

The Sabbath Recorder

THE NEW FORWARD MOVEMENT

Has it helped you spiritually?

Have you helped it?

LINCOLN DAY POEM

[Written by Mrs. Julia Ward Howe in her ninetieth year, and read by her at the Symphony 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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Treasurer—F. J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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President Emeritus—William L. Clarke, Ashaway, R. I.
President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
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Treasurer—S. H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Titworth, Alfred, N. Y.
 The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar H. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
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Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
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Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
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THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

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BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

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Recording Secretary—Clark Siedhoff, Battle Creek, Mich.
Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

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Chairman—D. Nelson Inglis, Milton, Wis.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
 Paul E. Titworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

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

The Sabbath Recorder

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

VOL. 88, NO. 7

PLAINFIELD, N. J., FEBRUARY 16, 1920

WHOLE NO. 3,911

Our Printing Plant Must Move "Ye See the Distress We Are In" The denomination will be surprised to learn that its publishing house will probably have to be moved on very short notice. Certain changes in real estate will necessitate the removal of that part of the Babcock Building now occupied by our printing plant, and we can secure no renewal to our lease. The very best we can do now is to rent for only one month at a time with the order pending to get out on thirty days' notice. We can not even secure the promise of sixty days' notice, and as yet we can see no suitable place for our machinery.

The rent has been raised from \$45 to \$75 a month while we do stay, and a rate of \$12.50 a month has been fixed upon the little room hitherto occupied free of charge by Joint Secretary Edwin Shaw. So "ye see the distress we are in." Here we are, almost certain to have to get out of the small and crowded quarters in which we have worked for a quarter of a century, and so far as we can see as yet, there is no suitable place available for our plant. It is almost three years and six months since we began pleading with our people to have a publishing house of their own. We have tried in many a meeting and in the various sections of the denomination, to make our friends see the great need of a denominational building for our work; but many have seemed to take little interest in the matter. Now we are up against the real thing. Whether we wish to or not we are bound to provide shelter and working room for our publishing interests, or go out of business.

What will we do about it? The denominational building movement is tied up in a five-year Forward Movement program; but a work shop must be had very soon. We wonder how much the people of our churches will lay this matter to heart. To treat it with indifference now will be most disheartening and put us in a worse hole. Why can't we rally now and build

at least the *shop part* of the proposed new building? This could be done in a way that would prepare for the main building later when the funds involved in the five-year program are fully realized. But the nearly \$10,000 now in the treasury for the building fund will not be enough, and we wonder why our people can not now make one strong rally and give us the shop part of our building as planned, and so settle the question in a few weeks as to where we can move our presses?

Really, Seventh Day Baptists ought to hang their heads in shame to think that they have been publishing a denominational paper for seventy-five years without owning so much as a shanty they could call their own for a print-shop! More than sixty years ago the leaders were pleading for a publishing house, and several thousand dollars was subscribed for the purpose only to remain unpaid until every one of the long list of subscribers had died and most of them are forgotten! And here we are, in the year 1920, after exhausting every means for more than three years, to awaken interest in the matter, still badly crippled for want of a print-shop! What can Seventh Day Baptists be thinking of? Can we make bricks without straw? Must we continue to work under a handicap that makes it impossible to do well even, say nothing of doing our best? Once more we ask, What will our people do? Can you not see the distress we are in? How much do you care? We anxiously wait to see.

Loyal Friendship A Priceless Jewel A story is told of several princes who met and each one extolled the glory of his realm. One prized the excellent vineyards of his country; another boasted of his wonderful hunting grounds; another spoke first of the inexhaustible treasures of his mines. At last there came one who could make no claim to great material wealth. He knew that he was poor in those things which the others so highly prized; nevertheless, he

felt that the realm over which he reigned possessed one jewel more precious than silver and gold. He said: "If I were without attendants, either in the open country or in the wilds of the forest, I could ask the first of my subjects I might meet to lie down and allow me to pillow my head on his breast, and there I could fall asleep without the slightest apprehension of injury."

Such loyal friendship, such perfect confidence between ruler and people is indeed the most precious jewel. The spirit of true friendship that makes a people one, and that begets confidence between man and man, will make any nation strong.

There is nothing like true and trusting friendship to make a denomination one, and to enable its people to do their utmost for the uplifting of the world. Anything that betrays lack of confidence in one another; anything that reveals existing coldness among members of any denomination or of any church or society, is a sure indication of weakness. Discontent and discouragement are sure to handicap a people and obstruct their way in their march heavenward.

What a mighty irresistible army the church would be if every member could say from the depth of his soul:

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And waits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do."

"Thy Will Be Done" A Christian gentleman who was visiting a certain home so impressed the lady of the house with the atmosphere of quiet and restful calm in which he seemed to move, that she said to him: "I have heard a good deal of the better life, and I think you must know something about it." His reply was: "Yes, I think I do, thank God! and it is all summed up in this, 'Thy will be done.'"

This is the experience we all need. For this we have prayed every time we have used the Lord's Prayer; and yet we are aware that our own wills are still paramount in us. We have made so little progress in our efforts to let God's will be ex-

alted in our lives—to truly say without reserve, "Thy will be done"—that we scarcely dare look up when we say it. When the great Judge shall appear, if we would stand in confidence and not be ashamed at his coming, we must be found in harmony with him.

It is said of an ancient saint, "He walked with God." This means that he became so completely one with God in his walk, his thoughts, in his tastes and habits that there was perfect affinity between them. If the Holy Spirit fills our hearts and we are abiding in Christ, chafing and rebellious thoughts will disappear and the spirit of resignation will take possession until it will be easy to say, "Thy will be done."

The Community Chest Plan For All Charities

The "Community Chest" plan for financing the various benevolent and philanthropic organizations in a given community is proving to be a most satisfactory and efficient one. This is the second year of its use in Plainfield, N. J. By special arrangement all pastors in the city presented to their churches this week the needs of thirteen different organizations that depend more or less upon the generosity of the public for support. By this plan there is only one drive for all benevolent funds, and these are to be divided according to the work and needs of the societies asking help. All hands take hold and push the drive at the same time. This saves the making of thirteen separate drives, and in this way, much annoyance from solicitors is avoided. And by this method the needs of all interests were better provided for than by the old way of making a special canvass for each. Our chest includes the hospital, the Young Men's Christian Association, the Young Women's Christian Association, the Charity Organization Society, the Day Nursery of the King's Daughters, the Salvation Army, the Visiting Nurse Association, the Anti-Tuberculosis League, Children's Home Association, United Catholic Aid Society, the Boy Scouts, the Young Men's Hebrew Association, and the United Hebrew Charities.

From what we can learn regarding the success of the Community Chest plan wherever it has been given a fair trial, we

believe it would be acceptable to any community where several benevolent interests are to be supported by gifts from the people. Then we think that the cultivation of a common community spirit is highly beneficial in a world where so much depends upon the recognition of the principle of human brotherhood.

Co-operative Evangelism Is Also Being Tested

In keeping with the Christian movements of these times the churches of our city have fixed a broad program of evangelism to last from October to April, in which all the evangelical churches are taking a part. The Commission on Evangelism, with headquarters in the Y. M. C. A. Building, invites all these churches to strive to win and hold men, women and children for Christ and the church. The commission pleads for the earnest, prayerful, continuous, co-operation of all Christian leaders and congregations with four things as objectives or goals to be reached: (1) five hundred cottage prayer meetings, (2) two thousand members to add to the churches by Easter time, (3) two thousand new scholars for the Bible schools, and (4) one thousand inactive members restored to fellowship and service.

A religious survey of the city has been made to locate groups of non-church-goers and interest them in some church of their choice. Every effort to mobilize the forces of the church is being put forth. The church houses, theaters, homes, and halls are to be utilized for meetings. Union noon-day prayer meetings are to be established, pastors are exchanging pulpits in morning services; and the slogan of the campaign is: "Plainfield and North Plainfield for Christ and his Church." Every pastor his own evangelist, every church a recruiting station for Christian discipleship, every service an effort and an opportunity to win men to the Christian life."

The final call in the printed program is: "Let all our churches and ministers line up, pray up, talk up, and follow up the work" at every point in order that success may be sure.

The description of plans for evangelism in our city may be duplicated in many cities throughout the land. Several denominations are working for the same thing

within their own lines, and all seem to possess the spirit of simultaneous co-operation in revival efforts. Even where denominations are pushing the campaign in their own churches only, there seems to be a desire to push their work at the same time set for the great co-operative movements.

We are looking with some anxiety for signs of a wide-spread evangelical movement among our own churches. It would seem that the strong desire for revivals among so many peoples, and the spirit of evangelism now being promoted throughout the land, ought to make it easier for us to kindle the fires, and to realize a genuine awakening of religious interest. Indeed, if we do allow this year of our own Forward Movement, and this time of general yearning for spiritual uplift, now so prevalent in the land, to go by without our being revived and strengthened, as a people, there will be great reason to fear for our future. Really, friends, the indifference with which we regard some of our most vital interests, and the coldness in our churches toward certain efforts to go forward are quite alarming!

Unless Seventh Day Baptists can be thoroughly aroused to the needs of our schools, our missions, our publishing house and its vital interests, our dying churches, and our depleted ministry, there can be but one outcome for us, and that outcome will be disgraceful indeed.

Federal Aid to Soldiers On another page we publish a communication from Surgeon General Blue containing important information for soldiers who are suffering from any ailment due to services while in the fighting forces of the World War.

Evidently there are many returned soldiers who find themselves handicapped by some injury or ailment, and yet do not understand that Uncle Sam is more than ready to give them the treatment they need. If our readers know of any such soldier, marine, or war nurse, who is needing either physical or mental reconstruction, and who can be helped to regain health and efficiency by the Government, please urge him to communicate with the Surgeon General's office at Washington, D. C. The War Risk Insurance Bureau and the United

States Public Health Service are especially anxious to get in touch with every soldier who needs their ministries.

Excellent hospitals and sanatoriums are provided and ready to give free treatment for illness, and provision is also made for recreation, vocational training, and wholesome entertainment. While men are being built up in body they have opportunity in these hospitals to study those things that will help them to better their condition.

Some soldiers contracted tuberculosis or other diseases requiring special treatment. Don't fail to remind them of the provision made by recent legislation for their help. It is evident that many soldiers needing government help are unaware of these provisions, and are trying to treat themselves. Uncle Sam asks editors and all who read his messages to tell the boys where free treatment can be found.

We give here a portion of Surgeon General Rupert Blue's letter on "Free Medical Service":

The United States Public Health Service is providing hospital and sanatorium care and treatment for all discharged soldiers, sailors, marines, or Army or Navy nurses, beneficiaries of the War Risk Insurance Bureau, who are suffering from sickness or disability, the result of disease or injury contracted in line of duty in the service. All claimants entitled to hospital care may apply for relief at any station of the Public Health Service. The presentation of an honorable discharge or a certified copy thereof will entitle the applicant to examination. He will be required at the time to fill out an application blank. When claimants reside at a distance from a relief station of the Public Health Service and application blanks are not available, they may apply by mail to the nearest relief station or to the Bureau of War Risk Insurance. When such claimants have been instructed to report for examination, their travel expense to and from the place of examination will be paid by the War Risk Insurance Bureau, together with the wages lost while the examination is being made. If a claimant is unable to travel, arrangements may be made for treatment in a local hospital, or at his home if there is no hospital located at his place of residence.

The Unmistakable Voice of the People Everything goes to show that the great majority of the American people are not only tired of the delay in regard to the League of Nations and the treaty, but they are overwhelmingly in favor of ratification.

We gather the following data from an

article in the *Christian Work* by Hamilton Holt. In four hundred and ten institutions of learning, 158,078 votes by faculties and students, show that less than one tenth favored the Borah propositions, and less than one fifth approved the Lodge measures. Nine tenths favored ratification in some form and seven tenths wanted a League stronger than the Foreign Relations Committee would have it.

A postal card poll of soldiers and sailors in Southern Massachusetts showed 554 votes for the League unamended, 5 for reservations and 12 against any league. The American Federation of Labor favored the League by a vote of 29,000 to 400. A meeting of national and state officers in Washington voted for its ratification by 240 to 3 votes. The vote in the Church Peace Union was 17,309 in favor to 816 against. In a wide-spread poll by fourteen daily papers in ten States a large majority favored either ratification without reservations or with a mild compromise.

In thirty meetings held all over the land Mr. Holt found that sixty per cent of the people favored the League as presented and about thirty per cent were for mild reservations.

In January, the official representatives of twenty-six national organizations visited Senators Lodge and Hitchcock, urging them to get together, compromise their differences and ratify the treaty without delay.

Farmers, working men, churches, schools and colleges, and the women of America—all classes of loyal citizens—speaking so emphatically must represent the mind of the American people, and the political doom of those who ignore the rising tide of public opinion upon so vital a question is likely to be sealed forever.

"Surely it behooves us to be like Mary, seek the one thing needful." We enjoy life now, even though it may be filled with sorrow and disappointments, then why not seek earnestly for that life which is to come, where all such things are unknown? Should we obtain it, "be sober," "be vigilant." Yes, and that right amidst the trying scenes in which we daily live.—*Evangel of Hope.*

WHAT CONSTITUTES A CALL TO SERVICE?

GEORGE M. ELLIS

(Men's Program, Quarterly Meeting, Milton, January 24, 1920)

At various times in the history of our country conditions have arisen that have threatened to drain our very life-blood. In every instance thus far, there have been found men who seemed to be given super-human power and intellect to cope successfully with every menace that threatened. We have had our Washington, our Lincoln, and in the recent war, our Foch, who were able to secure correlation of all righteous forces against those of the enemy.

Our Seventh Day Baptist Denomination has had a somewhat similar history and whenever a crisis has arisen we found that we had in our midst those capable of leadership. The call to service has often come to those whose ability had previously been underestimated, but who, under the stress of threatening conditions and an unusual opportunity for service seem to have been sent by God Almighty to lead us out of the wilderness of doubt and despondency into the fields of hopefulness and constructive effort. Exigencies of war have brought about conditions in business, politics, education, social and religious life that call to service, as never before, the best ability that can be found.

Tonight, we are concerned more particularly with the call of our own denomination for leaders. Never have conditions been so threatening to us as a people and never has there been so promising an opportunity before us as a people. Could there be anything that would more impressively constitute a call to service than the present opportunity better to organize our denominational forces, spiritual first of all, then the financial, social and moral?

Generally, our call to service for the church permits of a voluntary acceptance, but sometimes the call may become so persistent that it almost seems as if the church must resort to the draft. This would be most unusual, it is true. I am not a Catholic, and never will be, but my business during more recent years has brought me into very close touch with some of their institutions and I must confess that there is

much in their correlation of effort and devotion that has made me blush for shame. Could the church be assured of the same support as our every-day business, there would be little to doubt what the future has in store for us as a people.

Never was the need of a sabbath so great. The present conflict between labor and capital is sure to result in better conditions for the laboring man. More and more is being demonstrated economic reasons for a man's resting one day in seven. It rests with the church whether that day shall be one of pleasure wholly, or whether it shall be one that contributes directly to the spiritual welfare. In general, our past theories have not been very effectual and the time has come for the church to cast aside pure theory and get down to the real task of broadening out its field of usefulness.

The call for social service from the church has never been so strong. Just last week, the prohibition constitutional amendment went into effect, and, I believe, that prohibition is confronted with a real danger. We who believe in it and, thank God, we are in a strong majority, must see to it that it is demonstrated beyond question that life is made more worth-while thereby. We must admit that the saloon, with its degrading influences, has nevertheless offered many social advantages to a great number of people who were not drawn to the church and other institutions of a similar nature. This social service of the saloon has been just as effective as it has been abominable. It is the problem of prohibition to see to it that the demand for social life, for comradeship and relaxation is filled in a manner that will be effective and will later lead to a recognition of the spiritual needs of the individual whom we have too often in the past overlooked. May not the church well forget for the time being its own dogmas and creeds and join in the practical solution of the problems before us?

Never before has the call for leaders in community welfare work been so insistent. There is a field that lies before our Seventh Day young people that is well worth considering.

There is now a tremendous need for business of various kinds that will be organiz-

ed by our Seventh Day people, which will give employment for our own people. In many respects it seems as if the field of employment for the conscientious youth of our own faith is being more limited. Even teaching does not permit, in some cases, of the close conscientious observance of the Sabbath that once was the case. More and more it becomes advisable that we should encourage our people to establish businesses of their own. In this respect may not our present Forward Movement make a real call for leaders? In promoting business enterprises that will give permanent employment to our people we have been very weak. Several Seventh Day communities have flourished for a time, but unless our people are held by permanent business conditions to a particular locality I fear for the stability of our churches in those communities. It is unfortunate when the majority of the members of a church depend for employment upon conditions that may not always be in sympathy with the principles for which the church stands.

Just where the fault lies in our attitude toward Seventh Day Baptist business enterprises I do not know. But I believe that in the plans for the Forward Movement there should be prayerful consideration of this phase of our denominational problem. I repeat, the call for leaders among the business men of the denomination is a real call for service, the importance of which the Seventh Day Baptist Denomination has too long overlooked.

In a financial way the denomination has undertaken the raising of an unusually large sum of money to meet the increasing needs of our various denominational enterprises, at a time when a dollar does not have more than one-half of its former purchasing power. This amount is not as large as we can raise and should raise. I believe it will be greatly increased in years to come provided our boards are conservative and discreet in the wise expenditure of the funds entrusted to them. I believe it is more difficult to expend money in the most efficient manner than it is to earn it in the first place. Most of us find it is not easy to earn it in the first place.

Certain it is, that the future attitude of our denomination in a financial way to the Forward Movement depends much on the

intelligent and careful manner in which our boards expend the funds entrusted to them. Progressive business men in the denomination will give still more liberally provided careful expenditures are made; but will decrease their contributions if they feel that less care is taken in expending the money than was originally exercised by the contributors in producing it. Our financial problems certainly afford a call for the highest type of leaders.

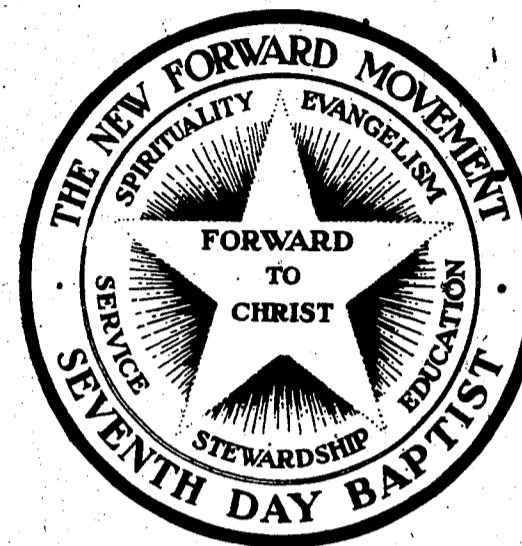
The opportunity for educational leaders is great and the call for more leaders of greater ability is insistent. We have expected more from our schools in the past than we had a right to expect, considering the scant support we have given them. Let us do our part in supporting them and then we shall have a right to expect more satisfactory returns from them. Then we may hope that our own young people will emerge from these schools not only with a better conception of religion, the arts and sciences, but that the schools will help them acquire the ability to produce enough of this world's goods so that they may maintain the standard of living that they would like to maintain. In short, we may rightfully expect that while the school is teaching our young people how to live, it may at the same time show them how to make a living. Most of all, is it not to be expected that the product of our schools should be a big factor in making our Forward Movement a success in the years to come?

Those best fitted to become the denominational leaders will be those who have been successful in their own affairs, who have explicit faith in God, who have shown a willingness to be led, who are conscientious and who are ready to sacrifice personal gain that the whole denomination may gain thereby.

May we all endeavor to be true-hearted, whole-hearted, faithful and loyal, ready to respond to any real, pressing call to service.

There is no such thing as finding true happiness by searching for it directly. It must come, if it come at all, indirectly, or by the service, the love, and the happiness we give to others.—*Ralph Waldo Trine.*

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

ROLL OF HONOR

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

NOTES FROM THE DIRECTOR GENERAL

LOS ANGELES, CAL., CHURCH EXCEEDS ITS
QUOTA

Word is just at hand from Superintendent Benjamin R. Crandall, the regional director for the coast, that the Los Angeles Church has progressed sufficiently with its financial drive to assure an over-subscription of its apportionment for the denominational budget.

The success in this far-away church is due largely to the vision of Rev. George

W. Hills, its faithful pastor, and to the live denominational spirit of its members. Early last fall Pastor Hills wrote that a forward movement for our denomination had been the burden on their hearts and the object of their prayers for upwards of a year, and that they were exceedingly rejoiced when the denomination through the General Conference declared so emphatically for this forward step.

While the membership is small and much scattered its loyalty to the Sabbath truth is beyond question, and its attachment to denominational interests is both spirited and constant.

With Pawcatuck and Second Westerly in the East and Riverside and Los Angeles in the extreme West our outpost churches have spoken. They are heartily in line, and 100 per cent and more in their support.

The main body of our churches lying between those distant members need hesitate no longer in publicly announcing a like endorsement of the movement.

Pastor Hills and Director Crandall propose to keep the interests alive, and get in touch with every L. S. K. or other absent member in that section. Such activity receives the fullest approval of all our objects, and the grateful appreciation of the Commission.

Bad roads and unseasonable conditions are interfering with some churches in the completion of their financial drives. Four or five societies which have nearly reached their quotas, will secure their balance in a very short time. A larger proportion of the churches not yet reported but which are now faithfully at work will complete their canvass and meet their apportionment without much further delay.

The spirit of co-operation and fellowship throughout the denomination is fine. The influence upon the churches themselves is exceedingly helpful and inspiring. A letter just received from a pastor whose church recently completed its drive writes as follows: "I feel that we, as a church, are now in for a great blessing if we most earnestly follow up the Spirit's leadings. I know our people are praying more and more for a deeper and larger spiritual experience." Such expressions are not unusual, nearly every letter received by the

director general breathes the same sentiment.

BUDGET ENVELOPES AND THE CONTRIBUTIONS

Church treasurers can secure from the RECORDER office blank envelopes for use in collecting the weekly contributions for the denominational budget, when such are desired. Some churches, however, as a matter of economy, will continue to use such supplies as they have on hand. The treasurers' work will be simplified and facilitated by the use of a special envelope. It works out best to maintain as far as possible the week by week plan of contribution, and a budget always at hand will aid in this matter.

Remember also the recommendation of the president of Conference, the Conference treasurer, the Board of Finance and others to forward on the 20th of each month the funds on hand for the denominational budget unapportioned to Mr. W. C. Whitford, Conference treasurer.

WALTON H. INGHAM,
Director General.

THE ADAMS CENTER CHURCH—ANNUAL REPORTS

On Sunday, January 4th, the annual meeting of the church was held. The entire day was given over to the church gathering. A bounteous dinner was served, a good social time was enjoyed, and the annual business of the church was transacted. The reports given showed both encouragement and discouragement. On the whole we have much to encourage us and much for which we can be thankful. The various reports are given either in full or in substance.

REPORT OF THE CHURCH CLERK

During the past year your clerk has prepared and sent at the proper time a letter to the Central Association, and one to the General Conference, giving the needed information. He has written one article for publication in the Home News items of the SABBATH RECORDER, and a letter of inquiry was sent to Rev. S. S. Powell in regard to the address of a non-resident member.

As to our church roll, the clerk had to record the loss of six members: Harrison

D. Gurley, who had been a member for 64 years; Della Greene Trobridge, whose membership had been constant with us for fifty-four years; Mrs. Pearlie Greene, Mrs. Foster Dealing and Mrs. Lyman Saunders all started in their union with Christ and the church in 1868 and departed at about the same time, two having been buried on the same day, they had been members of the church for 52 years; Frances Lindsey, a girl of eighteen, who had been a member for nearly four years. There are fifty-two resident and ninety-nine non-resident members, making a total of one hundred fifty-one.

Respectfully submitted,
N. L. MALTBY,
Church Clerk.

TREASURER'S REPORT

During the year \$935.68 has been raised and paid out for pastor's salary and local expenses; \$145.14 has been paid to the Missionary, Tract, and Education societies. Amount on hand, \$44.

CLARK STOODLEY,
Treasurer.

PASTOR'S REPORT

For the year nineteen hundred nineteen your pastor would report that he has preached seventy-nine sermons, officiated at fifteen funerals, assisted at two funerals, conducted six marriage ceremonies, and made eighty-two calls. As delegate from the church he attended the annual Conference held with the Battle Creek Church, but owing to other duties he was not able to attend the association held with the Leonardville Church. It is with regrets that no more calls have been made, but his time for calling has been limited, owing to the teaching work in which he has been engaged. He has tried to select his sermons according to the needs and the requests that have come from the various societies. One sermon was given in behalf of the SABBATH RECORDER drive, and six new subscriptions were taken; one was given in the interests of the Historical Society, and six on the Forward Movement campaign. The merit of these sermons can best be judged by the hearers. Six of our members have been taken by death and no additions have been made to fill up the ranks.

He regrets that the church's apportionment of the Forward Movement budget could not be met in full, but he feels that he has done all that he could for its promotion; and considering the financial condition of the church, and the responsibilities it has to meet, he is very well gratified with results. For the year nineteen twenty he looks forward with hope and courage, and with the faith that God has in store great blessing for our church.

Respectfully submitted,
A. CLYDE EHRET,
Pastor.

