

The New Forward Movement

A Clarion Call to Seventh Day Baptists

TO THE INDIVIDUAL IT MEANS—

A Richer Spiritual Life

TO THE CHURCH IT MEANS—

A Forceful Agency for Righteousness

TO THE DENOMINATION IT MEANS—

A United Fellowship in the Master's Service

TO THE COMMUNITY IT MEANS—

A Gracious Recognition of the Brotherhood of Man

FORWARD TO CHRIST AND VICTORY

The Sabbath Recorder

If you have a friend worth loving,
Love him; yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If your work is made more easy
By a helping, friendly hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should your brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them, trust the harvest giver;
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend."

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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

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PLAINFIELD, N. J., JANUARY 26, 1920

WHOLE NO. 3,908

An Appreciative Lone Sabbath-keeper A lone Sabbath-keeper who found Seventh Day Baptists through the SABBATH RECORDER, and who has never had the pleasure of meeting with any of our churches, expresses, in a personal letter, high appreciation for the help received from this paper and for the work it is doing. Although not written for publication, we take the liberty to give a part of the letter here:

EDITOR GARDINER:

Dear Friend: It is such a pleasure to me to take up for perusal the SABBATH RECORDER, I am taking the pains to let you know it. I refer especially to the stand the paper has maintained on the tobacco question, which I hope it will continue. Even papers of such high standing as the *Outlook* thrust the obnoxious full-page ads of cigarettes before the eyes of readers who are already nauseated with the ubiquitous, disgusting pipe, cigar or cigarette, in public buildings, street cars and crowded thoroughfares. Even the decision of a certain judge, that cigarette smoking among women is not a sign of immorality, does not diminish the defiling affect of the smoke upon the atmosphere. It is decidedly refreshing to read one paper that is not smoke-bedimmed, either figuratively or literally. I hope the crest of the wave of popularity for the smoke habit has been reached, and that the dear RECORDER may continue a messenger of purity to our homes, encouraging the young people in the pursuit of the high attainments made possible by the heritage gained from a God-fearing ancestry. I am offering prayers not merely for one Happy New Year, but for many happy years in the ministration of the words of life, for yourself and for the paper which owes its appearance to your pains-taking care. It gives me great pleasure to be able to recognize true and tried friends among Seventh Day Baptists, and I shall ever be grateful that you were God's agent in opening this door to me.

"Did You Have Every one likes a good A Good Time?" time, and there is no question oftener asked after one has completed a certain work or had an outing than this: "Did you have a good time?"

We have read of a young man who said, as he started on his vacation, "I need rest. Am tired of waiting on other folks and am not going to think of any one but myself for two weeks. Am just going to have a good time all by myself."

When the two weeks had passed that young man came back bitterly disappointed. He soon learned that thinking only of enjoying himself and trying to promote his own happiness was a miserable way to have a good time, and he frankly confessed that this is an "awful world for one who has no interest in making others happy."

My friend, as you look back over the road you have traveled, what does memory recall as your most restful, enjoyable good times? We will venture to say that you have invariably been the happiest when you have forgotten self in efforts to make somebody else happy.

There is an unspeakable pleasure in trying to make some friend happy which one can get in no other way. As we recall the various undertakings, outings, or excursions we have had in years gone by, without exception the things that bring most satisfaction—the things that stand out and signalize those occasions as being particularly enjoyable—are invariably connected with our efforts to make someone else happy. Indeed, many a good time is made bright forever by the memory of some genuine effort to help a friend or loved one to have a good time too.

The work of the years that have flown now seems most satisfactory in cases where we toiled to help the other fellow. My friend, if you feel the need of change and long for a good time, just think of someone else who needs one and help him to enjoy it with you.

Six Steps Toward Amicable Relations Between Blacks and Whites

We are pleased to see the account of a movement in Nashville, Tenn., by the Commercial Club of that place, to bring about a better state of affairs between the races. The best white men in Nashville are said to have banded together in an open fight for fair dealing with the colored people. We are told that in other sections of the South similar steps are being taken to correct existing conditions and thereby to re-

move as far as possible the causes of bitterness between the races. Money is being furnished to provide proper counsel in efforts to secure justice for all.

Developments during the last year reveal the sad fact that the South is by no means the only section of this nation where such a movement is needed. Every true American should blush with shame over the barbarous behavior toward colored people in some of our northern cities. It would be well for all concerned if white people in great cities of the North would follow the example of the Commercial Club in Nashville, Tenn. The six good points in the club's program are as follows:

1. Humane treatment by the police when arrests are made, with fair and impartial trial at the petty city court and the deputy magistrate's court.
2. Correction of unfair discrimination on street cars whereby colored passengers do not receive the same treatment as is given white passengers.
3. Equal salaries in schools and equal wages for equal work.
4. Improvement and development of parks and playgrounds for colored people.
5. Courteous treatment at railway ticket offices, tax receiver's office, and all public offices where negroes must go in attending to routine business affairs.
6. A correction of unkind statements in the press, with suppression of unsubstantiated stories of negro crimes.

We understand that "police officials, street-car employees, newspaper men," and other classes are being invited to unite in earnest, sympathetic efforts to carry out this program.

Native-Born Pagans One discovery made by the survey of the Interchurch World Movement is the fact that there are forty-six thousand pagan Indians in this country. This is one-seventh of the entire Indian population. The lack of educational advantages, too, has been emphasized by the survey. Seven thousand children in the Navajo tribe alone are not in any school.

Recommendations are being made for speedy evangelization of these Indians, and for the education of their children. The training of native Christian leaders is earnestly advocated. It is a shame that the Christian churches of America have so long neglected to pay the debt of love due

to Indians within our borders. The conditions revealed by the survey challenge the churches to unite in missionary efforts for Christianizing the red men.

Another discovery that should open our eyes to America's needs is the fact that in the State of New Mexico alone there is a territory of one thousand square miles in which no religious services are held. Indeed, "one-half the world is found to be without teachers, doctors, the Bible or Christ!" It is time there was an inter-church movement to stir up the denominations and set them to work.

Prohibition Now the Law of the Land A communication from the Commissioner of Internal Revenue assures the ministers of America that prohibition is now the law of the land, and urges them to do what they can to create a clear, strong public sentiment for the enforcement of this law. Misunderstandings of the real situation must be removed and the commissioner recognizes the value of the clergy in the work of promoting a right spirit throughout the country. He speaks of the splendid work of the ministers upon whom the "National Government has never depended in vain whenever their support has been needed for any purpose in the public good."

Probably the commissioner's letter has reached every minister in the land, and we are sure that the men who for years, as a class, have urged the Government to put away the ruinous liquor business, will not now be found wanting when called upon to help enforce the laws that prohibit it!

The Government promises "to enforce the law which is now a part of the Constitution of the United States." With faith in the American people as loyal and law abiding, it looks hopefully to its Christian leaders for "definite, persistent, earnest support," and we prophesy that the clergymen will not disappoint Uncle Sam in this matter.

Ministers Appeal to Ministers The pastors of the State of New York in fifty-seven counties have made a strong appeal to the pastors of New York City to get behind the movement to enforce prohibition in the Empire State and its great metropolis. Something like a thousand names are attached to the appeal, one purpose of which

is to push enrolment in the "Allied Citizens of America," an organization in which all may unite to uphold the supremacy of law, particularly the Eighteenth Amendment, which is now the law of the land.

All Christian ministers in the city are urged to instruct their people, and to correct misconceptions that stand in the way. The pulpit should not remain silent in a great city where the secular press is constantly deceiving the people in regard to the effects of prohibition. When great dailies deliberately belittle the prohibition movement and strive to create sentiment against national laws, then the church leaders should speak with no uncertain sound. Every minister in this land should now be on the alert to improve every opportunity for instructing the people and for crystallizing public sentiment in strong approval of law enforcement.

Penitentiaries Are Put Out of Business By Prohibition

Yes, here is one business that is considerably hurt by prohibition! The *Brookfield Courier* brings the news that the Onondaga Penitentiary with accommodations for six hundred prisoners now has only twenty-five, and many of the keepers have nothing to do. The significant statement is also made that this lack of prisoners is largely due to prohibition.

With scores of just such testimonies regarding the results of prohibition constantly being observed by thinking people, it is not to be wondered at that the big talk of the "wets" for months has utterly failed to weaken public sentiment regarding the national amendment. And now that prohibition is a real thing with the strong arm of Uncle Sam to enforce law throughout the nation, there is evidence that the opposition is losing heart and that public sentiment is growing stronger for enforcement of law.

"The Kicking Horse Does Not Pull"

We saw this statement in one of our exchanges, and the one who wrote it felt that the saying might not always prove true. One thing he did admit, however, that there could be no pulling by such a horse while the kicking was going on. This, of course, is self-evident; but many seem to forget that a kicking horse demoralizes and spoils

the whole team. No other horse, however true, can pull to any advantage while his mate is kicking. The load can be moved only when the horses work well together. Indeed, a great six or eight-horse team, capable of pulling the heaviest load, can be easily demoralized and rendered practically useless by one balky, kicking horse.

Such a horse is like the constitutional fault-finder in the church, who is bent on objecting to every forward movement and yet does little or nothing toward correcting the mistakes to which he objects. Some can not see that new conditions demand new methods, and pride themselves in being "standpatters" for the old ways. Such a standpatter usually boasts of his stability. So would the balky horse if he could speak. But the quality of "stability" that lacks vision and perspective must always be counted as belonging to a hinderer rather than a helper.

Young man, if you are anxious to see the cause of God prosper and the blessed work for human betterment go forward, you must not get the name of being a kicking horse. The other members of your team will be handicapped by your balkiness. Most things go forward in these days by co-operative teamwork, and the one who cheerfully carries his part and supports the efforts of his fellows is the one whose services will be a blessing to men.

Special Training Required The expression in our last paragraph, "Most things go forward in these days by co-operative teamwork," is worthy of a little further notice.

Life has come to be so complex, and interests so interwoven, that teamwork seems essential. In these days, as never before, a person working alone can not make his work count for as much as when he works with others. Organized workers is the order of the day, and the order holds good in social work and world evangelism. No teamwork can succeed without special training for its particular task. Standards of education have been raised until a Christian worker of any sort is handicapped without such training.

In view of these things the Interchurch World Movement is on the right track when it proposes to search our colleges for

young men and women who are willing to take special training for forward movement service.

The Wonderful Lesson of "The Wayfarer" For thirty days the Interchurch message of "The Wayfarer" has been given to vast audiences in Madison Square Garden, New York City, until thousands upon thousands have heard it. It was indeed a wonderful message of gospel truth and hope, overflowing with most inspiring and uplifting assurances of the final triumph of right over wrong when the kingdoms of earth shall become the kingdom of our God.

In these times, when so many are disheartened over the conditions due to war and selfishness and human greed, any message filled with faith and hope is most timely. The spirit of pessimism, if allowed to prevail, will curse the world; but the beautiful optimistic spirit that grew brighter and brighter throughout the entire program of "The Wayfarer" can but prove a wonderful blessing.

The scene opened in the midst of a battle in Flanders that covered the ground with dead, and sent crowds of refugees out from ruined homes and a desolate land. Groping in darkness after this ruin, and looking upon the dead and dying, "Despair" came forth, saying, "The world is awry, undone!" and he could see no hope for right to triumph, and prophesied the "eternal night of doom."

"Wayfarer" felt that the right should yet be victorious, for "It can not be that vice shall stronger prove than virtue; that the puny hands of men shall turn aside the age-long plans of God."

Then "Understanding" came in to show that "no work by God begun shall ever pause until the task is done." She then took them back to Babylon among the exiles in distress, showed them the promise of a deliverer; thence, in the next scene, to Bethlehem where the Christ was born, and to Jerusalem with Christ until his crucifixion and resurrection and triumph.

Before these Bible stories and sacred songs were over, "Wayfarer" was convinced and recognized the power of the Christ. "Despair" slunk away from the sight of men, and "Wayfarer" accepted the great commission to preach the gospel.

"Understanding" then brought them back from the lessons of the past to the active present, and showed them the portals of the golden age when "every knee shall bow and every tongue confess." She then had a vision of all mankind coming to Christ. Over and over again she exclaimed, "They come, they come!"

Then in the closing scene hundreds of every kindred and tribe and nation and condition of men came crowding down the side aisles until the great stage was full, ready for the glorious tableau of final triumph. This can not be described in words. It was most inspiring, and we do not see how any one could witness this wonderful portrayal of God's hand in history and his promises for the future without being revived in spirit and becoming more hopeful for the world.

The death of "Despair" at the foot of the cross, and the glorified exaltation of both "Understanding" and "Wayfarer," now preaching the Word, surrounded by multitudes from all nations, exclaiming, "The Lord God omnipotent reigneth!" made a fitting and impressive close to the most stirring dramatic presentation of the gospel ever known in America.

The entire play emphasized the thought that the eternal God has ever been the refuge of his trusting people.

The "Christian Herald's" Rev. Charles M. Sheldon, author of "In His Steps," and for thirty years pastor of the Central Congregational Church, Topeka, Kan., has become editor of the *Christian Herald* in New York City. Our readers will remember Mr. Sheldon as the one who accepted the invitation, a few years ago, to conduct the Topeka *Capital* for a week "and run it as he believed Jesus would run a daily journal" if he were here in bodily form. We notice that religious weeklies of New York are extending a cordial welcome to Dr. Sheldon as he takes up his new work.

Two Encouraging Letters We sometimes receive personal letters containing suggestions of such general interest that it seems wise to quote from them for our readers. Today's mail brought two such letters from persons living in widely separated sections of our country.

The first one brought the money for a renewal of subscription and we were cheered by the spirit manifested by the writer. We are glad to believe that many RECORDER friends feel just as this one does, and they would say Amen, to all that is said in the letter:

DEAR SABBATH RECORDER:

Enclosed find check for \$2.50 for our subscription to the RECORDER. I am sorry I waited to allow you to send a statement. It should not be so, for we all know when the time expires and we should be thoughtful enough to save our friends even that much time and expense. It isn't much for one, but if every body has to have a notice it amounts to a good deal.

We so gladly pay the extra fifty cents, lots of RECORDERS are worth that much in one issue alone.

Sincerely,

The second letter referred to is as follows:

EDITOR SABBATH RECORDER:

Enclosed find check for \$5.00 for which send me the RECORDER for two years.

We are more anxious than ever to keep in touch with the denominational work since the Forward Movement is on. We feel very much interested in it and are glad to do our bit. I suspect you will soon receive a report of what our little church here recently did for the Forward Movement. It has done us good. I think it is really wonderful what the Lord does for those who give in his cause. "The Lord loveth a cheerful giver," and so he certainly must love this little band, for they were indeed "cheerful givers."

With heartiest good wishes for the SABBATH RECORDER and for all our denominational interests,

I am sincerely yours,

We can but feel that the spirit of loyalty manifested by the writers of these letters is being strengthened throughout the denomination as one result of the Forward Movement. It goes without saying that the more our people come to possess this spirit the greater will be our power among men, and the brighter will be our prospects for the future.

"It says here that blind people can be taught to distinguish colors by the sense of touch," said the fat man. "Well, that isn't surprising," replied the thin man. "A fellow always knows when he feels blue, doesn't he?"—*Cincinnati Enquirer*.

INTERCHURCH WORLD MOVEMENT—ITS HISTORY AND PURPOSE

DR. JOHN R. MOTT

(Address at Atlantic City, N. J., January 10, 1920)

Discerning leaders, in fact discerning servants of the churches, for some time recognized the great desirability, in fact the necessity, of a larger concert in plan for the expansion of the kingdom of our Lord Jesus Christ, and for a larger unity in action in the carrying out of such plans as may command the united confidence and following of the churches.

A little over a year ago, in fact about two years ago, one of the wisest and most useful of the laymen of the Northern Presbyterian Church, viewing the experiences of the American, Canadian and British people during the war in associating their efforts to accomplishing certain common ends, asked himself the question, "Why should we not apply some of these same principles to the affairs of our foreign missionary societies?" He presented a paper at the annual conference of the Foreign Mission Boards held that year at Garden City.

Not a few of you heard that paper and were impressed by the force of the considerations urged by Mr. James M. Speers in that suggestive and practical paper.

No practical issue, however, came at once; but some who had heard the appeal and had pondered this consideration could not get away from the cogency and logic of the whole business.

The chairman of the Executive Committee of the Federal Council of the Churches of Christ in America, influenced by similar considerations, was led to take the initiative. At one time, he thought possibly the Federal Council itself might best take this initiative.

Later on, in consultation with others, he decided that there would be some advantages in calling together spontaneously representatives of the various foreign mission boards of the North and of the South and of Canada to face up to the possibility and the desirability of a union effort on the part of the foreign mission boards in accomplishing certain common ends.

That meeting was held a little over a year ago, in December, 1918, in New York. It was quite largely attended. It was a representative gathering.

Nearly every prominent missionary society, and some of the smaller (but fruitful) missionary societies of these two countries were represented. They spent a memorable day together. I had the privilege of having only some twenty minutes of the day, as I was called out soon after I entered the room, but I shall not forget the sense of the movement of the spirit of God, which was so vividly received at that time, as the day went on.

The convictions deepened in the minds of all who were present, that the time had come for the workers of our various Christian communions to draw more closely together for investigation, for interpretation and then, so far as possible, for common action.

Therefore a committee was appointed, at first a committee of fifteen. Before the day came to an end, some of the speakers present said, "If the reasons which have convinced those of us in this room as to the desirability of the Protestant foreign missionary forces drawing together are true, would not those same reasons apply to having associated with us the leaders of the home missionary activities of the churches?" and they were unable to escape from the conclusion, which was irresistible, that there would be added advantages in such a larger synthesis or union.

The committee was enlarged to twenty, making it representative of foreign and home missionary interests. In their deliberations they came to the conclusion that they could not stop there; that the educational boards of our churches might well be included. And as the discussion continued in the subsequent weeks, the horizon widened and the scope of the plan was extended to include nearly every one of the agencies, denominational and even undenominational and interdenominational, of our North American Protestant Christianity.

A little later, the annual conference of the foreign boards was held at New Haven, and the annual conference of the home boards was not far away. And still later, the meeting representing educational boards was held.

The Committee of Twenty submitted their plans to these gatherings as well as to other representative bodies of Christian-

ity and Christian agencies in North America. It was the somewhat remarkable fact that on no occasion were these plans submitted where it did not result in substantial unanimity on the part of all present, expressed in unmistakable terms that the time had come when we should set before us this ideal of getting together and of doing together whatever we could conscientiously do together, and whatever our judgments convinced us might more economically, more efficiently and more fruitfully be done together.

The plan, as generally approved, called for the creation of a committee first of one hundred, that was appointed and known as the General Committee. About that time the organization was named the Interchurch World Movement. The General Committee convened at Wallace Lodge and spent a very profitable period together, and there took shape the general plan from which there has been no essential deviation.

I fancy the circular that laid down the principles and the simple scheme on which the Interchurch World Movement would develop has fallen into the hands of virtually everybody here, and therefore at this moment I will not enter into a repetition of those principles and plans.

An executive committee was appointed by that General Committee, also a representative group, and the movement began to function almost immediately. They projected plans for the surveys at home and abroad, and all the various activities of the co-operating churches or agencies, and that work has gone on apace.

It was recognized quite clearly by those on whom the responsibility was placed that we could not accomplish more than a cursory survey, in a sense, a superficial survey within a year or so. It was decided to do the best that might be done by entering into the heritage of whatever had been done by the leaders of the various boards, home and foreign, and other agencies.

After this work had gone on for a season, the General Committee was called together in Cleveland in the spring of 1919. Particular pains were taken in that meeting to define more clearly the relationships between this movement that had been raised up by leaders of the churches as their serv-

ant and the various agencies of the churches, and also to define the relationship between the Interchurch World Movement and the Federal Council of Churches.

Let me say in passing that that relationship has been of the most intimate character. We may have other comments to make on this as we get later into the conference that we are having here together, because it is most desirable that the misapprehension which one finds exists in certain quarters, the working at cross-purposes, shall be cleared up, because the opposite is true as we shall see.

Another meeting of the General Committee was held in Cleveland in September of 1919. By that time the activity of the Interchurch World Movement had advanced considerably. Further commissions were appointed which did careful work in reviewing what had been accomplished up to date, and pointed the way for further development in later stages of the plans.

A busy autumn followed. As winter came on, many recognized that we had reached a stage when it was not only desirable but absolutely necessary to submit the results already accompanied, the processes being employed, and the plans still before us, to impartial bodies of those qualified to form judgments and to give wise, constructive and unselfish counsel as to how, in their judgment, this new servant of the churches might more adequately serve the various agencies of our churches.

Therefore, intimate conferences were held with the leaders of the forward movements and other enterprises of the various denominations which by this time had decided to co-operate with greater or less fullness with the plans of the movement. Then, still later, there were summoned by the different divisions of the survey what you might call experts or specialists, missionary secretaries, educational board secretaries, prominent laymen and clergymen to review what had been done and to help give guidance as to how weaknesses might be corrected and mistakes might be averted.

Those were some of the most profitable meetings. In some cases radical changes were made in the plans of the Interchurch World Movement and in the steps to be taken in perfecting the surveys.

Then, at the suggestion of certain of our

number, there met an interesting group in Garden City a few weeks ago, that we came to call the Board of Review; a group of men of wide outlook, of large experience, of proved sagacity and judgment, and of the finest unselfish spirit.

At the time it was decided to have that small Board of Review it was also decided that that would be a precursor to this meeting which is assembled this afternoon; that we would seek to bring together not over one thousand of the representatives of the various co-operating communions or denominations.

The question might be raised again, What is the object of this present gathering? I might put it quite simply. In the first place, we have come together to view the wholeness of the task which confronts our American—you might say our North American—Protestant Christianity as it looks out into the fields on this continent, and as it reaches out beyond the oceans to all parts of the world.

In the second place, we have come together in order that the various bodies represented here may become a formative factor in shaping the final plans of the Interchurch World Movement. And here let me say in the most emphatic manner that these plans can still be shaped. There has been very little done which can not be undone. There has been nothing done which can not be corrected, insofar as mistakes have been made.

It is a wonderful thing to come into a project like this at a time when every one of us knows that we are not only welcomed and needed, but that we have come at a psychological moment when we can pool our experiences and bring to bear our deepest convictions and feel that we are doing so in time to make it count. You will find that that is emphatically true.

In the third place, we are here to review and to determine the scope and, in a larger sense possibly than some have thought possible, the character and the magnitude of the proposed united undertaking.

I am not going to characterize it in any more specific terms than that I think we all know it is in the air, that we are virtually committed by the approval now of over three scores of responsible boards and agencies representing nearly thirty denom-

inations. So, I say, we are committed to doing some things together, but as to what things, as to the character of that united effort, as to the range of it, as to the magnitude—that is still in our hands.

Now, in the fourth place, we are here—I will not say to draw out—I would rather put the initiative with you and say we are here to have brought forward all constructive criticisms which, in the judgment of any one or more people present, it is desirable to have brought out in the interest of having the largest and best service rendered to all of our denominations by this agency.

The longer I live and the more I attend conventions, conferences and ecclesiastical gatherings, the less of importance I come to attach to what you might call legislation, formal resolutions, etc., and the more importance I come to attach to what I call atmosphere. We want an atmosphere of understanding. If we understand each other we find it possible then to have an atmosphere of unity; to use a phrase of a speaker at the Edinburgh Conference, an atmosphere in which men come not to differ but to determine to understand.

It is one thing to get into an atmosphere in which we hate to differ from one another. It is quite another thing to generate an atmosphere in which we resolve to make up our minds that we are going to understand people, especially those from whom we differ; that we are going to try to understand their point of view in order that we may be more helpful to them, in order, perchance, that they may be more helpful to us, and in order that we may accomplish the maximum through a genuine unity.

And then I am sure we are all praying, and did so before we came to this place, that there might be generated here an atmosphere of faith. You know, there is such a thing as an atmosphere in which it becomes easy to believe the impossible; in which it becomes easy to make real the unseen. It was said of Christ on one occasion that he could do no mighty work there. By the way, it was the place, I suppose, of all places in the Holy Land, where he wanted to do his greatest works; in the town where he had spent his boyhood and young manhood. If there was any place

where I fancy he wanted to do mighty works it was there, but he could do no mighty work. He could lay his hands on a few sick folk, it said, but no mighty work could he do there. You know the reason, every one of you—because of their unbelief; because of the atmosphere of the place.

It is a terrible responsibility for one to become a non-conductor; to have such an attitude of mind and heart that it precludes the largest manifestation and the freest working of the omnipotent spirit of Christ. Happily, those persons are not here. There is not one who has come to this place with a selfish motive. We have come here out of busy lives, with an unselfish desire that by getting together at this fateful, this tragic moment in the life of the world, this time of unprecedented opportunity at home and abroad, at this time of thickening danger, of alarming gravity, the like of which we have never experienced, at this time of unparalleled urgency because of the rising tides of nationalism and of racial patriotism within the borders of this republic and all over the world, of unparalleled urgency because of the rapid growth of the cancerous growths on this continent and among the less highly organized lands and races of mankind, unparalleled urgency also, I thank God, because of the unprecedented triumphs of pure Christianity in almost every quarter of the world, and therefore because of the rising spiritual tide. It is always wise to take advantage of a rising tide.

You can do more then in a short time than in long, weary waiting periods with the tide falling on your hands. Or, to change the figure, Napoleon, in speaking of a phase of warfare that has not been much in evidence in the recent war, said: "The time to bring up the cavalry is when the enemy's lines begin to waver, that you may turn defeat into rout."

I come back among you from well-nigh world-wide travel in these recent periods to remind you, as others will remind you, that the lines, not only here in North America, but on every continent that upholds the friendly and constructive ministry of pure Christianity are not only wavering—they are breaking. This is the moment of moments for us to find our unity, our spir-

itual solidarity without sacrificing our diversity and that which is most distinctive to each one of our communions, and which, by the way, is the choicest possession we have.

ALFRED THEOLOGICAL SEMINARY

1. In 1901, for purposes of administration, it was decided to treat the Departments of Liberal Arts and Theology, of Alfred University, as separate schools, one to be known as Alfred College, the other as Alfred Theological Seminary. Both schools, however, exist under the same charter and work under the same Board of Trustees; and the equipment and educational facilities of the university are shared in by the seminary.

2. The word theology literally means "doctrine of God"; but the history of the term records many discussions characterized by suspicion, bitterness, hatred, street fights and persecution. It might be well if we could find a synonym that does not suggest such a record. The real Christian meaning of the word is simply organized religious convictions concerning our duty to God and to one another. Our seminary claims to be a school of religion, that is to say, its purpose is to help men and women organize their religious faith, and their daily practice, according to the teachings and the example of Jesus Christ, our Savior and Lord.

3. The seminary believes in the long-ago recognized value of Greek and Hebrew, of Church History, Homiletics and Systematic Theology; but, in sympathy with modern thought and conditions, it also believes that the ministry should be trained not only to be theologians but to be men of human affairs and citizens of the world. Therefore such subjects as the following, taught in the college, may be elected by students for the ministry: Social Problems, Community Recreation, American Politics, Economics; Britain and Greater Britain, Pro-Seminar in American History, Psychology and Logic, Child Study, etc.; and also Domestic Science and Farming in the School of Agriculture.

4. The college has recently added to its majors Religious Education. This subject is receiving the increasing attention of religious and national leaders. Christian

young men and women graduating from college will find many opportunities and needs for leadership in Christian Education. The seminary, therefore, co-operating with the college, offers such subjects as the following: Old Testament History, New Testament History, The Ethical and Social Teachings of the Bible, The Bible as Literature, The Life of Christ, The Apostolic Age, The History of the Christian Church, Doctrines of the Christian Religion, Christian Ethics, Principles of Religious Education, Childhood and Character, The School in the Modern Church, etc. We greatly need more students for the ministry; but we are greatly encouraged by the fact that about fifty persons are this year taking some of the subjects named above; and the school is open to all denominations.

