

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

*President*—Prof. Alfred E. Whitford, Milton, Wis.  
*Recording Secretary*—Prof. J. Nelson Norwood, Alfred, N. Y.

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

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.

*Executive Committee*—Prof. Alfred E. Whitford, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society,

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## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.

*Vice-President*—William M. Stillman, Plainfield, N. J.

*Secretary*—W. C. Hubbard, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.

*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

*Advisory Committee*—William L. Burdick, Chairman

## SABBATH SCHOOL BOARD

*President*—Prof. Alfred E. Whitford, Milton, Wis.

*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## BOARD OF FINANCE

*President*—Grant W. Davis, Milton, Wis.

*Secretary*—Allen B. West, Milton Junction, Wis.

*Custodian*—Dr. Albert S. Maxson, Milton Junction, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Mrs. Ruby C. Babcock, Battle Creek, Mich.

*Recording Secretary*—Clark Siedhoff, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Francis F. Babcock, Battle Creek, Mich.

*Treasurer*—Elvin H. Clarke, Battle Creek, Mich.

*Trustee of United Societies*—Rev. Henry N. Jordan, Milton, Wis.

*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Salemsville, Pa.

*Junior Superintendent*—Mrs. W. D. Burdick, Dunellen, N. J.

*Intermediate Superintendent*—Rev. Henry N. Jordan, Milton, Wis.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—D. Nelson Inglis, Milton, Wis.

*Secretary*—Miss Miriam E. West, Milton Junction, Wis.

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

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 88, NO. 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?

**Why Jenny Lind Left the Opera** Well do we remember the enthusiasm with which the people of our childhood days talked of the wonderful singing of Jenny Lind, on her first visit to America. The way in which she captured her audience of thousands in old "Castle Garden" when she sang, "Home, Sweet Home," in response to an encore, was told in many a home throughout the land. And since her body was laid to rest at Malvern in 1887, many an American tourist has made a pilgrimage to her tomb, upon which is cut in marble these words from one of her favorite songs: "I know that my Redeemer liveth."

Her share of proceeds from her first concert engagement with Barnum was \$10,000, all of which she is said to have given to various charitable institutions.

After several years of service she withdrew from the theaters and began singing in concerts of her own, and no one could persuade her to return to the opera. A recent story in one of our exchanges gives Jenny Lind's reason for her course in this matter. She was sitting by the seashore reading her Bible and watching a glorious sunset. In answer to the question of a young lady: "What made you leave the opera?" she replied, as she pointed to the sunset: "Because, my dear, every day I was thinking less and less of that"; and pointing to the Bible she said: "And I was thinking nothing at all of this." No wonder such a singer moved vast audiences with her favorite song so full of faith: "I know that my Redeemer liveth." Those who heard it long remembered the full assurance with which she uttered the words, "I know."

We have been thinking of this reason so frankly given by Jenny Lind, and some way we can but feel that men and women would be far better if, when they find that certain lines of recreation or certain ways of living are causing them to think less and less of God's glorious sunsets—less and less of his handiwork in the world about them, and resulting in their thinking nothing of the Bible, they would give them up.

When one's way of living brings such results, is it not time to call a halt and make a change?

**A Song Opened the Door** Another story is told of Jenny Lind in one of her visits to America. John Ericsson, the inventor, was a fellow-countryman of hers who had settled in this land and whose life was so secluded that it was difficult to gain access to his rooms. She tried to call on him but he failed to recognize the name on her card and did not open his door to grant her request. Whereupon Jenny Lind, still outside, began to sing one of the Swedish lullaby songs used by Scandinavian mothers to sing their children to sleep. When the sweet melody of his childhood days reached Mr. Ericsson's ears he quickly opened his door and welcomed the singer, thanking her with tears in his eyes for the golden notes that recalled childhood days and mother's songs.

What our mothers sang when at evening-time they put us to sleep is singing yet. The music of the home where mother's voice was often heard in songs of faith and love can never die when once it has found a place in the heart. We may have forgotten the words, but in some way the sentiment inspired was woven into the very fiber of the soul, to become forever a part of us.

There are places among the mountains where the human voice distinctly uttered sends back echo after echo as though many hearers were keeping the words alive. So there have been homes in which grandmothers of generations ago sang the sweet songs of Zion that thrilled the children's hearts and sent them out singing in their homes, until the third generation is being stirred by the influences set on foot by the home songs of a hundred years ago.

Oh! if we could enumerate today the great numbers whose hearts' doors have been opened by the memories of songs their mothers sang—the great host whose dead hearts have been quickened and made to live by the notes of some singer breathing out the songs of long ago—we would never think lightly of the power of songs to save.

There must be many hearts today that for years have battled with temptation; hearts in which sorrow and sickness and bereavements have taken the light out of

the years, who yearn for the solace which their mothers' songs can give, and yet who do not place themselves where such songs can reach their ears. I believe that if many a poor wanderer, homesick for mother-love and longing for rest, would speak out his deep, hidden heart-yearning, he would say:

Sing them over again to me,  
Wonderful words of life:  
Let me more of their beauty see,  
Wonderful words of life.  
Words of life and beauty,  
Teach me faith and duty,  
Beautiful words, wonderful words,  
Wonderful words of life.

In the providence of God the whole gospel message of redeeming love was ushered in by songs around the town of Bethlehem. And why should we not make much of the power of song to win men to God?

**The Hope of Protestantism** In these days when the lessons taught by the World War are so impressive, and when the new spirit that has taken hold of the Christian world is pushing men to the adoption of new methods and to the forming of new programs for work, we can but feel that the only hope for Protestantism lies in a complete, co-operative, far-reaching plan to take the place of the competitions and rivalries which have hitherto distracted and weakened the workers.

The main thing that has caused the Catholics to push forward and prosper in such a wonderful way is their organization for work and their unity of purpose. Protestants have lost out by their unnecessary divisions. Where vital truths make the lines of difference there must necessarily be divisions; but most of the things that have separated Protestants have been really non-essentials. Matters of church government and mere questions of policy should not stand in the way of whole-hearted co-operative efforts to evangelize the world. The new world conditions are challenging the Protestant denominations to get together, drop their petty differences, and join their forces in the unity of the Spirit for soul-saving. If this can not be done, God pity the world!

**The Every-Member Canvass As an Object Lesson** In our own church affairs the new plan of organizing every-member canvasses has worked wonders where thoroughly tried. As a most effective piece of church machinery by which the numbers of contributors in a given church have been increased three or four times, and by which financial burdens, multiplied by three, have been more easily carried than ever before, the every-member canvass affords a good illustration of what may be done on a large scale when the combined churches of America are organized in a way to bring their entire membership into practical church activities.

The more completely any church can be organized so as to bring all its members into definite, specific services for the upbuilding of the kingdom, the stronger that church will be, and the more satisfactory will be its achievements for the good of mankind.

This same principle must hold true in regard to the great co-operative movement by which the membership of all Protestant churches are being marshalled into services for various lines of the work of evangelism and Christian education.

**Ruined by Prohibition** In the dolorous clamorings of the "wets" over the ruin that has come to the business of this country through prohibition we see no mention of the facts that prison wardens are being thrown out of business, and prisons are being emptied of criminals; alcohol wards in hospitals are being vacated; pawn brokers find business declining and workhouses have no laborers; and some who had contracted to feed prisoners at so much a head are threatened with bankruptcy! The wets do not seem to notice these things.

In Philadelphia, soon after prohibition came in, wards in general hospitals, where more than two thousand three hundred alcoholic patients had been treated in 1919, had to be closed—their business ruined by prohibition! In Boston, "vice squads" in plain clothes were no longer needed to round up the criminals who made saloons their refuge. In the State of Nevada we are told that only ten prisoners were committed during the first six months of prohibition where sixty-four were taken in the

year before. Business in the city prison of Columbus, Ohio, has fallen off until that institution is threatened with depopulation. And in St. Louis, the Germany of America, no prisoners were made for being drunk during the first eighteen days of dry rule; so business in that prison must be suffering from the drouth. Thus it is that from "Dan to Beersheba" in America; from Boston to the ranches of the wild west; from the Great Lakes to the crescent city of the South, prisons and asylums and inebriate retreats and workhouses are being put out of business by prohibition. The rummies do not croak much about these things, however. Neither do they tell us of the facts that hotels in our great cities were never more crowded with guests than now; and that thousands who have lived in hovels are seeking better tenements and running up bank accounts for themselves rather than for the rumsellers!

**The Valedictory Number Of "The Standard"** Since we came to the SABBATH RECORDER nearly thirteen years ago, *The Standard*, of Chicago, published in the interests of the Northern Baptists, has been a welcome visitor to the editor's table. Under the management of Dr. Clifton D. Gray and Edgar L. Killam it has been a live, loyal Baptist paper, with high ideals as to what a denominational journal should be. For sixty-six years *The Standard*, though owned by individuals, has been the western organ of the Baptist denomination, and now yields its identity in response to the call of the denomination for a general Baptist paper to be owned and managed by the Northern Baptists.

*The Standard* itself was the successor of the *Western Star* (1845), the *Watchman of the Prairie* (1847), and the *Christian Times* (1853), and now it gives up its name which has been familiar to Baptist people for two generations, and becomes absorbed in *The Baptist*, a name chosen by the great denomination for which it is to stand in a broader, more general sense during the years to come. In thus becoming "part and parcel of the new Northern Baptist Convention's organ" it does not regard its valedictory as being in any sense an obituary; but rather as the announcing of a new birth.

There is something almost pathetic in the record of *The Standard's* struggles, and in the story of its loyalty to the Baptist cause and of fidelity to its ideals as a leader of the people. And no careful reader can fail to admire the excellent spirit in which its editor extends a glad "Hail to *The Baptist*" and its editor, and expresses the hope that the new paper will become a great unifying power in the denomination, and that the people East and West will give it most loyal support.

*The Standard* mentions four unfinished denominational tasks which it hopes will sometime be performed: Better distribution of its theological seminaries; the establishing of an adequate pension system for its ministers; better standards of ordination; and better arrangement for training men for special lines of Christian work.

The editor-in-chief of *The Baptist* is Dr. Latham A. Crandall, of Minnesota, and his associate editor is Rev. Arthur W. Cleaves, of Massachusetts. Both men are regarded as particularly fitted for the work to which they have been chosen.

#### NOTES BY THE WAY

MRS. GEORGE H. TRAINER

Blessed is the Booster! Interested? Well, I should say so. Intensely interested in the work of our Commission, and in the "Forward Movement." The opportunity to see the movement *move* in the different churches was not premeditated and planned, but just seemed to happen.

We were at Jackson Center, Ohio, on a visit to some friends. As our custom is, we went to church on Sabbath Day. Though it was raining and had been for days, we found a fairly good congregation in attendance, some having come two or three miles in the rain and slush. And why not? We can go to mill, and to lodge, and the picture show through the rain if interested.

Pastor Babcock had for his subject that morning the story of Jesus and the multitude on the mountainside, hungry, and no food. On inquiry they found a little boy with two small loaves. The little boy gave all he had and from it received again all

he needed, and had the joy of seeing all of the multitude well fed. The pastor's question was, "How many loaves have ye?" What is your *capacity*? What are you willing to do for the Master and the multitude?

This sermon was one of six sermons by this pastor, on the Forward Movement. We were so glad to have heard it and to have seen the spirit of the people there. We left them with the feeling that this little church would go over the top on the Forward Movement, and do it joyously.

We had been in the prayer meeting and the Sabbath service at Battle Creek the week before, and found the sentiment there much in favor of the Forward Movement also, and plans were being worked out for a well organized campaign to put the movement over. We had no doubt in regard to the outcome there.

Later we were stopping over the weekend with some friends at Nortonville, Kan. At the Friday night prayer meeting the subject was, "Our Schools and Their Needs." Sabbath morning the subject was, "Education and Our Relation to Our Schools." Though there were some cases of severe illness among members of the congregation, and others had gone away for the winter for their health, there remained live-wires to back and support their pastor and the Forward Movement. The non-resident membership of this church is one hundred—enough for a strong church if all were in one community, and enough to give mighty impetus to the home church if they could have seen their way clear to remain with it. Whether it is God's plan to have Seventh Day Baptists scatter like this, or whether it is indifference, is a debatable question. If the latter, may the kind Father have mercy.

Nortonville church is situated in one of the prettiest farming communities it has been our pleasure to see. It has for years, standing all alone on these rolling prairie farms, been considered one of the strongest churches in the denomination. It is a good and loyal church yet, but if the sale of these farms (a rich and God-given inheritance) continues, it can not long remain so. As it is, many of these farms are now owned by Germans. A Catholic place of worship rears its cross above the

treetops, and what was once a colonized Seventh Day Baptist community will, in the near future, be entirely absorbed by the stranger and the alien. Does God want it to be so; do *we* want it to be so?

