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WHOLE NO. 3,945

"In a Dry and Thirsty Land" As we journeyed northward from Gentry, Ark., the signs of abundance of rain with which we had become familiar in the East and South began to disappear. And when we awoke one morning in southern Wisconsin we were surprised to see a country suffering from drought. Many fields and gardens were literally burnt to the dirt. Cattle were roaming over pastures from which the greenness had departed, corn stood blanched in the fields, with leaves as dry as husks in winter, and forest leaves, withered and dead, began to cover the earth without waiting for a frost. Many times the words of the Psalmist, "In a dry and thirsty land," came to mind as we noticed the anxiety with which people watched for signs of rain, only to be disappointed when the showers went around them.

The earth is a sorry looking sight when the heavens withhold their rain and dew until the ground is parched and fails to yield its increase. We do not wonder that such a condition, in a land of frequent droughts, became to God's people of old an emblem of his displeasure, and of his grace withheld. Nothing in God's book of nature could be more expressive, as an illustration of the trouble and soul-dearth sure to come when Jehovah was forgotten and his people turned to idolatry. Therefore when he would warn them against neglecting his house until it "lieth waste" what greater admonition could he bring than this: "Because my house lieth waste . . . the heavens withhold the dew, and the earth withholdeth its fruits . . . I called for a drought upon the land."

On the other hand, when God would teach his people the blessings sure to follow if they were loyal and obedient he assured them of his favor, by this promise: "Jehovah will guide thee continually, and satisfy thy soul in dry places, . . . and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

The greatest blessings are spoken of as the water of life. They are illustrated by rivers of waters beside which the trees

flourish, and the loyal child of God is compared to trees planted by the rivers of water. And the blessedness of heaven itself is to be found beside a pure river of the water of life in a land where blighting droughts can never come.

God's people need refreshing showers of grace today as much as the drought-parched lands through which we passed needed rain. Let us pray for the day to hasten when every church in the land shall become like a watered garden.

Northwestern Association, Thursday morning, September 23, found us in Dodge Center, Minn., in the midst of a downpour of rain. This was a great change from the conditions we left last night in the burnt-up, drought-blighted section of southern Wisconsin, and we did hope that the long-looked-for rain had also come to bless the land there.

The change of temperature, too, was so marked that some of us were glad to improve the first opportunity to don warmer clothing.

When we reached the church the first devotional service of the association was in progress and after some preliminaries of a business nature, the program as offered by the Executive Committee was begun. The moderator was Grant W. Davis, of Milton, Wis., and business matters were pushed through in good time, thus leaving room for the religious services day by day.

The house of worship in Dodge Center is a homelike cozy place, and it stands in the midst of a thrifty village in the beautiful prairie lands of southern Minnesota.

The introductory sermon was by Rev. Henry N. Jordan, upon the subject: "Tasks of the Kingdom."

We are here to promote the interests of the kingdom of God. We have come for a great purpose and big things should move us. There is the fatherhood of God, the brotherhood of man and the kingdom. May we exalt them all.

When Christ began his work the message

was: "Repent ye for the kingdom of God is at hand." Yes, it was at hand, but it has taken the world a long time to realize it.

In the Sermon on the Mount Jesus gave some qualities that belong to the kingdom. There are three or four tasks of the kingdom which should be performed faithfully if we are to do what God would have us do. We must place first things first. Christ said: "Seek ye first the kingdom of God," and we have not done it. Our second task is to know the condition of our fellow-men and bring them to Christ. Our hearts are set too much on worldly things and we need reconsecration. It will not do to fix our eyes on heaven and theorize about religion while we overlook the things of earth and the need of practical work here. We need to pray: "Lord open our eyes that we may see human needs, open our minds that we may know, our hearts that we may feel, and our hands that we may do."

God wishes to free men of their burdens through you as his agent.

The third task for us to do is to emphasize the spiritual phase in Christian work. "Not by power nor by might, but by my spirit saith the Lord." The power of the cross of Christ is the God-appointed means of building up his kingdom.

The fourth task of the kingdom is to make Christ king. This calls for all the other three tasks and more. We must surrender our wills to Christ for service in his cause.

The song that followed this sermon was the familiar one, "Draw Me Nearer," and the second verse, beginning, "Consecrate me now to thy service, Lord," was especially appropriate.

Pastor Van Horn, just before the devotional services for closing, extended a hearty welcome to all the visitors. He said his people had been praying for God's blessing upon the meeting. It is a great treat for those who live on the borders of the denomination to be able to meet the workers from other churches now and then. The friends at Dodge Center appreciate the opportunities afforded them by this gathering.

Chaplain Tenney's "Talks With the Word" At the close of each morning and afternoon service Brother George C. Tenney closed the meetings by talks entitled, "With the Word." These devotional services were rich in spiritual food. Brother Tenney is a master hand in such matters, and he gathered up some "precious things of the Bible" each time he spoke, which were greatly enjoyed by his hearers.

On Thursday morning he took scenes and promises from the record of Christ's last week before his crucifixion, as found in John's gospel. There were three great promises. His promise to answer prayer, his assurance of another Comforter even the Spirit, and his promise to come for his own, were beautifully brought out. His prayer for unity too, and his words, "I am with you always even unto the end of the world" were spoken of in a most helpful way.

Brother Tenney illustrated his lesson by the story of a supposed father in some eastern city who decided to go away and so told his wife and children he must leave them for a long time in order to go west and prepare for them a beautiful home to which he would some day come and take them.

They are all very sad and say: "Father, how can we live?" To this the father replied: "Here is a check book. I have signed every check in it, and all you need to do is to fill out a check when you need anything." "But how can we get along without father's counsel," they say. "Oh, here is my brother next door and I have arranged with him to answer every question. Go to him, he is as good and wise as I am and will give all needed advice."

What a difference such an arrangement would make with the loved ones who knew the father had gone to prepare for them a far better home than they had ever known! And how anxiously they would look for his return!

Letters and Messages Most of the first afternoon in the Northwestern Association was given to the reading of twelve letters from the churches and to the receiving of messages from delegates and representatives of sister associations and denominational boards.

The letters as a rule showed a good

interest in the various churches, and the purposes and efforts of the Missionary, Tract, Sabbath School, Young People's and Woman's boards were set forth by their representatives. The session was full of interest and the attendance was a considerable larger than in the forenoon.

The rain had ceased and with a clearing sky, people had a better chance to attend.

"A Great Door and Effectual Many Adversaries" The text from which

Rev. Herbert L. Cottrell preached on the first evening of the Northwestern Association was: "For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16: 9).

Led by the Spirit to tarry and preach the gospel where there were many adversaries Paul did not hesitate; for even in the city of Diana, goddess of the Ephesians, he saw the opportunity to preach to great audiences from which he might win some to Christ. The great missionary to the Gentiles saw there a great door of opportunity open to him in his day. But his opportunity was small compared with the open door before the church today.

Paul's opportunities would have availed nothing if he had not had a vision far-reaching enough to inspire him to earnest effort. He realized that his responsibility was measured by his opportunity, and so he went forward regardless of the many adversaries.

We still have many adversaries. The first one we will mention is *self*. Self is our enemy when it keeps us from trying to please Christ. Fear of men is also an adversary that keeps many from the Master's vineyard.

The church today has a great opportunity such as was never known before. There is now an open door and the call is great for workers. The church, schools, the mission fields are calling for help. These opportunities will soon pass. Now is the time. They will soon be gone, and so far as we are concerned, they will be gone forever.

This sermon was followed by a live conference meeting in which many took part. Thus closed the first day at Dodge Center. It was indeed a good day, greatly enjoyed by all in attendance.

A Beautiful September Morning Friday morning at Dodge Center was an ideal autumn morning. The heavy rain of Thursday was over, the sun rose upon a beautiful land washed clean from the accumulated dust of many days, the clear life-giving atmosphere put new life into man and beast, and on every hand one could see that things were looking more hopeful to everybody. Even the men going and coming on the streets appeared brighter and happier, in keeping with the pleasant cheery morning. The fresh western winds invigorated country and town, and we were not surprised to find at an early hour, a good number of people assembled for the work of the association.

After an hour spent in business the time was given to the interests of the Missionary and Tract societies, in which Secretary Edwin Shaw gave his message on the need of consecrated Seventh Day Baptists in "such a time as this." The words of Mordecai to Esther were used as the basis of his talk, and he made use of the annual messages of the boards, and the reports of the Forward Movement to impress the people with the demands of these times.

This message was one of hope and of courage to which the hearers listened with much interest. There is a great difference between the giving of these messages to the people by word of mouth and the sending of them on the printed page. The annual reports are too often not read at all, but there is an added personality that holds attention and begets interest when one is sent to deliver the message in person; and in this way the people do get some idea of the work, and those who hear are likely to have some interest in the matter.

An interesting paper by Mrs. Nettie M. West was read by Miss Phoebe Coon. This paper on conditions and the outlook in China appeared in the Woman's Work pages of the RECORDER. This paper was listened to with deep interest and our readers, we are sure, enjoyed it when it reached them.

A letter from Rev. S. R. Wheeler who once served as pastor of the Dodge Center Church, was read and listened to with interest and the secretary was requested to make suitable reply. Brother Wheeler was for years a pioneer missionary in the North-

western Association. Several churches here owed much to his efforts in the days of their young life on the frontier. He has many friends in the great west.

Ripe Fields Ready For the Reaper Rev. John F. Randolph, delegate from the Western Association, and also the Central Association, preached on Friday morning from the text: "Lift up your eyes, and look on the fields, that are white already unto harvest. He that reapeth receiveth wages."

Christ at Jacob's well taught us how to win souls. He gave us a concrete example of personal work. Mission work is broad and the fields are many. Every Christian should be in some sense, a missionary. The wages spoken of by Christ were not in money, but in fruits unto life eternal—a pay that is better than gold.

For a pastor to realize that his work is appreciated and that others respect him for his self-sacrificing services is far better than gold or silver. It is good to know that struggling souls have been helped by our efforts in the Master's work. Yes, the true minister has wages worth more than money. There is great satisfaction in winning men to Christ.

The minister is not alone in reaping the wages due the Christian. Every Sabbath-school teacher, every parent, every neighbor, friend, and brother, may reap the reward of which the Master spoke. The fruits of the life eternal are spiritual rewards far more satisfactory than riches. It is blessed to be able to lift up the standard of true living in the community of which we are a part. To hold the high esteem of all our neighbors; to be respected and loved for the spirit we have manifested and the help we have given to others in spiritual things, will make the richest reward for us who labor for Christ.

Brother Tenney's Second Talk At the opening of Brother Tenney's second devotional closing talk he sang a song entitled: "Ivory Palaces:"

My Lord has garments so wondrous fine,
And myrrh their texture fills;
Its fragrance reach'd this heart of mine,
With joy my being thrills.

His life had also its sorrow sore,
For aloes had a part;

And when I think of the cross he bore
My eyes with tear drops start.

His garments too were cassia dipped,
With healing in a touch;
Each time my feet in some sin have slipp'd,
He took me from its clutch.

In garments glorious he will come,
To open wide the door;
And I shall enter my heavenly home,
To dwell forevermore.

CHORUS.

Out of the ivory palaces,
Into a world of woe,
Only his great eternal love
Made my Savior go.

In John 15, the closeness of our relationship with Christ as shown by the parable of the vine and the branches is a most precious thought. The closeness between the physical and the spiritual is clearly set forth. Every vine should remind us of Christ, who is the real source of our life—the wine and the bread of life.

Father is the husbandman with his pruning knife, the Bible, to prune away the useless branches. The key word of the passage is "abide." Only as we abide in Christ can we live and bring forth fruit. "As the Father hath loved me so have I loved you." How much does a father love his only son? If you can tell this you may know how much God loves you. He loves you as he does his only Son.

The test of love is obedience. That is why we keep the Sabbath. If we forsake the Sabbath we forsake our love of God. With us the Sabbath is the test of our love to the Father.

The Savior as our friend has told us all his Father has told him. He has shown that utmost confidence in friendship, and he wants us to come close to him and tell him all our troubles as friend talks with friend.

Needs of the Northwestern Field Several speakers were assigned to speak upon this important question, in the association. We can not give our readers all they said; but here are some of the points they made. The people need a deeper sense of moral obligation—the sense of oughtness if obeyed will bring a sense of God's approval. This would make us strong. There is too little conscience. Prayer would deepen this sense; but so many family altars are broken

down that our homes are in danger. And when homes are in danger the nation too is in danger.

The next speaker said the Northwest needs God. An organ and piano out of tune can not make harmony, neither can men be out of harmony with God and do well. We need to be put in tune with God. Yield to the Holy Spirit and this will be done. The cause of God suffers because we are so closely wedded to worldly things.