5. Any person who is qualified to take subjects offered by the seminary in admitted to our classes. Graduates of high schools may take a complete English course and graduate with a certificate. Students who have taken not less than two years in college may take a full course in the seminary and graduate with the degree of Bachelor of Theology (B. Th.). Graduates of colleges may take the full course, including Greek and Hebrew, and graduate with the degree of Bachelor of Divinity (B. D.).

6. Of course we are hoping that the great Forward Movement will bring us funds for three purposes: (1) to make greatly needed repairs on the "Gothic"; (2) to establish a suitable heating plant; (3) to increase our endowment.

ARTHUR E. MAIN, *Dean,*
Professor of Theology,
WILLIAM C. WHITFORD, *Sec.,*
Professor of Hebrew, Greek and
English Scriptures.

On October 1, 1917, the Prohibition Act came into force in British Columbia. After two years' trial of prohibition the people of the province are almost unanimously of the conviction that the regime of the open bar is gone forever. The business and moral advantages of the law have been abundantly demonstrated.—*National Advocate.*

WOMAN'S WORK

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

Give us a watchword for the hour,
A thrilling word, a word of power,
A battle cry, a flaming breath,
That calls to conquest or to death.

A word to rouse the church from rest,
To heed her Master's high behest.
The call is given: Ye hosts arise!
Our watchword is—"Evangelize."
—Henry Cischer.

PROGRAM OF PRAYER

SECOND WEEK OF FEBRUARY

Pray that the meetings of the women's societies be characterized by the spirit of the Master, and that all work, whether for individuals, for the community, the church, or the denomination, be carried forward in the spirit of loving co-operation.

Last May the Executive Committee of the Federation of Woman's Boards of Foreign Missions decided to make a survey of the work being done for women of the Orient. This survey is to include a study of certain institutions, types of work and problems of administration. A committee was appointed to secure the services of experts to do this work. The efforts of this committee have been signally successful in securing the services of a remarkable group of women, some of whom were already on the field as missionaries, a number sailed during the early days of last summer, others started in September, and still others sailed in November. Among these women, in addition to the missionaries already mentioned and a few board secretaries of wide experience, we find the following names of women of national prominence: President Pendleton of Wellesley College; Miss Conant, principal of Walnut Hill School; President Thomas of Bryn Mawr; Dr. Gertrude A. Walker, graduate of Smith, and the Woman's Medical College, and an eye specialist of note; Dr.

Marion E. Manter, graduate of Bates and the Woman's Medical College, and head of a department at Bellevue Hospital, New York; Miss Ella F. Martien, dean of Stetson University, DeLand, Fla.; and Miss Bertha Harlan, secretary of the Northfield Girls' Conference. These women are all leaving important work here and going at their own expense to study the problems of foreign mission work. This fact alone emphasizes the growth and importance of the Woman's Foreign Missionary Movement.

Since 1914 three colleges for women have been opened at widely different points in the Orient. One is in Madras, India, one in Nanking, China, and another in Tokyo, Japan. These colleges are all interdenominational and one, Madras, is also international in its relations, as it is supported by twelve boards, six in Great Britain, one in Canada, and five in the United States. These three colleges, together with others of longer standing and some medical colleges are to be inspected, and reports with recommendations will be brought back. President Thomas of Bryn Mawr has been making the tour of Egypt and India, and other women will go over those districts later.

The work of this delegation has been divided among various committees as follows:

Primary and Secondary Education for Girls: Miss Charlotte Conant, chairman.

Collegiate Education: President Pendleton, chairman.

Religious Education and Evangelism: Miss Helen Calder, graduate of Mount Holyoke, member of the Woman's Board of Missions, Congregational, chairman.

Social Service: Miss Henrietta Roellofs, national secretary, Young Women's Christian Association, chairman.

Christian Literature: Mrs. Edgar Geil, graduate of Wellesley, member of the Presbyterian Board, chairman.

Medical Work for Women in China and India: Dr. Gertrude Walker, chairman.

Problems in Administration: Miss Nellie G. Prescott, secretary of the American Baptist Foreign Mission Society, chairman.

These groups planned to meet together in Shanghai immediately after Christmas

and spend two weeks with a group of missionaries, chosen from the most experienced, going over the situation and making plans for the future.

The last of January as many as possible are to return to Japan for a conference.

Some of these women will return to this country via the Philippines, and others will continue through India.

The reports of this body of representative women will make very interesting reading, and will, we trust, be a means of great help in planning for future missionary effort.

PROGRAM FOR THE DAY OF PRAYER FOR MISSIONS

The World to Christ We Bring

I. CHRIST FOR THE WORLD WE SING," *Italian Hymn*

1. Christ for the world we sing!
The world to Christ we bring,
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.
2. Christ for the world we sing!
The world to Christ we bring,
With fervent prayer.
The wayward and the lost,
By restless passions tossed,
Redeemed, at countless cost,
From dark despair.
3. Christ for the world we sing!
The world to Christ we bring,
With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord.
4. Christ for the world we sing!
The world to Christ we bring,
With joyful song;
The new born souls, whose days
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong.

"With one Accord"—Acts 4: 1-37.

Pray: For united hearts; for consecration of time and gifts; for vision; for realization of responsibility as leaders; for a great quickening in the hearts of world workers.

"The maximum for the Master,
The minimum for me,
With ministry to all in need,
Henceforth my rule shall be,
For him who died that I might live
My time, my means, myself I give."

Silent Prayer, to be followed by, "Where He Leads Me I Will Follow," *Great Revival Hymns*, No. 2, p. 104.

I can hear my Savior calling
I can hear my Savior calling
I can hear my Savior calling
Take thy cross and follow, follow me.

Chorus

Where he leads me I will follow
Where he leads me I will follow
Where he leads me I will follow
I'll go with him, with him all the way.

II. PRAY FOR A CHRISTIAN AMERICA.

For a peace founded on the principles of Jesus
Christ. Rom. 13: 10.
For a spiritual church. I Cor. 3: 16.
For all that are distressed in mind, body, or estate. Isa. 61: 1-3.
For the stranger within our gates. Lev. 19: 34.
For faithfulness in service to the Indian, the Negro, the Filipino, the Alaskan, the Spanish-speaking people in the Southwest, dwellers in the West Indies, and for all institutions belonging to the home fields. Eph. 2: 19.

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of East and West;
Thy factories and forges never rest;
Thou art enriched in all things bought and sold!
But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men Godward, make them
free—

These are prosperity and vital wealth!

—Henry van Dyke.

"My Country 'Tis of Thee," *Missionary Hymnal*, p. 22.

III. PRAY FOR THE FOREIGN FIELDS: *Matt. 28: 19-20; Rom. 10: 12-15*

For the evangelistic work

That the Gospel message may overcome ignorance, superstition, and sin.

For the educational work

That the mental and spiritual development of the young may be permeated by Christian ideals.

For medical work

That souls may be redeemed while bodies are healed.

For industrial work

That the dignity of labor may be realized.

For the union institutions

That the number of enthusiastic Christian leaders in home, and school, and hospital may be increased.

"I ask no heaven till earth be thine,
No glory crown while work of mine remaineth here.
When earth shall shine among the stars,
Her sins cast out, her captives free,
Her voice a music unto thee;
For crown? More work give thou to me.
Lord, here I am!"

"Coming, Coming, Yes, They Are," *Missionary Hymnal*, p. 102.

Supplementary material concerning the work of Foreign Missions and the fields of service may be secured from Miss M. H. Leavis, West Medford, Mass., or from the denominational women's boards.

IV. PRAY FOR THE YOUNG WOMEN: *Isa.* 61: 11; *Esther* 4: 14-16; *Matt.* 19: 13, 14

That they may be trained for sacrificial service for Christ.

That they may answer the call of the Master. That their parents may recognize the privilege of giving their daughters in Christian service.

That the Student Volunteer Convention and other institutes may bring many recruits to all mission fields.

That little children may be included in the missionary training of the church.

"It's great to be out where the fight is strong, To be where the bravest troops belong, And to fight there for God and man; Though it seams the face and tires the brain And strains the arm, till its strength is vain It's great to be where the fight is strong, To be where the bravest troops belong, And to fight there for God and man."

"O Zion, Haste," *Missionary Hymnal*, p. 106, or Tune: *Tidings*.

WOMAN'S BOARD TREASURER'S REPORT For Three Months Ending December 31, 1919

Mrs. A. E. Whitford, Treas., In account with The Woman's Executive Board.

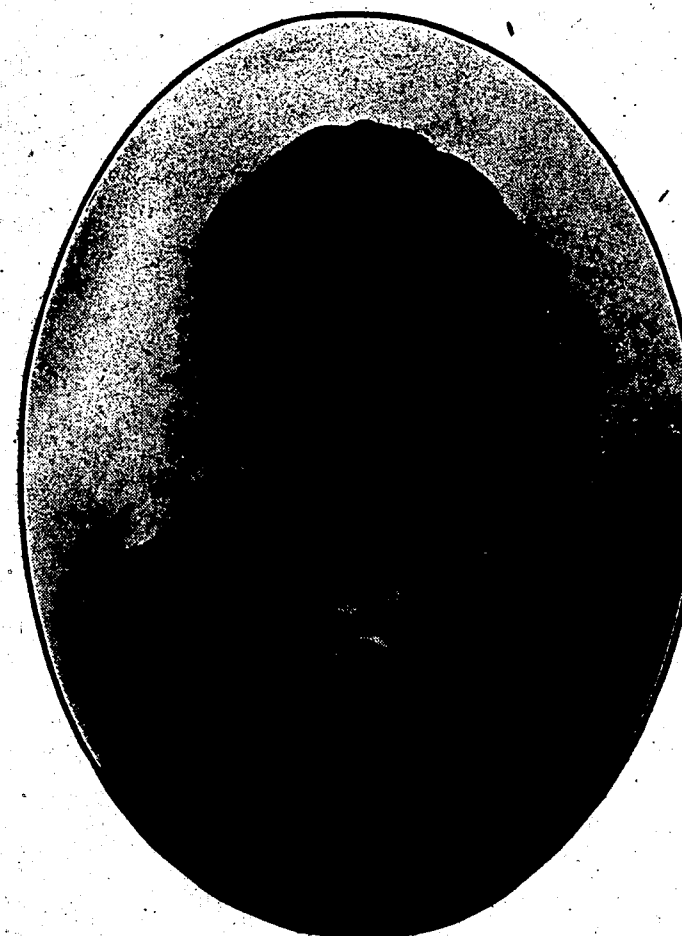
Dr.	
To cash on hand September 30, 1919 ..	\$ 157 88
Alfred, N. Y., Woman's Evangelical Society:	
Miss Burdick's salary	5 00
Miss West's salary	5 00
Board expenses	8 00
Alfred Station, N. Y., Union Industrial Society:	
Unappropriated	12 65
Tract Society	3 25
Missionary Society	3 25
Battle Creek, Mich., Ladies' Aid Society, unappropriated	40 00
Boulder, Colo., Woman's Missionary Society, unappropriated	30 00
Chicago, Ill., Church, unappropriated ..	20 00
Dodge Center, Minn., Mrs. E. L. Ellis, Boys' School	5 00
Dodge Center, Minn., Woman's Benevolent Society, unappropriated	40 00
Fouke, Ark., Ladies' Aid Society, unappropriated	20 00
Gullford, N. Y., Maryette Benjamin and daughter, L. S. K.'s, unappropriated ..	58 00
Forward Movement, from Treasurer W. C. Whitford	119 00
Little Genesee, N. Y., Woman's Board Auxiliary:	
Tract Society	15 00
Missionary Society	15 00
Miss Burdick's salary	10 00
Evangelistic work, Southwestern field	5 00
Fouke School	5 00
Board expenses	3 00
Long Beach, Cal., Mrs. Lovina Clark, Marie Jansz	1 00
Long Beach, Cal., Mrs. Lucy E. Sweet, evangelistic work, Southwestern field ..	3 00
Milton, Wis., Church	15 99
Milton, Wis., Circle No. 3:	
Milton College Scholarship	50 00
Interest on Milton College Scholarship ..	16 29
Boys' School, China	10 00
Miss Burdick's salary	20 00
Milton, Wis., Circle No. 2:	
Fouke School	10 00

Tract Society	10 00
Missionary Society	10 00
Milton, Wis., Woman's Benevolent Society, Marie Jansz	10 00
Milton, Wis., Mrs. Anna C. Babcock:	
Miss West's salary	5 00
Unappropriated	5 00
Milton Junction, Wis., Church:	
Unappropriated	10 00
By Mrs. Maxwell	3 00
By Miss Maxwell	2 00
Milton Junction, Wis., Ladies' Aid Society, Miss West's Salary	50 00
Milton Junction, Wis., Mrs. Dollie B. Maxson, unappropriated	10 00
Nile, N. Y., Ladies' Aid Society:	
Tract Society	10 00
Miss Burdick's salary	10 00
Fouke School	5 00
Nortonville, Kan., Woman's Missionary Society, unappropriated	25 00
New Auburn, Minn., Church, by Mrs. James Crosby, unappropriated ..	5 00
New York City, Woman's Auxiliary Society:	
Miss Burdick's salary	15 00
Unappropriated	41 00
New Market, N. J., Ladies' Aid Society:	
Miss Burdick's salary	10 00
Marie Jansz	5 00
Panama City, Fla., Madella Ayers, unappropriated	1 00
Robbinsdale, Minn., Mrs. Agnes R. Saunders, unappropriated	2 00
Shiloh, N. J., Female Mite Society:	
Missionary Society	30 05
Denominational Building	25 00
Verona, N. Y., Ladies' Aid Society, unappropriated	25 00
Walworth, Wis., Ladies' Benevolent Society, unappropriated	9 00
Welton, Ia., Ladies' Benevolent Society, unappropriated	51 48
Waterford, Conn., Church, unappropriated ..	29 89
West Edmeston, N. Y., Ladies' Aid Society, unappropriated	10 00
Providence, R. I., Mary A. Stillman, L. S. K.:	
Tract Society	20 00
Missionary Society	20 00
Retired Ministers' Fund	2 20
Sabbath School Board	7 80
Providence, R. I., Marie S. Stillman, L. S. K.:	
Miss Burdick's salary	12 50
Miss West's salary	12 50
Unappropriated	5 00
Milton College	15 00
Young People's Board	5 00
	<u>\$1,230 79</u>

