from one of them all; and I can only hope to see them again in our Lord's heavenly Paradise. Oh, my heart feels like broken, when I think of what they may have suffered; but I trust our dear Lord has sustained and comforted them, and no doubt he has taken them all in his mighty arms of love. And I pray that he will give me the same beautiful courage to give my life entirely to him, whether to be a living sacrifice on his altar day by day, or to suffer a cruel death, if it may be his blessed will.

Only a short time more, and he will come to reign on this poor blood-stained earth; and all will be made beautiful and right and full of peace and love. Are not we a happier people, amidst all sadness and sorrow, because of this glorious hope for the future?

Brother Vizjak joins me in sending his Christian love to you. May our Lord bless you all abundantly, and reward you for all you are doing to help me in this work for him.

Yours in the glorious hope,
M. JANSZ.

*Pangoengsen, p. o. Tajoe, Java,
December 31, 1919.*

There are innumerable acres of land in the far West that are composed of little but volcanic ash. The average New Englander, knowing nothing of this soil, would pass it by as hardly worth consideration. But give it water and it will raise pretty nearly everything that grows. It is so with many people. Let the light flow in upon the wastes of ignorance and there is no harvest you may not gather.—*Our Dumb Animals.*

WOMAN'S WORK

MRS. GEORGE B. CROSBY, MILTON, WIS.,
Contributing Editor

PROGRAM OF PRAYER

THIRD WEEK OF MARCH

Pray that all adults, especially parents, may show themselves "patterns of good works" by faithful attendance at all sessions of the Sabbath schools and with well prepared lessons. Let earnest prayer be made that our schools may be well supplied with thoroughly trained teachers.

WORKERS' EXCHANGE

THE DAY OF PRAYER FOR MISSIONS
OBSERVED AT MILTON

The women of our village decided to observe the Day of Prayer for Missions on Thursday, February 19, instead of on Friday, the 20th, in order to give our Sabbath-keeping housewives the better advantage of an all-day meeting. Old Boreas gave us a taste of his icy breath on that morning, but the sun was shining encouragingly when a few women, but enough to claim the promise, representing three churches began the program of prayer and praise at 10 a. m. Miss Alberta Crandall played the organ, and led the singing in a most inspiring and devotional manner.

The program as given in the RECORDER of January 26 was followed with extended details. The topics were led by Mrs. Metta Babcock, and Mrs. W. S. Cass during the morning session. At the noon hour mysterious looking bags and packages disclosed tempting luncheons, and the sitting by the fire, and breaking of bread together in no way made the occasion seem less sacred.

At 2 p. m. the program was resumed with Mrs. Tacy Inglis, as leader of the singing. Miss Mary Borden had charge of the topic for the first hour of the afternoon, and Miss Bede Leonard the second, and last of the day, that of prayer for young women.

Owing to the prevailing sickness not as many were in attendance during the day as we should have liked to see; however,

the room was well filled during the afternoon. A number of the young women of the college came in for the service of the last hour. Miss Josephine Crandall, Miss Myrtle Lewis, Miss Helen Shaw and Miss Eling Waung each spoke of different phases of young women activities, and Miss Marian Coon sang an appropriate solo entitled, "Teach Us to Pray." Mrs. H. D. Ayers spoke of the importance of Junior work. Through it all a most earnest spirit of prayer prevailed. At one time a sister began a supplication with these words, "Dear Father, many times today have we called on thy name, and we know thou dost delight to hear us."

There was no hurry, no worry to get through, and away, but each one was given time to speak or pray according to all she had in her heart. At the close, nearly 5 o'clock, a wish was expressed that we might more frequently spend such days.

"A great day!" "A rich day!" were some of the comments heard. Yes, it was a rich day, for the Presence was with us, and now it is for each one of us to carry the inspiration and strength received into our daily living of service. May God help us all so to do.

METTA P. BABCOCK.

*Milton, Wis.,
February 26, 1920.*

MORE THAN THEY ALL

They were a group of four women members of the Walford Auxiliary. Two were chief officers, the other two members of the advisory committee whose third member was absent. They had met in the secretary's little parlor to lay a plan or two for the meeting to be held next day.

The special question before them was, how to transform empty mite-boxes into full ones—an old, old problem. All agreed that the offering last year was shamefully small. The society must do better this time.

"We have a good program; it bears directly on the needs of our work," said the president. "But it takes something besides information to fill a mite-box. We need to be thoroughly aroused, every soul of us. If we could see our great company of boys and girls waiting to be trained, and set to work, or that other company,

millions strong, the young of heathen lands, crying to heaven to be fed and cleansed, body and soul, the sight would stir our sluggish blood. Oh, we can give if we will. How would it do," she asked after a brief pause, "to fix on a definite sum and try to raise it? Suppose we say fifteen dollars?" As she spoke her glance took in her three associates. One, the little woman in brown, nodded approval. The secretary, in silence, wrote 15 on her slip of paper and set the dollar-mark before it.

"Oh, isn't that estimate rather high?" asked Mrs. Stelling, in her capacity of adviser.

"And if it is, ought not we to set our mark high? We may not reach it, but we shall certainly do more if we aim to reach it. But really, I think that figure is very moderate. We have thirty-one members. That means an average of less than fifty cents. And this is very special—our thank-offering for a whole year of blessings."

"True," assented Mrs. Stelling; then she added: "I was thinking of some who are not in circumstances to give—on every call; who do well if they keep up their monthly dues."

"Yes, but the greater number are well-to-do. I look to them to bring up the deficiency. Isn't that what we mean by an average—that some go as far above the mark as others fall below it?" The president's face wore a most winsome smile.

"Oh, I am willing to pay my dollar," Mrs. Stelling made haste to answer, in the tone of one whose pride is touched.

"But now take the Trent girls: I don't think we ought to expect anything from them—two orphans—and they have just opened their little shop. And there's old Mrs. Marcy—poor as poverty."

"Just lost her grandson, too," said the secretary, looking up from her book.

"Yes, it's a sad case. He died very suddenly, away from home. He was the last of her kin—all she had to depend on in her old age. Please make a note of it for mention tomorrow," added the president, turning to the secretary.

While these two conferred together, Mrs. Stelling turned to her fellow-adviser, the little woman in brown.

"These calls come so often," she lamented in an undertone. "You no sooner get paid up and think you can draw a free breath than there's a new demand. And they come oftener all the time."

"Yes, it's like life," Mrs. Eaton assented. "Whatever is really alive needs more and more continually, for it grows. It is only our dead who ask nothing. We are glad, are we not, that our work asks more each year?—that means enlargement!" Her face lighted up as she spoke.

"I should love to do more for our society," said Mrs. Stelling, "and I could if Dorothy's school wasn't so expensive. I always provide for her myself." (It was well understood that Mrs. Stelling enjoyed a private income.) "I tell her that between her education and her wardrobe there's precious little left for her mother," and the speaker's laugh rippled out as though she found much amusement in the absurdity of her complaint. Certainly to Mrs. Eaton's keen eye the handsomest seal-skin wrap and rich gown, with diamond sparkling at the throat, gave no hint of pinching economy.