We need to prove God by bringing our tithes and offerings. Dare we accept the challenge? Have we faith enough to prove God in this way?

The tithes of our Adventist brethren average \$64.52 a year for each member, and they are not impoverished.

Eight thousand Seventh Day Baptists giving at this rate would raise \$516,160,000 in a year. Oh! for a personal sense of obligation among our people as stewards in God's great vineyard.

We never heard stronger and more convincing pleas for giving one tenth for the Lord's work than were given in the association. Many who have tested the promises of God in this respect assure us that the blessing came to the tither and that the nine tenths had never failed to supply his wants.

The young people's hour was full of interest. Mrs. Ruby C. Babcock, of Battle Creek, gave an interesting address, explaining the pledge and the "Goal Card," copies of which were distributed among the people. The slogan for 1920-1921 is: *Spirituality first in our Christian Endeavor.*

There are ten points on the goal card as follows:

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

On the reverse side of the card is the pledge and the figures of the Young People's budget which we republish here:

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

Total

\$2,000 00

The young people are to present a goal banner to each society that fully pays its Forward Movement pledge.

Field Secretary Edward M. Holston followed Mrs. Babcock with a practical talk on choosing a vocation. He made two classes to whom the question of a life-work appeals: Those who fit themselves to do the will of God and those who fit themselves to do their own will. His paper will appear in the Young People's page in due time.

The ideal way to keep the Sabbath was described by Rev. Charles Thorngate in a practical description of how he would like to do it.

On the evening after the Sabbath a quartet of brethren sang the "Wayside Cross." Rev. Simeon Babcock, Brother George C. Tenney, President William C. Daland, and Brother Austin Forsythe made up this quartet. We were much impressed with the singing of this dear old song, the words of which we give here:

"Which way shall I take?" shouts a voice in the night,
"I'm a pilgrim awearied and spent is my light
And I seek for the palace that rests on the hill,
But between us a stream lieth sullen and still."

CHORUS.

Near—near thee, my son, is the wayside cross,
Like a gray friar cowed, in lichens and moss;
And its cross-beam will point to the bright golden span,
That bridges the waters so safely for man.

"Which way shall I take for the bright golden span
That bridges the waters so safely for man?
To the right? to the left? Ah! me! if I knew—
The night is so dark, and the passers are few."

"See the light from the palace in silvery lines,
How they pencil the hedges and fruit-laden vines—
My fortune! my' all! for one tangled gleam
That sifts through the lilies and wastes on the stream."

Brother Tenney's talk, "With the Bible," on the evening after the Sabbath was especially comforting. In Christ's last talk he said, "It is expedient for you that I go away." He taught that his continued physical presence would be a hindrance to them as they would continue to follow by sight and not by faith if he were to remain with them. His spiritual presence is far better and the Comforter has come to abide.

While the disciples followed him as a flock of chickens followed the mother hen, they received some good to be sure. They were then learning to follow in the flesh. Could the Holy Spirit, the Comforter, do more? *Yes, infinitely more.*

The Comforter is here—not tangible or visible—but here to convince of sin, of righteousness and judgment, in short to guide into all truth. The Holy Spirit makes us love Christ and draws us unto him.

"Shine Upon Me" When the beautiful talk of Brother Tenney about the close friendship of Christ with his disciples was over and we went out from the house of worship there was something in the spirit of the meeting that might be compared to the clear, brilliant autumn sunshine that cast its silvery glow over all the outside world. There is no sunshine quite like that which sheds its glow over the fields and forests in early autumn. And as we went out into this noonday there was something about it that re-enforced the words of Brother Tenney and impressed the spirit of the meeting in which the light of the world had been shining until its glow filled the hearts of the people. These words of the song, "Shine Upon Me," make an appropriate prayer after such a service:

Shine upon me Holy Spirit,
With a brightness all divine;
Come in all thy wondrous beauty,
Shine upon this heart of mine.

The Association's Needs In Regard to Milton College Under the topic, "The Needs of the Northwestern Association," President Daland unburdened his heart in a stirring appeal for Milton College. This came as a sort of natural climax to the work of several speakers upon the general subject of needs of the association. It is a pity that his address, re-enforced with the personality and the spirit of the speaker,

could not be heard by every Seventh Day Baptist in all the land. Indeed, we never heard a more telling plea for any school, especially as to its interest to the Seventh Day Baptist people.

Two strong points were emphasized: 1. The association needs Milton College. 2. Milton College needs the association. After referring to the way in which the school of the prophets was supported in Elisha's day by liberal gifts in time of dearth, President Daland became very confidential with his hearers and set before them the exact condition and the great needs in a way that stirred every heart. Elisha's school was saved by a miracle when death was in the pot; but it is not likely that Jehovah will interfere in any such way for Milton. If the school is needed the responsibility of preserving it rests upon our people, and we have faith to believe they will meet the emergency if they realize all the needs. All our colleges have claims upon the denomination; some, however, to a greater degree than others, for some can appeal to people of other faiths more than Milton can. There are too many other schools near to Milton for us to hope for much aid from other peoples.

Upon the point that the association needs Milton, President Daland showed that out of one hundred and three young people already registered in Milton last week, all college students, eighty are Seventh Day Baptists. Seventy-five per cent of those in attendance are of our own faith, and most of them belong in the Northwestern Association. If Milton College should die not many of these could go to Alfred and they would be obliged to go away from all Sabbath-keeping influences or not go to college at all. In Milton they have a strong sympathetic church that takes pains to welcome the boys and girls from your families and make them feel at home. This could not be the case in any other one of the many schools in the great Northwest. In Milton your young people have strong Sabbath influences; the evangelical spirit prevails in the school, and they find in the school and town an environment just like that found among the home folks.

In view of these things would it not be a great loss to our people if Milton College has to close its doors? Does not this association need Milton College?

Upon the second point, President Daland revealed unmistakable evidences that Milton College needs the association. It must have its support or be driven to the wall.

Our other schools are doing a great work among peoples outside our own ranks. They have claims in their own territory upon those of other faiths and can appeal to them for help. But Milton College is not necessary to Wisconsin, geographically, or to a given territory in which it stands. Its help must come from our own people of the Northwestern Association.

If Milton meets the demands of these times it *must have money*. Money is stored-up human service, and you can serve us with money easier than with the things we need and must have. When we say we need money we don't mean that at all. What we do need is coal, gas, equipment, teachers—these you can not give us; but you can give the money with which we can buy them.

The details as to income and expenses we can not give in this brief account, and the story of loyalty and self-sacrifice on the part of the teachers can not be fully told with pen and ink. It is enough to know that the expenses for the year just beginning must of necessity be twenty per cent greater than last year, and that at the best there must be a deficit of some \$5,000 or more to be met by gifts of the people.

What can we do? We must go on. And our only way is to lay our burden upon the hearts of our people and ask them to help us bear it.

The people who were present were greatly stirred by President Daland's words. Brother Tenney then asked the privilege of speaking again, and with much feeling he urged the people to arise to the emergency and meet these needs. We are in line with the providence of God in this effort and we can't let the college fail. It was evident that many hearts were aching with sympathy, and we do not see how the people of the association can turn deaf ears to the call of Milton College for help.

They know now as never before that the Northwestern Association needs the college and that the college needs the help of the association.

On the strength of what was said in this meeting the association passed the following resolutions:

REPORT OF THE COMMITTEE ON EDUCATION

To the Northwestern Association:

Your Committee on Education would respectfully submit the two following resolutions:

1. *Resolved*, That we feel that in some way, possibly through the Seventh Day Baptist Education Society, the pastor should be urged to preach on the subject of Christian education—the need of our young people for an education of the spirit to supplement that of the hand and of the brain—and the necessity of supporting and patronizing our own colleges.

2. *Resolved*, That it is the heartfelt sentiment of this Northwestern Association that the plan of the trustees of Milton College to meet its probable deficit for this current year be cordially endorsed and that this association and its constituent churches give the authorities of Milton College every possible encouragement and support.

WILLIAM C. DALAND,
Chairman.
THEODORE L. GARDINER,
EDWIN SHAW,
AHVA J. C. BOND,
PAUL E. TITSWORTH.

"Supplying What?" In Rev. H. L. Polan's sermon on the evening after the Sabbath, he told of a young man who had come west to preach for a certain church, and when he went to a barber shop the barber, supposing him to be some agent, inquired if he was a stranger in town. The young man replied that he had come to supply the church near by. Evidently the barber misunderstood the meaning of the word and said: "Supply what?"

This question took such deep hold on the young man that it made a great change in his life. He could not shake off the impression made by that barber's question: Supply what? As he went about his life-work he was constantly asking himself: What am I supplying the people with as I go and come among them?

It is appropriate for every believer, whether a preacher or not.

Brother Polan urged the need of strong, pure physical *bodies* if we are to stand the strain of God's work. We are often made weak in body by sin and the violation of laws. It is our duty to care well for our bodies so we can do well for the Master.

He also urged that we do our best to prepare men with clear strong minds. Yet if we know many things and our knowledge is not consecrated knowledge, or if we are not spiritual, we shall come short of the glory of God. A strong mind well educated is able to do most for Christ if it is consecrated and spiritual.

What material are we supplying to the world today? Are we furnishing spiritually minded, strong bodied men and women for the Master's work?

Extra Session for Sabbath School On Sabbath morning at 9.30 an interesting review of the quarter's lessons was held, in which Brother Holston had charge. This was an important meeting, called after the evening meeting of the night before to give any who might desire to do so the privilege of an hour's Bible study before the regular service.

The three leading characters of the quarter's lessons, Saul, David, and Solomon, were reviewed by Paul E. Titsworth, John Randolph and A. J. C. Bond. A good number came out, both adults and children. Mrs. C. S. Sayre had charge of the children's classes. We all felt that this hour was well spent.

Floral Decorations "Sweet Sabbath Morn" On Sabbath morning we found the church platform had been transformed by the master hand of the janitor, a son of Rev. Eugene Socwell, who is an artist with flowers for decorations. He certainly made the material furnished go as far as possible in beautifying the house of worship. Every blossom and spray was made to count. On a white background he had fixed in green foliage the words: "Sweet Sabbath Morn." This seemed so appropriate that every one admired it and the morn seemed all the sweeter for its suggestion of peaceful Sabbath rest.

We are not sure but this floral display had something to do with the fervency of the opening songs; for there was a great swelling chorus in the, "Praise God from whom all blessings flow," that revealed deep feeling in the hearts of the worshipers. Then followed, "Safely through another week God has brought us on our way," and every heart seemed to respond to the sentiment of the flowers, "Sweet Sabbath Morn."

The Most Wonderful Thing in the World President Daland's sermon on Sabbath at Dodge Center, was one of his best, and he seemed to be in just the right spirit to make his words most effective. He preached the "gospel of Christ according to Isaiah." He text was: "Look unto me, and

be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45: 22).

The words of the prophet seven hundred and fifty years before Christ were in perfect harmony with those of Christ in Matthew 11: 28-30. This of itself is wonderful. Although spoken by a Jew so long ago yet the text is very modern. It is wonderful on account of its monotheism.

All the ends of the earth were embraced in God's love, no matter of what race or how sinful. The Bible is the most wonderful book, and Isaiah is the most wonderful part of it.

The ancients believed in wonderful things. President Daland, here, hastily described the seven wonders of the ancient world and as many wonders of the modern world, and showed that the most wonderful thing in all the world is the changing of a sinful person into a pure and holy one.

Mind is more wonderful than body. The conscience is wonderful. It is a wonderful thing to think and feel and to love, and choose and revere.

God's offer: "Be ye saved" is wonderful. It means change of mind, of heart, of character. The offer of the gospel to "all the ends of the earth," to everybody! and that too by the simple "look," offered by the God who is above all gods; oh, it is all wonderful! If there is such a God, would he not manifest himself to his children? Can you think of any other or of a better way? Come, then, all the ends of the earth and be ye saved.

Handling Social Dynamite Paul E. Titsworth's sermon at Dodge Center was a practical presentation of the disturbing elements in our country that are to be guarded against. Preachers and teachers may be said to be handling social dynamite when their teachings tend to stir up discontent and to engender strife. Teaching social dynamite did the business for Russia. It will do the business for America if the opposing forces are not brought under control.

We need in America an increased sense of obligation to others. In a land where all classes are so interdependent upon one another this is imperative.

We are children one of another, sons of one Father, and, in harmony with the Scrip-

ture we read, branches of the same vine. We must learn that giving up for others—sacrifice—is the fundamental law of our being. Through the gate of sacrifice we must go if God's kingdom is to prevail. We must learn the great lesson of the brotherhood of man.

