

THE  
DENOMINATIONAL BUILDING  
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Denominational Building

Boys' School in China

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GET BEHIND IT

# The Sabbath Recorder

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

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

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# The Sabbath Recorder

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

VOL. 88, NO. 6

PLAINFIELD, N. J., FEBRUARY 9, 1920

WHOLE NO. 3,910

**"This Is My Comfort"** The Bible has much to say about the comforts of God, and every child of his needs to be comforted many times in this world of sorrow. The Psalmist was comforted in "affliction" by the "word which quickened" him. And when he made the "statutes of the Lord" his "songs in the house of his pilgrimage" he then found comfort. It was to him a great satisfaction to find the word "a lamp to his feet and a light unto his path," even though he was "afflicted very much."

It is a great thing to be able to say: "Though I walk through the valley and the shadow of death I will fear no evil, for thy rod and thy staff they comfort me." During the World War many soldiers found this literally true. The Bible was called by some officers in the army, the very best "first aid" when death and destruction made the battle front a veritable hell on earth.

One captain of gunners said: "I have repeated softly those tranquil hymns filled with the joy of all that is beautiful in God's world. The sweet songs of the poet who loved the greenness of the fields, the laughter of the rivulets, and the pureness of the morning air, seemed to answer my longings for the world as God would have it."

Another soldier testified that when at night they stumbled over the dead, heard the cries of the wounded, became entangled in barbed wire, and fell into shell-holes, as they pushed to the front of battle, then it was that the Twenty-third Psalm nerved him with courage and gave him peace even in "the valley of the shadow of death."

As day by day the fierce rattle of machine guns assured the soldiers that victorious Germans were pressing closer and closer, one veteran at least was filled with confidence and comforted by this assurance: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

These are only isolated cases—just a suggestion of what the words of Holy Writ

can do for millions if they only make use of them in times of need. Oh! that we might be able to present the Bible to the people in a way that would enable them to make it their source of comfort and help.

If we could only realize at all times that the great Physician who said to the woman that touched the hem of his garment: "Daughter, be of good comfort, thy faith hath made thee whole," is still just as ready to bless those who trust him, this indeed would be a wonderful help in time of trouble.

Sitting by life's wayside with blinded eyes while the thoughtless multitudes go thronging by with no care for us, what a comfort it is to hear, as did Bartimeus of old, the gracious words: "Be of good comfort, he calleth for thee." What a glorious vision the Lord gives to the spiritually blind when he opens their eyes and they, seeing, begin to "follow him in the way." This, too, is my comfort.

When we try to think of all the comforts of God so perfectly suited to each and every case, we are filled with thanksgiving, and can but say: "Blessed be the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them that are in any trouble, by the comforts wherewith we ourselves are comforted of God."

**It Will Be a Mistake To Raise the Funds And Miss the Revival** As one by one our churches go over the top in raising funds

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

Notwithstanding all this, the churches do not seem to be fully awake to the most

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

Where are the men upon whom we can lay our hands today for ministers and missionaries even if our treasuries were running over with funds? Are they to be found in our churches? Can you find them in our schools in sufficient numbers to give assurances of a real forward movement in spiritual things? Can you point to those in Seventh Day Baptist homes whose ideals are pushing them toward the Master's service? Indeed, under the present worldly conditions in our churches, where can our boards turn to find faithful ones who are ready to be sent into regions beyond, or even to fill our vacant pulpits? What are we to do with our silver and gold if faithful search fails to find spiritually-minded workers?

Will anything short of a wide-spread revival—a genuine spiritual uplift—be likely to solve this live problem that confronts us?

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

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

#### Cutting off Supplies Will Starve the Soul

It is generally admitted that certain kinds of food are absolutely essential for children if they are to have strong, healthy bodies and become useful in the world of work. What folly it would be for the Government that needs strong, rugged citizens for its great economical and industrial enterprises, to cut off all such supplies and compel the children to grow up without them! No one would advocate such a course.

Yet, when we look to the moral and spiritual development of character essential to a democracy, we find our Government, to a very serious extent, cutting off the richest source of moral and ethical food for true character-building that is known to the world! All the children in our public schools are soon to become sovereign citizens upon whom must rest the responsibilities of our national affairs. The entire Christian world regards the Bible as the main source of spiritual food so essential to the making of good and true men and women for worthy citizenship.

Is it not sad to think that the only book in all literature best adapted to feed the souls of men; the one true guide to the higher spiritual life; the source of comfort in life's battles; the only source of sustaining grace in the "swellings of the Jordan," is persistently excluded from our public schools?

America is allowing a generation to grow up for its future citizens multitudes who have little or no knowledge of the all-essential truths found in the Book of books. While striving to Americanize the children of the realm, our Government is prohibiting, in our schools, the very best Book on earth, by use of which the children may be made true and honorable citizens!

#### "The Civil Sabbath" Movement In New Jersey

Considerable interest is just now being aroused in the State of New Jersey over the question of Sunday legislation, in which the State Sunday School Association is taking an active part. This association is backed by the Lord's Day Alliance in an effort "to marshal the forces that favor a wise and universal rest day on the Christian Sabbath."

In the *State Sunday School Messenger* appears an article urging a revision of the

old "Sabbath Law." The writer, a prominent minister, claims that both political parties are committed to such revision, and urges every "Sabbath-school officer and teacher in the State to study carefully and think through the problem of the civil Sabbath and give correct and timely instruction upon it." He also offers a few suggestions to "be of assistance in this task."

"First of all," he says, "the Fourth Commandment is a part of the common law of the State of New Jersey. . . . As such it should shape the legislation concerning the rest day. The same can be said of the Christian New Testament teachings."

It is surprising to see how such writers mix up the question of the Sabbath with that of "a civil rest day." No fault can be found with efforts to secure "protection for wage earners against a seven day slavery," as the writer of the article calls it. Neither would we take issue with those who would "guarantee to every man the right and opportunity to attend religious worship if he so desires." And surely there could be no objection to efforts designed "to promote the general good of the community by stimulating the moral instruction" by the churches as he suggests in his third point upon "the purposes of the law." But we do see a most serious objection to such legislation for a "civil rest day" as a *Sabbath*. The Bible furnishes the only ground for a sacred, holy Sabbath, which is a purely *religious* institution. No matter what name we call it by Sunday legislation has to do primarily with *religious* tenets; and there are millions in America who must object to laws enforcing any *Sabbath* observance. We would not favor enforcing by civil law even the holy Sabbath of the Bible and of Christ.

The great irreligious world must clearly see the inconsistency of affirming that "the Fourth Commandment is a part of the common law of the state" and then pleading for a law enforcing Sunday observance! Non-church people are fully aware that the Fourth Commandment has no reference to Sunday—the first day of the week—and they also know full well that Christ kept holy the Sabbath of that commandment to the last of his life. They also know that neither Christ nor his dis-

ciples ever gave so much as a hint that the Sabbath was to be changed. They know, too, if they read their Bible, that every one of the four evangelists who wrote the life of Christ referred to the Sabbath as being the day *before* the first day of the week. Advocates of Sunday legislation are handicapped in their efforts because the great Sabbathless world knows so well that there is no Bible ground for keeping holy the first day of the week. Every effort to base a law for Sunday-keeping upon the Fourth Commandment and upon Christ's example must of necessity show the unchurched, amusement-seeking masses that something is radically wrong in such teachings.

We therefore agree with the writer of the article in question, when he says: "It behooves every Sabbath-school officer and teacher to study carefully and think through the problems of the civil Sabbath and give correct and timely instruction upon it." We do not see how any one who carefully follows the Bible precepts and the example and teachings of Christ upon the Sabbath question, giving "correct and timely instruction" thereupon, can consistently urge laws for enforcing Sunday observance.

"The underlying principle" of legislation for the proposed "rest day" is declared by that writer to be: "All must rest in order that all may." We can not see that all *must rest* on any *particular* day in order that all may rest *one day in seven*. A law requiring that men shall be given one day from toil does not necessitate the fixing upon Sunday as the only rest day under the law. After all is said and done, it seems that the main concern is about *Sunday as a Sabbath* and that too by men who insist that the Bible is the only true rule of life, and that "the Fourth Commandment is a part of the state law"!

Our author argues very well against submitting fundamental ethical principles to a popular vote and shows that acts of a legislature contrary to the first great principles of the social compact can not be considered right—can not be called law. And on the same ground, he insists that it would be impossible to call an expression of the

popular will that should go wrong on this question, a law. He thinks the people themselves have no right to nullify the principles of the civil Sabbath any more than legislatures would.

As to the sacred day of Jehovah enjoined by the very commandment upon which our writer claims to stand, we can but feel that the popular will has already gone wrong by substituting another day in its place. If such will, gone wrong regarding a civil Sabbath, could not be regarded as law, how can wrong popular will against the sacred Sabbath of the Bible be regarded with any more favor?

Really, would it not be much better to drop this talk about a "civil" Sabbath, cease the strenuous efforts to bolster it up by civil laws, and, coming back to Christ and his Bible, all go to work together for the only Sabbath day given by Jehovah? And would it not be more in harmony with God's own plans and with Christ's ways of working to stop trying to enforce a Sabbath by legislative enactments, and to take up the plan of appealing to the hearts and consciences of men on the ground of their obligation to God? No man is going to be filled with love for God's law by the cold penal, civil laws of any state legislature. This Sabbath question is purely a religious one. And matters of religion can be enthroned only by appealing to the hearts of men. Christ himself never tried to enforce the Sabbath by civil law. He would not do so if here today.

**Yes, "Let Us Reverse the Case"** In regard to the cases of those keeping the seventh day instead of the first the writer referred to above has this to say:

But one consideration remains for serious thought. That is the rights of those who keep or regard some other day as a religious Sabbath than the one commonly called Sunday. Should the state require of them that they rest on the day fixed by the history, customs and convictions of the large majority of the citizens? For the sake of getting the fact clearly in mind let us in our imagination reverse the case. Suppose a Hebrew nation established in Syria as the Zionists desire and as many of us hope may be done for the sake of their national aspirations. If for business reasons Americans should enter that state would they have the right to demand that the Hebrews should accept our ideas of the Sabbath as against their own. I think not. Neither do the Hebrews in

America have a right to ask that of this country.

As to seventh day sects among the Christians, all they can ask is the privilege of keeping their own Sabbath and of doing such private and individual labor upon the civil rest day as shall not offend the sense of decency, disturb worship or involve the labor of others.

We see no need of going to Syria to imagine the case reversed. Why not reverse it here at home? It is not hard to do, and will not befog the vision. Supposing the observers of the Bible Sabbath, whether Jew or Gentile, were now in the majority in America. Supposing the tables were turned and Seventh-day people should deny the rights of Sunday folks to keep their day, excepting they keep it by restrictions dictated to their great disadvantage? Supposing in such a case we should besiege legislatures to compel Sunday-keepers to rest with us while we keep our day; and supposing we should insist upon fines and even imprisonment if they failed to do their resting on the day we might see fit to designate? How would our Sunday brethren like such zeal in behalf of a purely religious tenet?

Again, supposing the tables were thus turned and we, under a constant protest, should suffer Sunday folks to keep their day only by tolerance, and supposing we should appeal to legislatures for laws compelling them to rest on the seventh day no matter how sacredly they might keep their Sunday? How would they like that? Would such action in a land where religious freedom was the very foundation upon which our nation was built be regarded as Christlike?

Our writer even suggests that believers be required to conform to the rules "fixed by the history, customs, and convictions of the large majority of citizens." If this counsel is to prevail how can the Protestant church go forward outnumbered as it is by a large majority of non-Protestants and unchurched citizens? Had such counsels prevailed in the days of the early church, how could the Christians ever have obtained a standing among the nations? Under such leadership in the days of Luther, what would have become of the Reformation? Indeed, in every age, when there was evident need of some great reform, the "large majority of citizens" have

been wrong. Who shall say in this our day that the "large majority," when measured by the Bible which is claimed as the infallible rule of life, is entirely right in substituting Sunday for the Sabbath?

**War-Taught Lessons. What Shall Be Done To Better Matters?** This country ought to profit by the lessons learned in its many army camps during the World War. The astonishing neglect of the young men in American homes, resulting in a state of ignorance which unfitted thousands for the best work, and handicapped them in their endeavors at every turn as they entered the army, was indeed a sad revelation to most of us. And as a result many who are striving to promote the Americanization movement are asking the question at the head of this editorial.

