

# The Sabbath Recorder

THE NEW FORWARD MOVEMENT

Among Seventh Day Baptists

Are You Doing Your Part to

Make it a Success?

A Pull All Together Will

Do Wonders

NEVER before in the history of the world have we had such an application of Christian principles to international relationships, and never did the Golden Rule find so large a place in diplomacy as at present. I have no anxiety lest we forget to be Christian in establishing this new world order. One has the glorious feeling that we are going to reconstruct the world so as to open the way for the kingdom of God upon earth. . . .

The prophecy of God is about to be fulfilled. In all the earth, even in the nations least stricken by war, and even in peace times, are waste places, desolate hearts and shattered homes. And now, throughout the earth, "They shall build the old wastes, they shall raise up the former desolations and they shall repair the waste cities, the desolations of many generations."

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

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# SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Alfred, New York, August 24-29, 1920.  
**President**—Prof. Alfred E. Whitford, Milton, Wis.  
**Recording Secretary**—Prof. J. Nelson Norwood, Alfred, N. Y.  
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**COMMISSION OF THE EXECUTIVE COMMITTEE**  
 For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.  
 For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.  
 For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

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

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(INCORPORATED, 1916)  
**President**—Corliss F. Randolph, Newark, N. J.  
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**Paul E. Titworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.**

## THE TWENTIETH CENTURY ENDOWMENT FUND

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

# The Sabbath Recorder

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

VOL. 88, NO. 2

PLAINFIELD, N. J., JANUARY 12, 1920

WHOLE NO. 3,906

**Signs of a United Protestantism** We have no sympathy with appeals being made in some sections for organic church union. We do not approve efforts to discredit denominationalism and to establish one union church, because we firmly believe that denominations do have a place in the divine economy and that they serve too valuable a purpose to be ignored. Unity of spirit is practicable between denominations, but unity of form is impossible. Loyalty to one's own Christian organization is in perfect harmony with the idea of spiritual oneness with all the people of God. We believe that this kind of oneness—spiritual—was just what Christ prayed for. There may be oneness of spirit without oneness of outward form.

This spirit of oneness was well set forth in the recent meeting in Baltimore of the Executive Committee of the Federal Council. As demonstrated in that great meeting it gives the best assurance of the solidarity of Protestantism we have seen in many a day.

Never was there greater need of a united Protestantism than today. And that meeting of representatives from nearly all Protestant denominations gave most impressive evidences that Protestant solidarity is coming to be a reality.

It goes without saying that the Pope and his followers are determined to make America Catholic. They rejoice over every sign of disunity among the Protestants. But in the Federal Council we see an organized body, composed of direct representatives of practically every Protestant denomination, recognizing the full autonomy of each, and yet competent to voice the judgment of the united Protestantism of America. United we stand; divided we fall.

**Effective Christian Preaching** In our Sabbath-school lesson yesterday we had an illustration of effective Christian preaching. A little study of the case will show that Peter put all his personal history, all his

moral and spiritual struggle into that sermon at Pentecost. He really forgot himself into great efficiency. It had taken years to make the man who spoke to Jerusalem sinners that day. His experience as a Galilean fisherman, his readiness to follow the lead of the noble, true-hearted Jesus, his volatile temperament, and his humiliating failures followed by wonderful forgiveness—all these had entered into the make-up of Peter. Through these he had developed a strong personality, and when the promised in-filling of the Holy Spirit came he was a mighty man in God's hands.

Peter's mind and heart were filled with a sense of what Christ was to the world, and he simply gathered up the things which the people already knew about Christ, and, apparently unconscious of any studied method, poured out burning words of appeal until thousands were converted. By his passionate earnestness he made his words burn their way into the minds and hearts of sinful men. He spoke in terms of their own life record until they were pricked to the heart and confessed their sins. Evidently Peter did not think of his sermon as a work of art. To him it was an effort to secure a verdict for his Lord and Master.

**Religious Teaching Greatly Needed** One of the revelations of war time is the almost unbelievable ignorance of young men in regard to everything pertaining to religion. We can not look upon the fact that the doctrines, literature and history of the church, as well as its present work, are so little known and understood by the mass of young people, without serious thought as to the crying needs of the hour.

Jesus commanded his disciples to go preach and teach. It seems to many that the present conditions require more emphasis upon the teaching in pulpit ministrations. Very few men or women know enough of their own religious faith to meet even a most superficial attack made upon it by unbelievers. The outlook for our

future would be very much brighter if every one could give a clear reason for his faith.

Some one has suggested that every pastor should take his people through a thorough and exhaustive study of the teachings of Christ; of the uplifting and soul-inspiring precepts of the Old Testament; and of the wonderful history of the Christian church.

Had the present generation of young men and women been thoroughly informed upon these most important and fundamental things, great numbers of college students would not have made themselves a laughing stock in the eyes of the world, and the good effects of Christian education would have been seen in the characters of those who went out from many a home.

Our religious teachers have inexhaustible riches of the faith of their fathers. If these can only be thoroughly taught until the people know what they believe and are well grounded, so nothing can shake them, this of itself would be a wonderful forward movement toward better days. Religious education is the demand of our time.

**American-born Children Growing up in Illiteracy.** The seventh annual report of the Children's Bureau in the Department of Labor shows that many American-born children are growing up in illiteracy. In several States child labor is quite general. Statistics from five States reveal the fact that out of 19,696 native-born children between the ages of 14 and 16 years, more than 4,924 could not write their names legibly, and nearly ten per cent had never gone beyond the first grade. Out of the whole number, only twenty-four were foreign-born.

These conditions go to show how essential is the training-little-citizens movement now being pushed forward by the United States Government. An illiterate citizenship is a menace to any nation. And we are finding that danger lurks in the ranks of American as well as foreign-born citizens.

Uncle Sam now offers the States financial aid and expert advice in providing vocational education for children. This is good, but it is not enough. Greater care is needed in regard to elementary education as well as vocational.

Illiteracy is greater in the country than in the city, and we can not give too prompt attention to the matter of elementary education in rural districts if the children of this generation are to receive the training necessary for good citizens of a great republic.

**The Interchurch World Movement Means Much to Students and Colleges**

The article on another page from the *Intercollegian*, answering the question, "What Is the Interchurch World Movement?" is especially interesting to the students and colleges of America. Many schools hope to realize great benefits from the movement. Our own Education Society is thoroughly committed to the work, and we hope our schools may be greatly helped thereby. The article contains much in little, and we trust that many readers will be interested in it.

**Colored Denominations Join in the Drive** From a letter of the Interchurch World Movement we learn that the African Methodists 4,000,000 strong have decided to join in the world drive.

The same letter informs us that the colored Baptists have set their goal at \$10,000,000, while the Methodists seek to raise \$1,000,000.

**Excellent Advice** We seldom see more excellent counsel condensed within four brief stanzas than is found in the following little poem, forwarded to the RECORDER by a friend:

"When slander you hear of a friend,  
And are tempted with some fact to link it,  
Whatever the thing you might think—  
Just play the big card—and don't think it.

"When you feel the sting of a taunt  
And have a good chance to repay it,  
Whatever the thing you might think—  
Just play the big card—and don't say it.

"When you'd stoop to play a mean trick  
Altho' in your heart, you eschew it,  
Whatever the thing you might do—  
Just play the big card—and don't do it.

"When you might be less than your BEST  
Because there is no one to see it,  
Whatever the thing you might be—  
Just play the big card—and don't be it."

If every one could keep these admonitions well in mind, and "play the big card"

when tempted to think, say, do, or be anything unworthy the world would be a better place in which to live:

**Forward Movement Committee Of the Salem Church**

We are able to give our readers a picture of the men and women of Salem, W. Va., who are pushing the Forward Movement canvass in that church. Four members were absent when the photograph was taken. We are sorry for this, and also sorry that the mail bags cracked the print, thus making a slight defect in the cut.

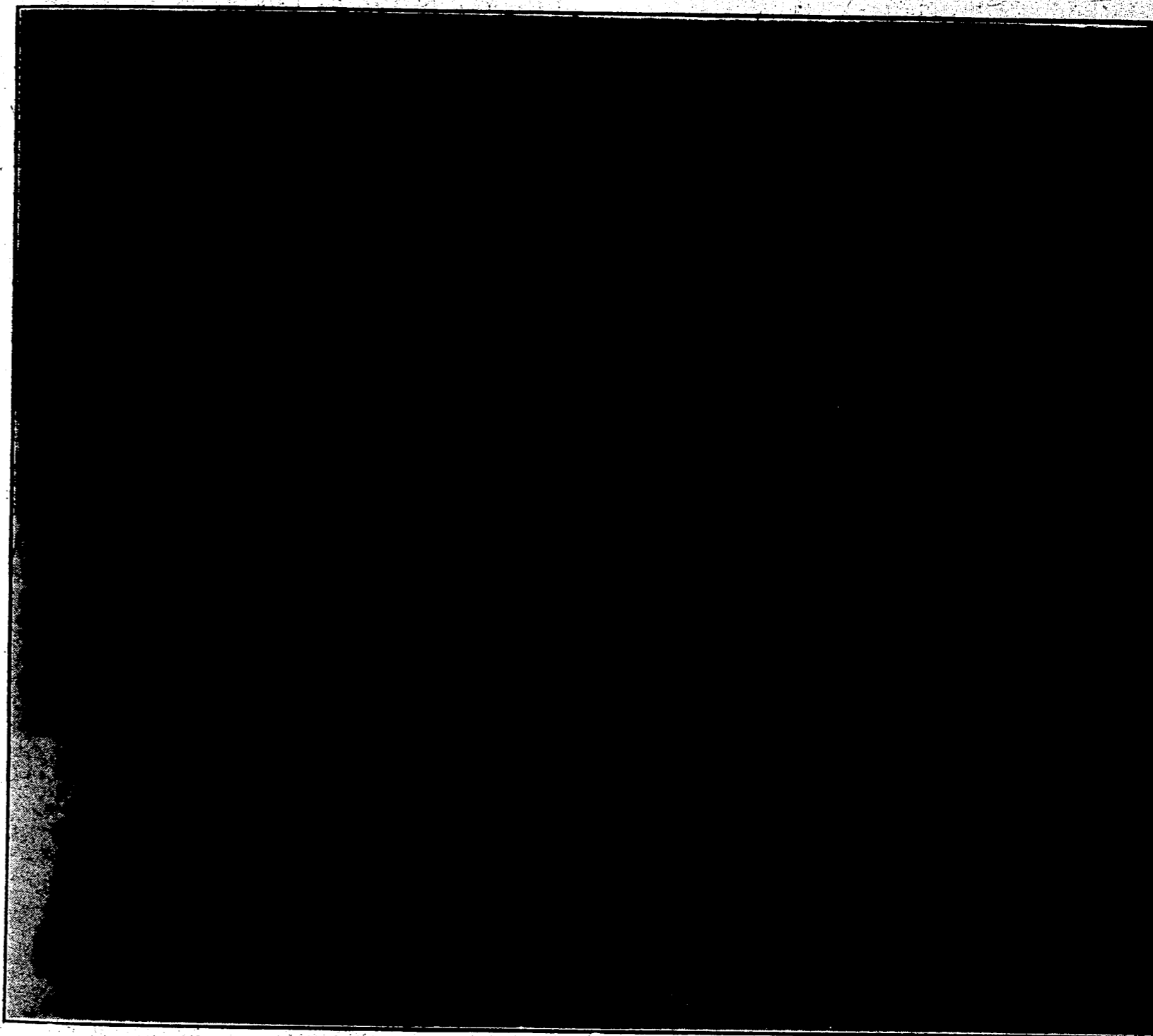
Asher S. Childers, Orla A. Davis, Moses H. Van Horn, secretary, Earl L. Ford, Okey W. Davis, Thomas A. F. Randolph.

Back row—Ernest O. Davis, M. Wardner Davis, M. Berkley Davis, Dr. Edward Davis.

The four members not in the picture are: Hon. Jesse F. Randolph, Miss Elsie B. Bond, Glenn L. Ford, Miss Alberta Davis.

**Look for Victory Believe in Yourself** Hopefulness is one great secret of success.

The one who believes in himself and acts



The names are as follows:  
Front row, left to right—Rev. Ahva J. C. Bond, the pastor, Miss Mildred Lowther, Flavius J. Ehret, Miss Laura Ford, Duane Ogden, Mrs. S. C. Bond, Ernest F. Randolph, chairman.

Middle row—Guy Davis, Earl W. Davis,

as though he expected to win will be most likely to succeed in his undertakings. The one who goes about with a sort of apologetic air, acting as though he was in the world only by sufferance, invites defeat. The spirit that gives the downcast face and the half-hopeless look can never be brave

and victorious. People have little patience with such men, to say nothing of having a disposition to encourage them. One who shows that he has little faith in the outcome of his efforts practically acknowledges his defeat in advance.

My boy, believe in yourself and in your future. Hold up your head, keep smiling no matter what discouragements may come. Don't think to avoid set-backs, but meet them with the air of one who expects to win. The serene, assured, joyful spirit has the best chance to go to the front in life's great work.