We are sorry we can not give our readers a more complete conception of this masterly discourse; and wish Brother Titsworth could preach it in every village and hamlet and town in all the land.

As the hour for closing drew near Brother Tenney gave the last of his four talks, "With the Bible." This one was on Christ's prayer in John 17. It was a prayer for unity and we know the Master's prayer will be answered.

The many expressions of love in this chapter were dwelt upon by Brother Tenney in a way that touched all our hearts.

The next association will be held with the church at Milton, Wis., with Brother M. J. Babcock, Albion, Wis., as president. Mrs. C. S. Sayre, of Albion, is secretary, and the treasurer is Rev. Charles Thorngate, of Exeland, Wis. We give the corresponding letter here:

ANNUAL LETTER TO SISTER ASSOCIATIONS

The Seventh Day Baptist Northwestern Association in its sixty-ninth regular session assembled sends greetings to all sister associations.

The sessions are being held with the Dodge Center, Minn., Church under the most favorable auspices. The weather has been fine and the attendance good. The delegations from our churches are not large and some are not represented, but the interest and spirit in the meetings have been excellent.

The letters from our churches with only a few exceptions show increases in membership during the past year. The auxiliary societies report good work accomplished. There is a general expression of a deeper interest in the work of the kingdom and though not all our churches fully met their quota on the Forward Movement there is a unanimous purpose among them to come up to their duties and opportunities in this respect.

We have been greatly blessed in the sermons, addresses and testimonies of the delegates from sister associations and representatives of the boards and societies. We have been favored with the presence of Rev. A. J. C. Bond, of Salem, W. Va., representing the Southeastern Association; Rev. James L. Skaggs, of Plainfield, N. J., representing the Eastern Association; Rev. John F. Randolph, of Nile, N. Y., representing the Central and Western associations; Dr. T. L. Gardiner, editor of the SAB-

BATH RECORDER; Secretary Edwin Shaw, representing the Tract and Missionary societies; Dean Paul E. Titsworth, of Alfred, N. Y., representing the Education Society; Mrs. Ruby C. Babcock, of Battle Creek, Mich., representing the Young People's Board; Edward M. Holston, representing the Sabbath School Board, and Miss Phoebe Coon, of Walworth, representing the Woman's Board.

The following have been chosen as our delegates to sister associations for the sessions of 1921: To the Eastern, Central and Western, Dr. J. C. Branch, of White Cloud, Mich., with Rev. Edgar D. Van Horn, of Milton Junction, as alternate; to the Southeastern and Southwestern, Pastor Charles Thorngate, of Exeland, Wis., with Rev. W. D. Tickner, pastor at Grand Marsh, Wis., as alternate.

Written for and in behalf of the Northwestern Association, September 26th, 1920.

E. M. HOLSTON,
Corresponding Secretary.

Dr. Palmberg and Eling Dr. Rosa Palmberg and her daughter, Eling, were welcome guests at Dodge Center. On Sunday afternoon the doctor gave one of her most interesting talks on conditions in China as compared with those in America.

She invited her audience to go with her, in imagination, to the heart of China and see the conditions under which the women of that country have to live. There they would find no Christ, no Bible, no school, no Christian blessings such as we know; but there they would find superstitions, and fears of evil spirits and terror of the very idols they worship. There is no love of what they think are gods; only a desperate effort to placate the idols. Woman has no standing at all until she becomes a mother-in-law. And if she has no son she can never be a mother-in-law.

Misery and distress is seen on every hand and no help at hand. How would you feel to have to live there? Wouldn't you be glad to come home and live in God's land?

If you could see the changes that come wherever Christianity gets a foothold, you would be more ready to send the gospel to them. Where God gets a place in their hearts there we have evidences of what Christianity can do for the heathen.

To merely educate is not enough. Education without Christianity would make matters worse. If we are to help them we must show our love for them and they must have faith in us before they can have faith in our God.

When Dr. Palmberg had finished, Eling sang two songs, one was a translation into Chinese of our song, "He leadeth me," and the other was a native Chinese song with a Chinese tune. Eling has a sweet voice and pleasant ways, and she attracts people to her wherever she goes.

Pharaoh's Offers to Compromise "Pharaoh's Offers to Compromise" was Rev. A. J. C. Bond's subject on Sunday afternoon. He spoke of the opposing forces of good and evil, always in the world. Often it seems for the moment that evil will prevail. It was so in Moses' day. It is so in our day. But God sees far ahead, and when the outlook was darkest for Israel, Jehovah took Moses to the wilderness and educated him for victory over the Egyptians.

When the struggle was on, Pharaoh yielded no more than he was compelled to at every point in the fight. His first offer to compromise was to keep Moses *in the land* when Moses asked to be allowed to go out of it. Then when this failed he insisted that the men only should go, while the wives and children should remain in Egypt. And when this did not work his next effort was to have the children of Israel leave their property in Egypt while they went out to worship in the wilderness.

Moses met every offer to compromise with a clear-cut denial. The fathers, mothers and children must all go out of Egypt to serve Jehovah together, and not a hoof of all their cattle should be left behind. They would take their property with them into the service of the Lord.

This is the need of our people today. Don't leave the children behind when you go into the church. Be careful to take your property too, for you know not how much of it the Lord may want for his work. He will want you to use some of it for him. Money is your stored-up power. It stands for service. You are God's steward and must be faithful with that as you would be of your personal influence in other ways.

We know no better way to serve than for you to turn your energy which you have converted into gold and silver, into the Lord's work. Get right into the kingdom, children, property and all! Make no compromises with Egypt; then may we be able to serve the Lord as he would have us.

Homeward Bound We could not remain for the last evening of the Northwestern Association, for we had to be home in time to move from our present apartment to a new one before October 1; so we took the evening train for the East. These lines and the last four editorials were written on the train.

For twenty-four hours now our train has sped on and on, hour after hour, all the night, plunging ahead into the darkness through Minnesota and Wisconsin. Then all day long through Michigan, and far into Canada, until darkness again shrouds the earth, have we forged ahead steadily over the shining rails toward the East. The moving panorama of broad prairies, beautiful lakes, clear rivers, wooded hills, great cornfields, forests tinged with the frost blushes of autumn, has been full of interest and restful. Now we are looking forward to tomorrow, when we hope to be at home again.

For six weeks we have been on the wing. The first Sabbath away from home was spent with the Verona (N. Y.) Church, then came Conference, then the associations in West Virginia and in Gentry, Ark. Then a Sabbath with the church at Milton, Wis., and finally at Dodge Center, Minn.

We have seen many hopeful signs among all the dear churches. The Forward Movement is not only bringing financial aid to the work, but there is a strong desire for the spiritual uplift all along the line. Never have we seen more spiritual meetings in our annual gatherings, and we go home feeling that our people have reason to thank God and take courage.

THE STENNETTS

The following Stennett Table is based on the statements found in the *Historical Volumes*.

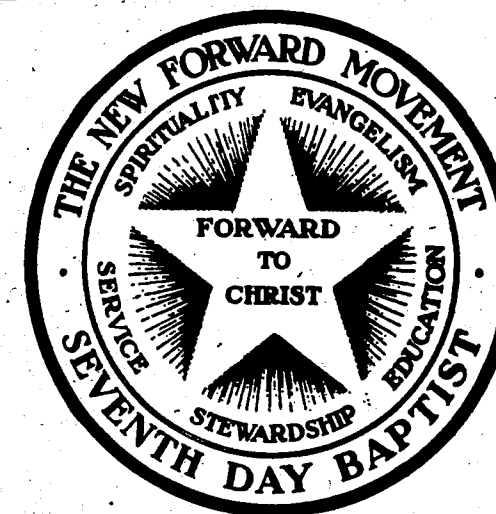
Edward	Joseph I	Joseph II
Joseph I	Samuel I	Samuel II
Joseph II		Joseph IV
Joseph III		

Can any one refer me to sources of verification; and to any source for the statement that Joseph IV was a Seventh Day Baptist minister. Any information beyond that found in the *Historical Volumes* will be greatly appreciated.

ARTHUR E. MAIN.

Alfred, N. Y.

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, Leonardville, N. Y.

REPORT OF DIRECTOR GENERAL INGHAM

[Following a demonstration by standards showing the results obtained by each of the thirty-two churches on the Roll of Honor, including First Brookfield, with their membership, oversubscriptions and aggregate amounts, together with standards showing balance subscribed by the remaining churches of each association, and the grand total of the first year's subscription of all the churches, Mr. Ingham was given a pledge by every person in the large audience to support the Forward Movement in the subsequent years both financially and morally in the same degree and with a loyalty corresponding to that given this year. Mr. Ingham then spoke as follows:]

We are justly proud of the thirty-two churches whose names are on the Roll of Honor. In a few instances this achievement has been attained with no great effort or extended canvass, but in most cases it has been secured with much labor. It has required weeks of preparation and education, faithful use of the literature furnished early in the campaign, addresses and appeals by pastors, regional directors and others, with a thorough canvass and re-canvass of all members, far in excess of former years. It has been a task that has called for the fullest service of many workers under an efficient organization, with a result that is satisfactory in the highest degree.

Had we not become so accustomed to large figures and big undertakings we would surely consider the results already attained as phenomenal, not because these thirty-two churches with a membership of five thousand and thirty-seven have subscribed \$52,419, as that this sum is from three to twelve times greater in various churches than ever before; while to many it has indeed been a surprising revelation of their possibilities.

THE LARGE QUOTA CALLED FOR

The Forward Movement budget adopted so enthusiastically at Battle Creek one year ago calling for \$81,500 a year for five years staggered not a few people. It seemed almost like a dream that this people were about to undertake a denominational program calling for four times as much as the average receipts of former years.

Few people had the boldness to question the ability of our people to pay a yearly

average of ten dollars per member—twenty cents a week—none questioned its reasonableness, but \$81,500 seemed monumental and highly improbable.

There went forth from last year's Conference something more than a hope and a sentiment, it was a conviction; a conviction that a denominational attitude of merely marking time and being witnesses only to the large undertakings of other denominations should now cease. We must altogether enlist and do our part. We must capitalize our resources of faith, of men and of means that our cause not only should go forward, but that collectively we give a larger service to God and to our fellowman, and in this service find the salvation of ourselves.

THE CAMPAIGN

Time and sense of fairness to all forbid particularizing the achievement of this and that church. Each has subscribed its quota in full, many with a considerable oversubscription.

Immediately after the adjournment of Conference, North Loup and Battle Creek underwrote their respective quotas of \$4,180 and \$1,900, and called back to the balance of the flock: "Get busy. Come on!"

Little Hammond hurried along as fast as slow mail service and a long detour would permit, and recorded its one hundred per cent endorsement by a cash deposit of \$600 for its sixty members,—thanks to a \$500 subscription from a loyal L. S. K. who in denominational enterprises always makes a home run whenever he comes to bat.

Other churches followed in due season and one by one they took their place on the Roll of Honor. In some instances they surprised themselves quite as much as they did their friends and sister churches by their successful campaigns.

Figures on the standards show results only, they do not however record the hard work, the united labors of pastor and people, the many communications to absent members and the earnest appeals to the home members, the spirited teamwork that brought joy to the workers, funds to the cause and unity to the church, all these efforts are known only to those who gave of themselves and felt the joy of service.

No branch of the work was of greater value than that of getting in touch with

absent members, in re-enlisting their support in the old home church. In this connection may I mention a few instances that are typical of all. Pastorless Waterford secured subscriptions from eighty-six per cent of all its members; Independence from seventy-seven per cent; Boulder, a missionary church, from seventy-three per cent; pastorless Welton from sixty-seven per cent, with a subscription from every resident member; and Pawcatuck with nearly four hundred members has subscriptions from more than sixty per cent of its entire membership.

THE LARGE SUBSCRIPTIONS AND QUOTAS

The three churches in point of oversubscriptions are the two large city churches with their professional members, New York with one hundred and fifty-three per cent, Chicago with one hundred and thirty-four per cent, and then Independence with one hundred and thirty per cent.

When the director general visited Alfred last fall the first person to greet him as he landed was Dean Kenyon, who introduced himself by handing out a well-filled wallet, saying: "Here it is. I know what you have come after. You might as well take it now as later." The director thanked this generous soul, stating that only a small portion of the contents was desired.

I now fear that he spoke hastily and inconsiderately, for that old church with a total membership of five hundred and eighty-nine, of which two hundred and ninety-four are non-residents, concluded its canvass with well merited gratification, but with much depleted purses. I imagine that plethoric wallet of November was flatter and thinner than a sirloin steak in an American plan hotel when this magnificent subscription of \$6,167 was finally secured.