Cr.	
F. J. Hubbard, Treasurer Tract Society:	
Denominational Building	\$ 55 00
Marie Jansz	55 00
Historical Society	10 00
	<u>\$ 120 00</u>
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary	\$210 00
Miss West's salary	210 00
General Fund	75 05
Evangelistic work, Southwestern field	18 00
	<u>513 05</u>
C. E. Crandall, Treasurer Milton College:	
Milton College Scholarship	\$ 50 00
Interest	16 29
Gift	5 00
	<u>71 29</u>
Dr. Grace Crandall, Bed, Lieu-oo Hospital ..	35 00
L. A. Babcock, Treasurer Sabbath School Board ..	7 80
Fouke School	100 00
	<u>\$ 847 14</u>
Balance, December 31, 1919	383 65
	<u>\$1,230 79</u>

ORDINATION SERVICES OF MRS. ANGELINE ABBEY

At the semiannual meeting of the northern Wisconsin and Minnesota churches, held at Dodge Center, November 7-9, 1919, Mrs. Angeline Abbey was ordained to the gospel ministry. After the sermon Sabbath evening, a communication from the New Auburn, Minn., Church, requesting the ordination of Mrs. Angeline Abbey at the semiannual meeting was read by Moderator D. T. Rounseville. An ordination council was elected from the following churches: New Auburn, Minn., New Au-



burn, Wis., Milton Junction, Wis., Milton, Wis., Welton, Ia., North Loup, Neb., Berlin, N. Y., Alfred, N. Y., Exeland, Wis., Farina, Ill., Dodge Center, Minn. By vote Horace Loofboro, of Welton, Ia., was elected moderator, and H. L. Cottrell, secretary, of the council. Rev. A. L. Davis, of North Loup, Neb., was then chosen as examiner, and the candidate was asked to give a brief statement concerning her religious experience, call to the ministry, and doctrinal beliefs. Following this report are some of the facts about her life and experiences:

Mrs. Abbey's life is enriched and strengthened by a sound and practical theology. She does not believe in any doctrine

which does not make the life more helpful, cheerful, hopeful, efficient and Christ-like. When questioned in regard to her conception of the church, Jesus Christ, and sin, she gave answers which were satisfactory to the council. The members of the council then withdrew and, having unanimously accepted the candidate, made out the ordinary program, which was carried out in the Sabbath morning service.

The service opened Sabbath morning at 10.30. After a voluntary by Mrs. Arthur Ellis, organist, the Doxology, and responsive reading, the Scripture lesson was read from Hebrews 2 by Mr. Charles Thorngate, pastor at Exeland, Wis. Prayer was offered by E. M. Holston, field secretary of the Sabbath School Board, after which the choir rendered the anthem, "What Shall it Profit a Man?" The ordination sermon was preached by Rev. A. L. Davis, of North Loup, Neb., who used as his text John 12: 21, "Sirs, we would see Jesus." This sermon appeared in the sermon department of the SABBATH RECORDER for January 12, 1920.

The charge to the candidate was given by Rev. H. L. Cottrell. After reading II Timothy 2: 15; 4: 1-5, he spoke of the importance of magnifying the calling of the ministry. Believe that the ministry is a calling in which there will come the greatest number of opportunities for service. It is an open door of helpfulness, encouragement and fellowship to all classes of people.

Have large visions of your work. Be a dreamer. There are two kinds of dreamers—the impractical dreamer and the one whose dreams are possible of realization, rest on firm foundations. The men of largest accomplishments in the world's history have been practical dreamers. They have been able to catch a vision of the great scope and possibilities of their work.

Spend much time in communion with God. Why? Because your success in this calling will depend upon your hold upon God, or more especially, upon God's hold upon you. The minister deals with invisible spiritual realities and God and Jesus Christ are chief authorities upon these things. It is most essential to know God and Jesus Christ. "And this is eternal life, that they should know thee, the

only true God, and him whom thou didst send, even Jesus Christ."

Spend much time in study. The people will look to you to feed them with the bread of life. Therefore, study the Bible. It should be your principal book for study but not the only book. You may find God, inspiration and instruction in a study of nature, history and philosophy, in fact, in every branch of learning. Study the social, industrial, educational and spiritual needs of your church and community and try, with God's help, to answer them. The pulpit is the minister's throne.

Be a faithful and sympathetic pastor. Be an uplifting, positive influence in the community, in active and sympathetic touch with every good work for the community, a friend and counselor to the boys and girls, a faithful yokefellow in Christian work with all Christian people. Let not the walls of your church and parsonage mark the limitations of your service.

Be above reproach in your social and business relations. You, in a special sense, will be the world's Bible. Faults in your social and business life will weaken and discount your influence in your special sphere of work. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Mr. Holston gave the charge to the church and as introduction read Christ's words to Peter as recorded in John 21: 15-17.

The Master put Peter's love to a three-fold test and in each instance put the burden of his life work upon him as an under-shepherd in the Kingdom.

With the most extreme emphasis the Lord dug down to the bed rock foundation of Peter's soul by the triple repetition of the question, "Lovest thou me?" And what was to be the proof of that love? "Feed my lambs," "Tend my sheep," "Feed my sheep," a three-phased duty to the flock.

This figure of the shepherd and the sheep so often used in Scripture and especially by our Master, is a beautiful one. But we sheep are inclined to remember the simile of the shepherd and forget the simile of the sheep.

Our weakness as a people is in our extreme independence in religious thought

and act. We want to crawl through the fence and go grazing on the mountain by ourselves and when night comes we expect the Shepherd to leave the ninety and nine and come out and hunt us up and carry us home in his bosom.

The "green pastures," "the still waters," the "paths of righteousness," the restoration of soul, the "comfort," "goodness" and "mercy" are found pretty close to the "house of Jehovah."

This suggests regular attendance at the services of the house of Jehovah, a loyalty to our shepherd and co-operation in his plans of leadership. "Feed my lambs" suggests that all the children should be in the Sabbath school, and that the Sabbath school should be the best that brains, experience and consecration can produce.

The word pastor means shepherd. Do we know our shepherd's voice? Shall we not listen to it?

Rev. H. C. Van Horn welcomed Mrs. Abbey into the ministry in the following appropriate words:

"While there are some things unpleasant in a minister's life there are joys, blessings and compensations in the ministry found or experienced in no other calling.

"Wherefore, *Welcome* to the ministry.

"1. As a minister: One may at times be without a pulpit but never without opportunity to serve. Living the gospel is after all the great thing. People may but seldom if ever read the gospel according to Matthew or Mark, Luke or John, but *constantly* "according to you." Here no counterfeit will pass, people know the sanctuary's gold. A high level of thought and conduct is necessary. Said a soldier in France to a minister-Y. M. C. A. secretary, 'I came to you because you are different.'

"2. As a teacher: The preacher must be a teacher if his work is to abide. He always has a class; let his message be a teaching message. This means the preacher must be a

"3. Student: To find time for thorough and adequate study is the problem we find among the hardest to solve. To come to the pulpit without serious study and preparation means the defeat of the cause wherein one is called. It will soon become apparent that the cask is empty.

"4. Welcome as a pastor: 'Feed my sheep' rings in the honest and consecrated preacher's ears. It is a busy life, but a blessed one. A work of love, patience and endurance.

"Under the blessing of God such a ministry is one of the greatest powers. Said a noted divine in giving charge to two sons ordained to the ministry: 'Money is power; I know it can talk. Influence is power; I know it can guide. But the minister has power which both talks and guides if he keeps his profession upon the upper levels and lives it in sincerity and truth.'

"In behalf of the Seventh Day Baptist ministry I welcome you to all this, and may God bless you, and keep and sanctify you to his glorious service."

Then followed the laying on of hands by all the ministers present during the consecrating prayer, which was offered by Pastor Charles Thorngate. The benediction was pronounced by Rev. Angeline Abbey:

H. L. COTTRELL,
Clerk.

A BRIEF LIFE SKETCH OF MRS. ABBEY

Angeline Prentice Abbey, a native of Berlin, Wis., removed with her parents, William Allan and Callie Babcock Prentice, when an infant, to North Loup, Neb., in the second year after the Seventh Day Baptist colony settled there.

Taught by her parents, when very young, to pray, faith became a strong element of her character; encouraged to attend church and Sabbath school, she had a love for religious services as far back as memory goes. Under the instruction of devout Sabbath school teachers, and the preaching of pastors G. J. Crandall and J. W. Morton her soul grew and expanded. At the time of the Northwestern Association at North Loup, Neb., in 1890, she was converted by the sermon of her uncle, Rev. Asa B. Prentice, and the practical talk of Rev. E. B. Saunders, and was baptized with thirty-two other young people and children on a Sabbath which was also the Fourth of July, and joined the Seventh Day Baptist Church at North Loup.

Mr. Saunders placed a great emphasis upon "making a complete surrender," and "Angie" Prentice tried to do this, and straightway found work to do in soul-win-

ning among those of her own age. Referring to this at the time of her ordination, she said:

"Immediately I was burdened for those out of Christ, and almost at once sought to win others into the kingdom. Especially at times of revival meetings I was led to do personal work,—but *always* I realized the importance of soul-winning, and sought by conversation, testimony, letter writing and the distribution of literature to uplift and help people."

After her marriage, when a lone Sabbath-keeper in Erie, Pa., she found opportunities for work, and was instrumental in bringing some to Christ, and some to the Sabbath. She frequently led Christian Endeavor meetings, and some times church prayer meetings at the Second Baptist church in Erie, Pa.

About Mrs. Abbey's call to the ministry, she said: "About two years before the Davis-Wolfe quartet,—of which A. L. Davis was leader,—came to Pennsylvania for a summer's campaign, I had a conviction that I ought to preach. At first the thought staggered me,—I did not want to do that kind of work. Always I had been diffident, desiring to keep out of sight. I liked to encourage others to do things, myself remaining in the background. All the time feeling profoundly the need of God's work being carried on by his children upon earth, I could not rid myself of the impression which stayed by me for two years, developing into a steady conviction that I ought to preach. During that time I read some history, studied my Bible and some theological works, and wrote much upon religious themes, a little for the press under a *nom de plume*, but mostly for my own satisfaction I wrote compositions which I called sermonettes, taking a text and dividing the subject into headings, as I thought a sermon should be,—preparing myself for what I felt dimly might come in future years."

Mrs. Abbey had sought the advice of ministers and other older Christians who had given her encouragement as to engaging in public work as opportunity offered, in the mean time doing every known duty. Upon urgent request she spoke once or twice during the campaign at Blystone, Pa., and when the church was organized at Hickernell, she was elected deaconess, and

later ordained to that office and licensed to preach by that church through the advice of Rev. L. C. Randolph and W. L. Davis who was then pastor there, Mr. Davis saying that Mrs. Abbey was preaching any way, and he thought she ought to have the privileges which went with it.

While working with Intermediate and Junior C. E.'s, in Erie, Pa., a spirit of revival broke out, and in four meetings twenty-five young people and children made a start for the kingdom. "It was a real work of grace in their hearts, inciting them to restitution, testimony and personal work to win others." It was at this time that Mrs. Abbey obtained the victory over her natural diffidence and self-consciousness. About this she said: "While talking to these children and young people, seeing the spirit's work among them, I lost sight of myself and thought only of their needs and of God's great power to save. I realized that I was nothing, that it was the Lord who did the work. Since then I have not been afraid to deliver the message anywhere when called to do so."

Seven years ago, after her husband's death, Mrs. Abbey questioned what she should do; should she go on earning money and give liberally, or should she give herself? Through the advice of L. C. Randolph, E. B. Saunders, Elder Oscar Babcock, and deacons and other leaders of the North Loup church, and after earnest prayer and several days of conflict, she was led to launch out into the Master's work. She came first to Milton Junction, working at Grand Marsh, Norway Ridge, Mather, Exeland and other places in Wisconsin in evangelistic and pastoral work, coming to New Auburn, Minn., about four years ago. During this time she has spent one and a half years in half year installments in the Chicago Training School, where she has nearly completed a two-year course of religious training, which she hopes to complete this year, receiving her diploma, and then go to the Seminary at Alfred one year. Mrs. Abbey has always sought to supplement her education with home study. After leaving the high school she read history and took five years of Chautauqua—"Home College" work—continuing with the class of C. L. S. C., one year after graduating. She has taken several months of private physical

culture, elocution and voice lessons, and has also taken some correspondence work in Bible study in Alfred Theological Seminary. *

BE A GOOD SPORT—SHAKE HANDS WITH UNCLE SAM AND BOARD HIS WATER WAGON

No more falling off the water wagon! No further making and breaking of pledges! No broken resolutions "never to taste another drop"! Those who said, "I am against local option and do not believe state prohibition is effective, but if you can ever abolish it altogether I am with you," are now in the great majority.

It is all aboard the national water wagon now. Your Uncle Sam will help you keep your pledge and stay on the wagon. The ideal of the function of government "to make it easy to do right and hard to do wrong," is nearer realization.

But your Uncle needs your help, too, if he is to keep a hundred million people respecting the law. You might as well be a good sport. Give your hand to your Uncle and say: "We'll try it out together, old man, on the level, and see how this prohibition business works."

There may be some fellows who are still sore about their so-called "personal liberty" and who hate to admit that their old friend, John Barleycorn, has been fairly knocked out. But good sense and good sportsmanship will come to their rescue. Gradually they will come to see that their friend was not a friend at all, and with Mr. Dooley they will realize that "Th' wurruld has turned agin its life-long room-mate, John Barleycorn" and "has rounded on him an' is rapidly chasin' him off the map," and by January 16, 1921, they will have left the mourners' bench and will be singing songs of joy on the converts' bench, saying, "We never dreamed it would be like this."

