

# The Sabbath Recorder

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WHOLE NO. 3,941

**Missionary Day At Conference** Thursday at Conference was indeed a great day. Two sessions of this day were given to the Missionary Society and the lone Sabbath-keepers.

We do not remember a more enthusiastic and helpful missionary meeting than this one. Rev. Clayton A. Burdick, the president of the society, delivered an enthusiastic address, most of which we publish on another page of this RECORDER. We wish we could give our readers all he said that was not written down, but this is impossible. Those who are familiar with Brother Burdick's rapid-fire delivery and strong way of putting things will understand how impossible it is to do justice to him by means of ordinary pen notes. However, by reading the part of his address published on another page, they can easily imagine the zeal with which he supplemented it by unwritten words.

The treasurer's report, read by Rev. D. Burdett Coon, showed that the society's debt has been reduced to \$806.12. This is very good when we consider the extra and unlooked-for expenses the board has been called to meet.

Rev. H. C. Van Horn's address on "Evangelistic Work Among Seventh Day Baptists," was a strong plea for spiritual evangelistic work to stay the tide of worldliness in our churches. We must be evangelistic if we are loyal to Christ.

As a result of the quartet work at Dodge Center eight persons were baptized. We give Brother Van Horn's address elsewhere in this paper.

Rev. R. J. Severance spoke of experiences in the great and promising Southwestern field. He made reference to the sense of responsibility that came as a burden of soul when he found himself recognized as pastor of a great parish consisting of several large States, with so few counselors at hand to help him settle perplexing problems.

He felt that he was expected to bring to life again churches that were practically dead, and that he was regarded as one who

should bring converts from churchless communities. He found that his style of preaching was so different from that with which they were familiar, that some of the young people began to say: "You people preach different from the preaching of our ministers. You teach us how to live rather than how to die. We have been used to hearing the other kind."

One man, Mr. Brazuel, about thirty-three years of age, embraced the Sabbath, and has a message for his people. He is described as being a power in evangelical tent work, and a great help to Brother Severance. There are many needy and promising fields in the Southwest and more consecrated workers are needed.

Rev. Jay W. Crofoot, of Shanghai, China, spoke of the needs in China. Several reasons were given for enlarging the work in that field. There should be social, economic, civil and religious improvement. His subject was divided as follows: *Their* need; *our* need; the *world's* need, and *God's* need. Jehovah has limited himself and commissioned men to do the work of saving souls. He counts on us. He needs men.

Dr. Rosa Palmberg spoke of our opportunities and how we are filling them. There is one physician to 400,000 persons in China. There are many native doctors but their superstitions and practices make their services worse than none at all. These prejudices, however, are fast disappearing. Our hospital is full and work is increasing rapidly.

The quartet of the tent work in the Northwestern Association, composed of Jesse Lippincott, Willard D. Burdick, Russell Burdick, and D. Nelson Inglis, sang with effect:

List, O list! there's a sound from the silvery wave;  
List, O list! far away, where the bright waters lave;  
Come, O come! 'tis the call for the true and the brave;  
Come, O come! for the lost to save.

## Chorus

Save our souls! Save our souls!  
Hear it, O hear it! so soft yet plain,  
Coming, still coming, from over the main;  
Save our souls! Daily and nightly comes,  
Save our souls!

Help, O help! ye who know of the truth and  
the right;  
Help, O help, to those lands in the darkness  
of night;  
Help, O help! send the gospel of joy and of  
light;  
Help, O help! gracious God of might.

The paper of Ira B. Crandall on the South American field and Rev. T. L. M. Spencer, and that of John H. Austin, on Holland and Java, will be found elsewhere in this RECORDER.

**Lone Sabbath-keepers At Conference** The hour from three to four o'clock on Thursday was given to the program of lone Sabbath-keepers. Mrs. Angeline Abbey presided. Her address on "Privileges and Joys" will be given our readers. It came at the close of the hour.

Rev. Theodore J. Van Horn stirred our hearts with his excellent address on the theme, "Are We Called to the Kingdom for Such a Time as This?" He referred to the experience of Esther the queen, and her well-known words, "If I perish, I perish."

His points were: 1, Every year is a year of destiny; 2, The denomination is no stronger than its individual members make it. More than one individual now occupies a strategic place in our ranks and should be ready to say, "I will go, and if I perish, I perish."

Upon you depends our going forward. The failure of even one person may discourage the others and turn the scale against success. And the success of one may become a source of strength to others. Be true then. It is better to die in loyalty to God and truth, than to live by profiteering and selfish living.

Mrs. Helen Ingham Gray spoke on the "Consecration Needed." We all feel the need. If every lone Sabbath-keeper were true, the L. S. K's would do great good as light shiners. As a rule those who leave the Sabbath do not seem to prosper better than do those who remain true. If we had

stronger consciences upon the Sabbath truth and were true to them we would be much better as a people.

**A Great Meeting** On Thursday evening the General Conference held a great meeting. By eight o'clock the large auditorium was crowded. The meeting began with an inspiring praise service, and a devotional message by Rev. Frank E. Peterson.

Brother Peterson's talk was upon "The Urgency of Action." He spoke of Jacob who wrestled until the blessing came. Vision and action are essential to success. Dreaming amounts to nothing if our dreams do not materialize with proper action. Some seem to look only at things at their feet, others look up but fail to go up. We look upon the ripe fields and then it is incumbent upon us to enter them for service.

The speaker prayed that we might not only see the work but that we might go at it to answer our own prayers.

"The Stranger Within Our Gates" was treated in a masterly way by Dean Paul E. Titsworth. His two questions: "Can America Remain Anglo Saxon?" and "Can America Remain Christian?" were almost startling as he put them to his hearers. He related an experience in New York's "Little Italy" and other foreign sections where he found a jargon of tongues that "out-labelled Babel." He found that thirty-three languages were spoken in New York City. The people of the various nations have in most cases come to stay. Who knows but God intended America to be a crucible in which to prepare a better class of citizens. America is already the Mecca for education now. The tide has turned from Germany to America, and many thousands of foreign students are found in American colleges. Think what all this means!

With foreigners settling together in "Little Italys" and "Mott Streets" and similar communities; with the spirit of unrest and discontent shown by "soap-box" orators, I. W. W's, and thousands holding various degrees of anarchism, it becomes a serious question as to how they shall be molded into loyal and true Americans. The principles of truth, justice and love must be put

into practice. Each man must be helped to develop the best that is in him; just treatment must be accorded, and love must prompt us to help them as brothers.

"Sheep Among Wolves" was President Daland's subject. He could but think of the Christian in politics when he first thought of this subject, but said he did not propose to develop it along that line.

Every Christian is here for a purpose and not by chance nor by evolution. He is here by God to do something. Even Christ was sent. Paul too was sent. And God has sent us here for a purpose, "as sheep among wolves."

He expects us to be wise as serpents and harmless as doves. We are not sent to be wolves among sheep, wise and cunning as foxes. We are sent into dangers that must be met. We must avoid bitter partisanship with its distracting excitements, and meet the tempter in the spirit of Christ.

Dr. Daniel A. Poling, of New York, was greeted by a packed house, and made an eloquent appeal for Christians to meet the challenge of the world for united service in these times. His subject was: "The World Opportunity of the Christian Church."

It was impossible to do justice to this address by any report that we could make. But we hope to be able to give our readers a stenographic report before long.

Mr. Poling was an Oregon boy, one of the strong men the West has given to the East.

**Another Great Day At Conference** On Friday morning the first important work was an open parliament on the report of the Commission.

At 10.15 the Education Society began its Conference session with Rev. William C. Whitford in the chair. His address and the other papers of this day will appear in the RECORDER of September 20.

In the afternoon Rev. Albert G. Lawson brought a message from the Federal Council. He spoke of the development of a right kind of unity and the splendid loyalty without bitterness that has come to exist between denominations. "Whoever accepts Jesus," said he, "as Lord, is my brother." There are more important things in which we agree than on which we disagree, and

the speaker said he loved to join on these points with any Christian of whatever faith.

The Federal Council stands for equal rights for all denominations, large or small. It aims to do the work undertaken by the Interchurch Movement. We hope this Conference will be well represented in the council to be held in Boston the first week in December.

The Nominating Committee had offered the name of Rev. A. J. C. Bond as Forward Movement director for next year, with the understanding that he should be not only financial director but one who should promote the much needed spiritual uplift among the churches; he to give his entire time to the work.

At the close of Dr. Lawson's address, Brother Bond was permitted to state his position in regard to entering upon this important work.

Brother Bond could not feel free to give the Conference a definite answer until he had been home long enough to consult his West Virginia people and to think the matter over more thoroughly.

As pastor of the Salem Church, teacher of Bible classes in Salem College, and president of the State Christian Endeavor Society, he feels under moral obligations to consider very carefully the question before he consents to any change. He has a wife and six children at home who need the husband and father, and he could not think of accepting any position that would require his absence from home nearly all the time without careful consultation with them. Brother Bond's words touched all hearts who heard him.

Director Ingham's demonstration of his year's work and its results, as financial director, was something quite unique. He called to the platform all the district directors, and representatives of thirty-one churches, to each one of whom he gave a banner or placard to be held aloft, showing the amounts given by the churches, the number of members in each, and the percentage of members contributing.

This method made a very impressive visualization of Brother Ingham's work and its results. Brother Ingham had an interesting address in connection with the demonstration, which he will furnish for the RECORDER in due time.

**Interesting Discussions On Thursday and On Commission's Report** Friday mornings, before the regular order of exercises, some time was given to an open parliament on the report of the Commission concerning things *done* and things to *be done*. We give some of the ideas expressed by various persons.

The opinion was expressed that our people do not yet fully comprehend all that the Forward Movement means to us. The mere money matter is by no means all; neither is it the most important consideration.

While there seems to be a tendency to centralization, which in itself is good, we must carefully avoid the evil of *bossism*.

We do need one man to lead in spirituality. It should be the work of the president and he should come into closest touch with all the churches and boards. One is needed who can devote all his time to this great work, and that to, for longer than one year.

The need of the hour is *men* more than money, men of *vision*. We shall have them when every one has a deep heart-burden for the work before us. We need more mothers to consecrate their boys and girls to God's service before they are born, more family religion. We pray but don't *mean* it when the call comes to our own.

This Forward Movement is according to our vision for years. The great work is but just begun. The greatest of all is the spiritual work. We need the uplift, but it will not be likely to come unless we put a man into the field who can devote his time to the work.

This is a pivotal Conference. Plans were begun at Nortonville and carried forward at Battle Creek. Now we are here over six hundred delegates strong. We have reached nearly to the summit, and the important question is: *Shall we go on to the top, or shall we go down?* The *ideal* is for the president to give his entire time to the drive. If this can not be reached this year, the next best thing is for two men, one for the spiritual drive and one for president of Conference.

One poor woman was called upon by the canvassing committee in one of our churches because the committee did not wish to slight

any one. They did not expect her to give money for she was poor. But when the matter was mentioned she hastened to get what little she had in hand and when she gave it she wept because she could do no more.

When the spirit prevails, when all begin to weep because they can not do more, success will crown our efforts.

There were many approvals of this plan for leadership of our drive in the Forward Movement. Everything goes to show that the movement has been a great thing for our cause.

**Sabbath Eve At Conference** As the evening shadows began to gather, the house was becoming crowded with worshipers, and all united in the song, "Day is Dying in the West." Then followed, "Help Somebody Today," and by the time the people had sung, "I Love to Tell the Story," the real spirit of worship prevailed. The quartet stirred our hearts with the song, "Tarry Awhile With Jesus," and Rev. Edgar D. Van Horn read Ephesians 4: 1-15.

Rev. Henry N. Jordan, after brief introductory remarks, led an interesting conference meeting in which one hundred and thirty-six persons took part.

This was one of the best Sabbath eve conference meetings we ever held in the General Conference.

**Sabbath Day** The Sabbath morning message was brought by Rev. A. J. C. Bond, of Salem, W. Va. His texts were: "For the preaching of the cross is to them that perish foolishness but unto us who are saved it is the power of God" (1 Cor. 1: 18), and "I, Paul, am made a minister who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1: 24).

We are sorry we can not give our readers this good sermon, but this would be impossible here. After explaining the various uses of the cross, and Christ's walking for years in the shadow of his cross, Brother Bond urged that the cross be carried into our vocational life; into our pleasures, and into our contemplation of the future. He made a splendid presentation of the subject and when he was done the great congregation sang, "In the Cross of Christ I Glory."

An overflow meeting was held in Fireman's Hall. Rev. Alva L. Davis, of North Loup, Neb., was the preacher. His text was, "But whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14).

There was a good audience in this meeting, and Brother Davis gave them the water of life. His subject was, "The Kingdom's Need: Not External Pools but an Internal Fountain."

At 9.30 on Sabbath morning a communion service was enjoyed by a good company in the church.