THE FORTY OTHER CHURCHES

But what about the forty churches which failed to reach the goal? A few of them are within sight of the end, others seem to have become discouraged and dropped by the wayside, while a small number never really got well started.

Many of those churches deserve the highest praise. Under adverse conditions they have done remarkably well. They receive the appreciation of the director general, and the gratitude of the denomination.

Handicapped by a late start, and possessed of a faltering faith some never caught up. Many are now ready for the second year's campaign with determination to do their part, and early place their names on the Roll of Honor.

Shiloh, for example, whose quota was \$3,550 subscribed a little less than \$3,000, not quite reaching its apportionment. This sum, however, was one thousand per cent more than it contributed to all denominational purposes five years ago. Next year Jersey will be one hundred per cent plus for the Forward Movement budget.

These forty churches with a membership of four thousand and fifty-nine subscribed \$12,000, making the grand total of the seventy-one churches in the homeland for the first year \$65,750, or eighty per cent of the desired budget of \$81,500.

APPRECIATION WITH SUGGESTIONS

The director general extends his sincere thanks to the churches for their generous hospitality, their uniform courtesy and their willing acceptance of his suggestions.

He deeply prizes the friendship he has thus formed and the fellowship he has enjoyed. Time forbids a recital of their labors and their faithfulness, a service both generous and devoted. He offers a few suggestions to the churches and the officers in charge which may well be considered in connection with this year's canvass:

1. Plans for the second year are based on a one hundred per cent subscription of every church. This means that the quota be subscribed and paid in full, or a deficit will follow:

2. Quota is the same as last year. Decreased membership, if such there be, calls for renewed church activity, and a little larger pro rata contribution. Increased membership will, of course, mean an oversubscription to offset any deficiency elsewhere.

3. Maintain the organization. Complete the canvass early in the Conference year, the sooner the better. At once is the best time.

4. Beware of reaction. Rivalry and early subscriptions may be wanting. Here is where pastors can render excellent service. This is a denominational movement calling for loyal and royal support from every member.

5. Forward all funds on hand the twen-

tieth of each month directly to William C. Whitford, the budget treasurer. Promptness will facilitate early remittance to our workers.

6. Local treasurers should work to have subscriptions paid into the church treasury quarterly at least. Don't let collections lag.

7. Keep in sympathetic communication with the absent member. Assure him or her of your constant interest and love by frequent church letters. The responses will warrant the labor involved, and strengthen the home tie.

8. Give to the New Forward Movement director the same splendid spirit of co-operation and support that was so graciously accorded his predecessor. Get the financial matters attended to early that he may serve you and the denomination better, unhampered by the necessity of devoting too large a proportion of his time to the matter of funds.

A DENOMINATIONAL FELLOWSHIP

Early in the campaign the director general was advised that he would encounter no little opposition, that this and that church was luke warm or disheartened, and that such and such individual would be found in opposition. He is delighted to state that no such condition exists to any extent. There wasn't even a bark much less a bite.

Kipling's saying that, "East is East, and West is West," is doubtless true in many instances. Whatever there may have been among us of jealousy or prejudice, distrust or suspicion between one section and another is entirely eliminated in the first year's operation of the Forward Movement. We are now a united people, and what is quite marvelous we are actually willing to be shown and led.

The campaign has been a surprise, a revelation and a blessing. Our people have discovered themselves, and uncovered a hidden source of power that has been dormant for so many years. We now think, and plan and work in denominational terms, and through denominational agencies. This sentiment augurs well for a larger success in the coming year.

WHAT OF THE THINGS OF THE SPIRIT?

But is this all? Is the result altogether satisfying and sufficient? Does the record of the first year, glorious as it is, close with the large budget? By no means! The director general is pleased to bring an as-

urance of the success of the Forward Movement financially, he rejoices in that larger spirit of stewardship that finds expression in a subscription in excess of \$65,000. We are all grateful for this result as a means for more efficient service.

Your leader has been neither indifferent to his obligations nor recreant to his trust. While he has urged funds he has magnified faith and works. He has constantly emphasized the big idea he announced early in the campaign that funds, and quotas and oversubscriptions were important and necessary, yet a larger spiritual endowment was our greatest need; a fullness that should express itself in terms of a kinder, sweeter, purer, more consecrated life in the home, in the church, in the community and in the denomination. He plead for spirit-filled churches, repeatedly affirming, however, that if we were to have more spiritual churches we must first have more spiritual homes, the former is but the result and the measure of the life of the individual homes. And the old family altar is after all the best assurance of the right kind of homes.

WHAT OF THE SECOND YEAR?

The enthusiasm and rivalry of the first are spent. The people are now looking for results and expectantly await the leader's direction. They have laid aside personal choices for possibilities of larger service denominationally. They feel the call and await the vision. We must capitalize the first year higher ideals and increased activities that a greater service to God, to our cause and to our fellow-man may follow. This achievement is the high privilege of my successor to attain.

THE CHALLENGE TO THE CHURCHES

My friends, I speak as a plain business man, and through a business man's senses. I bring you the appeal and the challenge of the great business world to find the way to a right solution of the unsettled and alarming social and industrial conditions. I can assure you of one element of strength of which you may have been uninformed, and therefore unprepared to adopt.

Big business keenly feels its incompetency. It realizes that improved industrial conditions, social betterment, more safe and healthful plants and shops, shorter working days with greatly increased wages and vacations, all these and many other concessions and betterments do not after all di-

rectly remedy the condition. It has tried all that money can do to restore a better morale in business life with a result that is neither satisfactory nor permanent.

It now looks to the church of the Lord Jesus Christ, to the religion of him who taught that man should square his life by the ethics of the Golden Rule. It throws up its hands in despair of any other solution. It frankly acknowledges that in the last analysis every man is his brother's keeper, and that the stranger within our gates is our neighbor. It urges Christian people everywhere, itself included, to live more consistently the religion of Jesus in *every day life*, that his spirit may finally rule the hearts of all people, without which possession there can be no life worth living, nor society worth saving.

It appeals to this and every denomination to make the church a greater medium of service, and through its ministrations make men and women, employer and employee less selfish and unfair, more just and holy.

To this service God and humanity call Seventh Day Baptists to enlarge their vision and, accepting the inviting challenge, do their part at such a time as this.

I am in receipt of a few inquiries as to the exact expense to the denomination for my services as director for the first year. Others may wish this information.

The request is entirely fair and proper, and entitled to a candid reply.

My whole-time service began September 15, 1919, continuing until Christmas. From the first of the year until the latter part of July from one-fourth to one-half my time was given to this work in correspondence, reports, visiting churches, solicitation, etc., this campaign altogether covering a period of nearly ten months.

For this service I received \$950, with about \$500 traveling and other expenses.

The results for expenses incurred are as follows:

Each dollar subscribed cost in salary one and two-fifths cents, in expense four-fifths cent; each \$1,000 subscribed cost in salary \$14.40, in expense \$8.10, total \$22.50, making the total subscription of \$65,750 cost the denomination \$1,450.

Respectfully submitted,

WALTON H. INGHAM,
Former Director General.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The secretary attended the meetings of the associations which hold their annual sessions in the autumn. He was gone from home almost exactly the month of September, starting out in the forenoon of September 1, and reaching home again fifteen minutes before midnight September 30. The week between the Southwestern Association at Gentry and the Northwestern at Dodge Center he spent at Nortonville, Kan., and the place where the Trenton church was located in years gone by.

The secretary has made no attempts to report in any way for present publication the meetings of the associations. Editor Gardiner was in attendance, and he has given to the readers of the SABBATH RECORDER interesting reviews of these denominational gatherings. But the secretary has been gleaning and storing up information and inspiration, both of which he hopes to make good use of in his contributions during the coming year to the SABBATH RECORDER.

In the absence of the secretary on this trip a special meeting of the Missionary Board was held at Westerly to confirm officially what the members of the board who were in attendance at the General Conference at Alfred had agreed upon to recommend, that is, to call Rev. William L. Burdick to become the general missionary for the Western Association. This call Brother Burdick accepted, and is already at work. At the present time he is making his home at Coudersport, Pa., and with his automobile has visited his large field and commenced a definite plan of organized effort. He is supported by the Missionary Society and his field will do its part in supporting the Missionary Society. He works in connection and harmony with the Missionary Committee and the pastors of the churches of the Western Association. Several localities on this field have been for some time

without definite pastoral care and leadership. A very needy and promising home field, a more or less neglected field, has now secured a worthy faithful shepherd. Brother Burdick is already looking ahead to special evangelistic efforts on his field in the near future.

At this special meeting of the Missionary Board arrangements were also made by which Rev. John C. Branch, more familiarly known as Doctor Branch, of White Cloud, Mich., has become the general missionary of the Missionary Society for Michigan. What has been called the Bangor field will now come under the care and supervision of Brother Branch. He will also make the interests of Detroit one of his early efforts, thus meeting the suggestion made by the General Conference to the Missionary Board in regard to that field.

Reports from four workers sent out by the Tract Board during the summer are published this week in the SABBATH RECORDER. One of these reports laments the fact that the denominational magazine does not have a larger reading. If those who read these reports will take pains to call the attention of others to them, perhaps a larger reading may be stimulated. Let us talk a little more about denominational matters in our intercourse with one another, and a real intelligent conversation in regard to these items will require and secure a larger reading of the SABBATH RECORDER.

The Little Prairie Church near Nady, Ark., is now to have special care through our Missionary Society. Mr. and Mrs. C. C. Van Horn and son Marion, a boy of about ten years, have gone to that field to become workers and religious leaders for that church and community. The Missionary Society has become responsible for their support, while the field will contribute all it can to the support of the Missionary Society. These faithful consecrated workers are entering upon a difficult task. The secretary is sure that letters to them from personal friends expressing interest and sympathy will be encouraging to them and much appreciated at Nady, Ark.

REPORT OF FIELD WORKER GEORGE B. SHAW

Time. One month of five Sabbaths. Also a Sabbath at Milton and a Sabbath at Milton Junction in August which should be reported since I had the privilege, as the representative of the Tract Society, of presenting the claim of the Sabbath in the Bible to about three hundred people at Milton, and demonstrating the teaching of the gospel to about one hundred people at Milton Junction. I count the work of the summer as one month, but it includes seven Sabbaths beside Conference week, which is not considered in this report.

Field. Alfred Station, N. Y., and Jackson Center, O., with visits to Alfred, Milton and Milton Junction.

Sermons and Addresses. At Alfred Station, 9; average attendance, 84. At Jackson Center, 10; average attendance, 40. At Milton and Milton Junction, 3; average attendance, 143. Total number of meetings, 22; total average attendance, seventy-three. Smallest attendance, 17, on a rainy weekday at Jackson Center. Largest attendance, 300, Sabbath morning at Milton.

Teaching. Three weeks daily vacation church school where I taught seventh and eighth grades, the Gospels and Introduction to the Old Testament; and a night class of adults, Introduction to the Old Testament. Also about thirty class sessions in connection with other services.

Calls. June 28 to August 1, 107.

Tracts. Distributed two hundred pages. I found the churches well supplied with tracts in racks furnished by the Tract Society. Failure to read the SABBATH RECORDER is evident and to be deplored.

Expense. Material for school work, \$4.82; traveling expenses, \$39.48; total, \$44.30; all of which has been paid by the treasurer.

Respectfully submitted,
GEORGE B. SHAW.

REPORT OF REV. T. J. VAN HORN

DEAR BROTHER SHAW:

The summary of the summer's work which I promised you at Conference has been delayed on account of a broken arm. After all the magnificent service which my Ford rendered my society during the summer, it rather discounted the record by

both breaking and dislocating my arm, and Amey is now my right hand.

The summary is as follows: Three weeks' work at Scott, N. Y., with Mrs. Van Horn, Amey and myself, with thirty students enrolled, an average attendance of ten. Subjects taught: Steps into the Christian Life; stories of Old Testament characters; study of the books of the Bible; nature study, with Scripture references; physical training; vocal music.

Two weeks of teaching at Showdy School House by Mrs. Van Horn and Amey. Enrolment twenty-one, average attendance twelve. Same subjects taught as at Scott.

Two weeks work at Goodrich Corners, N. Y., by T. J. Van Horn, Artheda Hyde and Amey. Subjects: Old Testament History in Story Form; memorizing and grouping books of Bible, stories from Life of Christ; nature study; physical training, and vocal music. Enrolment thirty-one, average attendance sixteen.

We again wish to express our appreciation for the opportunity for service and the generous treatment of the board to the workers.

Sincerely,
T. J. VAN HORN.

REPORT OF AMEY VAN HORN

DEAR SECRETARY SHAW:

I presume you have already received Miss Hyde's report of our work at Goodrich Corners. Anything I can add will not be of new interest to you.