If the Forward Movement opens the eyes of Seventh Day Baptists to their opportunities, privileges and duties as individuals, it will mean vastly more to us as a denomination, than can be measured by any amount of money that can be raised, however desirable the money may be to carry on a well begun work. God open our eyes to see, and help us feel and think.

It just seemed to be convenient for us to spend the next week-end with friends at North Loup. I believe the North Loup Church was the first to go over the top with their Forward Movement budget. They have a congregation of about four hundred, about one hundred of which are non-resident, I believe they said.

It is rather natural to look on and suppose that where a church goes over so spontaneously with a new move that it is because they have wealth and can do it easily. But investigation usually shows that the greatest achievement comes at the expense of the greatest sacrifice, the hardest work, and the best organized effort. This proves to be the case with North Loup as well as many other churches. It is not wealth, but the spirit of the thing that moves men, and the united effort of organizations that puts them over the top in their work. Such is the case with the North Loup Church. While some are in good circumstances, many are battling hard with existing conditions to meet the weight of present day demands.

The spirit of the North Loup Church is fine. They are well organized, and every one seems bent on doing his very best. The pastor had been preaching a series of sermons on "God's Challenge to the Church." His text: "Bring ye all your tithes into the storehouse, . . . and prove me now here-with, . . . if I will not . . . pour you out a blessing, that there shall not be room enough to receive it." At the Friday night prayer meeting which we were permitted to attend, the subject was, "Will You Accept God's Challenge?"

Sabbath morning the pastor's subject was, "The Value of the Bible." Again he

referred to God's challenge to us, and the blessing if we accepted. How we wished the non-resident members could have heard this sermon. We thought from what we could see that the Spirit was working in the hearts of this earnest people, and the blessing already coming into their lives.

Although they had a snowfall of twelve to fifteen inches, and temperature below zero, there were in the neighborhood of fifty at the prayer meeting, and two hundred or more at the Sabbath morning service; a Sabbath school of about one hundred and fifty. One family came three and one-half miles in a road wagon because the snow was too deep for automobile. One woman drove two prancing horses with a carriage load of eight children, the oldest not more than nine years. She hitched her own horses, shook the snow from her skirts, and proceeded to the piano; she was church pianist. We thought, what an inspiration it must be to a pastor to have a whole audience of such people! One interesting character in the prayer meeting was an aged man who was a convert to the Sabbath. He had lost his sight; was dependent upon a neighbor to be led to prayer meeting. He said he was persecuted for the stand he had taken. He said his church was dubbed the "Gospel Shop." But he seemed glad for his opportunity to testify.

There is a fine opening there for a Seventh Day Baptist, as a music teacher, and another opening for a school teacher. Young people, who is ready? Who will answer the call?

Another week-end we were in Los Angeles, and attended service with the little church there. The regional director, Dr. Benjamin R. Crandall, his wife and son, and his mother were there. Chaplain Tenney and wife, of Battle Creek, Mr. Jeffery and wife, of Milton, Wis., and some others, were there. Chaplain Tenney gave us a very interesting Bible reading. Dr. Crandall followed with a talk, and an earnest plea for the Forward Movement.

This little church has suffered losses by death and by removals, until now there are eighteen remaining. Some of these travel from seven to twenty-five miles to attend the weekly service. I am told that the

Sabbath-school superintendent, who lives twenty-five miles from the church, never misses a Sabbath, except for sickness. Here again we see the spirit that puts this little church over the top in the Forward Movement.

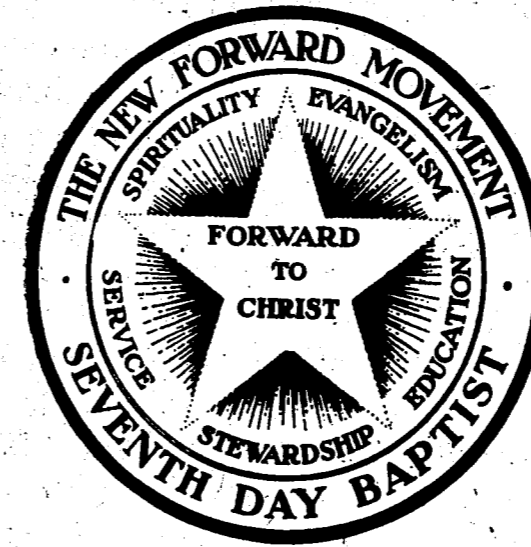
But the sweetest little surprise and the richest treat came to us, when we were blest with an opportunity to attend the Pacific Coast Association, held this year with the Riverside Church. I wish a number of our people could have attended. The Riverside Church is without a pastor, but not without strong leaders for its various departments of work. There was a different musical director for each program. They had the piano and violins, solos, duets, quartets, and congregational singing. Then they had different leaders for each of the regular programs. Every one seemed to have some particular duty, and seemed especially suited to his part, whether leader or participant.

The young people's program was particularly strong and attractive. How I wish we could give you a word-picture of the program, and of the young people as they appeared in their various places on it. If I am not greatly mistaken, the Riverside Church and other churches might well look for pastors and strong leaders among these same young people.

Here again, the night after Sabbath, we had the joy of hearing an explanation of what the "Forward Movement" is, and what it is to mean to us as a denomination. The program was led by Dr. Benjamin R. Crandall, the regional director. At the close of the program the cards were distributed, and almost quicker than I can tell it, the quota and more was subscribed. Prepared to do it, you say? Of course they were. Organized? Certainly. Boosters? Yes, all the way from the big man of two-forty or fifty, to little boys and girls. And why not? If we are to have part in the things of eternity, why not begin here, and now, to be leaders, organizers, workers, and boosters for the Kingdom? Oh, that every layman in the church might get a vision and hear the call to the work at hand.

Los Angeles, Cal.,  
January 14, 1920.

## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

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

### ROLL OF HONOR

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

### FROM THE DIRECTOR GENERAL

THE PAWCATUCK CHURCH (WESTERLY, R. I.)  
OVER-SUBSCRIBES ITS QUOTA

Cheering news came from Regional Director Ira B. Crandall, on Sabbath Day, January 23, that the Pawcatuck Church had secured subscriptions exceeding \$4,000 per year for the denominational budget for its total membership of 393, thereby considerably over-subscribing its quota, "and

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

more coming." This surely is good news just at this time, and is an encouragement to all churches which are now engaged on their canvass. The result is not at all surprising, unless it be in the fact that the goal was reached sooner than it was expected. In its support of denominational interests, Westerly neither falters nor wobbles.

When the director general visited this church about the middle of November, and his message was so kindly received by the large congregation, he was convinced of certain conditions that existed in this church. First, that the entire membership was in hearty fellowship with the Forward Movement, and believed that this step was the wise and proper move for the denomination to make just at this time. Second, that Pastor Burdick possessed a big vision of what this movement meant to each church member in its larger and more spiritual aspect, and proposed that his church should lack neither information nor interest in this undertaking. The results attest the thoroughness of his labors.

The selection of Charles H. Stanton as chairman of the campaign committee, was a guarantee of the complete success of the financial situation. With an exceptionally active woman's organization and through the assistance of a resident member of the Commission, the over-subscription is, therefore, not surprising.

Among the L. S. K's whose membership is in this old church, is Mr. Hobart B. Ayers, of Pittsburgh, whose subscription of \$150 per year cheers the workers, and helps some. That there might be no partiality shown between this and another loyal church of this association, Mrs. Ayers graciously subscribed nearly a like amount to the Plainfield Church budget. This dual church membership occasionally operates advantageously.

With a complete organization now in full operation it is hoped that every one of its non-resident members may be brought into closer church fellowship, and thereby become regular contributors to the church and denominational budgets. May Westerly's total amount, when the last subscription has been received, be sufficiently over-subscribed to make up the inability of some neighboring church to make its full quota.

WELTON, IA., CHURCH IN SIGHT OF THE GOAL

This loyal church, which has been without a pastor for some time, but not at all inactive, is determined that its quota to the denominational budget shall be secured in a short time, notwithstanding its handicap. Its apportionment is \$670, and when all the non-resident members have been heard from and the canvass of the active church members has been completed, it is quite possible that the quota may be exceeded.

This Iowa church has always been of the number whose characteristic traits were loyalty and hospitality. Every denominational interest has found a good response in this people. Many times in past years, when the director general was traveling and in the vicinity, he enjoyed attending Sabbath services with the Welton Church, and was always graciously received in the homes of its members. This church, it is understood, will soon secure a pastor who will be assured of a kindly reception and of loyal support.

DO NOT NEGLECT THE ABSENT MEMBERS

In a communication just at hand from Mr. Frank A. Tappan, regional director for Michigan, he calls attention to a few responses from non-resident members of the Battle Creek Church. The sentiments doubtless will be duplicated many times over in the experiences of other churches who faithfully follow up the absent ones until a reply is received.

One party writes: "You may be sure I am glad to do this, as I think it is a step in the right direction. I hope as time goes on the amount will be increased per capita, for I feel that even yet we are too cheap. Just as long as we consider ourselves a small denomination just so long we will stay small.

"I wish we could forget that we are only a handful, and measure ourselves by the things we can accomplish rather than by the number of members on the church rolls. It isn't *how many* but *how much*."

Another contributor says: "We were glad you remembered us, as we would like to be of some help in this great Forward Movement that means so much to us as a denomination. Enclose find draft for \$25 as our contribution," etc.

THE MILTON JUNCTION CHURCH'S EXCELLENT WORK

The good success of the canvass in the Milton Junction Church was the result of thorough preparation. Since the adjournment of Conference, Pastor Van Horn in his sermons has given prominence to the larger spiritual life that was embraced in the Forward Movement. That as a church and as individuals we must grow in spirit and in efficiency, and these objects were stimulated through a personal acceptance and application of the large idea of this movement. His efforts found a ready response in the hearts of his people.

At the annual meeting of the church it was voted to guarantee the full amount of the denominational budget, and at once put in operation the necessary committees to obtain this result. Through the efforts of Treasurer West and the finance committee, eight teams made a one-day canvass, and practically secured the entire quota for both local and denominational budgets. To make sure that the latter budget would be fully met, some members increased their subscriptions sufficiently to make certain that the full amount would not be lacking. This action merits and receives the plus sign on the Roll of Honor.

Dr. A. L. Burdick, the regional director, was a valuable helper in co-operating with Pastor Van Horn, who also availed himself of other speakers from time to time. The enthusiastic endorsement and hard work of Professor Allen B. West, a member of the Commission, were big factors in the final result.

WALTON H. INGHAM,  
*Director General.*

THE FORWARD MOVEMENT BUDGET  
Contributions Through the Treasury of Conference up to January 25, 1920

Contributions from individuals are credited to the church in case the church was mentioned.

From churches as follows:

Albion . . . . .	\$ 229 00
First Alfred . . . . .	562 95
Second Alfred . . . . .	85 00
Andover . . . . .	92 00
Boulder . . . . .	5 00
First Brookfield . . . . .	137 95
Second Brookfield . . . . .	318 40
Cartwright . . . . .	40 84
Chicago . . . . .	60 63
Dodge Center . . . . .	1,102 15

Farina . . . . .	388 71
(Of this, \$20 is from the Farina Sabbath school)	
Friendship . . . . .	130 00
Gentry . . . . .	75 00
Hammond . . . . .	600 00
Independence . . . . .	439 00
Milton . . . . .	1,000 00
New Auburn (Minn.) . . . . .	20 00
New York . . . . .	454 27
Nortonville . . . . .	15 00
Plainfield . . . . .	552 50
Salem . . . . .	1,172 00
Syracuse . . . . .	35 05
First Verona . . . . .	174 90
Waterford . . . . .	174 50
Second Westerly . . . . .	150 00
First Verona Sabbath School . . . . .	2 40
Prudence Allen, Fländreau, S. D. . . . .	1 00
Mr. and Mrs. Lloyd Bond, Claremore, Okla. . . . .	20 00
Harriet Burdick, Lowville, N. Y. . . . .	20 00
Enoch W. Davis, White Cloud, Mich. . . . .	10 00
Miss Rosa E. Davis, Riverside, Cal. . . . .	20 00
Mrs. S. A. Gillings, Akron, N. Y. . . . .	30 00
L. S. K., Wisconsin . . . . .	10 00

\$8,127 35

W. C. WHITFORD, *Treasurer.*  
Alfred, N. Y., January 25, 1920.

THE TEACHINGS OF JESUS  
ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN  
*Doctrine of Salvation*

If men are sinful and in spiritual darkness and death, the doctrine of a great and good God and Father requires also the doctrine of salvation from sin, and deliverance from darkness and death.

The Gospel that Jesus preached, and that we are to preach, is not merely a grand ethical system. Its standards of character and conduct are high and ideal; but its glad tidings relate to redemption from sin unto righteousness freely offered to all the children of a merciful and almighty God.

Man can repent and become an obedient commandment-keeper; but only as he turns in faith and love to a compassionate and faithful heavenly Father whom Jesus Christ came to reveal.

Salvation is spoken of in many ways; but it is too rich an experience for exact definition. It means a developing and ultimately perfected human personality, through a progressive deliverance from the power and consequences of sin. It is life eternal, true life, whose nature is toward

permanency in activity and growth. It is the kingdom of God coming into the heart as a heavenly gift; or into which one enters as into a solemn obligation and a wealth of privileges. This heavenly kingdom is salvation realized in individual and group life. Men, women and children are being saved when they are growing into the likeness of Jesus Christ in the possession and practice of love. This holy realm and this divine likeness tend to be self-perpetuating and self-multiplying, on the way to perfection in human conditions and relations.

Jesus does not set the grace and mercy of God by way of contrast over against the moral law; for the Gospel itself contains highest law. The Sermon on the Mount begins with promised blessings for all who need and desire the care of heaven; but it advances to very great demands upon us in the way of holy love, self-surrender to God and service of others, as the fruit of an inner divine life.

Jesus came to a world sadly in need of individual and social reformation; but he did not agitate reforms so much as sow seeds of ideal, regenerating and reforming influences that would tend to purify and elevate the whole of life.

The message of salvation is an offered fellowship of God with men; of Spirit with spirit; Soul with soul; Reason with reason; Heaven with earth. This communion of the Father with his children grows with our answering love, trust and obedience. Salvation does not wait to be sought; but in love and sympathy it seeks the lost; and Divine grace, with tenderest appeal, offers pardon, redemption and peace, to all men. The parable of the sower teaches that the mind's and heart's response must come from their inner depths—that is, the response must be sincere and thorough. Man can not soften his own hard heart, or, unaided, break the fetters that bind him; "but God can; not by an irresistible operation of grace, but by life experiences which make these iron bands fall from him. . . . Jesus ascribes to his heavenly Father a moral power overlapping the free human self-determination, —a power freely establishing in it the conditions on which he can bestow his grace; a power that is not constraining, but rather

emancipating. Certainly Jesus presupposes an ascendancy of grace," but not a determinism or a predestination that is destructive of human freedom. (Beyschlag, "New Testament Theology," Vol. II, 139.) They who yield to this heavenly influence have won a supreme good; for our Savior would not have his disciples rejoice first of all that they possess power, but that their names are written in heaven. Luke 10: 17-20.

To know and feel one's self to be a child of God, as the prodigal son knew and felt his welcomed return home, with all that this holy sonship implies, sums up the blessings of salvation. But filial privileges bring filial duties: prayer, trust, watchfulness, forgiveness, obedience, the service of others and a struggling toward the realization of the divine ideal of perfection of personality, as sons of the resurrection and possessors of immortal life. Luke 20: 35-38. This growing filial life is the spiritual and ethical experience known as sanctification.

One may forfeit his right to pardoning grace, and sadly weaken his desire and capacity to receive it; though he can not exhaust the mercy of God. Matthew 13: 12; 18: 32-35; 25: 24-30; Luke 8: 18; 19: 20-27.

Men are called to a graciously offered salvation; but a persistent neglect and refusal tend to hardness of heart. In Mark 5: 10-12, the case is stated as to consequences, from the standpoint of God's unchanging moral law and order as operative in the soul of man. (Cf. Matt. 13: 10-15.) If we do not use we lose. In harmony with the very law of our inner life, divine instruction and the divine call to salvation and service, may soften and draw, or harden and repel, according to our inward attitude toward God, truth and duty. This is a universal principle of our whole being. This hardness of heart is not undeserved. But it is not necessarily permanent; for spiritual hardness may give way to repentance, confession of sin and faith—faith in Jesus Christ, in God and in humanity.

True repentance—a breaking with sin, a deep inward conversion, a new principle of life, a right disposition impelling to right action—such penitence is the germ

of righteousness and brings forgiveness of sin—and restoration to higher sonship. These divine and human attitudes are mutual, meeting each other. The shepherd went after his lost sheep and brought it home. The prodigal son came to himself and started home; but while yet afar off he was seen by his compassionate father who ran to meet and welcome him.

Jesus' doctrine of penitence, forgiveness and obedient sonship, does not differ essentially from Paul's doctrine of faith, justification and sanctification.

He opened the way to salvation and righteousness, and became the world's Redeemer in four days.

(1) By his words in preaching and teaching; and by his deeds. His words came from the wealth of love in his own heart and mind, which were in complete harmony with the Mind of his Father. The truths that he taught, the glad tidings which he proclaimed, were the word of the kingdom of God, the seed for the fruit of personal righteousness. His acts were works of divine compassion, a gospel for soul and body, a prophecy of the final overthrow of all evil.

(2) By his unique personality, which grew in completeness, wisdom and power, in the course of his life, teaching and work among men. He was the conqueror of Satan, and the destroyer of the kingdom of evil. He overcame the tempter, and thus proved himself able to help us keep from yielding to selfishness and sin. It is he who alone reveals the Father that men may know him. To him who is Son of God and Son of Man they that labor and are heavy laden may come and find rest. He teaches us to confess him before men. It is his right to interpret for us the Hebrew Scriptures, and to lead us into the path of righteousness. The things of the kingdom of heaven are delivered unto him; to him is given authority to send forth his disciples to make other disciples; and he promises to every worker his abiding presence. This incomparable Personality is the coming King, and his the coming judgment.

(3) Jesus becomes our Savior through his death; not, however, as a separate event, but as the crown and consummation of a holy and pure life. Matthew 16: 21;

27: 22, 23; 20: 17-19; 26: 2; Mark 8: 31; 9: 31; 10: 32-34; Luke 18: 31-34; 20: 9-19; 24: 6, 7, 44-46.

The hating opposition of the powers of darkness naturally increased in the bitterness of its hostility. His own followers were slow of heart to believe what the prophets had spoken. Luke 24: 25. And the death of the Messenger of the kingdom seemed necessary to the revelation of his kingdom as moral, spiritual and heavenly.

Jesus came to be the servant of men, and to give his life as a ransom price to set them free from the bondage of sin. He ransomed not in a legal but in a dynamic sense; he has more than a moral influence over men; he has brought into the world a mighty moral energy which is transforming the world's life.

Jesus is an example of unselfish service for others; but he became our example by his willingness and purpose to reveal God as our Father, a Father of perfect righteousness and of pardoning love, whatever of suffering the accomplishment of this holy purpose might cost him. What this mission among men did cost our Lord is itself a revelation of the Divine love, and of the nature and power of sin.

His sufferings and death, however, did not change an angry God into a heavenly Father, or Divine justice into infinite mercy; they assure men that God is and has always been our merciful Father. Jesus came to teach that nothing stands in the way of our salvation, but ourselves. Any other explanation of the Cross contradicts Jesus' own doctrine of God. Its supreme purpose was to reveal the eternal love of God for his sinning children.

When Jesus refers to his "blood," it is a figure of his life given on our behalf. His death was the consummation of his ransoming gift of himself, that commenced with his incarnation. The "significance of the death of Jesus" is in the fact that it "finished" his God-revealing life. He came to make his God and Father, and ours, known to the world in all the wealth and power of his redeeming love for sinful men.

There is then a real, necessary and vital connection between the death of Christ and the salvation of men, because his death and resurrection completed and crowned a sur-

rendered and love-revealing life (Mark 10: 42-45). This did not move God to grant salvation, and thus make possible the gospel; but ratified the glad tidings of redeeming grace.

We enter into one another's joys, and, in some real sense, participate in them. By our sympathies we enter into one another's sufferings and sorrows, and in some true sense share in them. When real friendship and strong love are present, we so enter into the sins of those we love, that, in an equally true sense, we feel their sins as burdens of our own, and, in our anguish, cry out unto God for mercy. This is neither poetry nor fiction, but as some know, a solemn reality.

Now Jesus Christ, Son of Man and Son of God, by the power of his love, so entered into the joys, sorrows and sins of all whom he came to serve and save, that in some very real sense, I believe, he felt them as his own. Is not this a key to at least a glimpse of the awful meaning of such words of our Lord as are recorded in Matthew 26: 39, and in Mark 15: 34? At any rate, let us feel assured that Gethsemane and Calvary were not stages on which tragedy was acted. They present no "Passion Play." Rather, they stand for eternal truth and fact, even though the Divine mystery is deeper than we can fathom.

(4) By the power of his unending and glorified resurrection life. "Cross" and "crucifixion" are, it is true, Christian symbols of a surrendered life, but of a now living Savior. Matthew 16: 21; 17: 9; 20: 17-19; 26: 31, 32; 27: 62-66; 28: 1-20; Mark 8: 31; 9: 9, 31, 32; 10: 32-34; 14: 27, 28, 44-49; Luke 18: 31-34; 14: 1-50.

#### 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.

## MISSIONS AND THE SABBATH

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

### LETTER FROM JAVA

MY DEAR, FAITHFUL FRIENDS:

Again I have received several tokens of your kind sympathy,—a money-order, sent by Brother S. H. Davis, Westerly, to the amount of \$17.50, from the Woman's Board; and a draft, by Brother F. J. Hubbard, Plainfield, to the amount of \$46, from Theophilus A. Gill, Los Angeles; Timon Swenson, Viborg, S. D., and from the Primary department, Riverside, Cal., Sabbath school. Also a package with nice pictures for my children from G. M. Brown, Orange, Cal. And more still—the long-awaited-for organ, sent by Bilhorn Bros., has arrived at Samarang, and will be here before long; I am looking out for it with great longing; and next time I expect to be able to tell you about it. I have learned by the letters of Bilhorn Bros., that you have sent me one twice as dear as the one I had chosen. Oh, how good of you, dear friends! Our blessed Lord knows all about the sacrifices you are making for this work of his. He sees all your love and sympathy for these poor Javanese people and he will surely reward you. He also hears your prayers for me and my work, and surely he will answer them. Recently I received a package with beautiful tracts and booklets from the Bible House of Los Angeles. They have given me a new inspiration and encouragement. I think to translate some of them for my little monthly paper (in Dutch) on Holiness. One of them is called "Is Prayer Fundamental or Supplemental?" It tells about a lady missionary in British India, who started to give half of the time she used before in doing missionary work, for prayer, and the results were marvelous indeed. In half a year there were 125 baptisms in that mission, while the year before they had only 15; that was before she decided to give so much time in prayer. Of course, her fellow missionaries kept on working; and it was a hard fight for her to keep quite in her room,

spending her time in prayer. I think I, too, must give more time for prayer, although I can not shut myself in my room, because the people keep coming and calling to me all the time. There are questions about the work; and sick people asking for medicine or for something refreshing; and very often there is a quarrel to settle; or new people coming in, and I have to decide whether they ought to be taken up or not; or there is something with the cows, and they call me to see them; or people come selling things or sometimes buying. And besides there is the school and the meetings,—oh, and a hundred little things that keep me busy all the day long, and make it impossible for me to isolate myself, except in my quiet hour early in the morning, and the mid-day prayer hour with Brother Vizjak, while the people are having their meals. But I have decided to withdraw myself now and again, just for a minute or two, in order to bring all those great and little things to the Lord. And, dear friends, may I ask you to pray for me, that I may receive the Spirit of prayer, of fervent, prevailing prayer? I feel I come so very much short in my prayers. And more, is there perhaps one of you, who could do the same work as that lady missionary, in behalf of the work in Pangoengsen? One who could spend several hours a day in the quiet of the inner room, giving him (or her) self to earnest prayer for these poor dark souls, who do not feel anything about the burden of their sins, and therefore do not feel the need of a Savior?

Oh, this is what makes the work so hard and difficult! I can say in truth that these Javanese feel as much about their sins as would a cow or a horse. Their souls must be aroused, and I don't know how!—I feel, only fervent, prevailing prayer could do it; but it is only God's Spirit, who can make us pray like that.

The conditions in Java are getting worse and worse. Poverty and misery are increasing all the time; and so is discontentedness and grumbling, and here and there opposition against the government. Sometimes the burden of care and anxiety, how to provide for all the poor creatures who keep coming to me for help, threatens to be too heavy on me; but I know our heav-

enly Father will never fail us. Oh, may he give me the faith of Moses that I can go on with this work of his and that it will turn out for his glory.

May our blessed Lord be with you all, every day of the coming year, and may he brighten every step of your way by his presence and his tender love.

Yours in his blessed service,  
M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,  
November 30, 1919.

### MESSAGE FROM THE PRESIDENT OF CONFERENCE

TO THE EDITOR OF THE SABBATH RECORDER:

I am very glad to express my hearty approval of the recommendations in the article in the SABBATH RECORDER of December 29, by Treasurer William C. Whitford on "Efficiency in Handling Contributions for the Budget" and also of the appeal of M. Jansz in the SABBATH RECORDER of January 19 that the Conference treasurer's recommendations be carried out. These recommendations are certainly wise and will go far toward clearing up the confusion that has resulted in the distribution of the funds for the New Forward Movement held by church treasurers.

At the meeting of the Commission held in Buffalo last September, the plan of having one denominational treasurer to handle all the funds of the New Forward Movement was discussed earnestly and long, and it was only because the Commission feared that the churches were not yet ready for this innovation that the Commission finally advised the plan that each church treasurer apportion the funds of his church among the various elements of the budget. But since then a very insistent demand has come from many church treasurers that they be allowed to send their money undivided to the treasurer of the General Conference. In fact as far as I can learn most church treasurers are already following the suggestions of Treasurer Whitford.

In view of the circumstances and of the vastly greater degree of efficiency that will obtain in having a denominational treasurer for the New Forward Movement

funds, I have no question that the Commission would unanimously approve of this plan for the balance of this Conference year if they could meet and take action.

In this connection I wish to call attention to the action of the Board of Finance at its last meeting, January 19, 1920, "recommending to the Commission that the Conference treasurer receive and disburse the funds for the New Forward Movement budget."

ALFRED E. WHITFORD.

Milton, Wis.,  
January 24, 1920.

### INTERCHURCH WORLD MOVEMENT AND EDUCATION

PAUL E. TITSWORTH

Corresponding Secretary of the Seventh Day Baptist Education Society

The immense Interchurch World Movement Survey Conference, which convened in Atlantic City, January 7-10, 1920, was significant in its performance and big with promise. In its masterly survey it reported the needs of the wide world in the fields of foreign missions, home missions, religious education, and education in American colleges, universities, and seminaries. It also inventoried the present resources of Protestantism at work in these fields. The printed surveys and summaries of the conference present an imposing and thought-compelling picture.

It is not my purpose to give a write-up of the convention but solely to point out some of the things it did for education, in particular to indicate factors in its conclusions which affect Seventh Day Baptists.

The conference affirmed that intelligence and righteousness must be co-extensive; that universal education is the only guarantee of democratic government; and that, if Germany could paganize its people through its schools, America can Christianize hers by the same means.

The standards adopted by the Council of Church Boards of Education at its meeting in New York in December were approved by the conference in Atlantic City. Accordingly the "minimum" standard and "efficient" standard classification for colleges—the norm by which all the boards connected with the council tested the ask-

ings of their institutions, the number of college students determining whether a particular institution shall be classified as minimum, or efficient, or in between—calls for the following personnel, income, and assets:

PERSONNEL	Minimum	Efficient
Students . . . . .	100	500
Faculty . . . . .	10	50
INCOME		
From endowment or gifts (exclusive of receipts from tuition or fees) . . . . .	\$ 50,000	\$ 165,000
ASSETS		
Campus and buildings . . . . .	\$500,000	\$ 900,000
Equipment . . . . .	50,000	85,000
Endowment . . . . .	600,000	3,500,000

Junior colleges or colleges which, though they bestow college degrees, fall below the usual requirements of a minimum standard college, are not to receive more than sufficient funds to bring them up to the income called for and the amount required for buildings, equipment, and endowment as listed under the minimum college column given above.

The amount to be sought for each institution during the first year of the five-year campaign, which the Interchurch World Movement is to stage, shall include: first, a sum for current expenses equal to 5 per cent of the amount of increase of endowment sought; and second, a sum equal to one-fifth of the total amount sought for buildings, equipment and endowment for the whole of the five-year period covered by the campaign.

These recommendations of the Council of Church Boards of Education were approved by the Atlantic City Conference of the Interchurch World Movement. While the council had asked each of its affiliated boards to underwrite 5 per cent of their several askings for the five-year period, the conference voted to ask the boards to underwrite, i. e., to guarantee, only 5 per cent of the first-year askings of their several schools.

Again, the conference voted that monies contributed to its undesignated education fund during the great campaign, beginning next spring, be eventually apportioned to the institutions (through the affiliated boards, of course) in proportion to the amount of money each institution had itself raised. If, for instance, Salem Col-

lege were to raise during the coming year \$50,000 for endowment, the conference would hope to give it an equal sum.

The guarantee which the conference is asking of each board of education, like our own Education Society, is necessary that the big movement may use the aggregate guarantees of all the boards as security for borrowing funds necessary to launch the coming campaign. This guarantee does not contemplate the payment of any money; the underwriting simply means that the boards are willing to lend their credit temporarily for the initial push. The authorities of the conference at Atlantic City assured our society's representative that there was not one chance in a thousand that any portion of the guarantee would have to be paid. As an illustration of the faith which the larger denominations are putting into the project, I need but cite the case of the boards of education of the Methodist Church, North and South. These boards have underwritten the forthcoming nationwide educational drive to the amount of \$750,000, or three-quarters of a million dollars. And, owing to the fact that the Methodist forward movement has already been put across, their boards are this year asking of the Interchurch World Movement nothing at all.

The decisions of the Interchurch World Movement Conference at Atlantic City constitute a challenge to us. As pioneers in Christian education in America, having put our hand to the plow and kept it there all these years, are we going to turn back? God will give us the future only if we are faithful and stout-hearted.

Nothing is so contagious as enthusiasm.  
—*Bulwer.*

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

Medical, Surgical, Obstetric, Children, Diets, 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.

**WOMAN'S WORK**

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

**PROGRAM OF PRAYER**

THIRD WEEK OF FEBRUARY

Prayer that such use may be made of the Woman's page in the SABBATH RECORDER, that it may become a real inspiration and source of blessing to the meetings and the work of the different local societies.

Oh, the dear, delightful sound  
Of the drops that to the ground  
From the eaves rejoicing run  
In the February sun!  
Drip, drip, drip, they slide and slip  
From the icicles' bright tip,  
Till they melt the sullen snow  
On the garden bed below.  
"Bless me! what is all this drumming?"  
Cries the crocus, "I am coming."  
—*Celia Thaxter.*

**CHANGING CONDITIONS IN CHINA**

MISS SUSIE M. BURDICK

Two or three minutes' walk from our Mission Compound there is a large tract of land which, within a few years, has undergone a great change. It is public land and formerly it was an open waste, a grazing place for any wandering animals, a dumping ground for all sorts of things, and many poor people were buried there. Often the coffins were just deposited there and left uncovered. In one corner was a Baby Tower, into which the dead bodies of little babies were thrown and from which they were taken, now and again, and buried.

It is several years since the Baby Tower was done away with but it is within a short time that the graves have been removed and the ground has been put in good shape, inclosed by a high concrete wall and a fine building put up at one side. The place is now, "The West Gate Public Recreation Ground." Here in ordinary times many an interesting event takes place and during this unusual year there have been many remarkable gatherings.

Last May when the Students' Union was formed and undertook to have some influ-

ence in political matters—and had it—it was there that many a mass meeting was held. After earnest, impassioned addresses, from this place long lines composed of students from all sorts of schools, merchants, artisans and other guilds, started out on their long processions with the purpose of enthusing the people and making them more open to instruction. More than once we saw a crowd so great that it filled not only the Recreation Ground but the roads outside for some distance, so that trams were stopped and other traffic hindered.

Since the Foochow incident when Japanese, irritated by the Chinese Boycott of Japanese goods, attacked students in the Y. M. C. A. injuring and even killing some, excitement has run high again. On Tuesday of this week a mass meeting was called and more than seventy schools responded. It was a lively scene with the five-colored National flags, school banners and inscribed banners of all sorts and sizes afloat, but it was most orderly. Each school marched in and was assigned to its place. As usual there were speeches and then each school was called off in turn and started out on the six-mile march. Upon their return the foot-sore and weary girls of our school seemed to have no idea of complaining but asked to be allowed to omit the evening study period and that they might retire early.

We were assured that this time no strike such as broke up work in May and June was to be called, but finally the word went out that the older pupils were to enter upon a campaign of instruction and for them studies were to stop for four days, beginning with Wednesday. Our own older girls were divided into three groups, each with a teacher, which went out to the country homes to the west of us. The people were to be instructed as to present conditions and asked to pledge themselves afresh to neither buy nor use any Japanese goods. It must be remembered that there is a great body of people who can not be reached through the printed page as they can not read. Our girls brought back word of a great willingness on the part of the people to listen and that every one was most polite.

Wherever one went during these days it



was to see a student perched upon a soap box or its equivalent haranguing the crowd which was sure to gather. On the way to our chapel in the city we saw four such groups, one of them addressed by girls. Another group of fine looking young men were drawing a dummy on wheels, a prosperous-looking man such as the Chinese know so well how to make of straw and paper, the paper long garment in this case was so like real satin one could easily have been deceived. Stopping in front of a rice shop there was an impassioned assurance to the men of the shop that any one selling rice to the Japanese was like this empty straw and paper man with no heart whatever for his country. One of the grievances has been that some Chinese merchants have sold rice to Japan in such quantities as to force prices up beyond the reach of the Chinese common people.

The propaganda has not stopped with parades and stump speeches, but information has also been given in writing on banners, posters and dodgers. A dodger given out to foreigners reads:

*To the European and American Residents of Shanghai, Greetings:*

The Japanese at Foochow have, with premeditation, but without provocation, assaulted, wounded and killed some of our innocent people. Instead of making amends for what her nationals have committed, Japan has dispatched her battleships to Foochow and landed her marines there to further intimidate and bully China. The Japanese minister at Peking and the Japanese consul at Foochow have treated our protests with arrogance and additional insult.

To show our righteous indignation at such high-handed and inhuman atrocities, to rouse all our countrymen to resist in a body such aggression even to the bitter end, and to appeal to the high sense of honor and fair-play of our foreign friends, we are holding parades here and elsewhere, so that in the end justice and right may not be violated in the Far East as they have been but recently preserved in Europe at the inestimable cost of blood and iron.

We enlist your sympathy in this demonstration against what is humiliating to China and to the whole world.

(Signed) THE SHANGHAI STUDENTS' UNION,  
Nanyang College Branch.

On Tuesday afternoon, after the parade, some of the shops were raided and Japanese goods seized and burned. On the Recreation Ground for four, if not five, days, bonfires were burning, at some time during the day. One day a large consignment of Japanese paper went up in smoke and

flame. For days since the charred pieces of paper have been blowing all about our yards and the roads.

There is no doubt but that Japan, by her loss of temper in Foochow, has greatly revived and strengthened the boycott all over China. Reports of similar uprisings come from many quarters.

There is always an excess of zeal in such a movement and regrettable incidents are bound to occur. Irresponsible people send out orders. One such came to us one day, decreeing that the girls were to "seize" any one they found wearing things which came from Japan. This order created quite a tempest in our small teapot and a letter was written by our teacher of Chinese Classics, saying that if such were the orders our school would have to withdraw. Assurances were forthcoming that the order did not come from the Union and that any one following such a course of action would be dismissed.

Not so fortunate were the girls on Friday morning, for they went out just in time to get involved in a raid, also unauthorized, on our neighbor who is a prominent man in China but who has the unsavory reputation of being very pro-Japanese. In this onslaught windows were broken, uncomplimentary characters were written all over the outside walls, and many things were said which should not have been uttered. Five little granddaughters from this home were in our school and, needless to say, schools are no longer in favor in that household, and the little girls no longer come. We were much interested in them and it has been a sad experience for us.

Notwithstanding the excesses and mistakes this is a great movement and full of promise. This plot of ground in our neighborhood is a parable. From a waste place open to wandering creatures and given over for a burying ground for the poor and a dumping ground for refuse, to become the gathering place for students for recreational or athletic purposes or in which to discuss national matters in which they are taking an increasingly intelligent interest is a good illustration of the new life and changes in China.

*West Gate, Shanghai, China,  
December 9, 1919.*

### ST. LOUIS AND W. C. T. U. CONVENTION

We spent a week in St. Louis, at the National W. C. T. U. Convention.

St. Louis, the gateway to the West.

St. Louis, the gateway to the East.

St. Louis, once noted for its Anhauser-Busch breweries, beer and booze,—now noted for its manufactories of Hamilton Brown, and many other makes of shoes.