We welcome you all to a realization of Lincoln's dream as expressed in his address delivered before the Springfield Washington Temperance Society, February 22, 1842, as I personally found it recorded in the files of the old *Sangaman Journal* of Springfield, Ill: "When there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may

truly claim to be the birthplace and the cradle of both these revolutions. . . . How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."

WILLIAM H. ANDERSON,
State Superintendent,

Anti-Saloon League of New York.
January 15, 1920.

DEACON JOEL TAPPAN

Joel Tappan, pioneer, Christian, friend, deacon, was born on a farm between Metuchen and Perth Amboy, N. J., September 12, 1826, and passed away at Dodge Center, Minn., January 4, 1920, being 93 years, 3 months and 23 days of age. He was the son of Isaac and Sarah Ayars Tappan.



When fourteen years old he was apprenticed to John D. Titsworth, a tailor, of Plainfield, N. J., with whom he faithfully served seven years. It was at Plainfield, N. J., that he was married, November 10, 1847, to Caroline Saunders, whose grandfather was a Seventh Day Baptist minister of Newport, R. I., the first Seventh Day Baptist Church in America. From this union were born six children,—Alfred B., of Valasity; Fred S., of New Auburn, Wis., who was accidentally killed April 29, 1919; Frank E., of Battle Creek, Mich.; Mrs. Joanna Ayars, Superior, Wis.; Mrs. Josephine Brown, of Battle Creek, Mich.,

and Mrs. Eva Langworthy, of Dodge Center. Mrs. Ellen Churchward, in whose home he was so tenderly cared for and died, was an adopted daughter. Mrs. Caroline Tappan went home December 15, 1895.

Deacon Tappan was one of the earliest settlers in the southeastern part of Wasioja Township, arriving from Milton, Wis., in June, 1856. He located on the farm upon which, largely, the southeastern part of the village of Dodge Center is built.

"Grandpa" Tappan, as so many have the right, and so many others loved to call him, was a quiet man, and unassuming, letting his deeds of Christian love and good-will speak for him. While he lived his life in the present, he loved to recall some of the past, and his early experiences were enjoyed by all who were privileged to hear him. The writer recalls most pleasantly his telling about cutting the logs for the old house which only recently has been removed, and of hauling them from the present picnic grounds owned by Mr. Stivers with ox teams. This would seem slow work in our day of fast autos and easy building materials already prepared. It may be doubted if many would have the patience and endurance manifested by him, and others of his determination of character.

While his wife, Caroline, was one of the constituent members of the Dodge Center Seventh Day Baptist Church, it does not appear that Brother Tappan joined until December 27, 1862, receiving the hand of fellowship from Elder O. P. Hull. He was called to ordination in 1902, receiving the rites in October of that year. This office he held and consistently filled until age and failing health would not permit the further performance of public duties.

We, his children, grandchildren, other relatives and friends, will miss him sadly, but we must mourn him not, for we know his fatih and readiness and desire to go, and he has come to his "grave in a full age, like a shock of corn cometh in in his season."

"Servant of God well done!
The glorious warfare's past;
The battle is fought, the race is won,
And thou art crowned at last."

Funeral services were held at the church, Tuesday afternoon, January 6, conducted by Pastor Van Horn, assisted by Rev. E. H. Socwell.

H. C. V. H.

YOUNG PEOPLE'S WORK

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

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

A WORTH-WHILE LIFE

Christian Endeavor Topic for Sabbath Day,
February 7, 1920

DAILY READINGS

- Sunday—A life of communion (John 8: 16, 19, 26)
Monday—An unselfish life (Phil. 2: 1-5)
Tuesday—A life of service (I Sam. 12: 1-5)
Wednesday—A life of high purpose (Neh. 4: 1-6)
Thursday—A pure life (Jude 20-25)
Friday—An earnest life (II Cor. 11: 18-33)
Sabbath Day—Topic, A worth-while life (Ps. 37: 18-40) (Decision Day)

WHAT DOES IT MEAN?

The expression "worth-while" often comes from the lips of inspirational speakers, and others, in recent years. The writer of these comments does not know when and by whom the expression was coined, but it is a most fitting one, and full of meaning when fully understood. It has a content of meaning that can hardly be expressed in any other single combination of words. What does it mean? What

meaning do we intend to convey when we speak of a "worth-while" life? I think you will agree with me that we mean by it a life that in its duration of time and in its activities is of such high excellence—so productive in effort and results—that it is of real value—a life that is or has contributed something of real worth to the world. Every young man and woman of sound moral character, with normal ambition to make a success of life, ought to aspire to make his or her life worth while. Some lives may be a success when judged by the standard of purely personal achievement—without being truly worth-while.

WHAT MAKES A WORTH-WHILE LIFE?

First of all, I would say that we must get the right understanding of our relation to God and the meaning of life. Many failures in life would be averted if early in life young people could only get the right understanding of the purpose for which life is intended. Many times we lose our lives—fail to get the most out of them—because we are overly-anxious to save them all for ourselves, and by so doing we lose them rather than save them. We make a poor investment of them. What do I mean? Simply this. By an over desire to use our lives all for ourselves we miss the worth-while life by our selfishness. Our lives, then, must be unselfish. They must not only be unselfish, but Christ-like. We must take Christ into our lives. And then we must take others into account. We must be of use to others, if we would be unselfish. In fact, if we are truly unselfish we shall seek for opportunity to help others. And that is just what Christian Endeavor helps us to do. It is the spirit of Christ-like unselfishness that prompts our Young People's Board to give so much of thought and effort and time to young people's work. In turn, let us be equally willing to serve unselfishly in our own church and community, or wherever there may be opportunity to do so. Service is giving—of one's self.

As Margaret Sangster has said, there is a *plus* something in life, and that *plus* something in life is "soul . . . and intuition and warmth and understanding and color." Without it, no matter how much else we may have to aid us, life will not be

a success, worth-while. "To be a success—a real success—one must be always giving. He must be giving valuable things to the world. He must be giving something that the world can not learn from the printed page, something that is not written upon the schoolroom blackboard. He must be giving himself." If we would live the worth-while life, we must, first of all, give *ourselves*.

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, FEBRUARY 14

What Does Prayer Accomplish? (Ps. 34: 1-22)

DAILY READINGS

- Sunday—Prayer increases faith (Ps. 116: 1-8)
Monday—Prayer delivers (Acts 12: 5)
Tuesday—Brings spiritual blessing (Eph. 1: 15-19)
Wednesday—Enlists us for God's will (Matt. 6: 10)
Thursday—Opens the soul to God (Rom. 8: 26, 27)
Friday—Prayer's healing power (Jas. 5: 13-20)
Sabbath Day—Topic, as above (Ps. 34: 1-22)

A COLLEGE CONFAB

PROFESSOR J. NELSON NORWOOD, PH. D.
(Address before the Assembly at Alfred University, November, 1919)

The town clock was striking ten. With an eloquent and inspiring peroration, the speaker brought to a close his renowned popular lecture on "The Empire of Science." A tremendous burst of hearty applause broke from the audience as hats, coats and rubbers were reached for and the doors opened letting in a welcome gust of fresh, wintry air.

Henry Sims, president of the senior class, had been sitting near the door. Eluding the crowd, he walked rapidly out of Firemen's Hall and up South Main Street to the Eta Phi Gamma House. Entering his room he mechanically turned on the gas, dropped into his easy chair and was soon in a brown study, lost to the world. Presently he was aroused by the arrival of the other fellows. They had taken the girls home, and now singing, whistling, shouting, they stamped up the stairs and along the hall.

"Hello, Simmy, old boy, didn't you take in the lecture?" Thus spoke George Wilmot as he noticed Sims through the open door and breezed in.

"Sure," said Sims, shortly, "I was there."

"Well, I thought I saw you there. You must have hustled home—no girl to bother

with, eh?" George added slyly, although he knew Sims had a girl back in his home town and didn't seek the society of the college girls as much as some did, to say the least.

"Hello, fellows," challenged Will Crane standing in the doorway, attracted, as usual, by any reference to the girls, did you say that Sims had a girl to bother with?"

"Oh, cut out your joshing, and sit down," said Sims, now forcing himself to accept the intrusions and do the honors as host.

"Speaking about girls, though," pursued Crane, seating himself in one chair and elevating his feet into another before the gas fire, "did you notice who Alice Colgate was with tonight?"

"No. Who?" asked Wilmot, covering his real interest with a camouflage of indifference.

"Ed. Cranmer. They make a swell pair, too."

"She's swell, all right," put in Wilmot enthusiastically.

Even Sims deigned to nod his entire approval of this last sentiment, asking casually, "But what about Ed?"

"Ed's a popular lady's man, all right," ventured Crane, judicially, "indeed, everybody likes him."

"But what is he doing here?" asked Sims with emphasis.

"Nothing!" summarized Wilmot, "but isn't it queer how nice girls will tag after such a polished, intellectual vacuum as Ed? He's as glossy and brilliant and brainy as a beetle."

"Oh, well," protested Crane, "you can't always tell. We may be inclined to judge people too exclusively by college standards. Some of these fellows who are regular dubs at books make great successes when they get out of college—even if they graduate *via* the back door."

"Some, you say," retorted Crane; "guess you've been reading the editorial on 'Books' in the current issue of the *Fiat*, and I'm afraid, too, you've forgotten what President Ferry of Hamilton College told us last year, about the cash value of a college education."

"Gee, I bet that's Ed Cranmer now," warned Wilmot.

His warning was quite superfluous. Ed

Cranmer, pretty well out of breath, but still trying to sing—

"It's nice to get up in the morning,
But it's nicer to lie in your bed,"

rollicked into the room, and threw himself on Sims' cozy corner cushions.

"Lawdy," he exploded, unceremoniously, "I thought I'd never get away from that old chump. *Donner und blitzten*, but he made me hot." And Cranmer went on to tell how, on taking Alice Colgate home, he had stumbled upon her father, good old Professor Colgate, head of the department of Chemistry. The Professor had detained him to expatiate on the wonders of that remarkable lecture. It had struck him just right, and he couldn't help telling Ed, in ways unnecessarily numerous and varied how he doted on it.

"How he did take on," Ed reminisced disgustedly, "the biggest scientific idea yet propounded," "The Empire of Science," "The world's scepter to be a test tube." "Everything changing due to a change in the atoms and molecules." "Business life, social life, success and failure, educational systems, philosophies, morality and religion, mere functions (functions . . . I guess that is the right word) of molecules." And so on. Bah! What do I care about atoms, philosophies, test tubes. I hardly know a test tube from a slide rule. I have as much use for them as a monkey has for millinery. I wanted to visit with Alice."

Having blown off so much steam, Cranmer stopped perforce to let the pressure accumulate again.

"Oh, I don't know," hesitated Wilmot, "aren't you pretty hard on Professor Colgate? I'm majoring under him and our crowd thinks he's about right. You weren't in any mood to appreciate him tonight. I don't blame you for liking Alice." Wilmot looked a little wistful as he voiced the last sentiment, but the look was unnoticed.

"But now, you were all at the lecture, I'll leave it to the crowd if it wasn't one of the finest things we've heard since we came to Alfred. Naturally, dear old Professor Colgate enjoyed it. When he's enthused he isn't afraid to say so. What do you say, Crane?"

"Well, barring all reference to Professor Colgate, whom I don't know intimately," began Crane, "and Ed's pet over the affair,

and realizing that I am not much good in the sciences, I confess I agree with you. It was the best thing I ever heard."

"How about you, Simmy?" questioned Wilmot.

"Humph," grunted Sims, rubbing his chin, and gazing through the window, with a far-away look that seemed to penetrate the darkness.

Scarcely noticing Sims' coolness, Wilmot launched out into a glowing eulogy of the lecture.

"To say nothing of the lecturer's wonderful delivery or of his ability to popularize, and looking only at his subject matter, I never heard such a statement of the wonderful achievements, the present place and future possibilities of science. See how geology, mechanics, chemistry, biology, ceramics, psychology, physiology have revolutionized human life. We scarcely know the world today. We scarcely know man, he has changed so. Why, if our grandfathers should come back, we could scarcely talk intelligibly with them about man. Once we thought man was a special creation; that he had come direct from heaven, 'trailing the clouds of glory with him.' Now we know he has evolved through vast aeons of time that stagger the imagination, from cosmic dust to his present estate, and that instead of the clouds of heaven he trails along with him only the slime of his humble origin. Not only that, but see the possibilities of progress from the control of the human individual himself by science. Eugenics! what improvement may be wrapped up in that magic word! Social and psychological manipulation: change his method of catching or producing his food, or of distributing the results of his productive labor, and presto! you change his social ideals, his ethics, his politics, yea, even his religion. Why, we've almost got it down so fine that, if you tell a chemist and psychologist what a man eats they will determine for you while you wait, whether he is a Methodist, or an anarchist, a prohibitionist or a pawn broker . . ."

Wilmot stopped suddenly, his bump of humor too much affected by the confusion created in his expression by the speed, collision and wrecking of his trains of thought.

"Yes! yes! yes! Professor Colgate, I see it perfectly. It was grand. Must have been especially inspiring to you. Good night. . . I beg your pardon? / Oh, 'Empire of Science,' 'the world's scepter a test tube.' Yes, certainly. Grand. Good night, Profess— . . . What is that? Oh-h-h! . . ."

The cushioned cozy corner had proved too much for Ed, the lady's man, and he was rehearsing again in dreamland his enforced interview with the Professor, and the shortening of his precious minutes with Alice. The other boys had almost forgotten his presence and as he relapsed into silence they resumed their discussion.

During Wilmot's little oration Sims had eyed him closely, and had chewed the end of a perfectly good pencil until it could easily qualify as a paint brush. With one corner of his mouth slightly drawn down, his face wore an expression of half contemptuous amusement.

Crane had listened approvingly, and now while Wilmot was clearing away the wreckage from his mental crash preparatory to a fresh start, he took up the eulogy.