My part in the work there was the same as at Scott. The school was larger, having thirty-one enrolled. Over half of the average attendance of sixteen were children from nine to fourteen years of age. This necessitated two classes. One for the older ones and a class for the little tots. While Miss Hyde taught the older children the books of the Bible I took the little ones outdoors under the trees and taught them the Twenty-third Psalm. We learned a verse or two each day. Then I read to them from "Mook." These children seemed too young to be interested in that book so I finally abandoned it and we played quiet games.

My work in nature study with the older ones was very interesting to me. They responded especially well to the Bible hunts for flowers, trees, ants, spiders and birds.

Several kept a complete record of these Bible references in their note books.

At Scott and Goodrich Corners I had a contest for bodily cleanliness. There seemed to be a need for such a stimulus in one or two cases. Those who had a regular attendance, washed their faces, hands, necks and ears, scrubbed their teeth three times a day, and took two baths a week, received a reward at the end of the two weeks. I was compelled to give five prizes. Two of the girls who had needed this contest the most responded very satisfactorily.

On days that it rained, or was too hot to play running games, I gave them some calisthenics and quiet games. (I meant to mention above that my rewards were the Gospel of St. Matthew.)

Goodrich Corners is not a Sabbath-keeping community. Of the thirty-one enrolled eleven were of our own society. The rest were of different denominations, including one Catholic. The children were very well behaved and it was a joy to work with them.

The schoolhouse is five miles from our house, but every day papa and I drove to Verona two miles farther to get Miss Hyde and several children. One day there were seven children to go. We returned them each night, thus making a trip of fourteen or fifteen miles daily.

The school at the Maple Grove schoolhouse was smaller. We had an enrolment of twenty-one and no pupil over twelve years of age. This was harder to manage for a number of the children were four and five years old.

It was impossible for me to give the Bible hunts in this school for there were but two girls who could read and one of these was in the second grade last year.

When the nature lesson was mentioned the children all flocked to the front of the room, sitting on top of desks, standing at my side and listening with undivided attention to the story of the ants, cows, and bees' queens, and so on. When I asked them to tell me what they had observed there was a fairly deafening babble. Every one wanted to tell their experience. Some of the little ones often repeated as their own observation and experience an experience or observation that an older one had just finished telling. But it showed interest and that was what we wanted.

I took them for several walks, watching the ants at their work one day, another picking wild flowers and learning their names and parts.

Nearly every day some one would come and tell me of an ant hill they had seen, or bird's nest in their father's barn. It was such fun to watch their eager little faces.

We played games in the school yard every day and sometimes when the little ones got too restless I told them Bible stories out under the trees.

Mama and I drove back and forth the fourteen miles each day carrying one little girl with us, often two.

Six of the twenty-one were children of our church, the rest represented the Lutherans, Methodists, Catholics and people of no denomination.

The little Catholic girl after several days at school went home and told her mother she wanted to be a Protestant and go to our church, she didn't want to be a Catholic any more. She is about twelve.

I am afraid this is not a very inspiring or connected report but you will get some idea of the work we have been doing.

Sincerely,
AMEY VAN HORN.

REPORT OF ARTHEDA M. HYDE

MY DEAR MR. SHAW:

Pastor Van Horn requested me to write you in regard to the work that I did this summer in religious day school held at Goodrich's Corners about four miles from our church. The school opened August fourth and closed August seventeenth. Thirty-one children were enrolled with an average attendance of over fifteen.

I had charge of the Bible study. They were taught the names of the books of the Bible, divided into the different groups and the number in each group. It was surprising how quickly they learned these, and how each one who was regular in attendance could stand up and recite the books from Genesis to Revelation. Each day we had a Bible hunt for references as far as we had learned the names of the books.

While Pastor Van Horn and Amey were teaching the older ones I taught the little ones a prayer and to sing the first verses of "Jesus Loves Me," "Jesus Wants Me for a Sunbeam," "Jesus Bids Me Shine,"

and a motion exercise. Talks were given them of God's love and care for us and how they could be little sunbeams and shine for him each day.

For eight days I told the school Bible stories. They were "The Creation," "Adam and Eve," "Noah and the Ark," "The Story of Joseph," "The Story of Samuel," "The Story of Moses," "The Good Samaritan," and the last two days I read them stories of "Jesus."

Personally I enjoyed the work and received much help from it and trust that the good seed which we tried to sow, will spring up and bear much fruit to the glory of God.

ARTHEDA M. HYDE.

LETTER FROM JAVA

MY VERY DEAR FRIENDS:

I am writing this letter, at least the beginning of it, while I have school. It is the highest class—eight children—who come to me every day from 11 a. m. till 1 p. m. They are doing some writing work just now, so I take the opportunity to write a little in the mean time. It is not the right way of teaching I know; I ought to watch their work, but I have not the time to do the work properly, because I can not get through all I have to do. It is too much for one person, and so of course it is done very, very imperfectly. The other day I got a letter from Brother Monsma in Holland, telling me how he is thinking to go to Java and assist me in my work. I want your prayers for this matter, dear friends. May God show us clearly, if it is his will for Brother and Sister Monsma to come here, and if so, may he give what is needful for the travelling expenses and for their living here; and may he give them a great courage and faith to meet all the difficulties and privations and all the unpleasant things in a place and a work like this. The expenses for travelling, etc., will be very high, and if, coming to this work they should not like it, all that money should be wasted. I do want to know clearly what is God's will in this matter, so I urge you to pray very much, that we should be led by his Spirit only, and that our Lord's name shall be glorified.

While I am writing I look at these children, who are bent over their writing

work, their age being from fourteen years up to about eighteen; two of the oldest girls are going to be married soon. As far as now they seem to be so willing, so easily to be led, although often they are careless and some of them trying to deceive me very often in their work. Nearly all the children have been like that, only very few who gave me real trouble, being unwilling or obstinate. And yet when they were grown up most of them went the wrong way. Several have left the colony to live a life of sin. A great deal went back to their old relatives, living in total indifference about God and his commandments. I really don't know what may be the reason of that great failure. Maybe I have not prayed enough for them. Perhaps in my dealings with them I was not led by God's Spirit, but only by my own wisdom and my natural affection towards children. Oh, dear friends, I want to do better in the future, please uphold me with your prayers! These young ones are so precious in our Savior's eyes—oh, may they get to know *him*, and love *him* as their personal friend. There is my dear Naomi, she is the youngest of these eight children. I think she is listening to the Lord's voice in her heart. She used to deceive me sometimes with her arithmetic, but she is not doing it any more now; she comes in the Sabbath prayer meetings lately, and prays for a clean heart. Oh, may she become a real child of God and a faithful worker by-and-by. She lives with me as I have told you some time ago, and so does Mirjam, a little bit younger than Naomi, the girl who stole so much money several times under pretext of helping me to carry the bag with money. Mirjam, too, seems to do very well lately. She is very fond of me too now. Sometimes she asks for permission to sleep at night next door with the little ones there, and then she adds: "But I must have a kiss from Mother first!" In general, Javanese children are not like that, not free, neither affectionate, even not towards their own parents.

Oh, these Javanese do not have the least idea about education. It is so very, very sad to see how they spoil their children when they are very young. Kerta has an adopted child; he is about two years old now, and he has had him nearly all these

two years. Kerta's wife, Joana, is a very dear soul and an earnest Christian, but, oh, she has spoiled the little Jose dreadfully. He can not speak properly, and yet he says such bad words even against his father (foster father) when he can not have his own will. He is as naughty and stubborn as a child can be, beating the other children, taking away their playthings, thinking himself to be the king of all. Priscilla, my faithful helper in household things, who lives next door to me, is much more sensible in dealing with the little orphans who live with her. These are dear little ones, the youngest about three years old. They are with me a great part of the day, as happy and gay as possible, like rays of sunshine to me.

Yesterday a man from a neighboring village brought me his little child born that very morning; the mother died, and he was quite in despair what to do with the little baby. He could not find one woman who was willing to take the child, although I promised to pay for it. At last I found one of our own women who was willing to take the baby and to feed it together with her own little one, a few days old. Oh, may our Lord bless this dear little one, that it may grow up to his glory! The day before yesterday our people found a young woman in the little watchhouse opposite the road. The police (Javanese) would drive her away, but she could not get up. I told the men to carry her on a bamboo litter, and so she was brought over here; but, oh, she had such a dreadful smell, really unbearable, and when I made her put off her dirty rags to give her clean clothes, I saw her whole body covered with bad sores and awful crusts—one hole nearly as big as my fist, evidently the result of an immoral life. I tried to dress her sores, but I could not do it properly, it was really impossible. So the next day I sent her to the mission hospital, nine miles from here. It was a hard thing to find people who would carry her, although the bad smell was much less after I had cleaned her a little. I don't think you would find in America a wretched creature like that. And yet our dear Savior has shed his life blood for her, and oh, how his blessed heart must feel like broken, seeing what the devil is doing with men and women he has created. Oh, may he

make me an instrument to reveal his power that can deliver these poor Javanese out of the devil's hands. And may he answer your prayers for them so that his name may be glorified in this work.

Praying him to bless you all according to the richness of his grace.

Yours to do his will,

M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,
August 18, 1920.

P. S. I must add a few words to express my heartiest sympathy with Miss West, who has gone to Vienna with the Friends for the relief work there. I am so glad and so proud that one of the Seventh Day Baptists has given herself to that beautiful work, and I am praying with all my heart that God may speed her efforts and bless her richly, making her a very great blessing over there.

M. J.

LITTLE THINGS REVEAL TRUE FRIENDSHIP

There is after all, something in those trifles that friends bestow upon each other which is an unfailing indication of the place the giver holds in the affections. I would believe that one who preserved a lock of my hair, a simple flower, or any trifle of my bestowing, loved me, though no show was made of it; while all the protestations in the world would not win my confidence in one who set no value on such little things. Trifles they may be; but it is by such that character and disposition are oftenest revealed.—*Washington Irving.*

Cultivate the friendly spirit. If one would have friends, he must be worthy of them. The bright plumage and songs of birds are designed to win their mates. It is in vain for one to say, I want friends: I will go seek them. Go within, rather, and establish yourself in friendly sympathy with your fellow-men; learn to love; get the helpful spirit, and above all the responsive temper, and friends will come to you as birds fly to their beautiful singing mates.—*T. T. Munger.*

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends.—*Eurepidos.*

WOMAN'S WORK

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

Pray that as our young people enter upon their various lines of work in these days, that their lives may be spirit-filled lives, believing that it is the greatest honor that can come to them, to be called the friends of Christ. An honor within the reach of every one.

The many friends of Mrs. A. B. West, our beloved president of Woman's Board, will be sorry to learn of her illness. She is now in the hospital in Janesville, Wis., where she was taken over two weeks ago. It was decided that an operation was necessary and the time was set for the operation; several times was the time of operation deferred. But finally it was agreed that the operation was imperative and it now seems to have been successful, and her recovery assured. She hopes soon, perhaps before you read this, to be able to return to her home in Milton Junction.

EVANGELIZATION FORCES IN CHINA

N. M. WEST

(Paper presented at the Northwestern Association, Dodge Center, Minn.)

(Concluded)

But of the various Christianizing agencies in China, the China Continuation Committee embraces perhaps a greater variety of work than any other organization. This committee is a continuation of the Ecumenical Missionary Conference which was held in Edinburgh in 1910. That conference was for the promotion of world missions. This committee is for the promotion of missions in China. They are undertaking the coordinating of the evangelistic, educational, medical, literary, and mission forces in China, for the task of bringing those outside the church to the fellowship of Christ in the church. The membership of this committee has formerly been composed mostly of foreigners but at their recent annual meeting they voted to make their mem-

bership one half foreigners and one half Chinese. This is a significant change, for it indicates the co-operation between Chinese and foreign Christians, and the growing strength of Chinese leaders.

One task which the China Continuation Committee has set for itself is the promotion of a national phonetic system of Chinese writing, by means of which the uneducated people of China may be taught to read and write. One of the greatest hindrances to the spread of the gospel in this country has been the illiteracy of her people. Less than one person in ten can read and write, and of the Chinese church membership not even half of them can read the Bible. This task of education has been a serious one, because of the various languages and dialects used in different parts of the country, and because the Chinese language is such a difficult one to master. Not only are its characters very complicated, but there is such a multitude of them that it is a most serious and difficult task to teach the illiterate.

Mandarin is the language of the north and west of China, but even that is different in different parts of the country. Shanghai, Canton, Foochow, and other cities all have dialects of their own, but even here Mandarin is also spoken.