Mrs. Stelling was something over forty, large and fair, with pink cheeks and a satisfied expression. Rich dress became her well. Her husband, now nearing sixty, had made a comfortable fortune in the hardware trade. A year ago he sold his business to advantage and opened a bank. It soon became quite the thing to "bank with Stelling." He was credited with remarkable gifts as a financier. His long term of devotion to hardware was popularly supposed to have endowed him with rare sagacity in the choice of safes. You could be sure Stelling had the best, the only reliable—something absolutely burglar and fireproof! So the success of the new enterprise seemed assured from the start. Mrs. Stelling, who was a devoted mother, had rosy visions of a day not far distant when the society papers would make mention of "the beautiful Miss Stelling, daughter of our rich banker." She was well aware that prudence and thrift in her domestic management might go far to hasten the realization of her fair dreams. But as to scrimping and saving! She had always dressed handsomely. Their living had been on a gorgeous scale. What would

people say if she began now to pinch and pare? They might think the business was not sound. It would never do to undermine public confidence. No. Her economies must not be patent to the public eye. Wages, now—something might be done there; and summer travel—though to cut that short was sure to tell on the health; and in matters of charity—yes, she was entirely too soft-hearted there; she must learn restraint in giving.

"I often tell Dorothy she is a costly luxury," Mrs. Stelling resumed, with another low, rippling laugh, "but there! I couldn't do without her. She is the most—"

But the president's voice cut short her superlative. Before the small council broke up it was agreed that mite-boxes should be given out next day, with the distinct aim of raising fifteen dollars for the special emergency fund. Everything considered, that amount was not unreasonable.

The meeting was held as usual in the Bible-school room. It was very well attended. A dozen Juniors presented a concert exercise, sang songs, and answered questions with a readiness and grace that charmed everybody. Then came a map-talk by the Junior superintendent, who pointed out mission stations, named the workers in each, with a brief summary of what might be done forthwith if the board had a few thousand dollars to supply pressing needs.

Well presented! thought the president. But would it bring the fifteen dollars? She feared not. Faces that had beamed upon the children full of eager interest now expressed only decorous attention. Everybody had leaned forward while the little Juniors had their part. Now all had settled back with the look they wore in church when the sermon was an old one. She longed for the power to say something that would reach their hearts, thrill them, make the old story seem a new story, heard for the first time. She could only repeat, in a voice that she could not make quite steady, some words spoken long ago under a distant sky: The fields are white for the harvest. Pray ye therefore the Lord of the harvest that he will send forth reapers. For the harvest is truly great, but the laborers are few.

As her voice ceased, some one rose at her left. A tall, gray-haired woman, with bent shoulders, was drawing near. In her hand she held a small package, done up in common wrapping paper, and tied with twine. She was Mrs. Marcy, in the same carefully brushed bonnet and gown she had worn for best these five years past.

"I want to say a few things if there is time," she began.

"Certainly," said the president. "We want to hear you."

"I don't need to tell you," she said, facing around, "where I have been, nor what took me there. You all know what my Frank was, and you know that I have just come from his funeral."

Her mouth twitched. She raised her empty hand and laid her fingers on her lips a moment, as if to hush the dumb protest of her grief. Her voice shook as she went on:

"From the time Frank came to me, a little lad in frocks, I hoped he would make a preacher. As he grew up, he was always trying to help somebody. He'd leave his dinner to give a neighbor a lift, or a dumb brute. He'd tie up a dog's leg, or carry water to a thirsty horse. And he always wanted to help me. 'Gran'ma, he used to say, 'you're not goin' to weave carpets all your days. I'm goin' to earn money and take care of you.' That seemed to me good stuff to make a preacher of, and I began puttin' by something for his schoolin'. I tied it up, and marked the paper Frank's money; and I said, come what would, short of life and death, it shouldn't be touched. And when he got the chance to pay his way at the academy in the very next town, where he could come home every week, it seemed as if everything was fallin' in with my plan. So I went on puttin' by, for I knew college would take all we could get.

"Well, when I was sent for, all of a sudden, I took the money.

"But, livin', he had no need of it! And afterwards—before I knew—his classmates raised a purse to pay funeral expenses, and, all I could say, they wouldn't touch one cent. Mrs. Blair, where Frank stayed, put it back in my hand, and says she, 'It'll buy your mournin'.' She's ben so kind—borrowed a dress and bunnit for me to wear. I didn't tell her I wa'n't goin' to make no

show o' mournin'. But I thought that ain't for me with my last needs so near—or if not, then with old age and helplessness, mebbly, a-comin' on.

"But las' night I was lookin' over some o' Frank's things I'd brought home. Among 'em was a big sheet of paper, written all over in his writin', all about the great school where our missionary women are tryin' to teach the heathen. I'd heard Frank tell of somethin' he wrote to speak at an Endeavor meetin', and I knew 'twas this, for the paper showed it had been handled a deal—all soiled and worn, an' some places marked with a pencil. When I thought how he'd gone over and over it, learnin' it by heart, seemed as if I heard him. It was his voice speakin' to me. An' then it came to me that this money I'd laid by to fit my boy to preach the gospel must go there, to help those heathen lads preach it. But I didn't know how to send it the safest and quickest way. So I've brought it here. You're used to sendin' off money, and you know how it's done," and she laid down the small parcel as if the table had been an altar.

The president took it up reverently. "This," she said, in a voice full of feeling, "is in a double sense love's offering. Out of love for our Lord it was first set apart to do his work. Love for a dear grandson has consecrated it anew to this special use. The giver's wish shall be carried out. And we—" she paused, her eyes filled, "are not we richer and better for this example? Our aged sister, like the widow our Lord commended, has given all the living she had. Will it not enlarge our hearts?"

No one expected an audible answer, least of all from Mrs. Stelling. But it was she who rose from a front seat, and, turning, faced her audience, with tears coursing down her pink cheeks.

"I used to wonder sometimes," she began, "what sort of woman that was who could give her last mite, and now I know. She is right here in our midst. And I can see now that the secret of giving freely to the Lord is to give yourself first of all, and then, much or little, it comes easy to give your money. Giving was always hard for me, for I never did—no, I see now I never did give myself. But I do now. And I pledge myself from this time to give to

the Lord a tenth of all that is mine. That will be a small sacrifice compared with hers, and of him who sacrificed so much for us. When this is counted, the same voice will say up in heaven, She has given more than they all."

An electric thrill swept through the little company. A low murmur rose, of admiration, of contrition, of high resolve. Each face kindled, for on the altar of every heart fire from heaven had descended.

No mention was made of the paltry aim of yesterday. A worthier ideal had been held before them. They had been effectually roused, not by the great army of children of either hemisphere, but by two women, one rich, in her comely prime, the other old and poor.—*E. C. Glasier, in "Missionary Tidings."*

THE DOG'S LAMENT

It's very hard to suffer and be still.
Our name's applied to every human ill.
A "doggerel" is a rhyme that's very bad,
Indeed, the very worst that's to be had.
A book is "dog-eared" when it's been abused.
Alas! I think we're very hardly used.
A man's a "dog" because he won't behave.
(It almost makes an honest doggie rave!)
A "puppy" is a fellow most uncouth—
A slur upon the flower of our youth;
A "hound," a villain of the deepest dye,
An insult to his dogdom's majesty;
A "cur" of course, is not a shining light,
Yet even he is called to bear the slight.
To "dog one's footsteps" is, I really think,
A dreadful thing, from which we dogs would shrink.

A "dogma" is a hard religious school,
A "dogged" person always plays the fool.
And "dog-days" find us panting with the heat;
We scarce can blink our eyes or lift our feet.
Why—why—throw mud upon our noble name?
A dog's a dog through all the world the same.
—*London Answers.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-
etetics, Hydrotherapy and Massage. (Affili-
ation 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 1920, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan. 3-4-tf.

YOUNG PEOPLE'S WORK

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

WHICH ARE YOU?

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for to count a man's
wealth
You must first know the state of his conscience
and health.

Not the humble and proud, for in life's little
span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his
tears.

No, the two kinds of people on earth, I mean,
Are the people who lift, and the people who
lean.

Wherever you go, you will find the world's
masses
Are always divided into just these two classes.