REPORT OF THE SABBATH SCHOOL

The Sabbath school would respectfully report as follows. The total enrolment of the school for the year was one hundred eleven, with an addition of three and a loss of five. The number of sessions held for the year was fifty, with an average attendance of fifty-seven. The total amount of money raised in all departments was \$254.53. The apportionment to the Sabbath School Board was met, sixty dollars was given for the adoption of an Armenian orphan, five dollars was given for missionary interests in Georgetown, South America, a little more than twenty dollars was given for the Jewish Relief, and almost twenty-five dollars was given to the Ministerial Relief Fund, besides the local expenditures.

The Home department has an enrolment of thirty-three members, Mercy Langworthy, superintendent. The Cradle Roll has a membership of nine, Mrs. A. Clyde Ehret, superintendent. The workers' conference held five meetings. One session of the Sabbath school was in charge of the Missionary superintendent, Mrs. May Jones, and one session was given over to a temperance meeting.

Respectfully submitted,
MARGARET STOODLEY,
Superintendent,
HAZEL LANGWORTHY,
Secretary.

CHRISTIAN ENDEAVOR SOCIETY

The Christian Endeavor society would report a membership of eight. About twenty-five dollars was raised for home and denominational work. Many of the regu-

lar meetings of the society were not held because of bad weather and the scattered condition of the members. The officers for the coming year are: Gordon L. Langworthy, president; Anna Scrivens, secretary, and Hazel Langworthy, treasurer.

THE LADIES' AID SOCIETY

For the year 1919 the Ladies' Aid society raised \$223.60. Each of the women and the older girls who belong to the church are considered members of the Aid society and pay an annual due of one dollar. In addition to this source of funds a number of teas, thimble parties and church socials were held. On Election Day a New England dinner was served in the church parlor. The principal part of the above amount has been used in meeting the apportionment to the Woman's Board and in repapering the church.

MRS. LEVI WALDSWORTH,
President,
MRS. MAY JONES,
Secretary.

GOVERNMENT HELPS DISABLED SOLDIERS

Because discharged, sick, or disabled soldiers do not know the exact extent of Federal aid they are entitled to, a great many of them are buying their own artificial limbs, paying for medical attention, or neglecting themselves, in spite of the fact that they can get the very best of treatment from the Government.

Reports reaching the United States Public Health Service from stations where hospitals are in operation for the benefit of discharged soldiers, sailors, marines and war nurses, show that a great number of men who served in the war and were injured have never fully understood the provisions of the legislation supplementing the war risk insurance act. Under the terms of this legislation the Public Health Service has established hospitals at convenient places throughout the United States for the free treatment of any member of the Military Establishment whose disability may be traced to service with the military or naval forces. These are civilian hospitals, not under Army discipline.

The bill provides that the men are entitled to a free medical examination to de-

termine the extent of their disability. If found to be disabled the War Risk Bureau will pay them compensation according to the extent of the disability, and if the case requires, it will direct that they be admitted to the most convenient Public Health Service Hospital or sanatorium.

The hospital furnishes artificial limbs, glass eyes, braces for deformed limbs, etc., free. It also examines the eyes to see whether glasses are needed and looks after the teeth. In case of tuberculosis, or other diseases requiring like treatment, special sanatorium treatment is provided. Discharged sick or disabled soldiers, sailors, marines and nurses are urged to write to the United States Public Health Service, Washington, D. C., for further details.

Washington, D. C.

LINCOLN'S GREATEST VICTORY

A telegram which announced that Lee was about to surrender, came to the White House in Washington during the stormy days of the Civil War. Abraham Lincoln left Washington immediately to go to the front, and when the news finally had reached him that Lee had surrendered and the officials began to make preparation for the entry into Richmond, just as immediately Lincoln put his foot down and said, "There shall be no triumphant entry into Richmond. There shall be no demonstration just now." He made his way to Richmond and walked through the city alone. There never was such a triumphant entry as that in all the annals of history. He walked with his head down, with heavy step and sad heart, and when he reached the Southern Capitol and went to Jefferson Davis' rooms, he bade his two officials step aside and leave him alone. After a few minutes had passed by, one of them, out of curiosity, looked to see what had taken place, and there sat Lincoln, with his head bowed on Jefferson Davis' desk, his face in his hands and his tears falling. And I say that the angels of God never looked down from the battlements of heaven on a holier scene than that. His great, sympathetic heart saved the republic. That was the greatest victory in the Civil War; that settled the struggle; that bound the North and South together, and Abraham Lincoln,

like his great Master, died of a broken heart. It burst with sympathy. The greatest victory in those days of struggle was that Christlike sympathy. The greatest victory that is ever won on any battle-field of human life, in the hour when the struggle goes on, is won through the wonderful element that comes down from the heart of Jesus Christ—his own divine sympathy for struggling humanity.—*Cortland Myers.*

GENERAL PERSHING'S CREED

A glimpse into the character and creed of General John J. Pershing was afforded those who were privileged to attend a meeting which the boys of Lincoln held in his honor at one of the city's largest auditoriums.

He paid high-tribute to the work of the Y. M. C. A. in the war by declaring that it deserved a great deal more credit than it was given because its splendidly organized work kept many a soldier in good cheer and morals when otherwise depression would have besought him. Then came the glimpse into his real character. He had been commending the work of the Boy Scouts. He said that the Scout oath embodied four things, two of which were allegiance to God and country.

"Allegiance to God and country is everything. It includes all else that is worth while and goes into the making of a real man. Be true to God—be a Christian—be true to your country and you will be a real American.

"Because of its Christianity the American army was an invincible army. It sent the doughboys home clean in mind, in physique, and in morals. It was a deeply religious army. Religion and moral ideals are greater factors in aggressiveness than anything else.

"The principles of Christianity and obedience must be inculcated at an early age. It is at his mother's knee that a boy first learns to respect and obey. Here it is that he is first instructed in Christianity. These lessons he must bear in mind throughout his life, ever obeying commands that carry authority, ever believing in Almighty God."

It is the creed of a great man.—*The Nebraska Farmer.*

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

In the rather extended account of the recent meeting of the Missionary Board as published in the SABBATH RECORDER of last week was a statement that will bear repeating, especially as it may perhaps have escaped attention among so many other things. It was in reference to the policy of the board concerning the matter of evangelism, and was a part of the 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 services were 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 possible way any church among us in any evangelistic campaign that church may feel called upon by 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 movement. As always the board is anxious to assist in this work, and asks that an early survey be made of the needy fields 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 month of February, 1920, is being observed by nearly all Protestant denominations as a period for a reconsideration of the matter of stewardship. Why was a stewardship educational period thought necessary? "Because a tide of stewardship is arising in nearly every community demanding a revival of study of the Scriptural teachings of Christian stewardship especially in relation to life and property." "The money that belongs by every right to God but is kept back from him by his people is probably the greatest hindrance to vital spirituality that there is in the world today."

In many churches the 22nd of February is to be a time for definite stewardship acknowledgment. What is the purpose of setting a time for this matter? It is "to secure a nation-wide emphasis upon the first-fruits principle that a genuine belief in God's ownership and man's stewardship requires an acknowledgment in the way of a first proportion of income to be used for the Kingdom of God." In the words of Robert E. Speer, "We need some practical abiding principle like this to make sure that the principle of stewardship is a reality of our lives, and that we do not inwardly find ourselves swept into self-deception."

Why should we not as a people at this time also give special emphasis to the principle of Christian stewardship? Pastors could give a special sermon on the subject and secure enrolment of members in the Ten Million Christian Stewardship League. What is this league? It is a league of all people in all denominations who, "in loving loyalty to their Lord, purpose to set apart a definite first proportion of income as acknowledgment of God's ownership and their stewardship." Each church is to make its own interpretation of Christian stewardship principles and "the total enrolments will compose the final count of the league of Ten Millions."

Pastors and churches make their own enrolment, or they will be provided. You can write to the secretary here in Plainfield, or if you prefer, address "Interchurch Stewardship Department," at 111

Fifth Ave., New York City, where information and price lists of books and pamphlets concerning stewardship can also be obtained. The secretary feels that the story told below of a "Live-wire Reading Contest" is both interesting and inspiring, and he would rejoice to see such reading contests carried on in every community of the denomination. If any one wishes to start such a work it is not necessary that it be completed in February. In fact the literature that is mentioned in the story can be had at half price any time before the end of April, if a report is made on a blank card that is supplied at the address mentioned above, or at 45 West 18th St., New York City.

The following are stated as the Inter-church Principles for Christian Stewardship, and it would seem that they could be most heartily approved by us as individuals, churches, and as a people:

1. God is owner of all things.
2. Every man is a steward, and must give account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment requires, as a part of its expression, the setting apart for the extension of the kingdom of Christ such a portion of income as is recognized by the individual to be the will of God. (Most Christian stewards begin with the tenth. The proportion should increase as income increases. The Federal Income Tax Law exempts to 15 per cent of income given for purposes of religion, charity, etc.)
5. The separated portion ought to be administered for the kingdom of God, and the remainder recognized as no less a trust.

Horace Bushnell well wrote, "One more revival, only one more is needed; the revival of Christian Stewardship, the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day." If the money power of the world could be consecrated to God! How can that be done? Only by the consecration of the money power of each individual, and every individual, till it reaches churches, and denominations, and corporations, and states, and nations, and all industries and all businesses. Are we all

ready as individuals to make the acknowledgment, and live up to it?

A TRUE STORY OF A LIVE-WIRE READING CONTEST

MAKING A STIR

"I never heard of anything like it," exclaimed Mary Ward. "Everybody's reading, and if they aren't reading, they're talking about it. And if they're not talking about it, they're coming 'round on the quiet to find out what's going on."

"It's the same old story, Mary," said Mrs. Cadman. "Given one of God's big truths, plus a good plan of going to work, plus a half-dozen determined women—and something surely will happen."

"You're right, dear. But I must tell you about Elizabeth Elliott. What do you think! She called me up on the telephone—it was the fiftieth time it had rung that evening—and asked me in a mysterious manner if I was 'at home.' You remember she flatly refused to help us in the beginning. Well, I almost told her I wasn't 'at home,' but I finally relented and she ran over in a few minutes. She whispered to me, 'Can't you sneak me a book? Everybody else is reading, and I just have to know what they're talking about.'"

"I hope you gave her what she wanted," laughed Mrs. Cadman.

"And there's my neighbor, Mrs. James," continued Mary. "At the very beginning she said that she didn't believe in mixing up money and religion."

"How in the world did she connect a reading contest with money?"

"She didn't, but her husband did. He told her that all this excitement was finally to get people to give more money to the church. And so yesterday, after she had been talking with her husband, she came to ask me if, in case she decided to become a tither, she could use her tithe to buy new shades for her stepmother."

"Well, what did you say to that?" asked Mrs. Cadman.

"Oh, that's easy. I told her that she'd better decide for herself after she'd read the books. And you know, she is actually reading them. And when I met her this morning, she said, almost shyly, that she had found an answer to her question. And

there are a lot more just like her. I really didn't expect that a reading contest would make such a stir."

HOW IT STARTED

Mrs. Cadman, the Stewardship secretary of the Missionary Society, had been much concerned at her slow progress in bringing others to experience the joy and satisfaction of setting apart for the Lord's work a definite proportion of income.

"It has been so truly a means of grace to me," she often said; "and it is so closely related to the coming of the kingdom, that I wish all women would practice it."

So it happened that a plan finally suggested itself.

"It's a reading contest," she confided to her friend, Mary Ward. "Everybody's interested in a contest. We could divide the women into groups, with a captain over each group; select some interesting pamphlets or books; give points for each one read; end up with some kind of a meeting or jubilation; and so get a lot of people to know what Stewardship is about."

Mary broke in with another thought. "I believe it's providential. You know the pastor has just finished dividing the parish up into groups of families. That will save us some work at the start. It ought not to be difficult to find a woman to captain each group. When shall we begin?"

"Just as soon as we can get the cooperation of the president of our two missionary societies, talk it over with the pastor, and get our plans into shape," said Mrs. Cadman. Then after a moment, looking sharply at her friend, she continued enthusiastically, "The big thing, and the first thing to find, is a general director, and that will be you."

"Never!" exclaimed Mary. "I am not adapted to that kind of work. I haven't the time; I never could organize folks."

Nevertheless, before the week was over the plans were made, and Mary Ward was organizing her group leaders. The reading contest had started with a bang.

Sounds easy! Yes, but it needed grace and inspiration. One member hesitated, but finally said that she would be a leader of a team, even though it meant giving up buying a new hat for Sunday.

Mary Ward's dearest friend, Elizabeth

Elliott, on whom Mary depended to be her first leader, flatly refused. "It would sever our friendship!" exclaimed Elizabeth. "Don't ask me, I never could do it. Let's forget it."