St. Louis, once so wet because of its breweries, beer and booze, is now dry shod, because it has been "shoo'ed" by its good quality shoes. St. Louis is also noted for its good hotels, and convention halls.

The Statler Hotel was headquarters for the National Convention of the W. C. T. U. and their Victory Banquet. The banquet hall on the sixteenth floor of the Statler is called the Rose Room, because of its rose-colored furnishings. Its capacity at table is about fifteen hundred. There were about twelve hundred in attendance at the Victory Dinner.

After the dinner, Attorney Charles M. Hay, speaking in behalf of the attorneys of St. Louis, among many other good things, said: "St. Louis profits more by prohibition than any other city in the Union, and though in the minds of some the city is yet 'somewhat' wet, it is growing drier in sentiment every day, as well as in population and wealth, and that in the face of prohibition. He said not only St. Louis, but the whole world, was grateful to the United States, and consequently to the Woman's Christian Temperance Union, for their fruitful efforts in the cleaning up and sobering of America, and its extension of partnership to women by the vote and other phases of life. (Cheers.)

Mrs. Walter McNab Miller, speaking for the women voters of Missouri, warned the women of the Woman's Christian Temperance Union against an affiliation with any political party until they were assured of those ideals and principles for which the women of America have been fighting. She said let us hold aloof from politics for now; we are fighting prejudice.

Mrs. Philip M. Moore, the mother of all women's organizations, and president of the National Council of Women in the United States, greeted the Union in behalf of her organization, and spoke of the close

relationship of the national bodies and of the strength of their work through their *International Council*.

All the way through the convention, the programs were unusually strong and overfull of interest. An unusually large number of noted speakers and personages were presented to the convention at the different sessions; among these were some of the members of the crews of the *N. C. 3* and *N. C. 4*, our first airships to cross the Atlantic and return.

But if one item could be said to create more interest than another, it was the raising of a Jubilee Fund to be used in carrying prohibition sentiment, literature and temperance education into other countries, until the whole world is dry.

The convention slogan was, "A million members for the W. C. T. U. and a million dollars for the Jubilee Fund." Or a dollar per member.

But just like a bunch of interested women, when they are once aroused, they did not wait for their one dollar per member, but conceived the idea of a "Book of Remembrance," in which should be enrolled the names of any one, or all, who should give one hundred dollars or more to the Jubilee Fund. When this became known, States honored their presidents, by enrolling their names in the book; and honored people, and war heroes, were enrolled with cheer on cheer, one State or delegation trying to outdo another in the enrolment of their great men and women. It was so when the crews of the *N. C. 3* and *N. C. 4* were named, also Secretary Daniels, Palmer, Baker,—but the climax was reached when the name of John J. Pershing was proposed at one hundred dollars by his State.

Mrs. Mary Harris Armour took the platform and struck the house like a cyclone that she is, by calling out that it would be a shame to enroll the name of a man like Pershing with the pittance of one hundred dollars. She proposed one thousand, and one thousand it was made, almost quicker than it can be told. The cheering was enthusiastically deafening. It was no longer called the Victory, but the Jubilee Convention.

But through all the jubilating, the more serious work of the convention was carried

on by the strong hand and cool head of that masterful little leader of the women of the organization, Miss Anna A. Gordon. God bless her! In the closing of the President's Message to the women, Miss Gordon said:

"Today the Woman's Christian Temperance Union enters upon a new crusade. We are deeply stirred by the compelling challenge of a supreme and unfinished task. We exult in the high purpose and boundless possibilities of a new era of national and international activities for purity, total abstinence and prohibition. Joyfully we sing unto the Lord a new song.

"The following slogans for 1920 are suggested as embodying some of our obligations of tomorrow:

"Sound the Jubilee!  
Enforce the Law!  
Teach Total Abstinence!  
Safeguard the Young!  
Promote Health and Morality!  
Befriend the Foreigner!  
Be Just to the Toiler!  
Become *Vital* Voters!  
Establish Social Centers!  
Donate Drinking Fountains!  
Work for World Prohibition!  
Pray Without Ceasing!"

Miss Gordon also said:

"In our own and other lands we will courageously continue our march under the banner of Christ the King, to help build anew a world torn asunder by war and to help establish in all the earth the kingdom of our Lord and of his Christ. 'Let us see to it that we follow Christ in this, namely, that we do not live in the little future which is mastered by anxiety, but in the great future which yields its riches to a reverent imagination.'"

"No, the work of the W. C. T. U. is not ended! With the morning light of the twentieth century shining in our faces, with world-wide warmth and glow of Christlike love in our hearts, with a sincere desire to bring the greatest good to the greatest number, with victorious faith and quickened zeal, the Woman's Christian Temperance Union will steadfastly 'carry on' for 'the protection of the home, for the annihilation of the liquor traffic and for the triumph of Christ's Golden Rule in custom

and in law.' So shall we truly express our gratitude to God for today's victories—so shall we successfully meet tomorrow's obligations."

### HOW THE INTERCHURCH MOVEMENT PROPOSES TO MOVE THE NATION

DR. ABRAM E. CORY

(An address delivered January 8 before the World Survey Conference at Atlantic City, N. J.)

A great business man attending this conference, on leaving the conference yesterday afternoon, said to Dr. S. Earl Taylor, "What a wonderful message! How wonderful it will be when all of this goes down to the last man in the last church! What a wonderful effect it is going to have when you take this down to the last man in the last church!" And Dr. Taylor said, "Well, do you realize that will be some job?"

And, friends, it is just that plain proposition that I have to put to you this afternoon. Some of us have been used to attending conferences; we have been used to being called into centers, and a few centers in this country have had a great many conferences. A few people have attended all the conferences. They really desire to attend, but, after all, how many people in this country have never seen or never realized the facts that have been revealed here in these last two days!

First of all, our processes are these: The Field department is working through the regular denominational organizations and machinery, and I want you to notice this—we do not duplicate any denominational machinery. Where this great work can be accomplished by any machinery now in existence we want to use that machinery to the very fullest extent, in order to save expense.

The efficiency expert, as a few of you have heard me say, used a phraseology to which I object. He said the Field department is to be a pipe line with a sprinkler at the end. I object to that, being an immersionist. (Laughter.)

We want to carry down, if we can, this great stewardship message, this great life-work message, this great message of intercession and evangelism, the total program of these co-operating organizations to the last man in the last church.

At present we have organized fifty-one state committees in forty-eight States. I am sure you will get that mathematics. A man corrected me this morning when I stated that. He said, "You mean forty-eight state committees in fifty-one States." "No," I said, "I mean the other." We have organized at present, friends, fifty-one state committees, because northern and southern California, eastern and western Washington, and some of the other States feel that for geographical reasons they must divide in their state organization.

These state organizations are, as far as possible, denominationally representative. It was decided in full conference with the denominational forward movement leaders that the topical schedule for the next four months should be as follows: For the month of January, spiritual resources; for February, stewardship; for March, life work; and evangelism for April.

It has been determined that there shall be a financial drive this spring. It is proposed, as it has already been stated, that at Easter the program of the three months, at least, shall culminate in that great evangelistic campaign that has already been proposed.

Now, in order that these great objectives may be carried out we must get this message out by literature and by conferences. The first series of conferences is to be a number of pastors' conferences, and I hope that there will be but forty-eight of these. I think, friends, in every State, if it is possible, we ought to call together the pastors of all of the various communions and have them sit together and consider and discuss the problems of Protestantism in that State.

Several of the great States this spring and last year called together and paid the expenses of the pastors in order that they might consider from the political and from the community standpoint community programs. If a State feels that is necessary, is it not necessary for the church of Jesus Christ to call all of its pastors together in a single State and submit to them the total program of Protestantism for that State and for the world?

The program we want to present to these pastors' conferences, in broad outline, can be divided as follows: The needs of the

world as revealed by those surveys; the way to meet those needs in life and money; the organization that is necessary to carry out this great program in the church, in the county, in the State, in the nation, and in the world.

Following the pastors' conferences it is proposed to go into the more than 3,000 counties and hold in each a county conference that in a sense will be a mass meeting, a calling out of as many people as possible into a great gathering. It has been said that there will be so many who will want to attend these pastors' conferences that we shall have to have extra conferences for the young life that will want to attend.

And then going down from these we want to hold township and community conferences. In this program that is proposed we are going clear beyond anything that has been thought or planned in the past, and it is necessary, in order that you may consider this in an intelligent way, that you shall immediately grasp the meaning of what is necessary to effect the bringing down of these three great things—the need; the supplying of the need; and what it will take in life, and in stewardship and intercession and in missionary education to carry out this total program for the church of Jesus Christ.

Then, following that, friends, and this largely through the denominational organizations, we want to go down to the local church. I wonder how fully the resources of the local churches are today being used, and how fully we can say that we have acquired the total resources of any single local congregation. I believe you will agree with me at once when I say that to say 75 per cent of the power of any congregation is being used would be extravagant. To say 50 per cent would be a liberal estimate; to say 25 per cent would be well within the truth.

Special conferences, also, are planned, such as laymen, women, metropolitan and industrial conferences. I can not go into all of these. I wonder how many of you caught that note yesterday of Dr. Cornelius H. Patton, of the American Board, that note of the China for Christ Movement. Out of the foreign field, just as we project this program, out of Australia, out of England, out of China and Japan and India,

comes this call for the great promotional program for the native churches, such as you are proposing for America. All of us are convinced, I am sure, that it would be a calamity for the Protestant churches of America to raise several hundred millions of dollars to spend in some of these great fields abroad, and not at the same time put down upon the native churches in those lands their own obligation to their land and to the world.

And so we propose, friends, not to make this alone a movement of the presenting of these great objectives in America, but that they shall be presented to the last church of Christ in all of the world.

### SOME THINGS GREATLY NEEDED

REV. M. G. STILLMAN

It is reported that a reader of the RECORDER has been looking for me in that able family paper. It was such an agreeable shock, like a pleasant thrill, that I am aiming my pen toward Plainfield. Very likely it may be quite useless for me to expect to say anything, there is so much said already—so much more than many people get time to read. However, the forms must be filled, and people do so like chatter that I venture a few words. It has been my privilege to attend nine conventions the past season. That is going some. The greatest of all to me was Battle Creek,—not greatest in numbers, but greatest to us. My privileges on the way around allowed me a visit at Yale and at Harvard universities, including the famous Andover Theological Seminary, right against Harvard University. I did not go through all these but was delighted to look around awhile. Up in New York State attending associations it happened that I roomed with the editor of the SABBATH RECORDER. He said nothing to me about that building. He did not need to, for there was some silent psychological wireless from his nerve over to my mental receiver which said it is time to take a hand and help get up motion. After my return home a canvass was made before Conference and nearly enough subscribed for the whole call on that subject. Now we are safe on the Forward Movement. We chose to leave off the star, however, until

we see how we stand the last of June. Money is necessary in service, but it can not do the heart work of the family devotion that wins young men to the ministry.

While we need stronger teaching on systematic denominational support, a better consecration of a proper share of our money to the great work of salvation, we need much more, that money can not buy. We need more prayerful homes with the grace that commends the high calling of the ministry to our young men. There is too much old superstitious fatalism, leaving the Lord to do what is ours to do, and too little appreciation of the great and glorious calling of the gospel service. We are too much like the old Greeks, ever seeking some new way for pleasure and having an altar to an unknown god. For the religion that lacks grace and forceful devotion is not better than the pagan way. Love wins. Let there be harmony and true faith speaking in the home and the money question can not weigh heavily against a devotion to the service of salvation. The reward of the ministry is higher than circulating medium, much as money may serve. The reward is salvation and eternal life. Let the home speak with more grace and appreciation of the eternal salvation and the love that casteth out fear. Let the home learn more self-command and find joy and hope for the young life. Let the boy have all due appreciation wisely manifested. There are able young men who may be so well taught in the homes that they can resist bad company and choose the service of salvation. Let the homes that are built on vanity, come down to the ground of sound reasoning. It was a surprise to me to be told, down East, that a minister should have soft, lily-white hands. Wonder what shade Paul's hands were? Half our ministers never have conditions for full support in the service. A minister that is above or below the use of his hands at any necessary service must have had very vain schooling—probably in the home. Let the homes find time and place for the means of grace, and we get an upward movement.

The "right to quit work" seems every bit as precious to church members as to labor unionists.—Exchange.

## 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 PRAYER

These are the gifts I ask  
Of thee, Spirit serene:  
Strength for the daily task,  
Courage to face the road,  
Good cheer to help me bear the traveler's load,  
And, for the hours of rest that come between,  
An inward joy in all things heard and seen.  
These are the sins I fain  
Would have thee take away:  
Malice, and cold disdain,  
Hot anger, sullen hate,  
Scorn of the lowly, envy of the great,  
And discomfort that casts a shadow gray  
On all the brightness of the common day.  
—Henry van Dyke.