### PRESIDENT CLAYTON A. BURDICK'S ADDRESS

Again the Board of Managers of the Seventh Day Baptist Missionary Society appears before you to give to you a summary of the work of the year past in labor done and money expended. In doing this, as always, we wish first of all to express our gratitude to the only wise God and Father of our Lord Jesus Christ, for his help and guidance. If we have been permitted to be of use to him in our operations, it is because of that guidance. If we have been kept from grave errors and mistakes, it is because he has prevented it by his own direction. We do acknowledge his mercy and care. The work is his and his must be the hand to direct and bring it to success.

We are the seed sowers. It is through us that the Owner of the field scatters his seed in all kinds of earth. We are the husbandmen. The field, the world is his, the seed is his and the workers must also be wholly his; nor can any power but his give the increase. Our denomination, as far as numbers is concerned can occupy but a small portion of that field. God forbid that we shall say to ourselves, "It is of no use—we make such a little difference in the sum up of it all that it will not be noticed whether we fail or not." True, we can use only a small patch of ground here and there, but we should remember that, "He that is faithful in that which is least, is faithful in much." Who knows upon what small things the world may turn. It may be on our steadfastness that the impulse for better things may come. We hear much in these days that it is a time of crises. I think it

to be true, even if I sometimes doubt whether those who have so much to say about it, know what it means. We read that our denomination has reached a crisis. What is a crisis? Does it not mean that the world or that our denomination is in a place of balance where even the smallest weight or influence may make to turn either for better or worse? Is it not thinkable then, that we may be somewhat of value in the working out of the plan of the Almighty? It is not impossible therefore that our small weight might help to bring in that which is good instead of that which is evil, to make for peace rather than unrest, for salvation instead of sin, for God rather than the devil? Would it not be wonderful if we, by the gift of the God of all grace and love, should give the world the push which would give to it the right turn and prevent any seeming triumph of that which is of the enemy?

The world needs a physician. It is a sick, sad, selfish world, full of uneasiness, of the unrest and fever of lust after the things of time. What power can bring order out of this chaos and what can cure it of evil disease and desire but the doctrine of the Lord Jesus Christ? Truth only can make one free, and it must be a whole truth. We are only partly free when we have a part of the truth. Notwithstanding the fact that we are a small people we have a great truth and one that lies at the foundation of all successful faith, the truth of a complete obedience to God's word. A law that is a spiritual law must have been meant only for spiritual men and women. Our appeal is to spiritual men and women, "that the ordinance of the law might be fulfilled in us, who walk not after the flesh but after the spirit."

While there seems to be a greater activity than ever in the world of sin, there is also a noticeable increase in a multitude of people, in anxiety to find and know what the truth is. There never was a time when the people of heathen lands were more ready to accept the Good News. Whole villages are coming at a time to accept salvation in our Lord. Those who are actuated by the spirit of evil know this and as from the beginning they are trying to deceive, to make people believe a lie in place of the truth. It is because of this you hear about the failure of Christianity and the falsehoods as to its objects and appeals to the

selfishness of man. No greater falsehoods have ever been told than have been spoken and written since the war began. They are not offering us anything better than Christ has always offered to men. There can no peace be found with them, nor will the world be long in finding that out and when it does there will be a great reaction for which we must be prepared. In the present outlook there is much that is discouraging and also much that is encouraging.

I said we are helpers in the sowing of the seed for the Lord, the all powerful owner of the field. Now one who is put into the field to sow the seed should look about him carefully. Fields that have yielded poorly in the past need to have a better cultivation and fields that have borne fairly must be watched and cared for. It is a part of the business of this board to do this kind of work. There are many such scattered from California to Rhode Island and from Texas to Wisconsin. It is your business to care for and help those fields. As the strong ought to bear the infirmities of the weak, so ought we to bear up the weak churches, to keep them on our hearts and minds, to strengthen and nurture them. To those fields that are especially inviting we ought to find some means of enlarging the work there. I spoke to you last year, on an occasion like this, of the Southwestern field. This is truly a great field and a fruitful one I believe. Our force on that part of the homeland should be greatly increased. Where we have two or three workers, there ought to be many. If we had the men and women needed and the means to sustain them there might be a great revival started in the Southwest. The preaching of the Word is a novelty to them. The ground is unoccupied by any denomination. The people want to hear. "But how can they hear without a preacher and how can they preach except they be sent." Lift up your eyes to the Southwest. Do you see those places where there are a few people who have come to the truth of the Sabbath, who have never heard of us? I tell you the Good Seed is a live seed and it will bear fruit wherever it lodges in a true and honest heart, even if borne there by the breath of the Spirit without the help of man. "Lift up your eyes" I say, "and look on the fields for they are white already to harvest." "Pray ye therefore the Lord of the harvest that he send forth more laborers into the harvest."

Strong men and women are needed, strong in character and knowledge, but especially "strong in the Lord and in the power of his might to preach," to teach and to live the gospel of our Lord Jesus Christ in the Southwest.

A few years ago you began spading up a little spot down in South America. You planted a few seeds there and they have been taking root and are spreading. You happened, by the direction of God, to start on good soil. Read the last report from Georgetown and praise God. Other places in that country are beginning to feel the influence of your labor and on mainland and on the islands of the sea there are coming forth little companies of Sabbath-keepers. The Spirit will bring out of the darkness there souls into light and life. South America begins to loom up largely as good missionary ground and in the time to come it will demand of us more attention.

And Java. As the work that has been done there and is being done there now comes more into our knowledge, we are surprised to see how much our brethren in Holland have been led to do. The story of it as told in the RECORDER recently, was very touching and was ample proof to us that men and women are yet able to work by faith and have a wonderful blessing in doing it. What has been done there makes us think of the work of George Muller and his orphanage in London. They need helpers there and it may be that at some time we may have the privilege of helping.

There has a name been in the minds of a few for a long time, a name not often heard and that is Abyssinia. She has been a hidden nation. Something of the mettle of the people there was shown a few years ago when she drove back the attacking French with crushing power. The great war has in some degree broken her loose from her retirement and she is seeking intercourse with others. We would like to know about the old reports whether they were true. We would like to know whether the people there are Christians and Sabbath-keepers. If she had not been closed to us, our first missionaries to China might have gone there, indeed that was their intent. It may be well to keep her in our missionary mind. Others will speak to you of other fields; but by all these we are shown that there are a thousand places where it would be possible to work if the men and the means

were in our power. Who is sufficient for these things and the only answer is that only God himself can furnish what is needed.

We might say to the young people here that there will be before us many openings in the future for Christian workers. There must be more teachers in the schools in China, three or four at least, if present plans are carried out. We believe there ought to be a helper sent to Java and perhaps a medical mission established there. There should some one be prepared to take a position in Argentine, South America, some one who may be able to speak Spanish and German, if investigation proves the need, and a helper for Mr. Spencer on the fields not far from Georgetown. And in the homeland the impetus of our Forward Movement should place at least two workers in every State in the southwest.

#### PROGRAM NORTHWESTERN ASSOCIATION

Held with the Dodge Center, Minn., Church,  
September 23-26, 1920

##### FIFTH DAY

###### Morning

- 10.00 Devotionals  
Report of Executive Committee  
Business  
11.15 Introductory Sermon—Rev. E. D. Van Horn

###### Afternoon

- 2.00 Song service  
Report of corresponding secretary and reading the letters from the churches  
Report of delegates to sister associations  
Messages from sister associations and boards  
Miscellaneous business  
3.30 "The Needs of the Northwestern Field as We See It," Rev. W. D. Tickner, Rev. H. L. Cottrell, Rev. John T. Babcock, Rev. Herbert Polan, Dr. J. C. Branch, Rev. E. H. Socwell, Rev. H. N. Jordan.

###### Evening

- 7.30 Song service  
Evangelistic sermon and consecration service, Rev. C. S. Sayre

##### SIXTH DAY

###### Morning

- 9.30 Business  
10.00 "Missionary and Tract Interests," Rev. Edwin Shaw  
10.30 "What is Needed to Increase the Number of Our Ministers," Rev. C. B. Loofbourrow  
10.55 Paper—Mrs. Nettie West  
11.15 Sermon—Rev. John F. Randolph

##### Afternoon

- 2.00 Song service  
Business  
3.00 "My Ideas of a Sabbath School," Mrs. C. S. Sayre  
3.20 "The Needs of the Northwestern Field as We See It," Rev. W. C. Daland

##### Evening

- 7.30 Song service  
Evangelistic sermon and consecration service—Rev. T. L. Gardiner

##### SABBATH DAY

###### Morning

- 10.30 Divine worship  
Sermon—Rev. W. C. Daland

###### Afternoon

- 2.00 "A Message," Rev. G. D. Hargis  
2.20 "Choosing a Vocation," E. M. Holston  
2.40 "Sabbath Observance," Charles Thorngate  
3.00 "Christian Leadership," Rev. A. J. C. Bond

###### Evening

- 7.30 Song service  
Evangelistic sermon and consecration service—Rev. M. E. Kelly

##### FIRST DAY

###### Morning

- 10.00 Business  
10.45 Sermon—Rev. G. E. Fifield

###### Afternoon

- 2.00 Song service  
2.15 "A Message," Dr. Rosa Palmberg  
2.45 Sermon—Rev. A. J. C. Bond

###### Evening

- 7.30 Song service  
Evangelistic sermon and consecration service—Rev. James L. Skaggs

The Southern Baptists have purchased the entire Piazza Barberini at Rome. There are seven buildings on this square, which will be replaced by a Baptist church, theological seminary, publishing house and residences for the mission workers. The site, which is on the Quirinal, is one of the most desirable in Rome. In the center of the square is Bernini's Triton fountain, spouting its single jet of water at the blue Roman sky, and at this point converge the Via Sistina, the Via del Tritone, the Via Veneto, the Via San Basileo, and the Via di San Niccole da Tolentino. It is one of the most traveled points in the city. Here will be the Baptist headquarters for the rechristianization of Italy.—*Record of Christian Work.*

"Courage is not blind; it sees danger but defies it."

## 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
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York
- + ★ Second Brookfield, New York
- + ★ Little Genesee, New York.
- + ★ Marlboro, New Jersey
- + ★ Fouke, Arkansas

## EVANGELISTIC WORK AMONG SEVENTH DAY BAPTISTS

REV. H. C. VAN HORN

(Missionary Hour at Conference)

About a year ago Mr. Edmonds, of the *Manufacturer's Record*, of Baltimore, published an editorial entitled, "My Brother's Keeper." He says:

"Above all else this country needs a nation-wide revival of old-fashioned prayer meeting religion; a religion that makes men realize that if there is a heaven there must also of necessity be a hell; a religion that makes every man realize that every act is recorded on his own conscience, and though it may slumber it can never die; a religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber; a religion that makes an employee know that if he does not give full and efficient service, he, too, is a robber; a religion that makes a man realize that by driving too hard a bargain with his servant, his employee, his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing or false charges; a religion that will teach church members to contribute to the extent of their ability to the support of religion and that compels them to recognize that if they are paying their pastor less than a living wage they are robbing God and man alike.

... In the Golden Rule followed in the fullness of the spirit of this kind of religion, there would be found the solution of every business trouble. . . . It is not merely in the chanting of hymns here or in the world to come but it is in the recognition and full application by rich and poor, by learned and unlearned, that each is his brother's keeper, that we can bring this country and the world back to safety. A nation-wide acceptance of the only true religion in action, would bring business peace and world peace where there is now turmoil, and men would then cease to seek to gain their ends by lawless immorality."

In another business journal, Robert Babson, of Boston, says in an editorial on, "The Need of the Hour": "More religion is needed everywhere. . . . A plan and a policy without a religious motive is like a watch without a spring, or a body without the breath of life. The trouble today is that

we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all of our efforts are of no avail. The solving of the labor problem is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours. *Things* never did satisfy any one. *Satisfaction and contentment are matters of religion.* When both employer and wage-earners honestly believe that we are here to serve others, the labor problem will be solved; but not until then. We employers should learn to give up and labor should wake up. However, neither of us will do it except as we are actuated by religious motives." The writer goes on to say that the churches, "the only organizations in existence for generating right motives in man," such as love, sympathy, hope and inspiration on which the industrial salvation of the world depends, "are asleep while other agencies which develop hate, jealousy, and fear, are running rampant."

That big business journals give space and time to such utterances is most significant and should help the church to a serious sense of its great kingdom task.

We are startled when we realize that there are more people in the United States of America today untouched by the gospel of Christ, than lived in all the world in Jesus' time on earth. One has but to look about him in his own city, village or community, and it may be even in his own home, to witness the untouched population, namely, the unevangelized, and to see the need of more godly living and teaching and holy influence.

The big task of the Forward Movement is before us. Money and machinery and equipment are not the big thing! The great thing is to win the unsaved to Jesus Christ and *all* to a life of more godly living. A road may have all the necessary equipment, engines, cars, fuel, water, engineers, conductors, but until it has fire under its boilers there is no power generated or transportation effected. We must have the fire of the Holy Spirit under our boilers, and must remember the road does not exist for the sake of its equipment. Our task is to promote the spiritual life of the membership of the church—in order that the unsaved shall come to know Jesus Christ.

But brethren we are living in "perilous

time." One of our most startling perils is the trend to superficiality of life. Many today are Christian in name only; they have a name to live and are dead. We have been warned by sacred writers against "conformity to the world," and we now see how "conformity to the ideal and life of the world has sapped our vitality."

