

The Sabbath Recorder

KEEP STEP WITH TIME

A sore temptation to the aged is a tendency to querulousness and pessimism. Losses are unduly lamented and gains are not duly recognized. While we cherish and cling to many of the things that are old and are all the better for having been tested, let us not seek to put our eyes in the back of our heads and live only in the past. Keep step with the times. Keep sympathy with young hearts; keep in touch with every new-born enterprise of charity, and in line with the marchings of God's providence. Above all, keep your hearts in the love of God, and walk in the warm sunshine of Christ's countenance.—Theodore L. Cuyler.

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SEVENTH DAY BAPTIST DIRECTORY

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Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 18, 1920

WHOLE NO. 3,946

Rev. A Clyde Ehret Alfred has a new pastor. Some one has kindly sent the SABBATH RECORDER a program of the installation exercises which we give our readers here, hoping that some of the good things said in the meeting on Sabbath morning may also be furnished for publication.

On the eve of the Sabbath, October 1, a praise, prayer and conversation meeting was held in harmony with the purpose of the

Hymn, 619 (1-4), "Pour out thy Spirit." Receiving pastor and wife into church membership.

Words of Welcome, from:

The Church—Dean Arthur E. Main.
 The Sabbath School—Frank A. Crumb, Superintendent.

The Young People—Miss Clara Lewis.
 The Boys and Girls—Singing, "Little Builders."

The Women's Societies—Mrs. William C. Whitford.

The Students—Mr. George Stearns.
 The Community—Professor Charles F. Binns, President Community Club.

Response, Pastor Ehret.

Hymn, 623, "O thou whose own vast temple stands."

Benediction, The Pastor.

Greetings, Members of the Congregation.

The *Alfred Sun* says: "Rev. A. Clyde Ehret, who was last Sabbath installed as pastor of the First Alfred Church, is a native of West Virginia and a graduate of Salem College in that State. After graduation, he taught a number of years and then entered Alfred Theological Seminary in 1911. He graduated with the class of 1914 and has since been pastor of the Seventh Day Baptist Church in Adams Center, N. Y.

Have You Read Director Ingham's Report? In last week's issue we published the full report of the general director, Brother Walton H. Ingham, in regard to the Forward Movement work of last year.

Those who witnessed the splendid demonstration of Mr. Ingham's work at Conference will not soon forget the uplift and inspiration of that hour.

The one thing that impresses us all, as we think of the splendid results of the canvass, and the one thing that Mr. Ingham loves to emphasize whenever he speaks of the work, is the loyalty with which our people rallied to the calls for help.

As to the future, the one thing we would urge today is, that we lose none of our enthusiasm, but rather let us see to it that the entire \$81,500 is promptly subscribed and paid in during the coming year. We must not fall down now after making so good a start.



exercises for the next morning. This is the program for Sabbath morning service at 10.30, October 2:

SABBATH DAY, OCTOBER 2, 10:30 A.M.

Organ Prelude, Professor Wingate.

"All Hail!"

Invocation, Rev. Ira Lee Cottrell.

Doxology.

Responsive Reading, Selection 17, "The Shepherd God," Professor William C. Whitford,

Leader.

Gloria.

Hymn, 617, "God of the Prophets."

Call to Prayer.

Prayer, President Boothe C. Davis.

Response.

Notices.

Offertory.

**Miriam E. West's Trip
Thought the Vogtland**

On another page of this RECORDER our readers will find an article from Miss Miriam E. West, daughter of Allen B. West of Milton Junction, Wis., who is now in the service of the American Friends Service Committee with headquarters in Leipzig, Germany. Miss West has been with the Friends Committee since last May. She went first to Vienna, Austria, but in about two weeks she was transferred to the German field, where she is engaged in the work of feeding famishing children and nursing expectant mothers. She is located in the district of Saxony and Thuringen.

The committee is feeding about forty thousand children in that district; and we understand that some four hundred thousand children in all are being cared for by the Friends Committee. Miss West says they hope to increase the number of children as soon as funds are available for so doing.

Many RECORDER friends are acquainted with Miss West and will be glad to see articles from her in these pages as often as she feels like furnishing them.

High Cost of Paper On the way home from the Northwestern Association we picked up a Chicago daily paper which announced a raise of fifty per cent on its selling price. In explanation this paper said a raise was necessary on account of the continually increasing cost of everything that is needed in the publication of a newspaper.

The figures given will be of interest to RECORDER readers since they show what our own paper is having to contend with. We give them in the language of the Chicago editor:

Prior to the great war, newsprint paper, bought under contract, cost a little less than \$40 per ton, delivered to the pressroom. The price has advanced by leaps. During the first six months of 1920, paper cost, delivered, \$97 per ton. During July, August and September, the price was \$117. During October, November and December, paper can not be had, under contract, for less than \$138 per ton, delivered; or, a little more than three and one-half times the pre-war price. . . . Publishers who have been compelled to get their supply in the open market, from brokers, have paid higher prices, generally \$250 per ton, and in many instances \$300 per ton.

According to the best information available, there will be no reduction in the price of print

paper for many months. On the contrary, further advances may occur next year.

It is almost impossible to secure paper for the RECORDER at this time and unless matters change in this respect we shall be entirely out of stock for the RECORDER before November closes.

A New Move In Seminary Work The Union Theological Seminary, New York City, has established a department of Home Service in order to train Christian workers for special lines of work. The demand for such training is rapidly growing in these days on account of the newer types of Christian work requiring specialization for efficiency in various fields of social and industrial relationships.

"Instruction will be provided in such branches as the following: Home Missions, including city and rural church work; work among immigrant peoples and in the whole field of industrial conditions; Social Service, as represented in the institutional church, the social settlement and the work of denominational commissions on social service; Interdenominational Movements, as exemplified in the Federal Council of the Churches of Christ, the Interchurch World Movement, the rapidly growing movement for the federation of local city churches and the work of the Young Men's and Young Women's Christian Associations; Religious Research and Publicity, including survey work and the utilization of the results; and the opportunity offered by the Chaplaincy of the Army and Navy, a field that must receive increasing attention from religious leaders."

Problems of the church in country and city as regards social work; interdenominational problems; race relationships; surveys, industrial problems; modern social movements; function of the church in modern democracy and other questions are included in the studies.

Guard Well the Eighteenth Amendment on Election Day The loyal citizens of America will make a disastrous mistake if they fail to do their duty at the ballot box by electing congressmen who will stand firm and true for enforcement of the Prohibition Amendment to the Federal Constitution. The liquor powers are trying their very best to elect congressmen who will emasculate

late the Volstead Act, and vigorous action is needed to prevent this.

Many are trying to show that the amendment is only a remedial statute that has no place in the Constitution. To this position the Temperance Committee of the Methodist church made the following splendid answer:

"The Eighteenth Amendment to the Constitution of the United States is not a mere remedial statute or a bit of police regulation. It is a concrete statement, in terms of advancing civilization, of an enduring principle of human government. It voices a universal law, that only a sober people can make a growing, progressive and Christian nation. There can be no successful challenge of the propriety of incorporating in the basic law of a nation the abiding underlying convictions of its people."

There is no principle of republican government in the Constitution that has any better right than has this fundamental principle of sobriety and good citizenship. Let us not elect a single congressman who is not pledged to stand loyally by the Constitution, and help enact statutes for its enforcement. It would be a calamity, now, for us to stand idly by and allow the rum powers to elect men who will weaken, if possible, every statute enacted to prevent violations of the Prohibition Amendment. We have a right to expect every believer in good government to do his full duty at the polls, and we trust that every temperance organization will enter the struggle determined to win.

A Formidable Obstacle to Unity of Faith and Order The question of church union which is being urged so earnestly of late by men of many denominations seems to have received a serious set-back by resolutions passed by the Bishops of the Church of England and of the Protestant Episcopal Church in their Decennial Conference at Lambreth. This convention was in session at about the same time as the Faith and Order Movement recently held in Geneva, Switzerland.

The Episcopal Church was the principal mover in the Faith and Order unity matter, and we have always felt that with a church which insists upon calling itself *The Church*, and which fails to recognize other churches as having any real church rights, and refuses recognition to any ministers of the gospel belonging to other faiths, there could be but one kind of unity. "The one true

church," so-called, would be expected to swallow up all others. This attitude, established by all history, has seemed to us to be an impassible barrier to organic unity. The hope of one church confessing but one faith has seemed too visionary. And some way we can but think that there is still great need of separate denominations. We notice that since the Lambreth Conference of Bishops, there are others, like the writer of these words, who have longed for the spirit of unity and yet are utterly set back in their feelings and sorely disappointed over the proposals made by the Episcopal Church and the Church of England, of conditions upon which unity can be effected.

The proposition is that the ministers of other denominations shall submit to reordination and receive their commission from the Bishops of the Church of England, or at the hands of its offshoot, the Episcopal Church.

Really this persistent assumption that the Anglican Church is the one valid church with historical succession throughout the ages, is in our opinion, the greatest obstacle to a union of the churches.

This claim is denied by the Catholic Church, and by the Greek Church. Hence it is only an assumption on the part of those who make the Lambreth proposal. And to insist upon that assumption will surely widen the chasm between them and the other communions rather than tend to draw them together.

It seems that after ten years of effort to bring about the "visible organic union" the leading church in the movement proposes reordination of all ministers not already commissioned by its authority. This proposes an impossible thing.

There may well be a unity between different denominations through the exercise of the fraternal spirit which sees in each Christian a brother beloved, while the right to differ on some matters of faith is recognized. But even this desirable unity is jeopardized by the persistent clamoring for "visible organic unity."

Co-operative Unity Effective To Christianize Communities The unity that comes where the churches of a city or community unite to co-ordinate their forces for the work of Christianizing all within their boundaries appeals to us as the only practical thing

now available in the line of unity. The sooner men cease to talk about "organic" unity and begin to work through a co-operative council composed of representatives from all the churches the better it will be for the world. This kind of united effort gives promise of something practical, and it can easily be made effective to work out many desirable things for human betterment and for winning men to Christ.

In this way religious surveys can be made effective to furnish data for intelligent action. Desirable plans can be made to prevent overlapping in mission work. General evangelical work can be carried on by union meetings, or by individual churches as seems best. Social and industrial needs of a city can thus be met, and wholesome uplifting recreations, religious education, and careful instruction of aliens in the ideals of our country and in the principles of human brotherhood—all these lines of work can be best carried out by Christian co-operation of the various denominations, if they will only work together in the spirit of the Master.