In which class are you? Are you easing the
load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?
—*Author unknown.*

EVERY-DAY COURTESIES

Christian Endeavor Topic for Sabbath Day,
March 20, 1920

DAILY READINGS

Sunday—Courtesy to the aged (Lev. 19: 32)
Monday—Courtesy in speech (I Sam. 25: 6)
Tuesday—Courtesy to strangers (Heb. 13: 1;
Gen. 18: 1-8)
Wednesday—Courtesy to the poor (Jas. 2: 1-9)
Thursday—A failure in courtesy (Luke 7: 36-
50)
Friday—A courtesy to Christ (John 4: 5-14)
Sabbath Day—Topic: Every-day courtesies (I
Peter 3: 8-12)

Courtesies are acts of kindness done for others out of thoughtfulness for their comfort and welfare. Such acts depend not on the motive of wishing to appear well in the sight of others, but have as their real incentive and motive true unselfishness.

It is hardly necessary to say that grow-

ing out of our close associations with each other, in the home, in school, in business, in social life, there are a hundred little courtesies that are required of each one of us every day. Nor should it be necessary to say that the little acts of kindness that help so much in keeping life sweet should first of all be a part of the home life. And if these little courtesies are lacking in the home, depend upon it that there is something at fault in the life of that home. Something is out of joint somewhere. Some one has failed in their responsibility.

But yet, how much easier to be considerate of others than of those of our own home circle. How much more cheerfully is some little favor done for someone else than for mother or father, or brother or sister. Why does a young man find it so much easier or more pleasant to be polite to and do something nice for the other fellow's sister than his own, though his own good sister may have done little things without number for his welfare and comfort? Or why will the small boy gladly do errands without number for others, and then when there is some little chore about the home to be done immediately get a "grouch"? It ought to be easier for us to do helpful things for those who love us and minister to our every need than to do things for others, though we ought to be ready to do both.

Then, too, many of our courtesies are for the benefit of our "particular" or "special" friends. It is easy to do nice things for those whom we like, but not so easy to do things for those for whom we have no particular liking, or who may not happen to belong to our own set. But very often these are the very ones that most need to be noticed and helped by us. It is the unfortunate, the lonely, the discouraged, the aged ones, that we need to be thoughtful of. Treat every one in a courteous way. It never pays to be rude. It takes such a little effort to say, "If you please," or "Thank you," or "Pardon me," or to give expression in some other way to our consideration for others. Be thoughtfully watchful, to be helpful. Very often we miss the opportunity to be helpful because we are not thoughtful enough. As some one has said: "Courtesy is simply thoughtfulness for

others; it is negatively, *not* doing what we know annoys; and positively, *doing* what we know will be appreciated.

TO THINK ABOUT

What is the difference between being courteous and being civil?

Are correct manners always an evidence of high moral character?

On what is genuine courtesy based?

Why is courtesy toward the aged a duty?

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, MARCH 27

America's Need of Christ (Acts 4: 11, 12; Rom. 10: 12-15) (Home Missionary meeting)

DAILY READINGS

Sunday—Hard hearts (Ezek. 2: 1-8)

Monday—Dead to God (Ezek. 37: 1-14)

Tuesday—Our need of repentance (Luke 3: 1-14)

Wednesday—When Christ comes in (Rom. 8: 1-10)

Thursday—Making men over (II Cor. 5: 17-21)

Friday—A rain of the Spirit (Joel 2: 28-32)

Sabbath Day—Topic, as above

THE CHARM OF GOOD MANNERS

"No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting-room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody."

A LETTER

DEAR YOUNG PEOPLE:

Eleven years have passed by in quick succession since I wrote my first letter for the young people's page. As I look back to

that time, I note the changes the years have made in your ranks. Some of your number have passed on to the mysterious life beyond the silent river, some have graduated, and others have joined your ranks from the Junior class. In this letter I hold sacred the memory of those who have laid down the work, welcome most cordially the newcomers, extend a hearty greeting to the ones whose names have been on your roll during the entire period; and, if perchance, the graduates read these lines, assure them of my continued interest in their well-being.

In writing this letter I am executing a plan that was made some months ago when I was permitted to hear Dr. A. C. Dixon preach.

Dr. Dixon at one time was dean of the Moody Bible Institute, later he succeeded Spurgeon as pastor of the Metropolitan Tabernacle in London, and within the past year he has become connected with the Bible Institute of Los Angeles. He was introduced to the thousands who greeted him, as belonging to London and the world.

Dr. Dixon, who is somewhat advanced in life, believes in the ultimate triumph of the right—were it otherwise I would not report him to your page, for in these days of social unrest and anxiety I have time neither to report nor listen to one known as a Christian leader who holds the opposite view. I entered the service of the Master forty-eight years ago, and if the experiences through which I have passed since then have not qualified me to write hopefully to young people I think it would be better to relegate my pen to obscurity. My hope which at the beginning of the race was buoyant, speaks now from knowledge gained from severe testings of the foundation upon which it rests. I know not what conflicts await you in life's pilgrimage, but I am confident that if you have come into vital union with the Lord Jesus Christ, with him you will pass safely through them to victory.

I want to give you a telling illustration used by Dr. Dixon. He said that sometimes on dark nights migratory birds in trying to find their way, attracted by the light that shines from the Statue of Liberty, beat their wings against the statue until they beat out their lives and their dead

bodies fall to the ground, but in the morning when the sun rises, those who survive are guided safely by its light. Bartholdi did not intend the Statue of Liberty for the nations across the waters, but only to welcome the foreigners who left their native land and came to our shores seeking a home. But the rays of light streaming from that statue have streamed across the waters, the poor Russians have caught sight of the glimmer and some of them are beating their lives out against it, but when liberty in its fullness bursts upon the world they too will bask in its light and be safe.

Dr. Dixon was pastor of the Metropolitan Tabernacle during the war. The newspapers published that the tabernacle was one of the safest places in the city during an air raid. When the air raid signal was given the people flocked to the tabernacle. The first time they came in he was in the midst of a service, having just received a member into the church. On these occasions when the terror-stricken crowds filled the tabernacle, he took his Bible and read to them the Forty-sixth Psalm, and under the assurance of those majestic words the people grew calm and the look of terror fled from their faces. Forty times during the great world struggle he used that Psalm as a text from which to preach a sermon. He called our special attention to the eighth and ninth verses—to the desolations made in the earth by the Lord. The Lord destroys the destroyers.

From youth this Psalm has appealed to me, for its language is both lofty and inspiring, but since hearing Dr. Dixon relate his experience in its use it is clothed with a deeper meaning and pulsates with life divine. It has been weighed in the balance with humanity's dire need, and not found wanting. Will you not in response to my request commit and rehearse it often enough to keep it in your memory? And in this connection will you permit me to record a plea for more thorough study of God's Word. Do you exclaim, "Oh, it is so mysterious"? I grant that there is much between its covers that we shall not fathom until the light of eternity is thrown upon its pages, but in a marvelous manner it yields its secrets to those who love it. It is said that flowers grow better under

the care of one who loves them than under the care of one who does not. That may not be true, but it is true that the Scriptures unfold their inner meaning wondrously to one who in love gives them diligent search. The Bible is the foundation upon which our hope is built. It lives in my heart today firm as adamant, unshaken by the storms of life that have beat in merciless fury upon me, and the ruthless efforts that have been made to destroy it.

Cordially yours,

MARTHA H. WARDNER.

202 N. Washington Ave.,
Battle Creek, Mich.

A LETTER OF APPRECIATION

DEAR ENDEAVORERS:

The members of the Young People's Board wish me to tell you, first of all, how much we appreciate the response we have received from the societies this year.