Here are a few instances well authenticated that will show just what we mean: A soldier from the mountain country of the South was found crying himself to sleep over the fear that his mother would starve with him taken from her. When told by the officers not to worry, for he could send home a part of his money for his mother, he learned for the first time that Uncle Sam paid money to his soldier boys. When the poor fellow found that he was to have thirty dollars a month he was delighted and said that thirty dollars was more than he had ever earned in one month. This man was a native-born American but he could not write his own name! What must have been the educational opportunities offered to the young men of the community from which this soldier was drafted into the army? They tell us that many thousands like this man were brought to light by the drafts that called them to the colors.

Here is another case: After a corporal had given up trying to make a new recruit obey commands he sent him away in disgust, feeling that the case was hopeless. Soon after, a friend heard the recruit talking to himself, saying: "I want to do what that officer tells me to do, but I don't understand what he is talking about." Here was one of the thousands who had been allowed to live in a community where the people did not have interest enough in him to teach him the English language!

There were many others who fell down in the service because they lacked character. They had lived in church communities all their years, but the churches had never tried much to bridge the chasm between them and the unchurched crowds.

The army experiences have taught us that tens of thousands were being allowed to grow up in America without ever knowing the meaning of the word "opportunity" until they arrived in camp and found how much they had lost thereby. The educational opportunities of the army proved a great blessing to them, and they have gone home better fitted for life's work. But there are other thousands who did not get the benefits of even the army education. And thousands more are growing up under the old conditions.

The one question that concerns us now in regard to these matters is, "What will America do about it?" Will our Government, our churches, our home communities, ever get the vision of this country's great need and take the steps necessary to remedy these evils? The boy who dwells in the back mountains away from the rushing world should have education and be shown opportunities to make his powers felt for good. Teachers and social workers should be prepared and sent to such fields by our Government to search out and help the thousands who need what they can bring.

Steps should be taken until not a soul is left in city or country without some one to teach him the English language. And in some way the churches must be aroused to bridge the chasm between themselves and the thousands all around them growing up without any religious training. Scandalous moral and social conditions are to be found in close proximity to some great churches, and little is being done to remedy matters. There must be more welfare work, more effort for industrial betterment, better teaching on self-government, if this country is to profit by the lessons taught by the army and learned in the war.

**Crediting the Wrong People** Some one has sent us a Detroit News with this item marked:

Battle Creek, January 20.—A report cheering to delegates attending the session of the Lake

Union Conference of Seventh Day Baptists was that of H. E. Rogers, statistical secretary. He showed that \$8,957,198.21 was received by the denomination during the last fiscal year. The church is better off financially than ever in its history. Since 1908 the denomination has doubled its membership, there now being 162,667 adherents. The tithe given during the last year was \$3,841,317.96; offerings to foreign missions totaled \$2,072,917.21, and all other funds totaled \$981,484.65, a per capita of all being \$42.39.

The item was given this heading: "Seventh Day Baptists Cheerful Over Big Gain." We wish the report were true but it is not. The writer mistook the Seventh Day Adventist Church for ours, and, this time, made a statement of which we might be proud if it were only true of us. The figures, however, may be stimulating to some of our readers and set them to thinking as to what might be done by certain methods of money raising. What do you think of a tithe offering in one year amounting to \$3,841,317.96? Our people are being urged to give about \$10 per capita for a forward movement; but the people to whom this report properly belongs have given to average \$42.39 per member. There we see a Sabbath-keeping denomination giving nearly \$9,000,000 in one year for the Lord's work.

#### Christian Socialism The Hope of the World

In these days of social and industrial unrest the eyes of the world are being turned toward socialism as the remedy for all the trouble. Great movements by organized masses reveal an alarming state of unrest and every new move seems to tighten the tension of feeling and widen the chasm between contending parties. It becomes more and more apparent that matters can never be made better by efforts to establish pharisaic barriers of exclusiveness, nor by refusing to look carefully for the real underlying causes of unrest. The conditions of these times require something more than partisan rivalry; something more than legislative enactments; something more than determined plottings of two rival and antagonistic bodies of men, if the ideals of socialistic leaders are ever to be realized. The case that confronts the American people today requires the careful attention, the sympathetic heart and the tender hand of every true man and woman.

There must be real grievances to cause

so much unrest and it is the Christian's business to discover what those grievances are and then to be able to offer the best remedy. When we see thousands upon thousands uniting to effect the common betterment of their condition; when labor organizes against capital and capital combines against labor, until the land is filled with the cry of oppression, it is not hard to see that the Golden Rule is not yet in force. Men have not yet learned to treat one another as brothers. Until they have learned this on both sides of the controversy there is little hope of better conditions. And just as soon as men do learn this, and begin to give practical application of the principles of Christian brotherhood, all this ferment and unrest will cease.

Christianity itself was a grand socialist movement. Galilean fishermen, Judean shepherds, Antiochian citizens united to help each other and the world, pledging the sacred ties of brotherhood in mutual and loving confidence. The principles of Christian Socialism embraced these ideals: (1) The unity of the race as the children of God; (2) the brotherhood of man through Christ the Son of God; (3) the loyal subjection of all mankind to Christ the King of kings.

These principles keep in view the highest welfare of all classes. They level up instead of down. They are broader and more comprehensive than the principles of modern socialism; for this is only Christianized in part. Let all true Christians unite in loving efforts to show the socialists of our day that what they so much long for—what they feel the great need of, and what they ignorantly seek after—can only be found in the light of the gospel of Christ. We must then strive to demonstrate this great truth by actual practice. This is the great task that confronts the church today. It is no easy one. But the grace of God with the Spirit of Christ will be all-sufficient if Christians become filled therewith; and the leaven will surely permeate the lump.

Happiness follows kindness as if it were made never to lose sight of it.—*Our Dumb Animals.*

#### A MATTER OF DUTY AND PRIVILEGE

W. H. MORSE, M. D.

I want to urge upon Seventh Day Baptists the duty and the privilege of doing more missionary work among the Italians in America. It is not only a responsibility, but, as well, it is an opportunity that should be embraced. In the course of more than forty years of intimate work among these people, I have had occasion to hear, over and over again, the indictment—

"The Roman Catholic Church is responsible for having changed the Sabbath. Why should we do what that church tells us to do?"

The Italians who come to our shores in such numbers, and who, now that the war is over, will come in increasing numbers, come out of tune with all that has to do with Romanism. They object to taking commandment from Rome, and naturally incline to affiliation with those Protestants who are of the same mind. It is, therefore, that the Seventh Day Baptist Christian can very readily get at them. And for that reason I would urge that more be done among them.

Did you ever hear an Italian make declaration in this matter? If not, take the opportunity of doing so, and you will not soon forget that which he says. Let me make you two or three quotations from some distinctively astute men.

"Why do so many speak of the true Sabbath of the Almighty God as the Jewish Sabbath? The Bible never calls it by that name. The Bible says, 'The Sabbath of the Lord thy God.'—Surely Sunday never was the true Sabbath, and never will be. The day that the Almighty God sanctified and set apart at creation is God's day."

One who had been talking with a Protestant merchant who had spoken of his "busy Saturday," said to him—

"So you take God's day, his holy Sabbath, the day which our Savior kept, honored and purified, and make it your 'busy Saturday'! You let the popes tell you what day to observe! Well, if that is so, then why do you not keep the other things that they keep? Is not Jesus' observance of the Sabbath a fact? What right have you to desecrate the day that he ordained? If

you are going to follow Rome, then go the whole figure. Go to mass. Worship the saints and angels. Pay devotion to the Virgin."

"You complain that men disregard Sunday and the civil law, but at the same time you disregard God's law and his Sabbath. And why? Oh, because Rome says that you must. You profess to be Protestants, and yet you stand on Roman Catholic ground, receiving Roman Catholic insult and bluff, and holding to Roman Catholic tradition."

Other equally cogent arguments might be cited from my note-book, which I have had occasion to pick up. We find the Italians gladly welcoming the Bible which Rome's policy has kept from them so long. It is a great pleasure to watch their eagerness in accepting it. In it they find, one after another, the practices and doctrines of Rome disproved. And yet, they are expected to keep to the tradition of the Catholic church which enjoins the keeping of Sunday, and which they plainly see to be in direct opposition to the Bible. I advocate giving the Scriptures to these who have been deprived of it for so long time, and enjoin this duty on others; but is it consistent to do so, and to teach them to observe Sunday as the Sabbath?

Let more be done in the way of missionary work among them, by those who observe the Sabbath. It will be found that they will gladly put faith in that which the Bible demonstrates. I am acquainted with fully five hundred Italian Protestant missions and churches in America; and among them, how many are based on the Lord's fundamentals?

*The Bible Mission,  
Hartford, Conn.*

#### THE CROSS IN THE PATH

Right in the path of all men stands the cross in some form. Some poverty which narrows and limits life; some duty of forbearance or forgiveness which searches the heart; some pain of body or mortification of spirit; or some denied joy in life, some lot which has neither honor nor solace, must be accepted or refused. As we accept we climb the heights. As we refuse we descend to the depths.—*W. M. Clow.*

## 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.
- + ★ Milton, Wisconsin

### FROM THE DIRECTOR GENERAL

MILTON OVER-SUBSCRIBES ITS QUOTA OF  
\$4,460

It was good news that came in a message from regional director, Dr. A. L. Burdick, Sabbath Day, January 31, in these words: "Milton has over-subscribed its apportionment by a good margin." The message was not so much a matter of unexpected

- ★ 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.

news as it was a confirmation of a statement made earlier in the week that the following Sabbath would, it was hoped, witness the end of the drive by securing subscriptions of some six hundred dollars to complete its quota. The result finally secured represents the combined efforts of many faithful workers against adverse conditions, and merits some mention.

It seemed as though no year could have been more unpropitious to undertake this task. So many demands had preceded this effort that the feeling was quite pronounced that this large apportionment was beyond their ability to secure.

Professor A. E. Whitford in a recent article in the RECORDER stated that subscriptions to various local, college and church objects calling for \$12,000 had been assumed, which is certainly a large measure of benevolence for any community to underwrite.

But such seems to be the life and experience of the communities where our three schools are located, their existence is an uninterrupted series of "lifts."

If it isn't one thing, it's another—more likely two others—that in these college communities are calling for more funds and larger support, and they are incessant. Salem and Alfred and Milton will from years of experience nod their approval to this statement.

People who live in the sound of the college bell are in many respects greatly favored, but such favors, while very enjoyable, are, after all, rather expensive. They call for much of one's income, in some cases even to the extent of mortgaging the future of those whose lives are daily associated with the schools. But these communities are nevertheless neither indifferent nor disloyal to the needs of the denomination, they require additional time, but eventually each one registers its endorsement and support.

Salem a few weeks ago, following a vigorous campaign with an exceptionally strong organization, over-subscribed its quota of about \$3,000 a considerable amount, and so loyally did it respond that it accepted the Conference year, July 1, as the date of its denominational support.

And now Milton follows with its splendid subscription of \$4,500. It has taken a long time, nearly four months, to get its

large membership in full sympathy and in love with the big idea of the Forward Movement, and to inspire sufficient confidence in its ability to assume this added obligation. To reach the non-resident membership has been a slow process, and up to date not altogether satisfactory.

Alfred, with its larger membership, will require some additional time but in due season it will reach its quota, large as it is, and register its endorsement of the financial phase of the Forward Movement by its subscription of nearly \$6,000. This amount is large, but Alfred always does things in a large way, and will overcome its handicap of nearly two hundred fifty non-resident members.

Some particulars of the canvass may interest readers of the Commission's Page. At the last Sabbath service of the month following a brief sermon by Pastor Jordan in which he laid special emphasis on the spiritual idea of the Forward Movement, the report of Professor Inglis showed the exact condition of the church in respect to its apportionment as calling for a balance of \$550 yet unpledged. Dr. A. L. Burdick and Professor A. E. Whitford made personal appeals to the membership to make one united effort and reach its quota at this time, that it was easily within the means of the church to attain this end at once. Professor Leman H. Stringer, a member of the Finance Committee, followed with an urgent invitation to those who had already subscribed to do a little more, and to those who had failed to respond to join with the others and put Milton "way over." The appeals met the hearty response of the congregation, and in a few minutes the \$550 was secured with considerable in excess, and Milton's big apportionment of \$4,500 was reached for its total membership of four hundred forty-six.

The work will be continued systematically from now on in hopes that many non-resident members as well as a considerable number of unpledged resident members may join in the successful canvass and thus enable Milton to be the big brother to some weak church.

The excellent work in this church is not unlike the campaigns conducted in other communities, where a company of hard

workers and tireless members combine their efforts to accomplish what at first seemed decidedly doubtful. Milton is fortunate in having a strong organization with an enthusiastic pastor to take the lead, and with two members of the Commission, one being the president-elect of Conference, a regional director who never stops working, and four or five other boosters who do not know how to spell the word "quit." What else could one expect of the Milton Church, anyway?