**The Author of "The Value of a Man"** In the SABBATH RECORDER of November 10, 1919, we published an excellent article entitled, "The Value of a Man," from a booklet put out by the Presbyterian Board of Education. We have just learned something concerning that essay which will make it still more interesting to RECORDER readers. Its author was our own Professor Paul E. Titsworth. Probably some of the RECORDER family will be glad to turn back to page 594 in the issue of November 10 and give the article a re-reading.

**Salem's Need** In the New Year's number of the Salem *Herald-Express*, a considerable space is given to the "Needs of Salem." Different writers set forth "Salem's Social Needs," its "Civic Needs," its "Religious Needs," "Needs of the Public Schools, and *Some Things That Salem College Needs.*" Every article shows that Salem has some good practical writers who are loyal to the interests of their home town. The article by President S. Orestes Bond regarding Salem College is of more than local interest to SABBATH RECORDER readers, as all over our denomination that worthy school has many interested friends. We give Brother Bond's brief article for the Salem paper on another page.

Gold is not hurt by the fire. The stone is not marred by the sculptor's hewing. While the marble wastes, the image grows. At the last, that which will be most beautiful in us will not be what we have saved from the hammer, but the marks which will tell of the deepest cuttings of the chisel.  
—J. R. Miller.

### REPORT OF THE ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION HELD IN NEW YORK CITY, DECEMBER 16 AND 17

PROFESSOR PAUL E. TITSWORTH  
Corresponding Secretary of the Seventh Day  
Baptist Education Society

Imagine to yourself twenty-five men assembled around a long table prayerfully, earnestly, and fraternally discussing the routes of march into the promised land of Protestant Christian education, and you have a fair notion of the sitting of Council of Church Boards of Education, which convened in New York City on December 16 and 17 for its annual meeting. Perhaps, in its way, as representing the allied churches of America, the meeting of the Council of Church Boards of Education was as impressive as the allied council in Paris was in its way.

The meetings of the Council of Church Boards were prayerful: many audible prayers were uttered, but many more petitions, unheard by mortal ear, were undoubtedly constantly ascending to the Father of wisdom, for the atmosphere was charged with Christian seriousness. Never once was it forgotten that it was the expanding usefulness of Christian education that was under discussion. The conference was earnest: seldom have I seen men give more unwearied attention to questions of such intricate detail. The debates were always in a fraternal spirit, the most generous recognition being given to all denominational differences of polity, policy and psychology. During the five sessions there was not the slightest irritation or friction, although above eleven or twelve of the Protestant denominations were immediately represented. No dissenting voice was heard to any vote taken.

The Council of Church Boards of Education, comprising twenty or more cooperating bodies representing as many denominations, was started some eight years ago the better to articulate the phases of Christian education. A year ago or more the council became affiliated with the Interchurch World Movement, an organization born of the combined missionary impulse of Protestantism and nourished by the success of the stupendous Methodist

Centenary Movement. The closer cooperation of the council with the Interchurch was essential, for missionary effort is related to Christian education as vine to root. No leadership in missions at home or abroad, no adequate shepherding of the millions of people who need the Christian religion as an element in their daily lives, are possible without education.

Indeed, this dependence of the church for its perpetuity upon Christian education was the underlying concern of the meetings of the council. The men who launched American missionary effort were students at Williams College. John R. Mott, perhaps the greatest Christian statesman of the age, is a graduate of Cornell and a LL. D. of Princeton. To run through the list of leaders of Christian activities in all branches is like reading a roster of the representative alumni of our American colleges and universities. Of the four thousand living graduates of Washington and Jefferson University, fifteen hundred are Presbyterian ministers. Of the total number of alumni of our own three colleges, about five per cent are giving all their time to religious work. Thus our churches and our missions are dependent upon our colleges. It is college men and women who are doing the constructive thinking for Protestantism. If this life-stream is to continue, the colleges must be kept strong and enabled to grapple with their gigantic opportunities.

While the discussions of the council covered such problems as negro education under negro leadership, the proposed addition of a secretary of education to the cabinet of the President of the United States, the relation of the church to the Y. M. C. A., and Protestant co-operation in religious work in tax-supported institutions like the normal schools and the state universities, the chief immediate business of the body was to inquire into the needs of present-day Christian education and to set forces in motion to meet those needs. From the tabulated results of hundreds of questionnaires submitted to all the schools—church preparatory schools, normal schools, colleges of liberal arts, universities, and theological seminaries—the council systematically canvassed the field of American education in the same spirit and

fashion that a great firm would inventory its plant, materials, and possibilities of expansion. The slogan of the sessions was, "Let us know the needs of Protestant education, though they mount up to staggering millions!" Only with such a searching vision can Protestantism walk straight to its goal.

As I understand it, sometime during the coming six months, the Interchurch World Movement will inaugurate a nation-wide drive for the two objects of missions and education. The canvass will be carried into every State, county, and township in the United States. The leaders of the Interchurch have been and are still in counsel with the men who were at the head of the Liberty Loan, Red Cross, and other superlatively successful nation-wide drives. The general canvass will co-ordinate and add momentum to the separate denominational efforts at money raising, like our own Forward Movement. Men like John R. Mott and S. Earl Taylor, who have been leaders in movements that have drawn forth contributions amounting to millions, are confident that a large number of contributors will be found by the big canvass as a whole, contributors who are not so intensely interested in Presbyterian or Methodist or Congregationalist missions or education as separate efforts. Thus the Interchurch will have a large general fund from which, not only to pay all the expenses of the big push, but to hand over to the several church boards sums of money proportionate to their approved needs. Our own schools will come in for their share of this general fund.

Nothing succeeds like success. The men who are steering this Interchurch World Movement and its affiliated organization, the Council of Church Boards of Education, are not narrow-minded, futile, denominational politicians but warm-hearted, long-headed, Christian statesmen, who have already put across big movements. Something of their standing in the world of affairs is attested by the readiness with which strong banks of New York are ready to advance the funds to set the Interchurch World Movement a-rolling.

The Interchurch World Movement oc-

copies for its headquarters most, if not all, the third floor of the Greenhut Building, which reaches from West Eighteenth to West Nineteenth Street, fronting Sixth Avenue, New York City. As I stood near the middle of that great floor space and surveyed the hundreds of desks, typewriters, adding machines, tabulators, clerks, stenographers, typists, chiefs of divisions, and heads of departments, I was in the mood to appreciate the remark of Mr. Foster, of the theological seminary survey, "Here is the united Protestant church of America systematically on the job of conquering the world!" These words kept ringing in my ears. In itself all this paraphernalia was nothing, but under the guidance of God-loving men it meant less cut-throat competition among denominations, less duplication of machinery, less misdirected effort, more Christian brotherliness, a fresh world of opportunity revealed, and a compelling vision of the coming of the kingdom of God.

This is not "their" movement, it is "our" movement. Seventh Day Baptists are in it to the end of the chapter. Our Education Society is a member of the council and was represented at this annual meeting by Professors W. C. Whitford and P. E. Titsworth, respectively president and corresponding secretary of the society, and by President Davis. The Seminary and two of our colleges have filled out their questionnaires, and the results, properly tabulated, are on file at headquarters and will be used as part of the statistics presented at the meeting (Atlantic City, beginning January 6, 1920) for the grand survey of world missionary and educational needs. The askings of our institutions, as revised since the meeting of the council according to norms which it established, amount to two and a quarter million dollars.

When one believes in God, one finds it easier to endure hardships, disappointment and personal calamity; for "all things work together for good." Not every individual thing that happens to us is good, but the combination is certain to be good, for all things are of God—except the sins and mistakes that we willfully permit ourselves to fall into.—P. P. Foris.

### THE WORK IN LITTLE GENESEE, N. Y.

Friday, November 14, Rev. George B. Shaw came to Little Genesee and stayed over two Sabbaths, holding meetings in the meantime, alternating between Little Genesee and Richburg. The method of conducting these meetings was an experiment. After a song there was a Bible study, which was followed by an address on a subject along the line of denominational history or church polity, closing with an evangelistic sermon. Between each there was singing of at least one verse. About an hour and a quarter was required in all, for the evening meetings. Each Sabbath good sermons were delivered.

Personally I will say I was favorably impressed by the experiment. The meetings were both instructive and inspirational. Possibly the conductor required and expected too little from his audience. He worked hard and efficiently. I wish he might come once or twice a year and urge upon us, during his stay, a careful study of the portion of the Bible he is presenting, and expect of us personal work looking for immediate results.

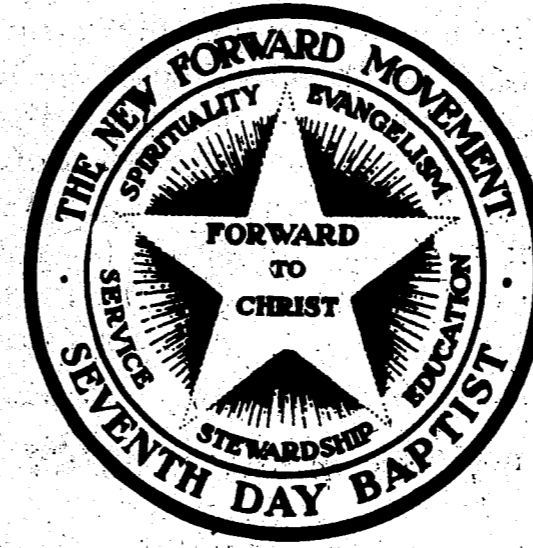
Our missionary, Rev. T. L. M. Spencer, spent a few days with us the second week in September. It was a pleasure to have him in our home and community. He gave six sermons and addresses at Little Genesee, Richburg and Maine Settlement during those few days. He created a good and, I am sure, lasting impression. The evening at Maine Settlement we dismissed as usual, without asking for an offering. The people asked why, and then "passed the hat." Though Mr. Spencer made his address and appeal from the point of view of a Seventh Day Baptist minister and missionary, the small audience in which were few Seventh Day Baptists gave for his work \$14.

In a few days the Little Genesee community will enjoy the annual dinner and business meeting of the church. The final drive for the New Forward Movement budget will be made then and the few days following. The local committee is finding it difficult even to locate some of the exceedingly long list of non-resident members. But we hope to go over the top if we can't find all on the roll of the church.

December 30, 1919.

E. F. LOOFBORO.

## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

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

### ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly Rhode Island
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ New York City, N. Y.

### FROM THE DIRECTOR GENERAL

NEW YORK CITY AND VERONA, N. Y., CHURCH  
QUOTAS OVER-SUBSCRIBED—THE LIST  
LENGTHENING—OTHER NAMES  
SOON TO BE ADDED

The first two letters received by the director general in 1920 were from Regional Director Hubbard, stating that the church of New York City had over-subscribed its

- ★ Churches which have qualified for the Roll of Honor by subscribing their quota in full, beginning with July 1 to correspond with the Conference year.
  - + Churches which have over-subscribed their quota.
- quota by more than one hundred dollars, and from Stuart Smith, clerk of the church at

Verona, with the good news that this church in its support of the denominational budget was way "over the top." Both of these churches accept July 1, 1919, as the date from which their pledges of support shall begin. This is certainly good news, but not at all surprising, it is precisely what was expected of these churches.

Early in November when Pastor Van Horn and three of his loyal members made an eighty-five mile drive to be present at a Forward Movement meeting at Leonardsville, it left an assurance that his church was deeply interested in the work. A subsequent visit by the director general to this community convinced him beyond question that when the proper time came Verona would register her unqualified endorsement of the movement, for its heart was in the work. In her canvass she found several movers among her numbers, and that helps some!

Of the New York City Church there never had been any uncertainty as to what action this body would take, the formal canvass merely measured the degree of its over-subscription. When the final returns are completed the result will show an excess of 20 per cent or more. Any church that has half a dozen or more delegates in attendance at Conference, and a pastor in hearty accord with all denominational activities, will never be backward in its support of any Forward Movement.

OCCASIONALLY A SURPRISE, INSTEAD OF A  
DISAPPOINTMENT

The first postal card at hand this year came from Rev. G. M. Cottrell, the Forward Movement secretary of the L. S. K's, acknowledging the receipt of a subscription of \$500, one hundred dollars per year, from Dr. Sherman E. Ayars, Philadelphia, for the denominational budget.

A response of this nature does one good, and strengthens the feeling that correspondence with absent members is well worth the labor involved. It is convincing proof that such service is good business, as well as a mutually helpful undertaking, thus to keep in touch with every absent member, not only just at this time when financial help is needed, but subsequent years when co-operation and fellowship are so greatly desired and prized.

This Forward Movement idea is getting a hold on people everywhere, and in all denominations. The spiritual realities of life are receiving a consideration such as they have not received for many years. In our own denomination there is bound to follow greater efficiency in the Master's service and a richer spiritual life in each individual.

The budget of some church in the East will add to its subscription the \$100 per year pledge of Dr. Ayars.

#### IMPORTANT NOTICE TO CHURCH TREASURERS

Each church whose name is now on the Roll of Honor has subscribed its full quota in conformity to the action of Conference, that is, it has accepted July 1, 1919, as the date when its subscription to the budget begins. There is therefore one-half of the year's quota now due. This amount should be collected and promptly forwarded to the Conference treasurer, William C. Whitford.