"Of course you fellows know that my chief interest lies in the social sciences, especially economics, and sociology. And when Wilmot fell into that half-serious joke about what a man eats, he touched the area in which that lecture appealed to me. I am interested in social reform. I want to see the glaring evils of our system eradicated. We have got to do it unless we want to have the good old United States of America Bolsheviked. Our smug self-complacency is all misplaced. We are simply sitting on the safety valve. We are chanting anthems of peace while balancing on the edge of a smoking social volcano. If we can't ensure to all a fair opportunity within the circle of our present industrial and social order, I fear it will be swept away in a Niagara of blood. At least there is sure to arise a tornado of popular wrath that is liable to set us back decades in our production development. We must find bread—and butter, too—for all. We must ensure a full dinner pail, and adequate leisure for all. Political democracy won a place for itself, and its logical completion must be found

in industrial democracy, or at least, much more of it than we have now.

"The Government must own the railroads, the telegraphs, the mines and the steel industry, at least. We must change the situation if we are going to change people. We must have the initiative, the referendum, the recall, direct primaries, commission government, municipal ownership, government supervision over such food essentials as the milk supply and ice, and the packing industry.

"The lecturer tonight cleared up in my mind better than it was ever done before the connection between science and these necessary reforms. Of course man reacts to his environment. Haven't the economists taught us that you can satisfactorily explain human history only from the standpoint of economic organization? It gives a man new steam and enthusiasm and faith to go to work. Society can be changed—peacefully, too—and our lecturer showed how."

"Say, Crane, I didn't know you had become a socialist," said Wilmot with evident surprise.

"Socialist? Well, I haven't. What makes you think I have?"

"Why, you're advocating government ownership, and commission government and interference with the milk dealers and the packers and the mines; isn't that socialism?"

"Not at all. I'm advocating these things to prevent our being forced to try the impractical nostrums of the socialists. Gee, Wilmot, I gave you credit for knowing what socialism is," mocked Crane, half sarcastically.

Wilmot winced. Crane had hit him hard in a tender spot. Wilmot knew he didn't know, and he knew he ought to know.

"Mercy! Just hear that 'brainy beetle' snore," quoted Crane, with mingled disgust and irritation. It makes the windows rattle. It fairly reverbrates from hilltop to hilltop. Let's wake him up before he stops the town clock."

"If Alice Colgate could hear that it wouldn't add to his chances, would it?" mused Wilmot, half aloud. "No, don't wake him up," he continued, "we haven't heard from Sims yet on this momentous

issue. Strikes me he has been pretty mum, especially for him, and the only senior in the crowd. How about it, Simmy?"

During the last half of Crane's discussion on social reform Sims had been slowly pacing the floor, his hands deep in his trousers pockets, his eyes on the carpet, while he produced a low, intermittent hissing sound, by letting his breath escape through half-closed lips. Nor had he varied this pre-occupation during the banter about Cranmer's habit of audible sleeping.

"Well, fellows," he began, now facing them, "I have to admit that I didn't like that lecture. . . If we follow that eloquent gentleman who captured this town and campus tonight—last night I should say, now (glancing at his watch)—we'll all go to the bad.

"It is pretty difficult to get at, I admit," continued Sims slowly, "and when you fellows are all the other way it makes me a little more uncertain about my position myself. But I feel that the doctrine, the unconscious implications, the unnoticed emphasis, of that lecture are wrong. Maybe if I had half the imagination and eloquence you fellows have exhibited in your eulogies of the address I could make my point. There are several strings to my objection. For one thing, that point of view seems almost to bury man under his own achievements. 'The triumphs of science,' 'the world's scepter a test tube'—how strange it is that the more the human spirit conquers its surroundings, the stronger grows the tendency to interpret human life in terms of mechanics. The more consciously we direct our efforts to pre-arranged objectives, the stronger grows the belief, apparently, that it is really the physical environment that bosses us.

Man, physically, mentally and spiritually, is a tremendously complex being. Much about him remains mysterious and obscure, and eludes our most determined scientific grasp. We tend to dwell on the tangible and definable and measurable in him—those aspects of his personality which we have reduced, or think we have reduced, to law. We ignore, unintentionally, I admit, that which is most elusive and unique and mysterious about him, that which, after all, is probably most truly human in

him. Because many of those hazy citadels of his personality have not yet yielded to the sceptered test tube, they are ignored or their very existence denied.

"But Simmy, old man," broke in Wilmot, "you don't deny the validity of psychology, and the other sciences that have revealed to us so much about man, do you?"

"Not at all, Wilmot, not at all. I don't wish even to seem to. I am attacking an unconscious emphasis, as I said, that is all, though I admit feeling occasionally that psychology with all its success is still a very youthful science, and sometimes exhibits a little of the cockiness of youth in brandishing its newest conclusions. But perhaps I can make clearer what I am driving at by referring to Crane's enthusiastic remarks about what the lecturer did for him in clearing up his ideas on social reform. Crane spoke about human affairs—political, social, moral and religious—being determined by economic organization, the way man gets his food and clothing. Under that concept social reform would consist mostly in surreptitiously changing man's physical environment and thus surprising him into passive improvement. He is to be unconsciously acted upon by the new physical surroundings some one clandestinely works up for him. Thus he is passive, not active. It is good as a part of the program, but pitifully inadequate as a complete scheme. The element of direct appeal to his own sense of values, of voluntary choice and power of self-direction should be added. The student body has the right idea when it gets up a mass meeting and appeals directly to members to show college spirit, pep, enthusiasm, belief in the team and victory.

"The future of the race is hopeful, Crane, I believe, not chiefly because we can cheat people into being better by feeding them, and clothing them, and housing them differently, though that may help, but because it is possible to inspire them with a knowledge of their power to conquer adverse circumstances, rise in the full majesty of the divine-human spirit and conquer circumstance. America is glorious because she has always had an unquenchable faith in man's ability to assert his individual kingship, his relationship to the di-

vine and rise to mastery in spite of unfavorable environment. Lincoln and Roosevelt are heroes in our eyes because they couldn't be downed by circumstance, because they couldn't be ruled by the physical environment about which you fellows brag.

"Our victory in the late war saved us not only from autocracy but from complete conquest by this false emphasis. There was much of it in German life and creed. The war was largely one of the human spirit against machinery. Germany organized a machine to conquer the world. The machine wrecked her. The world followed her to the brink of the precipice and saw her take the awful plunge. Perhaps we learned something from her experience. Indeed, there is every evidence that a mighty revolt against the mechanical, against the rule of circumstance, is under way. It may, indeed, go too far. Although too much can not be said against Bolshevism, I. W. Wism, and the whole brood of conspiracies against the established order, when they are considered from the standpoint of their program, they undoubtedly represent a wholesale revolt of the aroused human spirit against the dominance of old and adverse circumstance.

Then that complex general movement bundled roughly under the name of New Thought, illustrates the same thing. Whether it is Emmanuelism, Faith Healing, Christian Science, or whatever its name, whether one happens to accept or reject the particular claims of any of these numerous related schools of thought, there can be no doubt that all represent a widespread revolt against the ideas that formed the backbone of the address of our persuasive lecturer. . . ."

"Sims, have you joined the followers of Mrs. Eddy, or what has got you?" broke in Crane, nervously, "I never heard you take on this way before. . . ."

"Mrs. Eddy? . . . No, peace to her ashes," retorted Sims in disgust. No, I never thought of joining her followers; I'm simply using them by way of illustration. You know what I'm driving at. You see, I'm sick and tired of this dangerous, materialistic emphasis, this rave about the test tube, and economic determinism, and the mechanical interpretation of man and hu-

man society. That lecturer was the worst case of it I ever saw. I didn't enthuse."

"Well," yawned Crane, "I am not quite as enthusiastic as I was, I'll admit, though I'm not quite sure I see all you think you see. That may be due to the fact that it is nearly two o'clock and I'll soon be where Cranmer has been so long. I can hardly keep my eyes open. I wonder if he has been snoring and babbling like that all the time Simmy was talking?"

"Come on, then, Crane," said Wilmot, rising to go, "I've got to hit the cot, too."

"But what shall I do with Ed?" asked Sims, appealingly, of the departing pair, as he gazed dubiously at the loudly-sleeping figure in the cozy corner.

"Oh, leave him there," returned Wilmot, indifferently. "It will save him undressing, and when you wake this morning if he still keeps up that racket, you may imagine some one's canary has escaped into your room."

"Good night, or rather, morning, Simmy."

"So long, fellows."

The confab was over. The Eta Phi Gama House was soon dark, but not silent, for the "canary" sang on.

A CORRECTION

In the RECORDER for January 12, 1920, on page 41, first column, third paragraph, read for "straightened," "straitened."

A. E. MAIN.

The Transvaal prohibits the sale of liquors to colored people. The Dutch Reformed Church and the Episcopal Church of the Transvaal favor entire prohibition. —*National Advocate*.

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.

OUR WEEKLY SERMON

NATIONAL RIGHTEOUSNESS

REV. JAMES L. SKAGGS

(Sermon preached at Plainfield, N. J., January 17, 1920)

Text: *Righteousness exalteth a nation.*
Proverbs 14: 34.

This morning when the Constitutional Prohibition Amendment became effective we entered upon a new era in our national history. The distinctly epoch-marking changes are rare, and are momentous occasions. They come only as a result of great struggles; for customs of long standing, involving great economic and social changes, do not readily yield to reform movements. The doing away with slavery cost our country a long and terrible war. Prohibition of the liquor traffic has cost us a longer struggle, waged in the realm of Christian education and humanitarian ideals. It has liberated millions of our enslaved fellow-citizens. The sun of a new day of liberty, of social, economic and Christian progress has appeared above the horizon. Our good people are rejoicing in prayers answered, in labors rewarded, in hope of days to come when our children may play and grow to manhood and womanhood free from the personal and social curse of rum.

From the days of the landing of our Pilgrim fathers until now the process of evolution in our national life has been constant. The Christian faith and democratic ideals of those heroic men have characterized our history. In the perilous days of our nation's birth and at every step of progress reverence toward God and regard for the liberties of men have been the bases of action. Our national sentiment for ourselves and for the world found expression in the words of the immortal Lincoln: "That we here highly resolve that these dead shall not have died in vain: that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

With that faith and that ideal we have

at this time won another great national victory. In the same state of mind may God help us to face the future, for his creative act is not yet complete in our national life. There are even now clouds to be seen in this our morning of our new hope. We need a strong faith in God and a true spirit of democracy in meeting and solving the difficulties now at hand.

My text, "Righteousness exalteth a nation," has stood the test of centuries and every trial of it has proved its truth. Every element of evil projected into national life has in the end been a source of weakness and humiliation. There is no nation that has fully escaped the blight of evil. Germany stands before the world today as the supreme example of a nation that has sold her honor, betrayed the world, for a prize she failed to secure, and has merited the distrust and contempt of every self-respecting nation. Materialistic and selfish ambitions have failed to make nations great. But righteousness, in so far as it has been tried, has always been successful. Therefore I have no hesitancy in proclaiming: "Righteousness exalteth a nation."

In the application of this moral and spiritual principle to the whole life of our people lies our hope for the future. Our honor and beauty can only be in proportion to the reign of righteousness among ourselves, and in our relation to the nations of the world.

In a democracy the individual must bear a large responsibility. Democracy means self-government. Professor Gerald Birney Smith says, in *Biblical World*, November, 1919, "If democracy is to succeed, there must be power of inner self-control on the part of citizens. If this maturity of character is not present, democracy is headed for sure disaster. No matter how idealistic our philosophy is, the plain fact confronts us that certain people are not fit for self-government. If there be lacking intelligence, social loyalty, and respect for the 'rules of the game' of political action, the adoption of a mere form of democracy will not bring good government and social stability. It is a truism in our country to say that an adequate system of education and training in citizenship must go hand in hand with the forms of democratic government. The most important factors in

the training of a citizen in a democracy are a sense of social responsibility and a genuine respect for the welfare of one's fellow-men." The lack of mutual respect is very evident in our country.

The difficulty is in the character of our citizenship, not of one class, but of all classes. It may be due to a selfish spirit or to poor vision and fear of change. Materialism and selfishness must give way to spirituality and altruism; to the spirit and ethics of Jesus. Men of all creeds and no creed are looking to the teachings of Jesus for the solution of the present economic and social problems. Dr. Nelson Norwood says in a recent issue of the SABBATH RECORDER: "Our problems will never be permanently solved except by a revival of real spirituality. The key to the situation is better folks. . . . On every hand is heard the clarion call to go forward. The various denominational forward movements mean that the church is girding itself for the fight against the selfishness and materialism of the time. It is a contest on which hangs the fate of the world. The money programs are not the main thing. If the millions asked for are raised and a higher level of spiritual living is not reached the forward movements will be miserable failures. If these drives fail spiritually, I care not who else wins—the ins or the outs, the haves or the have-nots, capital or labor, the radicals or the conservatives—for unless the victors are more nearly permeated with the Master's spirit than any of the contestants are now, their triumph would mean a welter of unutterable selfishness."

Dr. Norwood feels the overwhelming need for better people. We can have national righteousness only as we have good citizens. "We have been fighting for democracy, and in the last analysis, democracy is friendship; it is co-operation; it is equality of opportunity, not alone in government, but in all human interests." Our country is weakened and endangered by the individuals and groups who would exploit the public for personal gains. "Such selfishness appears in the cheap politician, who is more concerned to strengthen his own machine than to promote statesman-like projects of government. It is omnipresent in the industrial exploiter who

seeks to bend the forces of society in the direction of special privilege and unfair advantage. It is found potentially in every person who feels no strong 'public spirit,' and who thinks more of what he may get out of government than he does of strengthening it in its defense of justice and its promotion of universal welfare" (Gerald Birney Smith, *Biblical World*, November, 1919).

The great trouble is that men are seeking their own gratification without regard for the general welfare. There are those, many of whom are of foreign birth, who believe our form of government should be overthrown and the Bolshevik rule, or misrule, established. There is so much agitation along this line that our Government has resorted to the radical measure of deporting hundreds of people. Many wise men question the expediency and effectiveness of this action. It is very certain that deportations alone will not solve the problem.