Word comes from two other churches in the West that the canvass in each one is about completed and when finished will show a considerable over-subscription. This condition can be duplicated any day now by churches in the East and Southeast, as well as in other sections.

Some of these small churches seem to delight in undertaking big tasks and making an entire success of them. They possess the vision and persistency that in the end are bound to win.

While the director general is much gratified by the success of the churches as one by one they complete their quotas and almost invariably register an over-subscription in their financial support of the denominational budget, he is, however, much more concerned in the spiritual phase of the Forward Movement of these churches.

Is the spiritual life of the members quickened, and seeking opportunity for greater service? Is the pastor receiving increased support, in numbers, fellowship and means? Is there a larger attendance at morning worship and at Sabbath school, and a greater degree of life and interest at the prayer service? Are there more family altars than last year, and is each one a home of prayer? Are we less critical and exacting and becoming more unselfish and forgiving? Are we as men and women kinder, and purer and sweeter in daily life with our fellow-men, and especially with those of our own household? In our intercourse with our fellow-men are we squaring our actions by the ethics of the Golden Rule, or by some other standard?

Are we drawing nearer the throne of God that our hearts may be touched by the Divine Spirit to do his will and walk in his steps? Are we, as Norwood says, in our

dealings with others "becoming more just, more charitable, more honest, more sympathetic"?

Have we a real part in making the church of the living God the one powerful agency to right the wrong, to restore justice and help to bring salvation to this distraught, profiteering world? Does our Forward Movement tend to make us actually better men and women, better citizens and neighbors, because we have caught a vision of the spirit of the Master calling us to greater service and more unselfish lives?

May we not make 1920 the year of spiritual growth in every church in our beloved denomination?

WALTON H. INGHAM,  
*Director General.*

### NEW CONDITIONS IN ITALY

Y. W. C. A. SECRETARY

The Italians are not a romantic, sentimental people, living on moonlight, roses and nightingales. They are practical, modern, forward-looking—even a little hard-headed, according to Miss Keith Clark, just returned from Europe after two years' service as director of publicity for the Y. W. C. A. Miss Clark visited Italy in December and asserts that that country is no longer what it seemed to travelers before the war, a ghost of the grandeur that was Rome, and of the decadence of the Medicis.

"Italy is none of the things we have kept on imagining ever since Byron wrote 'Don Juan,'" she says. "Italy has become herself, with some aid from Germany."

In the shop windows were to be seen, even in December before peace was formally declared, copies of 'Die Woche,' of Baedeker's 'Berlin and Its Environs' (this even in English), and German was to be heard in the hotels and on the railroads. Of course, they said they were Swiss or Checko-Slovaks, if you happened to ask them. But no one except an outsider did ask them, or seemed in the least surprised to hear the Teuton tongue. Italy was already re-establishing her commerce with Germany, Miss Clark declares, before signing the declaration of peace. And no one could blame her, economically speaking, since the mark is the only thing in west-

ern Europe of lower value than the lire. Naturally you trade where you get the advantage.

Miss Clark met many of the most distinguished Italian women, the Countess Spalletti, president of the National Council of Italian Women; the Baroness Montamara, sister of Sonnino, head of the Lyceum Club in Rome; Teresa Labriola, the celebrated lawyer; Doctressa Ancona, of Milan, and Linda Malnati, the supposed red socialist of Milan. Italian women of all ranks are uniting in the development of Italy's problems, and preparing to take their share. All Italy is plastered with big posters arguing "votes for women." The right has not been granted yet, but will be without doubt during the life of the present parliament. Women are taking a large part in the public life, and are holding their war-time positions on tram cars, in spite of the efforts of men to dislodge them. The men in the tram car service strike from time to time, and the women refuse to move.

In the working out of these modern feminine problems the Y. W. C. A. is having a large share. The American organization has gone into eight centers, where it is aiding in the solution. In Rome, the Casa Internazionale, which was given by Miss Helen Gould ten years ago, is being operated during 1920 by the American Y. W. C. A. as a true international center. Girl students of ten nationalities make their home there. In Florence the Palazzo Du-four, known in Baedeker as the Palazzo Guadagni, has been rented as a hotel and nearly a hundred girls are living there. In Trieste there is a hostel for students and "professoressas," and a club for working girls. Other cities which have Y. W. C. A. work are Milan, Genoa, Spezia, Palermo, Naples, the latter being with a big port work among the immigrants.

"American women can go anywhere, do anything, because they attend to their own affairs." This was the admiring explanation of the success of the American Y. W. C. A. which an Italian General in Sicily gave to Miss Clark. "But," she explained, "everything is becoming the affair of women, even of Italian women in your once-feminine Italy." The General accepted the amendment.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

In a letter from one of our ministers who is getting well along in years he says, "I wish I could write something to brighten the way for some one who is in darkness. I wish I could make them understand that Jesus is the way, the truth, and the life." That is the spirit of the gospel, a yearning to be in some way a messenger of the good news. No matter how infirm the body may become, the heart still has the passion for souls. The spirit of the letter made me think of the effect upon the horse which hears the fire alarm, even though he may have been laid aside because of physical disability from active service, yet his spirit is stirred and he is aroused whenever the danger signal is heard. A Christianity that does not have the compelling missionary spirit lacks something of the type of the disciples who went everywhere preaching the gospel.

I have an interesting letter from a man who has recently come to know about Seventh Day Baptists. I give a few paragraphs from a letter received not long ago. He had written for samples of Sabbath literature saying that a copy of the "Sabbath Post Card" had fallen into his hands, that he liked it, and wanted to see other tracts. I sent him a package and wrote a personal letter. These paragraphs are in his reply.

"I want to thank you. I will say that they are the finest tracts I have as yet received on the Sabbath question, beautiful in Scripture and construction. Also the SABBATH RECORDER, I have enjoyed what I have read in it. . . . My parents, who are members of the \_\_\_\_\_ denomination, urged me to be confirmed and join that sect twelve years ago, and to please my mother I did so; but found no salvation in doing so. (A 'confirmed sinner' I was.) But a few years afterwards deep conviction

over-rolled my soul, and in a little chapel in \_\_\_\_\_ I with my whole heart sought the Lord, and found the joy of salvation. . . . Baptism was the next step I found while searching the Scriptures. . . . Well! next came the Sabbath question. As a telegraph operator I had to be employed seven days a week. I do not want to go into details, which would be interesting to you, I am sure, but I resigned, and all but Sabbath-keepers called me a fool." Then he goes on to tell of his experience with former friends, and of an opening that came in a great city where he could keep the Sabbath, and earn far more in five days a week than he had been earning in a much longer time working for the railroad. Then he tells of answering the call of the country, of his experience in being true to the Sabbath in the army, of his being sent to Europe as a member of the signal corps, of being in the hospital sick with the influenza in a miserable sort of a place, so desperately ill that the doctors and nurses made preparations for his burial and "crossed my name off the hospital ledger." He is deeply assured that it was the divine response to his prayer that restored him to health, just as it had been a few years ago that healed him of disease. He has returned now to the work he left when he went to war. "In my business I come in contact with thousands of people of every nationality, color, and creed. Many Jews and Catholics are on my route, I have at least three thousand regular customers, and am having new ones almost every day. So you know why I want good tracts. . . . There is not a preacher or religious worker in the city that has the advantages of reaching souls as God has given me. . . . I have a number of Sabbath-keepers on my route. . . . I ask an interest in your prayers; . . . Will you kindly send me 'Pro and Con,' 'Lovest Thou Me?' 'Bible Readings,' and 'Sabbath' post cards. If you have any cards on baptism or communion I would be glad to have them. Thanking you in advance, I remain, your brother in the gospel truth, \_\_\_\_\_."

The following letter from our missionary, T. L. M. Spencer, is just at hand: "I arrived home on Tuesday night, January 6. I was sick a few days. Found my

family well and the work in a fair condition. On Sunday at three p. m. the people held a welcome meeting for me which was largely attended, and presented me with an address. My eldest son and one of the men kept things in order. On Monday night the Christian Endeavor is preparing a social in my honor. The members and adherents of the mission are full of joy over the news of the church building. I am hoping soon to get a lot. The cost of living has gone up since I have been away and there is great industrial unrest. On our voyage down the laborers on board the ship made a strike at St. Croix, which delayed us. Am in a hurry now but will write you by next steamer.

The Board of Managers of the Missionary Society held its regular quarterly meeting January 21, 1920, at Westerly. For twenty-one years the recording secretary, Albert S. Babcock, has been on hand promptly at every meeting of the board. It, therefore, seemed rather strange not to see him at his accustomed place. His presence was missed very much. It is hoped that the rheumatism with which he is just now afflicted will be dispelled with the coming of spring, and that he will be in his place again at the April meeting. Mrs. Charles W. Clarke acted as secretary pro tem.

The meeting was also handicapped by the absence of the president, Rev. Clayton A. Burdick, who was confined to the house by a severe cold. He was able to take part in two meetings of the Evangelistic Committee prior to the meeting of the board, which meetings were held evenings at his house. In his absence from the meeting of the board Ira B. Crandall acted as president pro tem.

The meeting of the board was further handicapped by the fact that the treasurer, Samuel H. Davis, could be present only long enough to present his report and an item of business connected with it. Duties connected with his position as a member of the House of Representatives of Rhode Island made it necessary for him to spend most of the day in Providence.

The following members were in attendance part or all of the time during the two

sessions of the day, forenoon and afternoon, with a recess of an hour for dinner which was served in the basement of the church by the "Ever-Ready Class" of the Sabbath school:

Ira B. Crandall, Samuel H. Davis, Rev. D. Burdett Coon, Rev. E. Adelbert Witter, Robert L. Coon, John H. Austin, Harlan P. Hakes, James A. Saunders, Dr. Edwin Whitford, G. Benjamin Utter, LaVerne Langworthy, Mrs. Charles W. Clarke, Mrs. Albert H. Langworthy, Dr. Anne L. Waite and Secretary Edwin Shaw. Among the visitors were Mrs. D. Burdett Coon and Mr. and Mrs. Walter D. Kenyon.

The report of the treasurer is given below. Items of interest connected with the meeting follow:

A committee consisting of S. H. Davis, A. S. Babcock, I. B. Crandall and Secretary Edwin Shaw was appointed "to take into consideration the question of exchange in paying the appropriations to China."

It was voted that the income on the Alice Fisher Fund, until other arrangements are made, be administered through the Board of Trustees of the Seventh Day Baptist Memorial Fund, the treasurer to pay directly to that board.

It was voted that Rev. W. D. Tickner have a certificate from the Missionary Society stating his appointment as a missionary to the Grand Marsh (Wis.) field.

It was voted that the corresponding secretary have authority to arrange with churches and pastors in Michigan for visiting scattered Sabbath-keepers, or engaging in special missionary work or evangelistic work. Also voted that the secretary arrange with Rev. R. J. Severance for additional help in the Southwest field.

#### REPORT OF THE EVANGELISTIC COMMITTEE

The board has always believed that its chief work was to help evangelize the world by bringing Jesus Christ and his Good News before men for their consideration and acceptance, and that all other service was only subsidiary to and for the promotion of this object.

The board wishes the people of the denomination to understand that it stands ready to aid in every way possible any church among us in any evangelistic cam-

paign that church may feel called upon of God to enter. It would suggest that everywhere among us prayer shall unceasingly and believingly be made for a revival of religion pure and undefiled by the world in every quarter of the earth.

The board believes that the Father has blessed in the past our efforts in the student quartet movements. As always the board is anxious to assist in this work, and asks that an early survey of the needy fields be made, that a prompt response may be given to any opening the Spirit may have prepared for us.

When it appears to the pastor and people of any of our churches that the time is ripe for an evangelistic movement in the community in which that church is located, if desired, the board will be glad to assist in finding some man fitted to carry on such a work to a fruitful issue.

The committee asks for the approval by the board of the following:

#### 1. Rhode Island Field.

The Missionary Board is deeply interested in the welfare of the pastorless churches in Rhode Island and Connecticut, and is ever ready to co-operate with these churches in any way in securing such pastoral care and oversight as may be satisfactory to these churches.

#### 2. Middle Island Field.

The Missionary Board looks upon the Middle Island field as one of great promise, but one needing immediate attention and help. It assures the Middle Island Church that it will be glad to co-operate with the church in securing a pastor who shall be a missionary for the surrounding field as well as pastor of the church.

#### 3. Western Association Field.

The Missionary Board adopts the plan and policy of co-operating with the Missionary Committee of the Western Association in placing on that field a general missionary to be jointly supported by the board and the field, to work in counsel with the pastors of the association and the Missionary Committee, looking especially after the interests of the pastorless churches and the lone Sabbath-keepers.

#### 4. Michigan Field.

The Missionary Board desires to promote in every good way an active evangel-

istic work on the Michigan field. It invites co-operation with the forces on the field to carry on such work. It is prepared to finance the needed expenses of work done by these forces on the fields, as may be arranged from time to time. Especially would it give encouragement to such evangelistic work as may be done by the forces at White Cloud.

#### 5. Stone Fort Field.

The Missionary Board adopts the plan and policy of co-operating with the Stone Fort Seventh Day Baptist Church in placing a general missionary on the field as soon as a man can be found for that work.

#### 6. Southwest Field.

In addition to the general missionary, Rev. R. J. Severance, and the lay-worker, C. C. Van Horn, at Little Prairie, the Missionary Board plans to employ other workers on the Southwest field, as opportunities are discovered, under the supervision of the general missionary.

7. No action was taken concerning the following fields:

- a—Pacific Coast field,
- b—Iowa and Minnesota field,
- c—Central Association field,
- d—Colorado field,
- e—Central and North Wisconsin field,
- f—Chicago and North Illinois field.

#### REPORT OF THE JOINT CORRESPONDING SECRETARY

October-December, 1919

The work of the joint corresponding secretary for the last quarter of 1919 was concerned quite largely with the office. He was without clerical assistance the entire three months.

He attended the October quarterly meeting of the Missionary Board, and the three monthly meetings of the Tract Board. He attended the yearly meeting of the Seventh Day Baptist churches of New Jersey, New York City, and Berlin, N. Y., which was held at Berlin the last week in October. He made a trip to Alfred and Alfred Station, N. Y., near the close of the year for a conference with the president of the Commission of the Executive Committee of the General Conference, Professor A. E. Whitford, and with others, and with the Missionary Committee of the Western Association.



He preached on two Sabbaths to the people in New York City when the pastor of that church was engaged in field work for the denomination, and one Sabbath in Plainfield when the pastor of that church was in New York City preaching.

In company with Dr. Rosa Palmberg he attended a meeting at Wallace Lodge, Yonkers, N. Y., of foreign missionaries on furlough in the United States and Canada, and secretaries of Foreign Mission Boards; and three meetings in New York City representing the interests of three departments of the Interchurch World Movement, namely, Home Missions, Foreign Missions, and Ministerial Support and Relief.

The office and correspondence work, however, have occupied the largest part of his time. The following are samples of a few things attempted at the office of a general nature:

1. A letter to students of the colleges.
2. The exhibit at the Student Volunteer meeting at Des Moines, Ia.
3. Letter to selected list of pastors concerning work for Sabbath evangelism.
4. Letter to people to whom Sabbath literature was sent.
5. Letter to workers on the field, fifteen.

Considerable time has been given to correspondence and other matters connected with the Forward Movement among Seventh Day Baptists. Almost all of one week was devoted to the SABBATH RECORDER when the editor, because of illness, was unable to attend to his work. Material has also been provided nearly every week of the quarter for the departments of "Missions and the Sabbath," and "The Commission's Page," in the SABBATH RECORDER. A little time has been given to looking up information concerning Seventh Day Baptist activities for the Interchurch World Movement, the Foreign Missions Conference, the Home Missions Council, the Federal Council of the Churches of Christ, various historical and war organizations, etc.

The office and traveling expenses for the three months chargeable to the two boards are each \$28.27.

Respectfully submitted,  
EDWIN SHAW,  
Secretary.

January 1, 1920.

OTHER MATTERS CONSIDERED

The corresponding secretary presented a series of suggestions which were discussed, and, after certain changes, were adopted as the following recommendations:

1. That an appropriation of fifty dollars (\$50) be made from the income of the Ministerial Education Fund for Rev. Mrs. Angeline Abbey, who is attending the Chicago Training School in Chicago to finish in April, 1920, a course she began there some time ago.

2. That an appropriation at the rate of \$200 a year be made to the Exeland (Wis.) Seventh Day Baptist Church, towards the support of its pastor, Charles W. Thorngate.

3. That an appropriation at the rate of \$300 a year be made to the Ritchie (Berea, W. Va.) Seventh Day Baptist Church towards the support of its pastor, Rev. W. L. Davis.

4. That the blanks, supplied by the Committee of Reference and Counsel of the Foreign Missions Conference, to be used by Mission boards doing work in territory under British control, be duly filled out for our mission at Georgetown, British Guiana, and forwarded to the proper authorities.

5. That the board adopt the policy of new buildings for the Boys' School and the Girls' School at our mission in Shanghai, China, and that a committee be appointed to consider the matter and report to the board, the same committee to have in hand the interests of the entire China mission. That committee to consist of the following members: Rev. Clayton A. Burdick, Robert L. Coon, Charles H. Stanton, Dr. Anne L. Waite, and Secretary Shaw.

6. That an appropriation of seventy-five dollars (\$75) be made from the Ministerial Education Fund for Wardner T. Randolph, a student in Alfred College and Alfred Theological Seminary, who is preparing for the gospel ministry.

7. That applications that may come to the board before the next meeting for assistance from the Ministerial Education Fund be referred with power to the treasurer and the corresponding secretary.

8. That the administration of the funds to be provided by the New Forward Movement Denominational Budget for supple-

RESOLUTIONS ADOPTED BY THE FOREIGN MISSIONS CONFERENCE REFERRED TO IN THE PARAGRAPH ABOVE

1. It is the sense and purpose of the members of this conference that the total amount for foreign missions to be included in the budget to be presented by the Interchurch World Movement in the appeal to the American people in the month of April, should include not only the sum required to bring the existing work of the co-operating boards up to a basis of high efficiency in the light of the board surveys and the surveys of the Interchurch World Movement, but also the sum indicated by the board surveys and the survey of the Interchurch World Movement that is imperatively needed this year for union institutions and projects for work in unoccupied fields and for other important unallotted tasks. This would call for a total of approximately one hundred million dollars.

2. That we request the Board of Review to meet as soon as possible for the purpose of allotting the unallotted parts of the total budget to the co-operating agencies.

3. That these allotments be reported promptly to the various co-operating agencies, and that for the purpose of making up its budget, if no word to the contrary is received by the Board of Review by February 7th, it will be understood that the allotment is accepted.

4. That it is understood that each Board thus accepting the allotment will underwrite five per cent of this allotment as well as of the original budget.

5. That the specific assignment and the administration and launching of new work is left to future conferences and to the approval of the boards concerned, and that final decisions will be made in the light of the funds received and the additional information which may come as a result of the completed surveys.

QUARTERLY REPORT OF TREASURER

October 1, 1919, to January 1, 1920

S. H. DAVIS, Treasurer  
In account with the  
SEVENTH DAY BAPTIST MISSIONARY SOCIETY

By months

Dr.

Cash in treasury October 1, 1919	\$2,197.06
Cash received in October	\$1,835 85
Cash received in November	393 03
Cash received in December	4,813 37
	<hr/> \$7,042 25
	\$9,239 31

Cr.

Expenses paid in October	\$2,644 10
Expenses paid in November	806 27
Expenses paid in December	3,104 42
	<hr/> \$6,554 79
	\$2,684 52

Cash Received—By Classification

General Fund including balance brought forward	\$5,334 53
Home field	18 00
China field	1,053 59
Georgetown Mission	124 29

menting the salaries of pastors be delegated to the following as a committee: Samuel H. Davis, John H. Austin, A. R. Stillman, Mrs. E. B. Saunders, and Secretary Shaw.

9. That an appropriation of \$25 be made for the coming year to the Foreign Missions Conference.

10. That an appropriation of \$100 be made to the Seventh Day Baptist churches in Holland to assist in the mission work of those churches in Java.

The secretary also presented the following as a recommendation. After considerable careful discussion a vote to adopt the first paragraph was lost, and no further action was taken:

Recommend that the Board of Managers of the Seventh Day Baptist Missionary Society express approval of the Interchurch World Movement, and enter into sympathetic co-operation with the movement.

To this end the board furnishes the movement with a copy of its approved budget, as follows, including all denominational work outside of the United States, and the home work of the board together with the special funds for supplementing the salaries of pastors. (See budget below.)

The board asks that this denominational budget be made a part of the Interchurch World Movement Budget, and it agrees to underwrite the administrative expenses of the Interchurch World Movement to an amount not exceeding 5 per cent of its own budget, on the same conditions that other Mission Boards are underwriting these expenses.

It also agrees to assume an enlargement of its budget for the Interchurch World Movement Budget in keeping with the following recommendations of the Foreign Missions Conference, which see below.

BUDGET OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY FOR THE INTERCHURCH WORLD MOVEMENT

Foreign:	5 years	1 year
China	\$76,250	
Java	1,500	
Holland	9,000	
British Guiana	8,600	
British Isles	750	
	<hr/> \$ 96,100	\$19,220
For enlargement of the work in China as recommended by the missionaries in China.	97,250	19,450
Home Work:		
Evangelists, missionaries, and churches	\$43,250	
Work for foreigners	5,900	
Administration	10,000	
Supplementing pastors' salaries	12,500	
	<hr/> 71,650	14,330
	<hr/> \$265,000	\$53,000

John Manoaah .....	21 00
Marie Jansz .....	29 20
Specials .....	5 00
Life members .....	50 00
Income Permanent Fund .....	2,300 00
S. H. Davis, temporary loan .....	50 00
Interest on checking account .....	5 66
Income Memorial Board .....	248 04

\$9,239 31

*Disbursements—By Classification*

Corresponding secretary and general missionaries .....	\$1,075 71
Churches and pastors .....	592 02
China field .....	4,263 46
Marie Jansz .....	37 70
Italian Mission .....	87 48
Hungarian Mission .....	60 00
Holland appropriation .....	150 00
Georgetown Mission .....	100 00
Specials .....	30 00
Treasurer's expenses .....	76 36
Interest and return, temporary loan .....	82 06

\$6,554 79

Balance in bank, January 1, 1920..... 2,684 52

\$9,239 31

S. H. DAVIS,  
Treasurer.

**CHURCH AND SECULAR ORGANIZATIONS  
UNITE TO BRING SENATORIAL FAC-  
TIONS TOGETHER ON LEAGUE  
PROGRAM**

Fifty leading men and women appointed as representatives of twenty-six national organizations that have officially declared in favor of the ratification of the Peace Treaty and League of Nations, were brought together in Washington on January 13th. Oscar Straus presided over the meeting. A manifesto addressed to the treaty-making powers of the United States and clearly expressing a desire for the immediate ratification of the Peace Treaty and League of Nations Covenant, was adopted and formally presented at the White House, to the President through his secretary, Mr. Tumulty; to Senator Lodge as representing the Republican majority and as chairman of the Committee on Foreign Relations; and to Senator Hitchcock as representing the leadership of the Democratic minority.

Senator Lodge expressed himself very fully concerning the situation and stated that they were ready to receive propositions upon which agreement could be reached.

Senator Hitchcock, in the fullest and frankest of statements, indicated lines of possible agreement and expressed the hope that a conclusion could be reached during the month of January. It was apparent that senators are now anxious to get together and reach some definite agreement making such concessions as may be necessary on both sides.

Dr. Charles S. Macfarland, Bishop William F. McDowell and Dr. E. O. Watson represented the Federal Council by appointment. Bishop McDowell was the chairman of the special committee to present the manifesto to the President, and Dr. Macfarland, in the hearing before Senator Lodge and before Senator Hitchcock, was selected as a special representative to present the views of the Federal Council and various religious organizations that had spoken.

This gathering was generally considered to be the most representative gathering of non-partisan, non-political representatives who had gathered in Washington for many years. There is every reason to believe that a deep impression was made upon these senatorial leaders. This procedure appears to have been the means of bringing together the various political forces to meet what the representatives of all these organizations declared was the will of the American people.

SECRETARY.

"If any little word of ours can make one life the brighter;  
If any little song of ours can make one heart the lighter,  
God help us speak that little word and take our bit of singing  
And drop it in some lonely vale and set the echoes ringing."

**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.

**WOMAN'S WORK**

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

**PROGRAM OF PRAYER**

FOURTH WEEK IN FEBRUARY

Prayer that our women may have for less fortunate sisters a feeling of helpful sympathy engendered by knowledge of their needs.

1. For lone Sabbath-keeping women, especially for mothers, that they may train their children to steadfastness in the faith.

2. For women of the home land who do not know the blessedness of church relationships.

3. For the unhappy women of non-Christian lands.

**THE MENACE OF MORMONISM**

ELLEN A. CRANDALL

The momentous events of the world during the last few years seem to have partially obscured those of apparently less importance; but they have been an incentive to Mormon propaganda. The war has given the Mormon leaders greater opportunities for proselyting.