It has been a great pleasure to us to hear of increased activity along various lines in many places, for we know that better organizations, increased activity and deepened interest in Christian Endeavor work promises well for the future life and strength of a church when the present Endeavorers become the burden bearers of that church.

It is the earnest hope and prayer of the board that everything we do may be done to the glory of God, that we may not forget in the midst of our organizations, goals, charts, and challenges that all these things are but instruments for the better accomplishment of God's work in the world. I think I can give no better advice for efficient work for Christ and the Church than is contained in this quotation, "Pray as if everything depended upon God, and then work as if everything depended upon you."

The January Efficiency chart reports as given at the February board meeting were very gratifying. They will appear in the RECORDER soon. Those arriving too late for that meeting will not be published this time. Be sure to take your rating again March first and then send it to Mr. Tappan at once.

Two societies have already ordered Mr. Simpson's Study Course, and others have written that they were planning to do so

later. We are glad for so quick response and we hope that all societies will do something about it. If you can not take it up as a regular study course, perhaps you can make a general exercise of it at some meeting or social, or assign a few questions to some one, each week for a report during the regular meeting. We believe it to be well worth while, and would like to see every society using it in some way.

Yours for the very best work we can do for Christ,

RUBY COON BABCOCK,
President Young People's Board.
Battle Creek, Mich.,
February 21, 1920.

NATION-WIDE CAMPAIGN FOR CHURCH ATTENDANCE AND PERSONAL EVANGELISM

The extra day in Leap Year, Sunday, February 29, was observed by many Christian Endeavor societies in America as the start of a nation-wide campaign for church attendance and personal evangelism, following out plans of the United Society of Christian Endeavor.

The following goals are suggested for the campaign:

1. Church attendance.

(a) A goal of 100 per cent of the Christian Endeavor membership attending every church service during March and the following months.

(b) An organized campaign to increase the attendance of those not Endeavorers.

(c) A brief season of silent prayer for the pastor and the services of the church, at the close of each Christian Endeavor meeting.

2. Work for the church.

At least one item of service for the church undertaken by each Christian Endeavor committee during the month.

3. Personal soul-winning.

A definite effort to win young people for Christ. The formation of prayer groups. Special work for associate members. Endeavorers who are Bible-school teachers should speak to each scholar individually about accepting Christ.

4. A Sunrise Prayer Meeting on Easter.

A leaflet, listing suggestions for increas-

ing church attendance and for helping the church in other ways, will be sent free on request to General Secretary E. P. Gates, Mt. Vernon and Joy Streets, Boston, Mass.

SOME THINGS ENDEAVORERS MAY DO

One of the goals suggested in the nation-wide campaign for church attendance and personal evangelism is "Work for the Church." It is urged that at least one item of service for the church be undertaken by each Christian Endeavor committee during the month. The general secretary of the United Society of Christian Endeavor has suggested quite a list of things that might be done by the Endeavorers to help the church. Some of these plans are really practical and workable and might be carried out by almost any one of our own societies. Some of the plans suggested are given below.

"Ask your pastor what he wants done, and then do it.

"Provide stenographic or clerical service for your pastor. Many members of your society will be glad to give an evening or two a month to addressing envelopes, writing letters, typing sermons, or similar work.

"Assign a section of the church to each member of the Social Committee, with instructions that every visitor is to be given a cordial welcome immediately after the service.

"One Christian Endeavorer, who worked in the public library, collected books and magazine articles desired by her pastor for a special series of sermons.

"One society arranged with members of the church who possessed automobiles to place a car at the disposal of the minister for certain hours each day, to be used in making his pastoral calls. Another spaded the pastor's garden, while another assumed responsibility for taking care of his furnace.

"Devote Sabbath afternoons to visits to sick or aged members of the church who are unable to attend the meetings. Conduct song and devotional services, if desired. Send each a lily at Easter. Remember them frequently with books, magazines, flowers, and fruit. Secure automobiles to bring them to church on special days.

"Assume responsibility for the care of the church lawn. Plant flowers. See that the grass is cut. Keep the lawn free from papers and leaves. In one church the Christian Endeavorers did the work of the janitor during his absence because of illness; the boys fired the furnace and shoveled the snow; the girls swept the floor and dusted the chairs.

"Co-operate with other organizations of the church. Help in a canvass for Bible-school scholars. Entertain the boys' club at a social. Assist Bible-school teachers by following up absentee scholars. Repair the books in the Bible-school library."

BITS OF C. E. NEWS

The following interesting bits of news concerning our people at Battle Creek, are taken from the January-February C. E. Bulletin. It is designated, Vol. 2, Nos. 1 and 2.

The January social was held at the home of Mr. and Mrs. N. C. Babcock. The attendance was not large, as the weather was bad, but those present had a very enjoyable time. After the business meeting, the time was very pleasantly spent in playing games. Sandwiches and coffee were served.

Rex Hurley has returned from California.

Mr. and Mrs. Lester Crandall spent the holidays in Walworth, Wis.

Henry Black, of North Loup, Neb., is working in the Sanitarium chemical laboratory. He has recently been in school at Milton.

Mrs. Ruby Babcock, president of the Young People's Board, spent Christmas in Walworth, Wis.

Mrs. Frances Babcock, corresponding secretary of the Young People's Board, spent the holidays at Farina, Ill.

We are glad to report that Mrs. Kelly is improving and expects to be taken home soon.

Those home for Christmas were: Clara Lippincott, Esther Rogers, Mable Babcock, Neil Mills, Elma Mills, Ina Maxson, John Hoekstra.

Mr. and Mrs. N. C. Babcock spent New Year's in Jackson Center, Ohio.

Mr. and Mrs. G. D. Hargis have gone

to Kimberlin Heights, Tenn., where he expects to continue his theological course.

John Schepel Jr. has gone to California to spend the rest of the winter.

A recent wedding of interest to Endeavorers was that of Miss Bertha Kirschman and Harry Babcock, of Urbandale.

The Friday evening that Dr. Francis E. Clark, the founder of Christian Endeavor, was in Battle Creek, our society did not hold its regular meeting, but went over to the Sanitarium chapel and listened to a very interesting talk by him. He told mostly about different Christian Endeavor societies that he had visited in foreign lands. He met with the Young People's Board the following Monday night. Subjects of interest to the board were discussed, and he gave his opinion on our methods. He told of the trip he was soon to make to Europe to help the war-stricken countries to reorganize their Christian Endeavor societies.

Our Efficiency rating is 207. Milton Junction and Fouke are ahead of us.

NEWS FROM HAMMOND

HAMMOND, LA.—Mrs. Powell entertained the children's Sabbath-school class, of which Mrs. Lela Coalwell is teacher, at a surprise Christmas tree and treat Christmas eve. A short impromptu program by the little ones and some older ones who came in to see the fun, was enjoyed by them all. The tree was decorated most beautifully, and the children appreciated the gifts received.

Christmas night the Christian Endeavor had a surprise party for the pastor and wife at the parsonage, each one, even to the children, taking some useful gift, bearing from "A bundle of vegetables green, fresh from a Hammond garden, to some of our figs—the best ever seen. If this is a boast, we beg pardon. And many another useful gift, each one helps a load to lift." A very pleasant evening was spent, with light refreshments served.

On January 8, Mr. Lawrence Little, of Louisiana, one of the All-South Field secretaries, spent the day and evening in Hammond. His address was very inspiring, and his explanation of the plans for the coming year, and of the Third All-South Convention to be held in New Orleans in

July, where Dr. Clark, "Father" of C. E., hopes to be. We hope many of us may attend that convention and receive the inspiration in store for us.