It was different with Grace Winthrop. She also refused, although with reluctance. "I can't do it, Mary," said she. "Fancy me leading a team of women." At sight of Mary's disappointed face she added, "I do hate to refuse you."

But Mary had an idea. "I know what you can do. You paint so beautifully. You can make us the chart. Will you do that?"

"Oh, I certainly will. And I'll make a beauty, too."

RULES OF THE GAME

It was agreed to begin the next Sunday, and continue for four weeks. Lists of teams and leaders were posted on bulletins. Each leader took a list of her group and, following the mid-week prayer meeting, held an informal class for instruction in the rules. The purpose and plan of the contest were made public, and the chart which Grace Winthrop had made was used as a bulletin to indicate credit won. The assistant to the team leader reported weekly to the general director the winning of points by her team. Enthusiasm ran high as the bulletin announced the score of the different teams.

The leaders had already prepared the following list of literature, and suggested crediting the number of points indicated after each title.

<i>Books</i>	
"The New Christian," Cushman	40 points
"The Victory of Mary Christopher," Calkins	35 points
<i>Pamphlets</i>	
"The New Emphasis"	5 points
"Stewardship and Evangelism"	5 points
"The Church Treasurer Who Got Mad"	5 points
"The Jarring of Jacob Shapleigh"	5 points
"Thanksgiving Ann"	5 points

Credits were to be awarded on the honor statement of the reader. If she secured the reading of any book or pamphlet by others than those enrolled in the classes, she should have double credit. All the team leaders were supplied with the literature on the same day.

WHAT HAPPENED

Commuting members were discovered on the trains going to New York, reading "Mary Christopher" and "The New Christian" instead of the New York "Scream" or the daily *Eagle*.

One little girl became so engrossed in "Thanksgiving Ann" that she begged to be allowed to take it to school. The result was that the teacher read the little story aloud to the whole room.

Fathers and brothers began to inquire what was so absorbing; the telephone of the contest director rang as steadily as a bellbuoy in a fog, announcing additions to the contestants, points gained, or a convert to stewardship.

As soon as the women began to discuss tithing-stewardship for themselves, certain difficulties came to light. For example, many women are quite unused to book-keeping, and so find it difficult to determine what their tithe would be. Again, here is a woman whose husband is liberality itself in the matter of charge accounts, but he does not see the propriety of giving his wife money to handle. How can she tithe? Indeed, how can any woman become a tithing steward, though married! Yet the women found answers in the course of their stewardship reading contest.

Two little boys, standing wistful-eyed before the bulletin board one Sunday, confessed, after some coaxing, that since they had done all the required reading, they expected to see their names on the roll of honor. The children were assured that, even though their names did not appear on the bulletin, they should have seats of honor at the Pot-luck Supper to be held at the close of the contest.

Perhaps the greatest surprise of all came when Mary Ward's friend, Elizabeth Elliott, who had declared she never could do the reading, calmly rose in prayer meeting and said emphatically that every one ought to own the stewardship books. Moreover, she confessed that she had been indifferent at the beginning, but that for her the contest in reading had been a conquest for stewardship. "I did not know that stewardship was like this," she said earnestly. "It is not stewardship only; it is the real Christian life itself."

CLOSING THE CONTEST

This is the story of what actually happened at the Summit church. New life and fresh inspiration had come with the inrush of enthusiasm for the stewardship idea. As a result five hundred readers were reported, and thirty-five signed the cards as Christian Stewards. An every-member canvass was to follow when others would undoubtedly be ready to make a definite decision as to offerings of time, service and resources for the kingdom.

The complete results can not be tabulated in figures. Every church following such a plan will not only contribute to the membership of the Ten Million League of Christian Stewards, but will add conviction to the principle that putting God first and abiding in his promises will always assure the highest kind of prosperity.—*Interchurch World Movement*.

(Address the Women's Activities Department, Interchurch World Movement of North America, 45 West 18th Street, New York City, for samples of literature and price list of the books and leaflets mentioned in the story.—EDWIN SHAW.)

MONTHLY STATEMENT

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society.	
Dr.	
Balance on hand January 1, 1920	\$2,684 52
Milton Junction Church	59 13
DeRuyter Friend, John Manoa	8 50
Dodge Center Sabbath School	6 56
Bethel class, Alfred, Marie Jansz	5 00
Independence Church	15 57
Farina Church	39 05
Adams Center Church	39 34
Mrs. Beebe's class, Riverside, for Marie Jansz	5 00
Riverside Church	23 48
Cartwright Church	28 21
Cartwright Church, Ministerial Relief	10 00
Piscataway Church	82 00
Carlton Church	8 89
Second Alfred Church	12 50
Alblon Church	20 00
Alblon Church, China Mission	10 00
Memorial Board, Inc.:	
Utica (Wis.) Church	15 00
D. C. Burdick farm	3 75
E. W. Burdick bequest	24 88
D. C. Burdick bequest	322 80
Eugenia L. Babcock bequest	101 10
Pawcatuck Church	271 18
Roanoke Church	10 00
Lost Creek Church	121 20
Berlin Church	16 30
North Loup Church	204 51
North Loup Church, Georgetown Chapel	7 15
Portville Church, Forward Movement	25 00
Mrs. Eliza Van Horn, balance Harvest Ingathering Fund	5 00
Ministerial Education Fund, checks sent from General Fund	100 00
Chicago Church	5 00
Conference Treasurer, Forward Movement:	
Georgetown Chapel	45 55

"WHAT FOOLS THESE MORTALS BE"

DEAN ARTHUR E. MAIN

This paper was read before the Ministers' Association of Hornell, N. Y., and Vicinity. Its purpose was to suggest some lines of thought that, in the judgment of the writer, might well be presented now and then from all of our pulpits. The wish was expressed that it might be published.

It was during a few months in a hospital in the midst of much suffering, a great deal of which could, no doubt, have been avoided had one or two or three generations lived in harmony with the laws of God, that I thought out the more essential parts of this article.

And the words of Puck, in Shakespeare's *Midsummer Night's Dream* seemed to be a fit heading.

Why is it such folly, why so great wrong, not to take good care of the body?

It is a wonderful part of creation. An ancient Hebrew poet compared the body to a piece of curiously wrought needlework. And whether we take the creation stories of early Genesis as literal or pictorial narratives, the body is given an important place in the crowning glory of divinely creative power. It is a noble part of creation. A few years ago as Professor Binns and the late Dr. Rauschenbusch and myself were walking through the rooms at the ceramic school in Alfred, we stood before the representation of a grand human form, and Dr. Rauschenbusch remarked, "After all, there is nothing nobler than the human body."

To give the body suitable care would greatly tend to lessen the amount of disease and pain. Preventable diseases are said to cost, in one country, over \$400,000 a year.

"One of humanity's most conspicuous sins of omission has been its failure to consider reverently the dignity and complexity of the human body, which, considered apart from the human soul, is the most majestic part of creation." The body ought to receive the best possible care for the sake of yet unborn children. Smith College is said to be proud that so many of its alumnae are mothers. No better gift can we make to the future, than children with sound bodies and sound minds. The home and family ought to be the first and best place

Boys' School	182 18
Girls' School	182 18
General Fund	1,335 25
Verona Sabbath School:	
Holland	14 00
Java Mission	2 55
Mr. Spencer	88
Georgetown Mission	7 00
Girls' School	1 65
Second Brookfield Church	4 75
Dr. W. H. Tassell, Debt Fund	15 00
Young Peoples' Board:	
Dr. Palmborg's salary	75 00
Special, Riverside C. E., Boys' School	20 00
Berlin Sabbath School	10 04
Mrs. D. R. Coon, Home missions	46 52
Washington Trust Company, interest on checking account	2 69
	<u>\$6,235 86</u>

Cr.

Rev. R. J. Severance, salary for December, traveling expenses	\$ 115 80
Mrs. Angeline Abbey, October-December salary	25 00
Stephen J. Davis, salary Rev. P. S. Burdick	25 00
Elbert A. Felton, account Mrs. A. G. Crofoot	16 67
Anna Crofoot, account J. W. Crofoot	12 50
Rev. W. L. Davis, October-December salary	25 00
Rev. George W. Hills, December salary	58 34
Marie Jansz, January-March salary	50 00
Rev. J. J. Kovats, December salary	20 00
Dr. Rosa Palmborg, December salary	33 33
Rev. M. C. Pennell, December salary	66 66
Rev. S. S. Powell, October-December salary	50 00
James M. Pope, Hartsville Church	25 00
Jesse G. Burdick, Italian Mission	29 16
Rev. T. L. M. Spencer, January salary	83 34
Edwin Shaw, December salary, traveling expenses, etc.	93 13
Charles W. Thorngate, October-December salary	25 00
Rev. R. R. Thorngate, October-December salary	25 00
Rev. W. D. Tickner, October-December salary	25 00
Rev. G. Velthuysen:	
January-March salary	100 00
Holland appropriation	100 00
Student Fund help for Monsma	25 00
Rev. Luther A. Wing, December salary	37 50
Mabel E. West, account H. E. Davis	12 00
Rev. L. A. Wing, October-December traveling expenses	5 55
Rev. George W. Hills, December traveling expenses	5 26
Rev. L. D. Seager, trips to Stone Fort	32 00
Mrs. Angeline Abbey, student help from Student Fund	50 00
Wardner T. Randolph, student help from Student Fund	25 00
Marie Jansz, two specials from Alfred and Riverside	10 25
Treasurer's expenses and exchange	27 75
	<u>\$1,234 24</u>
Balance on hand February 1, 1920	5,001 62
	<u>\$6,235 86</u>

Bills payable in February about	\$ 800 00
Notes outstanding, February 1, 1920	\$3,000 00

E. & O. E. S. H. DAVIS, Treasurer.

He that can apprehend and consider vice with all her baits and seeming pleasures and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian.—*John Milton*.

to worshipfully acknowledge God, our heavenly Father; and the first and best place to practice and teach high ideals of excellence in character and conduct.

In the triumphant kingdom of God, pictorially represented by the New Jerusalem of the Book of Revelation, there is to be no pain and no death. "And the leaves of the tree of life are to be for the healing of the nations." Evidently then, our God and Father does not want his children to be sick.

Our bodies should be so cared for as to be furnished with needed stored up energy, powers of endurance. There is likely to come in every one's life some emergency, like the care of loved sick ones, or some unusual task, the performance of which will test our stock of physical endurance; and as we are taught to lay up money in view of the coming rainy days, so ought we to lay up physical vigor, that we may successfully meet unexpected demands.

One's personality may be said to be the sum of one's highest and best powers, physical, mental, ethical, social and religious; and in the divine arrangement, the body is the means of revealing personality.

The body is the accomplishing instrument or agent of feeling, reason and will; and there are many times when, to emphasize our best emotions, to follow our clearest reason, to exercise our strongest will, we need what is sometimes not unfittingly called "pep" and "ginger"; and this energy must be found not only in energizing mind but in a vigorous body.

Young men and women are said to welcome big jobs, hard tasks, a chance to overcome difficulties and surmount obstacles. Such jobs exist, and are waiting for the men and women equal to their handling.

Among these tasks may be mentioned the following:

1. Church and state have not yet been co-ordinated in harmony with generally accepted principles.

2. The mighty task of evangelizing the world in this generation has been set before us by the foremost religious leaders of our day.

3. The great Church of God is not yet, in its dominant spirit, purpose and activities, actually one body, though of many members.

4. How can neighborhood, national, and international life be built up on the fourfold foundation of Democracy, Fraternity, Education and Religion?

5. How can these factors in our industrial life—Labor, Capital, Management and the People—be brought under the control of a rational and righteous co-operative spirit, a sense of brotherhood, and mutual confidence and helpfulness?

6. Providence has thrown our country into the mighty streams of world-wide life, thought, and action: shall we withdraw into all possible isolation; selfishly exploit; or nobly serve?

These big jobs are for those who can see large things large, and small things small; they are local, national and international; they are political, economic, industrial, educational, moral, social, esthetic and religious.

The Sadducees, in the time of Jesus, had vested interests in their ecclesiastical and civic relations. The Pharisees had vested interests in legalistic Judaism and nationalism. As was natural, both were opposed to any great disturbance in the social order. No wonder they hated the young Galilean's *Sermon on the Mount*. His success meant their overthrow.

Selfish men in power are robbing their fellow-men of Liberty, Equality and Fraternity. Certain existing standards of public and private morals protect these vested interests. But as Moses, standing before the great king, demanded the freedom of his fellow Hebrews, so we need apostles of social justice and ministers of a social gospel.

The mind is mightier than the body, I know. One of our college professors was thin in flesh, nervous, and, it was said, never even one day without physical pain; and yet he was one of the great scholars of his day.

But mind, heart, will, conscience, should not be hindered in their activities by fatigued, enervated, diseased bodies; but helped by bodies throbbing with the impulses of vigorous, alert, eager, responding life.