That this matter may be perfectly understood let me illustrate: the New York Church's total membership is 60. Its subscription, however, was over-subscribed by at least \$100, making its quota \$700. One-half this sum, or \$350, is now due for the six-month period from July 1 to December 30, 1919. This church, however, collected this proportion of its quota when it made its canvass, and has already remitted to the Conference treasurer more than \$350, being now therefore paid up to January 1st.

A few churches have been regularly collecting their apportionment week by week since Conference and are thus in position to remit the amount now due. The larger number, however, have made little effort to secure increased contributions, their remittances have been even less than in former years with the result of a depleted Conference treasury.

This matter of collecting funds has apparently been overlooked in the effort to attain the aims of the Forward Movement, forgetting for the time being that one very essential consideration of this movement is increased support of the various objects named in the budget.

The director general believes that every church will now get busy and see that half

its budget is forwarded promptly. In many instances church members have already paid in full the entire year's subscription so that no great effort will be required to remit the first six months' quota.

This arrangement will accomplish two very desirable ends, it will relieve the financial stringency that now handicaps the denomination in extending its missionary work and other lines of support, and it will permit each church to enter upon the new year with the 1919 obligation paid in full.

WALTON H. INGHAM,  
*Director General.*

### THE TEACHINGS OF JESUS

#### ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

##### Doctrine of Sin

Jesus has but little to say concerning the origin and nature of sin, from an historical, psychological or philosophical point of view. He deals with it as a concrete fact of human life; a principle which opposes the kingdom of God, and is destructive of goodness and happiness among men. It is a power over conduct that is hostile to his own mission of salvation and righteousness; and he came to accomplish its overthrow.

Sin is unbelief and disobedience toward God; unkindness and injustice toward one's fellow-men; and in spirit and action contrary to one's own highest moral ideals and aspirations.

A sinful life is the exact opposite of a life that is governed by the two spiritual laws of love for God and love for man.

The doctrine and duty of repentance grows out of the necessity in man of a changed mind and heart, of a new desire and purpose that will lead him to turn away, with sorrow for the past, from a life of selfishness and sin, to a new and better life, a life immersed in the Holy Spirit.

Matthew 3: 1-12; 4: 17; 11: 20, 21; 21: 28-32; Mark 1: 1-8; 6: 12; Luke 3: 1-18; 10: 13; 13: 1-5; 15: 10; 16: 30; 24: 45-47.

We are taught to pray for the forgiveness of our sins, and for escape from temptation. Matthew 6: 12, 13; Luke 11: 4.

Men of unholy pride and ambition must turn around, in the realm of temper and spirit, if they would enter into the kingdom of heaven. Matthew 18: 1-6; Mark 10: 13-16; Luke 13: 15-17.

We are like servants who owe their king an enormous debt that we can not pay, and our fellow-servants at least a small debt. Matthew 18: 21-35.

The gate and way to destruction are wide and broad, and the gate and way to a life of righteousness are narrow and straightened, because of our sins; and they who would enter upon the path of life must strive to enter through the gate. Matthew 7: 13, 14; Luke 13: 23, 24. Entrance, here, by the narrow door, is a matter of permanent choice and constant, struggling endeavor, in the face of dangers and difficulties. It is an inner battle between our higher and lower natures. Matthew 26: 41; Mark 14: 38; Luke 22: 46.

Sin is spiritual darkness and death. Matthew 4: 12-16; Luke 25: 24.

It is taken for granted that even kind parents, who give good gifts to their children, are evil. Matthew 7: 11; Luke 11: 13.

Poverty in spiritual and material things; mourning, woe, evil speaking and sometimes persecution; and the need of righteousness, spiritual wealth, inner joy, hope and endurance—all these abound. Matthew 5: 3-11; Luke 6: 20-26. Multitudes are like distressed and scattered, endangered and hungry sheep, in sore need of a compassionate shepherd. Matthew 9: 36. Multitudes are weary and heavy laden, in need of rest for the soul. Matthew 11: 28, 29. All these evils are due to the existence and consequences of sin.

Sin brings body and soul bondage, blindness, bruises and hatred of the good; and release, recovery, moral and physical renewal, are matters of faith and a surrendered will. Jerusalem that killed prophets and stoned messengers of deliverance, chose not to gather under the protecting wings of divine love and power. Luke 4: 18-29; Matthew 23: 37.

There are degrees of sin and guilt. It will be more tolerable for the land of Sodom and Gomorrah, and for Tyre and Sidon, in the judgment, than for the cities and people who heard but rejected the glad tid-

ings of offered salvation that Jesus came to herald. Matthew 10: 15; 12: 41; Luke 10: 12-16; 11: 32. The servant who knew his lord's will, and did it not, will be beaten with many stripes; he who did not know his lord's will and yet was deserving of stripes, will be beaten with few. Luke 12: 47, 48. This refers, I think, to varying degrees of willingness and capacity to receive and do the truth, and to the corresponding consequences.

We are in danger of being controlled by sinful motives and purposes; anger may be the beginning of the hell of fire, and hatred of actual murder; adultery may be committed in the heart's desires; the inward self will be heavenly or earthly according to the place of our spiritual treasures; moral darkness is an inner evil; we shall be justified or condemned by our words, because out of the abundance of the heart the mouth speaketh; inwardly we are like a good tree that produces good fruit, or like a corrupt tree that brings forth evil fruit; and from within, out of the hearts of men, proceed evil thoughts, fornication, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness. All these bad things come from within and defile the man. The uncleanness most to be dreaded is within. Matthew 5: 22, 27, 28; 6: 19-23; 7: 15-20; 12: 33-37; Luke 6: 43-45; 11: 34, 35.

Jesus did not accuse the hostile Scribes and Pharisees of having committed a sin that would not be forgiven; but he did warn them of the possibility of "an eternal sin." Matthew 12: 31, 32; Luke 3: 28-30. In the course of growing sinfulness and hardness of heart a hopeless and irrecoverable condition is possible, in which a perverted moral judgment and will call good evil and evil good. This can not be a single sinful act but a sinful state in which one could not find God and forgiveness, because he would have sinned away the disposition and power to repent and turn to a gracious and pardoning God and Father; not because of the unwillingness of heaven to welcome any and every penitent wanderer.

Jesus was very patient with all who were going in the right direction, even though they might be weak and stumbling. But he was not very patient with men who,

without real goodness, stood high in their own estimation, and looked down upon others. Matthew 9: 10-13; Mark 2: 15-17; Luke 5: 29-32; 15: 1, 2, 7, 10.

When he speaks of men in a general way as being just, good and righteous, he is no doubt using the terms relatively. For there are many men and women with strong tendencies toward the good, who, nevertheless, need a Savior and Lord. Matthew 5: 44, 45; 10: 41; 12: 35; 22: 10.

It may become very hard for one to break away from selfishness and sin; for we need a deeply receptive mind and heart toward truth and goodness. We are called to the undivided service of God and to the self-denying service of our fellow-men; and worldly cares, the love of mammon, of ease and pleasure, are in the way. The great spiritual change can be made only by the help of the Divine Spirit. Matthew 6: 24; 13: 18-23; 19: 23-26; Mark 4: 10-20; 10: 23-27; Luke 8: 9-15; 16: 13.

### SOME OF THE THINGS SALEM COLLEGE NEEDS

PRESIDENT S. ORESTES BOND

(Prepared for the New Year's issue of the Salem paper)

In considering the needs of any institution it is well to look first at its purposes. The purposes for which Salem College exists are rather complex. It can not be exclusively for the purpose of dispensing a little knowledge to those who live in or near Salem. It can not be exclusively to support the Seventh Day Baptist Denomination under whose auspices it is largely conducted since it receives funds from people representing many denominations. It does not exist for the poor alone because many of the students represent homes of wealth whose children could be sent to the most exclusive schools in the land if the parents so desired. It does not exist for the rich because many of the students go through on their own resources. Many other things might be mentioned which represent a partial but not an exclusive reason for the existence of Salem College.

Assuming that the accomplishments of any institution for a period of years are at least indicative of its purposes it may be well to glance briefly at its record of serv-

ice. Careful estimates by scientific investigation show that the average cash value of a college education is between \$40,000 and \$50,000 during the life time of the one receiving it. There are certainly other values which have not been measured that are of greater significance than the cash value. Salem College has graduated sixty-six persons from its college courses. Taking an extremely low estimate when one considers the conditions during the past thirty years, fifty per cent of these would not have received this education had Salem College not existed. Multiplying \$40,000, the lowest estimate, by one-half of sixty-six, or thirty-three, the result is \$1,320,000, which sum represents a conservative estimate of the cash value alone of the college department. But to this must be added the services of three hundred graduates of the normal courses who have done so much toward Christian education in the elementary schools of the country. To these two items of service must be added the graduates of the secondary department and many hundreds of others who attended the college for a period but who did not graduate in any course.

All the representative vocations have been enriched by the work of men and women representing Salem College. Many times has the legislature of the State felt the force of the social and Christian ideals of this school through those trained within its walls. One who was a student here is now serving his second term in the Congress of the nation.

The college now needs two things—friends and funds. Mere acquaintances are not enough. There must be those who believe in it, who recommend it and who will give time and thought to the improvement of its service and ideals. An acquaintance will often do one a favor if it can be done with little effort or sacrifice, but it requires a friend to plan, unsolicited, for another's good. Salem College needs friends. It has many, but "in union there is strength," "in a multitude of counsel there is safety." The college will not want for students when its friendship group is properly enlarged.

Money without consecrated directors and teachers would be valueless, but they in turn are helpless without money. The

larger the group who out of their interest in the uplift of humanity, contribute yearly to the support of the college the better. However, an institution of such importance should not be left entirely to the uncertain yearly contributions of its friends. Salem College needs at once a permanent endowment fund equal to that represented by its service to the thirty-three people mentioned in a previous paragraph. With the income from \$1,320,000 as endowment this institution could continue its work through all the years to come with increasing efficiency.

### REGARDING RECORDER SUBSCRIPTIONS

As we all know the subscription price of the SABBATH RECORDER advanced on January 1 to \$2.50 per year, with an additional 50 cents per year for foreign subscriptions. The management disliked very much to be forced to make this change, but the ever-advancing costs of labor, paper stock, postal rates, etc., left no alternative. All subscriptions received from now on will be at the new rate.

To lessen the work in the subscription department, no receipts will be mailed for subscriptions that are paid by check or money order. Only in cases where the cash is sent through the mails will receipts be issued. We intend to correct the mailing list every week and to change the date on the label on your RECORDER. Look at the date on the label and see if it is right. If it is not right notify the office at once, that any error may be righted. Mistakes will happen, but with your assistance we will gladly right them.

There seems to be a misunderstanding as to the time when subscriptions should be paid. All subscriptions are to be paid in advance. When you want the *Ladies' Home Journal* or the *New York Tribune*, you do not expect these publications will be sent to you for a year or two before you pay for them. We are not dunning the subscriber when we send out bills for next year's subscription, but are calling attention to the fact that his subscription is now due. Some do not seem to understand this as the following letter was received the other day from one whose subscription expired in December, 1918:

December 15, 1919.

"Sabbath Recorder,"  
Plainfield, N. J.

Dear Sir: Enclosed find \$2 to pay for "Recorder" for 1919, and since you have dunned me for the year 1920, which is not here yet, you may drop my name, as I do not believe in being dunned before the time is here. I do not want the paper, so drop it at the end of 1919.

In asking to have the address on your RECORDER changed, please give both the old and new address, thus: John Jones, from 150 Genesee St., Rochester, N. Y., to 200 High St., Westerly, R. I. Many times we get an order which reads: Please change my address to Salem, W. Va. Signed by John Jones. There may be a dozen John Jones on the list, and unless we can identify which one is writing we can not tell who wants his RECORDER changed.

There is also another cause that is productive of errors, and that is in not being explicit with names. Sometimes it will come in John H. Jones. The next time it may be J. Jones, and another, J. H. Jones. There may be a John, James, and Joshua Jones all taking the RECORDER from the same post office.

With a little care and co-operation many of our troubles—and yours, too—could be eliminated and perhaps all would receive better mail service thereby.

Remember, from now on the RECORDER will be \$2.50 per year.

We wish to acknowledge the loyalty of the many who have renewed their subscriptions at the new rate, instead of taking advantage of the old rate, which they could have done.

L. P. B.

"Last night I talked with a mother. It was the age-long dream I heard, her heart's cry that the son who is her pride might grow up to be a good man. Indeed, she went farther and coveted that he be a man of God. Men and women will seldom rise higher than their mother's dreams. Then, mothers, dream not too low for us! Our best desires, our noblest choices, are ours because you are you. You may not make us what you will, but you make us infinitely more than we could have been but for you. Dream on, and our lives shall be your dream stuff."

## WOMAN'S WORK

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

### OUR SERVICE OF PRAYER FOR LEADERS

MRS. A. B. WEST

The poster illustrated below is one that is being sent out by the Council of Women for Home Missions and so well expresses the thoughts on prayer that the board are trying to bring before the women that it is reproduced here.