The Christian Endeavor society carried out the Christian Endeavor Week program, February 1-8, as much as possible. We celebrated Christian Endeavor Day on Friday night, rather than Sabbath, in order to reach more of the outside young people in town, who were well represented on Friday night, and a very interesting program was led by our Christian Endeavor president, Margaret Stillman. On Sabbath morning our pastor gave a splendid sermon on "Decision," and two of our young people "decided" for Christ, and went forward and asked for baptism, which will be given as soon as the river lowers so it will be convenient. We were very thankful to see these two young people take the start.

The society has a social each month, following the monthly business meeting. The February social was held at the home of Mr. Coalwell, on the plan of a "District School." Some of the "pupils" came dressed as youngsters, causing much merriment. Roll call called for some rapid working of the brain, as each one was called by some odd name according to his or her initials. As one with the initials "I. P." must answer quickly to "Peach Salad," "R. M." was "Roast Mutton," etc. This caused much laughter and "rudeness" for the teacher, who found her class difficult to control. The arithmetic lesson composed of problems such as "Five hundred plus a large boat equals without light."—(D-ark.) Geography and other subjects were similar. Light refreshments were served, as such studious school children become very much in need of lunch.

We are having the pleasure of having with us Mr. and Mrs. Ansil Crouch Sr., of Nortonville, Kan., who are stopping here for about two weeks on a tour through the South. They are delighted with our weather, and to see strawberries in bloom.

We have been getting subscriptions to the *C. E. World* and *Dixie Endeavor*. The influenza has a few cases in our town, but we are very thankful that it has not as yet come into our society.

W. L. C.

A VERY MUCH ALIVE SOCIETY

ASHAWAY, R. I.—We want to have some small part in increasing the interest of our RECORDER readers in the work of the young people. With this in mind we are sending the following lines.

Our Christian Endeavor society is small but very much alive. At present we have fifteen active members and two honorary members. We have not a member who refuses to lead a meeting, offer prayer, or act as leader of the music when called on for such service. And every member practices tithing. We were heartily enthusiastic about raising our budget for the Forward Movement. Immediately upon learning the amount—\$71.50—that we were expected to raise we set about raising it. We resorted to no fairs, suppers, or socials, or anything of the kind for getting the money. We went into pockets for it. Older ones in the church gave glad assistance. In one week we raised the entire amount and forwarded it to the treasurer of the Young People's Board. Of course we were grateful to these outside our organization who showed such interest in us.

We are very thankful for the relationship existing between the Waterford, Conn., Christian Endeavor Society and ours. We have been glad to visit them on several occasions spending the week-end with them. It has been our great pleasure to entertain them as our guests at different times. We hope this intimacy and Christian fellowship may continue.

It was our privilege a few weeks ago to entertain the local union of our section. A good delegation was present from most of the societies in Westerly. Other societies were not represented, probably because of inconvenient transportation conditions at that time. One interesting feature on the program was the different societies responding to the roll call with a song. Our society was glad to use the Seventh Day Baptist Christian Endeavor song written by Mae E. Mudge. The president of the union, who is pastor of one of the First Day churches in Westerly, said he thought we should sing that song at our state convention. Our president then told them to whom we were indebted for it.

Recently as many of our young people as weather and roads would permit went to

the home of Beulah Coon to celebrate her birthday, and gave her a complete surprise and a handkerchief shower. Dainty refreshments were served, the main article of which was a delicious white cake decorated with pink candles.

A week later our society was entertained at the home of Deacon Robert L. Coon in honor of the pastor's birthday. It was a complete surprise to the pastor. It was the evening after St. Valentine's day so the decorations, games and refreshments were all in keeping with the day. The society presented to the pastor a copy of Harold Bell Wright's latest work. As always at Deacon Coon's, we had a delightful time. You will know by these few lines that the social interests of the society are not being neglected. We would like to tell you more about the good prayer meetings we are having, and how we are trying to increase the number of stars and raise the mercury on our Efficiency chart. But that is another story.

"ONE OF THEM."

February 17, 1920.

C. E. WEEK AT WEST EDMESTON

WEST EDMESTON, N. Y.—The West Edmeston Christian Endeavor Society observed a part of Christian Endeavor Week. Instead of the usual preaching service, we had papers prepared on the Quiet Hour and the Tenth Legion and read in place of a sermon. Special music was also a part of the service.

Monday evening we had a social at the home of Fred Langworthy. There were about thirty present. We had a very pleasant time guessing who the different pictures were, whether preachers or laymen. Some were fortunate to guess most of them. After this guessing contest, we went to Canada and various other places, and had a fine time in general, with plenty of good things to eat. We are indebted to a competent social committee for such an enjoyable time.

Our Christian Endeavor meetings Sabbath afternoons are well attended, with a growing interest. Three members have been added in the past four weeks. We are now planning on taking up the course in denominational history, as prepared by

Rev. William M. Simpson, and recommended by the Young People's Board. We feel that it will be a good thing to do.

West Edmeston is a small society, but still alive, and we hope to be many years to come.

L. G. C.

February 13, 1920.

THY WAY—NOT MINE

Thy way—not mine, O Lord,
However dark it be!
Lead me by thine own hand;
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to my rest.

I dare not choose my lot;
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else surely I shall stray.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice
In things or great or small;
Be thou my guide, my strength,
My wisdom, and my all.
—Author unknown.

He (at the end of a quarrel)—"Oh, of course, I am always in the wrong, in your view."

She—"Certainly not! When you admit you're in the wrong you're right."—*Boston Transcript*.

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, Mich.

Lone Sabbath Keeper's Page

THE BURDEN

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle throng
me yet.

Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"

And the Thorn-Crowned and Patient One
Replied, "They thronged me too. I too have
seen."

"But, Lord, thy other children go at will,"
I said, protesting still,

"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried"—

He turned and looked at me;
"But I have died!"

"But, Lord, this ceaseless travail of my soul!
This stress! 'Tis often fruitless toil
These souls to win!
They are not mine. I brought not forth this
host

Of needy creatures, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of One divine;
He turned and looked at me. "But they are
mine!"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To thy least, weakest, vilest ones;
I would not more be free."

He smiled and said,
"It is to me."

Mrs. Lucy Rider Meyer, the writer of the above lines, felt so profoundly the world's needs, and her responsibility to help relieve those needs, that she founded the Chicago Training School for City, Home and Foreign Missions more than thirty years ago. From this school have gone out about three hundred workers to the foreign fields, and more than fifteen hundred to engage in distinctively religious work in the homeland.

Oh, may we not, Lone Sabbath Keepers, forget our Lord and his great work, and that we, the Christ-ones, are here to carry on the work which Jesus began! We may not draw our garments about us, and live

unto ourselves, unhearing and unheeding the cry and the need of the throng about us,—the hungry, suffering, sin-sick souls in his time thronged the Nazarene. He fed, and healed and saved them. He has given us an example that we should follow his steps.

We may not make excuse because some professed Christians shirk their duty, saying:

"But, Lord, thy other children go at will. They go, unheeding. But these sick and sad, These blind and orphan, yea, and those that sin. Drag at my heart. For them I serve and groan. Why is it? Let me rest, Lord. I have tried."

We "have not yet resisted unto blood, striving against sin."

We may not shirk our responsibility, saying, "They are not ours,—are not of our family or of our household of faith." Remember *they are his*. Can we expect to claim the crown if we refuse to show others the way to him?

"O God," I said, "I understand at last. Forgive! And henceforth I will bond-slave be, To thy least, weakest, vilest ones; I would no more be free."

He smiled and said,
"It is to me."