The body is a Temple for the indwelling of the mighty, energizing, guiding, omnipresent, eternal Spirit of God our Maker, according to the teaching of St. Paul.

Like the soul, the body is under laws of life, health and strength. A sound body tends to keep off disease, fatigue and an ill temper. Faith-healing and faith-sustaining simply stand for obedient confidence in universal, regulative principles, and nothing more.

It is just as rational, and, if I may so say, as scientific, to pray for the healing of the body as for the cure of the soul. In both instances, our part is to put ourselves in harmony with God, who is self-revealed everywhere.

Salvation from disease, and redemption from selfishness and sin, are equally normal. Both depend upon conformity to physical, social and spiritual laws. One is as supernatural as the other. Sabatier says that from heaven's point of view everything is natural or normal; while from earth's point of view we might well look upon all things good as supernatural.

In the case of the body a rational and practical recognition of truth and fact; food, sleep, exercise, rest, recreation, joyousness—all are essential factors.

"Wondrous are the operations of Mother Nature, but she will suffer no willful abuse" . . . "Live stock and crops are fed according to fixed laws. Infants and children, men and women, are fed in ignorance and caprice." Millions of people who deserve the greatest possible sympathy and help are in danger of starving; it is not to these, however, I now refer. But owing to ignorance or thoughtlessness many people, young and old, are under-nourished; and if the body is what religion, philosophy and science seem to teach, one of our highest tasks is to nourish it. I sometimes feel that it is not an overdrawn sentiment to suggest that our ordinary meals might well be looked upon as sacramental.

Childhood, young manhood and young womanhood, and all actual periods in our life and experiences are actual units of existence.

There are two possible mistakes here:

(1) In the matter of "sowing wild oats." It is the teaching of both the Scriptures and science that "Whatsoever a man sows, that shall he also reap."

(2) These periods are not, according to modern philosophy and psychology, preparatory periods. That is to say, boys and

girls are not to be treated as men and women in the making; but as boys and girls. Young men and young women are not to be dealt with as immature men and women; but as being actually young men and young women. Young Christians are not to be taught and judged as if they were disciples with years of experience and knowledge. This does not mean that the character of earlier years has no relation to the character of later years. It simply means that teachers and leaders can best help the young on their way to highest possible levels of excellence in maturer years by dealing with them in strictest harmony with the laws of body, mind and conscience at any given period of their existence.

As a part of our subject, it seems essential to consider the body in its relation to sex life.

Appetite for food and drink is normal; and if under the control of intelligence, religion and conscience, it promotes health, strength and happiness. If under no control, it may lead to gluttony with all its attendant physical, intellectual and moral evils.

The attractions of sex are just as normal; and if these also are under the control of reason, religion, intelligence and conscience, they will promote strength, courage and an increase of human joys. If uncontrolled, they lead to ruined lives.

It is not easy to walk wisely along this holy ground. "Parents and educators are anxiously handling the problem of sex education. Better late than never," says the *New York Churchman* (P. E.), "but there is a bitter disappointment in store for those who expect to derive purity from medical information. Christianity was the first religion to make chastity a popular virtue. It contrived to do so in one of the foulest ages known to history. And it did so by creating the conviction of the beatitude that only the pure in heart shall see God. After nineteen hundred years that conviction still remains a potent inhibition and sanctifying impulse. Anxious parents have not done their full duty by their children when they ask their family physician to have a talk with their boys. A knowledge of danger never made any one love purity; a knowledge of God can. The Church still

holds the key to the only effective deterrent of sex immorality."

My words shall be no unreasoning and excitable tirade against dancing; the theater; movies; certain classes of posters, magazines and novels; amusements; a wide spread and immodest style of woman's dress; and other like things.

But let us be assured that there are dangers here.

(1) It is hard to be spiritual. I mean it is hard for us to see into the reality of things; to pass in thought from the outward to the inward and the essential.

(2) The tempter is deceitful. "The clamorous woman of folly says to them that pass by, Stolen waters are sweet, and bread taken in secret is pleasant." "At first the lips of a strange woman drop honey, and her mouth is smoother than oil; but in the end, she is bitter as wormwood, sharp as a two-edged sword. Her slain are a mighty host. Her house is the way of Sheol, going down to the chambers of death." At first the wine cup sparkles in brightness and beauty; at the last there is the biting serpent and the stinging adder.

(3) Selfishness and sin are cruel. An artist, desiring to paint a picture of the most perfect beauty possible selected that of an innocent little child. After many years he wished to paint another picture that should represent moral and spiritual depravity. He went from prison to prison until he found a face that seemed to him to tell the story of greatest wickedness. After painting the second picture, the two hung side by side on the wall; and behold they were pictures of the same person. Such is the pitiless cruelty of sin.

I want to urge upon your reason and conscience that these things, so closely related to sex life, be Christianized, rationalized, purified and socialized. Nothing is truly socialized that does not contribute to both individual and the common good.

A tendency of the stage and novel; and of fashion in speech, act and dress, is to go as near the brink of a moral precipice as is possible without falling over.

George Adam Smith, one of Scotland's eminent scholars, is not a crank, or fanatic, or old fogey, or a narrow-minded bigot. It is worth our while to hear what he has to say.

According to the prophet Hosea, Israel cast off the good, and a conquering enemy pursued them. They set up kings and made princes, without the knowledge of God. Jehovah and his moral law were left out of both religion and politics, by those who did not seek the Divine approval, and would not do the Divine will. They builded palaces and multiplied fortified cities; but forgot their Maker. And, as necessary and righteous punishment, he sent upon city and castle a devouring fire.

Their immorality made moral law "strange" to them. At Baal-peor they gave themselves to shame and abomination; and Hosea cried, "There shall be no birth, and none with child, and no conception; but a miscarrying womb and dry breasts."

American society, in country and city, in high stations and low, will do well to heed the message of our ancient prophet, and of his modern and prophetic interpreter, George Adam Smith, who says: "Those who at the present time are enforcing among us the revival of a Paganism—without the Pagan conscience—and exalting licentiousness to the level of an art, forget how frequently the human race has attempted their experiment, with far more sincerity than they themselves can put into it, and how invariably the result has been recorded by history to be weariness, decay, and death. On this occasion we have the story told to us by one who to the experience of the statesman adds the vision of the poet.

"The generation to which Hosea belonged practiced a periodical unchastity under the alleged sanctions of nature and religion. And, although their prophet told them that—like our own apostates from Christianity—they could never do so with the abandon of the Pagans, for they carried with them the conscience and the memory of a higher faith, it appears that even the fathers of Israel resorted openly and without shame to the licentious rites of the sanctuaries. In an earlier passage of his book, Hosea insists that all this must impair the people's intellect. *Harlotry takes away the brains.* He has shown also how it confuses the family, and has exposed the old delusion that men may be impure and their womankind chaste. But now he diagnoses another of the inevitable results of this sin. After

tracing the sin, and the theory of life which permitted it, to their historical beginnings at the entry of the people into Canaan, he describes how the long practice of it, no matter how pretentious its sanctions, inevitably leads not only to exterminating strifes, but to the decay of the vigor of the nation, to barrenness and a diminishing population. . . . Some of the warnings which Hosea enforces with regard to this sin have been instinctively felt by mankind since the beginnings of civilization, and are found expressed among the proverbs of nearly all the languages. But I am unaware of any earlier moralist in any literature who traced the effects of national licentiousness in a diminishing population, or who exposed the persistent delusion of libertine men that they themselves may resort to vice, yet keep their womankind chaste. Hosea, so far as we know, was the first to do this. History in many periods has confirmed the justice of his observations, and by one strong voice after another enforced his terrible warnings. The experience of ancient Persia and Egypt; the languor of the Greek cities; the 'deep weariness and sated lust' which in imperial Rome 'made human life a hell'; the decay which overtook Italy after the Renaissance of Paganism without the Pagan virtues; the strife and anarchy that have rent every court where, as in the case of Henri Quatre, the king set the example of libertinage; the incompetence, the poltroonery, the treachery, that have corrupted every camp where, as in French Metz in 1870, soldiers and officers gave way so openly to vice; the checks suffered by modern civilization in face of barbarism because its pioneers mingled in vice with the savage races they were subduing; the number of great statesmen falling by their passion, and in their fall frustrating the hopes of nations; the great families worn out by indulgence; the homes broken up by infidelities; the tainting of the blood of a new generation by the poisonous practices of the old,—have not all these been in every age, and do they not still happen near enough to ourselves to give us a great fear of the sin which causes them all? Alas! how slow men are to listen and to lay to heart! Is it possible that we can gild by the names of frivolity and piquancy habits

the wages of which are death? Is it possible that we can enjoy comedies which make such things their jest? We have among us many who find their business in the theater, or in some of the periodical literature of our time, in writing and speaking and exhibiting as closely as they dare to limits of public decency. When will they learn that it is not upon the easy edge of mere conventions that they are capering, but upon the brink of those eternal laws whose further side is death and hell—that it is not the tolerance of their fellow-men they are testing, but the patience of God himself? As for those loud few who claim license in the name of art and literature, let us not shrink from them as if they were strong or their high words true. They are not strong, they are only reckless; their claims are lies. All history, the poets and the prophets, whether Christian or Pagan, are against them. They are traitors alike to art, to love, and to every other high interest of mankind.

"It may be said that a large part of the art of the day, which takes great license in dealing with these subjects, is exercised only by the ambition to expose that ruin and decay which Hosea himself affirms. This is true. Some of the ablest and most popular writers of our time have pictured the facts, which Hosea describes, with so vivid a realism that we can not but judge them to be inspired to confirm his ancient warnings, and to excite a disgust of vice in a generation which otherwise treats vice so lightly. But if so, their ministry is exceeding narrow, and it is by their side that we best estimate the greatness of the ancient prophet. Their transcript of human life may be true to the facts it selects, but we find in it no trace of facts which are greater and more essential to humanity. They have nothing to tell us of forgiveness and repentance, and yet these are as real as the things they describe. Their pessimism is unrelieved. They see the *corruption that is in the world through lust*; but forget that there is an *escape* from it. It is Hosea's greatness that while he felt the vices of his day with all needed thoroughness and realism, he never allowed them to be inevitable or ultimate, but preached repentance and pardon, with the possibility of holiness even for his depraved genera-

tion. It is the littleness of the Art of our day that these great facts are forgotten by her though once she was their interpreter to men. When she remembers them, the greatness of her past will return."

Whatsoever men or nations sow, that must they reap. Ye have plowed wickedness and reaped a harvest of iniquity. Therefore, cries the prophet, "Sow to yourselves in righteousness, and reap according to kindness."

Young men respect yourselves, honor your bodies, reverence womanhood.

A friend of men, when but a lad, attended a western college. One day while he and other students were gathered in a room of the college, a young woman had occasion to pass through. Instinctively he rose and opened the door for her. The other boys laughed at him, saying, We do not do that way here. In his perplexity he went to the college president asking what he should do. The president said, "Continue that way."

I am not enthusiastic over woman suffrage, partly because I believe that womanly personality is of a finer sort than ours, and that there are differences that should always be felt and recognized. For example, if at a crossing, a man or a woman must step into the mud, I think it should be the man; and if in the home one seat is more comfortable than another the son or the brother should give it to the mother or sister; and so on. The rights and privileges of men and women are not, therefore, altogether equal.

Young women, guard your bodies, your beauty, your purity as things worthy of angels' care. There is attractive sweetness in true womanhood. Your bodies are beautiful. Biologically and socially, religiously and ethically, manhood is incomplete without you; but you do not want your beauty and your bodies to be the common stuff of street talk; the jest of impure hearts and unclean lips; or the joke of the platform and the press.

Young men and women, have good times, jolly times; good and happy times, because Christian, rational, clean and safe; and worthy of the dignity and value of noblest manhood and womanhood.

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

A NEW LINCOLN ANECDOTE

We made a pilgrimage to see an old retired army officer who had been a journeyman printer in an office in Springfield, Ill., and one of Lincoln's intimate acquaintances, and asked him to tell us a story that the magazines and books had not found. He told this: "One day Lincoln asked me to ride fifteen miles out in the country with him and become witness to a will he was to write for a woman on her deathbed. When the will had been signed and witnessed, the woman asked him if he would not read a few verses out of the Bible to her. They offered him the Book, but he did not take it, but began reciting from memory the Twenty-third Psalm, laying especial emphasis upon 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.' Without the book, he took up the first part of the fourteenth of John, 'In my Father's house are many mansions.' After he had given these and other quotations from the Scriptures, he recited several hymns, closing with 'Rock of Ages, cleft for me.' I thought at the time I had never heard any elocutionist speak with such ease or power as he did. I am an old man now, but my heart melts as it did then in that death chamber, as I remember how with a pathos truly divine he spoke the last stanza beginning, 'While I draw this fleeting breath.' The woman died while we were there. Riding home, I expressed surprise that he should have acted as pastor as well as attorney so perfectly, and he replied, 'God and eternity and heaven were very near to me today.'"—*The Christian Herald.*

NOT IN A SINGLE DAY

Nothing can be done perfectly in a day. Christianity is lovely as a conception, but to work it into the hearts and homes requires the sacrificial labor of many generations. But it is a great thing to have one's face in the right direction, and to add one stone to the walls of the rising temple. We can not in our lifetime make anything in church or state complete, but we can make it better than it is.—*Charles E. Jefferson.*

"Create in me a clean heart, O Lord, and renew a right spirit within me."