Is it not, therefore, time for us to think soberly, and adjust ourselves to the great kingdom task of winning and training souls? There can be no question concerning the responsibility of Seventh Day Baptists for evangelistic work. The great commission of Jesus is for us as well as for Methodists or Presbyterians. Jesus came into the world, sent by his Father to seek and to save the lost; and his word is that "as the father hath sent me into the world so have I also sent you." In loyalty to Jesus we must as individuals and as a people be evangelistic in spirit and in truth.

The purpose of evangelistic effort is to make and develop Christians. It is not only to induce people to think and act in some particular way, but "to live in conscious fellowship with God who was revealed by Jesus Christ." This is the essential fact of Christianity, "the experience of friendship between man and God."

For years, as a people, we have endeavored to be loyal to the great commission by mission activity at home and abroad, and by the use of religious press. These fields should be developed, extended, and others entered.

But I must emphasize more particularly the field of evangelistic effort.

*First. Special evangelistic effort.* To this line of work we have for years been more or less committed. I need not speak of the splendid results of the work of the various men who have more or less regularly engaged in this line of work for the past half century. The policy of quartet work during summer vacations has for the most part proven satisfactory. The work of the quartet this season in the Northwestern Association can hardly be too highly valued; the good music, always attractive and inspiring; the conscientious personal effort of the workers, and the heart-searching, soul-stirring character-building messages in sermon and Bible study by Rev. W. D. Burdick, have made lasting impressions. The campaign at Dodge Center, Minn., including the Daily Vacation Bible School, accom-

plished gratifying results in renewing and inspiring the Christian element of the church and in winning the children and young people to a decision for Christ. Following the meetings eight were baptized, seven of whom will be taken into the church at the next communion service.

Special work in our various churches by evangelists or pastors is needed to supplement even the most conscientious and efficient pastoral leadership.

*Second. An Evangelistic Sabbath School.* Was Paul not right when he said, We are "ever learning, and never able to come to the knowledge of the truth"? We seem to have much knowledge of the Bible and child life and methods, and yet we are failing woefully to bring our children to a saving knowledge of Jesus Christ.

Some years ago a cartoon appeared in our daily papers representing the pauper and the criminal presenting a six billion dollar bill to Uncle Sam—the annual cost of crime and pauperism. Underneath were the words, "Had you taken time to look after us properly when we were children you would not now have to pay this bill every year." A stupendous sum! But that is the possible cost commercially, only; where is the mathematician or statistician who can compute the cost to God, and to the soul? Since this cartoon was published an awful war and other sweeping disasters have torn this whole world almost to shreds; and the strife and turmoil, bitterness, hatred and envy still hold us in their devilish toils. All sorts of experiments and expedients have been suggested; various panaceas recommended; and some of them tried; so-called higher education, culture, socialism, commerce, bigger navies, mightier armies, far-reaching guns—all have failed. Sin is at the root of the world's trouble and the only salvation is through Jesus Christ and him crucified. The hope of the future is the boys and girls of today. And they must be reached through the Sabbath school. But are they being reached? A recent writer in the *Christian Work* and *Evangelist* points out that our Bible schools are not evangelistic. He is responsible for these statements. "Of the many trained in the Sunday school only twenty per cent are united to Christ in love. Eighty per cent of all are allowed to drift through our hands, and are lost to God forever." Every one would be horribly shocked were it pro-

posed to line the population of young people up and then for some one to pass down the line and annihilate the first eight, skip the next two and so continue until by actual count eight hundred thousand out of every million were destroyed. But this is what happens when in our Bible schools we succeed in bringing to God but twenty per cent. Pastors, superintendents, teachers—awake! Read and re-read your great commission—"as the Father hath sent me into the world, so have I sent you into the world." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Do we honor God by really believing? "One cause of wide spread incompetency is the most unpleasant fact that those who teach and those who preach do not half believe what they teach and preach."

Sixty years before the Franco-Prussian War, Pestalozzi, the noted Swiss educator, pointed out to an embassy the paths of education, technics and law, the real beginning of the German Empire. At Sedan in 1871, when the French forces of eighteen thousand men surrendered, von Molteke shouted, "It was Pestalozzi that did it." The power of the teacher can not be measured. "In that day when we shall cast our crowns at his feet and celebrate the complete victory of our Lord, those of earth to whom loudest praises will be sung shall be those who not only taught technical things about God, but those who have succeeded, in spite of obstacles, in actually teaching their scholars so to know Jesus Christ that he became in them the hope of eternal life."

Therefore, every officer, teacher, superintendent and pastor ought to be wedded to his task and realize its vital importance. In the midst of many duties piled high, criticism and demands upon his time and strength, the late ex-President Roosevelt replied to a friend who was deploring his heavy burdens—and he smiled when he said it—"I like my job." There is the first secret of winning boys and girls; you must love boys and girls. Some one once said, "You can't bring up a boy in a barrel and feed him through the bung hole"; but that is too many times the tactics of our discipline and teaching. It is most eminently worth while to save boys and girls—if they are yours. The Sabbath school is the laboratory in which their problems must be

worked out and the solution of their salvation discovered.

*Third. Personal evangelism.* Putting special and Sabbath school evangelism first does not excuse any one from the responsibility of personal work for the Master. Indeed they emphasize the need of personal effort. We are too apt to permit our religious activity to consist in giving mental assent to theological dogma or by a pious "amen" under the breath to some emotion stirring utterance. Jesus had little to say about mere mental assents, but he did urge that unless men bore his yoke and his cross, daily, they could not be learners or disciples. He declared that some results were attained by prayer only, that the cup of cold water must be presented in his name; and that the disciples were to be witnesses of what they had seen and heard. His method was largely the "hand-picked" process. In this he was wonderfully successful as attested by the woman at the well, the man at the seat of customs, and the little man up a tree. "Under the demand for mass movement and the presence of the crowd we have often hidden our own unwillingness to face men on vital issues of Christian discipleship in the quiet of their own offices or homes." We are not "gifted" and we fear we shall "say the wrong word." The man who has not brought himself to face his own personal responsibility before God for an unsaved soul, has not only failed to bring his neighbor to his Christ, but he has lost an opportunity for service, and the blessing of a most thrilling experience, and will some day be compelled to face the Master with hands full of nothing but leaves. The work in all of its phases is ours. We can not shirk it or shift the responsibility to the shoulders of others. The plan is Christ's and it can not fail. It is a great plan—this conquest of a planet at its most difficult point. Everything else has failed. *This* has not been tried. *Every one* witnessing in personal ways! Could you, my friend, point me, a seeker, maybe a Chinese, or a heathen Hottentot—the way of the Cross so that I could find a Savior? Yet that is your business, as a follower of Jesus. I say it has never been tried, fully! The law or principle of geometrical progression applied to soul winning would mean the world evangelized in thirty days.

### WHY NOT THIS CAREER?

I wish I could bring before every American college woman the unlimited possibilities in a career of missionary service. As the Far East offers great business opportunities to young men, so it offers great opportunities for young women along educational and social service lines. Positions are awaiting highly trained specialists in every department of study, both in colleges and secondary schools. There are demands for home economics experts, for community welfare workers, for institutional business managers, for women architects, for instructors and composers in music.

During my visit to the Far East I was struck by the many phases of mission work and the high standards demanded of candidates. Missionaries are now leading the Far East in education, medicine and social service—they are really informal diplomats, who do more than any other group in the Orient toward promoting friendly international relations.—*Ellen F. Pendleton, President of Wellesley College.*

I am writing, first, to indorse, heartily, these stirring words; and, secondly, to say that exactly the same appeal, in spirit and purpose, and very similar in the letter, comes from our home mission fields. Why not listen and look, see the possible harvests, hear and heed the call?

A. E. MAIN.

*Alfred, N. Y.*

Ballington Booth evidently had the clearest vision of the person and work of the Master of any man of modern time. And he and his followers have done the most amazing work in the face of the greatest obstacles and least resources. The leaders of the Interchurch Movement must have a like vision and do a similar work if we are to meet the new day. We must also be endowed with divine power as were Jesus and the early church. Why is it that we have heard so little of the baptism and indwelling of the Holy Spirit?—*The Baptist.*

"We can not compare our ministers and religious teachers to the priest and Levite who passed by on the other side when they saw the man who had fallen among thieves. We do not travel the Jericho road in these days—the macadam roads are better. We do not ride beasts—we prefer automobiles."

## WOMAN'S WORK

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

### O BEAUTIFUL, MY COUNTRY

O beautiful, my country!  
Be thine a nobler care,  
Than all thy wealth of commerce,  
Thy harvest waving fair,  
Be it thy pride to lift up  
The manhood of the poor;  
Be thou to the oppressed  
Fair freedom's open door.

For thee our fathers suffered,  
For thee they toiled and prayed;  
Upon thy holy altar  
Their willing lives they laid.  
Thou hast no common birthright;  
Grand memories on thee shine,  
The blood of pilgrim nations  
Commingled, flows in thine.

O beautiful, our country!  
Round thee in love we draw,  
Thine is the grace of freedom,  
The majesty of law.  
Be righteousness thy sceptre,  
Justice thy diadem;  
And on thy shining forehead  
Be peace the crowning gem.

*S. F. Smith.*

Women have come into their own? It all depends on your point of view. The other day I listened in at a conversation that ran something like this:

"That's what 'the lords of creation' say."  
"We are not 'lords of creation' any more," said the man, with a twinkle in his eye, "When women got the vote we lost our birthright."

"Birthright," she cried with an audible sniff, "it never was your birthright, you just took it." However we may feel about it, voting is now a part of woman's business, and it is business that must be looked after.

Of course not all States have been as slow as Wisconsin in giving its women the vote, but those women who have been voting for years are among the first to cheer because the rest of us may now vote. I have before me a letter from a friend who writes to congratulate me because I can now vote. She writes, "I can't get so terribly excited over the fact that women can vote for I've had that privilege for years and years, but I do really feel like shouting because the

women of the United States have come into their own."

Before this paper reaches you, many of us will have gone to the primaries for the first time, to help nominate candidates for various offices. Meanwhile we are all being besieged with pages and pages of literature, giving all kinds of information about all sorts and conditions of men. I am reading so much of this that I should feel that I might make the claim of being "well-read," were the literature of a different character. Of course it is important that women should study the questions of the hour and that they should try to find that man who is best fitted to serve the country in whatever office he may hold. There seem to be many candidates who are now discovering themselves as the original sponsors of woman suffrage, or at least they find this a convenient time to so announce it to the women voters. There are others who claim to be the best friends that the schoolhouse has ever had, still others who consider it safe to mention the dry amendment, but not so as to commit themselves. Still others there are who make wonderful promises, and a great many who like to appeal to the wisdom of the new voters. You know there are so many kinds of pamphlets put out that we are in danger of becoming confused as to the issue at hand, and forget that we are to look for the best man for each place.

And then too, we are told that this party or that party has stood for whatever advancement has been made in our country during the past years, and we are referred to different party platforms to show the truth of the contention, whichever way the argument runs. We are supposed to believe all that said platform states, and to disbelieve all that the other party's platform states. Now we women are no fools, and among ourselves we are agreed that party platforms are like car platforms, not made to stand on, but are made to get in on. So we are not going to tie ourselves so tightly to one party that we can not break away, should the wrong candidate demand it. For we know there are bad men as well as good men in every party, and sometimes, more's the pity, the bad man gets himself nominated, and when we know he is bad, then is the time to break away.

The important thing then for us women to learn is which candidates are the ones who will work unreservedly for the good

of the country, and then give them our support. The record of public men must be looked up, see how they stand on the moral questions, how they have voted previously, what is their record in their home town for truth and sobriety. In Wisconsin the Anti-Saloon League is giving us a great deal of help along these lines, from this organization we can find out if a candidate has always voted dry, or if he has only occasionally voted that way. There are other questions to be looked up and other organizations, differing in different States that will be glad to give us the right sort of help when we ask for it. Come on then, let us give the bad men the run of their political lives.

### WOMEN'S CONFERENCES

MRS. E. D. VAN HORN

A conference of the women was held on Wednesday and Thursday afternoons of Conference week. The roll call by associations showed an attendance of sixty-six the first afternoon. Mrs. West presiding, called upon Mrs. Whitford, the treasurer, who spoke on the financial side of the Woman's Board work, answering a number of questions which had puzzled treasurers of the various societies. The secretary, Mrs. Van Horn, read a paper written by Mrs. Crosley, our editor, on "The Future of the Woman's Board."

During the second afternoon different topics mentioned in this paper were freely discussed by a large number of women, from all parts of our denomination. From the East and the West came the good news that more women are interested in the study of missions than ever before. This is most cheering, and the board feels more than ever its responsibility, as it tries, in a way, to lead the way in this great work.

The women also talked over freely the possibility of putting a field secretary at work. It seemed to be the general opinion that great good would be accomplished in strengthening the small societies, and in the organization of new mission endeavor, if some consecrated sister could take up this work. Surely some good will be the result of these heart to heart talks together at Alfred.

So long as Mexico is ignorant, Mexico is a menace.

### GEORGETOWN MISSION, BRITISH GUIANA

DEACON IRA B. CRANDALL

(Missionary Hour at Conference)

The first news of people in British Guiana, South America, who were keeping the Sabbath, came in a letter to the Tract Society from Rev. T. L. M. Spencer, written February 25, 1913, and turned over to Secretary Saunders, of the Missionary Society, in March. In this letter, he said he was a minister and had a small congregation of Sabbath-keepers who would like to be identified with the Seventh Day Baptist Denomination, and asked for information concerning our work and if our people would think favorably of engaging in mission work there—"that the field was ripe."

To this Secretary Saunders sent a suitable reply, some Sabbath literature and the last *Year Book*.

In subsequent letters, Brother Spencer gave some account of his life and labors. He said he was thirty-nine years old, a native of, and educated at Barbados, which is an English settlement; that while a missionary pastor of the M. E. church at Trinidad, his attention was called to the Sabbath question by reading books published by the Seventh Day Adventists, and after careful study, he accepted the Sabbath truth, and for about eleven years labored for these people.

Because of trouble caused by "men who were very dogmatic and run things with a high hand," people became tired, there was always trouble. Many of his people urged him to organize a separate church, and after prayerfully considering the matter, withdrew from the Adventists, and with about forty members, organized a separate church body.

Mr. Spencer came to America, paying his own expenses, arriving at Ashaway, R. I., June 24, 1913. He brought letters signed by prominent persons of Georgetown, certifying to his good character and success as a minister of the gospel, together with a petition for recognition and assistance, signed by forty of his Sabbath-keeping brethren and sisters.

During his stay he became acquainted with many in our Rhode Island and Connecticut churches, preached in their pulpits and joined the First Hopkinton Church. At the July meeting of the Missionary Board, Brother Spencer was present and was given

an opportunity to tell of his labors and the outlook for mission work in South America.

He said there were several hundred Sabbath observers in and about Georgetown, some of whom like himself, are in full sympathy with Seventh Day Baptists,—that upon uniting with our people, he plans to work first in the city of Georgetown, before going out much into the country where there are great possibilities.

After much deliberation it was voted to appropriate at the rate of \$50 per month for the balance of the year 1913, for the support of a mission at Georgetown, British Guiana, and Rev. T. L. M. Spencer was invited to take charge of the mission, reporting monthly to the board.

Brother Spencer attended Conference which he greatly enjoyed, meeting and becoming acquainted with our leading churchmen. He was given a place on the program to present his cause, and the people seemed to take a great interest in what he said.

After Conference he visited among the churches in central New York and New Jersey. He arrived home October sixth, and on the Sunday afternoon following, a hearty reception was given him at the Christian church, the meeting being presided over by a Methodist minister, with other clergymen present.

In November he secured a suitable place centrally located in which to hold public worship. Here he held a series of evening meetings and on November fifteenth organized the Seventh Day Baptist church of Georgetown, South America, with thirty-five members. As a result of the special meetings, several were baptized and joined the church later.

At the January meeting of the board, it was decided to send Secretary Saunders to Georgetown to investigate the field and work being done by Brother Spencer. He arrived there on March ninth.

That his visit was appreciated is evidenced by the hearty reception tendered him which was largely attended by members of the congregation and ministers of other denominations, also by a set of resolutions adopted, a portion of which were as follows: "We esteem it a great privilege to welcome you in our midst; we have looked forward to this event for some time and have been praying for your safe voyage; we thank our heavenly Father for bringing you safely,

and we sincerely hope that your visit may give a great uplift to the work and that many precious souls may be added to the church. We thank the Missionary Society for sending you and for fostering the work in our city and also for the kindness shown our dear pastor during his visit to the United States. We thank God for another Seventh Day Baptist church. We believe it is of God's planting."

In Secretary Saunder's report he gives a full description of the city, its people and the prospects of our mission there and other places outside where there are Sabbath-keepers.

In 1916, the third anniversary of the founding of the church was celebrated with great rejoicing by the members and well wishers of the mission. "When we first started some said we would not hold out six months, but we have journeyed past the third milestone, our work is going forward—we are seeing the promise of Jehovah fulfilled, "My word shall not return to me void." Souls are coming to the knowledge of the truth—we are of good courage and are determined to follow the Lord fully."

To show how Brother Spencer's work is regarded by others outside the following extract is taken from a local paper, the *Free Lance*. "Rev. Mr. Spencer has more than held his own, a fact which is due to his diligent pastoral oversight and the continuous espousal of the cause to which he has consecrated his life.

"So far as his work is concerned here, the headquarters in America have just cause to be proud of such an ambassador who, ever mindful of the solemnity of his charge, is doing every possible legitimate thing to justify the trust reposed in him."

Through the aid of the Tract Society, Brother Spencer has published a paper, the *Gospel Herald*, which has a wide circulation and has been of great value in carrying the Sabbath message to those outside as well as in his own city. As early as 1915 Brother Spencer began to emphasize the need of a church building in which to worship; they were paying \$17 per month for the hall in which they held their meetings, which was quite a tax, but the more important reason for a church home is, to give the mission a stronger standing in the community, that it is a permanent institution, come to stay, and would give greater in-

fluence among those to whom efforts are being made to save.

Every annual report Brother Spencer has made has urged this need and appeals have been made to persons in America for aid to this object.

In 1919 Brother Spencer attended Conference at Battle Creek, and later spoke in many of our churches, asking for their support in his efforts to secure a church building.

In the budget of the Forward Movement, a sum was included for this object and at the October meeting of the Missionary Board, an appropriation was made for a church building at Georgetown, British Guiana, also a building committee was appointed.

After Brother Spencer's return, as soon as a suitable location was secured, money was sent for its purchase. On this land there is a house which, when repaired, will be suitable for a parsonage, and when the "shacks" now standing thereon are removed there will be ample room for the chapel. Brother Spencer took back with him plans and complete specifications for the proposed mission chapel, and it is expected that before very long, his hopes for a church home will be realized.

In reading the reports of Brother Spencer during these years, I am impressed with the enthusiasm and joy manifested in his work, and while there have been many things to hinder and dishearten him, he has bravely overcome these difficulties, thanked God and taken courage.

Special meetings have been held from time to time, with good results, quickening the membership into greater spiritual activities, a number have been converted, baptized and joined the church.

The very latest report brings the glad news that nine adult persons were baptized, eight of whom were Sabbath converts.

I believe that in establishing this mission in Georgetown, we have made no mistake, we have a faithful, conscientious and efficient leader and the opportunities for work at New Amsterdam, Trinidad, Barbados, and other places where there are Sabbath-keepers are open as soon as he can find time to visit them.

One or two helpers could find abundant opportunity to assist Brother Spencer on the South American field.

CONFERENCE TREASURY  
Receipts from July 20, to August 29, 1920  
For the Forward Movement

|                                 |            |
|---------------------------------|------------|
| Churches:                       |            |
| Second Alfred . . . . .         | \$157 15   |
| Bangor . . . . .                | 20 00      |
| Berlin . . . . .                | 100 00     |
| First Brookfield . . . . .      | 147 62     |
| Second Brookfield . . . . .     | 112 05     |
| Cartwright . . . . .            | 100 00     |
| Chicago . . . . .               | 106 00     |
| Chicago, (transfer) . . . . .   | 35 01      |
| Dodge Center . . . . .          | 29 33      |
| Farina . . . . .                | 10 00      |
| Greenbrier . . . . .            | 10 00      |
| Hammond . . . . .               | 600 00     |
| Hartsville . . . . .            | 50 10      |
| Second Hopkinton . . . . .      | 50 00      |
| Independence . . . . .          | 100 00     |
| Jackson Center . . . . .        | 25 00      |
| Milton . . . . .                | 400 00     |
| Milton Junction . . . . .       | 102 00     |
| Pawcatuck . . . . .             | 5 00       |
| Portville . . . . .             | 15 00      |
| Rock House Prairie . . . . .    | 13 26      |
| First Verona . . . . .          | 16 00      |
| Waterford . . . . .             | 70 00      |
| Welton . . . . .                | 293 41     |
| Mr. and Mrs. and Lucia M. Waldo | 30 00      |
|                                 | \$2,596 98 |

|   |          |
|---|----------|
| For Marie Jansz   |          |
| Cartwright church . . . . .                             | 1 00     |
| Collections at Conference                               |          |
| For Missionary, Tract and Education societies . . . . . | \$236 43 |
| For Woman's Board . . . . .                             | 70 42    |
| For expenses of Conference . . . . .                    | 95 00    |
|   | 401 85   |

William C. Whitford,  
Treasurer.

Alfred, N. Y.,  
August 29, 1920.

### STEWARDSHIP

It is a mistake to think of stewardship only in terms of money. We may have much or little money, but every person has many other invaluable possessions—time, talent, experience, and a host of other things. Stewardship means the exercise of and accounting for every personal possession to the best advantage. The unjust steward in the parable wasted his lord's goods. But he did more. He wasted himself to the point of exhaustion. He made nothing for his lord and he bankrupted himself. The gains of the grafter may be large, materially, but in getting them he loses his soul, and when the final balance is struck, he finds himself minus the only asset that is current in the future life—character. Money is a medium of exchange, but many people mistakenly exchange their souls for it to their everlasting loss. But the person who, in his use of money, buys up character, will find that it will pay eternal dividends. Men may make money, but money either makes or breaks men.—E. M. P., in *The Baptist*.

"When some one is ridiculing us for doing our duty, oh, what a lot of courage it takes to hold fast!"



## YOUNG PEOPLE'S WORK

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

### STORIES FROM FOREIGN MISSIONS

EDNA B. BURDICK

Christian Endeavor Topic for Sabbath Day,  
September 25, 1920

#### DAILY READINGS

Sunday—Missions at home (Acts 8: 5-25)  
Monday—How missions began (Acts 13: 1-3)  
Tuesday—An opponent silenced (Acts 13: 4-12)  
Wednesday—Hard ground (Acts 13: 44-52)  
Thursday—Faith rewarded (Acts 14: 8-18)  
Friday—A great conversion (Acts 16: 16-34)  
Sabbath Day—Inspiring stories from foreign mission fields (Psa. 66: 1-8; Acts 14: 8-28) (Missionary meeting)

"And they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Yes, the door of faith has been opened through all these ages, but perhaps never to such a marked degree as at the present day, which stands at the "open door of opportunity." The men from heathen lands who helped in the great World War have gone home with new ideas. The most backward nations are eagerly seeking knowledge. Will it come to them through the church of Jesus Christ or by means of some other source? Some one has said, "The church is coming into contact with pain and suffering and in just so far as the church meets this, we are Christians." And though education and evangelism is today playing a large part on the mission fields, great emphasis is being placed upon medical work, inasmuch as it has the power of touching the hearts of the people.

A young lady whom I recently met, who had been traveling in China, told the following incident: "One day upon entering a train, I happened to take a seat opposite a mother and two beautiful Chinese daughters. I smiled, and the sixteen-year-old daughter returned the smile and said, 'Do you follow Jesus? My mother and my sister follow. Do you?'" That is the question which is upon the hearts of so many foreigners, not only those who live in heathen countries, but those who have come to our shores. Do you follow? And why are they anxious to know? Is it not because they have seen

in their own darkened lands some of the wonderful changes brought about by people who follow Jesus?

Sometimes we hear people say they are tired of missions. Perhaps it is because too often we dwell only upon the dark side, the needs and suffering of a sin-sick world. Today we have the bright side. And what are some of these encouraging features, these inspiring stories from mission lands?

1. The Bible is being regarded as the Book of books. Dr. Alexander says that many moslems in Egypt are now widely discussing Bible teaching. On the train, in places of business, in the shops, in the khans, moslems will frequently draw a copy of the New Testament from their pockets and read to their fellows. Educated moslems usually have the Scriptures in their libraries. Many have committed portions of the gospel and psalms to memory.

The demand for Scriptures in the Turkish language will doubtless exceed that of any other year. Bible printing was impossible last year in Constantinople, yet twenty-four thousand two hundred and ninety-six copies of the Scriptures were distributed.

2. Education encourages the circulation of good literature. Porto Rico has now a Protestant church in every town on the island. Seventy per cent of the people are able to read. A certain evangelistic paper has a circulation of five thousand, the largest of any periodical on the island, and its influence was emphatically exerted during the prohibition campaign, when this reform measure went through despite the organized opposition.

3. Y. M. C. A. and Y. W. C. A. help to meet the needs of young people of foreign lands. A student from Ireland, while studying in Copenhagen came in contact with Y. M. C. A. work. When he returned to his country, he started a movement, and in spite of much skepticism, the organization now numbers four hundred and the Y. W. C. A. numbers six hundred.

4. The demand for education in Christian schools is increasing. A Chinese woman of Canton wanted her son to enter a Christian school. When she applied and was told that there was no dormitory room, she asked, "How much would it cost to erect such a building?" "Three thousand nine hundred and ninety-nine dollars," was the reply. "All right," she said, "I will build one."

5. What about the little churches in heathen lands? A non-Christian lawyer gave the following test to the missions in his province. "You can not estimate the value of Christianity by the number of Christians. Only to have given the people of the province, the idea of only one living and true God versus the eight million gods of Japan is an achievement great beyond estimate."

6. What about the influence of the Christian politician? The mayor of Cape Town, South Africa, has instituted a two minute pause at midday when opportunity is given to spend that period in prayer. As soon as the midday gun is fired, a bugle call is sounded from the balcony of the Mansion House, and silence is observed throughout the city. Persons in the street remove their hats, traffic is stopped and in all the shops both customers and clerks stand silent.

7. Enlightenment of women affect heathen lands. In a recent congress of Hindus, held in Punjab, three out of four of the major resolutions referred to the condition of women: (1) Prohibition of early marriage; (2) Education of women; (3) Relief of widows and orphans. The college women of India will exert an influence out of all proportion to their numbers and they should be Christians, trained by Christians.

8. Medical work increases. In 1900, out of six hundred thousand blind people in India, less than three thousand were under instruction, so the Bombay School for the Blind was organized. A fine new building has recently been completed. Many school attendants are now self-supporting.

Traveling eye clinics in the Nile Valley are proposed by missionaries to deal with prevalent eye diseases. It is proposed to equip four automobiles and send to villages as yet unreached by missions, medical or evangelistic.

The China Medical Board of the Rockefeller Foundation is to establish a high grade medical school in Shanghai and to utilize the mission hospitals in surrounding districts as places of practical training for students. This will be a great boon to China and the mission boards.

These few items, most of which were taken from the *Missionary Review* tell only of a few of the many encouraging features

on the mission fields, where the natives are asking, "Do you follow Jesus?"

The following dialogue, part of which was taken from a little play entitled, "Tired of Missions," may be given at the close of the Christian Endeavor meeting if desired.

(Dr. Leonard, sitting at a table, begins to write. Enter a bright girl, in Chinese costume, who comes forward eagerly.)

*Dr. Leonard*—"Ah, Lu Chou, good morning. You look bright and happy."

*Lu Chou*—"Indeed yes, I am happy. I have just passed my final examinations with honors, Dr. Leonard, and now I want to learn to be a doctor. All my life since I come to know about Jesus and to study in the Christian school I have wanted to learn to be a doctor and help my people. You said to me once that if I studied hard and did well I could enter the medical college. And now I am ready. I have no money, but you said that some young people in America were willing to pay for me what it costs to teach me."

*Dr. Leonard*—"Yes, yes, Lu Chou, the corresponding secretary of my home town has just sent a letter stating that the Christian Endeavor society has assumed the responsibility of raising the amount necessary for your education. But Lu Chou, you are still quite young. You would not mind waiting a year, I am quite sure."

*Lu Chou*—"But I have nowhere to go. My father does not want me to be a Christian. Do you not remember that he turned me out long ago? But oh, Dr. Leonard, I will work for you in the kitchen, washing in the garden, in the hospital, anywhere, if you will let me stay with you until next year, when I can enter the Union Medical College for Women at Shanghai. I will not cost much to keep. Please, doctor."

*Dr. Leonard*—"I did not intend that you should leave me, Lu Chou. You can be of great assistance to me in the hospital, and at the same time learn many things during the year which a medical student needs to know."

*Lu Chou*—"Oh, how happy you have made me to feel. You have made it possible for me to give my life to help my suffering people here in China. How can I ever thank you enough."

*Dr. Leonard*—"No, no, Lu Chou, do not forget those Endeavorers who have pledged to support you through your medical course."

Without them you could never hope to be Dr. Lu Chou."

*Lu Chou*—"Oh, yes, and I am going to write to them now and tell them how happy I am. May I have the address please." (Exit).

*Dr. Leonard*—"Oh, a new era is surely dawning. Here are Su San and Wu Tzu who wish to become nurses, and Au Su, who wants to be a physician. We few foreign doctors can not meet the needs of two hundred million women and children who need their ministry. And oh, how much it will mean to have a Christian profession, Christian Chinese ministering to their fellow-men. Yes, I believe the problem for our missionary leaders is to find and train these young Chinese men and women who shall form that Christian medical profession. But where are these missionary leaders and doctors coming from. I believe, I too, shall write a letter and send with Lu Chou's. Who knows but that that Christian Endeavor society has something to send besides money to lead these young people to Christ."

### YOUNG PEOPLE AND CONFERENCE

From the very first day it was evident that there would be a large number of young people at Conference; and so there was. They were in evidence among the very first delegates that arrived. Wednesday morning at 8.30 was the time set for the first sectional meeting on young people's work. At this first meeting there were some sixty present. A roll call by associations showed that every association was represented, even the far Pacific Coast Association having a representative in the person of Miss Malletta Osborne, who was the delegate from the Riverside church and society.

This meeting was presided over by Mrs. Ruby C. Babcock, president of the Young People's Board. A stirring song service was led by Clark Siedhoff, recording secretary of the board, followed by an impressive devotional service conducted by Rev. Gerald D. Hargis, pastor-elect of the Walworth Church. This meeting was held in one of the rooms of the parish house, where had been arranged the Christian Endeavor exhibits, such as banners, charts, reports, literature, and so on. The particular purpose of this meeting was to have presented the goal and plans of the board for the coming

year. The goal and plans were clearly set forth in a talk by Clark Siedhoff, of the Battle Creek Society, in which he laid emphasis on the slogan for 1920. The slogan is, "Spirituality First in Our Christian Endeavor."

The goal and budget for the year 1920-1921 are as follows:

#### Goal

1. Reconsecration to church work.
2. Active support of missions.
3. Personal work for Christ.
4. Organization of more societies.
5. Greater Christian fellowship.
6. More Christian Endeavor members.
7. More Quiet Hour Comrades.
8. Increase of Tenth Legioners.
9. Every society studying missions.
10. Budget apportionments paid up.

Slogan—Spirituality First in Our Christian Endeavor.

#### Budget

|  |           |
|--|-----------|
| Dr. Palmberg, salary .....             | \$ 300 00 |
| Missionary Society .....               | 100 00    |
| Salem College Library Fund .....       | 75 00     |
| Fouke School .....                     | 700 00    |
| Field secretary, salary and expenses.. | 550 00    |
| General Missionary Fund .....          | 100 00    |
| Board expenses .....                   | 175 00    |

Total .....

A second sectional meeting held Sunday morning was well attended. At this time matters pertaining to the interests of Christian Endeavor were further discussed.

The time given to the Young People's Board for their program was Wednesday evening. Conference is generally not much more than nicely under way by the second day, so that it is not expected that programs of unusual merit will be presented so early in the sessions; but if those who attend Conference were thinking the same way this year they were very much mistaken, for no more excellent a program was presented during all the sessions of Conference than that which the Young People's Board gave.

Mrs. Ruby C. Babcock, president of the board, presided. Prayer was by Rev. R. R. Thorngate. Then followed three excellent short talks by Christian Endeavorers. The first talk, "Christian Endeavor Enthusiasm: Its Need and Value," by Robert Spicer, of Plainfield; the second, "Character Development," by D. Kivett Howard, of Newark, N. J.; the third one, "Spirituality in Christian Endeavor Work," by Miss Zea Zinn, of Milton. Then came the rally song, which has already appeared in the Conference notes

by Dr. Gardiner, so it will not be given again here. Following the song was given the corresponding secretary's report by Mrs. Frances F. Babcock, of Battle Creek. Then came the awarding of the various banners won by several of the societies for work done during the year. The awarding of the banners created considerable interest and enthusiasm; but mention of this is made in another place. Following this the president presented her message, "A Place for Every One." It was practical and suggestive, and well presented; and the same could be said of all the talks and addresses. The closing address was by Dr. Benjamin F. Johanson (affectionately known as Dr. Jo), one of the vice presidents of the board. This address also was thoughtful and helpful. No extended mention of these talks and addresses can be made here, but each one will appear a little later on in the RECORDER, so that all may have the privilege of reading them; but the personality of the speakers can not be passed on in this way.

After a pleasing violin solo by Mrs. G. D. Hargis, came the Christian Endeavor pageant, arranged by Miss Edna B. Burdick, of Dunellen, as the closing number of the program. This is the same pageant given at the Eastern Association in June, and which called forth so much commendation. In fact, out of this grew the request that it be given at Conference, the president of Conference having been most favorably impressed at that time with its excellence. It is not possible at this time to make any extended write-up of it, but too much can not be said in praise of it, for it carries a lesson which many young people are sadly in need of being taught; and this it does in a concrete way.

But the fellowship breakfast on Friday morning was the jolliest occasion of all most likely. Though 6.30 a. m., (New York State freak time as some one was heard to call it) came rather early; and though the morning was rather cool, when the hour arrived it found a jolly crowd of young people gathered ready for the climb to Professor J. D. Bennehoff's Pine Crest camp on Pine Hill, where the breakfast was to be served. The breakfast was given by the members of the Alfred Christian Endeavor Society and preparations had been made to serve a cooked breakfast, which was quickly done after arriving, and which was most appetizing after the climb, coupled with the

invigorating morning air. A careful count showed that not less than one hundred and seventy-five young people had enjoyed the breakfast—young in heart even if all were not young in years. Following the breakfast, before we made our way back to the village, Field Secretary Holston spoke briefly of his work for Christian Endeavor during the year, while Gladys Hulett, Graydon Monroe and Mabel Jordan told something of the New York State Christian Endeavor convention held some weeks ago at Rochester. Then in jolly little groups we wended our way back to the village, each one I am sure being glad to be a part of such a jolly crowd on such an occasion.

The evening after the Sabbath a Christian Endeavor prayer meeting was held in Kenyon Memorial Hall. The leader was Miss Marian Ingham, of Fort Wayne, Ind. The chapel was well filled, but owing to the briefness of time available not all could take part so the leader had selected several to speak briefly on some phase of the topic, the regular Christian Endeavor topic being used. The speakers were: Rev. G. D. Hargis, Miss Marjorie Burdick, Robert Spicer, Miss Alberta Davis, Miss Elizabeth Davis, and Mrs. Morton Mix. Throughout this meeting a spirit of devotion was evident.

### CORRESPONDENCE WORK IN RELIGIOUS EDUCATION AND TEACHER TRAINING

The seminary can now offer correspondence work in a more systematic way than it has been able to do before.

The year will be divided into four terms of twelve weeks each.

One unit of credit represents about three hours of study and reading a week for twelve weeks. Examination questions will be sent out at the middle and end of each term. The papers returned will be graded as follows: A, 90 to 100; B, 80 to 89; C, 70 to 79; D, 60 to 69. Below 60 means conditioned or failed.

#### SUBJECTS OFFERED

Old Testament History and Religion. Four units of credit (about three hours of study a week for four terms; or an equal amount of work done in a shorter period).

New Testament History and Religion, eight units:—Life and Teachings of Jesus, four units. The Apostolic Period, four units.

Social Teachings of the Bible, six units.  
The Bible as Literature, four units.  
The Science and Art of Teaching Religion, eight units.

## EXPENSES

No tuition will be charged. There is almost no end to lists of good and desirable books. The cost of necessary books for each course of four units will be about three dollars. As a rule two books will be required for each course; one as the basis of examination papers, the other for supplementary reading. In groups of two or more there could be two or more different supplementary books relating to the same subject, which would be of advantage. We wish every church would furnish, say, even the small sum of ten dollars a year, with which to build up a local library of books relating to religious education and teacher training.

Every student should have a copy of the American Standard Bible. Write to Thomas Nelson & Sons, 381 Fourth Avenue, New York City, for a catalog. The style marked 167A is one of the best.

Hastings' one volume Dictionary of the Bible; and a one volume commentary on the entire Bible, are among the important books of reference. And many other titles will be found in the books used by students.

For further information address: Alfred Theological Seminary, Alfred, N. Y.

## AWARDING OF THE C. E. BANNERS

As has been noted elsewhere, the awarding of the Christian Endeavor banners aroused considerable interest and enthusiasm. There were five banners awarded, and after the awarding, which was in charge of Clark Siedhoff, catchy ditties arranged for the occasion, were sung by the young people with a hearty good will, under the leadership of Mrs. Wardner Davis. This feature of the program was unexpected by the congregation, and was received in a happy mood.

The first banner awarded was the Junior banner which went to the Milton Society. Then all unexpected the young people broke out with the following ditty which they sang with a lively spirit:

Come Milton, accept this banner you've won,  
Oh, Junior so true, Junior so true,  
By hard work and sacrifice thus it was won,  
Oh, Junior so true, so true.

The banner for the society having the largest number of active member Christian Endeavor experts went for the second consecutive year to the Salem Society, with an eighty-two per centum standing. The Alfred Station Society received honorable mention with fifty per centum. This is the ditty that was sung:

We've wondered and wondered whose banner  
'twould be,  
It's Salem's you see, it's Salem's you see.  
We've wondered and wondered whose banner  
'twould be,  
It's Salem's you see, don't you see.

The banner for greatest gain in efficiency was won by the Alfred Society with a gain of two hundred and seventy-nine points, based on the Efficiency chart of the United Society of Christian Endeavor. The Salem Society received favorable mention for a gain of two hundred and seventeen points. The ditty sung was this:

Come forth for that banner on Efficiency  
Gain,  
Efficiency Gain, Efficiency Gain,  
With persistence this year, you came out  
ahead,  
Efficient Alfred, Alfred.

The goal banner, which was awarded for the first time went to one of the smaller societies—the West Edmeston Society,—thus demonstrating that the banners may be won by the smaller societies as well as the larger ones. The White Cloud, Mich., Society, another of the small societies, received favorable mention. The awarding of this banner called for the following ditty:

West Edmeston here is the banner you've  
won,  
Can you win it again, can you win it again?  
If again you can win it, 'twill always be yours,  
Come win it again, again.

And last of all was awarded the banner for highest efficiency, based on the Efficiency chart. The Salem Society had won this banner with a rating of three hundred and seventy-two points, but hard followed by the Milton Junction Society for second place, with a rating of three hundred and sixty-eight points. Then followed the singing with a hearty good will of the last ditty, the words of which follow:

Hats off to old Salem, the banner is hers,  
She's won it for sure, she's won it for sure.  
If she wins it next year she'll have to work  
more,  
She'll have to work more, work more.

For fear that we may overlook the real purpose sought in offering these banners, in the moment of enthusiasm, it is well to remember that all of these banners were awarded as the reward for more and better work done during the year. At the same time the award being made at such a time as Conference gives a more public recognition of the work done than could be given in any other way; and at the same time serves as an inspiration to other societies.

## YOUNG PEOPLE'S BOARD FOR 1920-1921

For the third consecutive year the Young People's Board remains at Battle Creek, with the executive officers selected from the members of the Battle Creek church and society. The executive officers and other members of the board as a whole are as follows:

President—Mrs. Ruby Coon Babcock.  
Vice Presidents—Dr. W. B. Lewis, L. S. Hurley, Miss Edna Van Horn, Miss Frances Ellen Babcock, Allon Van Noty, Mrs. A. E. Whitford, Milton, Wis.  
Recording Secretary—C. H. Siedhoff.  
Corresponding Secretary—Mrs. Frances Ferrill Babcock.  
Treasurer—E. H. Clarke.  
Field Secretary—E. M. Holston, Milton, Wis.  
Editor Young People's Department—Rev. Royal R. Thorngate, Salemville, Pa.  
Trustee of United Society—Rev. Henry N. Jordan, Milton, Wis.  
Superintendents:  
Junior—Mrs. W. D. Burdick, Dunellen, N. J.  
Intermediate—Rev. Henry N. Jordan, Milton, Wis.  
Quiet Hour—Miss Elrene Crandall, Andover, N. Y.  
Extension—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
Tenth Legion—Lyle Crandall, Battle Creek, Mich.  
Efficiency—Ivan O. Tappan, Battle Creek, Mich.  
Social Fellowship—Mrs. Nettie Crandall, Battle Creek, Mich.  
Goal—Dr. B. F. Johanson, Battle Creek, Mich.  
Lone Sabbath-keepers—Mrs. Frances Ferrill Babcock, Battle Creek, Mich.  
Mission Study—L. Emile Babcock, Battle Creek, Mich.  
Associational secretaries:  
Eastern—Miss Edna Burdick, Dunellen, N. J.  
Central—Gordon Langworthy, Adams Center, N. Y.  
Western—Miss Clara Lewis, Alfred, N. Y.  
Northwestern—Miss Zea Zinn, Milton,

Wis.; Miss Margaret LaMont, Nortonville, Kan.  
Southwestern—Miss Neva Scouten, Fouke, Ark.  
Southeastern—Miss Alberta Davis, Salem, W. Va.  
Pacific Coast—Miss Maleta Osborn, Riverside, Cal.

## HOLLAND AND JAVA

JOHN H. AUSTIN

(Missionary Hour at Conference)

When one is interested in the spiritual welfare of peoples and countries it follows that he is interested in the environments of those people.

It will be well to remind ourselves that Holland is not rich in natural resources, only one-fifteenth of its area is in forestry, one-fifth of its area is unproductive to useful vegetation, even building stones are imported from Norway. They do make a superior class of bricks from the stiff clay. There is very little iron deposit, and coal is in one place only.

Cattle raising, however, has become a science, the very moist climate inviting a luxuriant grass growth. Some other products make excellent growth. It rains on an average of over two hundred days in the year. The summers are not very hot, neither is the winter very cold. A comparatively large portion of the territory has been wrested from the salt sea marshes and even the sea itself. This has been done at great toil and expense. The area of this country is the same as the combined areas of Connecticut and Massachusetts, and in 1913 the population was 6,200,000, not quite so many people as make up greater New York.

Out of this six million people there has been born in a new birth to the Sabbath, men and women to the number of one hundred, at the last report. These people admire and adhere to our views of the Sabbath.

Several years ago there came into the Missionary Board meeting a white haired stranger. He was afterwards introduced as Rev. G. Velthuysen, of Holland. This is the man that was the founder of the Seventh Day Baptist faith in that country, being brought to the truth by tracts written by Elder Nathan Wardner. (Let all here that disbelieve in tract work take notice: This man was converted by a tract.) And who can prophesy when the influence of the work started by this man shall come to an end.

G. Velthuysen was brought up in the Dutch Reformed church, became a Baptist, and in 1877 became a Seventh Day Baptist. He was a builder, editing two papers, one devoted to the Sabbath, and one devoted to temperance, also leader in a social purity movement. He was vice president of the American Sabbath Tract Society. After his death which was some ten years ago, the work was taken up by his son, G. Velthuysen Jr., upon whom the mantle of the father fell with an abundant portion of the father's spirit. When he was over here in 1914 he gave us all the impression that he was a leader, his large commanding stature, clean wholesome countenance and his modest personality made him a favorite. Apparently the best part of his life work lay before him at that time. There was a peculiar type of button that he had in the lapel of his coat and I found on inquiry that it was an emblem of knighthood. The queen had conferred this honor upon him for his humanitarian work.

A strong man and a man of God is G. Velthuysen Jr. The foundation that was laid by his father has not been neglected, and the promise is being fulfilled that tells us that the fruit of the sowing shall be sixty and one hundred fold. Other strong men are joining our Holland society. It has been this last year that Mr. Velthuysen recommended a man and wife that might take up the work of Marie Jansz. We had a Hollander settle up our affairs in British Central Africa when the coffee plantation failed to make good its promise. It was a Hollander that gave his life for the cause on the Gold coast in 1902. And there are six Seventh Day Baptists in the island of Java that are there because of the influence of the Holland society. Indeed they seem to possess a remarkable missionary spirit. I have been proud of the fact that I have personally known some of these people that have come to America to live in our midst. The Missionary Society and the Tract Society have for many years furnished funds in small amounts for the Holland work. There are now four church organizations in Holland with a total of one hundred members. There is pressing need of a church building which they can call their own. There has been some correspondence with the Memorial Board for funds to accomplish this purpose. This last year these

people raised \$500 for the work of the Gambong Waloh Mission in Java.

In passing to Java let us look a little at the natural resources of that colony. Java is six hundred and sixty-six miles long and from forty-five to one hundred and twenty-one miles broad. It is four times the area of the mother country and it has five times the population, there being thirty million people. Nearly everything that is raisable in the way of crops can be grown as we go from the valley up the slope of the mountain side to the temperate zone. There are forty-five volcanic peaks. Earthquakes are frequent but do not usually do much damage, but the volcanic eruptions have taken their toll of tens of thousands. There are a number of rivers, one of them three hundred miles in length. The climate is mostly healthful if one keeps away from excesses in eating and drinking. Hurricanes are unknown. Most of the land of Java is owned by the government, and until a few decades ago the natives were under somewhat of an enforced labor system, and revenues from Java were used to pay the debts of the mother country. The Dutch now, however, are doing everything in their power to improve the condition of the native Javanese. The majority of the population are farm laborers. Rice is largely planted. Sugar is another large production. Just before the war some four hundred and twenty-five million gallons of petroleum were taken from her wells. Perfect liberty is given to all kinds of faith. The Mohammedan religion prevails and ten thousand pilgrims yearly go to Mecca and are given great respect when they reach home again. There are schools to train native teachers by the normal method, and there is one agricultural college on the island. In 1913 about one hundred and fifty people were engaged in Christian mission work.

But the Seventh Day Baptist interest in this country seems to center upon a certain Marie Jansz who writes letters for the RECORDER each month. This woman prays and expects to get results, and therefore does get results. I have heard that this woman has some eccentricities. For instance she has adopted the Javanese type of dress. It has also been stated that there have been some people that have gone there with the intent of giving personal aid in her work, and have had hard, hard work to get

along with her. But many of us are hard to get along with and all of us have kinks that the other fellow calls queer. There may be a reason.

The father of Marie Jansz was a teacher in Holland. Being of a missionary turn of mind and knowing the great need of mission work in Java, he hunted up a woman that had like desires and they together went to that island in 1851. The father (to quote Miss Jansz) every morning went into his study to pray, and as a little girl she could hear his voice as she stood outside the door, and her thought was, "He is praying for all of us. He is praying for me," and as the storms of life have tossed her to and fro the memories of youth have been a firm anchorage to her soul. The father wrote several Javanese books, a dictionary and a grammar. He also translated the whole Bible into Javanese. This has been printed by the British and Foreign Bible Society and is still generally used. He died at the age of eighty-four, probably about eighteen years ago, his wife living a few years after his death. He never went back to visit his native land. Marie Jansz is by her own reckoning fifty-six years old, being born in 1864, the ninth of ten children. Up to the time she was eighteen years old she went to school, then she started a little private school, then taught a government school of slum children, and she remarks: "Oh, how I did love those little ones and I could not help telling them about Jesus their Savior." But the law forbade teaching religion in the schools. Her health breaking down in school work, parents being old and feeble, she left teaching and for a time took care of the aged ones. She was with them for ten years.

Along about the end of that period there came a terrible scourge of cholera, then the harvest failed, children, with parents dead, were on the streets. There came on a cold rain and the sight of them shivering in their misfortune and misery moved Miss Jansz to purchase a small cottage so some of them could have shelter, and from this her present work developed. As near as can be made out she has thirteen acres near a large seaport town, then she states that the government has let her have eighty-five acres up on the mountain side that are not very excessible. Two years ago there were two hundred and forty-four people in her compound, forty-eight reported as baptized,

a school attended by fifty-four children. Two young men whom she brought up from childhood are her assistants in the school work. The children learn Javanese reading and writing, a little arithmetic and singing. She has attempted at times some industrial work so that the mission might be on a self-sustaining order, but she states that a capable man must be at the head of it, as all of her attempts to earn money are spoiled by lack of direction and care. G. Velthuysen has recommended a man and wife to relieve Miss Jansz, as it has been sixteen or eighteen years of continuous service now for her. Let me remind you that this work is not under the direction of any of our boards here in America, although we (the Missionary Board), also the Tract Board, have furnished funds in small amounts regularly for some years for Miss Jansz's mission.

Another Dutch Seventh Day Baptist mission is also in Java, one that has been running for a longer period than the one just described. Gambong Waloh Mission is on a deserted coffee plantation, and lies about one hundred miles in a direct line from Pangoengsen and is not near the coast. This was established in the last decade of the last century by a very dear friend of Mr. Velthuysen; John De Van Steur, a member of the Holland Church. But in Java he became tempted to leave the Sabbath for financial reasons, and the work was taken up by Van Steur's sister and her husband, both loyal Seventh Day Baptists. Finally it has come to be run by three graduate nurses, Cornelia Slagter, once a member of our Holland Church, Klara Kiel and Margaret Alt. The last two named are converts to the Sabbath. Margaret Alt received a strong religious education in youth. As she grew to be a young woman, she liked to dress well and was for a time a butterfly of fashion, but the early training finally came uppermost in her character, and you see her picture with the children in one of the recent RECORDERS. This mission is called the House of Charity, and takes patients of all kinds, blind, deaf, epileptic and orphan babies. At the present time there are seventy-five inmates, native and European. Up to the present time the boards of America have had no part in the support of this last named mission, but it has been supported from other sources. Some support comes from the Holland Church.

What is this little body of Holland Seventh Day Baptists going to mean to war-scarred Europe? Opportunity is great for them, and no less is our opportunity to aid them in every way possible. We may give money, and probably will, but there may be a call for a personality, and if it is a call for you, or a call for me, what is the answer going to be?

"And the light shineth in darkness, and the darkness comprehended it not." Again it is written, "The people that walk in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined."

### THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

#### CHAPTER XX

The season passed and the harvest was an average one with little to assure the Livingstons that they would in several years at least, be any better off financially, and much to prove that spiritually they would have a struggle and that Frank was seemingly drifting away if not already beyond reclaiming. His mother saw clearly that he did not have the discerning mind to read the future with present environment and habits. She also saw that the flirt had him in her power more and more notwithstanding that she had slandered Hazel and told a falsehood which she had recently found out in a tactful way.

"Lura, I am going to Monot to see if I can find something that is better than struggling along here on this claim. Possibly I can induce Frank to go in with me in some paying business and then have him at home with us. In spite of our hardships here I have come to love this old ranch, every square inch of it is home to me. But I know you are losing out and that is more to me than a farm paid for and increasing in value."

"I just don't know what to say, James, but do not take any risks in quick-rich schemes held out by sharpers everywhere. Be very careful," said his wife.

And so he went to Monot early one week leaving his stock and work to a hired man for a few days. He consulted his friends, Mr. LaForge and Mr. Kendall.

"Have you ever had any experience in

any kind of store or shop?" asked Mr. Kendall.

"When I was a young and unmarried man I was in a hardware store for three years. That is all I have had outside of farming. As a farmer I have been an average success when renting, and also here in North Dakota I have done as well as the average settler with the things we have had to do with."

"Well, I was about to say that there is a hardware store here for sale. It is not the largest one in the city but seems to be doing a fair business and the owner has built him a home here and saved some money out of his business. He is going to Idaho to his son's and engage in the same business. We might walk over there and inquire into it."

They found it as Mr. Kendall said. Mr. Livingston did not have the money to make the start but could put a mortgage on his farm and buy and stock it. Mr. Kendall and Mr. LaForge said they would back him to the extent of two thousand dollars and take security. The deal was made and the store secured. Returning, he told his wife all about it and that Frank had agreed to leave his job and be a clerk for his father on a salary and live at home.

By the first of October they had moved and were settled in the new home. But it was a homesick day when they left the claim. There was the pretty garden and the flower beds, the stock he had sold that had been pets, the old butte that was like a castle and all the things that had been a part of their lives. The neighbors came over one evening before they left to express their regrets, for the family had been real helpers to all the people within fifteen miles. The Sherman's especially just could not have them leave. "We shall feel like pulling up ourselves when you are gone," said Mrs. Sherman. But they felt that they must go and break all the ties that had held them to the farm. Leila was rather disappointed for she had hoped they would return to the Rusk farm or near her if possible.

Business was fairly good and they began the winter with bright prospects. It took Frank some time to get acquainted with the clerkship but he did his best and was a ready learner. As a farmer he had been faithful but he said he had never intended to stay on the farm. He wanted town life

where there was "something doing." Miss Gregg was a frequent caller at the store to the disgust of Frank's parents, but it was policy to treat her with respect and her people, who seemed delighted in her "courting Frank" as the young folks called it. It was policy also from another standpoint for Frank must be led away from her by other methods than that usually employed by disapproving parents. Miss Hazel did not know it, but somehow she was so frequently invited and also her father for this purpose, to spend evenings.

It was soon apparent that Mr. Lewis was to marry again, a loyal Seventh Day Adventist from his old home town. This took place during the holidays and Miss Hazel showed that she was not as well pleased as perhaps she ought to be for her father's sake. The new mother could never take the place of her own intelligent and tactful mother who had been to Hazel what Mrs. Livingston had been to Leila. For that reason Hazel became a more frequent caller at the Livingston home. Mrs. Livingston knew this but refrained from mentioning it. This made Lona the more jealous and she determined to make quick work now of securing Frank. It was strange to her that he had never made any personal proposal of marriage although he plainly showed himself infatuated with her. She had learned better than to talk against Hazel though her jealousy made her hate the young woman. On the other hand Miss Hazel took it for granted that Frank was sure for Lona and made no advances and received none. To tell the truth the contrast was so great between them and the worth of the one so much greater than the other that Frank was coming slowly to realize it and to be unconsciously influenced by it.

Frank now nominally observed the Sabbath with his parents but spent many hours away from home with town boys. This Mrs. Livingston seemed unable to prevent but still hoped and prayed for her son's reclaiming.

One "Saturday afternoon" the Baptist preacher came over to visit them and to invite them to become attendants at his church. "You see," he remarked, "we are both Baptists and naturally, having no church of your own faith here, you would want to attend the one nearest your beliefs. I see little between you and us except the day you keep. I have never lived among

Seventh Day Baptists and have no acquaintance, but if you are good representatives of your people, I'd like a town full of you. Now we have a very interesting Sunday school and a class that is in need of a teacher. I wish you would take it Sister Livingston. What do you say?"

"I certainly would enjoy once again teaching a class of young people, but, Mr. Upton, I hardly see how I can for Mr. Livingston and our son want their dinners on time and I could not go to church and Sunday school and do my house work," she replied.

"But close your store during church services and all attend. You would be the gainer in business by it for people will say that you respect their religion and would be more likely to patronize you. You see that there is already quite an opposition to your store being opened on Sunday and one of the pastors in the city is advocating an attempt to close it, calling it 'The Jew Store.' Of course you know that we Baptists have always stood for religious freedom and separation of church and state. Not all people know what that is, and clamor for coercing men to do this and that by civil law. Any way you will feel better to attend some religious services each week," said Rev. Mr. Upton.

"We certainly would enjoy hearing you preach, and your fine choir, but it is this way: While we accord all men perfect religious and civil liberty and respect the convictions of each, for us to attend steadily a Sunday church would almost be an endorsement of a great error as we see it. Those who do so gradually have a feeling of sacredness for the day when there is no sacredness more than Monday or Thursday, it being one of the six days when we are commanded to work. With this gradual sacred regard for it would come also a gradual disrespect for the Sabbath of the Lord. That is my observation. I will attend occasionally but I could not feel myself a loyal member of my own church and loyal to the truth we contend for and be a supporter of your church. I recognize the good you are doing and the gospel you usually preach in spite of error. As for being called a 'Jew' there might be worse names than that. 'Salvation is of the Jews.' 'To the Jew first and also to the Gentile.' Jesus was a Jew, the apostles were Jews, the Bible was written by Jews. But the

Sabbath of the Fourth Commandment is not Jewish for it was given in Eden before sin came and before a Jew was born. God placed it in the heart of the Decalogue and his son Jesus Christ honored it. But pardon me, I did not intend to enter upon a discussion especially with a minister," said Mrs. Livingston.

"I guess you could hold your own even with ministers," he replied. "But discussion is not my method of reaching men. We have some of that class in about every church and out of the church. They are very eloquent disputers and are often very acute sophisters. I grant you they are often successful in argumentative conversation and in sermons, but I also observe that they are quite unfortunate; victorious at times, they fail to secure the good will of the people and fail in their objects. So I will not enter upon a discussion. I would like, however, to hear what you have to say about your Sabbath and your history and why you regard it so important. One would think that you regard the failure to keep the seventh day as the cause of the world's great unrest and its calamities," he said smiling.

"It's too long a story to tell now. We do not claim 'apostolic succession' like our good Episcopalian friends and as the Catholics do. But there are strong evidences that there have been Sabbath-keeping people existing ever since John the Seventh Day Baptist came preaching in the wilderness. But we are a small people now. Naturally we would have gone out of existence had not God a special mission for us. Sabbath breaking more than anything else led to idolatry among the Israelites and to their final captivity. Sabbath breaking brought about the destruction of Jerusalem. Sabbath breaking has been the fruitful cause of the present day lawlessness that has swept over the world. We as a people are living to call Protestants back to Christ and to eliminate the paganism that still remains in Christianity or among Christian people. It will be either back to Christ's Sabbath by you good people or it will be forward to the great apostate church of Rome. Pardon me, I will stop right here. Stay to dinner with us. Let us talk about town affairs and what can be done to make this a banner town of the State. We always boost the town we live in," said Mrs. Livingston.

It was very interesting to Frank and his

father who said but little. They always left such talk to Mrs. Livingston who was so well informed. Just then Miss Lona Gregg ran in to make a call but seeing Pastor Upton she made an excuse as coming to borrow a book and left.

"You are acquainted with that young lady?" asked Mrs. Livingston.

"I would say I am," replied the minister. "She has led more than one boy away from religion in this city and some are sure she caused the downfall of two of our once bright young men. I would advise every young man who comes here to be careful when she gets after him."

"That is rather plain talk, Mr. Upton. But I know you have not spoken it just for a bit of gossip," and she was glad to have Frank hear what he said.

"No gossip about it I assure you. I have tried and tried to win that girl to Christ, and my wife has labored long and earnestly with her but she is as light hearted and conscienceless as a wolf. I am sorry to say it. Her path is the path of death. Solomon tells us all about that."

Frank arose and left the room but a seed of truth had been sown. He well knew how temptation had come to him and how near he had succumbed but by desperate effort had saved himself. What should he do? That evening he and his mother were alone providentially and he opened his heart to her and confessed his dangers. How he had been led along as he had and why after such teaching as his pure mother had given him. "She will seek to ruin my name, mamma, if I suddenly cut her. What shall I do?"

"She can not do you great harm if the community knows her and sees you upright after you turn her down. I would advise you to avoid her and give her no possible chance to have an interview with you. Just write her a courteous note saying that under all circumstances you have concluded not to keep her further company and that you wish her well."

This Frank did and as a result Miss Gregg reported to every one who would give her a hearing how Frank had gained her affections and made immodest advances to her and then jilted her. This was a great blow to Frank, he could hardly hold up his head in public. But Hazel hearing the vile stories as they came from Lona was quick to defend the young man and Hazel's word

went for truth to all who knew her. Her religion was despised by some, but her conduct and intelligence and public appearance won the respect of people. However, Frank had lost out religiously and had little heart to make himself what he knew he ought to be. Having given up Miss Gregg he found pleasure in the calls of Hazel Lewis. But she gave him little chance to be familiar. She had convictions of her own similar to Leila and had a good education from her pious parents and her church school. She was now head teacher in the Adventist school of three teachers. But her people had been leaving to go to more favored localities and she knew that this would be the last year of the school there. Perhaps she could secure a position in some public school. The step-mother, while she was a good Christian woman was not tactful as a step-mother and Hazel told her father that it would be advisable for her to leave as soon as convenient. In correspondence with Leila she learned of an opening in a church school near Milton and she secured it to commence the next season. She was highly recommended by her church elders.

While the Sabbath lost some trade for Mr. Livingston that the former man had, yet he succeeded in establishing a good reputation and the respect of many for standing by his convictions. "He is a man whose word is honor," people said. If he guaranteed his goods his word was good.

Another vacation came and it was thought best for Leila to come home for the summer. Great was the joy of parents and Frank when she alighted from the train on a pleasant June day.

"I wish vacation were ten months," said Frank. "But my! are you surely my sister that went away two years ago? How you have grown! I am fearful that you will not own me as a brother any more. You are a college girl and I am a plain good for nothing Monotite."

"You stop such talk! You are my precious brother and always will be. We will have the greatest old times this summer you ever knew. But dear me! I shall miss climbing with you that old butte and chasing about the ranch after stock and feeding the chickens and riding horseback. It is almost a lost art now. Automobile rides take the place of horses' backs," she said sadly.

"We will conjure up something to amuse you and keep you from chasing off to Williston," said Frank laughing.

"Who said I was going to chase off to Williston? I don't expect to see the town unless we all go to visit the old farm which I hope we can before I return to Milton," she replied.

"We will surely go to the Livingston ranch for Mr. Sherman will auto up here after us and we will stay two or three days. Maybe I can pay my respects to the fellows who waylaid me one winter night."

"No you will not," said his father. "That is past and gone. Do not mention it while there."

Leila Maud had not been home an hour when Hazel Lewis came bounding in and almost smothered her with kisses. To little sister Hazel, Leila was almost a stranger but soon she had the sweet little thing delighted with her.

*(To be continued)*

## THE RURAL CHURCH A COMMUNITY POWER HOUSE

REV. ERLO E. SUTTON

(Conference Address)

I will begin this address by quoting Commissioner of Education Kendall, of the State of New Jersey.

"There are two great organizations whose distinctive purpose is human betterment—the church and the school.

"Their status in a community is a measure of that community's intelligence and of its progress in those things which make for better living.

"If these institutions are generously supported the community is rich—rich not only in the goods of this world, but in those things which are eternal.

"The spiritual contributions to human welfare of the two institutions are immeasurable."

If we could only realize the truth of these statements and give the church its rightful place in the community and in our lives, what a power it would be. So to that end I bring you this short address on "The Live Rural Church a Community Power House."

For the most part our churches are in rural communities or at least in villages of but a few hundred people. With this thought in mind let us ask ourselves a few

questions. Are our churches the power in the community they should be? When is a country church at par? What is the least with which any self-respecting country church ought to be content? Some have seen ideally organized churches which they greatly admired, but not every church can be ideal, many must be just average. But there is a point below which no self-respecting church should be content to fall.

The whole rural problem, like any other problem of progress, is a spiritual question. That is, it is concerned with the spirit of man. Value is a spiritual term for values are only to be spiritually determined. We will never develop a satisfactory rural life by teaching men how to farm or what sort of houses to build and neglect the spiritual life. The church should help the people to be better farmers, to build better houses and to create a wholesome social atmosphere, but it must not forget its real mission, the building of a human life in its fullest sense.

We sometimes become so wrapped up in our forms and dogmas and programs and devices and sacraments that we forget that they are simply means God uses to a great end, namely, life. The value isn't in the church or the preacher or his message only as they are valuable in the life they are designed to further. This isn't alone an ecclesiastical question. It is a spiritual question.

Many of our churches are too narrow in their sympathies and too limited in their reach. Many of them are like the cities of old Palestine, having walls around them, not walls of stone, but walls of indifference. The church which is a community power house will work systematically to extend its parish to the limits of the community. It might be a good thing to make a map of the community, defined as the area within which practically all of the people have identical social and economic interests and activities, the local commonwealth. Then make a map of the parish, that is, the area within which the church actually functions in the service of its people; not the area for which it should consider itself responsible, but the area which it actually covers. Too often it will be seen that the church has not anything like the reach of a cross-roads grocery or of a successful physician although there may be no other churches in the community.

The church which is a community power

house will also work to serve all occupational classes and all racial elements in the parish which do not have their own churches. There is danger that we shall have class churches, churches for property owners as distinguished from tenants, or churches for factory owners as distinguished from factory workers. Religion should be an affair of the community and all should share in its benefits and unless the church is in every way touching all the homes, it is not filling its mission. It is not enough that it should touch only the homes that are in some way connected with "our church" but it should touch each home so far as possible that is not closely connected with some other church.

A church is successful in the proportion that it touches every phase of the community life, where it is located, with the leavening power of the gospel. By this I mean that it should touch not only the so-called religious life, but the social and economic life as well. If there are a thousand people in the community, it is not enough that five hundred of them are touched by the church. It should open its doors regularly for social functions when the whole community might come together to play and exchange their talents of culture, and organize its young people for community service and recreation. Some may feel that this is not a part of religion. I believe that it is, and that it is a very vital part of religion as we shall come to realize more and more. Moving picture houses are usually open at least six nights in the week and why should not the church have its doors open a part of the nights of the week and furnish at least a part of the amusement and recreation for her young people and the young people of the community. It seems to me that she must if she is to be a real power house.

A church's efficiency is advanced or hampered by its physical equipment. It goes without saying that the up-to-date church will provide an auditorium large enough to accommodate the congregation for the more important community gatherings. But to do the work it should, it must make provisions for Bible school work and for social purposes. An added power would be stereopticon or motion picture facilities, not alone for their importance as entertainment features, but because visual instruction has won its definite place in any educational and religious program. It is possible at the pres-

ent time to make these a tremendous force for good by presenting educational and religious pictures. Notwithstanding the opportunities offered along these lines we find, in many of our churches even a lack of room for a modern Bible school.

How many automobiles did you count on the church grounds last week and what was their initial cost? I venture to say that it is not an uncommon thing to see automobiles at the Sabbath service, the initial cost of which far exceeds the cost of the entire church plant with all its equipment. Now I have no fault to find with those who own automobiles but why not equip the community power house as it should be for to do so would increase its output? The electric company adds to its plant, as needed, feeling that the money is well invested. Is it not just as important that the "Spiritual Power House" shall be as well equipped to do its work as is the electric power house. The electric plant runs machinery and lights the streets and homes. The church molds human character and gives light to the sinned-darkened soul.

A church is not only an institution planted in a community to stand for certain traditions and convictions, it is a working organization, and as such must have a program. The futility of so much church work is traceable to the fact that its work is projected at haphazard, having behind it no thought or plan for the development of the religious life of a given community. The wide-awake church will definitely take stock of its situation and prepare a program of things to accomplish which are reasonably within its ability. It seems to me that at least twenty-five per cent of the active members of the church ought to have a particular and defined responsibility with respect to some part of this program. The spectacle of a church being practically carried by a pastor and a half dozen faithful members, with the bulk of the congregation standing around with their hands in their pockets wondering if the faithful few will make it, is not an inspiring one. The church which enlists the active co-operation of its people will make a definite impression on the life of its community. The program should at least include religious education, systematic evangelism, aimed to reach the entire community and every class in the community; co-operation with church boards and denominational agencies for world-wide mis-

sions; co-operation, so far as possible, with other churches in the community if there are any; definite, organized social activities for the various age and sex groups and community service of some fundamental sort. This community service should include a continuous and cumulative study of the social, moral and economic forces of the community and a definite program of community co-operation, led by the church. Finally, if the church is to be a real power house, it should make a study of its parish such as will ascertain the church relationships and needs of each family in the community, and connect up in a very definite way with those not connected with some other church.

### AMERICA ON TRIAL

Christ stood before Pontius Pilate to be judged; yet in reality Pilate was judging himself. The League of Nations is presented today to the American people. Do we realize that not only is the league before us, but America herself is on trial before the bar of humanity? This is not merely a question of the self-interest of America; twenty-six others nations are involved with us, and America alone stands in a position to save the world from disaster.

I have just returned from a trip around the world since the armistice, including Japan, China, India, Egypt, Turkey and Europe. I have been lecturing in some fifty cities throughout the country before business men, clubs, and societies, and have had an unusual opportunity to observe public opinion.

In Europe I found a strong revulsion of feeling setting in against the United States. Instead of being, as we were a year ago, the most popular nation, we are becoming the most hated and despised. I have come recently from England and France. A friend of mine in American uniform told me that twice respectable women, recognizing his American uniform, had come up to him, had spit upon him, and said, "That is what we think of America." This kind of a thing is happening more frequently in the latter country than in the former.

I asked our critics in Europe: "Why do you misunderstand and misjudge America?" In substance, their reply was as follows: "You in America told us that you entered the war not as other nations. You said

you wanted no land nor indemnities; you entered from unselfish motives. You proclaimed your ideals to all the world; they were repeated and reiterated in the daily press of Europe and Asia throughout the year that you were fighting. And now you come out of the war not only the richest nation in the world claiming one-third of its entire wealth, not only with all the world in your debt, not only with an enormous merchant marine and much of the world's trade captured successfully while the rest of us were fighting your battles during the first three years of the war, but after proclaiming your ideals to the ends of the earth, you are now threatening to repudiate them, refusing to give the world relief when you alone can do it, seeking apparently to get the world's trade rather than to give the world peace. We ask you: Is America going to stand for world selfishness or world service?"

That is the question of Europe today. What is our answer to be? As I have gone through the cities of America, I find there is an overwhelming demand among business and professional men that we should settle this matter of the Peace Treaty and the League of Nations. A large majority are strongly in favor of an early settlement for a League of Nations, with mild reservations, omitting the offensive preamble, but not separating the Peace Treaty from the League. A majority of the business men and nine-tenths of the Christian people of the United States demand such a league. This is the great international question before the world. It has become the paramount moral issue before America.

Too long has this question been treated as a matter of personal prejudice or of party politics. It has been kicked about like a football in the mud from party to party. The country is growing heartsick over this delay. If we repudiate our world responsibilities and allow Europe this winter to sink in starvation and revolution, we will place America in the position of being the most detested nation in the world. For America alone can save the situation. Shall we refuse to do it?

The vast majority are indignant with the President for failing to take the Senate and the country into his confidence, but they are yet more indignant with a little group of reactionaries in the Senate who have been deaf to the demands of the American

people and have held up this great international issue to the detriment of America and the world. Both parties in Washington seem to be trying to prove an alibi. Each is blaming the other. In the meantime America is being discredited before the world.

If the League of Nations is rejected, if Europe sinks in starvation and revolution, America, we, the American people who have not recognized this as the supreme moral issue before our nation and the world, will have to bear the blame before the bar of history.

Readers, you and I have been blaming the President and the senators, but *what have you done* to avert this disgrace? Have you spoken out? Have you lifted your voice in protest? Can you respect yourself if our country goes down in disgrace and you have not lifted a hand to prevent it? America is on trial before the bar of humanity, and you and I are Americans.—*Sherwood Eddy in Christian Work.*

"American missionaries say that Christian hymns are becoming more and more popular in the Orient. Even Orientals who are not Christians like to sing and play them, and in at least one instance a gospel hymn played by a brass band served as marching music for a coronation procession. A commission of American women has now undertaken to develop community singing in India, China and Japan."

"It takes courage to act like a Christian before one's own friends, much more than to do so before strangers. But as the most modern slogan puts it: 'Take a man your own size!'"

#### Sabbath School. Lesson XIII—September 25, 1920

##### THE IMPORTANCE OF MISSIONARY WORK

*Golden Text.*—"As thou hast sent me into the world, even so have I also sent them into the world." John 17: 18.

##### DAILY READINGS

September 19—Luke 14: 16-24  
September 20—Matthew 9: 35-38  
September 21—John 4: 28-39  
September 22—Jonah 4  
September 23—Acts 10: 9-16  
September 24—Acts 16: 6-10  
September 25—Matthew 28: 16-20

(For Lesson Notes, see *Helping Hand*)

### MECHANICAL AND SPIRITUAL UNION

A great deal of good sense is packed into an editorial in a recent number of the *New East*, the joint publication of Northern and Southern Baptist missions in South China. What Protestantism needs is not so much organic unity as fraternity, the dear sense of comradeship in a great task, co-operative instead of competitive, and the recognition that each of the allied denominations has its part of the line to hold, its contribution to make in the upbuilding of the kingdom of God.

To quote:

"Can any person, knowing the character of Chinese leaders, believe for a moment, that all Christian churches in China could be kept in one strong ecclesiastical organization? The expression of individuality is one of the outstanding characteristics of Chinese Christians. Unite all churches in China under one strong centralized organization and within a few years non-conformity will be as rife in China as it ever was in England or any other country. It has become fashionable to blow the trumpets for re-union. As a matter of fact, we need to discriminate more and do less generalizing. Certain denominations ought to get together. Others should not be asked to do so.

"This demand of individualism in religious matters is not an evil, any more than it is in other spheres of life. It is all wrong to make modern denominational life appear as though it were the work of Satan. We believe men can be spiritually united even though they maintain separate church organizations. Certainly their Christian fellowship will be more wholesome and their mutual respect for each other will be deeper than if they were all forced into a centralized organization. The latter would be a mechanical union, while the former could easily be a spiritual union.

"The best religious thought of the day is not that which is urging a visible union of all denominations. In our estimation, it is that mode of thought which seeks to develop mutual respect for each other on equal footing and a willingness on part of each to serve in the work of the kingdom. In this great work of our Master, no denomination can place itself at the head of the procession as is so often done by aristocratic and autocratic denominations.

Nor should any denomination get disgruntled and sulk and refuse to contribute its share in this great kingdom work. The whole work of God needs the contribution of every part, and every talent is necessary to make it complete. But the part needs the inspiration and the help of the whole in order to make a wholesome contribution. American Baptists stand for a spiritual union rather than for a mechanical union."

We are in league with one another and all in league with Almighty God to save the world.—*The Baptist.*

### KEEP CLEAN ALL THE WAY

It was on a transcontinental train. We were fellow passengers and had become quite well acquainted by reason of our sharing the same section for a day or so. He was a young man, full of hopes and ambitions. Learning who I was, he became quite confidential and told me of his plans for the future and the purpose of his present journey. He was on his way to a western town which was the home of his boyhood days. On the second day, after a very dusty ride across the desert, I missed him for a time. He soon came back from the toilet-room, washed and shaved, his clothing neatly brushed and fresh linen in place of the soiled. I said to him, "You must be getting near the end of your journey, where you will meet your friends." "Oh, no!" said he; "I find that the best way to be clean at the end of the journey is to keep clean all the way along."

Oh, if the young men and women of our day would not put off the cleaning-up time until the end of the journey! If they would not think that they will have time enough to prepare to die! If they could only be made to realize that it is a far more serious thing to live than it is to die, and that the only way to be clean at the end of the journey is to get clean now and keep clean!—*Bruce Kinney.*

"The evangelization of the world would not be very far distant if all members of Christian churches were awake to a full sense of their responsibility."

The killing of our insect-eating birds must be stopped if we are to save our forests, our shade trees and our fruit trees.—*Our Dumb Animals.*



## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,  
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenegr, Pastor, West Riverside, Cal.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

**C**HILDREN of L. S. K's, or otherwise handicapped as to school advantages, may learn by correspondence study. For particulars send self-addressed stamped envelope to Lois R. Fay, Princeton, Mass.  
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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

## REAL GENEROSITY

When little Bennie brought the milk in off the front porch one cold morning he found a pillar of the frozen fluid sticking out of the bottle.

"Oh, mamma," he cried, "I like our new milkman!"

"Is that so? Why?" asked his mother.

Showing her the bottle Bennie exclaimed: "Our old milkman barely filled the bottle, but this one heaps it up."—*Selected.*

Little Minnie came in from the garden with soiled, clammy hands and perplexed eyes.

"Mamma," she propounded, "why does God keep on making toadstools when the toads won't sit on them?"—*Selected.*

Judge—"Have you anything to offer the court before sentence is passed on you?"

Prisoner—"No, your honor, my lawyer took my last dollar."—*Boston Transcript.*

"Willie—"Dad, why is an after-dinner speech called a toast?" Dad—"Because it is usually so dry, my son."—*Tit-Bits.*

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—Sabbath-keeping pressman. Also a printer preferably one experienced in soft bindery. Davis Printing Co., Milton, Wis.

HELP WANTED—Strong young man for general work in lumber and coal yard. Steady job and good pay for man desiring to locate in S. D. B. town with good schools and other privileges. T. A. Saunders & Son, Milton, Wis.