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

If we feel that we can not do great things, there are many little services day by day which we can render our fellowmen in Jesus' name,—a cup of water, a smile, a flower, some little kind act to make another comfortable or happy, will help to spread the knowledge of him. The multitude read the lives of you and I more than they read their Bibles; and any Christlike action on our part will help to win souls to him, while on the other hand, any selfish, unkind act will help to drive people farther away from the kingdom.

I often think that God's measuring rod is different from ours, because he sees the end from the beginning. So many times what we call small deeds have resulted in great things. A few tiny seeds planted in the mellow earth at just the right time and if followed by favorable weather conditions, yield a bountiful harvest. Sometimes the plants spring up at once, and

grow rapidly and there is an early harvest; then again if weather conditions are not favorable, results are slow in coming,—the harvest is delayed.

It is ours to sow and to wait in faith, God's time; to cultivate as we see the tender plant growing, to help it become strong that by and by it may bear fruit.

Some plants are slow to bring forth fruit; there are the biennials and the century plant, among flowers, and the trees which require many years, some more, some less, to come to their maturity. We may see few results in our lifetime, of our seed-sowing; it may be given to another to cultivate the growing soul, but if we have been faithful, sometime, somewhere the harvest will come, and our reward will be given. We receive a part of the payment day by day, while we are working, in the joy which comes from the consciousness of having been obedient, and trying to do our best.

So many times has God used little deeds to bring about great things. Ministers and missionaries who have been instrumental through the years of winning many souls into the kingdom, have often been brought to Christ, themselves, by an invitation to attend a gospel service, by a few words from some Christian with a heart full of love, by a letter or a tract, or the teaching of a mother or a Sabbath-school teacher who had no thought of accomplishing anything great, only desiring to do a Christian duty, and to help the child by the way.

The other day I received a letter from a Lone Sabbath Keeper who loves her Savior and the Sabbath. A few years ago she was living in Wisconsin, and upon invitation of a man and his wife she and her sister went to church with them Sabbath Days. She was converted to Christ and the Sabbath, and never ceases to praise these godly people who were the means of her coming to the light.

A Christian young man invited a Russian Jew living in America to go to the Bible school. He refused flatly, saying: "In the first place, I do not want to go; in the second place, the people would not want me there; and in the third place, I have no clothes suitable to wear."

"Well, will you come with me next week?"

"I think not," replied the Jew.

"Well, I will call for you," said the Christian.

During the week the Russian obtained work, and purchased a suit of clothes. When the young man called at the appointed time he went with him, became interested, later a worker in the school, and was converted and joined the church. During the late war, he felt that he must go to help his own people. He went to the Russian prisoners who were held by the Germans. Among them were all classes. He said, "Here, you doctors, you must care for these sick and maimed; you teachers, you must teach these unlettered men." They had no books, but there were printers among them, so he sent to America for a printing press and for paper, and they printed books and tracts for these poor Russians.

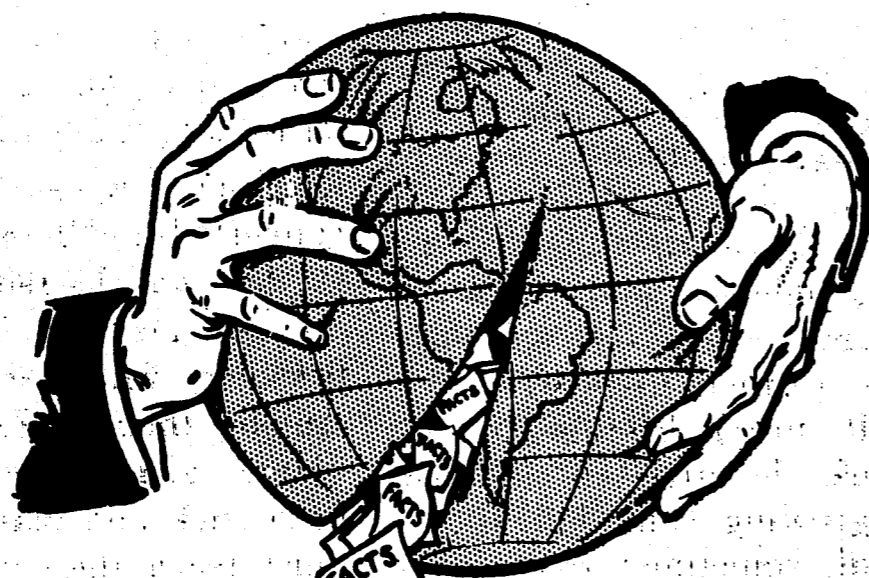
Were these small deeds? Small, perhaps, in our eyes, only neighborly acts, but great in God's sight, because they worked out to the redemption of souls!

How long, think you, before the whole world would be Christianized if every professed follower, and all who know they ought to be followers of Jesus, were living truly for him each day and hour? It is the Father's will that we should be one with him, in spirit and love and purpose. May this be so, and may each of us find his task, and may he have the desire, and the strength and the power to accomplish it in Jesus' name.

ANGELINE ABBEY.

Three special steamers already have been engaged to carry delegates to the World's Sunday School Convention at Tokyo next October. They are well known to Pacific Ocean travelers: *The Empress of Japan* of the Canadian Pacific service, the *Siberia Maru* of the Tokyo Kisen Kaisha line and a vessel of the Nippon Yusen Kaisha. In addition space has been reserved on at least seven other steamers. The chartered vessels will leave Vancouver and Seattle about September 10, the others will go some time in August. Recreational and informational programs are being planned for each ship.—*Christian Advocate*.

Now the Church Has Taken A Leaf from Successful Business



DO you know why nine out of every ten business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

The Church today has the facts—facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time the whole task of the whole Church.

The INTERCHURCH World Movement of North America

The Evangelical Churches Co-operating in the Service of Jesus Christ

45 WEST 18th STREET, NEW YORK CITY

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—Over one million people have to be turned away from church

hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

How You Can Help Your Church and Your Nation

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

When your church calls upon you give—and give from your heart as well as your pocketbook.

OUR WEEKLY SERMON

PERSONAL EVANGELISM AND PRESENT DAY NEEDS

REV. JESSE E. HUTCHINS

I hope you have all carefully read an editorial which recently appeared in the SABBATH RECORDER. That editorial has led to the preparation of this sermon. If you have read it, well and good, read it again. If you have not read it do so now.

This is the editorial:

"IT WILL BE A MISTAKE TO RAISE THE FUNDS
AND MISS THE REVIVAL

"As one by one our churches go over the top in raising funds for the Forward Movement, the one question that crowds to the front and will not down is: 'Are we going to miss the much needed spiritual awakening?' Some of our churches are surprising us by their readiness to put up the money. We have never known anything like it among our own churches, and the history of Protestantism has never seen such a money-raising campaign among the various denominations.

"Notwithstanding all this, the churches do not seem to be fully awake to the most important and all-essential thing that must come if our money is to advance the Master's cause. Unless our churches can be revived until men and women are ready to consecrate themselves to the work of missions and the gospel ministry we have little hope of being able to use the money to good advantage. What good is a hundred thousand dollars, or such a matter, raised for missions and other Christian work, likely to do if we can not secure consecrated workers upon which to use it?

"Where are the men upon whom we can lay our hands today for ministers and missionaries even if our treasuries are running over with funds? Are they to be found in our churches? Can you find them in our schools in sufficient numbers to give assurances of a real forward movement in spiritual things? Can you point to those in Seventh Day Baptist homes whose ideals are pushing them toward the Master's service? Indeed, under the

present worldly conditions in our churches, where can our boards turn to find faithful ones who are ready to be sent into regions beyond, or even to fill our vacant pulpits? What are we to do with silver and gold if faithful search fails to find spiritually-minded workers?