WOMAN'S WORK

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

When a bit of sunshine hits ye,
After passing of a cloud,
When a fit of laughter gits ye
An' ye'r spine is feelin' proud,
Don't fergit to up and fling it
At a soul that's feelin' blue,
For the minit that ye sling it
It's a boomerang to you.

—*Captain Jack Crawford.*

A very interesting hour of the quarterly meeting of the northern Wisconsin and Chicago churches held at Milton in January was the one relating to Women and the Forward Movement.

The program had been arranged by Mrs. A. E. Whitford, who presided over the meeting. The Scripture lesson was read by Mrs. J. H. Babcock and prayer was offered by Mrs. West. After speaking of the great desire of the members of the board for the success of the Forward Movement, Mrs. Whitford called upon Mrs. E. D. Van Horn to speak on the Program of Prayer. Mrs. Van Horn spoke without notes, but later consented to write out the talk so that it might be published in this department. Dr. Palmberg spoke of various ways in which women can help in the Forward Movement. Her address you will be glad to read. Mrs. Whitford then spoke of the many letters she has received showing the interest of many women in the financial part of the movement. She read selections from several letters from various parts of the country. These letters all told of the great interest of the writers in the success of the movement, and Mrs. Whitford assured us that all the letters she receives contain that statement in some form.

PROGRAM OF PRAYER

There were ten of us at the December meeting of the Woman's Board, when the president introduced this topic for discussion, "What can our women do to help along the New Forward Movement?" Some of us have had reason to learn in the past few months that there is power

in prayer to help us wear brave, smiling faces, even when bearing heavy crosses; some of us have learned that God hears and answers the prayers of his children when they ask for daily help in plain, homely duties; and some have learned that prayer in faith saves the sick as in olden days. We are not different from our sisters. All truly Christian women have learned these lessons.

Dr. Fosdick, in his wonderful little book, "The Meaning of Prayer," makes a strong point of difference between "faith in prayer," and "prayer in faith." "Faith in prayer may be presumptuous and clamorous; it may try to make of prayer a magic demand on God. But prayer in faith asks everything in entire submission to the will of God. It pleads passionately for its needs; but it closes its petition as the Master did, 'Thy will be done.'" Let us pray for our needs—deeper consecration, broader sympathy, higher ambitions—and pray in faith.

Believing in prayer, the board invited two of its members to prepare a program of prayer for our women for this year. This work has been very humbly done, for we would not have you think that we wish to dictate your prayers; we wish only to guide your minds to definite needs, knowing that if we pray for these things, we shall work for them also.

The editor of our woman's page in the SABBATH RECORDER has promised that a little space shall be given each week to this "Program of Prayer." Will you all join with us, in your private devotions, in your mission circles, or women's societies, asking and working for these definite objects? "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." H. B. V. H.

WOMEN AND THE FORWARD MOVEMENT

ROSA W. PALMBORG

I suppose no one was ever in a harder place than that in which the children of Israel found themselves with the Red Sea before them, and Pharaoh and his hosts close behind them, and still the Lord rebuked them for their crying and told them to stop it, and "go forward." It must have taken a great deal of faith, and the

danger behind probably made it easier to obey. The Seventh Day Baptist people have been advancing, but very slowly. They have congratulated themselves on the fact that they were not diminishing in numbers in spite of losing a good many from their ranks.

But now has come a time when greater action is demanded if we are to have a place at all in the religious world and not be swamped, for all others are moving forward with a rush. Perhaps this danger will spur us on, but God calls for the faith that will lead us on without our being driven.

With the willingness to obey God to a greater extent than others, it should have been our high privilege to lead the advance, but too many of our people have been like the children of Israel, and in the forward journey have been whining about the hardships of the way, and harassed and held back our leaders who had the vision and the faith, as the children of Israel were always hindering Moses.

I have been asked to say something about how the women can help in the Forward Movement. I suppose by that is meant primarily the women's societies. I feel that I am not a good one to speak on that subject, as I know so little about the societies except in a social way. But from what I have seen of the Milton societies, I have been delighted by the hearty way in which they enter into anything that will help them to raise money for the work of the denomination, and to see how hard the individual members are willing to work, and how cheerfully they give of their strength and their time for any good purpose. I can not help but feel that if the same is true all over the denomination, and if the men are as interested and eager to help in the forward march, there is much hope for the future of our people. The women's societies have been helping the Woman's Board to raise the money for which they are pledged. Now many of the objects for which they are responsible, will be taken care of in this general budget, but there are bound to be many people who will not, or can not, give the required amount, and this now seems to me to be something for the women's societies to do—raise money to help out these deficiencies.

Besides, as individual church members, there is your own apportionment to meet. For single women who are supporting themselves, the way is simple, especially if they are tithing, as it also is for those who have husbands who are willing to do what they should. For those whose husbands are not willing, if there are such, go to work and make them willing by every honorable means in your power, and be ready to sacrifice something yourself if necessary.

Perhaps I have been away from America so long that I am behind the times. In the past I have known many families where the wife was eager to help in every good work, while the husband had no interest in it. It may be, now, with the men's brotherhood, men's organized classes in the Sabbath school, and other men's societies, the men have come to be as enthusiastic in church work as the women.

I have spoken so far only of the financial side not because I think that is the *most important*, but it is *important*. Doing one's duty often leads to greater enthusiasm, and Christ said, "Where your treasure is, there will your heart be also."

Now what can the women do on the spiritual side. First of all get a new vision of your privileges and God's love that shall fire your hearts with love and thanksgiving, and make you ready to be your best. Ask God himself to give you the vision, and then help yourselves to it in every way you can. Attend the mission study classes, so that you can get some idea of what a world *without* Christ is. Read your Bibles and see how God loves and blesses those who obey him in faith.

And you women who have children, do you realize your responsibility! Little lives in *your* hands to mold largely as you will, until they become fixed in permanent form, to go out into the world to make it better or worse,—what a privilege is yours as well as a responsibility! This Forward Movement is not for this year or for five years only, but for many years to come. The thing that has grieved me most since I came home, is the number of young people who have left and are in danger of leaving the Sabbath, though still feeling that it is the Sabbath, because it was inconvenient for business reasons to keep it.

In the case of those I have known intimately I can think back to the childhood and early youth of these young people and I remember how the parents were always sympathizing with them because of the little self-denials they had to make, in school activities and in other ways, and because it made them seem peculiar among their companions. Oh, we need more of the Spartan in our makeup!

A child falls and gets a slight bump. The mother runs to its rescue and sympathizes with it, dwelling on the misfortune, and the child mourns over it a long time, and from many such experiences, grows up a whiner, always thinking of itself and afraid of every hardship.

Another has a mother, or a father, who comforts the child, but makes him feel the injury is not very important, that he is a little man anyway and not to be cast down by little hurts, turns his mind to something cheerful, and soon the child is happy and has forgotten the accident. This child will probably grow up into a brave, sturdy young man or woman, who is not afraid of the hardships of life but meets them with a cheerful courage, and is admired and loved by many.

If this is true in the physical nature, it is equally true in the spiritual.

If your children have a few deprivations in school or social life on account of the Sabbath, teach them to be glad to bear them for God, and that it makes them his in a special way; teach them to be glad and proud to be real soldiers of, and to suffer a little for their beloved Captain Jesus, and to keep his will ever first in their minds. Then when they come to choose a life work, that habit will influence them to choose something that will not interfere with his will, even as regards the Sabbath. And with it all, pray, pray without ceasing, for the coming in of God's kingdom. There are women who are so handicapped that they can do almost nothing else, but this thing we can all do, *pray*, and more things are wrought by prayer than the world dreams of.

Then God will not have to complain of us as he did of the children of Israel by Jeremiah, that we went backward and not forward.

MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with Mrs. W. C. Daland on Tuesday, February 3, 1920. Those present were Mrs. Daland, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. J. H. Babcock, Mrs. West and Mrs. Van Horn. Visitor: Dr. Rosa Palmberg.

Mrs. Babcock read the Scripture from Acts 9:36-43. Prayer was offered by each in turn. The Treasurer's report for January showed receipts of \$730.63 and disbursements of \$10. It was voted to adopt the report as read.

The Corresponding Secretary read a letter from the South Carolina Baptist Convention, also a letter from Mrs. B. W. Kinney, of Battle Creek. Mrs. West read a letter from the Federation of Women's Boards of Foreign Missions of North America, giving the program of their Executive Committee meeting held recently in New York City. A letter was also read from the Interchurch World Movement concerning a reading contest for our women's societies, in the interest of "Stewardship." After general discussion it was thought unwise to join in this contest for the present. Mrs. West read extracts of a letter from Mrs. Nettie West, of Shanghai.

The minutes of the meeting were read and approved.

It was voted to adjourn to meet with Mrs. L. M. Babcock on March 1, 1920.

MRS. A. B. WEST,

President,

MRS. E. D. VAN HORN,
Recording Secretary.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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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
- + ★ Riverside
- + ★ Chicago
- + ★ DeRuyter
- + ★ Verona
- ★ Second Westerly
- ★ Milton Junction
- ★ Stone Fort
- ★ White Cloud
- ★ Nortonville
- ★ Piscataway
- ★ Marlboro
- ★ North Loup
- ★ New York
- ★ Dodge Center
- ★ Farina

THE RESULTS OF OUR WORDS AND DEEDS

Christian Endeavor Topic for Sabbath Day,
February 28, 1920

DAILY READINGS

- Sunday—Kindly words (Prov. 15: 23; 15: 23)
- Monday—Words make peace (Prov. 15: 1)
- Tuesday—God's light in the soul (Prov. 20: 27)
- Wednesday—Deeds that cheer (Acts 9: 36-39)
- Thursday—Deeds that cause sorrow (II Tim. 15: 10; 18: 33)
- Friday—Regrettable deeds (Heb. 12: 15-17)
- Sabbath Day—Topic: The results of our words and deeds (Gal. 6: 7-10)

WHERE THEY ARE CONCEIVED

Word and deeds, both alike, are conceived in the mind. Words are thought converted into language; deeds are thought converted

into action. Words and deeds are in kind as conceived in the mind—good or bad. "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." Words and deeds are a pretty sure index to the real inner life of most of us. Now and then they may not set forth our characters in the true light, but on the whole they do. And to a large degree they make or mar not only our own happiness, but the happiness of others as well.

"BE NOT DECEIVED"

We often deceive ourselves as to the lasting effect of words and deeds. Somehow most of us have the feeling that in the moment of impulse, or provocation, or temptation, we can say unwise or harsh words and do rash deeds and it does not matter; that they will soon be forgiven. We deceive ourselves. We may be forgiven of them, but God himself can not undo the harm that is sometimes done. Not only do we do others great harm, but every thoughtless, or cruel, or unclean word spoken by us, and every unkind or disgraceful act leaves a blemish on our characters. Though we have not been so ready to apply it, this immutable law of character is equally applicable to the building of Christian character. Every kind word, every helpful deed, adds to the beauty and strength of character.

WORDS THAT HURT

How inclined many of us are to say the thoughtless or hasty words that hurt others and bring regret to ourselves afterward. How great the temptation to say the biting, snappy words when things do not go right in the home, or elsewhere. How ready we are to resent with sharp words things that displease us. Irreparable harm is sometimes done in just this way; loved ones are often estranged forever just by words. Some one has well said that "every bitter word spoken to a dear one makes it probable that the next time the word will be more bitter, and the hurt deeper. Our love for each other, no matter how great, is easily overmastered by sarcasm and anger. We are likely to vent these passions

on those whom we love best more readily than on others, taking refuge behind the cowardly thought that our love is really great enough to stand the strain." But, dear young people, do not do it, for many a jagged, gapping, heart-wound which forever refuses to heal has been made in just this way. Rather let us cement the ties of love and home and friendship with words of kindness and encouragement. Many, many centuries ago the wise man told us that "A soft answer turneth away wrath; but a grievous word stirreth up anger." The wise man spoke with wisdom. It is no less true now than ever.