Missionaries as well as others have long been studying the question of some simple system of education which would be a unification of the written and spoken language and still be within the comprehension of the masses. Finally a system of phonetics was evolved which is giving great success and seems to be a practical solution for the problem of illiteracy. It was designed and modeled from the more simple strokes of the characters and contains but thirty-nine symbols to represent the necessary sounds.

Although the Ministry of Education has issued an official mandate endorsing this phonetic system yet it remains for others to devise methods for its introduction into general use. This the China Continuation Committee is endeavoring to do. They are appealing to teachers, mission schools, hospitals and churches to teach the system, and are printing literature for its use—primers, readers, teachers' manuals, portions of Scripture, and other literature. They have outlined a plan for a League of Service, the purpose of which is to teach the illi-

terates the Word of God in the national script.

In some provinces the governors are pushing the use of this system, and the Chinese National Education Conference has submitted a bill to the Minister of Education and the Education Associations of the Provinces strongly recommending its use. It has been introduced and is being taught in universities, normals, colleges and summer schools. In this movement as in others, the China Continuation Committee is co-operating with the government.

The China Continuation Committee is also making a mission survey of China which in its scope is larger than anything undertaken in this country before. For the past two years they have been gathering facts and figures which will throw light on many educational and mission problems and be of great value in all this work.

Another work promoted by the China Continuation Committee is that of the relief, care and education of the blind of China. It is estimated there are at least one million blind people in this country. The Chinese government is doing practically nothing for them, but is allowing them to swell the army of beggars which infest every city. Some sixteen schools for the blind have been opened in different parts of China under Christian auspices and are doing excellent work, but most of them are small and can accommodate only a limited number of these unfortunates.

At a conference of workers for the blind an adaptation of the Union Braille system was especially prepared for the Mandarin speaking area, with a view to making as easy as possible home teaching by untrained teachers. This easy system was worked out for the reason that very few comparatively of the blind of China would ever be able to enter schools. Most encouraging results have been obtained from this home teaching. A little later a committee was appointed whose program includes a further introduction of Braille literature, the promotion of home teaching, the stocking up in some central place of apparatus and materials for teaching the blind, the promotion of industrial work in the schools, preventive work and treatment of simple diseases of the eye, development of normal schools, survey work, and securing aid for needy institutions. In Shanghai there is a very

successful school for the blind under the management of George Fryer, son of the Mr. Fryer who married our missionary, Lizzie Nelson. Basketry, weaving and chair-making are taught in this school, and its graduates are going out to lead useful lives.

But a work more especially evangelical is one quite recently started, that of the China for Christ Movement. This is an outgrowth of the China Continuation Committee. Its aim is to bring to the life of the church in China a deeper consciousness of God; to lead every Christian in China into a fuller consecration to Christ, in the conviction that Christ alone can meet China's needs, and to win China for Christ through a concerted effort on the part of all Christians in China. To do this a program has been outlined which calls for definite work from every Christian, every Christian home, every Christian school, every Christian hospital and every Christian church. In the accomplishment of this task the China Continuation Committee is working together with the China for Christ Movement.

Possibly later on the two organizations may be combined in one, but the China for Christ Movement is more distinctively a Chinese movement, growing out of the belief that the Chinese themselves should put forth greater effort for the salvation of China. Dr. C. Y. Ching, one of the Chinese leaders in the movement says: "Whatever form the movement may take, it should be a movement of the Chinese, a movement that aims at the developing of the Chinese church. In this Chinese Christians must take the leading part."

During this year more than twenty summer conferences are being held in the different provinces of China, where foreigners and Chinese are receiving inspiration, and planning Christian work for the coming year.

But time fails me to tell of all the agencies that are at work in China for the bringing of her people to Christ. These I have mentioned will give you some idea of the scope of the work undertaken.

Perhaps you may ask, "Why, then, if the Chinese are so active in Christianizing China what is the need of our help?" Just this, as Dr. Ching has said, in speaking of the task: "The Christian church in China can not handle financially or otherwise a nation-

wide movement." They must have the help of those stronger than themselves. The task is a gigantic one, and the workers too few. The responsibility put upon the followers of Christ by his command, Go ye into all the world and preach the gospel to every living creature, is alike for all.

One million blind people in China, only one-sixth of whom are brought under Christian influence! Ninety-nine per cent of the women of China uneducated! Sixty million children without school privileges, or Christian training! Three hundred and sixty million, three hundred and thirteen thousand souls still to be won to Christ! Where are the workers for this gigantic task?

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

REV. HERMAN D. CLARKE

CHAPTER XXIV

Nestled at the foot of a hill, with a great spreading tree just in the rear, and a little pond near by, was the new home of the Livingstons. It was just on the edge of the town and seemed like living in the country. It was an ideal place for children, and little Hazel played about in glee. The mother seemed to take on new life and the father took courage with a determination to win out and own it free from debt as soon as possible. There were three acres of land for garden and pasture for the cow. Again Mrs. Livingston started a flower garden and went to work to beautify the place.

"We are a little crowded for room just now and especially for the children when they come home," said Mrs. Livingston to her husband, "but as soon as we can we will put on an addition. We can raise plenty of garden stuff, and the cow and poultry will help out wonderfully. But will Leila be here much after graduation? It seems too bad that most of the college graduates go away from home and enter into business, and the community loses its best educated men and women. I can't realize that our girl who was a little child not long ago is now a woman and about to graduate from college. Were it not for little Hazel I could hardly stand it."

"I wish Frank had the same education but somehow he did not want to buckle down to the fight for it. But then, not all

college graduates are a success," said her husband.

"As for Leila, her battles are not over yet," remarked his wife. "The question of marriage will very soon be serious. I am fearful she may decide on Melvin Martin, of Williston, though now and then she receives attentions from that Lacy student. He seems a nice man and is a Sabbath-keeper after a fashion. Martin is not, but may profess to be in order to win the girl, and when he has her he will probably settle down near his home and then if a family is reared what of the children? Lost to their mother and her people as sure as fate. I can't bear the thought of it. Oh, why must there be so much of error and sin in the world to tempt and draw away the 'very elect' if possible."

In the meantime matters were coming to a focus between those just referred to. Mr. Lacy had heard that Leila was corresponding with some one in Dakota. What it amounted to he determined to know before making many advances to her.

"What is the news from North Dakota, Miss Livingston?" asked young Lacy as they were walking down Madison Avenue one evening.

"Not much of anything," replied Leila. "I have only two correspondents at Monot, our former home, and they were neighbor girls. Why do you ask?"

"Oh, it is said that you have a great attraction in some Dakota town. I wanted to be curious for I am jealous," he replied.

"Why should you be jealous? I am sure there has been no cause for it," she said smiling.

"Now to tell the truth, Miss Leila Maud, I want a fair chance to show you that I am just the fellow you might some day think a lot of. Why should I not dream as well as you? But I will not press the question of your correspondence and attachments. If, however, you are not tied down to one associate I want to prove to you that a manor born Seventh Day Baptist is much better company than a man raised under the buttes of North Dakota and who is a Catholic or Presbyterian or possibly an Episcopalian. Don't you think so? Now be honest."

"I shall never tie myself down to any fellow that is not, near as I can judge, an

honest Sabbath-keeper from conviction. Is that plain enough for you?" she replied.

"I agree with you on that point. But after all, may we not be placing too much emphasis on the matter of a day to keep? Look at this great world and the various occupations necessary, and consider the fact that we have to live, support families, or starve, or be nobodies in order to keep a day no different from any other day as to hours and opportunities to be useful."

"Mr. Lacy, there is no difference in days as far as the sun shines, the grass grows, and animals live. I know that birds fly and cows graze in the pasture and give milk on the Sabbath as well as on Tuesday. But for man, God has set his seal on one particular day above all others. He has an object in that and we know what that object is. Therefore what he has blessed and sanctified and commanded to be kept holy more than others is not for me to question or quibble over. 'The Sabbath was made for man' for a special blessing to him. God is very particular about the day or he would not have performed so many miracles for forty years to keep the Israelites in remembrance of their obligations to him. It being his 'holy day' as he says, I am not at liberty to transgress it for fame, position, a 'living', or for marriage, and hence my future depends upon loyalty to God's law in this as well as in other matters. Don't you agree to that?"

"I suppose so. But what am I to do when I become a teacher? How will you be able to keep the Sabbath as you now do if you teach in a high school after graduation?" he asked.

"I will be able or I will not teach. There are other professions or occupations besides teaching or being a stenographer or clerk."

"Well what can a man do beside farming and have a decent chance to live? Not all of us are cut out for farming. Many Sabbath-keeping farmers are a failure," he remarked.

"Have you faith in God's promises? 'Trust in the Lord and do good and verily thou shalt dwell in the land and be fed' or something like that."

"Well, I'll not argue with you on that point. I simply wanted to know what you thought of it. What I want is the chance referred to. That is not wrong is it?" he said.

"I presume not. There are many problems that ought to be discussed with candor and freedom. I have no false modesty or squeamish notions on these matters," she replied.

"Then you will tell me whether you are engaged to any young man will you not? I do not wish to embarrass you or him, but I frankly say I like you and just a lot more than 'like' if that expresses anything."

"Then I can say, I am not engaged to any man as yet and may not be for a long time, if ever. But we must say good-night here at the gate."

Reaching her room she found a letter from Williston. She asked herself why she was so anxious to read it at once. Why did her heart beat faster? What was the emotion that possessed her? Was she resisting the impulse of love? Was she settling eternal questions first and making earthly things conform to the spiritual? Oh, this everlasting cross-bearing, and being restrained and denying self so many pleasures, and fighting temptations. Why, must it be so? For once she almost lost herself. Then she thought of her wise mother and her counsels and thought of her own prayers. She was now ready to read sanely the letter, whatever it might be.

"Williston, N. D.

"Dear Miss Leila Maud: It is years and years since you left the State. I am so lonesome. Was not this a beautiful part of God's earth, that you had to move down there and away from me?"

"Have you thought of my struggles? I can not rid myself of the thought of loving and losing. But have I lost? It is for you now to say. You know how I reverence the home though I have not had the education in religious things that you have had. I know that home religion is the real source of church religion and the morals of a community and nation. I know that the home is the garden of affections. The warm endearments of our lives and our strongest attachments are in the home. I would love to provide for the wants of the family and feel it a part of myself. I want to share all the sorrows and partake of all the joys of such a home. My home may have had errors but it has been the sanctuary of my mother's love. Nothing has been more imperishable than that. I know how my mother has had my name engraved

upon her heart, and my childhood is entwined around her fondest memory. Such will be the wife of *my* home. She will think of those who are her own, about whom bright visions of usefulness and good character will float in imagination. All these and much more have been my visions and dreams with you as the queen enthroned in that home. You once said that you *could* love such a man as myself, *if* his religious views and practices were the same as yours. Why can not a man and wife be well mated and live happily even though there be differences of opinion on some religious questions? Why, then, could we not have a home together and not agree on the Sabbath as the *only* great thing? I have said that I would refrain from work on that day, for your sake, for I know I can make a good living and not have to work on your Sabbath. I would even go to any community to live that you might choose if there were work for me of a character suitable to my talents and taste. Come now, Leila, I have almost completely surrendered to you and your answer will determine all my future and my hopes. I could not again love another as I now love you. I do not claim any great thing for myself, you must determine whether I am an equal to that which you would demand. You must determine whether in body and health and all that a woman wants, and strength in a man, is possessed by me. I think without egotism I could claim that and in fact you have indirectly admitted it. You have not loved another and I know that you like me and could love me once you decide the matter. With greatest anxiety I await your answer soon,

"Melvin."

Leila read the letter over again and again. What should she reply? Who else could write such a letter as that? It was manly, it was modest; it was sincere, it was real love. There was no doubt about that. No one else would or could be any better in all these respects. There was only this one thing between them. Why not yield that and take him at his word and trust to the future to make him completely converted? Was she not really loving him after all? Does she deny that he was the ideal she longed to love and live with? Just this one question separated them. Had not thousands yielded and been happy? But

she must pray over it and let judgment and not love decide some things. Love might err. Yes, judgment might be faulty. But really, all the future and probably future souls' welfare would depend upon this.

It was a restless day and night and almost interfered with her studies. Only those who have had this to settle as she had, can really understand the struggles and meaning of it. She could hardly resist the impulse to write at once and say yes. She thought of her mother and she thought of her faith and loyalty to God and truth. And so she waited a week. A long, long week.

"Milton, Wis.

"Dear Friend Melvin: Forgive me if I have kept you in great suspense for a whole week but I just had to sleep (?) over it and pray over it and think seriously over it. It has cost me such a struggle to come to the point where I must say what I now do. I need not say anything about all other matters involved and of which you write. I believe you sincere and that all you say of yourself is true. That much is settled and need not again be referred to. You are manly and such a man as could be true to a family and a home with a woman after your own heart.