"Will anything short of a widespread revival—a genuine spiritual uplift—be likely to solve this live problem which confronts us?

"Really, unless our churches can get under the burden and begin to work and pray until there comes upon them a consuming passion for the salvation of men and the triumph of God's truth; unless we all can be stirred to the heart's core in longing for another Pentecost; unless a spiritual uplift shall turn our hearts from extreme worldliness toward the things that make for righteousness, our Forward Movement must be a miserable failure!

"Friends, if the day is to be saved, and the real work of the kingdom is to go forward, every pastor and Christian worker must come to the rescue. If the spirit of evangelism is to fill the land, the church itself must first be aroused. Everything now depends upon this. Are we willing to supply the conditions necessary for success; or are we going to allow our own coldness and indifference to score for us an ignominious failure?"

In this editorial Dr. Gardiner has summed up the situation toward which I am endeavoring to direct your thoughts in this series of sermons on Personal Evangelism. This is a subject which covers a wide scope of the work of the church. It is a direct application of the truths of Christianity to the needs of the hour. And there is no hour which does not need them. The beginning of the Christian Church was made when men felt the impulse of the Holy Spirit which led them as individuals to attempt the great work for which Jesus had prepared them. Every hour has likewise felt this need.

We are inclined to think of the great events at Pentecost as based upon the mighty sermon of Peter's, but if you will look at the first and second chapters of Acts a little more carefully you will find that Peter's sermon followed the great work by the individual. But we need to

go back a little further. It is all in accord with the one great plan of God that the world should be redeemed from the curse of sin and evil. He sent his only begotten Son. He had spent a few years in the training of a small number of men who should carry on his work. Then he was taken by the hands of evil men and crucified. But not until he had given the assurance of his resurrection and the promise of his presence with his disciples to lead and guide them in all the work unto which he had called them. He had given the specific command that they should wait for the endowment of his Spirit. The day of Pentecost came and found them all with one accord in one place steadfastly engaged in prayer. "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

It is not my purpose to go into an explanation of just what this phenomenon was, yet a short explanation will help us to make the lesson more applicable to our own needs.

"It was not as though the use of many tongues were needful, in order to reach the minds of all the nationalities named in the list which follows, seeing that Greek was almost universally understood. The notion of the text is rather that of a heavenly mode of speech of universal applicability—cancelling, by pressing into its service, the Babel tongues of earth—a speech answering to the universality of the message which it expressed. *Many are earth's tongues, but heaven's is one.* And now this was heard on human lips in such a wise as to translate itself spontaneously into the various languages of mankind." (New Century Bible.)

This was a fulfilment of the prophecy which we often find in God's Word and especially in the statements of Jesus that his disciples should behold signs and wonders which would be beyond their power to explain. This was the very thing that was ever before their eyes and yet it was

the very thing which Jesus had avoided as he began his ministry. His temptations, viewed in whatever form you may choose, were real temptations to use his Messianic power in signs and wonders to compel the admiration and devotion of his hearers. It was not only the temptation of the forty days of the wilderness but it often came to him from those who questioned his authority. But to give a sign for this purpose, Jesus would not. But when for the sake of faith and devotion and as a means of accomplishing a definite work in his kingdom the whole powers of heaven were at his command.

In the words of Dr. Stokes: "Pentecost was for the Christian with a sense of the awful importance of life and of time and of the individual soul a far greater beginning and a grander epoch than any mere material one. It was the beginning of the spiritual life, the inauguration of the spiritual kingdom of the Messiah, the Lord and Ruler of the material universe; and therefore we ought to expect, or at least not to be surprised, that marvelous phenomena, signs and wonders even of a physical type, should accompany and celebrate the scene. The marvels of the story told in the first of Genesis find a parallel in the marvel told in the second of Acts. The one passage sets forth the foundation of the material universe, the other proclaims the nobler foundations of the spiritual universe."

"The sign of the Holy Spirit's presence was a tongue of fire. It was a most suitable emblem, pregnant with meaning, and indicative of the large place which the human voice was to play in the work of the new dispensation, while the supernatural fire declared that the mere unaided human voice would avail nothing. The voice needs to be quickened and supported by that Divine fire, that superhuman energy and power, which the Holy Ghost alone can confer. The tongue of fire pointed on the Pentecostal morn to the important part in the Church's life, and in the propagation of the gospel, which prayer, and praise, and preaching would hereafter occupy."

That this tongue of fire sat upon each one of those who were gathered there in that upper chamber is indicative of the

place which each individual was to have in the propagation of the Gospel truth. We are not told in just what manner the scene changes from the upper room where the few were gathered, to the place where the great throng of people had collected which was representative of the whole civilized world. But the multitude came together and were confounded because they were able to understand what was being said to them. And like the unregenerate mind there was an attempt to make an explanation of what was taking place. And then the strong personality of Peter asserts itself. Not the former cowardly, impetuous Peter who denied his Lord, but the new Peter, transformed, courageous, clothed upon with the Holy Spirit preaches his first sermon. A sermon marked by its simplicity and directness, yet characterized with power and convincing statements which bring the whole multitude to its knees begging a way of escape from its sins. Great as this sermon was and great as the results accomplished, we can not get away from the fact of the work of the individuals who were connected with him.

The results came because there were one hundred and twenty people banded together with one motive; and that was to await the direction of Jesus Christ. There was one purpose which actuated them; that purpose was to carry the message of the risen Christ to the world in sin. The manner and method was not of their selection; that was the work of the Holy Spirit. So the motive and purpose of the work of the church today must be one with Pentecost. It is the work of Christianity to bring men to Christ. It is not for the individual to choose absolutely a manner and method. It is paramount that he be ready to be used when the Holy Spirit shall call him, and to go where he shall send him. How can we tell when he calls us? I wonder if we shall ever get over being little children! Did you ever see a child quietly and carefully slip out of the sight of his parent lest he should be called to do a certain task? Did you ever see him turn a deaf ear to an unmistakable sign?

Not long ago I sat at a table where there were little twin girls. The mother made the remark that she did not have a knife. It was a wild and joyful scramble for those

little girls to see who could get down from the table first and to the cupboard and bring the knife for mother. In this manner we ought always to be as little children who in love strive to excel in the works of love and favor. And this can never attain unless we are willing to let the Holy Spirit work in and through us in order to make his church a power for righteousness in the world. There are diversities of gifts, there are different ways in which our physical and mental powers may be used, but unless the inner life is in accord with the Holy Spirit and is prompted by him our work will not be what it ought to be. For often we find that the most brilliant and capable minds are not the ones which are accomplishing the most for the kingdom of God. It is not because a great mind is a detriment, it is God who has given us minds, but it is because brilliancy often takes the place of dependence. Nor is this a condition which is characteristic of great minds alone. It may be just as often found in the most common of people who believe they are sufficient unto themselves. And there are none of us who haven't too much of that feeling. I judge by the results of our work—the results which we don't get.

In the province of Korea we have been amazed by the wonderful work of conversion of the people and the growth of the church. Here is the reason for it. No convert is allowed to come into full membership of the church until he has first brought converts to Christ. If this were to become a condition in all our Christian churches what a wonderful work we might see! Provided that men came to a realization of what the church ought to mean to the one who unites with it.