DEEDS THAT CAUSE SORROW

Not only do words bring sorrow to ourselves and others, but the things we do—our deeds—if they are wrong in kind, bring sorrow to ourselves and others. Often they are far-reaching in the injury which they do to others. We can not do wrong without others must suffer with us. Every community furnishes striking and concrete examples of this fact. Perhaps they are too evident. Maybe it would be more wholesome to our moral natures if we would more often look for the many, many instances of good deeds rather than so often for the bad ones. Just now our hearts are wonderfully touched by the suffering of the starving children of Central Europe. A well-known woman newspaper correspondent recently cabled to the American newspapers the following heart-breaking story of suffering and sorrow:

"Beside me as I stood in the cold, dim railway station at Vienna today [Feb. 6] was Franz, age six, holding by the hand his sister Irma, age four.

"It was not the frayed and patched little garments which sagged from their emaciated frames that made my heart ache, nor was it the broken boots that let in so much cold, nor the blueness of their hands. It was the look in their faces, the skin stretched tight over their cheekbones, the terrible brightness of their eyes.

"I shall never forget their eyes. It was a look both of terror and of avid eagerness. No kiddie should have such eyes.

"All around us were other tots from three to twelve, in charge of white-capped nurses, Italian and Dutch, who marshalled

them kindly but could not comfort many who clung to them crying and pointing toward the barrier behind which was the crowd of women.

"These women were mothers, sending their children into foreign lands, into the hearts and homes of strangers, that the little ones might not die of starvation before their eyes. Some of the women stood rigid, with every sign of emotion held in check. Some pressed their hands over their trembling lips and winked back the tears. Others reached through the bars of the railing toward the babies, calling out to them to come for one last kiss, or entreating them with murmured pet names and loving phrases to be good, obedient children.

"Then I realized what it was that put the terrible, staring brightness into the eyes of Franz and Irma.

"In order to live, they must leave the mothers who loved them. . . . Already 30,000 have been sent away, and it is prayed that an equal number may yet find homes before the terrible winter has run its course and taken its toll."

Whose words and deeds are responsible for all this terrible suffering? No one need answer. Responsibility has long ago been placed. The thing that should concern us is, what can we do to help alleviate the suffering and sorrow?

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, MARCH 6

Life-Lessons From Proverbs (Prov. 20: 1-15)
(Consecration Meeting)

DAILY READINGS

- Sunday—God's even balance (Prov. 26: 10)
- Monday—The weakness of anger (Prov. 25: 28)
- Tuesday—God's light in the soul (Prov. 20: 27)
- Wednesday—Love covers wrong (Prov. 17: 9)
- Thursday—The fount of joy (Prov. 15: 13)
- Friday—Religion in business (Prov. 11: 1)
- Sabbath Day—Topic, as above.

GOAL SUPERINTENDENT'S REPORT

Your Goal superintendent wishes to submit the figures given below as the first report on the Goal rating of the Young People's Board. The figures are based on four items: payment on your apportionment, percentage increase in membership, percentage of your membership in the Quiet Hour Comradeship, and the Tenth Legion. Seven societies, Battle Creek,

Parina, Hammond, Milton Junction, Second Alfred, Welton and Westerly, have given us figures on items other than finances. These organizations have had their ratings increased by these reports. Through some mistake the Farina remittance has not been received by our treasurer although we understand it has been ordered paid. Another rating will be published for the first of April and a final rating for the end of the Conference year. This final report will determine which society will be awarded the Goal banner. We are very much encouraged by the financial response of the societies. Eight have paid funds amounting to their full apportionment for the whole year. Last year at this time we had contributions amounting to less than \$50, this year we have more than \$800. The societies not listed here have paid nothing toward their apportionment. In submitting your reports for April and July, kindly give the number of active members, the number of Quiet Hour Comrades and Tenth Legioners.

Hammond	431
Battle Creek	280
Welton	169
Milton Junction	162
Riverside	146
Waterford	140
Ashaway	132
Walworth	128
Fouke	101
Second Alfred	96
Westerly	84
Farina	63
White Cloud	55
Marlboro	51
Nortonville	51
West Edmeston	44
Salemville	34
North Loup	28
Shiloh	28
Garwin	25
Little Genesee	25
Plainfield	25

Respectfully submitted,
B. F. JOHANSON,
Goal Superintendent.

Battle Creek, Mich.

A BIT OF NEWS FROM GENTRY

GENTRY, ARK.—I have been asked to write of Christian Endeavor activities in Gentry; but at first there did not seem to be anything to write, since we have no organization of the Y. P. S. C. E. here. We do have, however, what we are pleased to

call a Junior C. E. society; perhaps I had better tell you about that. The few young people who are here always attend this meeting and join with the children in taking active part; but we believe in giving the children first place, anyway, and they are greater in numbers, so it is their meeting. We meet every Sabbath afternoon with an attendance varying from eight to twelve.

Though we are few in numbers and you hear very little about Gentry through the RECORDER, we want you to know that we are growing in more ways than one, even though it is a slow growth. Two families who have lived in Gentry before have recently returned and bought homes here again. The latch-string is always out and a welcome awaits any others who may come. The records show a much larger attendance at Sabbath school than that of a year ago.

Speaking of the Sabbath school reminds me of Christmas. We had a "Christmas Social" at the Severance home on Christmas eve. About thirty-five were in attendance, Santa Claus being a very conspicuous figure. The tree was very prettily decorated and the program worthy of a much larger hearing.

I notice there has usually been some one ready to tell of it when crops have been poor and times hard in this part of the country, but that sometimes happens in other places also; and certainly prospects seem good here now. Last year the apple crop of Benton County was enormous, and the strawberry crop also. But people are learning that they must not depend entirely on fruit in any country. Property is rapidly advancing in price and there are plenty of people here who seem to be doing well financially; that they are not Seventh Day Baptists does not mean anything against the country.

A. S.

MINUTES OF THE YOUNG PEOPLE'S BOARD

The Young People's Board was called to order by the President, Mrs. Ruby Babcock, in the Welfare office of the Sanitarium at 7.30.

Sentence prayers were offered by three of the members.

Dr. B. F. Johanson was appointed secretary *pro tempore*.

Members present: Mrs. Ruby Babcock, Mrs. Frances F. Babcock, Miss Ethlyn Davis, Miss Edna Van Horn, Dr. B. F. Johanson, Dr. W. B. Lewis, E. H. Clarke and I. O. Tappan.

Visitors. Mr. and Mrs. L. S. Hurley.

The following report was accepted from the Treasurer.

TREASURER'S REPORT

E. H. Clarke	In account with	The Young People's Board.
	DR.	
Balance on hand January 1, 1920	\$227 57	
Scio Church	4 25	
Fouke C. E.	9 00	
Piscataway C. E.	12 00	
Riverside C. E.	5 00	
Friendship Church	1 43	
Verona C. E.	20 50	
DeRuyter Church	22 75	
Farina C. E.	15 52	
Chicago Church	10 75	
North Loup	23 77	
Milton Church	16 63	
Conference treasurer	151 82	
	<hr/>	
	\$520 99	

	CR.	
E. M. Holston, salary and expenses	\$ 18 80	
Principal, Fouke School	50 00	
Teachers, Fouke School	50 00	
Dr. Palmborg, salary January, February, and March	75 00	
Boys' School (special from Riverside C. E.)	20 00	
Mimeographing	3 97	
Balance on hand February 1, 1920	303 22	
	<hr/>	
	\$520 99	

Respectfully submitted,
E. H. CLARKE,
Treasurer.

Reports were presented from the following departments: Field secretary, Junior superintendent, Efficiency, Extension, and Goal superintendents.

REPORT OF THE CORRESPONDING SECRETARY

Number of letters sent out	80
Number of Mission studies sent out	40
Number of personal letters written	34

Twenty-eight cards have been received stating the names of the officers of their society. Several letters from L. S. K's have been received.

Lost Creek and Exeland report that they hope to have societies organized before the end of the Conference year.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

REPORT OF THE EFFICIENCY SUPERINTENDENT
The Efficiency superintendent would report that sixteen societies have sent in new ratings. Correspondence has been carried on with several societies regarding Efficiency work.

Ratings

Milton Junction	227
Fouke	225
Battle Creek	207
Hammond	196
Milton	167
Riverside	165
Salem	155
Farina	152
White Cloud	148
North Loup	146
Westerly	125
Second Alfred	125
Waterford	86
Welton	78
Ashaway	72
Dodge Center	64

Respectfully submitted,
I. O. TAPPAN,
Efficiency Superintendent.

Voted that the following bills and appropriations be allowed:

Edna Van Horn, postage	\$ 88
Frances Babcock, postage and stationery	7 50
I. O. Tappan, postage and stationery	1 90
H. N. Jordan	2 00
Junior superintendent; Mrs. W. D. Burdick, supplies	2 88
	<hr/>
	\$ 15 16
Salem Library	\$ 75 00
Fouke General Fund	100 00
Missionary Board	50 00
	<hr/>
	\$225 00

The Board spent considerable of the evening in the discussion of problems and plans for future work.

Respectfully submitted,
C. H. SIEDHOFF,
Recording Secretary.
DR. B. F. JOHANSON,
Secretary pro tem.

BIBLE MOTTOES FOR C. E. OFFICERS AND COMMITTEES

Some of our Christian Endeavor societies have found it helpful to use Bible verse mottoes for their officers and committees. The following mottoes have been used by at least one of our societies and are given here with the thought in mind that perhaps other societies might find it helpful to make use of them.

President. Joshua 1: 9: Have not I commanded thee? Be strong and of a

good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Vice President. Exodus 17: 12: But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun.

Secretary. Exodus 17: 14: And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua:

Treasurer. Malachi 3: 10: Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith; saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.

Tenth Legion Superintendent. Leviticus 27: 30: And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

Quiet Hour Superintendent. Matthew 18: 19: Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

Missionary Committee. Romans 10: 14-15a: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?

Matthew 10: 42: And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Lookout Committee. John 1: 45, 46: Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Prayer Meeting Committee. Matthew 18: 20: For where two or three are gath-

ered together in my name, there am I in the midst of them.

Music Committee. Psalm 100: 1, 2: Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.

Social Committee. Luke 5: 29: And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

Junior Committee. Matthew 19: 14: But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Flower Committee. Romans 12: 15: Rejoice with them that do rejoice, and weep with them that weep.

Information Committee. Proverbs 23: 12: Apply thine heart unto instruction, and thine ears to the words of knowledge.

Subscription Committee (*Christian Endeavor World*). Philippians 4: 8: Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.

C. E. NEWS NOTES

FOUKE, ARK.—The Christian Endeavor society of Fouke is very much alive. Their share of the Forward Movement was all paid before New Year's. The chart rating is higher each time. Socials have been held frequently. One this week at S. J. Davis' was a pleasant occasion. The help and encouragement from the young people visiting from Nortonville and North Loup has been enjoyed. The weekly meeting Sabbath afternoon is well attended and interesting and helpful.

J. S. W.,
Press Editor.

February 6, 1920.

"At Posen, western Poland, the American Red Cross has recently equipped a large building for the care of 500 war orphans, who are being assembled from the devastated districts by the Polish Government."

CHILDREN'S PAGE

HIS GEOGRAPHY

Said little Ned, "The man who wrote
This big geography
Has surely made a big mistake
To leave out little me.

"Why, only think, as now I stand
All toward my left is west;
In front of me is north, and back
Is south, as you have guessed.

"All on my right is east, and so
'Tis very plain to see
That north and east and west and south
Begin right here with me.

"So I must write and ask to have
My picture pasted in,
That other boys and girls may learn
Where all these things begin."

—*The Youth's Companion.*

DILLY

No wonder she was called Dilly. Such a bit of a girl was altogether too small for grandma's quaint old Quaker name, Diligence.

And no wonder she was sober; for she and mother and little Don had all been invited to spend New Year's with Grandma Diligence. Then Don had been taken with the croup. He was better, but still too croupy to go out of doors.

"Dilly," exclaimed mother, suddenly, "there's no reason why you shouldn't go by yourself. You know what train to take as well as mother does, and grandpa will meet you."

"O mother," said Dilly, "could I really, truly go? Without you?"

"Of course," said mother. "Don's all right, now. And you're a big girl. Run along quick and get ready. Mother'll pack your satchel."

Dilly fairly danced into her dainty little clothes. "There will be turkey, you know," she said to herself, "and maybe plum pudding. And anyway there'll be ice-cream."

At last Dilly was ready. She kissed Don. Then she kissed mother. "I wish you were going, too," she said a little wistfully. "Maybe grandpa and grandma won't be glad to see just me."

"Oh, but they will be, little daughter," said mother. "Now run along. There's just a half-hour to train time. Be sure to have grandpa or some one put you on the right train Friday. Or stay over Sunday if you like, Dilly. We'll be all right."

"I'll see, mother," said Dilly, feeling very important indeed. "Good-by." The door banged gaily. Dilly was off.

From the window mother and Don watched her. "Why, she's coming back," exclaimed mother. "Forgotten something, Dilly?"

"I didn't tell Tinker I was going," said Dilly, "and he might feel hurt. Good-by, Tinker," she cooed to the big, sleepy yellow cat in the chair. "I'm so sorry I can't take you. But you see there's Duke. And some way dogs don't like you."