It may be thought by some that because there is a law against polygamy it has ceased to exist; but such is not the case. In order to receive statehood, which was granted them by the Government in 1890, the Mormon elders promised to abolish the practice. As a State—the majority of the population of Utah being Mormon—Congress had no control of the marriage relation, and the power of the church became supreme. To secure this power through statehood the leaders admonished their subjects, "Cease associating with your plural wives." After this there was some evidence of sincerity in their treacherous promise, but soon the word went round, "Live your religion." There is indisputable evidence that the church still openly teaches polygamy, and its subjects are counted by the hundreds. Instances are given where one man married three sisters;

others have married and had children by a widowed mother and her daughters, and even more revolting is the case of one man who married his own half-sister! A few generations of such practices must bring about a mental, moral and physical degeneracy most abhorrent.

In justice it may be said there are many well educated, intelligent and conscientious people among the Mormons.

To the women especially it is their religion, and only by this life of extreme self-sacrifice can be promoted the kingdom of heaven. To quote from Mr. Hendricks, "A factor that is even more powerful in perpetuating the practice, is that so large a proportion of these younger Mormons are themselves polygamous children. 'Not to admit the purity of polygamy,' one prominent Mormon said, 'is to pin the scarlet letter on my own mother's breast, and I will never do that.'"

The Mormons, both as a church and as individuals, have acquired a phenomenal financial strength. This is due to their system of tithing and to habits of industry and frugality. Agriculture has been greatly encouraged and large business enterprises have been developed, thus enabling them greatly to extend their activities. They have established churches in various parts of the United States and in Mexico, and there have recently been built large temples in Hawaii, in Canada, and one has been erected in Brooklyn, N. Y.

Mormons have taken advantage of the ravages of war. From various parts of Europe girls have been collected and sent to Salt Lake City to become either polygamous wives, or as slaves of the Mormon church. Twelve hundred were taken from England in autumn of this year. Many of these girls are never heard from after leaving their homes; others are known to be slaving on Mormon farms which belong to the church, and from which it grows richer every year.

The Mormons are most insidious in the spread of their doctrine among Protestants. They have published a Bible containing the Old and New Testaments according to the King James Version. Between the Old and the New Testaments is an insert of references containing 112 pages setting

forth many articles of faith and belief accepted by the evangelical church with Mormon interpretations which would not be evident to one not acquainted with Mormonism. Another Bible published earlier contains the exact King James Version, with many chapters and interpolations intended to strengthen the Mormon belief.

In the face of these facts, the question forces itself upon the Christian world—What can be done? To enlist legal authority there must be a revision of the Constitution, giving Congress power to control polygamy. But more important is it that the Protestant world arouse to the seriousness of the situation and give it most prayerful consideration, and help to carry the spirit and gospel of Jesus Christ to the hearts and lives of this people.

Milton, Wis.

### WORKER'S EXCHANGE

MILTON, WIS.—It may not be very generally known that there is a No. 1 circle in the Milton Church whose real name is the Woman's Benevolent Society. But it is a worth-while circle, too busy, and too modest maybe, to report much concerning its activities, though they are well worth it.

While circles 2 and 3 have each over fifty members, No. 1 has only thirteen, some of whom for various good reasons are seldom able to attend the meetings. All pay their annual dues, however, and occasionally make some financial contribution but the working force is really only seven or eight.

Quilting is the business which has been successfully carried on for many years, and their fine artistic work is a marvel to the uninitiated. Many of the ladies quilt two afternoons a week and two or three quilt more than that, for which the society pays them a stipulated price. Most of the quilts are beautiful specimens of fine applied patterns of roses, pinks or other flowers, and the quilting patterns are in flowers, birds, ferns, cupids, fancy patterns of all imaginable designs, so the quilt is almost covered with stitches. Their reputation has gone out to many places so there are always one or more on hand coming from three or four different States. The

price for quilting varies according to the work, from twenty, twenty-five or occasionally thirty dollars. It is not surprising that it takes four or five weeks to quilt one, and if one were working by the hour, the price would indeed be small. Last year, which may perhaps be an average, they received \$200 for quilting.

The ladies enjoy the work and the social hours together, but sadly miss the faithful ones removed by the death angel. It would seem a wise move for some of the excellent workers in the other circles to meet with this circle at least once a week to learn to take the places of those who must soon cease their activities.

E. A. WHITFORD,

### IN-MEMORIAM

MRS. NELLIE WADE WHITCOMB

"Of such as she was there are few on earth;  
Of such as she is there are many in heaven;  
And life is all the sweeter that she lived,  
And all she loved more sacred for her sake;  
And death is all the brighter that she died,  
And heaven is all the happier that she's there."

Again our Ladies' Aid society has been called upon to pay tribute to one of our beloved members, Mrs. Almira Gardiner, who has gone from us never to return. She was one of those who first saw the need of having this organization here at Nile, and was one of its most faithful members for nearly forty-five years, always ready to do her part, having served as president and filled other offices as the occasion required. Many have been the barrels and boxes that she has helped to fill for the Home for the Friendless in New York City, the Randolph Home and the Elmira Anchorage, besides helping in various ways in our own community, one of these being to sit by the bedside of some sick one through the long weary nights.

She was always loyal to this society, being present whenever it was possible, and when too feeble to work as it came her turn to help serve the refreshments, she would help buy the provisions. Many quilts show her beautiful handiwork.

Almira Crandall Gardiner was born at Nile, August 19, 1827, and died October 22, 1919, at the home of her son-in-law, Dr. J. W. Collier, at Wellsville.

She had made this her home for several

years since the death of her husband, Deacon William Gardiner. Little did she think that her daughter, Mrs. Collier, would be taken first, but had thought that she would care for her in her declining years. But God ordered it otherwise. This was a great disappointment to her, but she bore it with Christian fortitude. Although she was tenderly cared for by her son-in-law and granddaughter, she longed to meet with those of her home church of which she had been a faithful member for seventy-six years. She always made it a point to attend the annual roll-call service of the church. She has gone from us, which makes one less on our roll, but one more "up yonder."

May we as a society emulate her virtues and double our diligence that when our summons comes it may be said of each of us, "She hath done what she could."

MRS. S. C. CRANDALL,  
MRS. S. T. BURDICK,  
Committee.

### DEACON JUDSON F. RANDOLPH

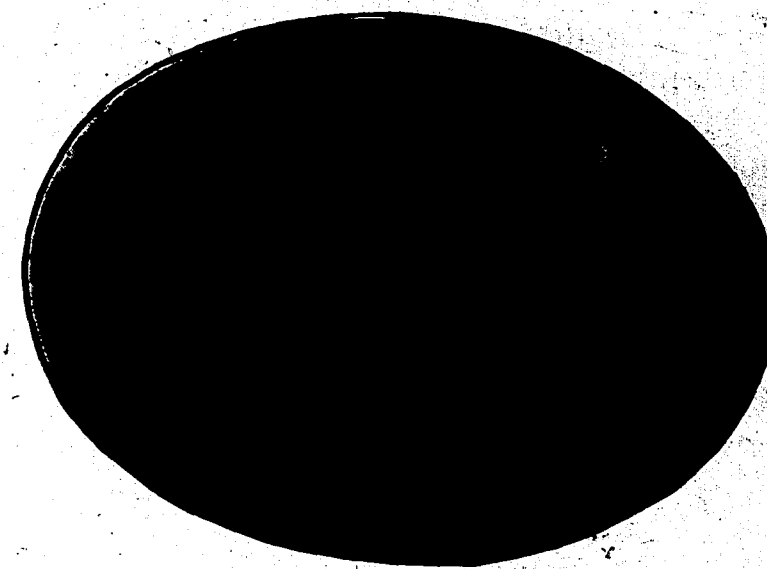
Judson F. Randolph was born December 21, 1834, on Greenbrier Run, near Salem, W. Va., and died at his home in Salem, January 16, 1920, being eighty-five years of age.

He was the son of William F. and Mary Randolph, and was the last surviving member of a family of twelve children. He was married November 1, 1865, to Miss Mary E. Morris. To this union eight children were born. A daughter, Mrs. Myrtle Davidson, of Altoona, Kan., died only last July, three children having previously passed away. The surviving members of the family are, besides the widow, the following children: Mrs. Ettie Bailey, of Salem; Ora Randolph, of West Milford; Mrs. Ida Justice, of Lima, Ohio; and Mrs. Blanche Sutton, wife of Rev. Erlo E. Sutton, of Shiloh, N. J. There are thirteen grandchildren, and three great-grandchildren.

In early life Judson Randolph joined the Salem Seventh Day Baptist Church. He was licensed to preach by that church in 1864, but was never ordained to the ministry. He was ordained deacon in 1867. When the Greenbrier Church was organized in 1870, he became a constituent mem-

ber and a deacon in that church. He served the church at different times as clerk, and Sabbath school superintendent, and was always faithful to every responsibility. For many years he was a familiar figure in associational and other denominational gatherings.

In 1855 he went to Alfred to school in



Deacon Judson F. Randolph and Wife

company with two brothers and a sister, and he spent some time in that institution. Except for about eight years spent in Salem, at two different times, his life was spent on the farm near the old home.

Uncle Judson was a man of prayer and of faith. He lived an upright, devoted Christian life. He loved the prayer service, and was glad to have such services in his home when he was too feeble to attend at the church. For an hour during the last night but one before he died he enjoyed an unbroken period of prayer and praise, followed by one of calm rest. This was typical of his life. He lived a life of prayer, and now he has entered upon his eternal rest. He "walked with God: and he was not; for God took him."

Farewell services were held in the Salem Seventh Day Baptist church, conducted by the pastor, Rev. A. J. C. Bond. The body was taken to Greenbrier for burial under the shadow of the Greenbrier church, with which he had been connected from its beginning.

A. J. C. B.

The Christian faith will ultimately triumph. Of this there can be not a moment of doubt. The kingdom of God will reign supreme throughout the world.—*Christian Advocate*.

## 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

### CHRISTIAN PRINCIPLES IN INDUSTRY

Christian Endeavor Topic for Sabbath Day,  
February 21, 1920

#### 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, Christian principles in industry (Micah 6: 8; Matt. 17: 12)

#### PHYSICAL TOIL A NECESSITY

In any discussion of the present vexed industrial problems, and our topic at once presupposes their existence, the first thing clearly and firmly to fix in our minds is the all-important place that physical labor, brawn and muscle, daily toil with the human hands, occupies in our present complex social order.

Recently, writing of this very thing, Dr. Charles M. Sheldon said:

"The recent coal strike, with all the rest of the lessons it has impressed on the pub-

lic, has made one great mark, we hope, on the mind of every one.

"That mark is the dependence of all of us on the physical toil of the human hand.

"The world can get along for some time, and with comparative comfort and safety without school teachers and editors and poets and soldiers and preachers and lawyers and even doctors, but it would die of starvation if the human hand should stop working. New York City and every other city would drop down into horrible ruin and civilization would cease, in spite of all the wealth and culture, if the men who wear the dirty clothes and have dirty hands should all of them at the same time refuse to work.

"It is well for us to be reminded of this fact, which we are in danger of forgetting when there is coal in the bin and food on the table, and all the wheels of what we call civilization are running smoothly. For we are in the habit of thinking that culture and newspapers and railroads and theaters and schools and churches and science and knowledge and literature and inventions are what hold us together and keep us going.

"Whereas the only thing that really holds society together and prevents us all from dying miserable and quick deaths is the fact that the farmer keeps growing food, and the man with the shovel keeps digging coal, and the man in the factory or mill keeps turning out the things we need to make us civilized instead of savage. In the last analysis, the only really necessary man in society is the one who uses his hand, his physical hand, to provide the food and fuel and physical necessities of common life."

Dr. Sheldon does not mean to say that these other things do not have their rightful place in life, for honest toil with the hands,—useful, productive labor,—plus knowledge and literature and culture and religion, along with the other uplifting things, is what makes life satisfying in the best sense. But he would emphasize our debt to and dependence upon the workers of the world—the men and women who by daily and almost incessant toil provide the common necessities of life.

Not so very many years ago, those employers, at least many of them, who em-

ployed men and women in any considerable number, seemed often to forget that those who toil with their hands have bodies and souls and feelings; that they have families to feed and clothe and shelter, and that humanity craves a bit of recreation now and then. The laborer is not only entitled to his hire, but he is, entitled to a just hire and reasonable consideration. He is entitled to decent working conditions, reasonable working hours, fair pay and humane treatment—to be treated as a fellow-man and not as a mere machine which is expected to turn out so much work in a given number of hours.

What, then, are some of the principles that must be applied in the industrial world if peace and harmony is to prevail between employer and employees?

1. Justice. First of all there must be justice, in other words, fair and honest dealing. This applies to employed as well as employers. Both must have an honest purpose to deal fairly and squarely; to look at conditions without prejudice and apply the Golden Rule.