Again, there are those who have repudiated the radical revolutionists, who believe some real changes should be made. Some of these are called socialists. We have noted that the New York State Assembly refused, a few days ago, to seat five newly-elected socialist members of that body. No specific charges seem to have been made against the men, only that they represent a group of people who are clamoring for changes. The socialists are demanding their seats. The contest is on. What the results may be we can not foretell; but on general principles we feel that a grave mistake has been made by the assembly. As a principle of democracy, any group of people should have the right to have their views represented in matters of government—provided it is all done lawfully and in order. Propaganda often thrives on persecution.

Our ills are not to be cured by the deportation of foreigners. Some advantages may be gained—I think there will be—but we need to do some real Christian work in the building up of our citizenship in ideals of real democracy.

We can not eradicate socialism by refusing to seat duly elected representatives of that party in our legislative halls. Neither can we settle our economic difficulties by

high-handed methods; either on the part of capital or labor. The ancient prophet cried to sinning Israel: "Let justice roll down as waters and righteousness as a mighty stream" (Amos 5: 24). True, there are many who could not be satisfied with a perfect justice. But justice and righteousness shine upon the path ahead, and all other ways are utterly dark. "Righteousness exalteth a nation." It makes for its peace, its power, its self-respect; and makes it as saving salt in the midst of the nations of earth.

Our democratic government functions through representative legislative bodies and through executives and departments. We can not have national righteousness except we place in office men who are democratic in spirit and purpose; men whose chief interest is in the welfare of the people. It is a sad day when we are unfortunate enough to place in a position of responsibility and power, a man who places himself, his ambitions, and his party, above the welfare and happiness of the people. When the powers that be are clearly biased in favor of vested interests and powerful organization, entailing hardship and suffering on great masses of people, then are seeds of discontent and disloyalty sown. When men in our highest legislative halls are more concerned about party pride and power than about national welfare and world peace, we need not be surprised to find great masses of men dissatisfied and even disorderly.

One of the most helpful influences that could be brought to bear upon the restless life of our country at the present time would be an evidence that the component parts of our Government at Washington were one in standing for the best interests of our country,—national and international. Traditionally, our country has stood for democracy in her own life and for the best in international relations. Now we are forced to question: Is it to be America for the politicians, America for Americans, or America for the world? These are solemn questions. Our people will not stand indefinitely for playing politics. And it is to be hoped that while America stands always for Americans, she will in a true sense stand for the world. She has her chance for a

strong, powerful, determining world leadership for Christian internationalism. It would seem that in the providence of God the discovery and settlement of America came late in history for a great purpose: that she was conceived in the spirit of Christian religion, that she has grown to maturity for a holy mission as a savior of nations in days of disaster.

"Is it to be America for Americans, or America for the world? I can not see the truth of this great issue in any other light. Is America, at this supreme moment in her national life to be true to those ideals of a nation's greatness which she inherited from the Bible, and which she incorporated into her national life by the faith of her fathers who believed in the Bible; or is a narrower, sinister form of nationalism which looks with cold and unfriendly eye upon the broader and higher concepts of human solidarity, brotherhood and co-operation to characterize her future?" (Dr. Raymond Calkins).

It seems not inappropriate to paraphrase and apply the words of the ancient prophet of Zion: Awake, awake, put on thy strength, O America. Put on thy beautiful garments. . . . Shake thyself from the dust. Arise, sit on thy throne. Loose thyself from the bonds of thy neck, O America! "Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel, for he hath glorified thee."

I believe this to be a time of great national opportunity, both at home and abroad, and if our Government does not rise to the situation, it may mark the beginning of the decline of our national and international strength.

One of the saddest paragraphs in any literature is the lament of Jesus over Jerusalem, because she failed to recognize her day of visitation: "And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash

thee to the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Our Government at Washington holds the key to our future. May it be given the wisdom to unlock the door of national opportunity; to cultivate the confidence of our people that the very best is being done to stabilize our own political, economic and social conditions, and to insure peace and good-will among the nations.

In working for national righteousness, we need to cultivate a oneness of interest among our people. One standing for all, and all standing for the one. That is democracy; that is national solidarity; that happy condition is far away. But it suggests to us real democracy, when national and community interests are put before personal ambitions all along the line. Men do not yet actually feel, think and act that way; therefore, we have the political, social and economic sharks who grow fat upon their victims, apparently without even the rebuke of conscience. While such conditions exist we can not have oneness of interest. We have always had good men in government and in business, and a sweeping condemnation of our political and business leaders would be very unjust; but there has been enough injustice to sow seeds of distrust, socialism and revolution. "Righteousness exalteth a nation, but sin is a reproach to any people."

There is need for emphasis upon our obligation to respect the laws of our land. Anarchy and Bolshevism are being preached. Schools are being conducted, I understand, under the name of Sunday schools, in which the most diabolical and lawless ideas are being taught to children. Government officials are evidently active in an effort to suppress both teachers and doctrines.

We are today passing one of the epoch-marking days of our national history—the beginning of National Constitutional Prohibition. It is so wonderful that it can hardly seem real. And there are many who would defy and nullify this portion of our fundamental law.

National righteousness! That is something, if we ever have it, which we must create by the cultivation of the people in

Christian ideals. That ancient trio, the home, the church and the school, combined, should see to it that every child shall be taught the fundamental principles of our democracy; that we must all stand together for all the things that contribute to the health and happiness of our people, together against all the things that are harmful; that we must claim nothing for ourselves which will work injury to others; that we must contribute what we can to the happiness and welfare of our country.

"Righteousness exalteth a nation, but sin is a reproach to any people."

ELISHA P. FENNER

Elisha Potter Fenner was the eighth of eleven children born to Isaac and Amelia Potter Fenner. Of the eleven, six lived to advanced age and Mr. Fenner was the last survivor of them all. He was born on the Stephen Burdick farm in the town of Alfred, July 31, 1834, and lived just eighty-five years and five months. He died at the home of his son, Edgar Fenner, in Shinglehouse, Pa., December 31, 1919.

Mr. Fenner was twice married, first on January 1, 1857, to Elizabeth Hall, who died in 1858. To them was born one son, Elery Maxson Fenner, who died a number of years ago. On September 28, 1867, Mr. Fenner was married to Harriet Smith. To them were born six children, five of whom are still living: Albert S. Fenner, Elie E. Fenner, of Alfred, H. Edgar Fenner, of Shinglehouse, Pa., Olin S. Fenner, of Coneville, Pa., and Mrs. Amelia Stevens, of Alfred. There are also eleven grandchildren and two great-grandchildren.

In early life Mr. Fenner was baptized, and united with the First Seventh Day Baptist Church of Alfred, and subsequently was a member of the Second Seventh Day Baptist Church of Alfred.

Mr. Fenner was a useful and highly respected citizen of Alfred all his life, although his intercourse with his fellow-men was considerably hampered by the loss of his hearing—an affliction which came to him in the service of his country. Although he was thus shut away from the world and even from his family around him for so many long years, seldom if ever has a life

manifested such a happy, cheerful and uncomplaining spirit as his. He was of an even disposition, and was more than punctual in meeting his obligations. In the last few years he has taken particular pride in his military career. "President Lincoln" and "the Battle of Gettysburg" were tender memories to him. Only a few minutes before he passed away, as the doctor came into his room, he gave him the military salute, and softly repeated, "Gettysburg."

The funeral service was at the home of his daughter, Mrs. Frank Stevens, in Alfred, Sabbath afternoon, January 3, 1920, conducted by Rev. William C. Whitford. At the conclusion of the service in the cemetery Mr. Fenner was given a military honor by the Taps, blown by his grandson, Glenn Fenner.

Elisha P. Fenner was enrolled as a private in Captain Ellsworth's company of Steuben Rangers, September 10, 1861, and was mustered into the service of the United States, September 13, 1861. The designation of the organization was changed October 31, 1861, to Company D, 86th New York Infantry. He was promoted Sergeant Major March 20, 1863; re-enlisted as a veteran December 20, 1863; made Hospital Steward November 14, 1864, and after an honorable and distinguished service was mustered out with the regiment June 27, 1865. He was commissioned as First Lieutenant June 29, 1865, to date from June 1, 1865, but was not mustered as such officer, on account of deafness. He was on duty with the Signal Corps from February 28, 1862, to February 28, 1863.

Mr. Fenner's ancestors on both his father's and his mother's side were among the early settlers of Rhode Island. The Fenners, originally from the northern part of France, coming to this country from England, appearing in Providence in 1645, were noted for their statesmanship and loyalty in the early wars and history of Rhode Island. Rhode Island's "Ancient Castle," the old "Fenner House" now in ruins, was once a solid edifice of stone and oak. The windows of metal sash and diamond-shaped glass were imported from England, as were also the nails and hinges. The castle erected in the Pocasset Valley was

surrounded by a heavy log fort and was one of the thirteen garrison houses in the colony of Rhode Island during King Philip's terrible war. Here the scattered settlers fled from the arrows and tomahawks of the infuriated Indians. Tradition reports that attacking Indians were shot from the doors and windows of the castle.

In addition to the intensely interesting military incidents connected with the early history of the castle when probably the celebrated Indian fighter, Colonel Benjamin Church, here halted in his Rhode Island campaign to inspect and instruct the garrison, and afterwards Major Thomas Fenner here entertained with due form and ceremony his associate officers, if not his whole command, pleasing reports are preserved and have always been told with pride by the Fenners, that during the Revolution, both Washington and Lafayette were here received and refreshed at a sumptuous table as they marched through the State. The older Fenners of Rhode Island always boasted of this castle as their ancestral home, and it was deemed both an honor and a good augury to have been born under its heroic roof.

W. C. W.

WHERE THEY TRY IT, THEY LIKE IT

On November 3, 1914, Arizona approved prohibition by a majority of 3,144. In November, 1916, at a second election, the law was approved by more than 12,000 majority.

In 1914 Colorado enacted prohibition by 11,572. In 1916 it voted again on the issue and approved prohibition by 85,792 votes.

In the eighties Kansas approved prohibition by 7,998. In 1916 there was an effort to repeal prohibition, and the attempt was beaten by 424,000.

Michigan adopted prohibition November 7, 1916, by a majority of 68,624. On April 7, 1919, it defeated an effort to legalize the sale of beer by 206,936.

Oregon adopted prohibition in 1914 by 36,480. In 1916 a wet measure was defeated by 54,626.

In 1914 Washington State gave a majority of 18,632 for prohibition. In 1916 it defeated a wet movement by 215,000 votes. —*National Advocate.*

HOME NEWS

WESTERLY, R. I.—The annual report of the Ever-ready Class of the Pawcatuck Sabbath School, at Westerly, R. I., for the year ending December 31, 1919, shows that four regular and three special meetings have been held during the year.

The treasurer has received from collections and other sources the amount of \$75. It has a membership of 33, with one honorary member; it also has lost one member by death.

The ladies of the class have furnished dinners for the four regular Missionary Board meetings during the year. On the 23d of December the ladies held a Christmas food sale, which was a financial success, the salable articles consisting of cranberry jelly, home-made rolls, bread, baked beans, brown bread, cookies, pies, cake, puddings.

The class voted to give \$10 toward a share in the Randolph Memorial Fund, and \$30 to be devoted to the Forward Movement.

The officers for the year of 1920 are as follows: President, Mrs. L. K. Burdick; vice president, Mrs. Albert Kenyon; secretary, Mrs. John H. Austin; treasurer, Allen C. Whitford; membership committee, Pastor Burdick; visitation committee, Mrs. Allen C. Whitford; social committee, Mrs. Charles Palmer; assistant teacher, John Loughhead.

Regular meetings of this class are held once every two months, at which time is given by the teacher, Rev. Clayton A. Burdick, to a half-hour Bible study.

A. D. A.

EPHRATA, PA.—Our little church is moving along about as usual for the past two or three years. Sabbath services are held in the Cloister once in two weeks, and, in response to numerous calls for assistance, the pastor speaks once a week or oftener in neighboring towns, besides discharging the duties of his profession as a public school teacher, in the near-by village of Lincoln.

We recently enjoyed a visit from Brother

Corliss F. Randolph, of Newark, N. J., after an absence of nearly two years and a half.

Our principal social event in several months was the occasion of the marriage of two of our young people, Mr. Harry L. Meck and Miss Helen M. Zerfass at the home of the bride's parents, Fairview Farm, on the Cloister premises, on December 7, 1919. The groom is an enterprising young farmer, who has recently identified himself with us, and is already a factor of importance in our midst. Some twenty-five guests were in attendance. At the close of the marriage ceremony, a reception was tendered the newly-married couple, after which a bounteous dinner was served by the parents of the bride.

Three weeks afterward, on December 28, Mr. and Mrs. Henry Reed Meck, the parents of the groom, entertained at dinner in honor of their son and his bride. About the same number of guests were present on this occasion as on that of the wedding.

P. C.

DERUYTER, N. Y.—The beginning of the new year finds the present members of our society, with two or three exceptions, in fairly good health. But since my last Home News items were written one more sister has passed over, and thus we realize that our church has to part with more and more of its members as the years go by.

To say that we are very glad to have our new pastor, Deacon Harold R. Crandall, and Mrs. Crandall and the daughter six years of age, from Rockville, R. I., among us, is expressing our feelings in a very mild way. We have been looking forward with great expectations for their coming and taking up such an important work here, and so far we are not disappointed. If we find that we are we will let you know later. We wish there were more such capable young people ready to fill the vacancies in our churches. But if this is to be expected the churches must do their part and come up to the standard, and "keep step" in more ways than one.

Our annual church meeting and dinner was held at the home of Deacon C. J. York, January 11, and was at the same time a social gathering to welcome our pastor and his family.

Our church has, as yet, not gone over the top in raising the required amount for the Forward Movement, but the chairman of the soliciting committee is very enthusiastic and the amount pledged is increasing.

Rev. L. D. Burdick, who has supplied our pulpit these past few months while teaching near here, is still with us, although, I believe, he expects to go to his Florida home in the near future.

E. C. B.

NOTES FROM THE SOUTHWEST

REV. R. J. SEVERANCE

Field Missionary

The last article in the SABBATH RECORDER from the missionary on this field closed with the statement that he was on his way to Texas.