#### PRAYER

is the greatest avenue of  
SERVICE

If  
Doors are to be opened  
Workers are to be sent forth  
Money is to be found  
VICTORY is to come to Christ's cause  
then

The community  
The church  
The family } must PRAY  
You  
I

Study Books—1919-1920

"Christian Americanization—A Task for the Churches," by Charles Alvin Brooks. Cloth, 75 cents; paper, 40 cents.

For Juniors: "Called to the Colors," by Martha Van Marter. Paper, 29 cents.

Supplemental Material

"Text-Book Supplement," 5 cents; "The Bible Message," 15 cents; "A Pageant of Democracy," 15 cents; "Illustrated Lecture on Americanization," set of six posters in tube, 50 cents.

For the Junior text book: "Leader's Manual," 10 cents; "Take-home Envelope," 10 cents.

Order from Denominational Headquarters.

The general topic for January is *Closer Fellowship With God*. First week, For the Individual; second week, For the Family; third week, For the Church; fourth week, For Our Leaders.

TOPIC FOR PRAYER FOR THE WEEK OF  
JANUARY 22 TO 29

*Closer Fellowship With God for Our Leaders*

Jesus himself was a leader of men and, recognizing the necessity of leadership, chose disciples to be in close fellowship

with him so that after he had gone they might become leaders to bring men into his Kingdom. To work through human leadership was a part of Christ's plan.

It was through the fellowship of the disciples with him that they secured their preparation for leadership. They lived with him and learned of him. Later in that "upper room" they pondered his teaching and spent much time in prayer. Then came the Pentecost and the conversion of three thousand people in one day.

Ever since, as then, those who have lived in the closest fellowship with the Master have done the greatest work for him.

#### PRAYER

Dear Father, may our leaders come into close fellowship with thee. May both ministers and laymen get a new vision of the possibilities of Christian service so that we all may go forward cheerfully and with joy to the great task before us. May those who would lead remember that the work is thine, not theirs, and may they spend much time with thee to learn thy will. Amen.

May we also pray that we as a people may *cultivate confidence in our leaders*. Those whom Jesus chose for his disciples and subsequent leaders were men with weaknesses common to all mankind.

Is it not quite possible that some who heard Peter's great sermon on the day of Pentecost knew him as one who had denied his Lord, and thinking of that had no ears for his great message? They were not among the three thousand who got a great blessing that day, but went away no better than they came, thinking about Peter's faults only.

#### PRAYER

Lord, we thank thee that thou hast given us leaders. May we open our hearts to receive through them thy message. Help us to co-operate in a spirit of love and kindness even though the methods used may not be of our choosing. May we forget self in work for thee. May we be so eager to see the cause of Christ carried on that, overlooking any small difference in the management of details, we shall see only the goal ahead and add our best service to that of others to attain it. Amen.

### WHAT DO HOME MISSIONS INCLUDE

Many have almost as narrow a view of home missions as they have of the duty of the Christian church to the world as a whole. They think in terms of one class or locality and give their interest, their prayers, their support to the Indians, the Negroes or the Frontiersmen, but forget the millions of other non-Christians and unchurched multitudes in America. The real magnitude of the task of "Making America Christian" can not be accomplished by spasmodic and scattered effort, but must be the result of careful study, of systematic planning, of friendly co-operation, of prayerful dependence on God, of sacrificial giving and undiscouraged effort.

Home missions in the United States include evangelistic, educational and social uplift work for the following classes:

1. The Frontiersmen. Fifty years ago these were the pioneers in our western States; the men, women and children who went beyond the Mississippi River and settled on the plains and in the mountains. Some were farmers or cowboys living in sod houses, others were miners in gold, silver and copper mines of the camp; still others were the first traders in furs and other merchandise. Today many of the frontier towns have become cities with thriving churches, but there are still some areas almost or wholly without Christian churches. There is need for mission work among miners and lumber jacks, farmers and ranchmen who become heathenized when deprived of Christian influences.

2. The Southern Mountaineers. These men and women of Scotch and Scotch-Irish ancestry present cases of arrested development. Many of them are in religious experience and civilization further back than they were one hundred years ago. They are without adequate church and school facilities, and without proper courts of law. They are of good stock and capable of reaching high standards. They need help to establish schools, to maintain churches, and develop themselves industrially and socially.

3. The Immigrants. These men and women have come from Europe seeking opportunity to work and to enjoy religious and political freedom. Millions of them are employed in mines, in factories, on rail-

roads and other public works. They congest our cities and endanger the social life of rural communities. Some of them have brought a remnant of religion across the seas, but many of them lose what little they have in the struggle for material success. From this class come largely our infidels and our Bolshevist element.

4. The Unchurched Masses. Probably 30,000,000 Americans have no vital connection with the Christian church and do not profess to practice the teachings of Christ. They include the Godless rich and the Godless poor, the down and out "bums" to be reached by street meetings and gospel halls, and the self-satisfied people of the avenues who make gold their god and worship at the shrine of pleasure.

5. The Negroes. Twelve million Americans of African descent are a separate race, but their future welfare is inseparably linked with that of the white race. In many places the Negro is a menace because of his poverty and ignorance. These people need adequate Christian and industrial education and a chance to become self-respecting useful citizens.

6. The Indians. Most of the remaining 350,000 original Americans have been placed on reservations and are fed and clothed as "wards of the nation," but they have not adequate school or church facilities. Many of them are still in a state of barbarism.

7. The Alaskans. Indians and Eskimos inhabited Alaska before the miners and other settlers entered their land. Home mission work must be done in this field often in the face of the greatest difficulties due to Arctic winters, the isolation of workers, and the opposition of Godless settlers.

8. The Orientals. About three hundred thousand Asiatics are reported in America and they have brought with them their heathen religions. There is an unusual opportunity to give them the gospel of Christ. If they are neglected their non-Christian ideas and habits will contaminate the communities in which they live.

9. Latin-Americans. Hundreds of thousands of Spanish Americans live under the Stars and Stripes. Some of these were taken over from Mexico with the Louisiana purchase and annexation of



Texas; others have emigrated from Mexico in recent years. There are also the Porto Ricans and the Cubans. All of these need Christian teachers and preachers quite as much as they are needed in Mexico and South America.

10. The Rural Communities. Formerly these communities in the eastern States were Christian strongholds; today they are often spiritually dead, being overchurched or underchurched. They need spiritual awakening, social uplift, community centers, and often special work among foreign populations.

11. Industrial Centers. Great manufacturing towns have grown up and in many cities there are large industrial communities that are neglected religiously. They are naturally hotbeds of socialism and social evils. The Y. M. C. A., the Y. W. C. A. and the churches should work together to give these laborers an opportunity to become intelligent Christians.

12. Special Classes. In addition to all these there are in America, as elsewhere, many special classes to whom the church should give attention. There are the Jews, with their age long prejudice—a peculiar people who have a special claim on the gospel. There are many whose occupations make it impossible or difficult for them to enjoy church privileges—the policemen, firemen, railroad men, steamship employees and night workers.

To win all these classes of Americans for Christ is indeed a superhuman task and one that requires human devotion and divine power. But they all form a part of the task of making America Christian. All agencies must co-operate, for none can do the work single handed. Only by recognizing the need and the obligation will the church rise to the effort to make America a truly Godly nation that shall prove a blessing to the world.—*Editorial in "Missionary Review of the World."*

#### A CORRECTION

In the SABBATH RECORDER for December 29, 1919, page 805, second column, in the fourth line from the bottom, read "could" for "should," and in the second line from the bottom, for "immediately," read "mediately."

A. E. MAIN.

#### HOW? WHEN? WHERE? WHY?

You ask me how I gave my heart to Christ?

I do not know;  
There came a longing for him in my soul  
So long ago.  
I found earth's fairest flowers would fade and die;

I yearned for something that would satisfy;  
And then at last somehow I seemed to dare  
To lift my broken heart to him in prayer.

I do not know;  
I can not tell you how;  
I only know  
He is my Savior now.

You ask me when I gave my heart to Christ?

I can not tell;  
The day or just the hour I do not now  
Remember well.

It must have been when I was all alone  
The light of his forgiving Spirit shone  
Into my heart so clouded o'er with sin;  
I think 'twas then I, trembling, let him in.

I do not know;  
I can not tell you when;  
I only know  
He is so dear since then.

You ask me where I gave my heart to Christ?

I can not say;  
That sacred place has faded from my sight  
As yesterday.

Perhaps he thought it better I should not  
Remember where. How I should love that spot!

I think I could not tear myself away,  
For I should want forever there to stay.

I do not know;  
I can not tell you where;  
I only know  
He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply;  
It is a wondrous story; listen while  
I tell you why  
My heart was drawn at length to seek his face.

I was alone, I had no resting place;  
I heard of how he loved me, with a love  
Of depth so deep, of height so far above

All human ken,  
I longed such love to share,  
And sought it then  
Upon my knees in prayer.

You ask me why I thought this loving Christ

Would heed my prayer?  
I knew he died upon the cross for me;  
I nailed him there.

I heard his dying cry, "Father, forgive!"  
I saw him drink death's cup that I might live;  
My head was bowed upon my breast in shame,

He called me, and in penitence I came.  
He heard my prayer—

I can not tell you how  
Or when or where;  
Only I love him now.

—F. G. Brown.

#### THE DISTINCTIVE CONTRIBUTION OF THE CHRISTIAN COLLEGE

America has been engaged in a crusade for the purpose of making a free world in which free people may live unafraid. America has been on a pilgrimage to both the shrines and the shambles of Europe, where she has seen and experienced things new and strange, unknown to her in her days of isolation and provincialism. From both crusade and pilgrimage she has returned thoughtful, more experienced and perhaps less complacent. She has learned anew that justice, freedom, liberty and even life itself are not the proud possessions of all people everywhere, and that these possessions of hers may be in jeopardy some day unless she takes to heart these recent lessons and new experiences.

The fact that America waged war for different reason than did the rest of the world and on a different plane, that from her entrance into the war she became the leader of the world, and that she saved the day not by her cannon, her money or her food, but by her men, is not a mere accident. France could manufacture guns, and she did, equalling or surpassing her sister-republic in both quantity and quality. So, too, the English could build ships as well or better than America could. Our great contribution was that of men, free, brave, abounding in initiative and unafraid—children of freedom, the product of a civilization which is itself the product of a free land, a free church and a free school. We were justly proud of these representatives of America—the heirs of America's spiritual inheritance.

But even though these soldiers of ours completed their task and added new luster to their country's name, we found as they toiled and fought that they labored under some difficulties and handicaps. The physical examination of our young men revealed a startling number of defectives, and the rapid improvement in physique of all who underwent camp training showed that our physical training of young men in civil life leaves much to be desired. Still more noticeable was the lack of mental training that was revealed, because as a nation we have always prided ourselves upon our public system of education—an education free to all and to a certain extent

compulsory. Until the war called our young men to the colors, until a test was made to pick out those qualified by education to take positions of leadership, it never occurred to us to doubt the efficiency and sufficiency of our American system of education. At first thought we said that the large number of illiterates who were found among our young men of draft age must be foreign born or of foreign parentage, but figures proved that thousands upon thousands of native-born Americans can not read or write. I quote verbatim from a recent educational report: "Eight and a half million persons in the United States over ten years of age can not read a newspaper, billboard, car card, sign, booklet or letter in the American language. Five and a half million of them can not read anything in any language."

"These illiterates and aliens outnumber all the people in Nevada, Wyoming, Delaware, Arizona, Idaho, Mississippi, Vermont, Rhode Island, North Dakota, South Dakota, Oregon, Maine, Florida, Connecticut and Washington combined. They exceed the total population of the dominion of Canada. As voters their ballots will outweigh the influence of greater New York, Philadelphia and Chicago in national affairs."

The secretary of the interior has graphically painted the situation by the nationally accusatory questions he has asked in his recent letter to the President:

"What should be said of a world-leading democracy wherein 10 per cent of the adult population can not read the laws which they are presumed to know?"

"What should be said of a democracy which sends an army to preach democracy wherein there was drafted out of the first 2,000,000 men a total of 200,000 men who could not read orders or understand them when delivered, or read the letters sent them from home?"

"What should be said of a democracy which calls upon its citizens to consider the wisdom of forming a league of nations, of passing judgment upon a code which will insure the freedom of the seas, or of sacrificing the daily stint of wheat or meat for the benefit of the Rumanians or the Jugoslavs, when 18 per cent of the coming citizens of that democracy do not go to school?"

What should be said of a democracy which permits tens of thousands of its native-born children to be taught American history in a foreign language—the Declaration of Independence and Lincoln's Gettysburg speech in German and other tongues?

What should be said of a democracy which permits men and women to work in masses where they seldom or never hear a word of English spoken?