### WHAT PRAYER WILL ACCOMPLISH

Christian Endeavor Topic for Sabbath Day,  
February 14, 1920

#### DAILY READINGS

- Sunday—Prayer increases faith (Psa. 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, What prayer will accomplish (Psa. 34: 1-22)

#### WHY DO WE PRAY?

Prayer is a religious inclination. It grows out of mankind's feeling of dependence upon a higher power or personality. "The heathen, in his blindness, bows down to wood and stone" for this very reason. He petitions and propitiates his numerous gods because of the feeling that, in some way, he may be able to gain the attention and favor of that over-ruling being or power which he is conscious of, in a vague, indefinable way, as being dependent upon for existence. His approach to this supra-personality is by prayer. But he prays to a god of iron, wood or stone, and not to the true and living, the one only, God.

Wherein does the Christian view or thought of prayer differ from that of the heathen? The heathen prays without knowledge, and therefore in blindness. The Christian prays, as we believe, to a living, knowable, answering God, and therefore the Christian prays with faith and assurance. With this understanding of prayer,

#### WHAT WILL PRAYER ACCOMPLISH?

1. Prayer opens the soul to God; lifts the soul up to God. God floods with light the soul of those who open their hearts to him in earnest, pleading prayer. His blessing is never withheld from the soul that seeks it with the whole heart.

2. Prayer increases faith and brings spiritual blessing. It is through prayer that we become acquainted with God, and a more intimate knowledge of God must of necessity increase our faith, and increased faith means an increasingly satisfying religious experience.

3. Prayer enlists us for God's will. It puts us in an attitude of receptivity where we become more willing to do God's bidding. It increases our desire to know and to do his will, and thus enlists us in his service.

4. Prayer gives us fortitude and patience. It gives us the courage and patience to face and conquer the problems and difficulties of life with fortitude. It not only gives us the spiritual strength to

do so, but often the necessary physical strength is bestowed. We are comforted and sustained by the assurance that "underneath are the everlasting arms."

5. Prayer enables us to help others. Through prayer it is possible to influence and help others as we might not in any other way. It is the high power wireless by which our longing to do them good is conveyed to them through God.

"She had been known as a follower of the Lord Jesus Christ and believed herself to be such. Throughout the years of her prosperity she had served him. But pain and loss visited her. Then came to stay. Like Job, she at last stood amid the wreck of what she had loved best, and life looked barren and desolate. In the time of her affliction hope and faith moved afar off—she could see neither comfort nor the Comforter; her soul had lost its wings, she could not fly either from her sorrow or to her Lord. Her Bible was a blank—only one text remained of all it once had held: 'Be still, and know that I am God.'

"She shuddered at the Word, but it could not be changed. There was nothing for her to do but to submit, to endure. It was useless to rebel, to cry, to moan. That one scripture dwelt with her and closed her lips to any outward demonstration of pain. The lines of her mouth and heart grew hard: 'Be still, and know that I am God.'

"Two friends in another city met to pray for this woman one day, and one of them—the one who knew her best—used these words in her petition: 'Help her to see thee, Lord, and when that text that so constantly recurs to her memory comes to her mind again—"Be still and know that I am God"—with it help her to remember also that "God is love."' And straightway, as the words were uttered, the other who knelt in prayer, caught a new vision of the Word of God and wrote into that Old Testament exhortation the New Testament fact, 'Be still, and know that I am Love.'"

SOME CONCRETE FACTS

"From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three;

no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."

Why the "Week of Prayer" which is generally observed by all Protestant churches each year in January? Because in November, 1858, over sixty years ago, a call to united prayer in behalf of the world, issued by the Lodian Mission, in India, made such an impression on the church at large that the setting apart of our annual "Week of Prayer" was the direct outcome.

It is declared that all of that "marvelous spiritual awakening which marked the whole latter half of the eighteenth century, and gave rise to the modern missionary revival," can be traced to Jonathan Edwards' famous "Call to Prayer," which he sent out in 1747.

TO THINK ABOUT

Why is prayer the most direct of all the helps to the Christian life?

Does God always answer prayer? Does he always answer our prayers in the way and at the time we would have him?

What must be the condition of our hearts and lives for our petitions to avail with God?

There have been remarkable instances of answer to prayer. Let others mention such instances.

Have there been times in your life when you have felt that God has definitely answered your prayer?

What will prayer accomplish for the New Forward Movement?

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, FEBRUARY 21

Christian Principles in Industry (Micah 6: 8; Matt. 7: 12)

DAILY READINGS

- Sunday—Principle of justice (Prov. 21: 2-5)
Monday—Brotherliness (Matt. 22: 34-40)
Tuesday—Fair service (Eph. 6: 5-8)
Wednesday—Kindliness (Eph. 6: 9)
Thursday—Equity (Deut. 10: 17-22)
Friday—Generous treatment (Matt. 20: 1-16)
Sabbath Day—Topic, as above

SOMETHING DIFFERENT

E. LUELLA BAKER

Our county convention was teeming with old things set forth in new ways this year. Things that had been presented in good addresses before were acted before our eyes.

The claims of the Tenth Legion were given in the little play, "Aunt Margaret's Tenth," which appeared in the July 21st number of the SABBATH RECORDER.

Two men came on the platform and one told the other how things seemed to be going criss-cross with him. The other suggested that perhaps the failure of observing the Quiet Hour had something to do with it. Together they quietly talked it over, with the result that the first man decided to keep the Quiet Hour in his daily life.

"America Serves": The walls of an American hospital in China appear. A Chinese mother comes with her sick babe. The native medicine woman comes and stabs the babe to let out the evil spirits, then goes away to another place, where she is sure of better pay. The child grows worse. Then the nurse from the hospital comes out, works over the babe and takes it into the hospital.

The lame, the halt and the blind come and their needs are taken care of as readily as possible. Many come back with the testimony, "Once I was blind, but now I can see."

All this was given in a missionary pageant.

The worth-whileness of the Christian Endeavor World was shown to us by posters, in which the writing was made from columns of the paper. Two papers were cut into columns and pasted together to show how much reading matter there is in one issue of the Christian Endeavor World. It made a rope that reached around the good-sized room.

Here is a list of the titles of the regular reports of the executive committee. Can you guess to which officer each belongs?

- "Waiting for an Answer."
"A Chance for Service."
"The Woman in the Shoe."
"The Outlook."
"Christian Endeavor Mint."
"A Big Problem."

"Good, Better, Best."

"Lest We Forget."

"The Beginning."

"Win One."

"One Out of Ten."

"An Inventory."

Riverside, Cal.

MEETING OF THE BOARD OF FINANCE

At a meeting of the Board of Finance, held January 19, 1920, there were present Dr. A. S. Maxson, J. H. Coon, Dr. George W. Post, A. B. West, Dr. George E. Crossley and Grant W. Davis; by invitation, Professor A. E. Whitford was in attendance.

Voted that the treasurer of Conference be authorized to pay the sum of \$60 to the pastor of the Albion Church, that church having increased the salary of its pastor the required amount.

The following bills were approved:

Table with financial entries: American Sabbath Tract Society: For Forward Movement Commission reports \$50 96, Posters 84 95, Total \$135 91; W. H. Ingham: Office expenses, railroad fare and expenses visiting Salem, Clarksburg, Nortonville, and Dodge Center \$103 00, Services, 15 1/2 days, at \$10.00 155 00, Total 258 00; Dr. A. L. Burdick: Expenses visiting New Auburn, Wis. 17 33; A. E. Whitford: Expenses visiting Alfred, N. Y., Battle Creek, Mich., and Fort Wayne, Ind. 57 77.

Voted that in view of the fact that confusion has resulted in the sending and distribution of funds of the New Forward Movement from individuals and churches, the Board recommends to the Commission that the Conference treasurer receive and disburse the funds for the Forward Movement.

GRANT W. DAVIS.

Dated January 19, 1920.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

### DR. J. N. NORWOOD ON THE DES MOINES CONVENTION

In an assembly talk, last Wednesday, Dr. Norwood visualized for the students, the important things that he gleaned from attending the Student Volunteer Convention at Des Moines, Ia. "I shall confine myself to general impressions," said he, and he did so in a manner that impressed the students as no other method could have done.

The bigness of the convention was its greatest strength and its greatest weakness. Eight thousand students were present representing every State in the Union, every province of Canada, and nearly every foreign country. The common and rather unusual purpose knitted them together in an inspiring way. It seemed appropriate that such an assembly should be held on the western plains, where there is nothing to hinder the sweep of a message from carrying far to the east, north, south and west.

"When the audience sang, the mere volume of tone and the mere vastness of sound from eight thousand voices uniting in, 'Crown Him, Crown Him, Crown Him,' gave one the idea that there was something worth crowning."

"The Convention didn't get sentimental or over-emotional. This doesn't mean that there wasn't good sentiment, and good emotion, but it was the kind that comes from thoughtful consideration."

The speakers made every possible appeal for volunteers, in the warmest, most ardent way, but leaving the matter open for calm and careful consideration. Theology didn't seem to matter. Negative theology might have been introduced but nothing of the sort was done. It marks an epoch in history.

The meeting was constructive in every way. No time was wasted on cranks, although there were plenty of them there. "I met one on the train, but I never heard of her after I got there!" No literature was permitted to be distributed, and so one effective method of ruling out cranks was here illustrated.

The convention didn't unduly laud the leaders, who kept themselves in the background. Mr. Speer, John R. Mott and many other well-known and powerful leaders were there, but they were not unduly

prominent. "And yet, you couldn't help but see Mott in everything; not a detail but what had been foreseen and planned for. It takes no little man to handle eight thousand people without a hitch." (John R. Mott was the chairman of the executive committee of the convention.)

One big thing was stressed and all the rest settled around it. The convention had a great faith, a great motto: "The evangelization of the world in this generation." And the whole convention was conducted along lines of real religious statesmanship. 1. It had enthusiastic leaders, who believe the thing can be done. "A fellow who's got the faith, who feels it can be done, is the one who can do it." The doubter is never the pusher. 2. The convention speakers stressed the point that the whole life must be Christian. The Student Volunteer Movement emphasizes the fact that real religious statesmanship can lead all statesmanship. "We can't Christianize part of a man or part of a woman. We can't reform part of a man or part of a woman without reforming all of him or her. You can't put part of the people on a pedestal and leave the rest in the gutter." 3. The plea for workers is made at the opportune moment. 4. The leaders of the movement have no illusions. They see that any kind of talent may be utilized on the mission field, chemists, farmers, doctors, teachers, domestic science specialists, metal workers,—all are needed, but they don't make the mistake of believing that these things may be carried to the people satisfactorily without religion. In these ways, was the convention statesmanlike.

All of the speeches didn't get under the skin, but those that did were delivered by earnest, powerful speakers who used their imaginative talent to waylay and hold the interest of the listener, and to spur him on to definite action in the big work where consecrated men and women are needed. —*Alfred Sun.*

Good manners are good. But sometimes they are good only in form. The best manners come out of a heart of love. Hence some who are not well posted on formal etiquette may be among the best mannered people in the world.—*Baptist Boys and Girls.*

## CHILDREN'S PAGE

### WHO DISCOVERED THE EARTH WAS ROUND?

LOIS R. FAY

When I was young and went to school, I was taught that before Columbus' day every one thought the earth was flat, and I therefore mistakenly supposed that the men who wrote the Bible did not know the earth was round. The truth is that the men who wrote the Bible were wiser than I imagined them to be, for at least three different ones mention the roundness of the earth, and the original copies of the Bible were written long before Columbus lived. Columbus was a God-fearing and devout man, the best of histories tell us, while many of the men and women who lived in his day were entirely ignorant of the Scriptures from which Columbus learned the truth that made his name famous; for when he began to teach the ignorant ones the earth was round and asked for a fleet of ships to prove he could sail around it, no one believed him.

The three books in the Bible which mention the roundness of the earth are Job, Proverbs and Isaiah; the references are Job 26: 10; Proverbs 8: 27; Isaiah 40: 22. In the authorized version they read as follows:

Job 26: 10: "He [meaning God] hath compassed the waters with bounds, until the day and night come to an end."

In Proverbs 8: 27, Wisdom is represented as speaking, thus: "When he [meaning God] prepared the heavens, I was there; when he sat a compass upon the face of the depth."

Isaiah 40: 22: "It is he [meaning God] that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth the heavens as a curtain, and spreadeth them out as a tent to dwell in."

As you read these verses you will perhaps exclaim, "I do not see anything about the earth being round, unless it is in Isaiah's words 'circle of the earth.'"