Let me be frank as well as sincere. I doubt not that many a woman would be happy living in the conditions you mention. But happiness is not the whole thing in life. Often sorrow of a certain kind is better. Women who are happy and contented to live with these great differences between them and their husbands are not as a rule women with convictions strong enough to tide them over many dangerous places in faith and practice. They do not seriously think of the consequences to a growing family. I have mentioned this to you before. Let me state it differently. You would give up your place of residence and go anywhere with me if to some place where you could do fairly well financially. You would love me passionately and truly. Our home would be ideal in everything except agreement religiously. You fail to comprehend the one vital thing, possibly several vital matters. We agreed that a true home is one with growing children. Those children are born for eternity. They are to be religiously educated in the home to become religious in church and society, and law-abiding citizens of our country. Every-

thing possible must be done by example and precept in the home to make them loyal and true to God, obedient to him. Now the children see the mother consistent and strong in her faith, but try as hard as he can the father can not convince his children of any truth which he himself does not at heart believe and practice conscientiously. They will see that he is only nominally a Sabbath-keeper in order to have a wife and companion and to please her. Therefore his life and example are against the commands of God. Sons will especially follow the father in business and moral attitudes. Melvin, unless you are thoroughly converted to God in matters of such vital importance as keeping the plain commands of God, you are not safe for yourself and much less for a family under your influence. Years might pass under the conditions you mention but at last you would be led away from these influences as my father partially was for financial betterment, and make shipwreck of your family as was my brother who was born and raised in the faith until he went to other environments. I hope he will come out right in the end and probably will, now that he is again under influences that help him. I repeat, your course is too dangerous for me to consent to. This is costing me so much, I must decide and once for all, no matter what the cost and the future of possible unhappiness. I can not marry you under the conditions you name. Put me out of your thoughts and life. In time you will find one more worthy than I. One with whom you can live with no disturbing differences. I am sorry to pain you, but your heart-aches will not be greater than mine to say these things. You have my decision. But you have my greatest respect and best wishes,

"Still your friend,

"Leila."

The world and many nominal Christians will think Leila's views foolish and unnecessary. Other girls will marry men who make no pretensions to even the ideals of Melvin Martin. But resulting from such marriages will be children lost to the faith of the mother or the father or both and who have little if any faith religiously, just worldlings seeking positions, wealth, fame, honors, but never the kingdom of God. Will it be well with the souls of

such? "If there be any virtue, if there be any praise, *think on these things.*"

In the meantime Frank is having his experiences. He has taken a new start religiously. There were special meetings held where he was at work and he became much wrought up and took a new view of life. He saw how near he had been to failure. He saw how he had caused his mother such pain and anxiety.

Hazel came up to see the Livingstons during a week's vacation, and went with Frank to one of the protracted meetings.

"How did you like the sermon tonight?" asked Frank.

"In the main it was good but he spoke too lightly of the Lord's second coming as though it was a matter of little concern to us. Why, to me there is nothing more plain and nothing more referred to with joyous expectation than the second appearing of our Lord," said Hazel Lewis.

"Evidently he has given it but little serious attention, and considers readiness for the unexpected of greater importance than the event itself. I am inclined to look at it thus," said Frank.

"To be sure we ought to be ready for that and for death or any great event. But we are told to look for it, anticipate it as well as be ready for it. It seems to be a doctrine to stimulate us and give us comfort. 'Wherefore comfort one another with these words.'"

"Hazel, you know what a struggle my sister has had and is yet having over the question of marriage. She has not told me but I know it by her looks and in other ways. As you know it better than I perhaps, for I suppose she has made you a confident somewhat, I want to know if you were intending marriage, would you take her position and refuse to marry a man like the one who wants to marry my sister for just the differences they have on the Sabbath question?"

"I think I should, Frank, and possibly I'd be more particular than she," replied Hazel.

"I very much doubt if you could be more particular. But another question: Would you marry a Sabbath-keeper who agreed with you on baptism and the second coming and all that, but did not agree with you in some of your interpretations of prophecy and did not think that Mrs. White

(Continued on page 480)

YOUNG PEOPLE'S WORK

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

LESSONS FROM RECENT EVENTS

ELIZABETH F. RANDOLPH

Christian Endeavor Topic for Sabbath Day,
October 23, 1920

DAILY READINGS

Sunday—Great events: the flood (Luke 17: 26, 27)

Monday—The passover (1 Cor. 5: 6-8)

Tuesday—The healing look (John 3: 14, 15)

Wednesday—A cluster of lessons (1 Cor. 10: 1-12)

Thursday—God's hand in events (Gen. 45: 1-8)

Friday—Cain (1 John 3: 11, 12)

Sabbath Day—Topic, Lessons from recent events (Luke 13: 1-5; Prov. 25: 25)

We all accept it as a common truth that the man who will go forward most rapidly and hold his ground is not the man who never makes mistakes; but he is the man who recognizes and acknowledges his mistakes and failures and makes them stepping stones to greater success. The school of experience is the surest and best, though oftentimes the hardest and most expensive, course of training that any one can pursue. The young person in Bible school or college, who thus has the privilege, in his study of other men's lives, of science, mechanics or art of any nature, to live over again in a brief period the achievements that it has taken centuries for others to bring about, has an immeasurable advantage for which he should never cease to be grateful. And in this course of study he learns about many events which have untold value for himself and his fellow-men—events about which practically everybody knows at least a little, and from which they are constantly drawing lessons. Such events are the sin of Adam and Eve, the murder of Abel by his brother Cain, the great flood, the selling of Joseph into Egypt, the crucifixion of Jesus and his resurrection, the Renaissance, the discovery of America, the Revolutionary and Civil wars, and above all the World War; the discovery, invention and spread of the use of the telephone, telegraph, steam railroad, auto-

mobile, and flying machines. While these are a few of the epoch making events and are of world wide significance and are influencing our lives at the present day, nevertheless, they are events of history. And after the student has learned rich lessons from the experience of the past, if he would fit into his ever present environment, keep growing in character, and going forward as an earnest Christian and fill his place in life, rendering service to all around him, he must know the events that are constantly taking place in his own and other communities. He will note wherein they have been a help or a hindrance to the people affected by them, and thus, he will draw from them worth while lessons for himself and others. That was the method followed by Jesus and the early apostles, as they sought to reveal God to the people of their time and to set forth the eternal truth.

So it seems to me that this C. E. meeting should be one of great value as we bring together our observations respecting many recent events, whether it is in regard to our General Conference with its forward steps and the loyalty of the young people as shown by the lives that were there dedicated to the service of Christ, or whether it be a lesson drawn from some more local event. We are all rejoicing over the rapid recovery of Mrs. Crofoot and feel that God has been wonderfully kind to our entire denomination in thus bringing it to pass that she may return to the foreign field with her husband, and that through them our people may continue to go forward in the missionary work. Also we count ourselves blessed of God that Rev. W. L. Burdick was able to meet with us in this General Conference and give us his council and advice and that he is actively on the field helping us go forward. But we can not enumerate here all the many similar events that are on our hearts and minds. But we know that as Jesus mingled with his disciples he was constantly considering everyday occurrences, as well as the more outstanding events with which they were familiar, in order to instruct them in the vital principles which he had to present. Read again Luke 13: 1-5; also read Mark 10: 42-45 and John 13: 1-17 to note how Jesus

taught the lesson of humility and service.

In our Western Association a recent outstanding event which has brought us many lessons is the tornado which occurred the twenty-third of July. It was something for which no human being was responsible, so far as human wisdom can discern; and it was practically an unheard of storm for this section of the country. Consequently people did not have their property insured against destruction by wind. It taught us our dependence on God and how important it is to lay up treasures in heaven rather than here on earth. Many prayed that night as they have never been in the habit of doing; and many feel that the day of miracles is not past as they witness the vast amount of property which was destroyed and the homes occupied by large families which were shattered to the ground. And yet, withall the ruin wrought, very few people were even injured and so far as reports have ascertained, there were not over three to five resulting deaths in the entire storm-stricken territory. But another lesson which many churches are learning from this event is that the church as Christ's representative here on earth should be so organized that it can place a band of efficient, willing workers wherever there may be need for them at a minute's notice; and that the quicker the church as an organization has its representatives on the field of action in the Spirit of the Master, the more readily will men of the world understand the mission of the church and have their hearts and minds opened to the truth which Christ came to reveal to men.

ABOUT GOAL RATINGS

That was splendid of West Edmeston, a society of twelve members, when they took the Goal banner this year. That society went from fifth place to first in three months, and from sixteenth to first in six months. It will take real work to win it again, but if they do the banner belongs to them.

This year we will figure on one more item for the Goal rating, the Missionary study will be added to the sixth, seventh, eighth, and tenth items of the Goal. [Consult your Goal card.—Ed. Y. P. W.] You will hear presently from your Missionary

superintendent about the study. But the rating will be given on the following basis: If by January 1, when the first rating is taken, you can report as many students as you have active members you are given 50 points. Later when all the students complete the course you are given 100 points. If, however, only half this number take the course and complete it you are given 25 points and then 50 respectively. It will be quite possible to get a very high rating as you may go outside the society to get your students if you wish.

You may also go outside the society to secure Tenth Legioners and Quiet Hour Comrades. Make an effort this year to hold your old class of Legioners and Comrades as you will be given credit on the rating for all old members that you can hold, only remember we will depend upon you to send us a correct list.

Disbanded societies or new societies will be given 100 points for reorganization.

This year we encourage all societies to pay their dues through the Conference treasurer. When your church goes over the top on the Forward Movement Budget we credit your society with 100 points on the apportionment. First put your church over, then, if you wish, you may send money direct to us and receive additional points on the Goal rating.

The surest way to get a good standing on the Goal is to appoint a Goal superintendent in your society at once. Enough Goal cards are being sent for your society so that all may have them. If there are not enough ask for more.

The ratings will be taken January 1 and April 1 and July 1.

In an effort to get good ratings let us not overlook the first five items of the Goal. Remember that spirituality is to be first in our Christian Endeavor this year. And bear in mind that the primary object of C. E. is to be better Christians.

All right now that we all understand, come on let's go, and make this year the best in the history of the board.

Please read this letter at your next meeting. If you wish any further information don't hesitate to write for it.

Sincerely,

B. F. JOHANSON,
Goal Superintendent.

Battle Creek, Mich.

WHAT BENEFITS HAVE THE YOUNG PEOPLE OF THIS ASSOCIATION RECEIVED FROM THE FORWARD MOVEMENT?

DUANE OGDEN

(Paper Read at Southeastern Association)

Since the subject assigned for this paper is in the form of a question, it will perhaps be well to answer it to begin with. I want to say that to my mind the young people of the association, and of the whole denomination, have benefited decidedly by the Forward Movement, and will continue to receive the benefits for years to come. The benefits will continue long after the five years are up, because of the plans made for the investment and disposal of funds with thought of the future, and because of the spiritual endowments coming from it.

The young people participated in the movement in every way, and entered into the spirit of this great forward step.

A deeper spiritual life in the denomination was sought, and the young people participated in the advance. Money also was solicited in larger amounts than ever before, and the young people helped solicit and helped give, and their gifts were relatively more on the average than the rest of the denomination; in most cases amounting to about one-tenth their income, and in some instances, far exceeding the tenth.

The young people have profited spiritually. The program of Christian Endeavor resulted in decided growth. It gave the societies so much to work to, that it required real, devoted, active work from all the members, which is always strengthening for those engaged. This program emphasized the Quiet Hour, and tithing (in the way of personal devotion and service), and more efficient society work, both in the prayer meetings and in the committee work. The whole was a great benefit.

Another way in which the young people benefited spiritually was that this Forward Movement gave them increased enthusiasm for the work of the Master. Enthusiasm is one of the greatest blessings of youth, and if rightly made use of, becomes a decided asset to the work of the church and the denomination. So increase in enthusiasm means growth in the church.

Then too, a campaign of the proportions of our Forward Movement, successfully terminated will always imbibe confidence—confidence in the success of righteous undertakings; confidence in the power of God. Hence the result shall be increased faith.

The enlarged program brought more new members of the Tenth Legion by far, in this association, than any of the previous years. Thus a large per cent of the Christian Endeavorers have begun to give at least one-tenth of their income to the church and to the forwarding of Christ's work. So they will continue throughout their lives a habit which was begun in the Forward Movement.

The Forward Movement provides money for our denominational colleges, one of which is in this association. It is the young people who will receive the advantage of this in education.

Besides the benefits already received, some of which we have been considering, it is the young people who will reap the harvest of the seed sown in the Forward Movement, which provides for the future of the denomination.