The war, then, has shown us that our present educational system is not sufficient and that it must be enlarged, increased and revised. Such reports as that quoted above are arguments for more and for better schools. But at present the burden of enlarging the scope of the public schools can hardly be borne by tax-payers. The pressing need must be satisfied by private endeavor and assistance. The United States has always been fortunate in having individuals who were interested in education and who had money to use in founding, endowing and otherwise supporting private schools and colleges. And it is evident that the present demands of our country necessitate not the doing away with the small private schools, or the lessening of their number, but the strengthening and multiplying of these varying and useful institutions. Today, as in the past, the private school is needed, as the complement of the public school, seeking to assist as an equal, but never to compete as a rival, in the field of education.

The war demonstrated still another lack which perhaps the small college may help to fill. We are familiar with the fact that our large and quickly mobilized army of drafted men was short of officers, of men qualified to be leaders. Eighty-five per cent of the men in one of the officers' training camps were college men, but all the colleges together could not furnish enough leaders for the new army. The Government attempted to supply the need by the establishment of the Student Army Training Corps. In 685 colleges the Government formed these units with the one idea of furnishing educated men for the future army. These units were formed almost exclusively in colleges of liberal arts, and the courses of study recommended included virtually what the colleges were already

offering. In other words, not technical education nor specialized work, but ordinary courses, in the humanities were regarded as the best training for leaders—even for leaders of soldiers. And the most successful units of the rather unsuccessful experiment were those located in the smaller colleges.

We know that the war has made necessary many modifications and adjustments and that these changes will affect our national life in every way. An especially interesting development is the call for college-trained leaders which has come from an unexpected source in these latter days. The objectives of the war were moral and spiritual. The effort of the common man to grasp these ideals has opened up to his mind the world of riches in the spiritual and mental realms. He is beginning to realize as never before his rights, duties and privileges in a democracy, and he wishes to fit himself for them. Just as physicians and lawyers have seen the need of a liberal college training as a foundation for the later technical courses, so skilled workmen are beginning to realize that high school and college training are necessary to the craftsmen, "to quicken the mental life and as a prerequisite to craft specialization." This is the statement of Robert W. Bruere, of the National Bureau of Industrial Research.

As one reads the utterances of our wisest labor leaders, he is made to feel that the labor unrest is not altogether an appeal for higher wages, not altogether a desire to share more fully in material things, but that it is after all a yearning that labor shall participate more in the spiritual possessions of the race. The shorter day and the added leisure of the workers are to give immensely more opportunity for investigation of the scientific causes underlying our whole economic and social life. And so the liberal training of the arts and sciences is being sought.

Do not the points, suggested imply that there is today both need of and opportunity for the small college? The need of a more widely-spread education, the need of trained leaders in every line, the awakening desire of labor for a broad and liberal education—these things seem to point to the small colleges which have always maintain-

ed that their distinctive work was pre-eminently along the line of liberal arts, culture, education per se. Just now, when the large universities are so completely utilitarian in their ideals and professional in their training, is the time for the college to insist, as it always has done, upon liberal training in the arts and sciences. The position of a protestant is not always an enviable one, but at present the college can well afford to exist as a protest against the gross materialism into which education, like religion, is at all times in danger of falling. "Where there is no vision people perish." The task of keeping bright the torch of true learning, of holding up love of knowledge for its own sake, seems to be handed over to the college. And because that is true, the furnishing of wise, sympathetic and altruistic leaders largely falls to the college also. Who does not know how many of our distinguished men—Presidents, congressmen, leaders in every line—have been the product of small colleges? Let the church call her roll and hear the names of missionaries, ministers and teachers who, though trained in small schools, or perhaps because of that fact, are serving with influence in America or making new civilizations in foreign lands. "Like men from little states, men from little colleges have a disconcerting way of amounting to something in after life. It did not seem to mean very much to be a Saint Leonard's man, but it seemed to mean a great deal to have been one," says a recent writer in a story. As the Government turned to the colleges for leaders during the stress of war, so in the coming days of reconstruction and growth the striking figures will be those men who have drawn their inspiration and gained their ability during college days. And because hundreds of small and struggling colleges are scattered all over our land, the chance for an education and the first step upwards will be given to many thousands who otherwise could never have the opportunity.

But if the state depends upon the college to furnish its leaders, how much more does the Christian church. More and more every year our missionary and education boards, all our religious agencies, are looking to the Christian college to recruit their ranks. In the great program of world re-

construction, our President has said that America is to be the moral leader. Her great men are to inspire the policies of the world. And in the great program which our churches of all denominations are planning, a program involving millions of dollars and far-reaching plans, trained leaders will be more necessary than ever before in the history of mankind. To carry out the program of salvation, of reconstruction and regeneration, the church must depend for success upon its ability to call upon devoted workers and consecrated leaders whose consecration and devotion are matched by ability and training. The distinctive contribution of the small Christian college to this day and generation will be, as has always been the case, the furnishing of these indispensable leaders, men and women of initiative and strong personality, of individuality, character and ability, dominated by the Christian ideal.—*The Standard*.

### THE FAITH AND ORDER MOVEMENT

ROBERT H. GARDINER

At the last meeting of the Commission of the American Episcopal Church on the World Conference on Faith and Order the following votes were passed:

RESOLVED, That this commission requests every other commission to give immediate and vigorous attention to the effort to make the World Conference movement more widely known and to develop the spirit of conference and the desire for the reunion of Christendom, and begs most earnestly for frequent, regular and fervent prayer for the guidance of the preparations for the meeting and of the meeting itself.

RESOLVED, That each member of this commission be urged to take every opportunity to present the subject of the World Conference and the progress of the movement at public gatherings, and especially at synods and other meetings of an official nature.

RESOLVED, That the secretary be requested to communicate with the other commissions and offer the services of members of this commission, and of such other speakers as he may be able to secure, to work in co-operation with said commission to make the matter known at official assemblies.

RESOLVED, That \$1,500 be appropriated for the traveling expenses of such speakers, at the discretion of the secretary.

The secretary will be glad to do what he can to carry out these votes, and to that end would like to hear at the earliest pos-

sible moment about opportunities for the presentation of the subject. To make the arrangements will involve much correspondence, and most of the members of the commission have engagements far ahead, therefore the secretary should set about it as soon as possible.

It will help greatly to make the World Conference movement known if members of the various commissions would write about it to newspapers, religious and secular, perhaps mentioning in the course of the articles that pamphlets explaining the aims and progress of the movement can be had on application to the secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Me. The secretary would be glad to receive marked copies of papers containing such articles.

The secretary has been permitted to try to raise money to pay part or all of the expenses of delegates to the meeting at Geneva, August 12, 1920, representing commissions which are not able to meet the expense. He would be grateful for any help or advice given him as to how he can raise the money. So far the expenses of the World Conference movement have been defrayed by Episcopalian money, and the secretary hopes especially for help from other churches.

One of the most interesting and definite movements towards partial reunion has been that in India between the Anglican, Mar Thoma Syrian and South India United churches. The last named was formed some years ago by a union of Presbyterians, Methodists, and Congregationalists. Mr. G. Sherwood Eddy, whose address is 347 Madison Avenue, New York City, has been in India and had a great share in forwarding this movement. Mr. Eddy would doubtless be glad to talk about it whenever it is possible.

December 31, 1919.

"This world is full of joy for one who will look for it; no one is so blind as he who walks on 'acres of diamonds' without seeing a single gleam."

"One thing more than belief in God is needful. The demons believe—and (only) tremble." We must put our belief into our words, deeds and thoughts."

### NOTES FROM THE SOUTHWEST

The RECORDER readers may be wondering what has become of the missionary evangelist for this section. I fear he has spread himself out so thin trying to cover such a large territory that it is a little difficult to find him.

I believe the last time you heard from this gentleman under consideration he had just returned from a tour which included Little Prairie, Hammond and Fouke. His next trip, in October, took him to Belzoni, Okla., where he held meetings in two schoolhouses and visited the L. S. K's and others who are interested in the Sabbath question. There is considerable agitation on this subject in that section. One very prominent family has accepted the truth and the influence of the sweet Christian spirit and consistent Sabbath observance of these good people is being felt in the whole community.

It was encouraging to see the interest of the L. S. K's in the New Forward Movement. One family where there are three church members had decided the matter of its obligation before the missionary arrived and was willing to trust the thirty dollars to his care (he saw to it, however, that the Little Prairie Church got the credit).

There seemed to be no prejudice against a Seventh Day Baptist preacher in either the neighborhoods where he held meetings. He was received very cordially and heartily entreated to "come again soon and stay longer." This evidently is a very promising field and one that should be cultivated.

Thanksgiving morning found a lonely traveler on a south-bound train again, this time to visit the L. S. K's in Texas. But this is another story and I will tell you about it later.

ROLLA J. SEVERANCE,  
Missionary Evangelist for the  
Southwest.

Gentry, Ark.,  
December 28, 1919.

Four hundred years ago next year the Pilgrims showed a marvelous combination of devotion to God and confidence in themselves. It is a winning combination for any human being.—*The Continent.*

## YOUNG PEOPLE'S WORK

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

### THE WORLD'S NEED OF CHRIST

Christian Endeavor Topic for Sabbath Day,  
January 24, 1920

#### Daily Readings

Sunday—Lost sheep (Luke 15: 1-17)

Monday—Human misery (Eccl. 8: 6-13)

Tuesday—The darkness of hatred (I John 2: 9-11)

Wednesday—Seeking the Light (John 12: 20-26)

Thursday—A world-Savior (I Tim. 2: 3-7)

Friday—The world's Hope (I John 5: 11-13)

Sabbath Day—Topic: The world's need of Christ (Eph. 2: 1-13) (Foreign Missionary meeting)

Those who best know Christ and his teachings are the ones who see most clearly and with the greatest concern the world's overwhelming need of Christ. In these days one who to any extent informs himself of the present world-chaos of affairs is staggered with the inhuman things that are being done in many countries of the world, including our own,—in lands that have formerly been reckoned as civilized and nominally Christian. These things can not be lightly regarded by the Christian people of America, nor by us as Christian Endeavorers. They should be constant reminders to us of the world's pathetic need of Christ. Not only this, that all the so-called civilized world needs Christ, but there are besides those millions of people that we are wont to class as heathens and pagans.

Here are a few things which give us some idea of why we need Christ in America—in our own beloved United States.

There is industrial hatred, oppression and injustice. There is crime and violence and bloodshed in many places. There is greed, and hoarding, and profiteering. There are those who for the gain of it do not hesitate illegally to manufacture and sell to their fellow-men death-dealing liquor, as has only just been evidenced by many deaths in several cities of the East. There are low standards of living in every community. Lives are being blighted and wrecked everywhere for the love of lust and pleasure. There are those who would gladly destroy our sacred institution, be-

cause they either have no desire or capacity to understand the spirit of the teachings of Jesus. They are the victims of a political system that had no place in it for the principles contained in the teachings of Christianity.

In Russia, religion and Christ have been openly discarded, with a consequent reign of terror; bloodshed and untold suffering. In all Europe, particularly eastern Europe, it is hardly possible for us to imagine the suffering that is now prevalent there—the suffering that has been caused by the war-god of man's selfishness and hatred. How could these things have been had men's hearts been filled with the love of Christ?

In the Near East there are 250,000 fatherless, motherless, homeless, helpless children who will die of starvation, exposure and disease this winter for the same reason, unless Christian America, with the love of Christ in her heart, provides for them. Dear Christian Endeavorers, that means *you* and *me*. (See your SABBATH RECORDERS of December 29, page 831.)

In China, Japan, India, Africa, the islands of the sea, are millions who are living in ignorance, darkness and sin who need Christ, and who will never hear of Christ unless the gospel is carried to them by those who profess to believe in the power of that gospel. Shall we not help carry the gospel to them.

### TO QUIET HOUR COMRADES

GREETINGS TO THE ENDEAVORERS:

The motto of the General Conference was, "Forward to Christ and Victory." We can not go forward without the spirit of God in our hearts.

Prayer is the Christian's strength. Do not dodge it as a duty but feel it a privilege to be banded together in daily communion with God. Let us not be so selfish as to be content with the hope that Jesus saves us when we are careless with our private devotions.

Endeavorers, the Quiet Hour is one of the most important branches of your Christian work; so through it you can make your society a real praying society. Taking Christ with us, "Let's Go."

Yours in the work,

VERNA FOSTER,

Quiet Hour Superintendent.

Milton, Wis.

### CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JANUARY 31

#### OUR PLEDGE

What Does Our Pledge Require? (Deut. 13: 4; John 14: 21-26) (Christian Endeavor Day. Consecration meeting)

#### Daily Readings

Sunday—Bible reading (Ps. 119: 17-34)  
Monday—Church attendance (Heb. 10: 19-25)  
Tuesday—Loyalty (Isa. 62: 1-5)  
Wednesday—Faithfulness (II Cor. 4: 1-7)  
Thursday—Following Christ (John 21: 20-27)  
Friday—Service (I Cor. 15: 28)  
Sabbath Day—Topic, as above (Deut. 13: 4; John 14: 21-26)

### C. E. SOCIAL AT FARINA

FARINA, ILL.—The Farina Christian Endeavor held a social Sunday night, December 28, at the home of the Misses Lena and Hattie Wells. Several visitors were present. A business meeting was held before the social, at which the January efficiency rating was taken. The evening was spent very pleasantly playing games. Popcorn was served.