This kind of co-operative unity is now available and practical. And if it is carried out will probably pave the way for a unity of faith and order more like that for which idealists are pleading. To constantly quibble and contend over our *differences* effects no gain and gives little hope of *organic* union. But to enter whole-heartedly into co-operative, practical efforts along all lines upon which Christians agree, will certainly give excellent results in many ways; and will be far more likely to lead to the oneness for which Christ prayed.

Different temperaments and different tastes will make different denominations essential for many generations to come. It is well that those brought to Christ can have a choice as to the kind of local organization in which they will find most congenial friends and wherein they can feel most at home.

Indeed, under prevailing conditions in America, and as a result of the principle of religious freedom, and in order that neglected truths may be exalted, denominations are inevitable. This is the sure result of Protestantism. But this does not prevent members of any given denomination from living a Christian life in whatever organization they may find him. And this does not prevent us from hearty co-operation with

any brother in efforts to carry forward all lines of Christian work upon which we do agree.

Omitted by Error A kindly note from Dr. Hulett, of Bolivar, N. Y., reminds us that the Sabbath school of which he is superintendent at Little Genesee, was not named in the list of schools receiving the banner for two years.

The Little Genesee school should have been mentioned in the editorial of September 6, and we are sorry for the omission which was entirely accidental. We thank Brother Hulett for calling attention to the matter.

Has Christianity Failed? The chairman of the preliminary meeting at the World Conference on Unity of Faith and Order used these words in his published report: "The failure of Christianity—and it has failed—is the inevitable failure of a kingdom divided against itself."

We do not like the expression, "Christianity has failed." The fault of which men complain is not in Christianity, but in Christians if anywhere. If Christianity is a failure then Christ has failed in his mission to earth. And when we consider the conditions that surrounded Jesus when he said, "The kingdom of heaven is at hand," and see what blessings have come to earth through the influence of the crucified one—the institutions that have arisen for alleviation of human woes, the bettering of human conditions where his gospel has secured a foothold—we can not assent to the statement that Christianity has failed. Men have failed but Christianity has done wonders in spite of human failures.

The one sad feature of having the chairman of a great conference representing, "eighty churches and forty nations" declare that Christianity is a failure, is its effect upon non-Christian nations. We do not want nations to whom we are sending missionaries as heralds of the gospel, to feel that those we are sending out are representatives of a forlorn hope, and a lost cause! We do not think the kingdom of God will be greatly advanced in heathen lands, nor yet in the homeland outside the church by this cry so constantly heralded: "Christianity is a failure!"

We would expect some such claim from

those who are opposed to our holy religion; but the harm in such cases must be small in comparison with the harm sure to come when some great Christian leader makes it the slogan of a world-wide Christian convention.

Are the Mothers Waking Up? The Presidents' Council of the New Jersey State Federation of Women's Clubs held an important meeting at Haddonfield, N. J., in which strong action was taken against present conditions as to amusements and dress. A questionnaire distributed among the presidents of New Jersey clubs in that meeting contained these questions, among others:

"Should young women and girls go automobile riding with men at night unchaperoned?"

"Shall we allow our young women to continue with the present-day improper dress, cut to extremes at both ends?"

"Is the suggestive motion picture the right kind of matter to flash before our young people?"

"Are we going to stand by and see our young girls and boys indulge in extraordinary dances without protesting?"

Emphatic and uncompromising answers in the negative came pouring in from the congregation. Mothers were urged to take a stand firmly against the evils to which these questions referred. More than two hundred women were in attendance, and they called upon all local clubs in the State to take action looking toward the eradication of these menaces to morals.

It is high time for the mothers of not only one State, but of all America, to arouse themselves and by modest dress and pure lady-like conduct—by precept and example—teach the blessed grace of modesty to their sons and daughters and do all they can to correct the corrupting tendencies of this age. Shameful indeed is the unblushing brazen exposure of undressed women and girls in many a social gathering, all the tendencies of which are evil and only evil. We do not wonder that the saner heads in women's clubs are uniting to restore civilization to their social circles.

"A Program of Parish Evangelism" A booklet of thirty-two pages, each page about equal to one column in the SABBATH RECORDER, entitled, "A Program of Parish Evangelism," should be very helpful to any pastor who is trying to plan for a good year's work of evangelism in his parish. It contains an outline program "for an all-

the-year-around plan of church work," the material for which has been gathered from the experiences of many successful pastors who gladly offer to share the benefits of their labors with other pastors.

These plans include the arrangement of committees and their work, necessity for rallies and the object of a church rally, visitation and pastoral calling, receptions for new members, program for preaching, personal workers' committee, pastor's training class and courses of instruction, securing decisions and many other topics.

This little booklet is put out by the Congregational Commission on Evangelism, 287 Fourth Avenue, N. Y., and will be sent to any pastor at five cents a copy.

The Approaching Celebration of In No-The Landing of the Pilgrims v e m b e r

celebrations of the American Mayflower Council will be held in seventy cities throughout the land. Then will come the greatest celebration in Boston in December. Rev. Charles S. Macfarland of the Federal Council, who has been much in France since the war, assures us that the French people are deeply interested in the Mayflower Tercentenary, and that the great French General Nivelle has been appointed to head the delegation of his country in this celebration. Secretary Macfarland says of him:

General Nivelle's military career during the great war, which he entered as colonel of the Fifth Regiment, shows the most rapid rise of any general in the French Army. On October 24, 1914, he was made a general of brigade and soon after was appointed commander of a division. On December 23, 1915, he was made commander of an army corps and on December 15, 1916, he succeeded Marshal Joffre as commander-in-chief of the French Army.

As a tactician General Nivelle invariably assumed the offensive; he believed in action always. On May 1, 1916, he succeeded General Petain at Verdun and the heroic and successful defense of that city will always be associated with the names of these two generals. On October 28, 1916, his troops retook Donaumont. For this success he was made a Grand Officer of the Legion of Honor. General Nivelle served as commander-in-chief until May 9, 1917.

"A single real friend is a treasure worth more than gold or precious stones. Money can buy many things, good and evil; but all the money in the world could not buy you a true friend nor pay you for the loss of one."

MEN FOR SERVICE

DR. A. L. BURDICK

(Conference Paper)

Ever since the creation of man there has been an opportunity and need for him to use his energies in a productive service. The first injunction to the first man entailed labor and promised reward, and since that time as the opportunities have widened the demands for faithful service have grown apace. Never in the history of the world has there been a greater or more urgent demand for the energetic exercise of our activities than at the present time. This is applicable alike in the industrial, social, educational and religious life.

Men do not need to be urged to put forth their best efforts to make a success of their business enterprises, scarcely do they need prompting to seek the higher ranks of social or political distinction, but when it comes to the matter of unselfish and energetic activity in the promotion of the general good, or the advancement of the religious life of a community there is a woeful lack of enthusiasm and well directed effort. The tendencies of the average human mind as they have run down through the ages have not changed materially. Self-preservation and the advancement of the individual and family interests have deeply over-shadowed the ulterior good, and the general welfare of the world. The compelling motives in the lives of men have been not so much the desire to do all the good to the greatest number of people possible, but to use the world and its people and resources for the greatest good to the individual. Perhaps this is a pessimistic view, but if it were not a correct one our churches and Sabbath schools would be filled to overflowing with active Christian workers, and our treasuries would be heaped with the moneys that would educate and Christianize the world.

I said that the opportunities for service of the present day had never been surpassed. Perhaps greater crises in national life than those that now present themselves have arisen, perhaps the mighty responsibility of doing the right and appropriate things has weighed more heavily on the individual shoulders of a nation's representation than it does today, but there has never been a time when the individual faced a graver responsibility nor when there was greater need for upright living and an en-

deavor to carry out the teachings of the Savior. The condition of the world needs it, the longings of oppressed humanity are calling for it and the hope of the church of the Living God demands it. If the growth of the church is a desirable thing its members should be interested in accomplishing such growth. If the Christian religion is vital to the welfare of the world then the teachings of Christ are just as binding on us today as they were on the apostles of old, and if we shirk our responsibility we are hindering the normal development of the Christian religion.

Man's responsibility is measured in two capacities, first as an individual, and second, according to his relation to others. In the first case his accountability is peculiarly his own. In the second, it is modified by the conduct of others, and may be helped or hindered according to the attitude of others. His capabilities are therefore dependent on the exercise of these two forces—the impelling conviction and disposition of the individual, and the co-operating, unselfish assistance of the community, or to be more particular, each member of our denomination and every society or church organization, among us. That is, there must be the most cordial relationship between the consecrated Christian on the one side and his church affiliation on the other. Of course an individual may, by his own consecration and desire for service, accomplish great things, but his usefulness is greatly increased when he is supported by an active and devoted church constituency. So, in speaking of "men for service," we must always think of these three principal elements: First, the great need of the world for active Christian service; second, the call for devoted, energetic and consecrated men to perform this service; and third, churches alive to the situation and burdened with their responsibility in supporting their members in the great forward work to be done.

This, then, I conceive to be the challenge of the world to our denomination, and with a compelling voice it is saying to us, "The world needs your help, it needs the co-operation of every church within your bounds in carrying forward the plans of salvation, and it needs the special services of your individual members in helping to evangelize the world, in carrying special truths to all parts of the world and in living

such lives that no reproach can be brought against the cause which you profess. This is a responsibility that no one of us can shirk. If it does not apply to us individually it surely does collectively, and as groups of church members we are under moral obligation to help in extending the kingdom. This we can do by lending every assistance possible to those who are able to make the personal effort.

For the personnel, aside from the workers now in the field, we must, of course, look to the young people of the denomination. They must be made to feel that the greatest service that they can render to humanity is an unselfish effort to improve the condition of the world. But we must not forget our own part, in urging a more consecrated service on the part of others. The hope of the world now lies in the fraternal force of the Christian religion, and this is an obligation not of one or of one class of workers, but it rests on every one who has accepted the salvation of Christ.

What, then, is our individual and denominational responsibility? As church organizations we must fulfill the mission for which the church was founded. If that means a new alignment of our relationships, if it means the trimming off of non-essential, unimportant and even non-religious entanglements, let us accept of the decision and make vigorous use of the pruning knife. As churches we are lumbered up with activities and practices that do not aid in the establishment of the higher spiritual life among the members. Some of these practices are, indeed, demoralizing and hostile to spiritual growth. Is it not true that as church members we do not give proper thought to our religious obligations and the church covenant? Do we not allow our lives to be dominated too much by worldly interests, interests that do not tend to build up the spiritual aspirations? Can we hope to attain to the full stature of the Christian man or woman if we are unwilling to consecrate our lives and our means on the altar of real active service? Have we, the laity of the church, a real sincere desire to see the prosperity of the church of God? If we have such a desire are we putting forth every consistent effort to bring about this result? It will only be when each church member gets into this condition that the church will become the efficient agent it

should be in preparing men for service. Willingness to use our time and talents and money for the extension of the kingdom of God, and an eager longing for this extension is the first requisite of the church. To accomplish this some of us must be reconverted.