2. Brotherliness. In addition to justice, there ought to be something of a feeling of brotherliness between employer and employee, but the present state of the industrial world seems to preclude this, except in rare instances. The feeling seems rather to be, almost without exception, that the hand of each is against the other, while as a matter of fact the one is absolutely dependent upon the other. Until there is more of a feeling of brotherliness, we may expect constant and continued industrial strife in America.

3. Fair service. Labor should never become insolent, neither should capital become unjust. While it is true that labor is entitled always to a just wage, it is equally true that capital has a right to a reasonable return. The laborer has no more right to defraud his employer by inefficient work or "soldiering on the job" than the employer has to pay an unjust wage. One is no less inexcusable than the other. Here again the Golden Rule should apply.

#### TO THINK ABOUT

If all men valued man as Christ did would there be industrial oppression? Why not?

Give at least five Christian principles that ought to be applied in industry.

### CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, FEBRUARY 28

The Results of Our Words and Deeds (Gal. 6: 7-10)

#### DAILY READINGS

Sunday—Kindly words (Prov. 15: 23; 16: 23)  
Monday—Words make peace (Prov. 15: 1)  
Tuesday—Words encourage (2 Tim. 2: 1-13)  
Wednesday—Deeds that cheer (Acts 9: 36-39)  
Thursday—Deeds that cause sorrow (2 Sam. 15: 10; 18: 33)  
Friday—Regrettable deeds (Heb. 12: 15-17)  
Sabbath Day, Topic, as above

### LOYALTY

ELIZABETH F. RANDOLPH

As people here in Alfred are often asking how many students there are in the Theological Seminary, it is not to be wondered at if our own people in other communities are surprised when we tell them that there are only three students enrolled for the full seminary course. But this term there are nine other students from the college taking one class each in the seminary. One of these nine is the pastor of a Methodist church, others are student volunteers, and others are choosing this work because they consider that to have a well rounded college education they must have some scientific knowledge of the Bible and the Christian church.

As I sit alone in some of the classes or in company with one or more other students while Dean Main and Professor Whitford present to us the deep and searching truths of the Bible, and the different interpretations that have been placed upon them through the centuries, and note the influence which they have had in the development of the human race, and the problems of today that are calling for solution in the light of Christian truth, I wonder if it is right for just one, or two, or even three or four, students to be thus utilizing the time and energy of such gifted men at whose feet our denomination has given us the privilege of sitting. Would that there were at least ten to twenty-five students in place of only one to four listening to each of these discourses. But shall we even though few in numbers refuse to accept what our denomination is so generously of-

fering us? Yes, as students here, along with many others, we are deeply indebted to every one who is so loyally contributing of their time and means to the Forward Movement budget.

What it seems to me we must do is to place the facts squarely before the young people of our denomination and trust them for the response. Every young man and young woman, if he or she stops to think about it at all, realizes that the Forward Movement today shows us what is being accomplished by the workers already on the field and the opportunities for more extensive and intensive progress. Yet if that work is to continue to bear fruit and multiply its influence there must be others fitting themselves to shoulder the burdens and responsibilities of tomorrow.

Our denomination has placed the seminary before us, young people, with its able teaching force; and it is so connected with Alfred University that students enrolled in the seminary may take free of tuition any subjects they wish to in the college that pertain to the big social, political and economical problems of today and thus acquire a knowledge which will better fit them for leadership in their chosen field of activity.

Young people, our Christian Endeavor standard for the next two years is loyalty—loyalty to Christ and loyalty to the church. Let us assure the leaders and supporters of our denomination that we include in that ideal also loyalty to the program they have laid out before us; that we will be better men and women, will more earnestly advance our missionary work, support our church and present leaders and be ready to do whatever Christ would have us do. We realize that during the past year Elijahs in our denomination have ascended to their reward and that people are asking, "Who is taking up their mantle?" We realize it has now been two years since any new student has enrolled in the seminary for the full course. As true blue Christian Endeavorers we are going to show our loyalty colors. We will stop looking around us wondering who is to be next to enter the seminary and will seriously, joyously and prayerfully ask ourselves the question, "Does God want me?" As we feel the burning need, see the fields ripe

and ready for the harvest, and hear the still, small voice calling, we will answer, "Here am I; send me."

*Alfred, N. Y.*

### HOME NEWS

BATTLE CREEK, MICH.—Which is still on the march. Good sleighing, pleasant weather, a few severe cold days. The "flu" is again raging and some public places have been closed. Quite a number in our society have been ill. Rev. Loyal Hurley and family and other prominent ones have been on the list.

The church voted to send Pastor Kelly on a trip to visit some L. S. K's.

The annual church dinner was held at the Haskell Home. About 135 were there and report a fine social occasion. The church meeting was harmonious and activity was the watchword. The complete report of the Conference Committee was given, showing many most interesting features and the total and detailed expenses. This will make a record which other churches may want to study before inviting the General Conference to convene with them.

Several of our families have purchased homes of their own, indicating a purpose to stay. Property is "going up" and other things are following. What will be the top to reach is a guess. But wages are not following proportionately.

The Seventh Day Adventists have just had their Lake Union Conference and crowds were in attendance. Five new ministers were ordained at this time and big drives planned for the future. Their "foreign fields" are amazing and it looks as though every language and tongue spoke their message just now.

One of our most interesting services this winter was conducted January 31st by the young people. We wish we could give a detailed report of the able addresses given by them on that occasion. The Battle Creek Church is certainly proud of its talented and devoted young men and women. After an inspiring anthem by the large choir with pipe organ and piano, the solo parts taken by Miss Ethlyn Davis and Mrs. Arah Jones, Mrs. Frances Babcock gave an address on "The Quiet Hour." This

was very impressive and delivered so earnestly that it would seem as though all must be led to devote more time to prayer and Bible study and meditation. Mr. Lyle Crandall, superintendent of the "Tenth Legion," next addressed the meeting and made his subject interesting and very spiritual. Mrs. Ruby Coon Babcock, president of the Young People's Board, gave a talk on "Simpson's Denominational Study Course." This was followed by an address, "The Forward Moves," by Dr. B. F. Johanson. Seldom have we heard that subject discoursed upon more seriously and with more spiritual meaning than this given by Dr. Johanson. If the Doctor was not tied down with more work than one or two men can usually do, it would be a paying investment for the denomination to send him out with a message. What if God should yet call him into field work? Dentistry might suffer, but the cause of our Lord might be more than proportionately advanced.

Mrs. Kelly, our pastor's wife, fell on the sidewalk a few weeks ago and broke her limb at the hip joint. She has been in the hospital ever since, but expects to be taken home soon; but the surgeon says she may not be able to take a step before next August. The church has greatly missed her ministrations since this sad accident, for everywhere Mrs. Kelly is seen doing good and bringing good cheer to all. She is bearing this affliction with great patience and cheerfulness.

REPORTER.

WESTERLY, R. I.—The committee in charge of the Forward Movement campaign of the Pawcatuck Seventh Day Baptist Church today announced the church has exceeded its quota. The quota was \$3,800. Over \$4,000 in cash and pledges have already been secured.

The pledge cards have been handed to the collector of the church, J. H. Austin.

All the committee who had the canvass in charge reported the best spirit of co-operation. It is of interest to know that of the amount already pledged about \$600 came from non-resident members. A special committee to correspond with them was appointed at the beginning of the campaign.—*Westerly Sun.*

MILTON, WIS.—The month of January has started off our year with "lots doing." Sunday, January 4, occurred the annual church meeting. After the business meeting in the forenoon, a chicken-pie dinner was served in the church parlors to about 375 people. During the afternoon a men's chorus, invited by Professor Stringer of the college, sang. Sherril Clarke, past ninety years of age, was one of the number.

The week of January 11 was the week of prayer, in which three churches of the village joined. So much interest was shown in the meetings that it was decided to continue them during the two following week-ends.

On the afternoon of January 15 Circle No. 2 and other interested women of the church met in a social way in the church parlors in response to an invitation from Circle No. 3. A number of pictures of ministers, missionaries and prominent people of our denomination were passed around for the ladies to refresh their memory with. Later the committee pinned to the walls pictures of many of our churches with their names attached. We were handed slips of paper and asked to write down the names of the churches together with the names of their pastors. It did not take long for some of us to find out how little we really knew. Pastor Jordan gave us a short talk and in accordance with the wish of one of the ladies present answered a few questions in regard to the Forward Movement. After this a bountiful picnic supper was served in cafeteria style. Not least among the good things was a cream cake made by Gertrude Davis, little daughter of Mr. and Mrs. Grant Davis, which was served to the little folks present. During the supper a ladies' quartet from the college favored us with a selection. The meeting broke up with a keener feeling of Christian sisterhood than had been felt for some time, and many expressed the wish that we might meet together again in such a way.

January 23-25 the quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago met with our church, the theme being: "The People and the Kingdom." Sermons were given by Rev. G. F. Fifield, Rev. E. D. Van Horn,  
(Continued on page 191)

## CHILDREN'S PAGE

### JIMMIE'S ANGELO

MARY DAVIS

It was nearly time for Jimmie Junior to come home from school. His mother hurried with the currant buns while his grandmother watched impatiently at the window.

"Eleanor," she said suddenly, "what do you think he's bringing home now?"

"Not another cat?" said his mother anxiously, "I'm ashamed to let people know we have three cats now."

"A boy," groaned grandmother, "the filthiest little creature you ever saw. You'll have to make a stand, Eleanor. He can't bring home every forlorn creature he meets."

Jimmie liked the kitchen door best. It was nearest the cookie jar and the cake closet. "Mother," he sang out in a clear little treble, "I've brought my friend Angelo home to supper."

Jimmie had warm hazel eyes and a wistful trusting smile. Eleanor tried half-heartedly to frown. Angelo waited bashfully on the doorstep. It was a very easy matter to send him home. Eleanor put her lips to her small son's ear. "He's very dirty, Jimmie," she whispered.

"I know it," said Jimmie coolly, "but I'll wash him. May I have some cookies, those with the raisins in them?"

"Here are two cookies for each of you," said Eleanor resignedly, "and lend Angelo one of your blouses. Take one from the pile in the second bureau drawer."

"Eleanor," inquired Jimmie's grandmother, "are you going to have that filthy little creature sit down at the same table with us?"

"Jimmie is washing him now," explained Eleanor mirthfully, "it's no use, mother. I can't let Jimmie lose his faith in me."

Jimmie Senior had just arrived when Jimmie Junior appeared with Angelo. Jimmie Senior loved all small boys. He stared admiringly at the pretty little fellow with the brilliant dark eyes and soft dark hair.

"This is Angelo Vinci, father," Jimmie explained, "I've just been washing him."

Jimmie Senior patted his small son on the back. "You may always bring Angelo to supper Friday nights," he said.

Then he turned to his wife and his mother. "Did you hear the mayor say that we should all try to make the Italian colony become Americanized? It strikes me that our Jimmie has gone about it in a very sensible way."

Eleanor smiled a little absent-mindedly. She was noticing how closely Angelo was imitating Jimmie's manners with a very fair degree of success.

Angelo wore Jimmie's blouse home. The next week he appeared with a little parcel. "My mother thank you for the blouse," he said politely, "and she send you this."

Eleanor unrolled the little parcel and found a piece of hand-made lace. "Oh, Angelo," this is wonderful!" she exclaimed.

"My mother make it for you," Angelo said. "She can not sew like Americans, but she can make lace."

Grandmother's hobby was lace. "Does she make other kinds of lace, Angelo?" she demanded.

Angelo spread out his hands in a sweeping gesture. "Many, many kinds," he said dramatically.

"Do you suppose she would show it to us?" she wondered.

"I'll take you home with me after school tomorrow," Angelo cried. His intelligent little face glowed with anticipation at the thought.

The Italian quarter resented curious visitors but Eleanor and her mother were received with open arms. Beautiful intricate pieces of lace and hand-woven bed spreads and table linen were brought out for their inspection.

"But I can not make an American blouse for Angelo," sighed his mother.

"I'll come down and cut one out for you," volunteered Eleanor's mother, looking at the foreign woman with friendly eyes.

"Luigi's mother wants to make him one," said Angelo's mother.

So Jimmie's grandmother found herself teaching a group of Italian women to make clothes for small boys. And in the same delightful neighborly fashion they taught her to cook many things in a different way

until Jimmie Senior said to Angelo, "This is good spaghetti, isn't it? I'm glad your mother taught Jimmie's mother how to cook it."

Angelo's splendid eyes sparkled with joy. He smoothed his new blouse fondly. "I am glad Jimmie's grandmother taught my mother to sew in the American way," he said decidedly.

"I have a new pattern for your mother," admonished Jimmie's grandmother, "don't forget to take it when you go home."

Angelo laid a smooth dark cheek against grandmother's soft white one as he passed by her chair. Jimmie's father looked after the two boys thoughtfully. "If all America would neighbor like Jimmie," he said reflectively, "our foreign problem would be gone in a year."

Eleanor smiled absent-mindedly as she tucked two gingerbread men in the oven. —*The Continent, by permission.*

### WHAT ARE WE GOING TO DO ABOUT IT?

Irrespective of exports, the United States produced last year enough cigarettes to supply every man, woman and child with one a day, and this does not include the "roll-your-own" variety.

The majority of the American people have absolutely no conception of the danger that as large a proportion of our women as of our men will become smokers. It is a well established fact that customs cross the ocean to New York, spread from New York to Pennsylvania and New England and gradually creep west and south. In England today women are smoking to an extent that can not be conceived by the average American. An Associated Press dispatch asserts that tobacconists in London "sell almost as many cigarettes to women as to men. Frequently men customers after buying cigars and tobacco for themselves, ask for cigarettes for their wives. Clergymen who do not themselves smoke ask for cigarettes for their women folk."

Nor is that all. A few years ago the use of cigarettes by children had become uncommon, and the tobacco habit was being contracted after adolescence. Today a cigarette in the mouth of a small boy is a common sight. This is due directly to the

new exploitation of tobacco and proceeds largely from the war. The new attitude is vividly expressed in a joke that is going the rounds. Many jokes contain a hint of serious feeling.

"I am thinking about just a year ago tonight," said the returned doughboy. "We were in the Argonne Forest and the Germans were only eight yards away. Gas bombs were exploding and liquid fire was pouring in on us, when suddenly we discovered—" "Yes, yes; go on!" said the interested listener. "—there wasn't a cigarette in the whole blooming detachment."

There is another angle to this matter. The London *Daily Express* says that the savages of British East Africa are fast catching us up and are smoking cigarettes at the rate of 25,000,000 a month now. The *Express* declares that it is nothing unusual to see them smoking four at a time.

Of our more than 12,000,000,000 cigarettes exported last year, 7,000,000,000 went to China. No wonder that Bishop McConnell says that the influence of the English-speaking people has up to the present time been greater for evil than for good.

The hopeful side of the question is that many young men throughout the country are themselves beginning to consider the matter. It is said that there is a strong movement in the University of Pennsylvania against the cigarette and that it started among the students themselves.—*The Voice.*

Phillips Brooks says: "Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself."

### 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.

## SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,  
Contributing Editor

### A LETTER FROM THE SABBATH SCHOOL BOARD

DEAR FELLOW-WORKER:

Leaders in religious education have long been convinced that present-day Sabbath schools are painfully inadequate to the needs of our children and young people, not only in stimulating interest in the religious life, but in making Christianity and Christian ideals a dynamic force in their characters while they are in the formative period.

It is even intimated by a man recognized as the leader in the field of religious education, that in the course of five or ten years the present Sabbath school will go into the scrap heap and to take its place our children will be taught religion in interdenominational community religious day schools something after the Gary plan, and in vacation Bible schools, these, perhaps, to be supplemented by strictly denominational instruction in some form of a church Sabbath school. This is a glimpse into the future, and how it will affect Seventh Day Baptists is still uncertain.

What about the present? We have well established methods and plans for our Bible schools, which, when applied and worked, get results. The trouble is that in many Seventh Day Baptist schools these tested and approved methods have not even been introduced. They are working on old plans of thirty years ago. In other schools where the later methods have been introduced there is a very low percentage of efficiency, mostly on account of lack of vision in pastor, or officers, or teachers, or it may be all of them.

The score card is calculated to be a stimulant to more efficient Sabbath-school work, forty-two, or about half of our schools, reported in the November card. Was your school one of the delinquents? If so, what is the matter? Is the card too complicated for you to understand; are you just honestly negligent; or are you opposed to co-operation with the Sabbath School

Board? Write the undersigned your "kicks" if you have any.

The November cards have not yet been canvassed but Dr. Burdick says that from a casual examination they show considerable improvement over former reports.

Both pastor and superintendent will receive this communication and a card, the purpose of which may be implied. Read this letter to your school the last Sabbath in January.

Yours in Christian fellowship,  
E. M. HOLSTON.

P. S.—Please see that all remittances for the Sabbath School Board go to the new treasurer, L. A. Babcock, Milton, Wis.

#### Sabbath School. Lesson VII—Feb. 14, 1920

PETER AND CORNELIUS. Acts 10: 1—11: 18

*Golden Text*—The same Lord is Lord of all, and is rich unto all that call upon him. Rom. 10: 12.

#### DAILY READINGS

Feb. 8—Acts 10: 1-8. The Vision of Cornelius

Feb. 9—Acts 10: 9-20. The Vision of Peter

Feb. 10—Acts 10: 21-33. Peter and Cornelius

Feb. 11—Acts 10: 34-43. Peter's Message

Feb. 12—Acts 10: 44-48. The Spirit Given to Gentiles

Feb. 13—Acts 11: 1-11. The Church and the Gentiles

Feb. 14—Psalm 67: 1-7. All People Praising God

(For Lesson Notes see *Helping Hand*)

#### A LITTLE WALK AROUND YOURSELF

When you're criticizing others and are finding here and there

A fault or two to speak of or a weakness you can tear;

When you're blaming some one's meanness or accusing some of self—

It's time that you went out to take a walk around yourself.

There's lots of human failures in the average of us all,

And lots of grave shortcomings in the short ones and the tall;

But when we think of evils men should lay upon the shelves,

It's time we all went out to take a walk around ourselves.

We need so often in this life this balancing of scales,

This seeing how much in us wins and how much in us fails;

But before you judge another—just to lay him on the shelf—

It would be a splendid plan to take a walk around yourself.

—Exchange.

## OUR WEEKLY SERMON

### A SPIRITUALLY-MINDED PEOPLE

REV. EDGAR D. VAN HORN

(Sermon preached at Quarterly Meeting, Milton, Wis., January 24, 1920)

*Text*: "Now concerning spiritual gifts, brethren, I would not have you ignorant." I Corinthians 12: 1. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." Micah 6: 8. "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Galatians 5: 22, 23.

One of the first and fundamental aims of the New Forward Movement is the deepening of our spiritual life. The phrase has been so frequently on our lips of late that it is both timely and important that we should consider this subject this morning.

What is spirituality, anyway? Who are the spiritually-minded men and women who are doing the big tasks of Christ's kingdom today? What must we do as Seventh Day Baptists in order that we may become a more spiritually-minded people in this day of new opportunity and responsibility? We feel the stirrings of a new day in our hearts. New kingdom tasks are appealing to us. We feel that God is summoning us to join him in the rebuilding of a new world. The old one is in ruin. The war has ended in a terrible desolation. Millions of men, women and children are hungry, starving, freezing. Nations have toppled in ruin. Others are rent by internal strife and need a powerful hand to lift them out of their agonies and strife to a new peace and prosperity. Bolshevism and anarchy hang like a pall over the old world, crime is still rampant. Hunger, fear, strikes, strife make the day of real peace seem a long way off.

This weary, perplexed, suffering, sin-cursed world constitutes a challenge, the like of which we shall never face again. It calls for a consecration, a heroism, that no human power can supply. Human hands, and brains, have wrought mighty

deliverances in the last few years but now our wrestling is not against flesh and blood but against the powers of darkness, against the spiritual hosts of wickedness, against the world rulers of this darkness. So that if we, like the Allies, come off victorious we shall have to have the graces of soul, the courage of conviction, and the weapons of warfare that God alone can supply. Yes, we above all others must be a spiritually-minded people. We in a peculiar sense face hard tasks; but we are in Divine partnership with God and if we follow the leadings of his Spirit we shall one day share in the glorious triumphs of his kingdom of truth and righteousness.

Let us look a little more carefully, then, into this question of spirituality. What do we mean when we speak of a spiritually-minded person? Is it not true that when we hear the phrase "spiritually minded" we have thought of one who could pray with the most fervor in the prayer meeting, one who could relate religious experience in glowing terms, one who could rise to ecstatic heights in worship? We have thought of the saints as those who enjoyed deep religious emotion, who went off into fastings and prayers and who obtained their distinction for deep piety apart from the world of things, men and action.

Well, this is all right; but do you know the times are developing a different type of spiritually-minded men and women? Religious ecstasy and emotion, mystic rapture that comes from visiting God on the Mount of Transfiguration, all have their value in religious life. We are glad for the men and women who have this gift of mystic apprehension of God and who can make the presence of God more real to other members of the congregation and help those to love who can not see. We see others enjoying these deep emotional experiences and it helps us to have faith and believe. But there are others who have not the power to rise to the ecstatic and emotional heights but who nevertheless have just as deep a longing to follow Jesus in service of humanity and who with faith in God and his Son Jesus Christ go on their quiet way doing their loving ministries for God's needy children. They are just plain practical, kind-hearted people, who have no emotional experiences; in

whom, music, prayer meetings, eloquence have no powers to create ecstasies and visions as in others. And because of this fact, shall we conclude that they must be left out of the category of the saints of God and that we can not consider them "spiritually-minded" people?

The fact is, brethren, men, like things, are not always what they seem. There are those who, like the pharisees of Jesus' time, make a pretense of piety, devotion, and fellowship with God but who might be described as Jesus described these same people, "whited sepulchers"—they appear pious, but inwardly are far from it. No, glibness in Bible reading, nor eloquence in prayer, nor a pretense of right living are not necessarily marks of a spiritually-minded man. They may be, and I am glad to say in most cases are, but they are not the final tests.

He is just as truly spiritual minded who expresses his religion in terms of service as he who does so in prayer and the singing of hymns. We must enlarge our definition of spirituality so as to include these in the circle of sainthood. To organize the forces of the church and community for righteousness may be more holy than relating of one's experiences. True religion is doing things, not so much talking about them, though even this has its place in the development of the religious life. James said, "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows and to keep one's self unspotted from the world." "Spirituality is the possession of the religious instinct rather than any particular mode of expressing it." Please do not misunderstand me—the man who sees God, walks and talks with him, enjoys delightful friendship and delights to tell his friends and neighbors of it in the prayer meeting or in private, is a spiritual man. But so, also, is the man who out of the same religious instinct "carries bread to the hungry, seeks to procure justice and honor among men, and walks with Jesus in healing acts of love." There is a fine type of manhood today coming more into prominence who, with red blood in their veins and life pulsating with energy, are more bent on doing than talking; they are the practical, not the emotional type, striking straight out from the

shoulder in the accomplishment of the worth-while tasks. Their appeal to their fellow-men is the appeal of their virile manhood, for they are full of the social gospel, they are interested not so much in creating a band of preachers as in organizing men in the fight for a cleaner earth. They are the men whom every wide-awake pastor takes pride in numbering among his congregation. They are true heroes, big, brave, dependable, when it comes to the real battle of life. They can give the drink devil his knock-out blow; they can organize the men and boys of the community against its evils and its abominations; they can fight the evil politicians at the polls, in the legislature; they can match their manhood against gambling and vice; they can defend childhood and womanhood against the despoilers of virtue and degrading labor; they can secure economic justice for the laboring class; they can fight and subdue disease and crime, yes, they can take off their coats and whip even the Kaiser, if it becomes necessary to make the world safe for democracy and decency, and now they are big enough to help build a new world on the ruins of the old. Yes, these men who are working with God for the coming of his kingdom, who are devoted in heart and hand to the accomplishment of God's holy will, are among the saints of earth and their names are being recorded in heaven.

Having said this much let us come back to the Bible and God's standard of spirituality. In Christ he has revealed what the truly spiritual man should be and do. His life was a life of prayer and action, "ecstasy and service, lonely hours with God, crowded hours with men. During the night he communes with God on the lonely mountaintop, and how radiantly beautiful he is as the light of heaven shines from his eyes and face. The morning finds him going about among the people as the good man, helping, advising, healing, providing meals for the poor. His words are blessed, mystical at times, stirring strange emotions in the heart; at the same time his deeds are the most practical conceivable. He goes up the mountain of transfiguration to meet God, and goes straight down to cast devils out of people."

If we examine the Old Testament we

shall find that it emphasizes the same standard of Christian manhood. Micah says in the words of our text, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, love kindness, and to walk humbly with thy God." Paul reminds us that there are diversities of gifts and urges the church to welcome both the emotional and the practical types. Jesus would have his disciples pray without ceasing and yet he reminds us that he is greatest who serves most. We need the Marys, and the Marthas, the Jameses, the intensely practical type as well as the mystical Johns. It is fortunate, indeed, that the sense of God expresses itself in the singing of hymns and in prayers, in music and art. It is equally fortunate that it expresses itself in service, sacrifice, in deeds of loving kindness in great movements and benevolent institutions. Let's rejoice that we have the devotional type that can go with the Master onto the mountain of transfiguration. But let us be equally glad that we have the practical type who can walk humbly with the Master in lonely paths of service and then see if we can not combine both these qualities in our own lives.