Let me tell you the word "compass" in

Job and Proverbs is the same in the ancient Hebrew text as the one translated "circle" in Isaiah; a circle is round, and the word compass is also often used to describe a thing that is round. People who understand the Hebrew and Greek languages know that roundness of shape is meant in all three verses.

From the words of Job you may know that the Hebrew writer meant to show that the great waters of the oceans which cover the larger part of the surface of the earth are held by God's power in a round shape; as long as day and night continue, God's power will hold them in that shape. We who believe in God therefore have no need to fear—as the ignorant people in Columbus' time did—that there is nothing to keep the inhabitants of the supposed under side of the earth from falling off. God's circular bounds keep everything in the right shape.

The same Hebrew word meaning roundness of shape, and a similar idea worded differently, are found in the clause in Proverbs 8: 27, saying, "He set a compass upon the face of the depth." As you read this verse you will perhaps notice the last word, "depth," which is the same Hebrew word used in Genesis 2: 2, and translated "deep." If you look up all the references in the Bible containing the word "depth," or "deep" (*Cruden's Concordance Complete* will give them all) you will find a suggestion of what the Hebrew word translated "depth" or "deep" means, which is water in immense quantities. The writer of this verse tried to teach what great wisdom God had with him when he decreed a round shape for the immense quantities of water that fill the oceans on the earth.

The first clause of the before mentioned verse in Isaiah tells again plainly who it is that keeps the earth round, if we read from the 18th verse down to the 22nd, so that no one need to suppose Columbus or any of his fellow-explorers were the first ones to believe this. The wisdom concerning God's plans will be granted to every one who studies the word of God, especially on Sabbath Days, memorizing it in the English and storing it up in the treasury of the mind while young. That is what the Sabbath is given to all you young children for—to learn all you can about

God's wonderful plans and arrangements, in heaven as well as on earth. The six working days are enough to fill with getting worldly knowledge, food to eat and clothes to wear; but the seventh day, which is the Sabbath, is ordained for getting higher things than these, things that guide every one rightly in the work of the six days.

Now when you children grow older and hear some one say the Bible is not up to modern science, because it does not teach the earth is round, you will be able to know surely that whoever says such a thing is mistaken; and if you store up these verses in your mind, you will be able to prove that Bible writers were wiser than the superstitious people who thought the earth was flat like a table. Also, some day when you have faithfully learned the language of our own native country, how to write and spell correctly, and make few mistakes in large words or in small, you may find opportunity to learn Hebrew and Greek, where are revealed many ideas thought to be new because some wise and devout man discovers their truth nowadays.

*Princeton, Mass.*

### HOME NEWS

GARWIN, IA.—The new pastor and his family arrived in Garwin on the evening of November 10, were met at the station by Mr. L. A. Van Horn and his son-in-law, Mr. Ray Lippincott, and were carried to the home of the former where they spent the night. The next morning we were taken to the parsonage where we found that some one had started a fire, and with the help of three or four others, the many boxes were soon opened and unpacked, and at least a standing room was made.

On the first Sabbath night in Garwin, while the pastor and his wife were looking over the mail, they suddenly heard the sound of many feet, then a knock at the door, and as soon as the pastor could open it, a myriad of people, more or less, began to file into the parsonage until it was filled to overflowing. The young folks spent the evening with games outdoors and indoors, while from the humming sound that echoed through the parsonage, one would naturally judge that others were busily talking. When they came, all of them

brought something which they left in the dining room, and in a short time, not only was the table groaning under the load of good things, but also the space under the table and in different parts of the room were fully occupied with material manifestations of the kind hospitality of the good people of Garwin. Surely, the pastor and his family were made to feel at home.

On one evening three loads of folks went out to Mr. and Mrs. George L. Van Horn's and gave them a surprise. A very pleasant evening was enjoyed.

The annual church dinner was held in the church basement on New Year's Day. About ninety sat down to the tables and enjoyed the bountiful feast prepared for them. After dinner a meeting in the interests of the Forward Movement was held. Brief speeches were made by L. A. Van Horn, Deacon T. S. Hurley, Charles Hurley, B. A. Freet, Mrs. Frank Hurley and the pastor, after which three members of the Forward Movement Committee went among the people with subscription papers and secured a third of our quota. The canvass is not yet completed. As soon as the pastor arrived, he began the series of Forward Movement sermons, closing with the sermon on tithing. There is a good interest here in the movement and hope we may make a creditable showing.

The church and Sabbath school held their business meetings, one after the other, on Sabbath night, December 27, 1919. Officers were elected and necessary business was transacted so that they would be ready for the work of the new year.

The Sabbath school lately voted to support one Armenian orphan, paying something every week for that purpose through the classes. Already enough money has been paid in to keep the orphan over four months. Several have expressed the idea that we pay in as fast and as much as we can, and try to keep two orphans instead of one. We are looking forward with pleasure to the visit of Mr. E. M. Holston, the field secretary, who expects to arrive here February 19 and spend a week with the church and society. We trust that new encouragement, inspiration, vision and larger service may be some of the results of his visit.

The church services are well attended. An orchestra of six or seven pieces, and made up of some of the young people here, help with the music in the Sabbath morning service as well as in the Sabbath school, Christian Endeavor and prayer meeting.

HERBERT L. COTTRELL.

CHICAGO, ILL.—The little church in Chicago is still on the map and enjoying its regular weekly services. Country churches realize little of the difficulty of keeping up the services and attendant expenses of a church in the city where its members are so widely scattered.

We still keep open books for the Forward Movement. Responses from both resident and non-resident members have been cordial and encouraging, almost without exception. We are looking hopefully toward the goal.

It is with deep regret that we chronicle the departure of Mr. and Mrs. J. N. Burno from our church circle, to find a home in the milder climate of California. Mr. and Mrs. Burno have been, for many years, among the most loyal and faithful members of our little church. They will be greatly missed. We trust that Riverside may gain by what we lose.

### GOLDEN WEDDING

The five children of Mr. and Mrs. Ira Allen Butterfield planned and successfully carried out the celebration of their golden wedding anniversary on the evening of January 6. The bride and groom of fifty years ago were married in Walworth, Wis., by Rev. James Bailey.

Relatives and friends to the number of sixty or more, some of whom were present at the wedding a half-century ago, came to enjoy with them this rare occasion.

The rooms were tastefully decorated with festoons of Florida moss and running pine, and an abundance of cut flowers.

Among the items on the program were an appropriate address by Pastor Fifield who presented the gift of the church people, a purse of gold, and a charmingly written poem reciting bits of personal history, past and present, given by Mrs. W. C. Titsworth, a life-long friend of the bride.

Ample refreshments were daintily served and a perfect evening enjoyed. Appropriate gifts and greetings were left as remind-

ers of the happy occasion, and many good wishes expressed for the worthy couple.

M. S. W.

### WHY THE UNITED STATES NEEDS THE CHRISTIAN COLLEGE

TYLER DENNETT

Society is even more deeply indebted to colleges than most persons believe, according to statistics compiled by Inter-church World Movement. Though the Protestant church gives little more than 1 per cent of its sons and daughters to the college, the college returns to the church from 80 to 90 per cent of the church's professional Christian workers.

The American Education Division of the movement, under the direction of Dr. Robert L. Kelly, has shown, through its survey of our educational institutions, that of every thousand pupils who entered the first grade of primary school in 1903-04, but 600 finished the eighth grade, 300 entered high school, 111 graduated from high school in 1915-16, 38 entered college and only 14 intend to complete their course in 1920.

On the other side of the ledger, it is shown that, of 288 missionaries who have been in active service for the past eight years, 236 attended their own church college, 10 went to other denominational colleges, 14 to independent colleges, 16 to state universities, and only 12 received no collegiate training.

Explanation of the constant appeal from the pulpit for funds for denominational colleges might be made in these figures. Expenditure for all American education, from the first grade up, is estimated at more than \$900,000,000. State universities alone have annual incomes of \$60,000,000, whereas church colleges and institutions have annual incomes of less than \$25,000,000.

The students pay only a third of the cost of the running expenses of the college. The remaining two-thirds is raised by endowment and current gifts. The average annual expenditure for the college education of one student is estimated at \$337.57, but the average amount spent by the church for the education of one student attending a denominational college is \$140.

## OUR WEEKLY SERMON

### CROWN JEWELS

REV. G. E. FIFIELD

Texts.—*They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.* Malachi 3: 17.

*They shall be as the stones of a crown, lifted up as an ensign upon his land.* Zechariah 9: 16.

*Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.* Isaiah 62: 3.

When a prince, the heir to a throne, is approaching his coronation, when he enters upon his authority as king, unless he has inherited these from his ancestors, it is customary for him to look up and select certain jewels which may please his fancy; these then are sent to a lapidary to be cut and polished, and set in a crown according to the direction of the prince. In the ceremony, or coronation, this crown is set upon the new king's head; and these stones become his insignia of authority,—the visible evidence of his right to rule and reign.

Of course there is a sense in which Christ is even now both priest and king; but there is a larger sense in which he has not yet entered upon his full authority as king. In this sense he is prince,—“Prince of Peace,” “Prince of Life,” awaiting the grand coronation when the redeemed from every nation, kindred and tongue, shall sing the glad new song of praise, saying, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing”; and a voice from heaven is heard saying, “The kingdoms of this world have become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

Now, Prince Emmanuel is “making up his jewels” which “shall be as the stones of a crown, lifted up as an ensign upon his land.”

A jewel in the rough is not always so beautiful. Often only an expert can see its possibilities and its value. It is told of one of the world's most famous jewels

now counted as worth millions, that it was used as a plaything, tossed about the yard by the children of a Boor family until an expert stranger saw its value, and purchased it.

So now, only the expert eye of Christ made keen by his tender love can detect his jewels, distinguishing them from the less precious stones; for he selects them in the rough; and it is his, not ours, to select them, and “make them up.” “Who art thou that judgest another man's servants? to his own master he standeth or falleth.” In fact, lest we become spiritual Boors, making the sad mistake mentioned above, we must count all men as his precious jewels because of the divine possibility which only he can see and fully understand. But the more truly we love as he loves, the more we can see possibilities of great beauty hidden from others. Oh, that Love might give us all the eyes and the heart of the Christ.

It is by the work of the lapidary, a process of chipping, chiseling, grinding and polishing, conceivably painful if we imagine the stone to be sentient—a process sometimes extending over months and years—it is by this that the stone grows so wonderfully beautiful and precious.

Are we willing to give ourselves over in the rough, into the hands of the great Lapidary of the universe, submitting without reserve and without complaint to every shaping, grinding, polishing process he may subject us to? If so, “the beauty of the Lord our God shall be upon us,” and “we shall be made perfect to do his will, he working in us that which is well pleasing in his sight.” But we can not know the glory and power of his resurrection, without first knowing the “fellowship of his sufferings,” and being “planted in the likeness of his death.”

And after the lapidary has done his work upon the rough stone and it has grown so beautiful, what, after all, is the beauty of the jewel?

It is nothing in the jewel itself; but it is in the power it has acquired through this cutting and polishing process, of reflecting to our eyes the glory and beauty of the sunlight. Some one may say, “I can see this is true of the diamond, but the ruby is a beautiful red color in itself; and the em-

erald has lurking in its own depths a wonderful green.” What is color but the kind of light we see a thing by, or the affect of that kind of light upon the eye? When we color a fabric red or green, we put upon it a solution that has the property of absorbing the other rays of light, while it reflects the red or green rays, so we see the fabric by those particular rays.

It is so with the various jewels. The diamond reflects all the different rays of the sunlight, separating them into the different colors. The ruby absorbs some of the rays, but reflects a predominance of the red rays, so we see it by the red rays, and count it red. The emerald reflects a predominance of the green rays, so we call it green. But from this we see that all the beauty of the different stones lies in the different ways that they reflect the sunlight to our eyes.

What about the beauty of the Christian—Christ's precious jewel? “Not unto us, O God, not unto us, but to thy name give glory.” The beauty of the truly Christly character is in the power that precious jewel has acquired through the divine cutting, grinding, polishing process of reflecting to other eyes who otherwise might never see it, the beauty and glory of Christ—“The Sun of Righteousness.”

How infinitely sad that so many times we fail to reflect to others as we should the glory of the Christ we profess to love! For it is in us, if at all, that men first get glimpses of Christ and of the Father. The unbeliever is not looking up to find God. He looks that way, if at all, only with a telescope hunting stars. He will not look back two thousand years to see God. He is looking in the other direction, seeking to locate a dollar. But if he gets one convincing glimpse of Christ, and through him, a glimpse of the Father, in us, he then may look to Christ himself for the perfect revelation of the Father God.