Let us see what a little figuring would show. Our church has about one hundred resident members. Suppose that each one of them should win another to Christ within the year. In one year there would be two hundred members. Suppose this is kept up for five years, there would be sixteen hundred people serving Christ. Well, that is a good deal, we could not expect such results. Well, let us leave this to the work of adults, say twenty-five, or one-fourth of the mem-

bership; in five years there would be four hundred won to Christ. Why, that is more than the church has accomplished in the last forty years or more. *Why is it?* I believe that it is because we haven't realized what the church stands for. In the *Missionary Review* a few years ago it was estimated that throughout the Evangelical churches of the United States during the year there was an average addition of two new members for each minister, of those who united with a church upon confession of faith. Some one has said that "the church ought to be a pastor's force and not his field." The church ought to be the pastor's great co-operating agent and not his great problem. The people need more of the spirit of the ancient Israelites who rebuilt the walls of Jerusalem, "They had a mind to work."

"There is a common error in the church, which if not publicly advocated is quietly accepted, namely, that the chief business of the ministry is to preach, and the chief business of the laity is to support the preacher. The way for the church to rescue the masses is not simply through the ministry, but, rather, through the laity. One of the sad facts in the church today is this: The great body of laymen has never felt the responsibility of personal effort. They pay their money to get the work done. This, combined with the feeling that they are not personally adapted for such work, has been used to quiet the conscience, and throw off the feeling of responsibility." (A. L. Davis in *Helping Hand*.)

There are many ways in which the various members of a church may work in order to fulfill her most important mission, winning souls. But that which is first and fundamental is prayer. First, prayer of the individual. A definite time when each person should daily commune with God and strive to bring himself into fellowship with him. Second, prayer in the home. When all the family shall be gathered together and there bring their common interests before Almighty God. Third, prayer in the church. When the inspirations of the day and the week shall be poured out before a loving Father who will so quicken and bless that each prayer season shall be a Pentecostal season. Out from these three influences I am sure there

would come a manifestation of power that would make the church a live, vital force in the field of service. That we are not accomplishing more is evidence that we are not as individuals in personal allegiance with the Lord Jesus Christ, or else the promises of Christ to his followers are not true.

Peter and James and John and the rest of them believed, they trusted, they acted, they got results, and they lost their lives. Is your life worth any more than Peter's? No, they didn't lose their lives; they found the way of life and walked therein. "And they rejoiced that they were counted worthy to suffer dishonor for the Name."

But in it all evangelism is central, and Christianity means the regenerated individual as the foundation of everything in the kingdom of God. Evangelism must be the central thing in the church if it becomes the expression of Christianity and finds its opportunity. The universal need is that of more intensive work on the part of the individual.

Let us then as individuals and as a church get under the burden of the work and pray until there shall come upon us a consuming passion for the salvation of souls and the triumph of God's truth.

THE MAN WITH A SMILE

It isn't the fellow who has a smile
Because of the smile of others,
But the fellow who counts is the fellow who
smiles

In spite of his scowling brothers;
Or whether they smile or whether they don't,
If he's true to his own soul's light
He will keep on smiling through thick and thin;
He will smile for the sake of the right.

The old song says if you smile for them
They will have a smile for you;
But the man who smiles if they smile or not
Is the man who will put things through—
The man who smiles because it's his heart
That brings to his face the glow
Of the peace and the power of doing his part
Is the great world's daily show.

To do things just to gain in return
Some gift or some grace of life
Is only a half-way style to win
In the toil and struggle and strife.
For the best old grace is the grace of joy
In doing and serving along
With a smile that is sweet as the smile of a boy
Till your smile makes labor a song.

—Baltimore Sun.

HOME NEWS

HOPKINTON, R. I.—Old Rhode Island is in the grip of the worst snow and ice blockade in its history. School, church and all public work has been greatly handicapped, if not entirely suspended.

Pastor Witter has been confined to his home with the grippe this week.

Last Sabbath was the only Sabbath in February we have had church services, as the roads have been unfit for travel. The State has appropriated \$50,000 to clean the roads and all available men are at work on the state roads. It is a slow, tedious process, as the ice and snow is frozen solid, requiring the use of picks to start it at all. Owing to the great expense it was decided to leave the cleaning of the trolley road from Westerly to Ashaway for nature to do, and so we are without this service. Hopkinton conditions are portrayed very truly in the following lines.

Old settlers ne'er have seen the time
When snow like this came down
To close us in from all the world,
From city and from town.
No mail through all those days of storm
Came near, with welcome sight,
We huddled round our cosy fires
And read "Snow Bound" at night.

And in our quiet, country homes
With just our own household,
We lived again in very deed
The tale the poet told.

The nuts and apples by our hearths
(The cider we omit);
The stories told by boys and dad
While mother sewed and kit.

The storm has passed; the sun shines forth
As if to mock our plight,
For here we are encased in snow
The shoveling with our might.

The roads are rocky steeps to pass,
Or caverns wide and deep,
And horse and auto travel here
With naught save plunge and leap.

We walk the narrow path we made
To barn and shed close by,
Or climb the bank to feed the swine
Beside the old pig sty.

The wily hogs could stem the drifts
And wander at their will
Beyond the confines of their pen
To door or window sill.

The frightened cattle travel slow
Through snow to quench their thirst,
The farm lads brought them drink in pails
When snow blew at its worst.

The horses, stamping in their stalls,
Enjoy vacation days,
While men, with shovels, slowly cope
With crusty, blocked highways.

The day we got our letters through,
And daily *Suns*, a stack,
Was like the joy we read of when
The prodigal came back.

We read the trolleys couldn't run,
Nor bells for schools could ring,
And in the route of daily life
Was scarce a normal thing.

And now our friends in warmer climes
Are writing back to say
They're glad they left Rhode Island shores
Before this awful day.

MRS. WALTER D. KENYON
February 27, 1920.

LEONARDSVILLE, N. Y.—The Sabbath school classes of Leslie F. Curtis and Mrs. Blaine Welch held a box social at the home of Mrs. Welch on the evening of January 31, for the purpose of raising money for the Forward Movement. Although the night was very cold there was a large attendance, all had a good time, and \$51 was realized from the sale of boxes.

LYLE M. DAVIS,
Secretary of Sabbath School.

What would life be like without temptation? Suppose we were never troubled with choices and alternative decisions. Suppose there were never two ways of doing anything. Suppose we never felt the lure of the illicit road. Suppose no siren ever sang an enticing strain from the fields of rebellion. Suppose there were no mesmeric constraints drawing us in contrary directions. Suppose life demanded no vigilance and no quest and no resistance. Well, then, most assuredly there would be no moral muscle, no heroic fiber, no spiritual grandeur.—Dr. Jowett.

"Never hear much about malaria out this way any more?" "No," answered Uncle Bill Bottletop. "Malaria gets terrible unpopular when there is nothing to cure it with but quinine."—Kansas City Star.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

Hub—"What did you do with those unpaid bills, Alice?"

Wife—"I saw they were beginning to worry you, so I destroyed them."—*Houston Post.*

THE SABBATH RECORDER

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

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"The War Department has made announcement that the war which ended with the Armistice on November 11, 1918, will be hereafter designated in official communications as 'The World War.'"

Sabbath School. Lesson XI—March 13, 1920

JOHN ON THE ISLE OF PATMOS. Revelation 1

Golden Text—Jesus Christ is the same yesterday and today, yea and for ever. Heb. 13: 8.

DAILY READINGS

Mar. 7—Rev. 1: 1-8. The Revealing of Jesus Christ

Mar. 8—Rev. 1: 9-18. John on Patmos

Mar. 9—Rev. 5: 1-7. The Sealed Book

Mar. 10—Rev. 5: 8-14. "Worthy is the Lamb"

Mar. 11—Isa. 6: 1-8. Isaiah's Vision

Mar. 12—John 21: 20-25. The Disciple that Testifies

Mar. 13—Rev. 3: 7-13. A Message for the Church

(For Lesson Notes see *Helping Hand*)

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For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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