Now, what sort of a people ought we to be, in order to be a spiritually-minded people?

1. We should be a consecrated people. When I say this, I mean a people who are conscious of a distinct mission in the world and are devoted to that mission. So many of us act as though we were here just by chance. With no particular responsibility for making the world better; we live on from day to day, letting circumstances shape us and our ends instead of trying to shape our environment and make the world better. As Paul said, we are simply conforming rather than being transformed by the renewing of our minds, proving what is that good and acceptable will of God. In other words there are too many spiritual slackers, people who want to enjoy the blessing of a Christian community without contributing anything to make it better. Seventh Day Baptists ought never to be found in that class, but with conviction and application should be boosters for social and religious betterment.

2. We should be humble. "He that humbleth himself shall be exalted but he

that exalteth himself shall be abased." Can you imagine a man or woman who is really spiritually minded selfishly seeking the chief places in the church of Jesus Christ? The disciples attempted this, you remember, and evoked from the Master a well merited rebuke. He said he that would be chief among you let him become the servant of all. The spirit of service not only leads one into humble avenues of service but makes one mindful of his own weakness and faults. He becomes more charitable. "Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Those who selfishly seek places of leadership in the work of God's kingdom are not worthy the name of Christians and in God's own time shall be abased.

3. We should be a ready people, prepared "unto every good work." Over and over again it is being demonstrated that the men and women who are called into the big places of duty and responsibility are those who were ready. "Be thou faithful in that which is least and I will make thee ruler over many things" is the Master's rule. If we are faithful in doing the little things, when the big opportunities come we will be ready for them. "Be ye also ready."

4. We should be an intelligent people. "Study to show thyself approved unto God, rightly handling the word of truth." To my mind one of the strongest marks of a spiritually-minded man is a reverent and intelligent use of the Bible. I say "intelligent" for a good many well meaning people make a *misuse* rather than a *right use* of the Bible. It is really astonishing what violence can be done to the Scripture by people who have some pet theory they wish to buttress by a "Thus saith the Lord." Starting with some preconceived notion, some pet doctrine, or some system of creed, one can assemble an array of isolated Scripture which to the credulous or gullible mind proves the theory beyond a doubt, when, in truth, they prove nothing of the sort. I am reminded of the young man who, in doubt as to what course he should pursue, decided to let the Bible speak and thus determine his duty. He opened it at random and his eye fell on the passage,



"And Judas sold his Lord for thirty pieces of silver." Not being very well-satisfied with his experiment he thought to try again and closing his Bible and letting it fall open of its own accord he read these words, "And Judas went out and hanged himself and it was night." He began to shudder at the course of duty which the Bible was laying out for him and he thought he would try again with this result: Closing and opening his Bible at random he read these words, "Go thou and do likewise." Well, the situation was getting on his nerves and the outlook began to look pretty dark, so in desperation he thought to make one last trial. He did so with this result, "What thou doest, do quickly." I have sometimes thought when I have seen people weaving Scripture about a pet theory and leading astray the unsophisticated and unthinking, it would be well if they followed Judas' example. For even the Master said, "Whoso shall cause one of the little ones to stumble, it were better for him if a mill stone were hanged about his neck and he were drowned in the depth of the sea."

5. We should be a self-sacrificing people. This is the divine law of life and growth. Jesus said except a grain of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. When I say, "self-sacrificing" I mean the giving up of some of the pleasures of life for the sake of Christ and his kingdom. God said, "Bring ye the whole tithe into the store-house . . . and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it." I have every reason to believe that some of our people are going to experience a greater blessing this year than they have ever known heretofore because they are going to put this promise to the test. We are going to give as we never have given before and we shall find a new joy in that service. We are beginning to experience the joy of partnership with God, of being fellow-laborers with him, and we are going to manage our affairs more in accord with the principles of stewardship and not as for ourselves. We are beginning to see how shriveled, mean, stingy and little our souls are when we give a nickel

to the Lord and spend a hundred dollars on ourselves.

6. We should be a trustful people. No matter how impossible or overwhelming the conditions in this reconstructive period that confront us. It is ours to do our part and trust. God has never failed and he will not fail us now. He can bring "light out of darkness, order out of chaos, hope out of despair, peace out of strife, health out of pain," if we remain faithful to him and do our part. This is still God's world, not the devil's.

7. In the next place we should be a *loving* people, a people who possess those qualities of soul mentioned in the 13th chapter of I Corinthians. I know this is setting the standard high, but we must remember that to be a spiritually-minded people our lives must be beautiful and strengthened with these divine graces.

8. Then we must be an innocent people. By this I mean a people whose lives are above reproach. Let me remind you again what James says, "Pure and undefiled religion before God and the Father is this to visit the fatherless and widows and to keep one's self unspotted from the world." Many a life is hampered and nullified in its influence by these "spots." I once knew a man who was a student of the Bible and professed to be a humble follower of his Lord. He could pray almost eloquently, and then forfeited the respect of his fellow-men because of "spots" in his language and character. "Doth the fountain send forth from the same opening sweet water and bitter?" "Do men gather grapes of thorns or figs of thistles?"

9. There is another virtue which I must catalog in the spiritually-minded man, and that is just simple kindness. Paul wrote to the Ephesians, "Be kind to one another, tender hearted." Then in writing to the Galatians he said: "For the whole law is fulfilled in this one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another take heed that ye be not consumed one of another." This seems like a very plain, simple virtue, but it is a very necessary one. We, as a denomination, are a very cosmopolitan people and also quite democratic. We believe in free speech but sometimes our speech is not kind. Paul's advice was,

## DEATHS

COON.—Matilda Huffman Coon, sixth child of Michael and Mary Livingstone Huffman, was born in Clark County, Ohio, December 21, 1843, and died at the home of her daughter, Mrs. Wade Loofboro, Welton, Ia., January 10, 1920.

At the age of six years she moved with her parents from Ohio to their home in Milton Township, near Rock River. Here she lived all her life until two years last October when she moved to Welton, Ia. She publicly confessed Christ at the age of thirteen years, was baptized by Elder Varnum Hull and joined the Milton Church. When the Rock River Church was organized she joined that church as one of the constituent members. Here she held her membership for a number of years. Soon after the Milton Junction Church was organized, she joined that church by letter, and remained a faithful member until death. She was a careful student of the Bible and always spent some time each day in reading her Bible and studying her Sabbath-school lesson.

On October 27, 1859, she was married to Marshall R. Coon, by Rev. V. Hull, who preceded her by death a little more than a year ago. To this union two children were born, the oldest dying in infancy, and the younger, M. Eusebia, the wife of Wade Loofboro, of Welton, Ia.

She is survived by one daughter; one nephew, E. A. Davis, of Chicago, Ill., who lived with them for nine years; one sister, Mrs. Elizabeth Frink, of Milton Junction, Wis.; two grandsons, Wesley and Howard Loofboro, of Welton; one great-granddaughter and several nieces.

Funeral services were conducted in the Seventh Day Baptist church by her pastor, Rev. Edgar D. Van Horn, assisted by her former pastors, Rev. George W. Burdick and Rev. Henry N. Jordan, of Milton. The beautiful tributes in these farewell addresses, the large gathering of old neighbors and floral offerings showed the very high esteem in which Mrs. Coon was held in a large circle of friends. The remains were laid to rest in the Milton Junction Cemetery.

E. D. V. H.

KELLEY.—James Kelley, son of Asa and Emily Kelley, was born September 16, 1850, near Blandville, W. Va., and died at Salem, W. Va., January 21, 1920.

His life was spent on the farm in Doddridge County near the place of his birth. He had lived in Salem about three months, making his home with a son, Tarrence, who had the father and the invalid mother come and live with him that he might care for them better.

Mr. Kelley married Miss Adaline Davis, daughter of Stephen Davis, February 22, 1872. To them were born nine children. The going of the father is the first break in the large family circle. The children are: Curtis L., of Flemington, W. Va.; Ivy Dell Crandall, of Walworth, Wis.; Avery H., of Salem; Lester, of Albion, Wis.;

"As we therefore have opportunity let us do good to all mankind, especially to those who are of the household of faith." Let us not forget that kindness is an essential quality of spirituality.

10. Then in the last place, we must be an enduring people. Not quitters but stickers. Let us not be "weary in well doing, for in due season we shall reap if we faint not."

Now if you have noticed my plan you will see that the initial letters of these qualities of heart and life spell something. Let me enumerate them again: Consecrated, humble, ready, intelligent, self-sacrificing, trustful, long-suffering, innocent, kind-hearted, enduring. Yes, they spell *Christlike*. This sums up the whole question of *spirituality*. It is just being Christlike. Let's begin now to cultivate more carefully the qualities of heart and life that will make us spiritually minded, Christlike in word and deed.

### HOME NEWS

(Continued from page 183)

Rev. C. B. Loofbourrow, Rev. C. S. Sayre and Pastor Charles Thorngate. Pastor Thorngate, of Exeland, was with us at this time as a representative of the Seventh Day Baptist churches of northern Wisconsin, Minnesota and Iowa, his attendance at the quarterly meeting to take the place of their semiannual meeting. D. N. Inglis was appointed secretary and treasurer of the quarterly meeting for the ensuing year. Miss Vera Coon, of Milton Junction, was appointed as representative of the Y. P. S. C. E. for the same time. The ladies of the church served a cafeteria dinner to about 375 people. This was a new undertaking for our church, though other churches in this quarterly meeting are accustomed to doing it.

New Year's Day was saddened by the death of Herman Ayers, who was instantly killed New Year's eve, in a fall from a new barn he was helping shingle. John Babcock, who fell at the same time, was so seriously injured internally that he lingered but a few days. Our heartfelt sympathy goes out to Mrs. Ayers, our Junior superintendent, whom the children all love, in her great sorrow; also to those near and dear to Mr. Babcock.

G. R. L.

Tarrence, of Salem; Effie Nichelson, of Cold Water, W. Va.; Bertha West, of Salem; Ray, of Pennsboro, W. Va., and Orville, of Long Run, W. Va. There are sixteen grandchildren. He is survived also by five brothers and five sisters.

He was a good husband and father, industrious in his habits and hospitable in his home. His going away leaves the helpless widow very lonely, but with kind children to care for her.

Funeral services were held at the home, conducted by Rev. A. J. C. Bond, and interment was made in the I. O. O. F. Cemetery near by.

A. J. C. B.

DAVIS.—Harold Edwin Davis, infant son of Len-nis R., and Genevive Maxson Davis was born August 6, 1919, and died January 23, 1920.

The parents, who live at Clarksburg, W. Va., brought the body back to their old home on Greenbrier Run for burial.

Services of consolation were held in the Green-brier church by Rev. A. J. C. Bond. Interment was made in the church yard.

A. J. C. B.

**THE SABBATH RECORDER**

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

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

**Terms of Subscription**

Per Year ..... \$2.50  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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Alas for him who never sees  
The stars shine through his cypress-trees!  
Who hopeless lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marble play!  
Who hath not learned in hours of faith,  
The truth to flesh and sense unknown,  
That life is ever lord of death,  
And love can never lose its own!  
—John Greenleaf Whittier.

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[Written by Mrs. Julia Ward Howe in her  
ninetieth year, and read by her at the Sym-  
phony Hall celebration of the one hundredth  
anniversary of the birth of Abraham Lincoln,  
February 12, 1909.]

Through the dim pageant of the years  
A wondrous tracery appears;  
A cabin of the Western wild  
Shelters in sleep a new-born child,  
Nor nurse nor parent dear can know  
The way those infant feet must go;  
And yet a nation's help and hope  
Are sealed within that horoscope.  
Beyond is toil for daily bread,  
And thought, to noble issues led,  
And courage, arming for the morn  
For whose behest this man was born.  
A man of homely, rustic ways,  
Yet he achieves the forum's praise,  
And soon earth's highest meed has won,  
The seat and sway of Washington.  
No throne of honors and delights;  
Distrustful days and sleepless nights  
To struggle, suffer and aspire,  
Like Israel, led by cloud of fire,  
A treacherous shot, a sob of rest,  
A martyr's palm upon his breast,  
A welcome from the glorious seat  
Where blameless souls of heroes meet;  
And, thrilling through unmeasured days,  
A song of gratitude and praise;  
A cry, that all the earth shall heed,  
To God, who gave him for our need.

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