WHY DO SO MANY OF OUR YOUNG PEOPLE LEAVE THE SABBATH?

C. C. VAN HORN

(Paper Given at the Southwestern Association)

Why do so many of our people forsake the observance of the Sabbath? The day the Creator set apart for rest from labor at the founding of the world; the day Jehovah wrote on the tablet of stone on Mt. Sinai; the observance of which Nehemiah enforced at the gates of Jerusalem; the day Isaiah lauded and magnified; desecration of which led to the captivity of the Jewish nation; the day that Jesus honored and observed throughout his life; the day his apostles kept as the Sabbath sixty years after his ascension? Why is it that this sacred day—the only day set apart and perpetuated by God himself as the Sabbath—is so lightly esteemed by our people at the present time? Like God's people of old we are drifting farther and farther as the years speed by into the vortex of worldliness which is sabbathlessness. We fail to see, to understand, yes, and what is even more serious, we are indifferent to the fact, the truth, that there is a

vital relation between Sabbath observance and Godliness. These two qualities must exist in the heart and life at the same time. If Godliness is there true Sabbath observance will be also.

We seem to lack the keen perception of what God meant in the command, "Remember the Sabbath day to keep it holy." The cutting edge of our perception or conscience, perhaps, is dulled by frequent and almost unnoticeable digression or inconsistencies; and these lead in an incredibly short time to open-handed Sabbath-breaking. Parents in a great many instances are very slack in their teaching, discipline and example in the home, and almost criminally negligent in regard to association and environment as the child grows into society. The lure of the world—that is it. The love of money, the desire for the approbation and flattery that wealth and position will bring has led many a young person to leave home, neglect religion and finally to forsake the Sabbath.

"Ye can not serve God and mammon." If any one should listen in a group of persons where the Sabbath question is being discussed, remarks like this would very likely be heard: "Mr. and Mrs. So and So keep Sunday and they were as good Christians as I ever knew; and if they do not get to heaven there is but little hope for anyone else." This is practically saying that we believe if a person observes all but one of God's commands he will be saved; and we hardly believe God really meant all he said in regard to the Sabbath; and that St. James was mistaken altogether when he wrote, "whosoever shall keep the whole law and yet offend in one point is guilty of all." Would it not be better, wiser on our part, even if we do think Sabbath breakers get to heaven, to let the Lord of the Sabbath be the judge in regard to these very vital matters?

What is our position on this question? Do we believe a person can openly violate one item in the decalogue and still inherit eternal life? God is the righteous Judge, just and full of tender mercy. Let us leave that question with him. And, yet, if we do not believe they can be saved are we, pastor or layman, doing our Christian duty by refraining from lifting a warning cry? But why are so many of our people leaving the Sabbath? Did Solomon fall

below his high standard of wisdom when he said, "Train up a child in the way he should go and when he is old he will not depart from it"?

"The child is father to the man."

"As the twig is bent so the tree will be inclined."

A bad foundation will be the ruin of any structure. This is especially true of character building. I knew a family years ago in Iowa that seemed to have this thought in mind. One Sabbath spent in this home is indelibly impressed on memory's page. As the Sabbath drew to a close the children gathered around the easy chairs where father and mother were sitting and with hand clasped in hand they bowed their heads in silent prayer as the glowing sun sank from sight. Was not that a beautiful ending for the Sabbath day? It seems impossible for Seventh Day Baptists to keep out of the mad rush for worldly gain—the struggle for perishing things of earth. "Having a form of Godliness but denying the power thereof." Is that too severe? Does it apply in any case? Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Solomon prayed for wisdom; Jehovah gave him this, and riches and honor beside. We are too apt to put the wrong thing first. In all our ceaseless strivings for the things of earth that only weigh us down the Sabbath, with possibly a few exceptions, is a great handicap. We say to it as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." "After I have indulged in a season of worldly pleasure and accumulated a goodly portion of worldly treasure then I will return to a more acceptable form of Sabbath observance." Listen! But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

What good will pages of promises be when it is too late to redeem them?

"Watchman what of the night."

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression."

"Don't carry the whole world on your shoulders."

OUR WEEKLY SERMON

A PEOPLE OF VISION, CONSECRATION AND POWER

CHAPLAIN GEORGE C. TENNEY

(Preached at Alfred Conference, August 29)

We have reached a time in our Conference where we may well pause for a moment to recall the extraordinary blessings and manifestations of grace we have here enjoyed and to glance forward as to what influence these meetings are to have upon our future course and work. To my mind the situation resolves itself into two great features: (1.) We are living in a most critical time in the world's history; and (2.) the time calls for a people of marked vision, consecration and power to meet this crisis and to do the special work that is to be done at this time.

Two texts serve to bring these conclusions to my mind, although there are many passages of Scripture that point to the same conclusion. In Isaiah 21: 11, 12, we find the following: "Watchmen, what of the night? Watchman, what of the night?" The watchman said, "The morning cometh, and also the night." An ancient city, surrounded by substantial walls on which were stationed watchmen entrusted with the safety of the city and its people is before our minds. The people were permitted at any time to raise the inquiry as to the progress of the night and the conditions of safety. The watchmen were required to be able to give an intelligent reply to such inquiries. Carrying out this figure, the Lord says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that are the Lord's remembrancers [margin] keep not silence; and give him no rest, till he establish and till he make Jerusalem a praise in the earth" (Isa. 62: 6, 7). It is not difficult to translate this figure and this instruction down into our own times. It is a singular phenomenon that is indicated—the approach of both the morning and the night. In the east the darkness is giving way to the approach of the day. Streams of light are driving away the shadows, and the day star already

sheds his beams upon the earth, betokening the rising of the sun of righteousness, the breaking of the eternal day. Turning his eyes in another direction the watchman sees the rolling clouds of darkness and confusion mounting higher and overclouding the western sky. He hears the rumbling of the approaching storm and the ominous sound of muttering trouble, and he adds, "and also the night." This is true of the day in which we live. Never have the opposing forces of right and wrong, of good and evil, of righteousness and sin been so active as today. We are encouraged as we perceive the growth in many directions of the cause of the kingdom. We are almost dismayed as we look upon the sin-stricken world struggling under its load of suffering, war, strife, corruption on every hand; its startling crimes, its violence and utter unrest. There is a conflict before us into the midst of which we already find ourselves. Light will surely win the day. Our Captain still leads his armies and he shall soon be crowned King of kings.

The other text is composed of our Savior's words as he stood face to face with the great ordeal through which he must within the next few hours pass. He had settled the question as to how he should meet the test, and had prayed for grace and help, and had asked that the will of the Father should be done. Then he announced, "Now is the crisis [judgment] of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto me." The world hung in the balance to be saved or lost. All depended upon the courage, the faithfulness of that One upon whose shoulders the great burden of sin rested. Should he falter then, what dire results would ensue. The forces of evil were determined that he should perish, and he was about to enter the gates of death they had swung open for him. Truly, that was a critical moment, and great faithfulness was required in him who was about to "tread the winepress alone."

A similar crisis awaits the world today, only that in the place where Jesus of Nazareth stood alone in that hour, he has placed his children. The situation demands a tried and faithful people. No crisis or emergency ever overtakes our Father by

surprise. He foresees and prepares for every emergency, and in these times his sole dependence is upon his commandment-keeping people. There is a long array of Scriptures pointing to this crisis and indicating the character of the people who must bear the test of the hour.

Every wide-awake watchman and Christian is aware that we are drawing near to some great events. Things are not to settle down into the old ruts in which the world has run for centuries. To every thoughtful mind there is but one satisfactory solution of the great and perplexing problems that face us. That solution is the setting up of the kingdom of our Lord and of his Christ. The sin-cursed world is waxing old, the night of sin has been long and is darkening but it is the darkening that barely precedes the dawn. We may differ in our conceptions of how this glorious consummation is to be brought about, and whatever our opinions may be we can none of us do otherwise than to leave to our great Leader to order the course of events, and it only remains for us to stand read to do the part he expects of us.

It has been said here repeatedly that we are face to face with a Sabbathless age. Whatever of sacredness was formerly attached to the false sabbath is now practically destroyed by the war and its reaction upon the world. Churches retain their gatherings and worship on the "venerable day of the sun," but the day stands in the minds of the people as a day for pleasure and relaxation. There is but a modicum of sacred regard bestowed upon it even by the clergy themselves. God's people in such a crisis must be a Sabbath-keeping and Sabbath-preaching people. We must stand for the great fundamental truth involved in the Sabbath as it was given to us by our Father and by our Savior and his apostles. God must depend upon us in this crisis. He has many faithful souls who will rally to the standard of truth as it shall be presented to them.

The form in which our theme was handed to us by the committee is simply a phrase without potential significance since it lacks any predicate. It is an ideal which we all say should be realized at this time. It remains for us to write in the predicate. What shall it be? Shall we resolve that there ought to be at this time a

"people of vision, of consecration and power"? Such a resolution would easily carry unanimously in this congregation. But it would probably fall lifeless to the floor. Shall we, then, resolve that as Seventh Day Baptists we ought to become a people of vision, consecration and power? That would be a good step, but it would not get us very far on that road. There is but one way to make this splendid ideal a reality amongst us and that is for us all, each and individually, to give some such a form as this to our theme: "I, personally, resolve that by the grace of God, led by his Word and Spirit I will, with eyes anointed, clear my vision to the duties and dangers of this time, that I will by his grace consecrate my powers of mind and body and means to the cause of the Kingdom whose call is challenging us at the hour, and that I will seek that relationship with the source of divine energy that my arm and voice and entire life may be charged with the power of that life that is working for the salvation of men.

In concluding I wish to read to you the final paragraph of the report of our Commission:

"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.'"

A GREAT CONFERENCE

REV. G. M. COTTRELL

I. Ancient history. Yes, the Battle Creek Conference last year was a great Conference. It was unique in being in a real city in which we had never met before. Held in a big tabernacle with a strong young church, welcomed and entertained by a great sanitarium and food companies of the city. Large attendance, a great program and the beginning of a new forward movement that meant a richer and fuller life for the church and denomination. And

that was a great Conference picture we have to remember it by with the hundreds lined up against the church.

2. Contemporaneous. And that was a great Conference that has but just been held at Alfred. How should I know when I was not there? I feel quite competent to judge. Two messages from the meeting said it was a great Conference. The RECORDER and its editor confirm it. Chance or fate delayed my main Conference number two weeks. The editor could hardly keep up with the good things that were passing.

A great attendance, if nearly seven hundred. Evidently most interesting programs and inspiring addresses. An even larger Conference picture than last year. Thirty-two churches over the top in the Forward Movement program, which speaks volumes for the good work of the director general. The whole meeting as seen from afar seems to have gathered momentum from the last Conference and from all the work of the year and to have come up to this annual gathering "Like a Mighty Army." Bless the Lord. And may these increasing and surging forces be but the beginnings of the larger and mightier powers that shall be demonstrated as the years go rolling by.

(Continued from page 473)

was what is claimed for her (as good a woman as she might have been)? Would you refuse to marry him if he were a devoted man and otherwise a man of principle?"

Hazel hesitated awhile, for she saw more in the question than it meant on the face of it. But she replied, "I would not refuse to marry the man I loved were he only disagreeing with me on prophecy or Mrs. White, provided he did not too seriously antagonize me and have unfruitful discussions. Why do you ask?"

"I'll tell you some time. Here we are at the gate," replied Frank.

(To be continued)

When you get into a tight place and everything goes against you until it seems as if you could not hold on a moment longer, never give up then; for that's just the place and time when the tide will turn.—*Harriet Beecher Stowe.*

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Sabbath School. Lesson IV.—October 23, 1920

WHAT THE KING REQUIRES. Matt. 5

Golden Text.—"Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5:48.

DAILY READINGS

Oct. 17—Matt. 5: 1-10, 43-48. Who are truly Happy?

Oct. 18—Isa. 57: 14-21. The Humble and Contrite

Oct. 19—Psalm 119: 1-8. Whole-hearted Seeking

Oct. 20—Phil. 4: 1-13. Rejoicing in the Lord

Oct. 21—Luke 7: 36-50. Forgiven Much

Oct. 22—John 4: 1-14; 7: 37-39. Living Water

Oct. 23—Luke 6: 20-38. True Blessedness

(For Lesson Notes, see *Helping Hand*)

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—*Abraham Lincoln.*

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.

WANTED.—A Seventh Day Baptist farmer to rent a farm of eighty-two acres. Farm situated in southern part of Franklin County, Pa. Will rent on the half share, each finding one-half of seed. Good lime-stone land, one-half mile from school, store, warehouse, station and Seventh Day Baptist church. Address Miss Emma C. Monn, R. No. 1, Waynesboro, Pa. 10-4-4w