Should not we, with Paul, “glory in tribulation,” submitting joyfully to any polishing process the Great Lapidary may impose upon us, so that he verify his promise that “The beauty of the Lord our God be upon us,” and we become able truly to reflect that beauty and glory to others, that they, too, may see and love God?

But why are the saved of Christ called

his *crown* jewels; a “royal diadem,” “as the stones of a crown, lifted up as an ensign upon his land”?

We have seen that the crown jewels of a king are his insignia of authority, the visible evidence of his right to rule and reign.

Now Christ's kingdom is not a kingdom of external, arbitrary force; it is a Kingdom of Love. Napoleon, in exile at the last, saw this. As he paced the sands of St. Helena by the sounding sea, I hear him saying: “Alexander, Julius Cæsar, Charlemagne, and myself founded empires by the power of our armies, and today, who cares for us? But Jesus Christ founded a kingdom by the power of his love, and now millions would die for him.”

The reason Jesus Christ is supreme, and king in this Kingdom of Love, is because he is supreme and first of all in so manifesting to others the divine love as to win their hearts in abiding allegiance to him. This he taught to the two disciples who wished to be chief next to him in his kingdom. They could attain unto eminence there only as he had attained, by “drinking of his cup” of suffering, ministering unto others through love as he had ministered, so winning the loving allegiance of saved souls.

Since Christ's right to reign in the Kingdom of Love is simply and only the right of his love, *that which most shows his love* to the universe of God's created intelligent beings, will be the evidence—the insignia of his—of Love's authority.

And what is it in all the universe that most shows the love of God, and the love of Christ? If we could ask the angels around the throne who constantly bathe in the light and love divine, rejoicing in the fulness of God, methinks they would look away from the glory of heaven to this dark ball and say, “God so loved the world that he gave his only begotten Son” to save sinners. Christ so loved that he gave himself.

Thus the redeemed, the fruit and evidence of his Love, will be the insignia of Love's authority to rule in the Kingdom of Love, and so his Crown Jewels, an ensign lifted up before the whole universe of intelligent beings, to show that Christ, under God, is king. Friend, shall you, shall I, be of Christ's jewels?

## ALONE—YET NOT ALONE

LOIS R. FAY

(Read by Rev. D. B. Coon, of Ashaway, R. I., at the burial service for Gardner B. Fay, Princeton, Mass., January 4, 1920)

Alone—yet not alone—my infant soul to light  
opened its eyes  
Upon an upward, climbing way from earth to  
realms beyond the skies.  
Life's mysteries unfolded one by one before ex-  
panding sight.  
Full soon I saw the shadows fall athwart the  
radiant heavenly light.  
That bathes all creation in rays of majesty sub-  
lime,  
And radiates, from times long past to ages of  
all future time.  
O, thou Creator of my soul, it seems to me my  
path was laid  
Incipiently along recesses where the shadows ever  
played  
Across the fields of glory where thy full-orbed  
radiance brightly shone,  
O'er me, alone, O Father mine, and yet I was  
not all alone.

Alone—yet not alone—I pondered childhood's  
visions, fleet and fair,  
Before parental love permitted infancy a load to  
bear;  
To plastic imagery, from which is fashioned  
adolescent grace,  
Came dreams of friends, of wealth, of castles  
beautiful, not treasureless.  
I reared these structures on the shifting sands  
of youthful consciousness;  
These vistas vaguely full of promise, fair they  
seemed—'twas strange I did not know  
That things of value and of permanence can  
not be builded so.  
I see it, now that infancy and childhood's dreams  
and hopes have flown;  
Alone I felt, O Father kind, and yet I was not  
all alone.

Alone—yet not alone, for every human soul en-  
dures some care—  
I found a burden, massive, cumbersome, a  
grievous weight to bear.  
I could not find escape—around, above, below—  
it hid the light  
That streams, continuously, O Father, from thy  
throne by day and night.  
My soul shuddered and shrank at this dread  
weight which blocked my up-hill road,  
And feared in baffled consternation lest it fail to  
move that load.  
I grappled with my burden close, for neither  
friend nor foe could clear  
The way for me, and in my haste to move that  
weight, pressed too close,  
Till it obscured thy power, and love which from  
"antiquity have shone";  
I sought to win alone, yet thou, O Father, left  
me not alone.

Alone—yet not alone—each soul comes face to  
face at last to greet  
That dread unvanquished foe which every soul  
must some day meet.

Now at thy feet my burden may be left, O God,  
for after me  
May come some other travelers whose eyes may  
far more clearly see  
The why and wherefore of that weight which I  
have failed to move aside.  
Thy love divine, O God, doth shed forgiveness  
o'er the beating tide  
Of sorrow, sin, mistake, and disappointed hope;  
that mystery  
Which veils the fullness of thy power in me  
points to eternity,  
And faith accepts the gift thou makest all who  
pass this way to own—  
A rest, O omnipresent God, where thou wilt  
leave us not alone.

## Sabbath School. Lesson VI—February 7, 1920

PETER AT LYDDA AND JOPPA. Acts 9: 32-43

Golden Text—The prayer of faith shall save  
him that is sick, and the Lord shall raise him up.  
James 5: 15.

## DAILY READINGS

Feb. 1—Acts 9: 32-43. Peter at Lydda and Joppa  
Feb. 2—Psalm 61: 1-8. God's Protection  
Feb. 3—Luke 5: 17-26. Jesus Heals a Paralyzed  
Man  
Jan. 4—Eph. 3: 14-19. The Secret of Spiritual  
Power  
Feb. 5—James 5: 12-20. Prayer and Healing  
Feb. 6—Matt. 8: 5-13. The Centurion's Servant  
Feb. 7—Luke 8: 40-48. The Touch of Faith

(For Lesson Notes see *Helping Hand*)

That the post-war prosperity of colleges is not confined to academic institutions is shown by the rapid expansion of the Moody Bible Institute of Chicago, which has been forced into the real estate market to rent additional apartments to house its growing student body. The thirteen buildings owned by the institute have proved wholly inadequate to care for the increased enrolment, and half a dozen other buildings are under lease for dormitories and classrooms. The combined enrolment of the day and evening classes in the school year of 1918-19 was 2,183. The Correspondence Department in the same period supplied instruction by mail to 6,548 persons, bringing the total number of enrolments in this department since its organization above 17,000. Sixty-two students of the fall term class of 1919 were graduated December 18, 1919. Many of these will go to foreign mission fields.

We shall beat our swords into plow-  
shares and our corkscrews into button-  
hooks.—*Brooklyn Eagle*.

## MARRIAGES

HOWE-SEVERANCE.—At the Seventh Day Baptist parsonage, Dodge Center, Minn., January 2, 1920, by Rev. H. C. Van Horn, Ross S. Howe and Miss Lorna A. Severance, both of Dodge Center.

MECK-ZERFASS.—At the home of the bride's parents, William Young and Annie May Stouidt Zerfass, of Fairview Farm, Ephrata, Pa., December 7, 1919, by their pastor, Rev. Samuel G. Zerfass, Mr. Harry Leed Meck, son of Henry Reed and Sarah Fisher Leed Meck, of Ephrata, Pa., and Miss Helen May Zerfass.

SACHSE.—Julius Friedrich Sachse was born in Philadelphia, Pa., November 22, 1842, and died at his home at 4428 Pine Street, Philadelphia, November 15, 1919. A biographical sketch will appear later. C. F. R.

## DEATHS

AYRES.—Herman Danford Ayers was born March 26, 1864. He was the oldest of eleven children born to Danford and Maria Ayers whose home was in Enosburg, Vt.

When Mr. Ayers was twenty-three years old he came west to Battle Creek, Mich. Later on he went still farther west to Steven's Point, Wis. At Sun Prairie he met and was married to Miss Alice May Pinney. Their marriage occurred July 12, 1893. The family have at various times made their residence in Janesville and on a farm near Milton Junction, until 1908 when they moved to Milton which has since been their home.

When Mr. Ayers was nineteen years old he made a public confession of faith in Christ and became a member of the Adventist church. While living near Milton Junction he united with the Seventh Day Baptist Church of that village. On the removal of his residence to Milton he transferred his membership to the church of the same faith in this village.

Mr. Ayres was a firm believer in a practical, workable Christianity which illustrated the words and examples of the Master. He believed in a "square deal." He was a generous man whose deeds of kindness, unknown to any excepting the recipient and himself, gave cheer and comfort to many lives.

He was a carpenter by trade. It was while he was at work hastening the completion of a large barn that he fell from the roof to his death on New Year's eve, December 31, 1919.

He is survived by his widow, a son, Ernest Herman, a daughter, Genevieve Alice, his aged father and six brothers.

Funeral services were held in his home church on Sabbath afternoon, January 3, 1920, conducted by Pastor Henry N. Jordan, who was assisted

by Elder George W. Burdick, a former pastor of Mr. Ayres. Interment was made in the cemetery at Milton.

H. N. J.

JACOBS.—Olga F. Arrington Jacobs was born in Maquoketa, Ia., September 19, 1883, and died November 24, 1919, in Pasadena, Cal.

Besides her husband, J. Henry Jacobs, and a daughter, Elizabeth Sarah, she leaves her parents, Mr. and Mrs. F. T. Arrington, of Welton, Ia., three brothers and one sister: Elvin F., of Milton, Wis.; Cyde B., of Chicago, Ill.; Olen R., of Milford, Ia. and Iris, at home; with many other relatives and friends.

In early girlhood she was converted under the influence of the beautiful, earnest, Christian life of Rev. L. C. Randolph, in meetings held by him in Welton, and soon after joined the Seventh Day Baptist Church there, continuing a faithful member till death.

On May 17, 1913, she was united in marriage to J. Henry Jacobs, her pastor, G. W. Burdick, officiating. They made their home in the city of Davenport, Ia., until the fall of 1918, when they moved to Pasadena, Cal.

Olga was a dear lover of nature. Little children, birds and flowers were her constant delight.

The little daughter named above was born November 24, 1919 and died December 12, 1919.

J. O. B.

## RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our allwise and gracious heavenly Father to call home our beloved sister, Mrs. Jane Davis, the Ladies' Aid Society of the Salem Seventh Day Baptist Church desires to put on record the following minute and resolutions:

Aunt Jane, as she was called by every one, did not have the privilege of meeting often with the Ladies' Aid. Although in poor health for years, she was always cheerful, and ready to assist in any good work.

Resolved, That we deeply feel the loss we have sustained in the death of our sister.

Resolved, That we extend to the children our heart-felt sympathy in their loss of a kind and loving mother.

Resolved, That a copy of these resolutions be sent to the SABBATH RECORDER.

ATHA McLAUGHLIN,  
ALLIE RANDOLPH,  
JENNIE RANDOLPH,  
Committee.

"We need some one to believe us—if we do well, we want our work commended, our faith corroborated. The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you: he is one who recognizes the good in me."



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### HIS PATTERN

I sat on my doorstep weaving  
At the setting of the sun;  
The lengthening shadows were fading  
And my task was still undone.

The Master had woven a pattern  
With infinite tact and skill,  
And given it me to fashion  
According to his dear will!

And I had carefully laid it  
Aside, for why should I speed?  
Some day I would do his bidding  
Should there come a time of need!

And had loitered by the wayside,  
My mind on things of the earth,  
For I never once suspected  
How much that pattern was worth!

And tried my own skill at weaving  
A newer, wiser design  
In color and texture finer  
Than that made by hands divine!

Now my hands were weak and trembling,  
My joints all stiffened with pain,  
And my eyes were dim and misty  
With tears, for I tried in vain.

My shuttle was caught and tangled  
In meshes crooked, though fine;  
How foolishly I had reckoned  
His pattern less perfect than mine.

I had thought he would smile upon me  
And praise my superior skill,  
But he only looked in sorrow—  
I had failed to do his will!

And now I wait at the station  
For the train to take me home—  
Too late to do any weaving,  
Life's Saturday night has come!

His pattern is left unfinished—  
I denied his one request,  
And I longed to hear him saying,  
"Dear child, thou hast done thy best."

Oh, could I finish his pattern!  
Regardless of time or cost  
How I would toil at redeeming  
My opportunity lost!

—Lydia H. Walker, in *The Standard*.

*The Stars and Stripes*, the official publication of the United States Army, edited by an army officer, published an outrageous cartoon reflecting on the Prohibition Amendment to the Constitution. A red-blooded Y. M. C. A. secretary dumped the bundle of papers intended for his hut into a canal, and instead of meekly submitting when charges were brought against him, he brought charges against the editor of the paper on the ground that he had attacked the Constitution he was sworn to uphold. The officer lost his place as editor, and the Y. M. C. A. secretary was exonerated.—*National Advocate*.

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