### HONOR ROLL

The star shows that the society before which it stands has paid half its budget apportionment, and a plus sign shows that the apportionment for the entire year has been paid.

- + ★ Battle Creek
- + ★ Hammond
- + ★ Welton
- + ★ First Hebron
- + ★ Walworth
- + ★ Waterford
- + ★ First Hopkinton
- + ★ Los Angeles
- + ★ Fouke
- + ★ Scio
- ★ Stone Fort
- ★ White Cloud
- ★ Riverside
- ★ Nortonville
- ★ Chicago.
- ★ Second Westerly
- ★ Milton Junction

### CONFERENCE HELD WITH FATHER ENDEAVOR CLARKE

The members of your Young People's Board had a great treat in meeting with Dr. Francis E. Clarke, the founder of the great Christian Endeavor movement. Dr.

Clarke was a guest of the Sanitarium for a few days and we were fortunate enough to secure an hour of his time for a conference. We gathered in one of the parlors of the Sanitarium in a little family circle with Father Clarke, for Dr. Clarke makes one feel very much at ease and much as you would feel in your family.

We held sort of a question box, asking for advice in carrying on our various departments. The Social Fellowship department was a new move to him in Christian Endeavor work. He wants to learn how it works out after we have given it a fair trial. The same was true of the Tenth Legion superintendent's plans for his department. Dr. Clarke was very much interested in the new moves of your board and desires to hear how they work out in order that if practical he may recommend them to the great Christian Endeavor movement as a whole. Let's make these things worth while. The challenging of one society by another was discussed with him and he is much in favor of it when carried on in the right Christian spirit, and when the challenging societies are about the same strength.

Father Clarke gave us some suggestions for our Quiet Hour department. He said, "The future of the church depends upon the communion of our *young people* with their heavenly Father." I ask you young people, Is there a better way than a daily period of 15 minutes or more spent in talking with our God and reading his Holy Word? We as Seventh Day Baptists don't want to *live* in a world where Christians are not found, and if we don't then *we*, the *young people* of today, must do our part to make the future *solid* for Christ. There is no better place to start than in the Christian Endeavor prayer meeting, and we will always have something worth while to say in the prayer meeting if we will spend *some time* every day of the week with Christ in quiet meditation on sacred matters, and in talking with our Father.

Father Clarke talked to us some about the Christian Endeavor Alumni work and its relation to missionary work. He told of his trips to foreign fields and the great need of Christian teachings in China, In-

dia, and some of the other Oriental countries.

We who were privileged to be present at this conference received a great inspiration to push on with the work of the young people of our denomination. May we count on you, one and all, for co-operation in carrying on these new moves and to make our young people a real *vital* force for Christian living?

C. H. SIEDHOFF,  
Recording Secretary.

### THE SALEM CHURCH SUBSCRIBES ITS QUOTA

The Salem Church has been expecting to read in the RECORDER, for the past three weeks, that it had subscribed its quota to the Forward Movement fund, but by some misunderstanding this news has failed to reach the RECORDER.

After the educational period had passed, the committee that had been organized for a month or more proceeded to use the first two weeks of December for the soliciting campaign. During this period every member of the church was solicited, either in person or by mail. On Sunday night, December 14th, the committee came together for a report of the canvass, and was able to report that the church had fully pledged its quota, but that the work was not complete. A message stating this fact was wired to the director general, and the same was acknowledged with congratulations, but evidently by some misunderstanding or miscarriage of communication it has not been reported to the RECORDER.

As the canvass now stands, the church has subscribed \$3,501.20 for the first year or about 110 per cent of its quota, and has fully subscribed its pledge for each of the remaining years. About 175 members have contributed to the fund.

At the regular quarterly meeting of the church, it passed resolutions to retain the committee for the five-year period; to make the beginning of the subscription years conform to the beginning of the Conference years as planned by the Commission, and to send each month the money on hand to the treasurer of Conference to be distributed to the respective beneficiaries.

The writer asks that the Salem Church be published among the list of those that

have over-subscribed, and regrets that this report has so long been delayed.

L. D. LOWTHER,  
Regional Director.

### THE ANCIENT SAMARITAN PENTATEUCH DRAPED IN MOURNING

The Samaritan Pentateuch is one of the most ancient manuscripts in existence and is treasured above everything by the remnant of the Samaritan Colony at Shechem in Palestine. When the Samaritans learned of the death of their beloved and very helpful friend, Edward K. Warren, of Three Oaks, Mich., past president of the World's Sunday School Association, they draped their synagogue at Shechem in black and wore mourning for a month. Most impressive of all was the fact that the very ancient Samaritan Pentateuch was also draped in black for the same length of time. Mr. Warren had visited the Samaritans at the time when the World's Sunday School Convention was held in Jerusalem in 1904. Since then he had been their constant friend and had helped the "remnant" on many occasions. A Samaritan Committee had been appointed by the Executive Committee of the World's Sunday School Association and Mr. Warren was the chairman of that committee.

### AN INTERCHURCH PUBLICITY CABINET

Recognizing the increased importance which publicity, in the wider and better meaning of the term, has assumed for giving Christian work its proper emphasis in the organs which form the public opinion of the nation, an Interchurch publicity cabinet has just been authorized. It will include the heads of the publicity departments of all the denominational forward movements. They will meet with the publicity department of the Interchurch movement once a week or oftener for mutual counsel on the broader phases of the presentation of the message of Jesus to the people through the press.

"No one understands me."

"That is not to be wondered at, girlie. Your mother was a telephone girl before she married and your father was a train announcer."—*Louisville Courier-Journal*.

## CHILDREN'S PAGE

### TOPSY'S BABIES

"I must teach the kittens some tricks," said Alice one day. "They are getting so big and plump. Don't you think they are old enough to learn to do things, mamma?"

"Well, little daughter, suppose you try teaching them," said mamma.

So Alice went to the door and called, "Kittens, kittens, kittens! Come, Tip! Come, Trot! Come, kittens!" Now, their real names were Tipkins and Trotkins; but Alice always called them Tip and Trot, for short.

When the kittens heard their little mistress call, they came running as fast as their fat little bodies and short legs would let them come; for "Kittens, kittens, kittens," almost always meant: "Here's some nice warm milk to drink."

Alice gathered the funny little things up in her arms. They looked just exactly alike, for Tipkins had a black spot on the end of his tail, and Trotkins had a black spot on the end of his tail, too. Tipkins' eyes were blue; so were Trotkins'. Tipkins' nose was black, and Trotkins' nose was black, too. Alice often wondered how their mother, Topsy, ever told them apart.

"Now," said the little girl, "you have grown to be such big pussies that it is time you learned to work. You must earn your dinner. What do you say to that?"

"Meow, meow!" said Trotkins. "Meow, meow, meow!" said Tipkins and Trotkins together, which seemed to mean: "That we will, little mistress; only show us how."

Alice took a tiny piece of meat in her fingers and let one of the kittens smell of it; then she said, very slowly, "Now, pussy, roll over." The kitten liked the smell of the meat very much, so he said: "Meow, meow!" But he did not know in the least what "roll over" meant, so he did nothing. "Roll over, kitty," said his little mistress again; but he only said, "Meow, meow, meow!" once more. Then Alice made the pussy lie down, and she gently rolled him over with her hand, saying very

slowly as she did so, "Roll over." After that she gave him a bit of meat.

Then it was the other kitten's turn. He had no more idea than his brother what "roll over" meant; but after Alice said the words two or three times, she gently rolled his plump little body over, too, and then gave him the nice bit of meat also. Then she set a saucer of milk down in front of her pets and so ended the first lesson of Tipkins and Trotkins.

This was only the first of many lessons, however. Alice worked very patiently with the kittens every day for a whole month; and at the end of that time both Tipkins and Trotkins knew just what she meant and would roll over every time she told them to, even though they got not a scrap of anything good to eat in return.

Tipkins seemed to think it was great fun and would sometimes roll over five or six times without stopping, just as Alice herself often rolled on the grass when at play. But Trotkins never seemed to like doing it and would turn round and round until he was fairly dizzy before finally lying down. Then, as he rolled over, he would give a funny meow, as much as to say, "I don't like to, but if I must, I will."

Tipkins learned to ring a small call-bell by striking it with one of his front paws. Trotkins could never be coaxed to touch the bell, but he would sit by when his brother rang it, and cry, "Meow, meow, meow!"

Both kittens learned to jump over a stick when their mistress held one out in her hand, about a foot from the floor, and Alice taught Tipkins to jump through a small wooden hoop, but she never could persuade Trotkins to try even to jump through the hoop.

As Tipkins and Trotkins grew older, their mother, Topsy, taught them to hunt for mice in the big, dark barn, and to catch moles and grasshoppers in the field. They had less and less time as the days went by to play with their little mistress; and Alice found them so sleepy when they did have time that at last she gave up trying to teach them any new antics.

As the months passed by, they grew sleek and fat. They were kittens no longer, but had grown as large and could hunt as well as Mother Topsy; and, although they

learned no new tricks now, the old ones taught them by their mistress were never forgotten by Tipkins and Trotkins.—*Jane L. Hoxie, in "Kindergarten Review."*

### TRAINING LITTLE CITIZENS

HENRY TURNER BAILEY,

*Director Cleveland School of Art*

All children ought to be familiar with the open country. They should know the joy of playing in healthful mud, of paddling in clean water, of hearing roosters call up the sun, and birds sing praises to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew drenched mornings flashing with priceless gems; of grain fields and woodlands yielding to the feet of the wind; of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seed time and harvest, of dazzling summer noons, and of creaking, glittering winter nights. They should live with flowers and butterflies, with the wild things that have made possible the world of fable.

They should experience the thrill of going barefoot, of being out in the rain, without umbrellas and rubber coats and buckled overshoes; of riding a white birch, of sliding down pine boughs, of climbing ledges and tall trees, of diving head first into a transparent pool.

They ought to know the smell of wet earth, of new mown hay; of the blossoming wild thyme and eglantine; of an apple orchard in May and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint and fir; of the breath of cattle and of fog blown inland from the sea.

They should hear the answer the trees make to the rain, and to the wind; the sound of rippling and falling water; the muffled roar of the sea in a storm, and its lisping and laughing and clapping of hands in a stiff breeze. They should know the sound of the bees in a plum tree in May, of frogs in a bog in April, of grasshoppers along the roadsides in June, of crickets out in the dark in September. They should hear a leafless ash hum, a pine tree sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable

music beneath the frozen crystal roof of some flooded glade.

They should have a chance to chase butterflies, to catch fish, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky. They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that Nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experiences has come and always will come the most stimulating and healthful art of the world. One can not appreciate and enjoy to the full nature-books, novels, histories, poems, pictures, or even musical compositions, who has not had in his youth the blessed contact with the world of nature.

I do not forget what cities have done for us, and always must do; but one can get all the best a city has to yield by visiting, whereas one can not reap all the harvests of the country except by living there in childhood. And I feel somehow that such a life in the country is the birthright of every child. There is truth in Cowper's statement that God made the country and man made the town.

I believe that every child of God has a right to see the country—the house his heavenly Father made for him—unobstructed by brick walls, unspoiled by filth and undimmed by smoke. And one of these days, somehow, all children born into the world will be given a chance to enjoy to the full their inspiring patrimony.

Living in the country in childhood "the voice of the Lord God, walking in the garden in the cool of the day" is more likely to be heard; and, being heard by all, that Voice will be answered more universally, and with warmer love.

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

"When one believes in God, he is likely to desire to make that 'one' two; he is eager to pass on to others his conviction."

### WHAT IS THE INTERCHURCH WORLD MOVEMENT?

The Interchurch World Movement is the logical result of the unprecedented challenge presented to the churches of America by the many baffling problems and pressing needs bequeathed to us by the war. The conviction that Christianity alone has the solution for these problems, and that only the sacrificial spirit of Christ can adequately minister to this sick world, laid upon the hearts of Christian leaders of America the burden that has resulted in this co-operative movement.

This movement has a peculiar appeal to the students of America. It fosters the same spirit of unity which students see exemplified on their campuses in the Christian Associations which draw men and women of all denominations into one Christian organization. It appeals to them because it presents the whole task and asks the allegiance of all in one concerted effort. During recent years students have been part of one allied army; they are anxious that their enlistment in Christian service shall be as a part of a similar allied army whose strategy shall be directed by a unified leadership. The campaign is a vast world enterprise calling for the greatest daring, highest culture, greatest constructive talent, the noblest conservation. It calls for sacrifice, but it offers the most satisfying reward open to human endeavor; that is, useful employment in a worthy and unselfish cause and the satisfaction of having contributed toward a new world in the making.

The Interchurch World Movement is doing a great service for the student of today who looks forward to making a real contribution to this new world. In the first place, through its Survey Department it is gathering the facts which will enable the student to find the place of his greatest usefulness. On the home field a survey of every county in the country will comprise education both secular and religious; facts concerning ministerial support and relief; hospitals and benevolent institutions; industrial relations, and, in fact, all phases of American life which are the doors for Christian service. It is doing the same in every foreign field. It will tabulate these results and then formulate policies and project budgets upon the basis

of the findings of the survey, all of which will give the churches of America a unified, statesman-like policy.