If we hope to enlist the young men in the ministry we must first show them that the cause is worthy of the sacrifice. The need is apparent.

Young men! This is not a matter of sentiment; nor is it simply a question of vocation. Your best efforts are none too good to dedicate to this greatest of all callings.

Remember that the *firstlings* in the flock were demanded for the sacrifice. Remember, too, the call of the ages, "Go ye into all the world, and preach the gospel to every creature."

MARVELS OF THE POSTAL ADMINISTRATION

The marvels of the Postal Administration are beyond belief. On September 3 an employe of the Methodist Book Concern in New York received through the mail eighteen post cards. She was surprised to receive so many, and upon reading them her confusion increased. One was from a person who had been dead for two years. She scrutinized the post mark. It was "Somerville, N. Y., May 14, 1007." The card had been thirteen years on its way. An examination of other post marks showed one of August 28, 1906, one of 1909, one of 1910. The others were mailed at various dates between 1912 and 1918. On an average they were some eight years late. These are the facts. No explanation is attempted. The incident comforts the publishers of the *Christian Advocate* in the presence of many complaints from subscribers who think their papers are late. The last copies of the *Christian Advocate* each week are in the New York post office on Thursday, yet we are informed that they seldom reach New Haven before the following Tuesday, and are often three days on the road from New York to Brooklyn.

RECORDER readers, too, may see in this item of the *Christian Advocate* one explanation as to why this paper is slow in reaching them. The fault is not always with the publishing house.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York
- + ★ Second Brookfield, New York
- + ★ Little Genesee, New York.
- + ★ Marlboro, New Jersey
- + ★ Fouke, Arkansas
- + ★ First Brookfield, Leonardsville, N. Y.

"WHAT'S A FELLOW GOIN' TO DO?"

[Years ago I read something essentially as follows: A group of young ministers and an elderly brother were in a friendly way discussing the question of modern Biblical criticism. At last, the elder brother said, "Very probably your views are correct; but in view of my age, it hardly seems worth while for me to change my own, but do you go ahead." Now my own case is hardly parallel to this; but while I am in full sympathy with what is printed below, taken from "The Adult Bible Class Monthly of the Methodist Episcopal Church," it is not at all likely that I shall ever have an opportunity to work out, as pastor, the principles so splendidly illustrated. But I do commend the article to my younger brethren in the ministry.—A. E. MAIN.]

One Friday afternoon in February, when Richard Mathews came home from high school his call of "Mother!" as he entered the front door had an unusual note of joy and pleasure in it.

"What is it, Richard?" asked his mother as she lay down the strands of red-paper hearts with which she was decorating the reception hall.

"Why, I'm going to have a bunch of boys over here Sunday afternoon—fifteen of them altogether—and they're going to bring their mandolins and guitars and ukuleles and banjos. Oh, it will be great!"

His mother stood amazed. "Why, Richard!" she exclaimed. "Helen is going to have a valentine party tomorrow. It's her birthday, and we can't possibly put it off. The house will be in disorder, and we shall be altogether too tired to entertain again the next day. Have you really invited them?"

"Yes," said Richard. "They're all invited and some of them live 'way off and have no telephones."

"I suppose we shall have to let them come, but—I don't know about the music on Sunday."

"Well," protested Richard, "what's a fellow goin' to do? Perhaps you want us to sit around and read Tennyson or Browning. There's no place to go except to hang around the drug store. It's too cold to go for a walk. We might go to a picture show or go downtown to see some vaudeville."

It was well his speech was a long one, for it gave Mrs. Mathews time to think. She

smiled when she thought of those fifteen boys reading "Locksley Hall" or "In Memoriam"; but when Richard spoke of going downtown to attend a vaudeville show, she was startled into an immediate decision:

"Of course, Richard, if your friends will enjoy spending the afternoon in our home, I shall be very glad to have them. What can I do to make it pleasant for you?"

"Oh, nothing, only give us some eats," he said, kissing his mother and bounding upstairs two steps at a time.

Sunday afternoon came on swift wings. At two o'clock the boys began to arrive. When Mrs. Mathews descended the stairs half an hour later, there suddenly burst forth such a volume of melody as quite deafened her. When the music ceased, the boys rose in a body to greet her. Carl Condon, one of the older ones, stepped forward as spokesman, saying as he took her hand, "You're a good sport; it was mighty good of you to let us come in here." Later in the afternoon, when the boys were standing in a semicircle bending over the piano, with arms entwined around one another's necks as they sang, "There's a long, long trail a-winding into the land of my dreams," it seemed to Mrs. Mathews that something new came into her life—something she had never known before. Perhaps it was the spirit of the new age. She determined to look with open mind and pray for a better understanding of the spirit of our young people.

The next Sunday evening Mr. and Mrs. Mathews were early for church and so decided to step in to the Epworth League service a few minutes. As this was their first attendance for some years, they were astonished at the conditions they found.

There sat Richard's class of boys, twelve of them in a row on the back seat, engaged in various forms of mischief. Six girls, the leader of the meeting, and the pastor made up the rest of the attendance. After an address of twenty minutes the meeting was closed. How had the boys been asked to participate? Not at all. Why, then, did they come with such regularity? Possibly it was their loyalty to and affection for one another, but Mrs. Mathews believed that down in their hearts was a feeling of loyalty to the church. How was the church responding to this loyalty? Not at

all. It was giving the boys absolutely nothing to do and offering nothing of especial interest in the way of a religious service for young men.

That evening after they returned from church Mr. and Mrs. Mathews sat long conversing by the open fire; and before they retired, a definite program had been formulated. Mr. Mathews, who was a member of the men's Bible class and chairman of the official board, decided to get busy and ask for some privileges and concessions in favor of the boys. Mrs. Mathews would enlist the co-operation of the women in their behalf.

There was to be a luncheon at five-thirty in the church dining room on Sunday evening, with the boys' teacher, the Y. M. C. A. secretary, and the pastor as guests of honor. When Mrs. Mathews called upon the mothers to contribute to the supper the response was most generous. Almost every mother said: "I am so glad you are going to do something for the boys. My son is growing quite indifferent. I have been so afraid he would drop out of church entirely."

No pains were spared to make the luncheon a success. A beautiful sight it was when sixteen fine young men stood around the table. Words can hardly describe the joy of the occasion, the genial good fellowship, the wholesome good humor and the fine spirit of friendship that prevailed. On the suggestion of the Y. M. C. A. secretary the boys were organized into a church club.

The class attended the evening service in a body. When the time for announcements came, the treasurer of the church came forward with a glad smile and said:

"We men on the official board are beginning to feel a little weary from years of service in the church. We realize, too, that we have gotten into a rut and we need somebody to pull us out. After serious consideration we have decided to ask these young men to help us. The pastor will be away next month, and we are asking the young men's class to take charge of the evening service. That doesn't mean simply to usher and take the collection; it means to give us good programs, with some rousing speeches on questions of the day from the boys' point of view. It means to give us some good instrumental music and a young men's quartet. It means to run our

moving-picture machine and show us some high-class films.

"We do not, however, expect all work and no play. We realize that the class has no bank account, so the men's Bible class has decided to make an appropriation for recreational purposes. We regret that the amount is so small, but, with a promise of more to follow, I take pleasure in presenting to this class, on behalf of their older brothers in the men's Bible class, fifty dollars to be used for the purchase of games, musical instruments, boxing gloves, or anything that will help to fit up for the boys a clubroom in the church basement."

After the singing of a hymn the pastor announced as his subject, "Christians at Play," taking as his text, "Whatsoever ye do, do it heartily, as unto the Lord." He spoke briefly of the need, both physical and mental, for recreation. He emphasized the value of outdoor sports and then, in a vivid way, laid down the rules of the game. What a procession it was that passed in the imagination before the congregation! The braggart, the boaster, the bully, the grouch, the deceiver, the victim of dissipation, passed off the stage in ignominious defeat; while to the clean, brave, just, fearless Christian, was awarded the laurel crown. Do I need to say the boys listened? Hardly an eye wandered from the speaker's face.

The measure in which he succeeded may be judged by the spirit with which they joined in the last hymn:

"Jesus calls us o'er the tumult
Of our life's wild restless sea;
Day by day his sweet voice soundeth,
Saying, 'Christian, follow me!'"

"In our joys and in our sorrows,
Days of toil and hours of ease,
Still he calls in cares and pleasures,
'Christian, love me more than these.'"

A year has passed. Sunday afternoon has ceased to be a problem. The activities of the boy's church club have been varied and would fill a book if related. The clubroom in the basement was at first considered not only a sacrilege but positively a public nuisance by two elderly maiden women who lived next door to the church. The climax was reached when the boys broke two windows in the dining room, and half a dozen precious pieces of crockery belonging to the Ladies' Aid went clattering to the floor.

The boys, however, repaired all damages and assured the pastor that they would be more careful in the future.

But the pastor was not nearly so much concerned about saving dishes as he was about saving boys' souls. In looking forward to the evangelistic campaign he wondered how he could enlist the interest of the boys. It was Saturday evening. He could hear them in the church basement. He laid his sermon aside, pulled off his coat and vest, and ran down to join them in a game of basketball. During the evening he heard the boys talking about their high-school printing press.

"I have it," he said enthusiastically; "it's time for another installment from our men's class. If you boys will do the work, I will ask the men's class to install a printing press."

So it happened that the boys undertook the publicity end of the evangelistic campaign. They made posters, got out handbills, printed cards of invitation, edited a small church paper, and prepared and delivered the pastor's cards of Easter greeting. When Holy Week came, and special meetings were held, every boy was in his place.

If Mrs. Mathews ever doubted the wisdom of her decision when she allowed the boys to bring their musical instruments to her home the year before, all such doubts were dispelled on Easter Sunday, when eight of the boys stood at the altar to be united with the church. If that was the reward of "being a good sport," she was glad she had been able to adjust herself to new conditions and to reach out and help solve the problem of "what's a fellow goin' to do?"

"This old world is a dreary place
For the man whose pass is a frowning face;
Who looks for the shadows instead of the light;
For the sordid and dull instead of the bright;
Who sees but the worry and labor and strife
Instead of the glory and sunshine of life."

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair.
And leave in sorrow-darkened lives
One gleam of brightness there.

Annie E. Treat.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

Some of us have a feeling that the matter of religious education, under some sort of denominational supervision, is one of the outstanding important problems before us as a people. This feeling has been finding concrete expression recently in the new series of graded lesson helps for junior and intermediate grades prepared and published by our own denomination. It has also found expression in attempts to hold vacation schools for religious instruction in at least five communities among us this past summer.

In all of these schools the Tract Board has been interested, and has helped to support them financially and personally, five of the teachers being employed by the board. Looking ahead to more and larger work of this character the board at its October meeting came face to face with the general question of what should be the policy of the board in reference to this work. There was a feeling that there should also be a denominational policy, and if possible a denominational program, in which all the people could unite. The question was raised as to what denominational agency could best promote and direct such work; and it was felt that it would be unwise for the Tract Board, the Missionary Board, the Sabbath School Board, the Education Society, individual churches, etc., all to be engaged in this work without in some way coming to a common understanding, and getting together in a common denominational program.

And so the Tract Board referred the whole matter for consideration to the Advisory Committee. This committee has in its membership the presidents of the Missionary and Education societies, Rev. Clayton A. Burdick and Rev. William C. Whitford. A meeting has been called to be held in Plainfield on Sunday, November 14, and an urgent invitation has been given to Edward M. Holston, the field secretary of the Sabbath School and Young People's boards

to attend the meeting. Other special invitations are to be sent, and it is hoped that a representative body will thus be brought together, and that at least the foundations can be laid for a real denominational program for religious education among our people. People who are interested in this matter and have any suggestions to make are invited to attend the meeting, or to send written communications to the secretary.

Several very interesting letters have already been received in reply to the Sabbath literature that has been sent out recently in a series of four installments by the Tract Board. A few people have written asking that the board cease sending its literature; a few have written in something of a controversial spirit; a few have written expressing thanks for the material received and showing considerable interest; but in truth it must be said that for the over 17,000 letters that have been sent out a general spirit of indifference seems to prevail.

REPORT OF WILLARD D. BURDICK

To the American Sabbath Tract Society:

During the quarter ending September 30, 1920, I have spent seven weeks in field work, as follows: Six weeks in evangelistic work with the tent owned by the Northwestern Association at Garwin, Ia., and Dodge Center, Minn., and the seventh week-end at New Auburn, Wis. Three others were with me in the tent work, making a male quartet: Professor D. N. Inglis and Jesse Lippincott, of the Milton Church, and my son Russell Burdick. Besides assisting in the singing I did the preaching.

At Dodge Center Pastor H. C. Van Horn and Miss Myrtle Lewis and the members of the quartet conducted a religious day school for two weeks. In this school I had a class in denominational history and missions. At Dodge Center I also gave a Bible reading for fifteen minutes before the evening sermons, at the request of Pastor Van Horn.

The salaries and expenses of the members of the quartet were paid by the Missionary Society.

The generous offerings at Garwin and Dodge Center reduced considerably the general expenses of the campaign.

Several baptisms have been reported from Dodge Center since the meetings closed.

My statistical report is as follows:
 Sermons preached: at Garwin, 27; at Dodge Center, 16; at New Auburn, 1; total, 44. Taught three Sabbath-school classes; taught in religious day school ten days; spoke at the hour of worship in the religious day school three times; gave Bible readings thirteen times; made ninety-nine visits and calls; received one new RECORDER subscription; received \$1.00 for Marie Jansz.

My expenses for the trip, including one half of my Conferences expenses, amounted to \$56.68.

Respectfully submitted,
 WILLARD D. BURDICK.
 Dunellen, N. J., October 9, 1920.

DATA CONCERNING MISSION FUNDS

To the members of the Board of Managers of the Seventh Day Baptist Missionary Society:

The secretary presents the following data concerning the work of the board for your information:

Sources of income for the present year:

| | |
|---|--------------------|
| From interest on invested funds (estimated) | \$ 5,550.00 |
| Income from the Memorial Board (estimated) | 1,695.00 |
| From new life members (estimated) | 100.00 |
| Offerings at Conference, etc. (estimated) | 100.00 |
| From the Woman's Board (expected) | 2,500.00 |
| From the Young People's Board (expected) | 500.00 |
| Forward Movement Budget: (anticipated) | |
| Georgetown Chapel | \$ 600.00 |
| Boys' School Building | 2,400.00 |
| Girls' School Building | 2,400.00 |
| Supplement pastors' salaries | 2,500.00 |
| General Fund | 15,090.00 |
| | <u>\$22,990.00</u> |
| From Ministerial Education Fund.. | 125.00 |
| From Alice Fisher Fund (Ministerial Relief) | 200.00 |
| Total income | <u>\$33,760.00</u> |

Our present work, October 1, 1920, involves an annual outlay about as follows:

| | |
|---|-------------|
| 1—Note payable at the bank | \$ 1,000.00 |
| 2—For ministerial relief (per Memorial Board) | 200.00 |
| 3—For ministerial education (as used) | 125.00 |
| 4—China field: | |
| Salaries, incidentals and allowances | \$6,750.00 |
| To make every dollar of | |

| | |
|---|--------------------|
| this appropriation equal to \$1.75 Mexican, when the present exchange quotes a Mexican dollar at \$. 70 | 1,500.00 |
| Traveling for the year (estimated) | 1,000.00 |
| Dr. Palmberg's furlough salary | 500.00 |
| Boys' School Building Fund | 2,400.00 |
| Girls' School Building Fund | 2,400.00 |
| | <u>\$14,550.00</u> |

| | |
|-----------------------------|--------------------|
| 5—South America: | |
| Missionary's salary | \$1,000.00 |
| Traveling (estimated) | 100.00 |
| Chapel Fund (?) | 600.00 |
| | <u>\$ 1,700.00</u> |

| | |
|--------------------------|----------|
| 6—Holland and Java | 1,100.00 |
|--------------------------|----------|

| | |
|---|-------------------|
| 7—Home field: | |
| (a) General Missionaries — Southwestern field, Rev. R. J. Severance | \$1,000.00 |
| Little Prairie field, Mr. C. C. Van Horn | 900.00 |
| Western Association field, Rev. William L. Burdick | 1,600.00 |
| Michigan field, Rev. John C. Branch | 1,000.00 |
| | <u>\$4,500.00</u> |

| | |
|---|-------------------|
| (b) Missionary pastors: | |
| Pacific Coast field, Rev. George W. Hills | \$ 700.00 |
| Colorado field, Rev. L. A. Wing | 500.00 |
| | <u>\$1,200.00</u> |

| | |
|----------------------------|-------------------|
| (c) Missionary pastorates: | |
| West Edmeston | \$ 100.00 |
| Syracuse | 100.00 |
| Hartsville | 100.00 |
| Salemville | 100.00 |
| Ritchie | 300.00 |
| White Cloud | 300.00 |
| Exeland | 200.00 |
| Cartwright | 400.00 |
| Rock House Prairie | 200.00 |
| Fouke | 300.00 |
| Hammond | 300.00 |
| | <u>\$2,400.00</u> |

| | |
|---------------------------|---------------|
| (d) Italian Mission | \$ 350.00 |
| Hungarian Mission | 240.00 |
| | <u>590.00</u> |

| | |
|---|----------|
| (e) To supplement pastors' salaries | 2,500.00 |
|---|----------|

| | |
|---|--------|
| (f) Traveling — General missionaries, Missionary Pastors, Evangelists, officers, etc. (estimated) | 750.00 |
|---|--------|

| | |
|--------------------------|-----------|
| (g) Administration: | |
| Secretary's salary | \$ 900.00 |
| Treasurer's clerk | 350.00 |
| Secretary's clerk | 350.00 |

| | |
|------------------------------|-------------------|
| Office and incidentals | 200.00 |
| Emergencies | 200.00 |
| | <u>\$2,000.00</u> |

Total present annual outlay .. \$33,515.00

| | |
|------------------------------|-------------|
| Expected annual income | \$33,760.00 |
| Present annual outlay | 33,515.00 |

Balance

The board may reasonably expect something of financial support (in addition to the regular Forward Movement Budget Fund), from the fields where the general missionaries labor, and where special evangelistic efforts are made, just how much can not well be estimated; but unless it amounts to a goodly sum, the board will need to look to plans of some sort adequately to support the enlargement in salaries, traveling expenses, and in much needed work.

PRESENT CALLS FOR ENLARGEMENT ON HOME FIELDS

1. Evangelistic Work:
 - Singer for Rev. William L. Burdick.
 - Rev. Charles H. Brasuell and Rev. A. J. Williams on the Southwest field.
 - Vacation and other special campaigns.
2. The Middle Island field.
3. The Stone Fort field.
4. The Central Association field.
5. The Rhode Island-Connecticut field.
6. Better salaries for missionaries.

The next meeting of the board is October 20. At this meeting the annual appropriations for 1921 will be discussed, and largely determined. There are also five important suggestions coming from the General Conference which will be considered. They can be found in the SABBATH RECORDER of September 20, 1920, on page 359, last column. Look them up. The workers on the field are making quarterly reports which are of special interest. The presence and help of every member of the board are needed at this meeting. Our work is a worthy task, and well merits our time and effort. At half past nine Wednesday morning, October 20, in the church at Westerly, R. I.

EDWIN SHAW,
 Secretary.

Plainfield, N. J., October 7, 1920.

MONTHLY STATEMENT

S. H. Davis,
 In account with
 The Seventh Day Baptist Missionary Society
 September 1, 1920, to October 1, 1920

| | |
|--|-------------------|
| Dr. | |
| Balance on hand September 1, 1920 | \$1,543 18 |
| Treasurer Forward Movement: | |
| Missionary Society | 476 42 |
| Georgetown Mission | 19 12 |
| Shanghai Boys' School | 76 47 |
| Shanghai Girls' School | 76 47 |
| Cartwright Church, Marie Jansz | 1 00 |
| Third Conference collection | 78 81 |
| Treasurer Forward Movement, salary increases | 84 07 |
| Rev. George P. Kenyon | 7 00 |
| Dr. W. H. Tassell, Debt Fund | 10 00 |
| Millyard, London, Church | 18 00 |
| Treasurer Forward Movement: | |
| Georgetown Mission | 11 64 |
| Shanghai Boys' School | 46 57 |
| Shanghai Girls' School | 46 57 |
| Missionary Society | 290 13 |
| Salary increase | 51 20 |
| From Lost Creek Church | 100 00 |
| Shiloh Glad Class, Georgetown Mission | 5 00 |
| Woman's Board: | |
| Miss West's salary | 200 00 |
| Miss Burdick's salary | 200 00 |
| China Mission | 5 00 |
| Home Mission | 5 00 |
| Evangelistic work | 2 50 |
| Income Account Permanent Funds | 500 00 |
| | <u>\$3,854 15</u> |

| | |
|--|-------------------|
| Cr. | |
| Stephen J. Davis, August salary, Rev. P. S. Burdick | \$ 25 00 |
| Rev. W. L. Davis, August salary | 25 00 |
| Rev. George W. Hills, August salary .. | 58 33 |
| Rev. J. J. Kovats, Hungarian Mission .. | 20 00 |
| Rev. S. S. Powell, August salary | 25 00 |
| Jesse G. Burdick, Italian Mission | 29 16 |
| Rev. R. J. Severance, August salary and traveling expenses | 93 24 |
| Rev. Luther A. Wing, August salary | 41 66 |
| Rev. T. W. M. Spencer, September salary | 83 33 |
| Dr. Rosa Palmberg, August salary | 41 66 |
| Edwin Shaw, August salary and traveling expenses | 125 00 |
| J. W. Crofoot, August and September salary | 116 66 |
| Adelbert Branch, August salary | 25 00 |
| Rev. Charles H. Brasuell, salary, four weeks in August | 87 09 |
| Rev. D. B. Coon, traveling expenses to Commission | 12 80 |
| Rev. C. A. Burdick, traveling expenses to Commission | 12 80 |
| The "Sabbath Recorder," account H. E. Davis | 5 00 |
| R. C. Brewer, account H. E. Davis | 10 00 |
| C. B. Loofbourrow, account H. E. Davis | 20 00 |
| Mabel L. West, account H. E. Davis | 10 00 |
| J. W. Crofoot, balance on salary | 27 00 |
| J. W. Crofoot, account return trip to China | 300 00 |
| Zilpha W. Seward, salary, September 5-17 | 27 00 |
| Washington Trust Company, payment of note | 1,000 00 |
| Treasurer's expenses | 42 00 |
| | <u>\$2,262 73</u> |

Balance on hand October 1, 1920

\$3,854 15

Bills payable in October, about

Notes outstanding October 1, 1920

S. H. Davis,
 Treasurer.

E. & O. E.

UNSELFISH GIVING BRINGS BLESSINGS

CORA J. SHEPPARD

A *Red Cross Magazine* picture suggested the thought of war, and our spirit in the war, then following rapidly my mind dwelt upon the thought General Pershing expressed at the tomb of Lafayette; when he said: "Lafayette, we are here." I felt that the next time I went to prayer meeting I wanted to stand and say, "Dear Lord, I am here," meaning I am here to fight for the right as I see it. I am here in gratitude for blessings I have received. I want to repay thee to the extent I will fight for thy cause. I will fight and not falter. I will fight as long as health holds out, and even then I will fight with my spirit.

If we could only take more time from the physical or everyday wants, and realize our spiritual blessings and what great wealth we attain when we get God in our hearts (for God is Love). Whether or not I ever stand on my feet in prayer meeting and utter my thoughts aloud or just think them seriously while at work in the kitchen, where they influence my own life for higher, nobler acts can but help others to unselfishness. It is a vital fact that every thought and act has its influence for eternity, either for better or for worse in our own lives and those with whom we come in contact.

If the whole world, or even one state or church, could catch the spirit of the American soldiers, "carry on," and would get Christ in their life every day of the week, with what marvelous bounds our present civilization would jump to a higher plane of brotherly love.

Many people are money mad, the cry is ever and ever for more money. Money to buy more of what our ancestors thought were luxuries. Could they but realize that what is needed is more "give," give to God from whom all real blessings flow.

The demon selfishness must be mastered or there will be many penalties to pay.

We must learn to give and give, and keep on giving until it hurts, and ere long our spirit will be attuned to receiving the many blessings that come from real unselfish giving of our first and strongest love to God.

Shiloh, N. J.

SEMIANNUAL MEETING WESTERN ASSOCIATION

The semiannual meeting of the Western Association will be held with the First Friendship Church at Nile, N. Y., October 22 and 23, 1920.

Come and help make the meeting one of great value.

Program

FRIDAY NIGHT

7.30—Praise Service.
Sermon, Rev. W. L. Burdick.
Prayer and Testimony Meeting,
Rev. Mrs. Angeline Abbey.

SABBATH MORNING

10.30—Sermon, Rev. A. Clyde Ehret.

SABBATH AFTERNOON

2.30—Sabbath School Hour.
Praise Service, Rev. Walter Greene.
"Sabbath School Work,"
Edward M. Holston.
"Bible School Superintendent and His Work," Dr. H. L. Hulett.
"Church Summer Schools,"
Rev. William Simpson.
Sectional Meeting for Children Nile Mission
Primary, Ruth M. Carpenter.
Junior, Mrs. Bertha W. Canfield
Intermediate,
Rev. Mrs. Angeline Abbey.

Talks to Children, Rev. William Simpson,
Edward M. Holston.

SABBATH EVENING

7.15—Business.
7.30—Praise Service, Rev. Eli F. Loofboro.
"Young People's Work,"
Edward M. Holston.
"Christian Citizenship,"
Dean Paul E. Titsworth.

MRS. LYLE CANFIELD,
Secretary.

In the hour of distress and misery the eye of every mortal turns to friendship; in the hour of gladness and conviviality, what is out want? It is friendship. When the heart overflows with gratitude, or with any other sweet and sacred sentiment, what is the word to which it would give utterance? A friend.—*Landor*.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

The stars come nightly to the sky,
The tidal waves unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

John Burroughs.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

Many readers of the SABBATH RECORDER will be glad to welcome a page or more each week devoted to the interests of our schools. Professor Paul E. Titsworth, dean of Alfred University, and corresponding secretary of the Seventh Day Baptist Education Society, has kindly consented to find copy for this department, if all three of our colleges will lend a helping hand to keep the needed supply coming. We hope that Alfred, Milton and Salem will each appoint some one to furnish items of interest concerning these schools. Please send copy to Brother Titsworth, Alfred, N. Y.

We know no reason why our Education Society should not have a page in its own name and we are glad to make the arrangement.
T. L. G.

MILTON DRAWS STUDIOUS TYPE

DR. H. P. HOUGHTON

(Secretary Wisconsin Colleges Association)

It may not be generally known that in Milton, a little village of southern Wisconsin, there is situated a small but highly honored pioneer college whose scholarship and culture are outstanding, and which, in these days of stress on vocational education, has consistently maintained the conservative standards of its founders to a degree unusual among institutions in the middle west.

Milton College has a membership of less than two hundred students, but every one has a serious purpose. Its faculty numbers fourteen, every one a scholar. The loyalty to Milton's ideals has been proved by the acid test of these later days; for in these years since the war she has not lost one of her teachers on account of inability to pay larger salaries than before, although offers of much greater compensation have been made to at least half the faculty members.

STARTS AS PRIVATE SCHOOL

Established as private school in 1844 by settlers from New York and New England, Milton became successively a flourishing academy, a well-known training school for

teachers, and a college of liberal arts chartered in 1867. More recently it gave up its other fields and relinquished secondary education and now confines itself to cultural and non-vocational training of purely college grade.

During the thirty years from 1874 to 1904 the position of state superintendent of public instruction in Wisconsin was filled by members of the faculty or graduates of Milton College for sixteen years. These were Professor Edward Searing, President William C. Whitford, the Honorable Jesse S. Thayer, and the Honorable L. Dow Harvey. The last named, now president of Stout Institute, and the late President Albert Salisbury of the Whitewater Normal School, were early graduates of Milton College.

REPRESENTED AT OXFORD

Milton College has represented the State of Wisconsin at Oxford University by its Rhodes scholar, Allen B. West, lately professor of history in an eastern university. During the Civil War three hundred and ten men marched from the campus of Milton College to the defense of the Union, and the eighty or more men sent by Milton in the late war are in good proportion to the present membership of the college.

There are few schools in the State of Wisconsin where, in proportion to the cost of tuition and living, one can find a superior atmosphere of refinement and culture or greater inspiration and incentive to high scholarship.

Milton College is widely known for its achievements in dramatic and musical work. Its annual performances of Shakespeare's plays and its unusual concerts have attracted attention in many circles in other institutions of the State.

EXCELLENT GLEE CLUB

Small as is its student body, it has for many years maintained an excellent men's glee club pronounced by able critics as the equal of any in the State, an almost equally good woman's glee club, a fine band, and a remarkably good choral union and symphony orchestra. The choral union of seventy-five voices has given recently with orchestral accompaniment Haydn's "Creation" and Mendelssohn's "Hymn of Praise." It will give the "Messiah" about Christmas time this year. The orchestra numbers fifty players, including twenty-four violins.

The maintenance of the high standard of scholarship and many of the successful achievements of the college in recent years are largely due to the character and personality of its president, Dr. William C. Daland, who for eighteen years has been at the head of the institution.

PLEASE READ THIS RECORDER LETTER

[We give here a letter from the committee having in hand the securing of new subscriptions for our paper. One hundred and sixty letters have been sent out. How many favorable replies shall this committee receive?—ED.]

DEAR FRIEND:

During the past year and a half the American Sabbath Tract Society by a special committee appointed for this purpose has endeavored to create a renewed interest in the SABBATH RECORDER among our people.

The society believes that the results obtained in new subscriptions for, and renewed interest in, the SABBATH RECORDER have fully justified the expenditures of money and effort that were required to put the RECORDER Drive over last year, for about two hundred and thirty new subscribers were secured.

The Tract Society is facing a condition which it hopes in some way may in the very near future, by your co-operation, be very materially changed. There recently has been a large dropping off of subscribers to the SABBATH RECORDER. Various reasons were given for the discontinuance, but in most cases it is a failure on the part of the subscribers to renew their subscriptions.

We find your name on the list of those whose subscriptions have been stopped. We are indeed very sorry that you are not at the present time, as you have been in the past, a reader of our very valuable denominational paper. Through this medium we have a point of contact with you that we value very highly, and you have a point of contact with the denominational activities that is of the utmost value to you in your Christian life.

Dear friend, you can not afford to be without the uplifting and helpful influence of the SABBATH RECORDER in your personal life, and also that of your family. Will you give this matter your prayerful and thoughtful consideration?

We wish we could sit with you in your home and talk this question over with you personally, endeavoring to show you the many good things that you as a Sabbath-keeping reader of the SABBATH RECORDER may get from its pages. We would call your attention to the splendid editorials from the pen of Editor Gardiner; they are full of help and cheer; also the reports of our Joint Secretary Edwin Shaw in which he tells us of the activities of the Missionary and Tract societies. You surely want to know what is being done in these fields of work and how the money you are contributing for those purposes is being spent. Unless you go to the General Conference and come in personal contact with our denominational leaders, you have no source of information regarding these two lines of work.

We would also tell you of the reports of the young people's activities, home news, sermons and many other interesting and valuable features. In fact the SABBATH RECORDER is a veritable bureau of information of denominational activities which every Seventh Day Baptist should possess and which he can not afford to be without. Don't you think so?

Dear friend, we can not have the pleasure of a personal interview with you so we are doing the next best thing, sending you this letter of friendly greeting, asking you to renew your subscription to the SABBATH RECORDER for our mutual benefit.

Sincerely yours,
RECORDER DRIVE COMMITTEE,
JESSE G. BURDICK,
Chairman.

Hearts are linked to hearts by God. The friend on whose fidelity you can count, whose success in life flushes your cheek with honest satisfaction, whose triumphant career you have traced and read with a heart throbbing almost as if it were a thing alive, for whose honor you would answer as for your own,—that friend, given to you by circumstances over which you have no control, was God's own gift.—*F. W. Robertson.*

So long as we love, we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend.—*Stevenson.*

WOMAN'S WORK

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

PROGRAM OF PRAYER

A young person's choice of his or her life-work is one of the most important acts of his or her life. It is not to be settled by considerations of money or position, but calls for a spirit of thorough consecration. And the reward will be as sure as it is imperishable.

Let us pray that many more of our young people may fully consecrate their lives to the Master's service.

FROST FLOWERS

Filling the old fence corners,
Where silvered rails sag low,
And the chipmunks, at their harvesting,
Speed tireless to and fro;
Nestling in dreamy silence
Close to a gray stone wall,
Content to share its sheltering
With weeds in ragged pall;
Flinging a purple largesse
O'er roadsides lone and bare,
Where once June-loving daisies shone,
Kissed by a kindlier air;
Smiling in still old gardens
That rest from labor done,
The Frost Flowers lavish loveliness
'Neath Autumn's brooding sun.

So wondrous fine and fragile
For the late Year's blossoming!
I marveled at the miracle,
And wandered, marveling,
Till, in a far, hushed corner
Of the dusky, dreaming wood
I threw me down on the rustling leaves,
Then, lo, I understood!
For as my eyes grew wanted
To the dimness round me cast,
I saw a gracious figure there,
With fingers flying fast—
Dear Mother Nature, smiling
To see my mute amaze,
The while she fashioned Frost Flowers fair.
From the purple Autumn haze!

Minnie Leona Upton.

WOMAN'S PLACE AND WORK IN THE WORLD

PHOEBE S. COON

That woman has a place and work distinctively her own, designed by her Creator, can not be questioned, and that our Lord lifted up women as no other one has ever

done. Because of this, her activities are coming more and more to be recognized. For years discussions were many and varied as to her place. Yet it seems never to have been questioned that the home is primarily her rightful place of service and that she is also peculiarly fitted to teach. In this field there is opened to her a wonderful power of influence in directing the thought and life of those under her care. These are perhaps the greatest lines of activity open to her, the scope of which is ever widening, both in individual and organized work. Now as never before the demand for her service is imperative. Never was the need greater for women to take the right attitude toward life and its duties and problems and move toward higher ideals socially, morally and religiously, proving themselves worthy of the trusts committed to them. The increasing low standards in the moral and religious life of the present day call loudly for right thinking women to unite and sound the call to protest against the prevailing demoralizing influences and tendencies to disregard Christian and moral obligations. Upon women largely rests the responsibility for high standards in moral and religious life.

The fact is beyond question that the home, the community, the church and the nation will rise no higher than the individual life, and the ideal will be reached only as the standard to which the individual life is held, be high. This compels a recognition of responsibility and an acceptance of opportunity for service for the betterment of conditions which influence standards in public and private life. Because of woman's place and power in God's plan for the redemption of the world there is a work for her which only woman can accomplish.

With due recognition of past aims and efforts, it seems that now as never before are women eager to undertake the task of helping to make the world better and lift it to the plane where permanent peace will be assured and the righteousness which exalteth a nation becomes universal. It is said that Matthew Arnold once wrote: "If ever the world sees the time when women shall come together for the benefit and good of mankind it will be a power such as the world has never known." The world movements in Christian activities are recognizing the value of woman's service, and the activities for which she is peculiarly fitted are

rapidly being brought into the work of the kingdom.

True, there are limitations, and yet there is the possibility that our limitations may be magnified to the extent that we fail of accomplishing our best service.

We may say we are living in peculiar conditions which necessitate the devotion of more time and thought to personal interest than at any other period, so that there is not the time to devote to spiritual things. These conditions may exist, but are we willing to allow our Christian life to be dwarfed by them, our ability to do service weakened? Christ, our Lord, did his best for the world; lived his best in the world. He expects not less than this of his followers.

In these days of wide kingdom vision women are undertaking great things, and in proportion as we are faithful God increases our opportunities for service. The need of the world is great. The demands for service insistent. Are we Seventh Day Baptist women measuring up to our best in kingdom service? We must recognize the fact that, after all, the power under God for accomplishing the reign of righteousness depends upon the united strength of individual effort. Our women have been loyal and true thus far in the work which has been especially taken up by them, but may we not do still greater things, seek out some new lines of work and study which shall help in carrying out the purpose of the Forward Movement in our denomination.

It might seem to some that now the change in the method of raising missionary and benevolent funds, by contributing these with apportionment for the whole church work, relieves our organization of responsibility in that line. Such is not the case, however. These amounts being included in the whole apportionment means that our efforts are now needed to make this new movement a success, and there is before us an ever broadening field.

We can surely see the need in the world of Christ and his message adapted to individual and social life. In our own country there is apparent need for definite Christian educational work that it may become Christian in fact as well as in name, and be raised above reproach in the eyes of other nations of the world whom we are trying to Christianize. Christian women have ever been ready to do and sacrifice for the Master's

cause, ready to respond to definite calls for service that would count therein. May not our women study, work and pray for a deeper consecration, a broadened vision, a willingness to hear and answer the call to service in the kingdom of our Lord.

"What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be filled with the glory of God as the waters cover the sea?
March we forth in the strength of God with the banner of Christ unfurled.
That the light of the glorious Gospel of Truth may shine throughout the world;
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the glory of God, as the waters cover the sea.
All we can do is nothing worth, unless God blesses the deed;
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God as the waters cover the sea."

MINUTES OF WOMAN'S BOARD

October 4, 1920, the Woman's Executive Board met with Mrs. A. R. Crandall, at Milton. The members present were: Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. E. M. Holston, Miss Phoebe Coon, Mrs. G. E. Crosley, Mrs. H. N. Jordan, Mrs. Ruby Coon Babcock, Mrs. E. D. Van Horn.

In the absence of the President, Mrs. L. M. Babcock presided. Mrs. J. H. Babcock read Matthew 25, and Mrs. Ruby Coon Babcock, of Battle Creek, offered prayer. Minutes of the last meeting were read.

The Treasurer's report for September showed total receipts of \$162.79, and disbursements of \$69.68. The quarterly report was then read. The receipts for the quarter were \$1,457.29; disbursements, \$872.61, leaving a balance on hand October 1, of \$584.68. Both these reports were adopted as read.

On motion it was voted that we, the Woman's Board, send a letter of love and sympathy to our President, Mrs. A. B. West, who has been ill in the Mercy Hospital, at Janesville.

The Corresponding Secretary presented a

letter from the Committee of Reference and Counsel. Also the annual letter prepared to send to associational secretaries, and through them to each local society.

Mrs. Crosley read a letter from Mrs. Evans, of New York City, concerning the serial story, "The Career of a Cobbler," which is soon to be printed in the SABBATH RECORDER. It was voted that an order be drawn on the treasury in favor of Mrs. Crosley to cover the cost of this serial.

Mrs. Crosley and Miss Phoebe Coon gave short reports of the woman's work at the recent session of the Northwestern Association, at Dodge Center, Minn.

Mrs. Ruby Coon Babcock, our recently elected representative from the Young People's Board, spoke on the difficulty of keeping in touch with lone Sabbath-keepers, and the way by which the Young People's Board is trying to meet this difficulty.

It was voted to invite Mrs. O. U. Whitford to write the prayer calendar for December.

Minutes of the meeting were read and approved.

Adjourned to meet with Mrs. Jordan on November 1.

MRS. L. M. BABCOCK,
Vice President.
MRS. E. D. VAN HORN,
Recording Secretary.

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

REV. HERMAN D. CLARKE

CHAPTER XXV

"Melvin, what is the matter with you these days? You don't seem to take any interest in anything about home or town, and have not been to any of our church socials in two months or more. You look troubled and sick. May I guess it is your love affair with that little Sabbatarian? My boy, why do you treat with such indifference and almost scorn the teachings of our minister and disagree with him so much when he is here calling?" asked Mrs. Martin of her son one day.

"Mother, our minister with all his learning and profession of piety does not and can not meet the arguments of that 'little Sabbatarian,' as you call her. He does not and can not give a single Bible verse to sustain his views but has to fling at me the

old half-pagan fathers who wrote hot and cold some old church history. I'm tired of this stuff and don't want to hear any more of it. I could prove almost any old nonsense from the old 'church fathers' as he calls them. Now you know, mother, that *all* the preachers can not be right. They may be right on some things the same as Baptists and Adventists are, but when it comes to our Sunday—I never noticed it before I had the matter brought to my attention, but I notice it now, that those who defend the Sunday do not agree among themselves as to why or how it came to be observed, and some of our divines frankly admit that the Bible does not sustain it as a Sabbath or a holy day. It reminds me of what our pastor once said in a sermon about the witnesses against Christ. They did not agree among themselves and so they crucified him on that testimony. Crucified between two thieves—and I have about come to the conclusion that, as Leila says, the Sabbath has been crucified between two thieves—the pagan Sunday and the Mohammedan Friday."

"Why, Melvin, how can you talk so? That ignorant girl belongs to a little out-of-the-way denomination and she has got you muddled and you are so in love that you can't see things as they are," said his mother.

"No, mother, I can't see things as you do or as our minister does. I know that in the argument, Leila knows more than nine-tenths of our ministers. And she quotes the Bible straight and you can't meet her with anything Scriptural on our side. Can you? Try it just now. Give me your best proof from your own Bible that Sunday, or the First day of the week, was ever given, observed or kept as a sacred day or day of rest by any of the apostles or in the church at that time. Now don't beat about the bush, give me the chapter and verse that even hints at such a thing. I will abide by it and say no more if you will. Now out with it. You ought to know *why* you keep Sunday and have a reason for it. Maybe I am dense and in love so I am blind. I sure am in love, no mistake about that," replied young Martin.

"Oh, you know what the reason is if you will be honest about it. Why spend your time anyway over such a non-essential thing."

That was all the reply he could get from

his mother. It more than ever confirmed him in the belief that they were not all sincere or willing to know the real truth.

"I know what you and the minister have sometimes claimed. But when I had no axe to grind I knew that they and you were at sea. You have said that Jesus arose on Sunday from the tomb and all that as a reason. How do you know he did? The last chapter of Matthew says 'late on the Sabbath day' he was risen. Your idea of the resurrection does not fit the statement of Jesus about three days and three nights like Jonah in the fish. That is a very definite statement while 'after three days' is quite indefinite. Then you talk glibly about the 'Lord's Day' in Revelation. Who has shown you that that was Sunday or any twenty-four hour day? You say that Paul ordered a collection taken on Sunday showing that they had a religious meeting. He did no such thing. He asked those people to look over their accounts on Sunday and lay aside something at home for the poor. It was no public gathering and even if it were it was no authority for a Sabbath. You say that Paul preached one Sunday and until midnight and broke bread. Would that make a Sabbath of it? The fact is that if he preached on Sunday and broke bread after midnight, Monday was the Sabbath or day for breaking bread. But he actually preached on what we call 'Saturday night' and then showed us how he kept Sunday. It was by walking many miles to his ship to meet his friends and start for another place. There is no Sabbath about that. And so it goes with all your texts. You put in them what they do not say or imply. They fall flat on investigation. I don't like that way of forcing our views into texts that will not bear the investigation, but the rather we ought to take our views from the real teaching of the texts. Do tell me what is the matter with those who have taken for granted so much stuff that never was implied. I don't believe a quarter of them ever gave a day's honest conscientious study of the Sabbath question."

"Really, Melvin, you have become a Sabatarian preacher. Where did you get your theology and how did you come to know so much more than all our pious clergy who have been educated for years in the Bible?" remarked his mother.

"Oh, that makes me tired! Sarcasm never proved these things. It does not answer an argument. It is not—pardon me, mother, I must say it. All this is not honest investigation. It is mere quibbling. I am sick of such methods of meeting great questions. You have said I do not go to our socials. No, they simper and try to coddle me and flatter me and all that nonsense. Now I love a *real woman*; as father loved you, my dear mother. But then you did not know of these things, you were honest then. Can you assert now that you are honest in your treatment of Leila's views? Leila is a true woman of honest strong convictions, sincere, frank, intelligent; willing to listen to any and all arguments, treats the Bible reverently, makes it the rule of her life and practice. She is a woman you could take to your heart as a daughter and love. But if you want to know it, I have not yet won the girl and never expect to unless I am really converted and do not hypocritically profess things just to get her. I'll never do that if I lose her and heaven. I'll be honest about it or give up the struggle. I have made up my mind to that, mother, and the less said after this the better. If I ever keep Saturday I'll do so from convictions and never just to get the girl I love. I think too much of her to deceive her or myself. I have been quite convinced of the truth of her faith from her discussion and Biblical treatment of this question, but I frankly say that I am the more convinced that she is right from the way our minister treats the matter. They do not agree, they twist the Scriptures to maintain a creed."

With that they ceased talking about it and young Martin went out to fight the battle alone. He said to himself, "Have I been a man of prayer? I have mumbled prayers out of a prayer book, but I have not prayed with a vivid sense of God's presence and his hearing and answering me. Have I been a Bible student? In Sunday school I have repeated the catechism and learned sundry passages of Scripture but have never dug into the mine to explore it. Have I been born again? I don't know. How can I know? Have I really submitted myself to God so that I could give up all to him? All my worldly ambitions and all my honors and all my property if that were the test? No, frankly no. Do I trust God

to lead me knowing that *his* leading is absolutely safe and for my best good and success and happiness? I have not, but have taken matters into my own hands. 'Where he leads I will follow' I have sung in Sunday school, but I have not done so. I did not follow. 'I'll go where you want me to go and do what you want me to do, dear Lord,' and I never really thought what it meant. Oh, well, I am far from submission and far from trust and far from almost everything a Christian should be." With these honest meditations came a fearful sense of sin and its consequences. He rushed to his work unhappy and rebellious.

On the fourth night he threw himself prostrate on the floor in his bed room and cried out for mercy and forgiveness. "O Lord I submit. Take me as I am without one plea." He went to bed. How he slept! Never was sleep so sweet. Never did things look as now. Never was life so real. He bounded out of bed in the morning. The prayer book his mother gave him lay on the stand but he would not look into it, but he thanked God for life and opportunity and hope and forgiveness. He told his father and mother of it in such a frank and honest way that they could not reply or say a word. It was genuine. He must write Leila about it but how should he do it and show that it was not for affect? That troubled him. He would take a few days to think it over.

Now let us return to Myron Lacy.

"How do you know that your environment and your ambition to be a popular teacher, as you view it, a successful teacher, will not in time turn your head and you lose sight of the fundamentals?" asked Miss Livingston one evening as Mr. Lacy walked home with her from an evening's entertainment.

"How do I know? Well, I have not thought a great deal about it as I expect to have no difficulty about it," he replied.

"But you know what I have said about the temptations even to a Sabbath-keeping teacher away from home and church and how he may be try to be so popular that he will yield to all sorts of expediences and gradually do any and everything on the Sabbath that Sunday-keeping teachers do on 'Saturday.' Is the Sabbath a vital question with you? Is it a matter of salvation with you whether you obey or disobey God?

Would you give up your profession if you saw it necessary for your strict observance of God's 'Holy Day'? Do you keep the Sabbath because you love God and Jesus Christ the Lord of the Sabbath? You are not safe unless you take these views of it," said Leila earnestly.

"I do not believe it a real matter of salvation, though I believe that there is no other Sabbath than the Seventh day. But why do you get so earnest about this one question?" asked young Lacy.

"I am earnest about it because our young people are so lacking in real knowledge of the fundamentals of obedience and give so little time to the matter of honest investigation, and so lack consecration. I do not want to judge harshly but I fear it is true that when they go out into the world to work that they have not rooted and grounded themselves in vital principles and in faith. If they had there would not be so many apostasies as there are. With so many, faith is too superficial and practices are too loose. I long to see our colleges teach these things to the young people even though such a course might drive away some pupils. The schools depend so much on students attending church merely and being in a society where the Sabbath is observed. That is good and goes a great way but it does not give our young people a thorough education in the Bible and on these questions without which they will stand on dangerous ground all their lives," replied Miss Leila with great earnestness.

"I do not know what our young people are to do when we have to draw the lines so closely as you do. The most of them will starve to death and be nothings," he said.

"Have you ever seen a real loyal Sabbath-keeper starving? Tell me of one. They may not get rich as you view riches. They may not get fame and popularity in this world. But I tell you they have a splendid chance in the next and eternal world. That is the greatest honor and success that can be obtained. As to being 'nothings' you underestimate the greatness of a loyal soul, a child of God," replied Leila.

"Oh, you are a regular preacher. I wish I had your ability. I believe I'd give up teaching and go to preaching," he said with laughter.

"I am not a preacher, but I delight in

these things and have a blessing I can't describe."

"This has been an extra year for me. I have stayed in school longer than I intended. And I have formed an attachment that I am afraid to tell. May I hint that it is a woman that keeps me puzzled? But I want her and want her badly."

"Faint heart never won fair lady' is the quotation," said Miss Livingston. "If you have such a lady in view and she knows all about it, you ought not to be walking home with me, it will make her unhappy."

"Oh, this eternal fight to win a woman's love! Why did not the Lord make men and women to see at first sight just whom they should marry and have an end to it?" asked young Lacy.

"That would spoil all the pleasure of keeping company and getting acquainted," replied Leila.

"Have you not guessed who is the object of my devotion? What a dullard I am if you have failed of that!"

"I have not the slightest idea who she is. I have seen you with so many young women that I thought you cared for none of them, only to have a pleasant time while in college," she replied.

"Well, I will be frank and plain. Miss Leila Maud Livingston is the girl I have come to love. May I have encouragement, Miss Leila?"

"Mr. Lacy, I am astonished! I thank you for the honor you do me, but I have never knowingly given you encouragement to love me or have hopes of making me your wife. I could not for a moment think of such a thing unless I loved you and I do not love you, only as your student friend, and I have an interest in your success as a teacher. But you would have to take a more serious view of life and of God's commandments than you seem to have before I could think of giving you encouragement. I am sorry for this. I do not want to hurt your feelings, but you must forget it and think of me as a friend only," she calmly replied.

"But will you give me a chance to prove myself worthy and as meeting your ideals? I'd do almost anything to become worthy of you. Is there another claiming your heart and hand?" he asked boldly.

"I am engaged to no man as yet," was all she said.

"Then I shall still seek to win you." And with that they parted for the evening.

We need not follow Mr. Lacy in his efforts. He was graduated that year and at once went to a small city school. He went home occasionally to see his people but went usually on the Sabbath. He played with his students on the Sabbath. He coached them and did many things until he actually drifted away from his people in practice if not in faith, and at last married one who did not help him in keeping the commandments of God. Teaching did not last with him very many years and he sought other work. Exit Mr. Myron Lacy.

Leila also was graduated. We have not given any detailed account of college life. That would be another story. It is the account of the Livingstons as lone Sabbath-keepers. It is the story of many similar circumstances. All do not reach the conclusions of the Livingstons and act accordingly and not all who do, save the family from apostasy. Some remain faithful. The majority do not. The truth of this is substantiated by many witnesses. But what was the result to Leila and Frank? We shall see.

(To be continued)

FEEDING THE CHILDREN IN VOGTLAND

MIRIAM E. WEST

One rainy and cold morning in September we arrived at the city of Auerbach, the center of a district in the Vogtland, where some eighty or more towns and villages lie nestled in among the hills and mountains. We were met at the station by Dr. Schwertner, the Reigierungsrat and Frau Mai, the welfare worker, who have some one hundred and fifteen thousand people under their care.

A few minutes' ride in the car and we were out of Auerbach. Before us were the hills and the forests, while in the distance were to be seen the Erzgebirge. As we wound our way gradually up towards the mountains, sometimes we were lost among the trees, sometimes we were riding beside the sparkling streams and every now and then we would come out into the open where we could see the mountains and forests extending on every side. These were scenes to delight the soul of a traveler.

But the little villages concealed from the world their tales of many families living together in few rooms, of homes that were factories and living quarters in one, of poor food and little of it, of lack of money and clothing, and of much sickness. In some villages every home contains its machine for making lace. In others children and young men and old all sit quietly making the wooden parts of musical instruments. Frau Mai goes on foot from village to village bringing what relief she can to these people of hers. She it was who told us of the terrible ravages of tuberculosis.

About 12 o'clock we arrived at the schoolhouse in Brunn. Here cocoa was cooking on the stove and delicious sweetened bread was cut in large pieces ready for the children's lunch. Although usually this lunch was at 4 o'clock in the afternoon today the children were eating at times that suited the convenience of the American visitors. Each child was dressed in his Sunday best, but we would never have known it if we had not been told. Although it was a cold rainy day the feet of many of them were bare and Frau Mai informed us that even in winter some of them would not have shoes and stockings. The clothes were old and mended and only a few white aprons made the scene seem a little festive. The teachers pointed with great pleasure to the two boys who had gained five and six pounds during the first four weeks of feeding.

From here we went up the mountain to the small villages of Rotenkranz and Morgenrotha. In one of these the closet where the naughty children of the school had been formerly sent for punishment was transformed into a kitchen where two young women in fresh white aprons and caps were serving soup to the hungry children. The pale faces and the dwarfed bodies told the story of why these children were having their share of the American food. They were so quiet and bashful that we were astonished. It was only when we were safely in the car that they came to the windows and waved us good-by.

Soon, however, we came to the end of the wagon road and were obliged to walk up the mountain to a schoolhouse that was situated at the very top, overlooking the valley and brook to the mountains beyond. Here on Gottesberg or God's Mountain,

as it is called, we found a little woman cooking the food for the fifty school children in her own house and then bringing it up the mountain to the school and serving it to them each day. She had lost her only child and her husband had been killed in war. As with most of the workers in these villages her work was offered willingly with no sort of recompense. Here the children were even more quiet than the others. It was only when they had slowly eaten their soup and we had started away that they seemed to awaken. With shouts they followed us down the steep path. Frau Mai told us that for weeks and months they would tell the story of our visit.

Our way now led us into the valley and to Brunnobra, a wretched factory town with many people out of work. Here on the steps of the restaurant was standing a group of forlorn, ragged-looking children and yet waiting in the rain and cold. The room where they eat is only large enough for half the group to eat at a time. We had left the quiet of the mountain behind. Here the children were noisy and restless, but more pitiful if possible than those we had seen before. Even the Regierungsrat was astonished at their sad condition.

To us it seemed that we had seen all the misery that we could stand for one day. But there was still another school waiting for our visit. To refresh our wearied bodies we crossed the border to Zschecko-Slowakai and there enjoyed coffee with black bread and cheese. In the rain we returned to the village of Klingenthal where one hundred and fifty children were drinking cocoa and eating long sticks of bread. It took some skill for a small child to carry a bowl or pitcher of cocoa with a long roll balanced across it to a bench and table where he could eat in peace and quiet. We left them here, still eating long sticks of bread while we departed on the train in search of a night's rest in the famous bathing place of Bad Elster.

The beauty of landscape, the terrible condition of the people and the loving ministrations of those who served are the impressions of that day in the quiet mountain country.

*American Friends Service Committee,
Leipzig, September 11, 1920.*

"No man has a right to say he is of no account."

YOUNG PEOPLE'S WORK

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

MAKING PROHIBITION EFFECTIVE

Christian Endeavor Topic for Sabbath Day,
October 30, 1920

DAILY READINGS

Sunday—Organizing justice (Exod. 18: 13-27)
Monday—Enforcing laws (Rom. 13: 1-5)
Tuesday—Making wrong doers pay (Exod. 21: 28-36)
Wednesday—Laws that bite (Ezra 7: 11, 25, 26)
Thursday—Praying for the blessing (1 Tim. 2: 1-4)
Friday—No more curse (Rev. 22: 1-5)
Sabbath Day—Topic, Making prohibition effective (Matt. 12: 43-45; Jer. 31-33, 34)

CONCERNING MISSION STUDY CLASSES

DEAR ENDEAVORERS:

Do you realize that the church is the fountain head of the Christian home, the free state, the free school, and all of the organizations for moral, religious and philanthropic effort; and one of these is our own Christian Endeavor society? Quoting from the *Christian Advocate*, "Without the church, society would sink into the mire and shame. Agencies for the protection of public morals would grow corrupt. The forces of evil would grow bolder and bolder and this earth would become hell." The branch of this organization that we are in for service is known by the initials, S. D. B.

The first requisite for intelligent and effective co-operation with our denomination in its service for the world is a thorough knowledge of its equipment for the work. The means for acquiring this knowledge is at hand in the "Simpson Studies." The Young People's Board will furnish them at eight (8) cents per copy and it urges you to organize a class for that study. If you desire the pictures that go with this study, please send your orders at once so that we can make arrangements for them. If one hundred (100) sets are ordered, we will be able to get them for about twenty-five (25) cents per set.

Dr. Johanson, Goal superintendent, from whom you have already heard, has arranged to give points in winning the Goal banner as follows: A class with as large a num-

ber as you have active members in your society will give you a credit of fifty (50) per cent. If that number completes the course it will give your society one hundred (100) per cent.

The Young People's Board is urging the use of Simpson's Studies, but if for any reason such a study is not advisable there is a wealth of missionary literature, either home or foreign, which can be obtained from the Interchurch World Movement, 45 West Eighteenth Street, New York City, N. Y.

For foreign mission study classes one of the many books recommended is "The Near East"; for home mission study, "The Church and the Community."

With the kindest wishes for the success of your society in its efforts to do God's will and a happy experience in a Simpson Study class, I am yours in a sincere effort for a greater denominational loyalty and education.

L. E. BABCOCK,

Mission Superintendent.

Battle Creek, Mich.,

R. 7, Box 208.

WHAT MORE COULD OUR CHRISTIAN ENDEAVOR SOCIETIES DO REGARDING MISSIONARY WORK?

GENE LOWTHER

(Paper read at Southeastern Association)

The Missionary Committee of the Christian Endeavor is often, if not always, thought of as one of minor importance. But let us consider that view for a minute. The word missionary means, "One sent on a mission." Why then should not our Missionary Committee be one of the most important, if not the leading one in our society? Christian Endeavor means Christian service, and it seems to me that is the mission or task of our Missionary Committee.

We are often misled by thinking that missionary work is all foreign. That is a grave mistake, for in our everyday life we have numerous opportunities to serve others. Perhaps we give this aid and are not conscious of the fact that it is included in the work of our Missionary Committee. That may be well, too, for we are taught to forget the good we do and not to think that because we have helped some one we can rest now until next week. But it seems

to me that more attention should be given to teaching our young people that service begins at home. Thoughtfulness of others should ever be in the foreground of each life. The boy scouts' motto of, "Doing a good turn daily," might remind us of our overlooked opportunities until the habit of doing good had been established.

We soon forget the little things such as calling on the old and ill, sending flowers and books, speaking to strangers at school and church, or giving a word of encouragement even to those who seem to be succeeding so as to inspire them to a greater work, seeing good in everybody and always wearing a smile.

I would not forget the work in foreign fields, for Christian Endeavor has its part there. We need to be more vitally connected with the work there. That means that we must know more about the work that is being done and about those who are doing it. There are not many of our societies that could pay all the salary of any one of those who represent us. But yet it seems that if we were supporting a certain worker, that the missionary work would succeed faster. Our money would come more freely, for we would know for what it was used, and could call the worker ours. Where there is a sense of ownership we find enthusiasm. The missionary we were helping to support would become a real friend to the society. They would correspond with one another. And let me suggest that I think more interest in missions would be created if our missionaries wrote often to the RECORDER and gave more details about the missions, about the conditions there and their work. If we had first-hand information to offer an incentive, our mission study classes could be made interesting and not the dry classes they sometimes are.

The suggestions I have offered are quite general but I hope they have given you suggestions for thought. Of course every community is different, but two points, if kept in mind, should make the Missionary Committee the real life of the society. First, assist the pastor in personal and evangelistic work, not necessarily in revival meetings but in the regular work of the church. Second, to place on this committee people who are wide awake, and want to make the society a success.

A "BACKWARD MEETING"

The news item correspondent of the Waterford, Conn., Christian Endeavor Society writes very interestingly of the work that the society has recently been doing. The correspondent says: "Although our little Waterford society has not been heard from in some time, it is still very much alive; and all the members are interested to begin right on our new Conference year.

"Early in September we had a 'Backward Meeting.' The order was very similar to the following:

1. Benediction.
2. Collection.
3. General participation.
4. Reading of lesson and leader's talk
5. Prayer.
6. Three hymns.

"During the service, at intervals, we sang, always beginning with the third verse. It certainly was a very novel way of lending interest to a meeting; and I am sure we all enjoyed it very much.

"The September twenty-fifth meeting was called 'A Railroad Meeting,' the leader, of course, being the conductor, and using the following program:

1. Collection.
2. Praise Station (singing two hymns.)
3. Bible View (Scripture reading.)
4. Power House (prayer.)
5. Refreshment Depot (special music by a mixed quartet.)
6. Observation Point (leader's talk.)
7. Testimony Tavern (general participation.)
8. Inspiration Point (sentence prayers.)
9. Lookout Mountain (announcement.)
10. Parting signal (benediction.)

"Since the sad death of Raymond Brooks, one of our most faithful members, all feel that those of us who are left need to work especially hard because it leaves a big gap in our ranks; and surely the Waterford Christian Endeavor Society has a renewed desire to make the coming year count in the advancement of our Master's work."

A MORNING RESOLVE

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, carefulness in conversation, charity, fidelity to every trust, and a child-like faith in God.—John H. Vincent.

TRACT SOCIETY—TREASURER'S REPORT

Receipts for July, 1920

| | |
|---|-----------|
| Contributions to General Fund: | |
| Forward Movement receipts | \$ 297 73 |
| Mrs. Elma A. Cockerill, L. S. K., Berlin, Wis. | 10 00 |
| David Dorsey, Cornishville, Ky. | 5 00 |
| Dr. W. H. Tassell, White Mills, Pa. | 10 00 |
| Mr. and Mrs. Mills Frisbie, Scott, N. Y. | 5 00 |
| Calvin F. Cobb, Scott, N. Y. | 5 00 |
| Porter Brown and son, Scott, N. Y. | 5 00 |
| Mrs. John Brown, Scott, N. Y. | 2 00 |
| Francis Maxson, Scott, N. Y. | 1 00 |
| Menzo Maxson, Scott, N. Y. | 1 00 |
| Mr. and Mrs. E. P. Burdick, Scott, N. Y. | 10 00 |
| Mrs. Willis Fisk, Scott, N. Y. | 5 00 |
| Dr. L. W. Proctor, