

The Sabbath Recorder

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Sabbath School Hour At Conference

The Sabbath school hour at Conference was occupied by three men with addresses and by the teachers and children of the Conference Bible School.

Rev. Herbert L. Polan spoke on "Spiritual Growth and Training of the Child in the Home." His text was, "He that spareth the discipline despiseth his son." Obedience comes first in child training. You can teach a child to obey before you can teach him to pray. If you can not teach him the first it will be difficult to teach him the second.

There should be a family altar in every Christian home, and children should be early taught to pray. A Christian home is a great blessing to any community. The entire membership of the church can not overcome the influence of one ungodly family, and all the world can not effectively overcome the influence of one truly Christian home.

If parents could have a vision of the future they would certainly be more careful about the spiritual training of their little ones.

Rev. M. G. Stillman made a stirring speech on "Spiritual Training in the Public School." Some one said, fifty years ago, that Germany conquered France by the schoolhouse. Possibly that may be true; but if *spiritual* training had been prominent; if it had been given the first place in the civilized world, there would have been no war. When material power prevails in the church, its doom is sealed. History is full of evidences proving that this is so.

When the church reads into the Bible: "Do penance" instead of "Repent ye," the very soul of the gospel is taken away. Even the Bible is of little account if its teachers possess no spirituality.

After all, this matter comes back to the home, as the last speaker has said. The Christian knows how helpless he is without true spiritual life. In any school, love to God and love to man can yet be taught if the teacher is a real Christian. This can be

done even if the Bible is expelled. Our country needs more Christian teachers.

Professor D. Nelson Inglis spoke of three important things that had determined his life: home training of the right kind, Christian teachers in the school, and the Sabbath school, which his parents took pains to have him attend. He strongly urged this three-fold education.

Our colleges have given attention to the mental and physical training but have seriously neglected the spiritual.

The Children At Conference

This year a long step in advance was taken in the matter of a Conference school for the children.

Superintendent Edward M. Holston had an excellent company of teachers to assist each day in a religious school with the Bible as a textbook. Miss May Dixon was assistant superintendent; Mrs. Wardner Davis had charge of the music; Rev. William M. Simpson, Professor D. Nelson Inglis, Mrs. Theodore J. Van Horn, Matie Greene, Marjorie J. Burdick and J. Fred Whitford, were instructors in the three grades, and in the kindergarten and physical culture departments.

There was also a story-telling period each day in which teaching on missions was given by the story-telling methods. Fourteen persons were named in the program as story-tellers.

On Sabbath afternoon a very interesting demonstration of this school work was given. The exercises in physical culture and in song must have been a great relief to the sixty or seventy children who had been waiting nearly an hour for three speakers to get through. They made a brave effort to keep still, but it was difficult for some of them to do so, especially so in the case of the little tots whose feet could scarcely touch the floor. We could but think of Elizabeth Stuart Phelps' story of the little girl who did not want to go to heaven if it were a place "where congregations ne'er break up and Sabbaths have no end."

Every one of these children seemed glad when the time came for them to do something besides keep still, and they entered into the activities of the demonstration with childhood's characteristic zeal. The physical exercises, the songs, the concert recitals of Bible texts, the way they told in what book of the Bible certain stories are found, their answers as to the authorship of familiar quotations—all these demonstrated the value of such schools and showed the interest taken in the work by the children.

We also had an illustration of teaching by the story-telling process, given by Mrs. Edgar D. Van Horn.

The report of Brother Holston showed that the attendance had been from seventy-four to ninety-one. Places for the children were reserved on the front seats. Thirty minutes was the time set apart for the demonstration, and everybody seemed to feel that this school for Conference children was a move in the right direction.

Work of the Woman's Board One of the splendid sessions of the General Conference was that by the Woman's Board. Mrs. A. B. West had charge. Dr. Rosa W. Palmberg gave the devotional message on "Prayer a Force in Mission Work." It was a comforting message, showing strong faith in prayer. The Lord's Prayer from the heart is a prayer for missions.

A praying church becomes a force for missions by giving courage and strength to missionaries, and by moving the children to enter mission work.

The annual report showed that the Forward Movement had given fresh impulses to the work of the year.

Look out for this report and the papers of this session when they appear in the Woman's department of the RECORDER.

The treasurer's report showed that \$5,444.33 had been received this year. All our causes had been helped and there was a balance on hand amounting to \$699.97.

The women made good use of the stereopticon and screen to show conditions in the mission fields. Some of the pictures used by the Interchurch Survey were made use of here, and Bible pictures to illustrate the song: "I gave my life for thee," were very effective. The congregation sang the entire hymn, taking the words shown at the bottom of each picture.

Mrs. Harriet Carpenter Van Horn gave a most interesting insight to the great Southwestern field where she and her husband labored. Many pictures were shown to illustrate the home-life and social conditions in that field. Never did the women of our Conference make a more effective appeal than was made in this session. "I'll go where you want me to go" was their closing song, and the offering for their work was \$70.42.

The Publishing House Question in Conference On Sunday morning there was an interesting discussion in open parliament regarding affairs at the publishing house. The question was opened by Clarence W. Spicer whose paper was requested by Conference for publishing in the SABBATH RECORDER. Our readers will be glad to see it when it comes. Many words of approval were spoken by several persons, and a better understanding of matters was obtained by some who were present.

Brother Tenney's address on "A People of Vision, Consecration, and Power," was listened to with close attention and he has promised this for the RECORDER.

Business Notes On Sunday afternoon at Conference, after five young people had read brief addresses on the general topic, "The College Student and the Call to Service," all of which are promised for the RECORDER, several important matters of business were attended to.

The report of the Commission was adopted.

The next Conference will be held with the church at Shiloh, N. J., on the Tuesday before the fourth Sabbath in August, 1921.

The Entertainment Committee showed that \$1,512.56 had been received for meals. Of this amount \$80.90 was for dinners, and \$532 was for suppers on the cafeteria plan. After paying the caterer the Conference had \$12.56 left.

Three offerings were taken for the work, amounting to \$301.84. Of this \$226.42 was taken on Sabbath morning: \$70.42 in the Woman's hour and \$85 on Sunday for expenses of Conference.

The next president is Rev. Clayton A. Burdick, Westerly, R. I. The first vice

president is William C. Hubbard, Plainfield, N. J.

J. Nelson Norwood is recording secretary and Rev. Edwin Shaw, corresponding secretary. Rev. William C. Whitford is treasurer of Conference and of the Forward Movement fund.

During the Conference several sectional meetings were held by the Young People's Board and the Woman's Board.

On the last afternoon a call was made for any young persons to come forward, who were ready to consecrate their services to the Lord and to answer any call the Lord might make for them to enter some field of Christian work. Eleven young men and young women responded to the call and made this pledge.

We shall remember with pleasure the music of the Conference. The well-trained choir, the organ recitals, the violin solos, the quartets, choruses, solos, and duets were all worthy of separate mention, but time and space were very exacting in their demands upon the reporter during the nineteen rapid-fire sessions of the Conference week. Professor Paul E. Titsworth was chairman of the Music Committee, and Professor R. W. Wingate was director.

Everything was done that could be, by the local committees, for the comfort of their guests. Meals were served at the dining hall of the Brick; rest rooms and reading and writing rooms were provided for both men and women where they could be comfortable during recess hours. The large piazza of the Ladies' Hall furnished many with a pleasant place for visiting.

The church was decorated day by day with beautiful flowers, an information bureau was provided, with some one ready to answer any questions their guests might ask, and to care for parcels left with them. The parish house was open for use of committees and the upper floor was used for denominational exhibits of the SABBATH RECORDER, the Sabbath School Board, Young People's Board, and for sectional meetings. Persons were provided to care for children while the mothers were in the meetings. Boy Scouts were in readiness to run on errands and serve in any way they could. The Live Wires and Sunshine Girls of

Alfred were on hand each day at five o'clock to show visitors through the university buildings.

The young people of Alfred gave a fellowship breakfast on Friday morning at 6.30 on Pine Hill.

The usual resolutions of thanks were voted, expressing appreciation of all the good things provided by our hosts, and for the excellent and painstaking work of President Whitford in preparing and carrying out the program of Conference.

The good-by service was unique. Rev. George B. Shaw had charge. He called for nearly thirty classes of people, one class after another, to stand and one member of each class was requested to speak a word for the others. These classes included in order: the ministers, the deacons, missionaries, minister's wives, merchants, other business men, doctors and dentists, lone Sabbath-keepers, engineers and builders, farmers, the four members of the "original quartet." These were called to sing; then came all the boards in order, then the teachers, students, Sabbath-school teachers, homemakers or wives and mothers, the six associations through their representatives, etc.

Dr. Main spoke of their pleasure in having nearly seven hundred visitors with them, and the president of Conference, with appropriate words, handed over the gavel to Rev. Clayton A. Burdick, his successor.

Then Brother Shaw asked the people to sing, "I can hear my Savior calling," and after the last stanza, to keep on singing, "Where he leads me I will follow," while going out from the church.

This good-by meeting will long be remembered by those who attended the great General Conference of 1920.

Ministers Recognized Several ministers who had never received recognition by our Conference were formally recognized on the last evening of the session at Alfred. They were Rev. J. P. Hanson, Rev. Harold R. Crandall, Rev. Loyal L. Hurley, Rev. Gerald D. Hargis, Rev. John F. Randolph, Rev. Mrs. Angeline Abbey, Rev. R. J. Severance, Rev. Pieter Tackema, Rev. T. L. M. Spencer.

PRESIDENT'S ADDRESS

CORLISS F. RANDOLPH

(Tract Society Hour at Conference)

In the last analysis, the interest which the Tract Society primarily represents constitutes the essential reason why we are assembled in this annual session of the General Conference. Do not misunderstand me. I do not say that the Sabbath is the most important feature of our Savior's Gospel—far from it. What I do mean to say is that that which, above all other things, distinguishes us from Protestant Christendom is the Sabbath—the Sabbath that Jesus loved and observed; and that the Sabbath is the one thing which differentiates us from the great body of Baptists whence we sprang, and among whom we should logically be found yet, but for our Sabbath belief and practice; and that it is to the restoration of the Sabbath to its rightful place in the hearts of men that Seventh Day Baptists are committed. This is the underlying purpose of all our denominational machinery—not only of the Tract Society, but of the Missionary and Education Societies, of the Sabbath School Board, of the Young People's Board, of the Woman's Board, of the Memorial Board, and of the Historical Society and of the General Conference itself, all of which constitute so many auxiliary agents for conducting this campaign of a common purpose with a single definite aim—that of Sabbath restoration—and our every thought and every effort should be bent to its achievement.

Present Sabbath conditions are vastly different from what they were fifty years ago. Then the sabbath idea and sabbath practice still had a firm hold upon the English-speaking Protestant Churches of the world. Those people who observed Sunday did so from a conscientious conviction that they were observing the Sabbath; and our task clearly was merely that of showing them that they were mistaken in the day of the Sabbath.

Today that sabbath conscience has vanished, and we are confronted by a Christian world that has changed a holy-day with its spiritual life of a sabbath to a holiday of sport and pleasure and secular life to such an extent that the Sunday of today is essentially that of the Sunday of pre-Reformation times.

The first thing that faces us, then, is to

convince the world that there should be any sabbath at all, that one day in the week should be set aside from worldly things for physical and mental rest, and above all for the worship of God and for spiritual re-creation; or, in other words, to restore a sabbath conscience to the universal church. When that is done, if actually well accomplished, the question of the day of the Sabbath will virtually take care of itself. Academically, the leaders of the church are already convinced that Sunday has no valid claim upon the church as the Sabbath. The strongest claim they set up for it is that it is essentially a church holiday as Resurrection Day. The social and industrial revolution involved in the change from Sunday to the Sabbath, the Seventh Day, is really no more difficult of accomplishment than is the change from "standard time" to "day-light-saving time."

Essentially, then, our mission is that of quickening, reviving, and developing a sabbath conscience in the Christian world. Let our Missionary Society evangelize, but remember that the Sabbath is a part of the Gospel; let our colleges continue to preach the gospel of education, but not forget the Sabbath; let the General Conference and all its subsidiary organizations continue their respective activities; but let them all never forget that, in their interests for the Master's Kingdom, his Sabbath truth is irrevocably to be fixed in the hearts of men.

The Tract Society, your chosen leaders in Sabbath restoration, come to you today with an account of their stewardship for the year just closed. The results, while not all that we could wish, are encouraging. The disturbed social and industrial conditions left in its wake by the Great War have hampered us, particularly on the industrial side of our work, almost to the point of discouragement; but we have not suffered more in this respect than the majority of similar bodies, and by no means as much as some. Our plans of work for next year were made with confidence and courage that we feel could have been inspired only by our trust in our Heavenly Father; and it is our determination to carry that confidence and courage with us throughout the year. But we shall have to have your prayers, your hearty co-operation, and the fullest measure of your charity, if you, in your turn, are to receive a full measure of the results of our labors.

May we not in this General Conference re-baptize our hearts in the spirit of the Gospel—that Gospel which includes the Sabbath of the Christ—climb to the mountain top and take a long look at the vast sweep of the panorama of opportunity before us, and then rise to the level of the one great cause committed to Seventh Day Baptists, laying aside all the many distracting things which do so easily beset us?

Let this be done, and by God's grace it can be done, and, I solemnly assure you, the Tract Board, which is really your Board of strategy in your campaign for the restoration of the Sabbath, will return to its duties for next year with an inspiration which, with God's blessing, can but produce lasting results of moment.

REPORT OF THE TREASURER OF THE AMERICAN SABBATH TRACT SOCIETY

FRANK J. HUBBARD

(Tract Society Hour at Conference)

The detailed report of the treasurer of the American Sabbath Tract Society is before you in printed form, but I wish to call your attention in particular to one or two items for the year:

The contributions to the general fund amounted to \$7,264.

The income from invested funds amounted to \$6,204.

Both of these items were, I believe, the largest in the history of the society, and gave the board something like \$13,500 to spend in the work committed to its care, in addition to some \$5,866 received through the publishing house.

The report shows total receipts of \$41,000 but about half of it was contributed for special items like the Denominational Building, the work of Marie Jansz and of T. L. M. Spencer, or it came in as part of the permanent fund of our own society and of the Missionary Society.

The \$20,000 which we had at command was expended in round numbers as follows:

For Sabbath and home work in foreign and home fields.....	\$ 3,000 00
Missionary work	1,150 00
Publications	12,870 00
Expenses of representatives of the board and salary and expenses of secretary	1,860 00
Publishing house equipment, office furniture, etc.	1,220 00
	<hr/>
	\$20,100 00

Besides this there was contributed \$12,400 for the Denominational Building Account so that this fund totaled \$18,600 on the thirtieth of June. At the present moment we have \$20,000 available for this purpose and the total amount is kept intact for the special object.

When one looks around at the magnificent buildings and equipment of Alfred University and stops to think that more than half of it is the result of the last twenty-five years' work is it at all unreasonable to expect that the next few years will see the construction of a denominational building adequate for our needs.

The Publishing House Sinking Fund Account shows a balance of \$1,000 in spite of the fact that some few small purchases and replacements have been made from this fund during the year.

The Permanent Fund in the hands of the treasurer now amounts to \$47,000, an increase of about \$11,000 over last year.

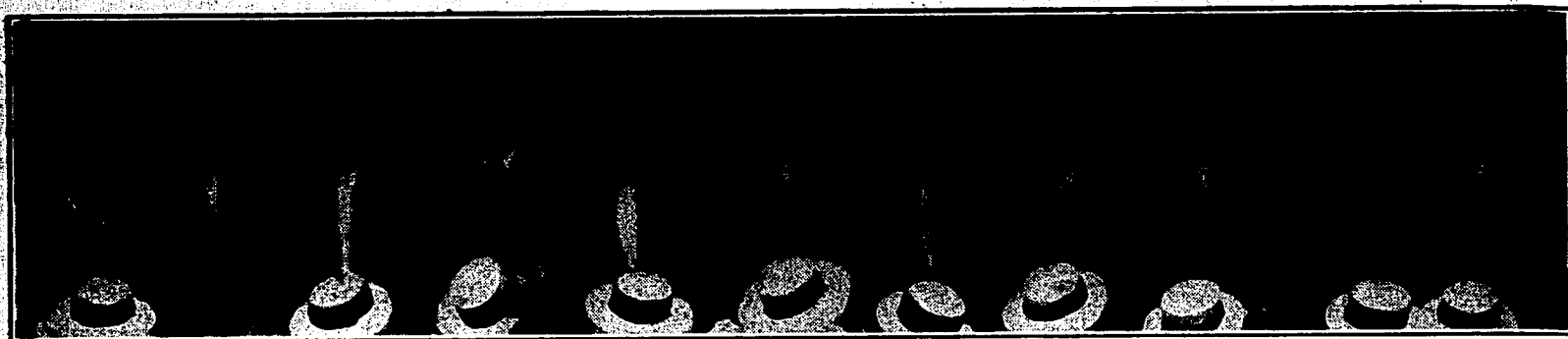
The question is sometimes asked whether the Tract Society has made any real progress during the last ten years and it is interesting to note that the above items of general expense were only \$12,000 in 1910 as against the \$20,000 in 1920—an increase of approximately 70 per cent. Just about one half this increase went into publications, while the other half went into Sabbath reform work and moral and religious uplift work.

Of course you know that the constitution of the Tract Society designates its work as three-fold—note the order—to promote the observance of the Bible Sabbath, to promote the interests of vital godliness and sound morality, to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians.

Are we a printing establishment and a business organization? Yes. But we do not lose sight of the fact that we are an instrument under God for the promotion of the Bible Sabbath and of *sound morality and vital godliness*.

Five Christian hospitals and twenty-seven dispensaries meet the medical needs of 80,000,000 people in North Africa.

How hard is it for them that trust in riches to enter into the kingdom of God! —Mark 10: 24.



The Commission and Officers of Conference

REPORT OF THE COMMISSION OF THE EXECUTIVE COMMITTEE

To the Seventh Day Baptist General Conference:

In this the second annual report of the Commission of the Executive Committee to Conference the attempt has been made briefly and effectively to set before the denomination, first, the things accomplished during the past Conference year through the several boards—achievements largely made possible by the Forward Movement; second, the things to be accomplished in the year ahead; third, the recommendations of the Commission; fourth, the activities of the Commission and of its executive officers during the past twelve months; and lastly, a summary and appeal.

THINGS DONE

1. Forty-five thousand dollars has been raised.
2. An average increase of 20 per cent in the salaries of pastors and of missionary pastors has been effected.
3. An average increase of 30 per cent in missionaries' salaries in China has been made.
4. Appropriations to Holland and to Java have been increased by 33 per cent.
5. The salary of Rev. T. L. M. Spencer of Georgetown, British Guiana, has been raised from \$600 to \$1,000.
6. Mission property, valued at \$2,500, has been purchased at Georgetown.
7. Syracuse, N. Y., Ritchie, W. Va., and White Cloud, Mich., churches have received denominational help.
8. Two additional workers have been placed on the Southwestern field.
9. Two additional workers have been sent by the Tract Society through the South and the Northwest to visit the lone Sabbath-keepers.
10. The Denominational Building has been assured.

11. Two-thirds of the debt of the Missionary Society have been paid.

12. The amount of Sabbath literature distributed has been decidedly increased.

13. The appropriation to *De Boodschapper* and *The Gospel Herald* have been raised 29 per cent.

14. A substantial beginning has been made in the publication of graded lesson helps of our own.

15. An efficient secretary for the Sabbath School and Young People's boards has been secured and put at work.

16. The number of standardized Sabbath schools has been doubled.

17. Money has been raised for our colleges sufficient to pay the salaries of five additional teachers.

18. The non-resident members of our churches have been more carefully looked after.

19. The imagination of Seventh Day Baptists has been gripped by the business-like planning for and prosecution of the work of the Forward Movement.

20. Seventh Day Baptists have been taught to give as never hitherto.

21. Seventh Day Baptists have been brought into closer fraternal and Christian relationship to each other.

22. Seventh Day Baptists have been brought to think more in denominational and in world-wide terms.

23. Seventh Day Baptists have been aroused to an eager expectancy of denominational accomplishment; they are looking to see the people take a leap ahead.

24. Denominational machinery has been simplified and unified, and some useless wheels have been done away with.

25. Vacation Bible schools have been inaugurated.

26. The educational, missionary, evangelistic, and devotional spirit among the women has been more intensely cultivated.

27. The loyalty of the young people has been aroused and made more substantial.

28. Confidence of the people in the denominational future and in each other has been intensified.

THINGS TO BE DONE

1. A full-time director to be chosen who shall prosecute vigorously both the financial and spiritual interests of the Forward Movement.

2. A Forward Movement treasurer to be elected who shall receive and distribute the funds of the denominational budget.

3. A definite list of the specific needs in men and women for the mission fields to be issued.

4. A campaign of education to put before the boys and girls, young men and young women who are now making decisions as to a life work the appeal of the pastorate and of the mission fields.

5. A wide selection and use of active and interested men as the Board of Managers of the Missionary Society who shall keep the officers of that society in vital touch with the mission fields.

6. A representative of the Missionary Society to be sent, if occasion demands, to investigate the possibilities for the enlargement of mission work in foreign lands.

7. Preference to be given to denominational printing over commercial work.

8. One young man to be aided by the scholarship plan to prepare himself for the ministry.

9. The visitation of the Sabbath School Board field secretary to the schools of the denomination to be completed.

10. More vacation Bible schools to be introduced and given the personal help of the Sabbath School Board field secretary.

RECOMMENDATIONS

The Commission has the following matters to present to the General Conference as recommendations:

1. We recommend that the General Conference employ for the ensuing year a Forward Movement director to promote the spiritual interests of the denomination, to give his full time to the work of the New Forward Movement.

2. We recommend the adoption of the following:

WHEREAS, Many churches and individuals have found it convenient to remit all funds for the denominational budget to one central point for

distribution to the various causes represented in the budget, be it

Resolved, That the report of the Committee on Denominational Activities as adopted by the General Conference and printed on page 62 of the 1918 *Year Book* and on page 89 of the 1919 *Year Book* be amended by the addition of a paragraph to be known as paragraph "5a", as follows:

"5a. That there shall be a treasurer whose duties shall be to receive any funds that may be sent to him for the denominational budget and to distribute said funds in such manner as may be directed by the Commission of the Executive Committee, and according to the wish of the donors. He shall render annually to the Commission a statement of his accounts, and such supplementary reports from time to time as the Commission may direct. His accounts shall be audited by a committee which shall be appointed by the chairman of the Commission."

3. The following action of the Commission is presented for approval and adoption:

(a) This Commission believes that the Missionary Board, in helping churches on the home mission field, should assist such churches, on the basis of a ratio agreed upon between both parties, of a definite amount to be contributed by each local field.

(b) This Commission urges the Missionary Board to publish a definite, conservative list of its needs for the next several years of teachers, evangelists, medical missionaries for the foreign and home fields, and of pastors and Christian workers for our churches. The Commission believes that a very specific suggestion of the denominational needs will the better grip the imagination and crystalize the consecration of Seventh Day Baptist young people. Furthermore, it is the urgent conviction of the Commission that the denomination through the Missionary Board should undertake a broad, forward-looking campaign of education to reach the minds and hearts of boys and girls, young men and young women who are making their decisions as to their life work.

(c) This Commission commends the suggestion that the Missionary Board have monthly instead of quarterly meetings.

(d) It is the sense of the Commission that the Missionary Board should make a wise selection of men of judgment and energy for its Board of Managers, to report to the board the needs of and progress of work in the widely scattered fields of missionary effort.

(e) This Commission believes that the Missionary Board, for the sake of being thoroughly informed, should send a representative to needy foreign fields where we are now doing work or may plan to do missionary work, whenever occasion demands first-hand information, for helping us most wisely to prosecute our work there.

4. We recommend the adoption of the following:

WHEREAS, Our own publications seem at times to have been delayed by commercial printing, be it

Resolved, That we commend to the Board of Directors of the American Sabbath Tract Society the policy of preference to denominational printing over any commercial work that might unduly delay our own denominational publications.

5. We recommend the adoption of the following:

WHEREAS, The duties of the Board of Finance have been largely delegated to the Commission, therefore, be it

Resolved, That we express to the Board of Finance our appreciation of the able service it has rendered to the denomination during its short life; that the Board of Finance be abolished, and that hereafter all reference to a Finance Committee, the Committee of Systematic Benevolence, and the Board of Finance be omitted from the *Year Book*, that all the duties of the Board of Finance be delegated to the Commission or a committee of the Commission of the Executive Committee.

6. We recommend that appreciation and approval be given to the Sabbath School Board for the work that has been accomplished during the year and in particular in reference to the work of the field secretary and the denominational Graded Lesson Helps, the publishing of which has been started; and that the Woman's Board be commended for its work especially along the lines of promoting the spiritual life and growth among the women of the denomination, and for the forward looking plans in reference to field secretary work for women and girls.

7. WHEREAS, The duties of the Executive Committee of the General Conference have been largely delegated to the Commission of the Executive Committee.

Resolved, That the Commission recommend to the General Conference that the Executive Committee as now constituted be abolished and that the Commission of the Executive Committee as now constituted be substituted therefor under the name of the Commission of the General Conference and that the following amendments to Article IV of the Constitution be adopted:

Amend Section 2, Article IV, by substituting the following:

A Commission of the General Conference (hereafter called the Commission), nominated and elected in the same manner as the officers of Conference, shall consist of nine members, of whom the president shall be one. They shall be as widely separated as possible and three members shall be elected annually to hold office for a term of three years, or until their successors are elected.

The president of the General Conference shall

be chairman of the Commission, and it shall be his duty as well as his privilege, to visit the churches of the denomination so far as possible during the year.

The joint secretary of the Missionary Society and Tract Society shall also be the secretary of the Commission, and the corresponding secretary of the General Conference, provided the Missionary and Tract societies so concur; and stenographic help shall be employed to meet the needs of the joint secretary of the societies, the Commission, and the Conference and the president of Conference—the expenses of such help to be paid as may be mutually agreed by the societies concerned and the General Conference, the latter hereby authorizing the Commission to act in its behalf.

The Commission shall hold meetings at some central point, at such times as will be most convenient for the members, for a deliberate and mature consideration of subjects of vital interest to the denomination, and the necessary expenses of the members in their attendance upon the sessions of the Commission and of the president of Conference in visiting the churches, shall be paid by the General Conference.

The president shall appoint an auditing committee of the Commission of General Conference consisting of two members whose duty it shall be to audit the bills of Conference and the accounts of the treasurer of Conference and of the treasurer of the denominational budget. In case of the temporary inability to act of one or both of the members, the president shall make temporary appointment or appointments as may be necessary.

Section 3. Article IV not changed.

It shall be the duty of the Commission of the General Conference to represent the General Conference, under its direction, in all matters described in Article V of this Constitution as its "powers and prerogatives," carefully considering from time to time the various matters therein described, advising the various boards when so requested by them, bringing all denominational interests before the General Conference in an annual report, and providing for the annual program. The Commission of the General Conference shall perform such other duties as the Conference may impose, and make such reports as the Conference may direct.

Section 4. Article IV.

A treasurer of the denominational budget shall be nominated and elected in the same manner as the officers of Conference whose duty it shall be to receive and distribute such funds as may be contributed for the denominational budget; the distribution to be at the direction of the Commission and in accordance with the wishes of the donor. The treasurer shall make an annual report to the Commission and the General Conference and such supplemented reports as may be requested by the Commission. His accounts shall be audited by the auditing committee of the Commission.

8. The Commission recommends to the General Conference that Liberty Bonds and Victory Notes, sent in from the churches for the New Forward Movement budget,

be taken at their market value, and that the treasurer be requested to send a letter of explanation to the party sending them.

9. It was voted that the form of the denominational budget be slightly changed without altering the amounts, by which the items for the three colleges and the Theological Seminary shall be grouped together under the heading of the Education Society, and the item for Forward Movement expenses be merged into the item for the General Conference.

MEETINGS OF THE COMMISSION

A meeting of the Commission was held the forenoon of the day after the adjournment of the General Conference at Battle Creek, Mich., Monday, August 25, 1919, at which preliminary arrangements were made for the selection of a Forward Movement director, and in reference to the work of the Commission for the ensuing year.

A meeting was held in Buffalo, N. Y., September 21 and 22, 1919, all the members of the Commission being present together with the retiring president, Rev. William L. Burdick, the selected director of the New Forward Movement, Walton H. Ingham, and the secretary, Rev. Edwin Shaw. At this meeting the general plans of work for the year were discussed and outlined, committees were appointed to carry on certain parts of the proposed work, and the methods of Forward Movement campaigns were considered and decided upon.

The last meeting of the year was held at Alfred, N. Y., August 19-23, at which the work of the year was reviewed, the interests of the denominational societies and boards were discussed both as to accomplishments and proposed undertakings, plans were made for the future, with recommendations and suggestions to be presented to the General Conference. At this meeting nine people besides the members of the Commission, the director and the secretary, were in attendance, being invited and appointed by the societies and boards as representative delegates.

PRESIDENT'S ACTIVITIES

The president, in addition to arranging for the two general meetings of the Commission, and making up the program for the Alfred meeting of the General Conference, has visited several sections of the denomination. He made a trip at the Christmas holiday season to Alfred and several other

places, and, in June of this year, attended the sessions of the Eastern, Central and Western associations, the churches in Rhode Island, at Plainfield, Battle Creek, and elsewhere. He has visited Chicago and Fort Wayne for consultations with the Forward Movement director, and has carried on a voluminous correspondence with people in all parts of the denomination.

SECRETARY'S ACTIVITIES

Aside from doing the clerical work of the meetings of the Commission, the secretary has assisted the Forward Movement director in reference to the printing and distribution of the literature used in the campaign to realize the denominational budget. He designed and had made a symbol which is intended to embody the spirit and purpose of the Forward Movement. Of this a cut was made to use in the SABBATH RECORDER and other literature. He made a circular diagram to represent graphically the different items in the denominational budget. He has provided items from time to time for the Commission's Page in the SABBATH RECORDER. As the secretary has traveled among the churches in his capacity as secretary of the Missionary and Tract societies he has taken every possible opportunity to enlighten the people in reference to the New Forward Movement, to explain the objects sought and the methods employed, and to encourage and inspire the people to a united effort to make the undertaking a success in every way.

THE FORWARD MOVEMENT DIRECTOR'S ACTIVITIES

The director accepted the position as being one for a business man, rather than for a pastor to undertake, hoping that his example would inspire the business men in each church to render like service.

While primarily his appeal was for increased financial support for the objects named in the budget, he gave due emphasis to the thought that above the matter of funds, and quotas and over subscriptions, was that of a deeper spiritual life of our people,—in the home, in the church, in the community and in the denomination.

He believes that this aim has been reached in part, with promise of fuller acceptance during the coming year, and that with better understanding will come increased spiritual interest. His reception has everywhere been

exceedingly cordial, his suggestions accepted with thoughtful consideration.

A desire of the people to do their part in full, even to the extent of endorsement and support of every object of the budget, has been delightfully manifest.

Financially the result has been excellent, with an assurance of better support in subsequent years.

Denominationally the work has unified our people to an exceeding degree. As a people, we are thinking and planning in denominational terms, and deeply concerned in each other's welfare.

Spiritually, the work has quickened the inner life of the individual in many churches, and magnified the importance of things of the kingdom.

Thirty-one churches have subscribed or oversubscribed their respective quotas by an average of seven per cent with a total subscription of \$52,275, the remaining forty odd churches, mostly smaller ones, will increase this amount by about \$10,000, making the total subscription for the first year about \$63,000.

The director began his active campaign about the middle of September, continuing until the latter part of December, with a few days from time to time at home, but without cessation of continued effort.

From January first till late in June about half his time has been given to the prosecution of the campaign by correspondence and occasional visits, altogether a period of about nine months. He visited twenty-four churches, gave twenty-nine formal addresses, with scores of personal appeals and interviews. He has traveled fifty-seven hundred miles. His total expense is about fourteen hundred fifty dollars, of which nine hundred fifty were for services, and five hundred dollars for traveling expenses, supplies, postage, telegrams, etc. He believes the denomination now awaits expectantly wise, constructive plans by our leaders that it may be inspired and directed in undertaking a larger service in our cause and in the world's work, and that each church will become a more forceful, spiritual agency in all its activities.

SUMMARY AND APPEAL

The Commission is glad to bring you this report of the achievements of the past year; to present to you in concrete form some of the larger tasks toward which we are mar-

shaling our forces. While the financial part of the Forward Movement program has not been completed, better than fifty per centum of the first year's budget has been paid. Our various denominational boards, with enlarged vision and commendable zeal, are giving themselves more definitely and more constructively to the work of the Kingdom.

We are entering the new Conference year with unusual opportunities before us, with heavy responsibilities resting upon us, and with tremendous tasks awaiting us. Our new Forward Movement has only just begun. The part that most vitally concerns us as a denomination is spiritual. Many doors on the foreign fields are wide open appealing to Seventh Day Baptists. At home, churches are pastorless, fields are neglected, and the ranks of the workers are thinning. And this right at an hour of vital need when God's call is most insistent. These open doors must be entered and this work, under God, must go forward.

The call of the hour is a call to stewardship, to the giving of ourselves to a quest of goodness, to holy fellowship, to nearness and intimacy with God. It is a call for a revision of our investments, for a more lavish expenditure of our time, our thoughts, and our means on the Godward side of life. It is a call to prayer, holy, intercessory prayer for the rededication of our homes and of our children unto God. "Take now thy son, thine only son whom thou lovest and get thee into the land of Moriah and offer him there unto the Lord."

With full faith in God, with hope for the future, and confidence in our young people and in our mission let us go forward to Christ and victory.

ALFRED E. WHITFORD,
President.

EDWIN SHAW,
Secretary.

*Alfred, N. Y.,
August 23, 1920.*

"South Africa, with 10,000,000 population, is mainly Christian. North Africa, with 40,000,000 inhabitants, is largely Mohammedan. Central Africa with 80,000,000 inhabitants, is pagan."

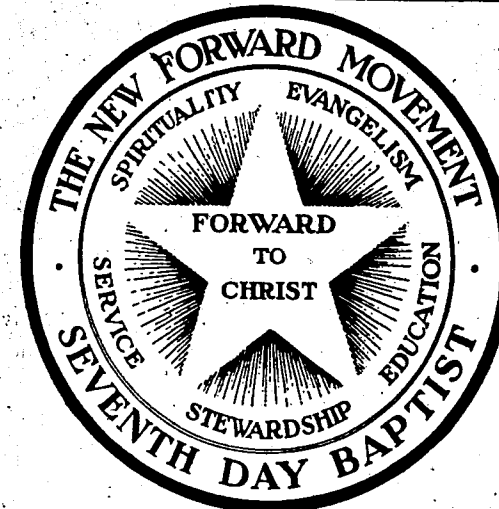
"Don't waste other people's time and money by selling them a book not worth reading."

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
- + First Brookfield, Leonardsville, N. Y.

NOTES FROM THE DIRECTOR GENERAL

LEONARDSVILLE ON THE ROLL OF HONOR, MAKING THE TOTAL NUMBER THIRTY-TWO.—FIVE OF THE EIGHT CHURCHES OF THE CENTRAL ASSOCIATION HAVE NOW SUBSCRIBED THEIR QUOTAS

The failure to receive a communication from Brother Irving A. Crandall, of Leonardsville, N. Y., announcing the successful completion of the canvass in the First Brookfield Church was the occasion of its being unrepresented when the exhibit was made at Conference. The honor is none the less deserving though public recognition was lacking.

A subscription of \$1,500, more than four times that of former years, for its 149 members is no small achievement. Ever since last November, when the director general visited this section he has had a conviction that in due time the amount of the budget would be subscribed in full in this church. It was in their hearts to do this big thing, as a matter of pride and principle.

Much of the work has fallen upon Mrs. Elsie Croop, chairman of the Canvassing Committee, with the assistance of four local members and Regional Director Frair. A very general subscription was secured from a large proportion of the membership.

Unless some other church hastens to make a similar statement the list for the first year will stand as given above with thirty-two churches having reached their quotas.

FAREWELL

This communication will doubtless end the articles of the director general for the Commission's Page. The excellent labors of these churches are to him a matter of sincere gratitude. They deserve all the kind words that have been printed in their favor. His concern as he closes his work is that every church may not only make the second year's support equal to that of the present year, but that each member, resident and non-resident, may be greatly blessed in the joy of this service. With a prayer that we all may be just stewards of our means and ever watchful of the welfare of our beloved Zion, in pleasant memories he remains,

Affectionately yours,

WALTON H. INGHAM,
Director General.

REPORT OF THE PUBLISHING HOUSE

L. P. BURCH

(Tract Society Hour at Conference)

The annual report of the publishing house will be found on pages 7 to 12 of the statement of the Tract Society, which you have in your hands. It is not my purpose to read all this report to you, as you can read it for yourself to much better advantage. It contains a detailed statement of the publications and the report of the business of the publishing house.

I would, however, call your attention to some features in regard to the SABBATH RECORDER which do not appear with that report or have developed since it was written on July 1.

The fact that so many are allowing their SABBATH RECORDERS to be discontinued for lack of interest is one of the depressing situations we have to face. Many who one year ago subscribed for it have allowed it to be dropped for no apparent reason unless it is indifference to the cause that we all hold dear. We believe no Sabbath-keeping home can afford to be without the uplifting influence of its weekly visit. It is the only link that connects many to the denominational interests. Let me call your attention to the helpful, cheerful, inspiring editorials of Dr. Gardiner; to the reports of Secretary Shaw under Missions and the Sabbath, which tell you of what is being done by the Tract and Missionary societies and how your money is being spent by these societies. Then there are reports of the young people's activities, and the work of the Woman's Board; in fact the SABBATH RECORDER is a veritable bureau of information of denominational activities which every Seventh Day Baptist should possess. Don't you think so?

When the price was raised on January 1, 1920, to \$2.50 we thought the increase would take care of the extra cost of the paper stock. Unfortunately, we reckoned without the paper manufacturer, as he has decided differently, and today, when we must buy more stock, both white paper and cover, we find that it will cost \$1,200 per year more for this stock alone than when the raise was decided upon. Also wages are higher than in November, 1919. The SABBATH RECORDER is not alone in this situation, as nearly every week papers and magazines are being suspended because they can not meet the ever-increasing costs. Among these are

notable the Interchurch World Movement magazine *Every Land*, and the *Red Cross Magazine*, which is to suspend within a month or so, as it is not deemed advisable to try to raise the subscription price to enable it to continue.

So, friends, give the SABBATH RECORDER and its editor and management the support that it deserves. Criticise it if you must, but in a spirit of denominational loyalty do so in kindness.

I would also call your attention to the "Reconstruction Messages," by Rev. A. J. C. Bond of Salem. This is a book of 120 pages, comprising twelve inspiring sermons preached during war time, but looking to this post war condition, and is in the nature of a memorial to Seventh Day Baptists in the service. The edition is limited and is worthy of as wide a circulation as possible.

A SABBATH RECORDER representative will be glad to receive your new subscription or renewal. The manager will be pleased to talk over any feature of the work and receive suggestions in regard to the SABBATH RECORDER or the work of the publishing house.

MR. BOND'S THE CHALLENGE OF THE MINISTRY

My acquaintance with Mr. Nolan Best, now of *The Continent*, New York, began in connection with the Federal Council Quadrennial in Philadelphia, twelve years ago. Since that time I have thought of him as a fine example of Christian courtesy. The following clipping from his paper of August 26, 1920, is an illustration:

CHALLENGE OF THE MINISTRY, (THE), by A. J. C. Bond. Sun Publishing Association, Alfred, N. Y.

This little book of six addresses delivered before theological students of the Seventh Day Baptist Church, compiles succinctly a catalog of strong reasons for earnest young Christian men to seek the Christian ministry as their field of service.

A. E. MAIN.

"Whoever shall give you a cup of water in my name, he shall not lose his reward."—*Mark 9: 41.*

"God gives always strength enough and sense enough for anything he wants us to do."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

A forward-looking spirit of hope and of courage prevailed at the sessions of the Southeastern Association which was held with the Middle Island Church. There is no post office called by the name, "Middle Island". The church building with the parsonage and a little parish house, is situated on the Meat-house Fork of the Middle Island River, about half way between the New Milton and the Blandville post offices. Some of the people of the community get their mail at New Milton, some at Blandville, and others at Long Run, which is the nearest railway station. The first organization of the church was made near West Union, W. Va., close by the Middle Island River, and hence the name.

This spirit of hope and courage has been present in the meetings of the other associations in June, and also at the General Conference at Alfred, where I heard it remarked that the outlook for our young people was far more promising than it was a few years ago; that a young man who had a purpose to give himself to the work of the Christian ministry, or to other specific forms of Christian work, as a Seventh Day Baptist, now had something much more inspiring and encouraging than anything which was in view five years ago. In the unity of purpose our people seem to be getting a better vision of our common tasks, and in them see things that are worth while, things that summon them to action, things that appeal to them as being worthy of real effort, that call for sacrificial service.

This is especially true of our young people, and young people have been in evidence at the General Conference and at the associations; they were present in larger numbers than usual, they had parts on the program, and they were interested in denominational matters, feeling that these de-

nominal matters were the means by which they could in very truth best get into the great tasks of the world's work and make their lives count most for God and Jesus Christ and for the Sabbath:

LETTER FROM JAVA

MY DEAR FRIENDS:

Last month I have not been able to write. The work was so heavy and difficult with so many sick people; now and again I myself got fever from being over-tired. There have been many cases of influenza, and some people died. Also that dear little boy I wrote you about, who was found in a sugar-factory under the mills. Oh, I do miss him! So often he used to stand beside me, while I was writing; and he would put his hand on my arm and would say: "It is my mother, my own mother." But he is with our dear Savior now, and this is far, far better. There was a very sad case, a young woman, not very wise, but always so kind hearted and with such a smiling face. She and her husband always have been very fond of each other; but one day he was cross about the food, she had cooked, as it was a little—only a very little—burnt. An old aunt of his,— a nasty, grumbling woman—had been scolding her for days and days already; and now that she had done all her best to treat her husband, he was cross too and would not eat at all. This was too much for her tender heart; she cried for days and days, and two nights she stayed outside in wind and rain. At last her husband succeeded in bringing her home; but she got ill with influenza immediately, and within a few days she died. Her husband was full of the tenderest care for her while she was ill; and, oh, her death was such a hard blow to him. He was really heart-broken, and I felt it with him. Oh, please, dear friends, will you join me in praying that this loss will bring him to Jesus?

There are still several people ill, but not so many severe cases now. And I feel all right again, praise God for all his mercy and goodness, giving power to the faint." Kerta, the head overseer, has been ill too, even twice; and when he is not there the work seemed all so heavy and difficult. I do thank God over and over again for this great help he has given me, as Kerta is so different from all the other Javanese, so

sensitive, so attentive, so ready for any help or work. The other Javanese people don't seem able to think very much; but he is a man who thinks and feels; he shares the burden with me, and is a real friend to me. He often saw me crossing the field, where the grass for the cows is planted—to cut my way short when leaving my house to go and visit the people over there; and one day I found a little pathway made all smooth and nice, although scarcely any other is going that way. Oh, dear friends, I do want you to pray for him, that he may be entirely filled with God's Holy Spirit to keep him ever true and faithful to our Lord and to make him a blessed instrument in his hands for his glory.

Yesterday at last I got a little bit of news concerning my loved ones in South Russia. Two or three of the Mennonites there have succeeded to escape and they have arrived in Holland quite broken in body and spirit through all they and their brethren have suffered from the Bolsheviks. Their cruelties especially to women and girls are too bad to speak it out. A great many are murdered. My brother-in-law and my sister and their three girls have been able to hide themselves somewhere in the Crimea, where the Bolsheviks have not yet come. But of course they will be there in great need and in dreadful fear. Oh, what can be done for them, and for so many of God's dear children in utter distress? I trust you will help me with your prayers also for my precious sister and her family, will not you, dear friends?

I must be short in writing as there is so much work to make up for. May our Lord be with you all and pour out his richest blessings upon you.

Yours in his love,

M. JANSZ.

Pangoengsen, p. o. Tajoe, Java.
July 15, 1920.

EDUCATION SOCIETY—BOARD MEETING

The regular quarterly meeting of the Executive Board of the Seventh Day Baptist Education Society was held at Alfred, N. Y., August 15, 1920, at 5 p. m., President William C. Whitford presiding.

Prayer was offered by Dean A. E. Main.

Frank L. Greene was chosen secretary pro tem.

Treasurer Paul E. Titsworth presented his quarterly report, which was adopted. Following is an abstract of the report:

REVENUE AND EXPENDITURE

<i>Dr.</i>	
Balances May 1, 1920	\$1,840 94
Interest received	302 13
Forward Movement Funds:	
For Seminary	\$157 39
For Alfred University	754 86
For Milton College	455 18
For Salem College	455 18
	1,822 61
	\$3,965 68
<i>Cr.</i>	
Alfred University	904 28
Milton College	665 74
Salem College	212 04
Special Fund for Alfred University	1 00
Printing	12 50
Proportion of the 1919 Year Book	126 83
Theological Seminary	497 82
Corresponding Secretary, traveling expense	22 03
Treasurer's salary	16 00
Copies of "Christian Education"	2 00
Transfer of Liberty Bonds	50
Balances on hand June 30th	1,504 94
	\$3,965 68

The Treasurer was instructed to forward to the designated beneficiaries the balances shown in his report. The Treasurer read an abstract of his annual report, whereupon the report was adopted.

The President and Corresponding Secretary and Treasurer were designated as the representatives of the Society at the meeting of the Conference Commission, to be held prior to the approaching General Conference.

The Corresponding Secretary and Treasurer was authorized to have printed in leaflet form the summaries of his reports for distribution at the General Conference.

The Corresponding Secretary was appointed delegate of this society to the Southeastern Association, September 2-3.

The President and Treasurer were instructed to prepare a budget to present to Conference, covering the items to be raised in the interests of education.

FRANK L. GREENE,
Secretary pro tem.

"The well-being of our souls depends alone on what we are."

CHRISTIAN STEWARDS

FRANK J. HUBBARD
(Conference Paper)

In those two words might be told the entire story of the human race for as men have been faithful or disloyal to their stewardship whole nations have been made glad or have suffered. As life touches life the reaction is positive and we leave behind us in the lives of others love or hate.

A steward is a man employed to manage the concerns of another and to conserve his interests, and to keep accounts. He is more than the employer of other servants—he is more than a collector of rents or income—he is more than a bookkeeper—he stands in the place of the master.

A Christian steward is one who recognizes this relationship of man to man in its highest sense. His inception goes back to the days of Cain and Abel for the defiant—"Am I my brother's keeper?" recognized instinctively that Cain *was* his brother's keeper and from that day on down through all the ages the stewardship of mankind was emphasized, to culminate in that greater command to love the Lord thy God with all thy heart and all thy soul and all thy mind—and thy neighbor as thyself.

And then for two thousand years we strove to learn how to love our neighbor as ourself, strove to love him and exploit him, strove to love him and keep him in bondage and in ignorance, strove to love him and deal unfairly with him in trade, strove to love him while he worked for us at a price that would hardly allow him to keep body and soul together, strove to love him and *did* love him for we built schools and missions and hospitals and great relief agencies, and all the while drove him to Socialism and Bolshevism, until no man can predict where we are coming out.

Our souls—that divine spark which is not in each one of us but which is each one of us.

Our bodies—the earthly habitation of our souls.

Our love of God—the highest attribute of our lives.

Our love of mankind—made in the image of God.

Our time and our money.

Of all these we are stewards.

All lands and all religions recognize the future state of mankind but the use which

they make of their lives in recognition of that divine gift varies as the land is Christian or pagan.

Yet even in Christian lands we do not always stop to think that our every day action is determining for us and for the next generation just what that future state shall be.

A number of years ago a doctor had as a patient a woman, a total stranger, with a remarkable gift of interpreting the lines of the hand in terms of character. Becoming interested in the things the woman told and assured that she was not in any sense a "fortune teller," the doctor asked a number of her friends, all strangers to the palmist, if I may so call her, to have their characters read by the lines in their hands. One of these visitors was the wife of an engineer and the palmist on studying the lines of her hand said, "Your *husband's* business has something to do with the ground."

The incident has come to my mind times without number and I can not escape the thought that if our every day purpose in life comes to grave lines in the hands of our loved ones how much more are those purposes going to fix the character lines in our own hands and in our own faces and in our own souls.

Our bodies—have you ever realized how impossible it is to do the ordinary work of the day if your body is out of tune? How your brain becomes dull and your muscles weak with a simple headache? Your body is the Holy of holies. It is the dwelling place of the Most High. The demand on you is that you shall keep it pure and keep it strong.

The very term Christian stewards implies an obligation. It may be the obligation of the individual, of the community or of the nation, but it *begins* as all things must begin, with the individual. Until you and I realize that you and I can not live our lives to ourselves, until we realize that this life was given us by the great God for the one definite purpose of making the world better, and until we attempt somehow to fulfill our mission we are missing the whole point, the whole worth-whileness of our being.

I do not mean by this that we need give up our vocation and spend our efforts as ministers or missionaries, for most of us would probably make a sad mess of such an effort, but I *do* mean that somewhere there is work for us to do that will make

the world a better place to live in, and until we have learned what that work is and take hold and do it we have lived in vain. No, I will say it stronger than that, for I believe that until we have learned to be of help we are not merely negatively useless but are positively harmful.

The difficulty as I see it is that we are wondering where we can be of use in some impossible out of the way, out of the line of our own work, sort of way, when all we need to do is the thing we are most familiar with and the line of work that comes easiest to us. If you are doctor work in your neighborhood clinic instead of attempting a revival in the slums. If a business man give your efforts toward a better administration of some charitable institution that the money may be wisely used. If a bookkeeper take charge of the accounts of some religious or philanthropic society—as a matter of love and interest—not for pay. If you have a gift for making money, make it,—but remember the story of the rich man who died and of whom a neighbor said, "Well, his money won't do him any good now because he can not take it with him." To which a friend replied, "You are mistaken, he took nearly all of it because he gave it away as he had opportunity through life."

Do the thing then that comes nearest the thing you are fitted for because that is probably the thing you can do best, and do it because you genuinely want to do it rather than because it may be a fad or because someone else is doing it.

As children we used to take dirt and water and mix up most wonderful mud pies. To our youthful eyes they might have looked all right but they never tasted like the real thing. Be sure your work not only *looks* right but that it leaves the right taste in your mouth.

Is the difficulty of getting our neighbor to understand that we love him something along that line? Is it because we have been playing at making mud pies instead of working with the leaven of God's love? Is it possible that there is too much of the Brotherhood of Man idea in our philosophy of today and not enough of the Divinity of Christ and the Fatherhood of God?

Everywhere we turn we hear it said that the world is getting away from the old time "narrow" religion of our fathers to the broader field of Christian unity. But the

query in my mind is whether we are substituting anything worth while for that old time religion.

It is an axiom among road constructors that you can not build a road from the top. That is just as true of the whole relationship of human society—you can not build it from the top—it must be underlaid with a deep religious conviction—and the belief in a *personal God* and a *personal Hell* which our forefathers held developed characters which, if sometimes narrow, were strong and deep because they had a sure foundation.

They held to creeds and isms that we so lightly discard today for the unity idea, but let me remind you that no man ever yet made a success of life, whatever you may call success, without hewing that life to a fixed idea. It is building on a foundation thought.

The world today is what you and I have made it. The world tomorrow is what you and I *will* make it. If the world is bad today,—if there is unrest and dissatisfaction, it is not alone because of the labor agitators and the Lenines and Trotskys but it is because you and I have missed the point of our stewardship. And if the world of tomorrow goes from bad to worse it is the stewardship of the Christian people that will be called into account.

It seems incredible to believe that such great nations as Russia and others of Central Europe could have been kept all these centuries in the dense ignorance which has been their lot. That they should swing now to hatred of all our present forms of government is to my mind not at all illogical, but it constitutes a far greater menace to the safety of democracy in the world than did the German Empire, for the latter was a nation that could be dealt with,—the former is suspicion and hatred that spreads like a prairie fire with the faintest whispering wind.

In a letter from a friend who is working with the Polish Grey Samaritans in their relief work under the A. R. A. she tells of the ever-present suspicion which the Poles have of such work and their impossibility of conception that it is unselfish and not somehow ultimately for personal gain. Such suspicion and unbelief in disinterested motives are a sad commentary on the generations of ill treatment which have been their lot.

With the ever increasing number of men and women who are doing the worth while things of life—with the magnificent example of relief work carried on by the Christian men and women during the great war—with the uncomplaining sacrifice of the boys who undertook to make the world safe for democracy, it seems as though it were unnecessary to speak of Christian stewards—but the excitement of the war is over, leaving in its wake the wreckage of fondest hopes and expectations as the boys came back but shadows of their former selves—or never came back at all—and it becomes difficult to remember that our erstwhile enemies are our neighbors, and it is easy to forget that our time and our talent are our God's.

Face to face with such a thought we recognize as one of the great triumphs of our Christian religion that men and women, with the raw wound of the loss of a dearly loved one still unhealed, are devoting themselves unsparingly to the welfare of those whom all emotions would teach us to hate.

What is this democracy we have heard so much about of late but Christian stewardship—but being our brother's keeper—but loving our neighbors as ourselves? And are we going to make this world safe for democracy or was that stuff we told the boys as they went out to war all bunk?

The battles that were fought on the soil of France were hardly the beginning of the things that are coming to this world. There may not be such battles of blood and iron, or there may be greater ones—I do not know. But I do know that this world and this country and you and I have got a greater task ahead of us than any that have gone before if we are going to do our part in perfecting a peace that will put right forever on the throne.

I hold no brief for the League of Nations, nor am I making any criticism of that plan, but I do believe, in common with the great majority of right thinking men and women, that the people of every land are entitled to an equal chance to live their lives under enlightened Christian influences. They are entitled to a decent education with all that brings of better living conditions. They are entitled to just government without exploitation for personal gain of rulers. They are entitled to a fair reward for honest labor. They are entitled to a knowl-

edge of the love of God and it is your duty and mine to see that they get it.

"America first" may be a good slogan, but "God and country first" is a better one, and no peace will ever be a peace until we take God into the council chambers and give an accounting of our acts as Christian stewards.

"The Challenge of the Kingdom to Seventh Day Baptists," "First Things First," "Staunch Sabbath-keepers," "Live Churches," "Men for Service," "Christian Stewards," "A Missionary People." What a lot of synonyms the president of Conference strung together for the afternoon program. Sorted and sifted and blown clear of their coverings they all come back to just one thought—the love of God and our fellow-man. Success is spelled in no other terms than these. A man may pile up vast wealth—he may achieve great power in the political world—he may dominate some great organization by his personality. But unless he can lead men to a higher conception of life he will fail in his account as a Christian steward.

THE WEST WIND

It's a warm wind, the west wind, full of birds' cries;
I never hear the west wind but tears are in my eyes,
For it comes from the west lands, the old brown hills,
And April's in the west wind, and daffodils.
It's fine land, the west land, for hearts as tired as mine;
Apple orchards blossom there, and the air's like wine.
There is cool green grass there, where men may lie at rest,
And the thrushes are in song there, fluting from the nest.
Larks are singing in the west, brother, above the green wheat,
So will you not come home, brother, and rest your tired feet?
I've a balm for bruised hearts, brother, sleep for aching eyes,
Says the warm wind, the west wind, full of birds' cries.
It's the white road westward is the road I must tread,
To the green grass, the cool grass, and rest for heart and head,
To the violets and the brown brooks and the thrushes' song
In the fine land, the west land, the land where I belong.
—Condensed from Poem by John Masefield.

WOMAN'S WORK

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

KEEP OUT OF YOUR OWN SHADOW

VIOLA C. D. TRAINER

(Paper read at Woman's Hour, Southeastern Association)

This thought was suggested as we came down the Allegany mountains one beautiful morning in early spring. Two mountains loomed high with only a small stream and the railway between. On the one mountain side the buds were bursting into new life, the early spring flowers were beginning to show their modest faces. The woodchuck was out for a sun bath, the chipmunk was darting here and there looking for his morning meal, and the birds overhead were flitting from tree to tree busy with their morning song.

On the other there were no buds, birds or flowers. No music, no life. It looked barren and bleak. Nothing attractive there. One instinctively turned away.

The one mountain side was bathed in sunshine, light and love, and seemed to be praising the Creator of all things. The other had its back to the sun, its face buried deep in the gloom of its own shadow. It is ever thus. With the back to the light the face is naturally in the shadow.

The babe in the mother's arms knows no sky but the mother's eye, no love but that of the mother heart. But the little child soon reflects that light and love in the home, and often is nicknamed little sunbeam, or some other endearing title, implying life, light, love.

The same young life when taught of the goodness of God and his love for his children, may go out of the home into the school and on into the world to radiate the sunshine of love, of kindness, of helpfulness, of charity, patience, forbearance—in short a well rounded joyous life to which his associates and even the passerby will instinctively turn for good cheer and comfort.

A story is told of a tyrant, swearing sea captain who was very ill on shipboard. He sent for the officers and for every man on ship trying to find one that had a Bible, and some one to pray with him, because he

could not live and was unsaved. Not a man had a Bible or knew how to pray. Some one told him they had seen the cook's little boy with something that looked like a Bible. The sick man said, "Send for the boy, I must see the boy."

The boy came with his Bible. The captain said, "Little boy, I must die. Turn and find something about God having mercy on miserable sinners like me."

Willie Platt turned crimson. He thought for a moment, then turned to some verses his mother had taught him before leaving her for the trip. He read: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

The captain said, "Stop, boy. That sounds like it, read it again." Again Willie read the blessed soul-enlightening words; then he modestly suggested that his mother taught him to put his name in when he read it. "Ay, boy, that's it, put your captain's name in, John Coutts; put John Coutts' name in."

Willie Platt then read, "He was wounded for John Coutts' transgressions; he was bruised for John Coutts' iniquities; the chastisement of John Coutts' peace is upon him, and with his stripes John Coutts is healed." The captain said, "That'll do, boy, that'll do." Then he lay back upon his pillow and repeated over and over the fifth verse of the fifty-third chapter of Isaiah, using his own name.

John Coutts died, but not until he had witnessed to every man on board his ship that Jesus had been wounded for his transgressions; that Jesus had been bruised for his iniquities; that by Jesus' stripes he had been healed.

But for the home training, the sunshine and love of little Willie Platt, the captain would probably have passed out unsaved. But for the love and sunshine in John Coutts' heart the men on the ship might never have heard of Jesus' great love for mankind.

John Coutts had grown to manhood and some age, and faced death before he came to realize he had traveled all his long life with his back to the Light, and was horror stricken to find himself completely enveloped in the gloom of his own shadow.

There are many ways in which an individual may cast a shadow. The youth who

disobeys the training of his parents, or who breaks the rules governing the home, or the school, or who disregards the civil law, not only faces his own shadow, but spreads gloom over the home, or the school, or the community as the case may be.

Any individual in a neighborhood who watches the movements of another with a view to misrepresenting the motives, or to knock on his character casts an unmistakable shadow.

The kicker in the club, the lodge or any similar organization can spread more gloom than half a dozen others can shine away.

The self-willed knocker in the church can do more to tear down the society than a score of others can build up.

The obstinate self-willed faultfinding critic in a Christian denomination can weaken the power of its machinery and retard its work of progress by years. While if the same individual had kept his face to the sun, with love and charity, plus a helpful spirit, he could have increased the efficiency of the machinery, and perhaps doubled the progress of the work with which he was thus connected.

The newsmonger, the tattler, the deceiver, the liar, not only covers himself, but all concerned with the gloom of his shadow.

The pessimist, the grouch, the morose, the lustful, the lascivious, the adulterer; the greedy, the envious, the covetous; the knocker, the kicker, the obstinate, the critic; each casts a shadow, broad and long and gloomy enough to make his life as bare, bleak, and unfruitful as the Allegany mountain side on a beautiful morning in early spring.

The pathetic thing about the situation of such an individual is that when his friends instinctively turn away from him he can not peer through the gloom of his own shadow to know why he is thus deserted. The almost unforgivable thing about such a situation is that it is wholly unnecessary. In the first place he need not have gone into the shadow; in the second place he need not stay, for if he could not see his way out, he could take God by the hand and be led into the light.

In a flower garden four seeds went astray. One sprang up in a bed of pinks, one in a pansy bed, one by the edge of a curb in a lime stone walk, one in a hedge. The one in the pansy bed was transplanted to a clay bank under a wild cherry tree. Each grew

straight and strong stalks regardless of surroundings and cultivation. The ones in better soil under better conditions grew taller and were more prolific. Each stem sent up a large central head surrounded by several smaller heads. Each head developed a face. At earliest dawn each face was turned toward the sun. At noon and until twilight the faces were still seeking the sun even if it bent the neck into contortions to follow the great light in its circuit. Each day the same process was followed until the head was bowed with age and the neck well bent with its burden of ripened fruit.

Can an individual endowed with life, light, love, and intellect, afford to show less wisdom than the sunflower? Nay! even though it bends the selfish will into contortions to follow the light. What is wisdom but the fear of God? What is the shadow we cast but sin? Jesus Christ is the great Light. Not until the individual turns his back on that light can he commit a sin and thus face his own shadow.

To be tall, straight and strong, that is more than wealth;

To do right and be noble, that is more than place;

Then in the spirit there is more than health, with joy and gladness;

When the sun shines in the face.

O God, our Father, and great Creator of us all, if through some sin we find our back to the light, our faces in our own shadow, take us by the hand, lead us into the shadow of the cross, where we may ever after be given strength to keep our faces to the sun.

WOMAN'S PROGRAM AT CONFERENCE

ETHEL L. TITSWORTH

A restful half hour filled with beautiful organ harmonies, a few words on prayer, earnestly spoken by Dr. Palmberg—such was our introduction to the Woman's Hour at Alfred on the evening after the Sabbath. God grants our needs, said Dr. Palmberg, but our desires are not always our needs and our prayers are sometimes denied because it would not be good for us to have them answered as we wish. God knows our needs. Why, then, pray at all? Why? Because we are told to pray, and because workers are encouraged by prayer, and praying Christians will produce men and women to do his work.

That the need of more workers is urgent was clearly set forth as the program of the evening was presented, Mrs. A. B. West, president of the board, in the chair. The faithful ones were commended and others urged to take up the burdens, in the corresponding secretary's report, read in the absence of Mrs. J. H. Babcock, by Mrs. Edgar Van Horn. Especially did she urge the associational secretaries, these being the connecting link between the women of the denomination and the women of the board, to co-operate with the board in the matter of reports, etc. She testified to the impetus and inspiration given by the Forward Movement and her word of encouragement to all was, "Be diligent, be hopeful, be trustful."

The treasurer was introduced with the word that she was "short in stature but long on figures." She would surely need to be long on figures, receiving as she did this year \$5,444.33 and disbursing for various branches of the work \$4,744.36.

After the reports the "movies" began, and began, as Mrs. W. D. Burdick said many movies did, with an educational film. This proved to be a geography lesson based on a lecture of the Interchurch World Movement. Among others a map of Ohio was shown and on it were shaded portions showing where dwelt the greatest percentage of the mentally, morally and physically unfit. This portion was thought to coincide with the presence of the greatest percentage of foreign-speaking people and the opinion was formed that the foreign element is to blame. But it is not so, for the explanation is that in that section there are practically no schools, no churches. A need for consecrated workers there surely, willing to answer the searching question, "What hast thou given for me?" The words of this song were thrown on the screen and when the audience with their eyes on the picture of Christ in Gethsemane sang "I gave, I gave it all for thee, what hast thou given for me?" and with the picture of Christ and the rich young ruler before them sang, "I left, I left it all for thee. Hast thou left aught for me?" it was a moment when every person looked into his own heart to find there the answer.

The fields for service are many and Mrs. West continued our movies with glimpses of some of our home mission fields to see what was the prospect of harvest. Just one example shows the need of pastors and lay-

workers. In Connecticut and Rhode Island there are nine churches within thirty-five miles with two resident pastors. From northwest to southwest we need to pray that the Lord of the harvest will send reapers.

The great southwest! Unknown, unloved, untaught, unchristian! We saw the great southwest through the sympathetic eyes of Mrs. T. J. Van Horn, saw it spread before us in its need, its need of common friendliness and of Christian kindness, its need of schools and churches and of the many taken-for-granted things of our everyday life. From Memphis to Oklahoma, from Kansas City to Hammond and Port Lavaca this southwest lies before us uncared for, except in Fouke and Hammond, with just one Seventh Day Baptist missionary.

This then is the need and this the response sung by Mrs. Fred Whitford and made, I am sure, by many who will pledge their support in every way that shall present itself this coming year, "I'll go where you want me to go, dear Lord, I'll be what what you want me to be."

ANNUAL REPORT OF THE BATTLE CREEK LADIES' SOCIETY

The Battle Creek ladies enjoy reading the doings of other Ladies' societies and would contribute their share of items. The following is the annual report of our secretary, Martha Wardner, for the year ending June 30, 1920:

"The records of another year are closed and it matters not how deeply we long to recall them, that they may be made better, they are beyond our reach. They are not as complete as we wish they were, but it illy behooves us to spend any time in useless repining. We have entered upon a new year and it becomes us to remember our mistakes and failures only as an incentive to nobler effort.

"Very little has been done by way of earning money, but this is not due to the fault of the work committee. They have faithfully striven to find the work to do and the failure is undoubtedly due to the stringency of the times.

"The other committees have also endeavored to perform their allotted duties faithfully.

"We have had to contend with an un-

usual amount of sickness in our homes. Our pastor's wife was confined to her bed and room for months, the result of an injury sustained by a fall on the ice, and we have been called on to mourn the departure, after a long period of illness, of our beloved sister, Mrs. J. H. Kellogg, who while living was such a source of inspiration to us.

"At the beginning of the year we gave two days' work to the Red Cross and packed ten lunch boxes to brighten the Fourth of July soldiers who were confined at the base hospital at Camp Custer.

"In September we packed a box of clothing and household linen for the Georgetown Mission and expressed it to Rev. T. L. M. Spencer at Plainfield, who checked it on his ticket to Georgetown. We also contributed \$28.75 in money for the benefit of Mrs. Spencer, who had the mission in charge while Rev. Mr. Spencer was in this country. The gift to Mrs. Spencer and express charges on the box total \$30.28.

"The following articles have been given in local relief work: One pair blankets, three quilts, fifteen articles of wearing apparel, six baskets of food, two rocking chairs, soap, flowers, money, and groceries. There are twenty-six curtains on hand to be placed in homes where needed and twenty-three garments for the Charitable Union.

"The Young Women's Society contributed \$25 on our apportionment to the Woman's Board and the balance of \$89.68 we have met with voluntary contributions.

"Under the direction of the Program Committee we took up the mission study, "A Crusade of Compassion for the Healing of the Nations," which we will conclude at our present meeting. Sabbath Rally Day was observed with a suitable program.

"On October 2 the society entertained new and prospective members at the home of Mrs. Paul Crandall. The society provided the dinner for the annual church gathering at Haskell Home on the first Monday evening in January. The dinner was in charge of the Social Committee. A farewell reception for Rev. and Mrs. L. F. Hurley and Miss Ethelyn Davis was given at Haskell on the evening of May 1, under the direction of the Executive Committee, acting in the capacity of the Social Committee. On June 14 a surprise party was held at the home of Mrs. Mary Evans in honor of her birthday.

"The society has met eleven times in reg-

ular monthly session, one session being prevented by a severe storm, but later atoned for by a special session.

"The Executive Committee has held four meetings.

"The constitution and by-laws have been revised and adopted as revised.

"The average attendance for the year has been 15; total enrolment for 1919, 39; new members received, 9; losses, 4; net gain, 5; total enrolment 1920, 44."

The following officers have been elected for the coming year: President, Mrs. Martha H. Wardner; vice president, Mrs. W. B. Lewis; secretary, Mrs. B. W. Kinney; treasurer, Mrs. E. H. Clarke; corresponding secretary, Mrs. Mary Evans.

Our August meeting was of special interest because our Music Committee added so much enjoyment to it by two inspiring duets, and because Mrs. J. W. Crofoot was present and answered questions for an hour or more in regard to the work in China.

We caught a glimpse of the various workers on the field and the part of the work each undertook to do, of the students in the schools, and of the many religious services that are conducted. A map of the Shanghai Mission gave a clearer idea of the situation of the buildings and grounds. The number of students, it was stated, varies, but in the long run has increased in a marked degree. Many customs were discussed such as foot-binding, travel, burial, weddings, etc., and noted as slowly changing. We were surprised to learn of the utter lack of sanitation, even in the large cities, as there are no sewers and no water systems. The needs of the field are many, but despite the lack of so many things we would consider essential to ordinary comforts, these followers of the Cross are glad to return and take up this great service again.

After the informal discussion of the numerous topics introduced, Mrs. Crofoot showed us many doilies and two beautiful kimonos, all hand embroidered, vases, chop sticks, trays, etc., which had been brought from China.

We appreciated this opportunity to get in touch with life in that far country and it impells us to real sacrifice in order to be worthy laborers at home.

A MEMBER.

"Live up to the best that is in you."

MESSAGES FROM THE FIELD

WILLARD D. BURDICK

(Outline of paper given in Tract Society Hour at Conference)

Nearly nineteen centuries ago Christ commissioned his disciples to go into all the world and preach the gospel. Today there are more men, women and children who have never heard the gospel message than the total population of the world when Christ commissioned his disciples.

Many of those who are called Christians are not living in harmony with Bible teachings. Dr. Frank Crane says, "Millions follow Christ as a sort of fetish, or formula of salvation, or ringmarole of superstition, who have not the slightest conception of his program of life."

The large part of the Christian world has abandoned the Sabbath given us by God, and is keeping another day. Of this day they say; "We are losing our Sabbath Day by leaps and bounds and flashes. It is running away with us at breakneck speed. The man who denies it knows not the facts. Our condition today is little better than continental. The automobile and the links are doing more today to empty our churches than any other lure of the evil one." (From "The Fragrance of Christian Ideals.")

We are concerned about these things. The world needs salvation. Christians must live in harmony with the teachings of God's word.

But what can a handful of Seventh Day Baptists do about these things? The real question is not of numbers, but of right relationship to God.

The Bible is given us "that the man of God may be perfect, thoroughly furnished unto all good works."

The Bible teaches that we must be born again; that we must be obedient to God; that we should realize the blessings possible in Sabbath-keeping; have a vision of the world's needs; be praying Christians; be giving Christians; be working Christians.

We need the divine enthusiasm—a mighty passion for the kingdom of God on earth! We need to be endued with power from on high. Men and women possessing such will bring revivals in our churches and on the field, where lone Sabbath-keepers live. God needs trustworthy men and women. Are you trustworthy?

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

REV. HERMAN D. CLARKE

CHAPTER XXI

One day after the Fourth of July, the Livingstons were surprised to see Mr. Melvin Martin come into the yard in his fine new automobile. Leila met him pleasantly and led the way into the house.

"Perhaps I ought to apologize for such a sudden appearance without any previous notice. But I had some business near here in connection with the enterprise of the firm I now represent a part of my time, and I could not resist the impulse to run over and pay my respects to you and your family, Mrs. Livingston. I am stopping at the hotel here a day or two and then will motor back," said Mr. Martin.

"Glad to meet you again, Mr. Martin," said Mr. Livingston, "and would like to hear from you concerning the Williston people, especially my friend Mr. James, the merchant, also Mr. Kendall whose father lives here at Monot."

"I am glad to report that they are still well and doing finely as usual. No doubt you will be also glad to know that I met your special friend Floyd Sherman. He happened to be in our town and we met accidentally and introduced ourselves. I had heard him making inquiries about Miss Leila of some of her Williston friends and so I made bold to tell him of my acquaintance with you. He said he was expecting the young folks to make him and his wife a visit and was planning to go after you about next week if possible. I saw my chance for a good time and said I was coming over and would ask the privilege of taking your son and daughter over to their claim this week if they would go. I am going to Cartwright also on business and can take you to Mr. Sherman's and leave you there a day or two or longer and bring you back home here when you are ready for it. What do you say to the proposition?" he asked.

"Oh, that will be fine. Can we go, papa?" asked Leila.

"How soon?" asked her father.

"Tomorrow," said Mr. Martin.

"I think they can be ready as quickly as that, indeed Frank just now, but have promised him a vacation over there and I can manage the business all right. But Mr. Mar-

tin, do not go to the hotel, stay here over night at least, and the children will be ready tomorrow," invited Mr. Livingston.

"I would be just delighted, Mr. Livingston, and will if I am not imposing upon your hospitality. But maybe Miss Leila will object," and he looked inquiringly at Leila Maud.

"I am sure I have no objection. And say, I forgot that I am invited to a party tonight and have to sing by request. I'll phone over and ask if I may bring a friend. I am sure there will be no objections for they will want you very much when I tell them that you are some tenor singer and play the piano also."

"You flatter me, Miss Livingston," said young Martin, "however, I might favor them with one or two selections I have recently learned. And now that I am to stay with you and go to the party, I will go over and see Mr. Kendall and tell him what his son said and be back in time to go to the party."

"Be back in time for supper," said Mrs. Livingston.

"Thank you, the temptation is greater than I can resist."

Alone with her mother Leila said, "Mamma, I don't believe his business was the chief reason for coming. I feel sure he is here chiefly on my account. I am glad to see him after our entertaining correspondence, but somehow I fear him and his power over me. You see he is irresistible. Kind and pleasant, and wise, and tactful, he knows just how to please and win. What shall I do if he makes advances?" And Leila was really troubled.

"Search your heart, my daughter. Do you find that you have really been more than friendly in your words and feelings while corresponding? Are you attached to him somewhat? Be honest."

"I fear I am. And yet I frankly told him as you saw in the copy of my letter, that we could be none other than common good friends under all the circumstances. But strange things happen. I know a girl at Milton who was so disgusted with the attentions of a man that she made all manner of fun of him and at last married him and loved him dearly. He just knew how to meet all her scorn, and conducted himself with such propriety and yet such persistence that he won out. I do not understand such strang things," said Leila.

"Just be sensible and entertaining and keep thinking that the future is too important to let yourself be deceived in any way or caught by such attractive men. The fact that he is a straight man and honest and winning makes him the more dangerous to a Sabbath-keeping girl. The very beginning of attentions is the time to call a halt until you know that he is one with you in faith and practice."

Evening came and she with Mr. Martin went to the party, he having received a most pressing invitation from the hostess to come.

It was an evening of great pleasure and Mr. Martin made many friends. He sang a duet with Leila with telling effect and also played a few piano pieces with ease though he was not a professional musician. The fact that he did not make pretensions made his playing all the more pleasing and enjoyable.

"We do hope you will be over this way again, Mr. Martin," said the hostess, "and be sure to let us know by card when, and we will arrange a fine time somewhere for you. You have entertained us splendidly tonight and we all thank you. Be sure to come."

"Well now," said Mr. Martin while walking home with Leila, "I did not expect such a rare treat as this when I came. I wish I could stay a week, but then, you'd get weary of me. 'Familiarity breeds contempt' says some one. But I can hardly keep myself from great familiarity, Miss Livingston. Without a bit of flattery you are the most fascinating letter writer I ever knew. But your presence is still more fascinating. What is the secret of it? Oh, I know. Honesty, frankness, simplicity, humility, and tact. A man with two grains of common sense and discernment can tell affectation wherever he sees it. He can tell when a woman is trying to show off, and such things disgust him though he may play the fool and pretend to like it."

"I am sure I never want to be other than frank and honest. I never saw advantage come to any one by pretention and affectations and flirting. I thank you for the honor you do me and hope always to win such approval by everybody I know. I always write to mother just as we usually talk when together, home gossip if you please, and a conversational style. It is most interesting to me. I do not like stiff and conventional ways with real friends.

It may do in some business matters perhaps, but then I doubt it. I notice the men who come into my father's store to sell goods. Some are a jolly set and act as though they did not care whether they sold goods to him or not, and are pleasant and friendly when they do not sell. Others are stiff and condescending and frown when they do not make a bargain. And I have noticed that if father needs any stock he usually buys of the genial man who had a winning personality," said Leila.

"I wish I had a winning personality!" said Mr. Martin, "know what I'd win as quickly as possible," and he looked his wish at Leila who saw it and blushed.

"Oh, you would win a fortune and then go to New York among the fashionable ladies and win a flirt," she said laughing.

"You are just joking and of course know better. You know what I'd win. Don't you suppose there is a fighting chance of my winning?" he asked.

"Mr. Martin, I'll be frank again. Do you remember what I wrote to you when I was at Milton in answer to your advances? While I feel greatly honored by you and thank you for that honor and frankness, I am now, as I ever shall be, of the same opinion as then. The man who wins me must be soundly converted to the truths I believe fundamental and essential to my happiness and a true union of hearts. So you have my answer to your question. Don't try to win any woman until you know that she is in perfect harmony with you, especially religiously."

There was silence for a while. Mr. Martin knew that she meant it and would not be changed as he once hoped. But he would try again in some tactful way to win this rare woman. Who of all the professed Christian women he had known was so frank and conscientious as that? He had never met one. The most of them would trade religions for a husband and never ask a question.

"Miss Livingston, I do not know what to say to such a conscientious woman. You are a rare specimen of toleration and strictness combined. You respect others opinions and treat all kindly and yet you put yourself outside of the communion, if I may call it that, of every one except your own. I just do not know how to understand it. I fail to see how God can

require of any one such a position. Here in all creeds are honest people, excellent people and sincere, who undoubtedly are trying to do their best, and yet you can not unite your heart and life with any until they believe just exactly as you do. Do you really expect to find a mate anywhere? I have failed to see people yoked up that way anywhere."

"And that is just the matter with marriage and divorce," replied Leila. "That is just what is the matter with so many homes. To be sure there are some questions where there may be differences of opinion and peace reign in that home. For instance a man might believe in the sleep of the dead and the woman otherwise and it make no breach in the family. I might believe the ten-horned beast meant one thing and you another, and we not quarrel over it or be the less devoted. It does not enter very much into the real Christian life. As between Presbyterians and Methodists it might be mostly a matter of church polity or government which may not materially affect the vital principles of faith and obedience to God. If you were a high church Episcopalian and you married a low church I feel sure you would not be unhappy over it if you loved each other. But, Mr. Martin, it is altogether different when you come to the matter of Sabbath observance. That is a direct plain commandment of God. It has to do with law abiding faith and true love to God. 'If ye love me keep my commandments.' The commandment is plain enough. A child who can count the days of the week can understand it. Not that just keeping the Sabbath saves you, but disobedience will not save you. Disobedience will ruin any soul. The welfare of the children in a family is involved in harmony and unity of faith and practice in all such matters as that. I wish you might see it." And she spoke with fervor and great concern.

"Then suppose you never meet such a man to love you, what then?"

"Then I never marry, that is all. 'He that loveth husband or wife more than me is not worthy of me.' Christ is supreme, all others are secondary," she replied.

"But marriage is ordained of God, as much as your Sabbath which you claim was instituted at the same time, and most women think it essential to happiness and

health and social betterment. But let us suppose that two with these differences agree not to have any family to suffer from such differences in practice, what then?"

"Almost an impossibility. A home without children is only a half home. One popular author states in his story that a man must have the woman as his chief desire and the woman must have the child as hers. The child binds the home or the two together. Where children are not are most divorces. Your supposition is not supposable," said Leila.

They had reached the house and entered. In the morning they were ready for the ride to the home of Mr. and Mrs. Sherman. They dined late at Williston and made a few calls which were delightful to Frank and his sister. Late in the day they arrived at the Sherman ranch.

The next day Mr. Martin went on to Cartwright and back again the following day, and they persuaded him to stay another day. Frank and Leila would stay a week and go over to the old home once. Mr. Sherman would take them home.

"Oh, I want to do that myself," said Mr. Martin.

"But I want to go to Monot myself and see Mr. and Mrs. Livingston," said Mr. Sherman, "and they agreed to let me take them."

"Very well, it is kind of you and I submit to the powers that be," said Mr. Martin, "I'll see you I hope before you return to college. I know you will have the time of your life here for the few remaining days. I'd be so glad to stay myself and enter into the game. But business calls. Good-by," and he was off after receiving the heartfelt thanks of all for his kindness.

In a couple of days they took their lunches and went to the old home, climbed the butte to eat their dinners, picked flowers by consent of the owners and Frank especially was delighted to see his old dog again who knew him and gave him a wagging reception.

"Why did we not take him to Monot with us?" Frank asked.

"You know the reason. He is better off here on the farm with no town dogs to fight with. You are best off right here old doggie," and she stroked the faithful pet and he licked her hand in joy. He had

to be shut up when they left or he would have followed.

It was an occasion long to be remembered and to add to the joy, Mr. Sherman's parents came on an extended visit and were there the last two days of the Livingston's visit.

"When we return East we are going to stop off a day with you people," said the elder Mr. Sherman to Leila.

"Oh, I am so glad, papa and mamma will be so pleased. Do not fail us," replied Leila.

Again they were back home at Monot and young Sherman was made welcome for the day he stayed.

The summer and vacation was passing only too quickly. Mother and daughter especially were trying to make the most of it. Together they worked for the good of Frank and to make love and tactful treatment win him back to truth and obedience. But it was a slow process for somehow the boy was back again in company with Miss Gregg. Failing as she had with her former methods, she had caught Frank where he was obliged to talk with her and she told him that she had erred and was so sorry and repentant and would henceforth live the life he would respect and that if he failed her now she would go to destruction. Her salvation depended upon him, and she threw herself at his feet weeping.

It was more than he could stand and he believed her for once. He would give her another chance and he did. It was almost heart-breaking to his mother and sister who plead with him not to get caught again. Hazel Lewis in the meantime made almost daily calls to see Leila. She was going back with her to take the position as teacher near her chum. They might see each other often.

And so Leila was back again in college while Frank was as fascinated as ever with Miss Lona. Mr. Livingston found that his business while affording him a comfortable living, would not pay off the mortgage nor put Frank in a way to succeed him if anything should happen. He had many friends in Monot, and a few enemies who tried to injure his business on account of closing Sabbaths and opening on Sundays.

"If it were not for that over zealous wife of his, he would be a man among men

here and succeed," said one man, "but she runs the house and that little Saturday is all she can see in religion."

"I wish all the women in this city were as religious and as conscientious as she," replied another. "She has more brains and leads a more consistent life than most people. She is a woman to be respected."

"Oh, I guess you are about to turn Jew, aren't you?" said the first speaker sneeringly.

"Well, such talk does not settle anything. That is about all the argument you people can put up for disagreeing with her. Study your Bibles more and your almanacs also and you will reach different conclusions as to the right or wrong of her beliefs. I am not a Christian and have no axe to grind for some church, but I can see from what I do read, and hear read, that you are far from being real Protestants. And far from having your Bible as your rule of faith and practice. If I took the stand you do in professions, I'd hop over to Mr. Livingston's religion in a minute. But I suppose you'd like to jail every one that does not observe your pagan Sunday, and would drive out of business such honest and consistent men. I'm glad I believe in real religious and civil liberty. You profess to, but you want laws to compel every one to keep Sunday. I hope Mr. Livingston will stay right here and convert you pagans in the long run," he said.

"Well sir, Mr. Chase, how long is it since you became a Bible student. I understood that you did not believe in a God or a devil."

"I believe in the Golden Rule and a chance to make a decent living whether you agree in religion or politics or not. The Constitution of the United States guarantees every man protection in that, but some of you fanatics that repeat the Lord's Prayer, don't practice what you preach. That doesn't help a fellow like me to think very favorably of your religion or at least your version of it. Say, did you ever know of Mr. Livingston or any of his people firing off a cannon in front of another's house the Fourth of July when it came on Sunday? What about your mean act on his Sabbath last Fourth on Saturday? That was your version of the Golden Rule was it? Did you ever hear Mr. Livingston sneer at your

beliefs? While he did not agree with you he treated you with respect and the worst he would say was that he believed you in error, but you come out of your church after hearing a sermon on love and kindness and sneer at him as a Jew and a fanatic and all that stuff. How does it look to an honest man? You can't hold an argument based on Bible facts and common sense with him or rather his wife and so you meet them with assumptions and sneers and bitter words. Shucks, how many heathen like me do you expect to convert in a century? Don't we know a decent argument and know a decent treatment of a fellow mortal? Get out with your pretensions to spirituality and civility. Good day, gentlemen, I'm off to talk to the wolves, they mean business."

Such street talks were getting frequent.
(To be continued)

REPORT OF THE COMMITTEE ON DENOMINATIONAL HISTORY

To the Seventh Day Baptist General Conference:

Your Committee on Denominational History begs leave to report that, as for some time past, as a committee it has not engaged in any historical work during the year, but its members have sought to encourage such work as occasion has offered opportunity. Several biographies have appeared in the SABBATH RECORDER, and it was hoped that the list of names of men in the service, or names of soldiers in the World War, might be published again that necessary additions and corrections might be made; but that has not appeared to be feasible. It is our hope that this may yet be done.

The activities of the Seventh Day Baptist Historical Society, which is accustomed to make its report through this committee, have continued about as usual. It has received sufficient funds during the year to cancel its debts, and leave a small balance in the treasury.

The death of Doctor Sachse, who has actively co-operated with the society ever since its organization, is noted with sad regret. Soon after his decease, a biographical sketch of him was published in the SABBATH RECORDER. Up to the time of his death, he continued to make additions to the Sachse Collection of the society, and some additions have been made since.

(Continued on page 384)

YOUNG PEOPLE'S WORK

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

OUR CHURCH PRIVILEGES AND OBLIGATIONS

ELIZABETH F. RANDOLPH

Christian Endeavor Topic for Sabbath Day,
October 2, 1920.

DAILY READINGS

Sunday—Church membership (Eph. 5: 23-33)
Monday—Mutual service (1 Cor. 14: 1-17)
Tuesday—Union with Christ (1 John 2: 24-29)
Wednesday—Church fellowship (1 John 1: 5-10)
Thursday—Church attendance (Mal. 3: 16-18)
Friday—Church prayer (Matt. 18: 19, 20)
Sabbath Day—Topic: Our church privileges and obligations (Ps. 84: 1-12) (Consecration meeting).

In the first of our daily readings for this week, the beautiful relationship which exists between the devoted husband and wife is used by Paul as the symbol of the relationship that exists between Christ and the church. And we as individuals are a part of that church which is the Bride of the Lamb.

Think of the beautiful bride of the pure, noble Christian young man. She appears before him spotlessly clean. She is gowned in that which she believes will be the most attractive and pleasing to the groom. Every lock of her hair is in its proper place. Her every expression and movement is such as will add comfort and joy to her loved one. And according to Ephesians 5: 31, the two shall become one flesh. Then in verse 32 Paul says, "The mystery is great: but I speak in regard of Christ and of the church." As we realize that we may be members of this Bride of Christ and even one with Christ, the question of our church privileges and obligations automatically solves itself. We will do just what love bids us do. We will know the joy of mutual service, of union with Christ, of church fellowship and prayer, and also of church attendance. Who could imagine the bride and groom being willingly separated? Only the girl of such low ideals as the one whom Mrs. T. J. Van Horn told us about at Conference, evening after the Sabbath. She was a girl of seventeen and after two weeks acquaintance with a

certain young man she was planning to be married. Her mother urged her to wait at least a year to make sure that she loved him and the girl responded. "Oh! but, mother, even if we are married I won't have to live with him if I don't love him."

Can such a girl as that appreciate church privileges and obligations as pictured by Paul and the psalmist? Not until we learn the joy of living on a high plane with our fellow-men can we enjoy fellowship with our Master and the spiritual truths which he would teach us and the significance of the blessings laid up above. As Jesus said, "He that is of God, heareth the words of God: for this cause ye hear them not because ye are not of God."

Now, thinking of the church as the Bride of Christ, let us study our lesson from Psalm 84. Truly, we can join in saying: "How amiable are thy tabernacles, O Jehovah of Hosts!" The young man or young woman whose heart has been stirred with true love for a life companion knows the meaning of the second verse "My soul longeth even fainteth for the courts of Jehovah, my heart and my flesh cry out unto the living God." All Christian parents who are willing to place their children in the Master's tender care and loving service know the force of the third verse, "Yea, the sparrow hath found her a house and the swallow a nest for herself where she may lay her young, even thine altars O Jehovah of Hosts, my King and my God." Thinking thus of the church from the point of view in which Paul represented it to the Ephesians, the whole of this eighty-fourth Psalm grows in richness of meaning every time we read it and we all realize that it is "better to be a door-keeper in the house of God than to dwell in the tents of wickedness." We want to do our part to make the Bride of Christ as beautiful, attractive, and useful as possible. As our part of the body of the Bride we may be but a mere lock of hair but we will want to be in our proper place, for even a strand of hair out of place may completely disfigure the Bride.

In closing this service I would suggest that just before the benediction all join hands, think of themselves as one body, with Christ as the head, according to Ephesians 5: 23, and repeat the C. E. pledge laying especial stress on the phrases

relating to our church obligations. Then with bowed heads repeat the C. E. benediction.

A GOOD PROGRAM

Though it was the closing week of institute, and most of the teachers were preparing to leave to take up their school work the following week, there was a good attendance of young people at the Southeastern Association, particularly on Sabbath Day and Sunday. The place given on the program for young people's work was the evening after the Sabbath, and when the hour arrived for the session the church was well filled, for it has come to be that those who attend the associational gatherings, and Conference too, expect to hear something worth while from the young people; and they are never disappointed.

A good program of papers, music and talks had been arranged for by Miss Alberta Davis, of Salem, who is the field secretary of the Young People's Board for the Southeastern Association, though it was not possible for her to be present. In her absence Duane Ogden, of Salem, had charge of the program. Four papers, all thoughtful, and dealing with some phase of Christian Endeavor work, were read. The first one, "The Place of Junior and Intermediate Christian Endeavor," was prepared by Miss Mary Lou Ogden, of Salem, but in her absence was read by Miss Maude Lowther, of the Middle Island Church. The second paper was written and read by Miss Greta Randolph, also of the Middle Island Church. The writer regrets that he can not now recall the subject of this paper; but he hopes that it, along with the others, may be read later on in the Young People's department. Following the second paper was a solo, sung by Miss Irma Childers, of Salem. A paper, "What More Could Our C. E. Societies Do Regarding Missionary Work," written by Gene Lowther, of Salem, was read by Miss Edna Lowther of the Middle Island Church. And by the way, Miss Edna Lowther is to be the moderator of the Southeastern Association in 1921, which gives ample assurance that we shall have another good program.

The last paper read, "What Benefits Have the Young People of the Association Received from the Forward Movement,"

was by the leader, Duane Ogden. Following this, Miss Grace Davis, of Berea, sang a solo, then followed three short talks in succession by Secretary Shaw, R. R. Thorngate, and Dr. Paul E. Titsworth. A song, followed by prayer by President Bond, of Salem College, terminated the program of the evening.

SUMMARIZED REPORT OF YOUNG PEOPLE'S BOARD

July 1, 1919, to July 1, 1920

There are thirty-six Christian Endeavor societies at present. Five have disbanded temporarily during the year—Verona, De-Ruyter and Little Genesee, N. Y., New Auburn, Wis., and Dodge Center, Minn. Two societies have organized during the year—Salemville, Pa., and Exeland, Wis. Also the Chicago C. E. Sabbath school class has been organized. Two societies have been reorganized—Independence, N. Y., and Hebron, Pa. All the societies have responded some time during the year. We give the following statistics:

Senior societies:	
Total number active members	765
Quiet Hour Comrades	337
Tenth Legioners	285
Christian Endeavor experts	100
Societies using Efficiency chart.....	19
Societies having Mission study	9
Intermediate societies:	
Number of societies	6
Number of members	113
Quiet Hour Comrades	41
Tenth Legioners	18
Christian Endeavor experts	8
Total amount of money raised	\$133.60
Junior societies:	
Number of societies	28
Number of members	528
Societies having Mission study	9
Total amount of money raised	\$231.09

The field secretary of the Sabbath School Board and Young People's Board, Mr. E. M. Holston, has visited thirty-six churches, stopped at eight places where L. S. K's live, preached eighty-six sermons and made two hundred and ten calls. He has tried to promote C. E. work wherever he went.

The board has created three new superintendencies during the year—Goal, Efficiency, Social Fellowship. Some work has been done along the L. S. K. line again. Two hundred and fifty letters were sent out and thirty responses were received.

The amount of money received July 1, 1919, to July 1, 1920, was \$2,000, but as our books were not closed till after Conference last year we can not count all of this. But from September, 1919, to July, 1920, \$1,742.10 was received.

The budget for 1920-1921 is \$2,000, divided as follows:

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

The Young People's Board appreciates very much the hearty co-operation it has received from all of the societies this year; and it is our earnest prayer that we may all do more for the advancement of God's kingdom during the next year.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

CHRISTIAN ENDEAVOR NEWS NOTES

HAMMOND, LA.—It has been some time since we have donated any Hammond Home News, but nevertheless we have been interested in reading the news from the less neglectful societies.

In the early summer our Christian Endeavor made a collection of \$10 for the Southern State work, which awarded us an "honor pennant," of which we are very proud. It is a very beautiful pennant of black with the words, "Honor Society" printed in gold letters. Our members also took up very faithfully the "Interchurch Movement" canvass. Five of our members attended the All-South Convention at New Orleans, July 8-11. A very inspiring time was enjoyed, notwithstanding the great car strike which has been taking place in the city. Jitney service was well rendered, to meet the needs of all delegates. One of the most interesting events of the convention was the privilege of meeting and hearing Dr. Clark, founder and "Father" of Christian Endeavor. It was the first time any of our people had seen him, although the Battle Creek people, and perhaps many others, had had this privilege before.

The marriage of one of our members Lewis Thompson, was a happy surprise event to many of our readers, which occurred May 3, following prayer meeting. One evening of the following week a sur-

prise shower was given in their honor at the home of Mr. and Mrs. W. L. Coalwell, where they boarded three weeks before moving into their own home. They received very many useful and beautiful gifts, and hearty good wishes and congratulations of their many friends.

Baptismal exercises were performed at the river, having two of our young people united in Christ's bond.

We had the pleasure of having with us for a few days, Elder Davis, whom we enjoyed hearing and seeing very much. We wished he might have stayed longer.

One Sunday in May we held our annual Sabbath school picnic at the river, in unison with the Seventh-Day Adventists.

"The S. D. B's and Adventists, also, are a jolly crowd, as you all know.

Sunday they united at the river had a cheerful dinner by the cheerful givers. Fresh fish and fried chicken were immense, also blackberry pies, none the less.

We all enjoyed the lemonade, stirred and served by a pretty maid.

Swimming and visiting were events of the day. We all gave thanks for this glad day in May."

Mrs. Phoebe Mills entertained at a "May Party," it being the time for the regular Ladies' Aid Society meeting. She entertained in honor of all the ladies whose birthdays came in May. With two near friends added, eight May birthdays honored that day.

Our Pastor Powell has been sent to Conference as our delegate. He writes that he is having a most enjoyable time, also being able to visit his children. Our pulpit is being filled the few weeks he is absent by one of the ministers in town one week, and Elder Kovats, a Seventh Day Baptist Hungarian minister of Chicago, who is preaching out in the Hungarian settlement near Hammond. All RECORDER readers have heard of him through the RECORDER. He gave a most splendid and striking Sabbath sermon last Sabbath morning, and was going to give the same to the Hungarian people Sunday. He impressed upon us that people of today can try to change the Bible reading to fit their belief, but no arms are long enough to reach the original copy of the Commandments, which is in heaven.

May God's blessing fall especially upon all of these missionaries who are spreading the truth to the wayward!

L. S. C.

Lone Sabbath Keeper's Page

THE JOY OF SERVICE

ANGELINE PRENTICE ABBEY

(Conference Paper)

That was a great day after the finding of the Book of the Law when Ezra and Nehemiah and the Levites taught the people. The people, convicted of their sins, mourned and wept when they heard the words of the law.

They were told to "mourn not nor weep,—go your way, eat the fat and drink the sweet, and send portions to him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved for the joy of the Lord is your strength."

Some Lone Sabbath Keepers yield to home-sickness,—they mourn and weep and are grieved because of their isolation. They settle down to pitying themselves, spending their time and strength talking about the advantages they have left behind and in writing letters filled with complaints and regrets.

There is "honey in the Rock," there is infinite sweetness in communing with the Lord. They miss the pastor of the home church,—yes, but they have the Bible and the opportunity of prayer. It is a great privilege to get instruction first hand from the Holy One. It is a great privilege to gain knowledge of the truths of God, to pass on messages to those who have not this knowledge, to "send portions to them for whom nothing is prepared. The joy of the Lord is your strength."

There is much joy in prayer, when one comes into the presence of God. "He prayeth unto God, and he is favorable unto him: so that he seeth his face with joy: and he restoreth unto man his righteousness" (Job 33: 26). "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore."

If we can not attend church on Sabbath Day, we can often go for a walk, and find some quiet nook where we can have a blessed time with our Lord when he shall speak to our soul.

It is not in the city street,
Or in the crowded market place
That God speaks to our inmost soul,
Or that we see him face to face.

'Tis in the shadow of the wood,
Or on the smiling prairie land
Or by some rushing streamlet cool,
Or on the ocean's shining sand.

Alone with nature and with God,
'Tis there we hear the Voice divine:
To those who listen, deep thoughts come,
And wondrous music, line on line.

"My soul shall be joyful in the Lord; it shall rejoice in his salvation" (Ps. 35: 9). As there is joy in heaven over one sinner that repenteth, so the nearer we approach the heavenlies in our Christian experience, the more joy will we feel over the salvation of souls about us,—the more zealous will we be to win souls for the kingdom.

"Glorify God with your bodies and with your spirits which are God's." "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. . . . Ye are my friends if ye do the things which I command you. No longer do I call you servants: for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you" (John 15: 8-11, 14, 15).

As one writer has said: "Jesus takes our lives up into partnership with his own. He sets before us the same views and hopes which animated himself, and gives us a prospect of being useful to him and in his work. If we engage in the work of life with a dull and heartless feeling of its weariness, or merely for the sake of gaining a livelihood, if we are drawn to labor by the prospect of result, then we have scarcely entered into the condition our Lord opens to us. It is for the merest slaves to view their labor with indifference or repugnance. Out of this state our Lord calls us by making known to us what the Father made known to him, by

giving the whole means of a free, rational, and fruitful life. . . . He lifts us into a position in which we see that we are not the slaves of fate or of this world, but that all things are ours, that we, through and with him are masters of the position. and that so far from thinking it almost a handicap to have been born into so melancholy and hopeless a world, we have really the best reason and the highest possible object for living. He comes among us and says, "Let all work together. Something can be made of this world. Let us with heart and hope strive to make of it something worthy. Let unity of aim and of work bind us together. This is indeed to redeem life from its vanity."

In years gone by many of us longed in our souls to become missionaries of the cross, to go out and do great things for God, but circumstances prevented our making the preparation. We entered other fields through force of necessity, or to please our friends. But let us believe that God did not call us in vain. The various members of our families, perhaps, need to be won to Christ, our friends and neighbors need to be told of the Savior's love and of the truth of the Sabbath of Jehovah. Perhaps we are isolated from the large church and placed in an environment foreign to that in which we have been reared, that we may spread the knowledge of God's love and of his commandments. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye should ask the Father in my name, he may give it you."

It has been my privilege to visit many homes of Lone Sabbath Keepers this past spring and summer. I have found many of them living true to our Lord and his teachings, which has given much joy to my heart.

Some are keeping the commandments because they feel that they must, that they will be lost if they forsake them; some would not do otherwise because "the love of Christ constraineth them"; these have much joy in their Christian life, and are not afraid to tell others of the truth as they see it, both by word of mouth, and the printed page. Some are engaged in religious work with other churches who

welcome them and respect their different belief, often making concessions to them. These are helping in Christian work in which all evangelical churches believe, and are letting their light shine for Christ and the Sabbath at all times and in every place they can. They are finding joy in service. Instead of bemoaning their lot and being grieved they are finding that the joy of the Lord is indeed their strength.

Who would desire to hear a doctrine believed by one of a long face, and of a bitter spirit toward others? Whole hearted service for God gives great joy, and the joy manifested by the Christian helps to win others to the faith.

May we all walk worthily of his calling. "We do not cease to pray for you that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding: to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God: strengthened with all power according to the might of his glory unto all patience and long suffering with joy; giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints in light: who hath delivered us out of the power of darkness, and hath translated into the kingdom of his dear Son." (Col. 1: 8-13.)

Sabbath School. Lesson 1—October 2, 1920

BIRTH AND CHILDHOOD OF JESUS. Matt. 1 and 2
Golden Text.—"Thou shalt call his name Jesus; for it is he that shall save his people from their sins."

DAILY READINGS

Sept. 26—Matt. 2: 1-12. The Infant Jesus Honored

Sept. 27—Isaiah 9: 1-7. The Promised Child

Sept. 28—Matt. 1: 18-25. The Virgin Mother

Sept. 29—Matt. 2: 13-18. The Innocents Slain

Sept. 30—Matt. 2: 18-23. Jesus at Nazareth

Oct. 1—Luke 2: 41-52. The Boy Jesus in the Temple

Oct. 2—Isa 60: 11-22. The Coming Kingdom

(For Lesson Notes see *Helping Hand*)

CHILDREN 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. 8-23-5w

Continued from page 378

The collection of photographs and military biographies of our men in the great war has grown to some extent, but it is very far from complete.

The committee notes with pleasure the very recent observance of the one hundredth anniversary of the organization of the First Verona Church, and hopes that similar action may be taken yet this year by the Scott Church.

The three hundredth anniversary of the coming of the Mayflower is to be celebrated throughout the country this coming fall, and it is hoped that our churches generally will participate in this celebration, since our early history in this country is so closely linked with that of the Pilgrims.

Again we call attention to the fact that January 3, 1922, will mark the 250th anniversary of the founding of the Newport Church, and it is most earnestly hoped that that event will be appropriately celebrated.

Respectfully submitted,

CORLISS F. RANDOLPH,
Chairman.

WILLIAM L. BURDICK,
RAY G. THORNGATE,
THEODORE L. GARDINER,
WILLARD D. BURDICK,
AHVA J. C. BOND,
WALTER L. GREENE,

Committee.

THREATENED FABRICS

No less than three of the world's great historic religious buildings are threatened with destruction at the present time—St. Paul's Cathedral, Westminster Abbey, and the Mosque of St. Sophia. The case of the abbey and the mosque, the deterioration is due to the hand of time which spares no creation of man. In the case of St. Paul's, it is a question of foundation. Most people were astonished to learn that the foundation of the great cathedral was so shallow, and that Sir Christopher Wren predicted that his masterpiece would endure for only two hundred years. The passing of St. Sophia as it would be no great loss to the world. The Turk has treated its interior with criminal barbarity. Ugly yellow wash has obliterated priceless gems of mosaics, while most of the Christian monuments have been "adapted" to Moslem uses, with frightful effect. The hope is, of course, that it may again pass

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

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into Christian hands and be restored to something of its former beauty. The abbey appeals to everybody because of its historic interest, and the request of the dean for funds will surely receive a hearty response. Some time ago, a spiteful "Free-thinker," referring to the ruined churches of France, declared that they were a parable of the religion for which they stood. Men of the same school may possibly exercise their wit in the same way upon the threatened fabrics we have named. But they are wrong. The deterioration to which all creations of man are subject, only sets in relief the eternal building in the heavens which nothing can decay.—*The Christian, London.*

"In 1842 there were six Protestant church members in China; in 1917 there were 312,000. The gain of the last three years was one-third of the total membership."

Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath.—*Zephaniah I: 18.*

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.