The Interchurch World Movement is directing a nation-wide campaign of education through its Field Department to carry exact and complete information concerning the movement and its object to every last member of every local church.

The Interchurch World Movement is collecting through its Graphic Department the best and most complete collection of lantern slides and motion pictures. These as well as every other form of art-appeal will be used to tell to the eye the story of the world's needs.

The Interchurch World Movement is issuing a comprehensive library through its Literature Department, informational, educational, inspirational and devotional in character, covering every phase of the work in every land. It will give to the secular and religious press of the country the latest news and will in addition publish its own specialized magazines.

The Interchurch World Movement is preaching the gospel of personal consecration through its Stewardship Department which seeks to enlist the whole personality in service.

The Interchurch World Movement is cultivating the agency of prayer through its Spiritual Resources Department on a scale never before attempted.

The Interchurch World Movement is seeking through its Industrial Relationship Department to discover practical ways of applying the principles of Jesus as the rule in all social relationships, personal, industrial and economic.

The Interchurch World Movement has another department especially designed to help students in life work problems. This department will closely touch students and the Christian Associations. For it is evident that the large program outlined will only function through the lives of consecrated men and women, and *these must be found in the present college generation.* The program of the Life Work Department, therefore, will aim to help students by wise vocational guidance in discovering God's plan for their lives; it will endeavor to give counsel in the following of his plan; it will assist in securing adequate training; and will help in every possible

way during the period of preparation.

Plans have been formulated for extending this work program to 500 colleges and universities during the present college year, and the Student Department has been asked to co-operate in this promotion. It will not be easy to accomplish this in addition to the other plans for the year, but every local association will gladly welcome this opportunity for co-operation in the gigantic task of recruiting men and women to undertake and achieve the great world task of a united church.—*The Intelligencer.*

### WHO ARE TO BLAME FOR WOOD ALCOHOL DEATHS?

William H. Anderson, state superintendent of the Anti-Saloon League of New York, at the regular hour of Sunday morning service at Bayside Methodist Episcopal church, Sunday, January 4, 1920, said in part:

"Some of the newspapers have attempted to put on prohibition the blame for the wood alcohol deaths. The truth is that much of the blame must rest with the press itself by reason of its suppression of the fact that any alcohol is a habit-forming, irritant, narcotic poison. The resistance to prohibition that has been encouraged by a large portion of the press has created a condition that has led many to violate the law and others to believe that it was smart to secure liquor that was sold in violation of the law.

"The guiltiest influence among the newspapers is the 'foreign language press,' much of which was in sympathy with the enemy during the war, and much of which now is absolutely out of sympathy with any true Americanism, and most of which was bought cheap, so far as its editorial influence and attitude was concerned, by the liquor interests.

"Most of the fatalities due to wood alcohol have been among foreigners, readers of the foreign language press. These foreign newspapers in America have not only been out of harmony with American conscience and intelligence but have betrayed their own people who trusted them. If the foreign language press had told the truth about alcohol and about prohibition, and then with that as a foundation had given proper warning in advance of the danger

of buying liquor that was sold in violation of the law, and had pointed out that men who would violate the law would be careless of the lives of those to whom they sold, the list of fatalities would not be so long."

### HOW PASTORS' PAY COMPARES WITH OTHERS'

According to figures collected by the Interchurch World Movement of North America, the average annual salary of a minister in the United States is \$937. This is smaller than the average pay of men employed in eight important industries of the nation. Figures on the industries as of March 31, 1919, were:

Metal	\$1,287 00
Cotton	889 20
Wool	967 72
Silk	1,179 88
Boots and shoes	1,346 80
Paper	1,164 80
Rubber	1,526 20
Chemical	1,326 40

The average national ministerial salary was derived from statistics showing that ministers in various sections of America receive the following averages of pay:

New England States	\$1,085 00
North Atlantic States	1,034 00
South Atlantic States	737 00
Central States	960 00
Rocky Mountain and Pacific States	926 00

Though ministers generally have received but small increase in pay, the latest available figures show that workers in industries obtained, from September, 1914, to March, 1919, the following increases:

Metal workers	88 per cent
Cotton	71 per cent
Wool	62 per cent
Silk	93 per cent
Boots and shoes	76 per cent
Paper	76 per cent
Rubber	110 per cent
Chemical	104 per cent

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

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

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

## OUR WEEKLY SERMON

### WE WOULD SEE JESUS

REV. ALVA L. DAVIS

(Sermon preached at the ordination of Mrs. Angeline Abbey, Dodge Center, Minn., November 8, 1919)

Text, Hebrews 2: 8; John 12: 21.

In the Epistle to the Hebrews, Paul (if he be the author) conceives of Jesus Christ as the center of the universe, around whom everything centers,—law, authority and power. He sees him as the center from whom emanates life, light and goodness, and around whom the hopes and the aspirations of the world cluster. He sees that Jesus Christ, occupying this central position, is drawing all men toward him; and that all are hastening toward that time when Jesus Christ will be crowned in this sin-cursed land, King and Lord of all.

That is a magnificent conception, but it is not that of a dreamer. Paul had a clear vision. He was able not only to see Jesus Christ as the center of the universe, but also to see man in his relation to Christ. He had a four-fold vision of man.

He saw man as he was, fresh from the hand of God, beautiful, pure and clean, created but a little lower than the angels, and clothed in all those attributes which made him truly great. He saw man as he is, in his lost condition. He saw that there is something wrong with man, something that holds him back and drags him down, something that mars the image of God planted within. But he saw more than this. He saw man restored,—Jesus Christ lifting man up, breaking the powers that drag him down, purifying and enriching his life.

Lastly, he saw man revived, and looking upon life with different desires and feelings. Jesus Christ becomes the hope of mankind. Christ suffered as we suffer; he passed through human experiences; on every hand he touched sin and human need. He purchased our redemption; he lifted us up to himself. Life becomes hopeful, even to the vilest. "Wherefore he is able also to save them to the uttermost that come unto God by him."

### THE GREATNESS OF MAN

As we look upon man, two things impress us. First, we see man in his greatness. No other creature like him. We see him mastering the forces of nature; counting the stars, measuring their distances, and computing their laws. We see evidences of his greatness in everything about us,—in science, literature and art, in structural and mechanical inventions—all testifying to his greatness.

Some years ago, with a friend, I stood in the Congressional Library at Washington. I was overwhelmed by its grandeur, its beauty, its symmetry, its indescribable greatness. After hours of observation and study, I said to my friend, "The thing which impresses me most is not the greatness of this building, but the greatness of man who built it." We stood upon Brooklyn Bridge. Again, the thing that impressed us most was not the vastness of the structure, but the fact that the mind of man walking upon it conceived it. We rode on the "elevated" and in the "subway." We walked the streets with the great "sky-scrapers" towering above us, when they seemed to lift themselves up and hurl their ponderous weight upon us and we were crushed at their feet. Everywhere it seemed to be written: Great are the works of man, but greater is man. Certainly "all things are put under his feet."

### THE LOST SOVEREIGNTY OF MAN

But this is but one of the moods that possess us. Swift upon it comes another. Instead of seeing man in his greatness we see him in his impotence, his misery, and his sin. Instead of man being the creator of circumstances, we find him the creature of circumstances. "All things put under his feet?" Alas! it seems but mockery. In what does his greatness consist? We see him cross and peevish, vile and dishonest, cruel and vicious. We see him ground down by his own selfishness and sins, crushed by the very things God meant him to be master of. We see him the victim of passions and vices, going down and down until he grovels in bestial lusts and dissipations beneath the level of the brute. This man that God meant to rise in dignity and power. "All things put under his feet"? It is but mockery.

He is a low, contemptible, dissipated slave. And this is a paradox of human society, we might say, of human life,—goodness and meanness, greatness and littleness, purity and vice are intermingled and interwoven. And so Paul, facing this condition, seeing these facts; puts it something like this: Man was created in the image of God, a king with royal power. But man has fallen, he has lost his sovereignty, his crown has gone from him.

The question, then, to ask ourselves is this: If man has fallen, if he has lost his sovereignty and his crown, can he regain that which he has lost? Can he be restored? How are we to get back into that state or condition of life where God meant us to be? Can we be restored? Paul would have us understand what it is to be sinless, clean and pure; what it is to be unselfish, living for others' good; what it is to be immortal, living when this earthly life shall have vanished as the morning dew.

"What is the answer? How attain such a condition? The answer is, "We would see Jesus." See Jesus as he lived among men, toiling as we must toil, tempted as we are tempted, suffer as we must suffer, meeting death as we must meet it. See him as Master,—master over sin, temptation, self and death itself.

"Tempted in all points as we are." Yes, see him as he meets his adversaries, as he stands before his enemies, in the judgment tribunal, and hear the words: "I find no fault in him." See him in his unselfish devotion for the good of others. No life so poor or lowly that he does not stoop to help; none so low in wickedness that he does not long to help. He spared not himself. Over mountain and hill and valley he went, giving up home and kindred and all, that he might restore man to his rightful estate.

Most every religion of the world has its prophet. They seek to explain the mystery of life; some even have a fair conception of sin. But the conception of a sinless man, one who never had an impure thought, or did an evil deed, one whose soul is as clean and spotless as snow—such a conception belongs alone to Christianity. It is beyond the invention of man.

Oh, how the world needs to see Christ.

Down deep in the human heart lies the root of the world's greatest sin—selfishness. What is the basis of that ambition, in political campaigns or social intercourse, that leads one to denounce or speak unkindly of his opponent or friend? It is self, self. What is the basis of the passion that leads one to wrong womanhood, and then fling her upon the highway of life, a prey to the vultures of human society? Self, self. Thus, all along life's pathway we see men and women yielding up their noblest impulses to the dominion of self. And this course is so easy. We think about self, we live for self, we love self; and self becomes our master. But thanks be to God, Jesus Christ, whom we see, can emancipate us from the grip of this deadly, blighting, blasting sin.

### DELIVERANCE FROM DEATH

The human heart loves life. Most people fear death. They do not like to dwell upon it. But however much we may fear it, the cold wind of death must blow upon us. It enters the home and takes away the one upon whom you leaned, the one whom you loved, in whom you confided. And you feel lonely and sad. But death is only the completion of victory, the complete emancipation which Christ gives every child. Death is swallowed up in victory.

My brother, my sister, such lonely hours must come. But dry your tears; look up to Jesus. See Jesus at the empty tomb and Mary beside it weeping. "Why weepest thou?" "You seek Jesus. He is not here, he is risen." "We see Jesus." And as we sit with tear-dimmed eyes, he speaks to us: "Weep not. I am the resurrection and the life; he that believeth in me shall never die."

These three things were brought out in Jesus' life: He conquered self; he put sin under his feet; he conquered death. And these three gifts he has bestowed upon every believing child. Jesus Christ in our lives gives us the victory over sin, self and the grave. For "he is able to save them to the uttermost."

### CHRIST IN US OUR HOPE

Friends, I wish all could feel that within each of us is the possibility of Christlikeness—a soul waiting polish, development, a touch from the divine hand to

bring it out into his likeness. It may be that man sees only the meanness and sin,—nothing but what is low and contemptible. But Jesus sees that which he wishes to touch, transform and beautify. Do we believe there is the possibility of a child of God in every soul? In that man in the gutter, that woman in the brothel? Yes, we must believe that. That man lying in the gutter was John B. Gough; that poor wayward woman a Magdalene. Even the criminal has the same assurance. "Today shalt thou be with me in paradise."

We may not be drunkards, or harlots, or criminals. Our social conduct, I understand, may be far above the average. But remember that that which Christ most sharply condemned was hardness of heart, selfishness, temper, cruelty to the poor, love of money, idolatry. Think of these, and then ask yourselves if you need Christ. In God's name I plead with you to look up and see Jesus in relation to your own need. Bring Christ into your lives. It will mean much, very much. It will mean you will have to die to your old habits and sins, die to evil companions, die to your old selfish ambitions. But, oh, it is worth the bitterest death. It is only through the death of these things that are low that the noble can come to birth. "We see not yet all things put under man, but we see Jesus." "Wherefore he is able also to save them to the uttermost that come unto God by him."

Sister Abbey, gladly we welcome you to the ranks of the Christian ministry. As Christ's ambassador, in an especial sense, you are to stand between God and lost men and women, praying them in Christ's stead to be reconciled to God. Aside from patience and tact and consecration, you will need the vision of a prophet. And when once the vision of redeemed men and women possess you every other task or undertaking will become secondary to the one great task of going out into the highways and hedges and winning souls for Jesus Christ.

And there are millions today seeking rest, peace, comfort and relaxation from the cares of life,—seeking mental, physical and soul rest. And their seeking is going to lead many where they should not go, where they will hear and see things they

should not hear and see. They are asking for bread, but they receive a stone. They are looking for a healing fountain, but are given rain water. They are perishing for want of a tonic, but are drinking poison. They are hungering for the Bread of heaven, but think they can live on the cake of the world. To such as these around you, my sister, you are sent.

The universal question is: "Show us the Father." "Sirs, we would see Jesus." The social unrest today, and its cure, is summed up in these words, "Sirs, we would see Jesus." In heathen lands and in hellish environments at home all kinds of substitutes are being tried—false philosophies, unresponsive gold and silver, deceiving shrines and shams. But all such substitutes are of no avail. There is but one name to frame on their lips, one picture to engrave on their hearts; that name is Jesus, that picture Calvary.

If we have been converted we know this is true, and we will want others to know it, too. Until we make every endeavor in our power to introduce the Man of Galilee to others we are making a failure of our proof that we have been converted. If we have been converted and made strong, we will want to see others converted and made strong. When the dross is burned out of our own hearts, when our own thoughts, motives, desires are right, then we will have supreme love, charity and good-will for others. Yes, when we see Jesus we will do what Jesus said to Peter: "When thou art converted, strengthen the brethren."

"When one believes in God, one has on his side all the righteous forces of the universe. Whom God fights for, wins."

#### THE BATTLE CREEK SANITARIUM

##### Wants at Once

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

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

Permanent positions guaranteed to those who prove a success.

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

## HOME NEWS

VERONA, N. Y.—The smaller members in a family group, according to tradition, should be seen and not heard. But since Verona is seldom seen on account of her isolation, she may be pardoned for the effort to be heard.

The end of the year completed also the first eight months of the new pastor's experience with that church, and he is now assured that his first impression needs no revision. Verona has gallantly met the challenge which was thrown down to them at the opening of this term of work, that they would have much to do to make good the many fine things that were being said about them. *They have made good.*

A goodly number caught the vision of the New Forward Movement in their attendance at the Battle Creek Conference. The clearness of this vision was intensified in the minds of a few young men who took pains to hear Director Ingham at Leonardsville. The report of these men and the visit of our enthusiastic Regional Director Frair helped many more to the point of view. Less than four weeks ago the canvass was begun by our Committee of "Three Mighty Men." On Sabbath, December 27, the committee gave the pastor the liberty to announce that the Verona Church had "gone over the top" and the canvass yet incomplete. At our annual church and society meeting last Sunday additional generous contributions were reported. In the account of an ancient revival it was said that "when the burnt sacrifice began the song of the Lord began also." History is being repeated in the experience of the people here, and there were unrestrained signs of joy in the faces and hands of the congregation when the first news of victory was announced on the aforesaid Sabbath.

An unusually efficient Ladies' Aid have a delightful custom of coming to the parsonage for the last meeting of the year. This is the social event of the year. About 75 people sat down to the tables bountifully spread by them on Tuesday, the 30th of December. An interesting letter from

former Pastor Simpson was an item in the post-prandial program. The present pastor and family were overcome by the presentation, at the close of this program, of a purse of \$60, a gift of the Ladies' Aid and their friends. This was preceded by smaller cash Christmas gifts, and augmented by others following, in all aggregating approximately \$100. This is by no means all that has been done to convince us of the thoughtful kindness that this people have the habit of bestowing upon the pastor who serves them.

Too much space will be used to tell in detail the doings of this society. But besides mention of the Young People's Social Club that has come to be a popular and profitable meeting, and the recently organized Community Teacher Training Class, and the prospective Community Singing School, and the ten-minute C. E. meeting following the Sabbath school every week, and the annual church and society meeting last Sunday, preceding which a cafeteria lunch was served by the ladies, we can not fail to recognize the wide-awake Sabbath-school work conducted by the stirring superintendent. A White Christmas program was enjoyed on the Sabbath preceding that date, when more than \$83 was deposited at the foot of the White Cross by the various classes of the school, in evidence of their interest in and loyalty to the New Forward Movement.

T. J. VAN HORN.

Verona, N. Y., January 6, 1920.

FARINA, ILL.—The annual church meeting of the Farina Seventh Day Baptist society was held Sunday, December 28, it being held at this time so those who were spending their vacation here might be with us. The following were among those present: Rev. and Mrs. G. D. Hargis, Mr. Merle Bond, Mrs. Frances Babcock and son, all of Battle Creek, Mich.; Miss Emma Rogers, of Lake Geneva, Wis.; Miss Zea Zinn, of Platville, Wis.; Miss Laura Bond, Miss Edith Crosley and Mr. Floyd Ferrill, of Milton, Wis.; Mrs. Jennie Titsworth, of Alfred, N. Y.

The meeting was called to order at 10.30 by the church clerk and Deacon Wells was appointed moderator in the absence of C. E. Persels, who is spending the winter in Flor-



ida. The church officers were elected one after another until they came to chorister, when Miss Honor Davis, who had served several years, positively refused to serve. At this time the meeting was adjourned to partake of the annual dinner which had been prepared by the ladies and served in the church vestry. Thirty were seated at once. Prayer was offered by Pastor Hurley, after which all did justice to the splendid feast which was served by the able waiters until four tables had partaken. Over 120 were served. At 2 p. m. the meeting was called to order again. The reports from Pastor Hurley, church clerk, auxiliary societies and church treasurer, also the soliciting committee who had been canvassing the society the previous week, were read. The finances of the church are in splendid condition and it is earnestly hoped when hearing from the non-resident members, our quota will be reached.

It was certainly a day of great rejoicing that, when gazing upon our service flag, there were no gold stars and most of the boys were in their places ready to serve and hold up the banner of Christianity.

LETTIE C. FERRILL.

December 30, 1919.

NORTH LOUP, NEB.—Pastor A. L. Davis was on the sick list Sabbath Day and was not able to fill his appointments. Rev. L. O. Green preached for him and gave the congregation a splendid sermon.

Special exercises were features of the morning services Sabbath Day. The chorister had arranged an interesting musical program to precede the sermon—one of the orders was a splendid solo by Everett Mayo. In addition to this there were quartets and duets, all of which were greatly enjoyed. The Sabbath-school hour was given up to promotion exercises under the direction of Mrs. F. J. Babcock, superintendent of the graded department. Altogether the services for the morning were pretty long.

The church meeting Sunday afternoon was quite well attended—better than usual. The report of the treasurer showed we are in splendid condition financially, and, too, it showed the difficulties he has in keeping so many separate accounts straight—he had to report on twenty-six separate funds,

eighteen of which are because of the Forward Movement. This may be a forward movement, but certainly it is a backward movement in increasing the work of the local treasurers. If there could be one denominational treasurer to apportion the amounts to the various funds it certainly would simplify matters. It was voted to continue the publication of the *Church Bulletin* for another year. The cost will be about \$65, and much of this expense could be met if the non-residents to whom it is sent would occasionally contribute what it is worth to them. R. G. Thorngate was granted authority to have windows placed in the upper room of the tower.—*The Loyalist*.

DERUYTER, N. Y.—Rev. L. D. Burdick, who finished his engagement as teacher of the Kenyon Hollow school last week, will act as census enumerator for the town of DeRuyter, commencing his duties tomorrow. Following the completion of this work, Mr. Burdick and family expect to start for Florida to spend the remainder of the winter.—*DeRuyter Gleaner*.

BERLIN, N. Y.—Berlin is trying to hold the fort but deeply needs the care of an undershepherd. Friday evening prayer meetings are held, the Christian Endeavorers alternating with the elder church members in furnishing a leader. Mr. Gritmore, pastor of M. E. church, supplies the pulpit each alternate Sabbath very acceptably. The Baptist parsonage in which Matie E. Greene, our organist for many years, and her father, W. E. Greene, lived, was burned on the morning of December 18, with mercury 18 or 20 degrees below zero. The fire was well under way when discovered. The loss was heavy yet we are grateful that they escaped with their lives. The cause is unknown but believed to be the work of an incendiary. It evidently started behind the woodhouse. Much damage was done by water on the part of goods rescued from fire.

Our annual church dinner will be given the first Sunday in the new year and is one of the pleasant things along the way. We are looking forward to the time when Rev. E. A. Witter will take up the work among us to "strengthen the things that remain" and become our pastor.

E. L. G.

## DEATHS

CAMPBELL.—George C. Campbell, son of Dennis and Rebecca W. Campbell, was born in Walworth, Wis., March 17, 1854, and died November 13, 1919.

When only a boy he was baptized by Rev. James Bailey and united with the Seventh Day Baptist Church of Walworth. Later in life he identified himself with the Presbyterian church. He was always active in Christian work, always interested in that which stood for the betterment of mankind.

He was buried in the family lot in the Walworth cemetery, November 15, 1919.

C. B. L.

CRANDALL.—Horace L. Crandall was born at Ashaway, R. I., October 2, 1830, and passed away at his home in Clarence, N. Y., November 26, 1919.

Farewell services were held Sabbath Day, November 29, at Ashaway, R. I. Interment was in the cemetery at Ashaway.

### APPEAL FOR ARMENIA FROM THE SABBATH SCHOOL BOARD

DEAR FELLOW-WORKER IN THE BIBLE SCHOOL:

I am writing you again in behalf of the Sabbath School Board. My letter of December 17 must have reached you so near Christmas Day that it might easily have been overlooked. Now I wish you a Happy New Year and suggest that "the King's business requires haste."

Multitudes of perishing people, very many of whom are devout Christians, are looking with eager, longing eyes to Near East Relief as the representative of the Christians of America. Near East Relief looks to the Sabbath School Board. The board looks to me, and I look to you. You must look on, for the Lord Jesus looks not so much to all of us as to each of us; and he meant something real and personal when he said, "I was an hungred, and ye gave me no meat: . . . naked, and ye clothed me not: sick, and in prison, and ye visited me not."

I suggest that those outside the school, who are not giving in some other way, might be interested to give through the school.

Use the literature sent to you. Send money to Cleveland H. Dodge, Treasurer, 1 Madison Ave., New York, making it

clear from whom the gift comes. We have surprised ourselves in the financial drive of the New Forward Movement. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in behalf of the Sabbath School Board,

GEORGE B. SHAW.

December 29, 1919.

"You will never make headway toward the Kingdom by refusing to accept advanced truth.

"Walk in the light, as He is in the light.' Only owls and bats love to live in darkness."

"Better be dim gold than shining brass."

*Hundreds of  
Thousands*

**of WEBSTER'S  
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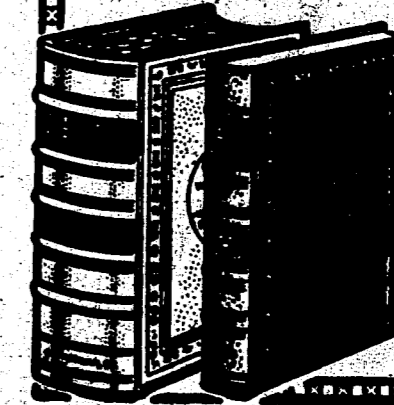
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## SPECIAL NOTICES

Contributions to the work of Miss Marie Janaz 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.

Every day is a fresh beginning;  
Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzles forecast and possible pain,  
Take heart with the day, and begin again.  
—Susan Coolidge.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor  
Lucius P. Burch, Business Manager  
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## Sabbath School. Lesson III.—January 17, 1920

THE BOLDNESS OF PETER AND JOHN. Acts 4: 1-31

Golden Text.—Stand fast in the faith, quit you like men, be strong. 1 Cor. 16: 13.

Jan. 11—Acts 4: 1-7. The Arrest and Trial

Jan. 12—Acts 4: 8-16. The Boldness of Peter and John

Jan. 13—Acts 4: 17-22, 29-31. Harkening unto God

Jan. 14—Psalm 124: 1-8. Help in the Lord

Jan. 15—Acts 5: 17-25. Delivered from Prison

Jan. 16—2 Tim. 4: 6-8, 16-18. The Good Fight

Jan. 17—Heb. 11: 32-38. The Triumphs of Faith (For Lesson Notes, see *Helping Hand*)

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### FORWARD TO CHRIST AND VICTORY

# The Sabbath Recorder

## FROM THE INTERCHURCH WORLD-WIDE PRAYER

Almighty God, Father of all mankind, malice has so often thwarted love, we join the prayers of all thy children around the world for peace, the elevation of justice and of brotherhood.

Thou Creator, possessor of all things, who didst make the earth for the races of men and didst set bounds for their habitation, forgive us our greed as we repent of our sin, and restore to all hearts the recognition of the transcendent right of human life to live.

Open our eyes, we beseech thee, to the dignity of labor, the sacredness of human service, and the privileges of production, that nation may join nation and man may join man justly in honest work to replenish a devastated earth.

Quicken the sympathy of hearts made dull by reports and sights of suffering, incomprehensible and needless.

Call us again that we may bow before the eternal laws of creation, putting aside malice, envy, covetousness and brutality, to enter into the peace of the sons of the Most High.

Hasten by thy gracious providence and by the consecrated efforts of thy children the coming of thy world-wide kingdom where justice, mercy and love shall rule the hearts and hands of men.

Create in us, O Lord, clean hearts, and renew right spirits for the coming year.

This we ask in the spirit of Jesus Christ, our only hope. Amen!

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