He ate his Thanksgiving dinner from a lunch box, likewise his supper; spent the night (that is, from 11.30 until morning) in Shreveport, La., and 4 p. m. on Friday found him in the hospitable home of Brother and Sister J. E. Snell, Groveton, Tex. These loyal lone Sabbath-keepers had not seen a Seventh Day Baptist for thirteen years, and the way they took your humble servant into their hearts and home was worth the whole time and expense of the entire trip.

The friendly rivalry between these two "heads of the house" as to which would get the first chance to look over the SABBATH RECORDER when it was brought home from the post office on the evening after the Sabbath is indicative of their interest in the denomination.

What I have said about these good people could be said of the other members of our denominational family visited on this trip, namely, Mrs. Lola Smith and daughter Ruth, Humble; Mrs. Lammes and children, Eagle Lake; Mrs. Miriam Regenbrecht, Sugarland (Mrs. Regenbrecht is a daughter of Mrs. C. C. Chipman, of Yonkers, N. Y.); Mr. and Mrs. D. S. Allen, Port Lavaca; Mr. and Mrs. J. B. Williams, San Antonio; and Elder and Mrs. A. J. Williams, Morales, all of Texas.

Some whose names were on our list were away from home; others could not be located, the letters written to them having

been returned unclaimed; and in one or two cases the missionary did not attempt to find parties who had failed to reply to the three letters written in advance.

Perhaps some of you know that Brother J. B. Williams has been, for a number of years, doing independent missionary work among the colored people of San Antonio. As a result of his labors there are several Sabbath-keepers among this race scattered about the city, and it was a disappointment to myself, as well as to Brother Williams, that his health would not permit our visiting them.

Many RECORDER readers will remember Elder A. J. Williams, his picture and a brief sketch of his life having appeared in the RECORDER last year. He and his wife, both converts to the Sabbath, are exceptionally well versed in the Bible; possess a splendid Christian spirit, and I feel that their connection with us as a people will result in spreading the truths which we represent in that vicinity.

A TRIBUTE TO MRS. LAVINA WORDEN

In the late autumn season, when the foliage was changed to the golden tints, showing the handiwork of God, our sister, Mrs. Lavina Worden, left us for "the house not made with hands, eternal in the heavens." A beautiful life was taken from our midst.

Her influence was strong for the best things in life. Fifty years she had been a faithful and active member of the church at Leonardsville and of the Women's Benevolent Society, never abating her interest to the closing days of her life.

Resolved, That we, as members of the society, emulate her virtues.

Resolved, That a copy of this tribute be published in the SABBATH RECORDER and placed on the records of the society and also sent to her family.

MRS. E. D. BROWN,
MRS. A. L. CRANDALL,
MRS. HATTIE GREEN.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

DEATHS

TAPPAN.—Deacon Joel Tappan was born near Perth Amboy, N. J., September 12, 1826, and died at Dodge Center, Minn., January 4, 1920, in the ninety-fourth year of his age. Life sketch on another page. H. C. V. H.

SAUNDERS.—Loretta Saunders was born in the town of Adams, N. Y., May 8, 1841, and died at her home in Adams Center, December 4, 1919.

She was the daughter of Horace and Samantha Lee Greene and was the youngest of five children. On September 17, 1859 she was married to Lyman Saunders, with whom she lived for more than sixty years. To them were born four children: Nellie H., Byron D., Myra L., and Horace J. Byron died of diphtheria while but a boy. Besides her three children she is survived by her husband, several grandchildren and a host of friends. She with her husband celebrated their fiftieth anniversary on the old home place where they began housekeeping.

Mrs. Saunders died of cancer, from which she had suffered for years; but through it all she bore her suffering with patience and never uttered a complaint. At an early age she was baptized by her pastor, Elder Summerbell, and joined the Adams Center Seventh Day Baptist Church, with which she remained a faithful member until her death. She was loved by all and was always ready to do her share and more. When God called her to the better world it could truly be said that he had called one of his own.

Funeral services were conducted at her home by her pastor and she was laid to rest in the Union Cemetery. A. C. E.

BABCOCK.—John Raper Babcock was born February 13, 1869, and died in Mercy Hospital, Janesville, Wis., January 3, 1920. The immediate cause of his death was the serious wounds he received in a fall from a high barn on which he was working with Herman D. Ayers.

The deceased was the second child born to Samuel D., and Mary Babcock, of Jackson Center, O. It seems a strange coincidence that four of the family of five children have come to tragic ends by accidents. John is survived by an aged father in the Soldiers' Home at Dayton, O.; his mother, who is an inmate at the sanitarium at Madison, Wis., and a brother, Ezra, of Boulder, Colo.

When he was a young man he began living the life of a Christian and joined the Seventh Day Baptist Church at Jackson Center, O. He never married and had made his home for some years with Mr. and Mrs. E. F. Davis, of Milton. He was a regular attendant upon the prayer meeting and the services of worship of the church. He was especially fond of music and always joined heartily in the singing at services he attended.

He was an industrious man, faithful and capable. His diffidence prevented him from becoming an intimate acquaintance of many people. Yet those who did share his friendship found him a man worthy of their confidence and friendship.

Farewell services were held at Milton, Monday morning, January 6, 1920, conducted by Rev. Henry N. Jordan. Burial was in the Forest Hill Cemetery at Madison, Wis.

H. N. J.

WORDEN.—At her home in Leonardsville, N. Y., September 10, 1919, Mrs. Lavina Kellogg Worden, aged 90 years, 8 months, and 15 days.

Mrs. Worden was the daughter of Alonzo and Edith Wilcox Kellogg, and was born in Clayville, N. Y., December 25, 1828. September 17, 1848 she was married to Leonard Worden who preceded her to the better land by about nine years. They resided in Leonardsville over fifty years, when Mr. Worden was engaged in the furniture and undertaking business. To them were born five children: Edgar, who died in infancy; Roscoe, who passed away in December, 1904, and Edwin D., who has died since his mother's death, December, 1919.

Those surviving are Mrs. Amelia Dutillier, of Edmeston, N. Y., and Arthur Worden, of Ilion, N. Y.

Mrs. Worden was a woman of firm religious convictions, having been a member of the Seventh Day Baptist Church for over fifty years. She was faithful to her church obligations, a woman foremost in good works, which do follow her.

Funeral services were held from her late home on Sabbath afternoon, conducted by the Rev. A. O. Austin.

F. E. P.

DEALING.—Ann Elizabeth Dealing was born November 27, 1844, and died December 2, 1919.

She was the daughter of Paul and Hannah Jones Greene and was born near Adams Center, N. Y. A greater part of her life has been spent near Adams Center. For some years she lived in New York City, her husband serving on the police force. For the past three years she and her husband have spent the winters in Florida. She died at Rockledge, Fla., where she was spending the present winter. Death came as a result of neuralgia of the heart, after a sickness of four days.

On September 6, 1866, she was married to Foster M. Dealing. To this union three children were born. At an early age she united with the Adams Center Seventh Day Baptist Church where she remained a member until her death.

She is survived by her husband, Foster M. Dealing, her three children, R. Grace Lindsey, of Adams Center, Paul B. Dealing and Philip F. Dealing, both of Rockledge, Fla.

Funeral services were conducted in her home church at Adams Center, and she was laid to rest in the Union Cemetery. With her departure the church loses one of its faithful and beloved members.

A. C. E.

Sabbath School. Lesson V—January 31, 1920

PETER AND JOHN IN SAMARIA. Acts 8: 4-39

Golden Text—Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth. Acts 1: 8.

DAILY READINGS

- Jan. 25—2 Kings 17: 24, 32-41. The Samaritan's Corrupt Worship
- Jan. 26—John 4: 19-26. Jesus and the Samaritan Woman
- Jan. 27—John 4: 35-42. Samaritans Believing on Jesus
- Jan. 28—Acts 8: 4-13. Philip Preaches the Gospel
- Jan. 29—Acts 8: 14-25. Peter and John in Samaria
- Jan. 30—Acts 8: 26-35. Telling Others about Jesus
- Jan. 31—Matt. 10: 1-8. The Mission of the Twelve

(For Lesson Notes see *Helping Hand*)

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

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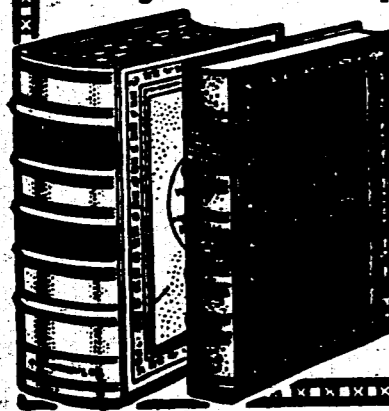
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The Sabbath Recorder

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GET BEHIND IT

THE GREAT WAR has touched a new chord in the soul of America. It has shown us the meaning of real patriotism. A few years ago many people thought that America's passion for freedom was dead. It believed that the spirit of '76 and '61 had passed out of our life forever. But the national crisis of 1917 showed that our love of liberty was not dead; it was only sleeping. When the clarion note of the great war reached our shores, and the issues of this conflict were made clear to our minds the nation almost to a man arose in its might and put forth every effort to safeguard its own freedom and the freedom of the world. So it is with our passion for God. We have been substituting culture and polish for religious reality. But behind our love of technique and our superficial trivialities there is a great deep love of God struggling into new life.

This reviving spiritual reality is the inspiration of those activities which go under the general name of social service. There is a new and manifestly genuine note in our civic life that calls itself the love of humanity. Fundamentally I believe that this spirit is a passion from God that waits only to be called to life, destined to do away with play-acting in spiritual things. It can not indeed of itself lead in the spiritual regeneration of America; it is rather the material on which the church must work. It is at present a vague aspiration, needing some one to give it substance and body. Without guidance it will be dissipated in petty programs for social improvement. But with the right leadership it can be made into a power for righteousness that will have marked effect on the future civilization of the world. The supreme need of the hour is passion for religious reality.—Edwin A. McAlpin, Jr.

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The Sabbath Recorder

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

VOL. 88, NO. 5

PLAINFIELD, N. J., FEBRUARY 2, 1920

WHOLE NO. 3,909

Loyal, Interested Travelers Improving Opportunities

Our readers have been given two excellent write-ups, by travelers to the Pacific Coast, which we were happy to receive and publish. One was by Brother George C. Tenney, in the RECORDER of January 19, and the other appears elsewhere in this issue, by Mrs. George H. Trainer. Brother Tenney and wife, of Battle Creek, Mich., and Mrs. Trainer and husband, of Salem, W. Va., were seeking rest and recreation in the sunnyland beyond the Rockies, partly in order to escape the rigor of our northern clime, and partly to improve their health.

Those who are privileged to read their excellent articles telling of the interests found in the little churches visited can readily see how well they improved their opportunities to give inspirational and encouraging accounts of the denominational work, and of the enthusiasm of the workers. We are very glad they were willing to devote some time to the use of the pen in so good a cause.

It is so easy at such times for travelers to be so absorbed in pleasure seeking that they seem to have no time to give to the interests of their denomination and the encouragement of the home churches. We desire to express our sincere thanks to Brother Tenney and Sister Trainer for giving these excellent accounts of the interest and work in the churches they visited. We also wish that all our good friends who go away to spend their winters or to secure a few weeks' recreation would be as loyal and thoughtful as these have been.

What Would Tithing Do For Seventh Day Baptists?

There is a story in one of our exchanges of a Bible-school teacher who has persuaded her class of fifty young women in an American city to begin tithing their income. The girls work in of-

fices at a salary of \$100 a month, and their tithe money places \$500 in the treasury for missions every month. This money from fifty wage earners would pay the salary for a foreign missionary and a home missionary at \$1,500 each, support a church at \$2,500 a year, and have \$500 left for other benevolent purposes.

It is really surprising to see what the members of any given church could do by devoting one tenth of their income to the Lord's work. There is scarcely a church in our denomination whose financial problems would not be easily solved if all its members were conscientious tithers. Even churches receiving help from the boards would surprise themselves, and all of us, by the handsome sum they could realize from tithing. Who can estimate the amount that would pour into the treasuries if all our people would set apart one tenth of their incomes for the Lord's work? Why not try to make such an estimate, even from a most conservative assessment of probable incomes? The very attempt to figure this out for eight or nine thousand people would be most convincing, and, very likely, would result, with the one who does it, in his joining the Tenth Legion.

I read of one church that received \$200 a year from its denominational funds, while the wheat crop of two of its members netted \$10,000 for each. That church paid its pastor \$800 a year and the use of a parsonage. The two men whose wheat netted them \$20,000 all together gave the church only \$35 apiece! Had they tithed their wheat money alone they should have given \$2,000 instead of twice \$35, or \$70! Robbing God? Yes; and man, too!

It is fair to say that this church did not belong to our people. But I fear it is not so exceptional a case as some might suppose. Do you know of similar cases among Seventh Day Baptists?

The Sabbath Recorder

THE DENOMINATIONAL BUILDING PROGRAM

Denominational Building

Boys' School in China

Girls' School in China

Georgetown Chapel

GET BEHIND IT

THE question of questions with us in the old country is when will America sign the treaty. The difficulty and delay in affixing her signature make us anxious; but we do not, for one moment, surrender the conviction that the expectations she has created will be fully realized. Her splendid idealism has laid us, and indeed the world, under debts that can not be reckoned. It has lifted the thought and life of the world. Its appearance in the dark days of the war brightened our outlook, gladdened our hearts and added fuel to our courage. Its impact strengthened our will. We are grateful and though, as George Eliot tells us, "The soul is not always competent to keep the heights she is able to gain," yet we wait. We cherish the assurance that one of the gifts the new year will bestow upon the world will be a new pledge to mankind that as America suffered and worked with uncomparable unselfishness for righteousness and freedom, so now she will hold back nothing that is necessary to complete and crown her gift. . . .

A new day has dawned. Internationalism is the next stage divinely ordered for the world's life. Fresh crystallizations around the national idea are taking place, but with a momentous difference. Their outlook is different, their aims are different, their spirit is different. The new organizations aim at world-helping co-operation, and not at life-destroying competition; and in that work the English-speaking people must have a great share.—Dr. John Clifford, of England, in "The Baptist."

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