"Run along, dear," said mother. "There's time to kiss Don again," said Dilly, hugging him, "and you, too, mother. Are you almost quite sure you can spare me?"

"Oh, yes, Dilly," said mother cheerily. "Now be off."

"She's coming back—Dilly is," said Don the next minute.

"I just came back, to say," panted Dilly. "I think—I won't—stay over Sunday."

"Just as you like, Dilly," said mother. "You might miss me, you know, mother." Dilly's hand was on the doorknob.

"Of course mother'll miss you," said mother, smiling; "but she'll think what a good time you're having. Now, Dilly, do run along, and, when you get to the corner, if there isn't much time, you better take a car."

"Good-by, mother," called Dilly. Then she went slowly down the walk. She turned and blew a kiss to Don. Then she ran as fast as her two little plump legs would take her.

Out of sight of home Dilly's run became a hippity-hop. Her hippity-hop became a walk. At the first corner she paused. "I wonder," she said to herself, "which way I'd better go. This way is longer; but I like it best, and I guess there's time enough."

For several minutes Dilly walked briskly, then her footsteps began to lag. "Mother's going to miss you awfully," said a little thought.

Just as that thought spoke, Dilly came to the last corner. She looked at the big clock. "I've ten minutes yet," she said. "I guess I won't take a car."

It was a long street, and some way Dilly couldn't hurry. Her thoughts talked among themselves. "Who'll do the errands?" said one, anxiously. "But there'll be turkey, you know," suggested another, "and the loveliest ice-cream and little nut cakes."

"Who'll 'muse Don, I'd just like to know?" asked a thought. "But you'll have the wishbone," said another gaily, "'cause you'll be the littlest girl there."

"It will be only today and tomorrow," said a thought way in the back part of Dilly's head, "then you'll be coming back."

"But there'll be two whole long nights," said another very loud.

Dilly's feet came to a sudden stop.

"If you don't hurry, you'll miss the train," said a big thought.

That started Dilly along. But her feet went more and more slowly. Cars whizzed by—gongs clanging. Hacks rattled past. People with satchels jostled her. Dilly had a queer breathless feeling. The satchel was heavy. She set it down. She leaned against a doorway to rest. Then a thought, which had been trying to get a word, in for ever so long, spoke right out, "Why not miss the train?" it said boldly.

Dilly picked up the satchel. She took as many as ten quick steps. Then she began to lag again. Slower—slower—slower her feet dragged heavily along. Sometimes they scarcely went at all. You wouldn't believe such speedy little feet could go slowly and stumblingly. Then suddenly, across the clear frosty air came a long shrill whistle, a deafening rush and roar. The train was coming.

"Run!" called several thoughts. But Dilly walked slowly along. Grasping her satchel tight, she went into the waiting-room.

A string of people hurried through the gate. They were coming in, not going out.

Dilly took a long breath. "Please," she said to the man at the gate, "has my train gone?"

Everyone knew Dilly. "Just gone," Dilly," he said soberly. "Were you goin'

to your grandpa's? Well, now that's too bad!"

Fifteen minutes later Dilly dashed into mother's arms.

"O mother," she cried, "O mother, I missed my train."

"Missed the train?" repeated mother. "But, Dilly, how could you?"

"You see, mother," said Dilly, "some of me wanted to go, and some of me wanted to stay with you; and my feet wouldn't hurry. O mother, can't you think how it was?"

Mother laughed a little, but she hugged Dilly close. "Mother knows," she said.—*The Standard.*

HOME NEWS

BROOKFIELD, N. Y.—One of the most severe winters on record is in progress. Deep snow and extreme cold are not conducive to church going.

Sabbath, January 31, had been designated as Roll Call Day for the Second Brookfield Church, but with the mercury from 20 degrees to 30 degrees below zero and sickness in several families connected with the church a large attendance could hardly be expected. However, forty-seven members responded to their names. Cheering letters were received from former members, E. E. Whitford, and former pastors, Rev. Clayton A. Burdick, Rev. Herbert L. Cottrell, Rev. Walter L. Greene, and Rev. Herbert C. Van Horn, all of whom are held in loving remembrance by the Brookfield people.

On Sunday, February 1, about seventy-five members of the church and society gathered at the G. A. R. hall and enjoyed a social visit and appetizing dinner. Miss Ruth Brown, and chosen helpers, delightfully entertained the children with games, while an efficient committee had charge of the bountiful dinner.

The annual business meeting was called at 2.30 p. m. Interesting and encouraging reports were given by Pastor J. E. Hutchins; superintendent of Sabbath school, Deacon C. W. Camenga; president of Women's Missionary Aid society, Mrs. H. C. Brown; and superintendent of Junior C. E., Miss Gertrude Fitch.

(Continued on page 224.)

MARRIAGES

PIERCE-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. W. H. Crandall, Walworth, Wis., January 10, 1920, by Rev. C. B. Loofbourrow, Ernest W. Pierce, of Alfred Station, N. Y., and Norma A. Crandall, of Walworth, Wis.

SPENCER-EDWARDS.—At the Seventh Day Baptist parsonage, Ashaway, R. I., January 15, 1920, by Pastor D. Burdett Coon, Edgar T. Spencer, of Hope Valley, R. I., and Miss Gladys M. Edwards, of Rockville, R. I.

BROWN-DATES.—At the home of the bride's parents, Mr. and Mrs. James Dates, in Albion, Wis., January 20, 1920, by Pastor Charles S. Sayre, Mr. Arthur Brown and Miss Catherine Dates.

DEATHS

DAVIS.—Henry Eugene Davis, son of William and Susan Williams Davis, was born in Higginsville, N. Y., on September 19, 1856. He was the youngest of six sons, only one of whom survives, C. M. Davis, of Lee Center.

On September 19, 1876, he was married to Ella R. Williams, whose death occurred December 23, 1895. On September 27, 1902, he was united in marriage to Mrs. Flora Hyde, who survives him.

As a youth he lived on the farm with his father and continued there for several years after his marriage. He attended school at Alfred, N. Y., and also took advantage of a select school taught by his brother, Rev. David H. Davis, who was afterwards for many years a missionary in China.

Leaving the farm in 1887, he was engaged in the furniture and undertaking business in North Loup, Neb. In 1894 he returned East, and following the death of his wife in 1895, he lived with his children in Oneida, for two years, and then made his home in New London. For five years here and about four years in Utica, he was engaged in carpentering. For fourteen years he has traveled for the Warsaw Elevator Co., of Warsaw, N. Y., serving them as their very efficient construction and repair agent.

He was a man of sympathetic nature, of generous and large-hearted impulses, pleasant and winsome socially. He was always thinking of others, especially kindly and affectionate toward his children, and caring for them with an almost motherly love after their first great bereavement. He was a great favorite with the group of grandchildren, who occupied a large place in his heart.

His death occurred very suddenly on Friday, January 16, 1920, at St. Mary's, Pa., where he

had gone on a business trip for the Warsaw Company.

Surviving are his widow, and the following children: Mrs. Alfred J. Keller, of New London; Miss Emily and Miss Edith Davis, of Utica; Miss Ellen Davis, of Upper Marlboro, Md.; LaVerna W. Davis, of Verona. Orville W. Hyde, Artheda and Genevieve Hyde; and five grandchildren, Ethel, Everett, and Lyle Keller, of New London, and Gertrude and Gladys Hyde, of Verona. T. J. v.

ALLIS.—Farožina St. John, daughter of Cornwall and Nancy Wilcox St. John, was born at Leonardsvile, N. Y., February 9, 1840. She died at Plainfield, N. J., January 10, 1920, lacking thirty days of being eighty years of age.

She grew to womanhood in the home of her parents at Leonardsvile, under the influence of the Seventh Day Baptist church of that place. At an early age she was baptized and received into the church by the Rev. Charles M. Lewis. She moved from Leonardsvile to Plainfield about thirty-seven years ago, and in 1888 she transferred her membership to the Plainfield Seventh Day Baptist Church.

She was married August 1, 1858, to Jerrie P. Allis. To them were born two children: Dr. Jerrie P. Allis, Buffalo, N. Y., and Mrs. Nathan E. Lewis, of Plainfield. Mr. Allis died December 30, 1903. Since that date Mrs. Allis has lived in the home of her daughter in Plainfield. She was a woman of unusual health and activity until a few weeks before her death, when there seemed to be a general breaking down.

She was distinguished for her Christian character and unflinching faithfulness. She loved the church, and her inability to attend worship during the last few weeks of life was a sorrow to her. Her interest in our denominational Forward Movement is indicated by the fact that she insisted upon the pastor receiving her contribution for the five-year period before the date on which pledges were requested, fearing that she might not live to turn it in when the financial drive was being completed.

The farewell service was conducted at the home of her daughter on Monday afternoon, January 12, 1920, by Pastor James L. Skaggs, Rev. Edwin Shaw assisting. Burial was made in the family lot at Hillside Cemetery.

J. L. S.

DURHAM.—Oren Durham was born March 19, 1832, and died January 22, 1920.

He was the son of James and Jamina Durham and was born in the town of Pinckney, Lewis Co., N. Y. On March 7, 1873, he was married to Martha J. Davis, and to them three children were born. He is survived by his three children: O. Frank Durham, Fred L. Durham and Nellie Kirch, all of Watertown, and seven grandchildren.

His life was spent on a farm. His latter days were lived with his son Fred L. Mr. Durham was a member of the Seventh Day Baptist Church of Adams Center, N. Y., and he lived true to the principles of the church and the teachings of God's word. Although he liv-

ed fourteen miles from church he was faithful in attendance; in the summer time driving with horses, and in the winter coming on the train. His latter years were years of unusual good health for one of his age, and he was actively helping with the work about the farm and barn until eleven days before his death when he was suddenly taken with erysipelas of the face.

Funeral services were conducted at his home by his pastor, and he was laid to rest in the Brookside Cemetery of Watertown. A. C. E.

(Continued from page 222)

The church has lost three members by death and three dismissed by letter during the year. Seventeen members have been added, making a gain of eleven.

Th Sabbath school has been well attended and there was a good report of lesson study. The Bethel Class recently reorganized is actively at work. A live Primary department, growing Cradle Roll, and helpful Home department mark progress.

The Women's Missionary Aid society though struggling with adverse circumstances at the beginning of the year, has taken on new courage and has raised above \$225, contributing to both home and foreign missions; has furnished paint and wallpaper and a cement cistern at the parsonage, prepared Christmas boxes for shut-ins, helped busy mothers with sewing and done much helpful work.

The Junior Christian Endeavor society has about twenty members and plans for useful work.

The report of the church treasurer showed that the increase in expenses has been met with an increase of contributions, so that all bills are paid.

Pastor J. E. Hutchins has been unanimously called for the coming year, with increased salary.

Our quota for the New Forward Movement has not yet been subscribed but we trust for good results when the canvass is completed.

Much sympathy is extended to Deacon J. J. Witter and others who are afflicted with illness.

With new inspiration and courage we start another year's work, hoping for still better results.

MRS. ELIZABETH H. CRUMB,
Church Clerk.

February 5, 1920.

THE SABBATH RECORDER

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

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Sabbath School. Lesson VIII—Feb. 21, 1920

PETER DELIVERED FROM PRISON. Acts 12: 1-19.

Golden Text—The angel of Jehovah encampeth round about them that fear him, And delivered them. Psalm 34: 7.

DAILY READINGS

Feb. 15—Acts 12: 1-10. Peter Delivered from Prison

Feb. 16—Acts 12: 11-19. Peter Rejoins his Friends

Feb. 17—Psalm 34: 1-8. God's Care of Us

Feb. 18—Matt. 7: 7-11. How Prayer Helps

Feb. 19—Phil. 4: 1-7. Rejoice and Pray

Feb. 20—2 Kings 6: 8-17. God Delivers Elisha

Feb. 21—Luke 22: 39-46. Jesus at Prayer

(For Lesson Notes see *Helping Hand*)

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AN ENGLISHMAN'S OPINION OF AMERICA

We are almost ashamed to mention a certain uneasiness about America. As in the days before America came in, sayings which seem unhelpful and unfriendly are being quoted, and some timid souls believe that America will withdraw her mighty hand from the task of securing the peace of the world, retreat within her own frontiers, and devote herself to making money. From the very beginning of the war we have believed in America. No reflection on that great country has ever appeared from our pen. We have loved and do love America—the country nearest of all to us in sympathies, in ideals, in all that makes life noble. They play a very poor part who write or speak against America. We trust her fully. We trust her President, we trust her statesmen, we trust her people, and we look forward to a union so close that one country may be merged somehow in the other. So far from believing that America will disappoint us, we believe that she will astound us by the magnanimity and nobility of her action.—Sir William Robertson Nicoll, in the British Weekly.

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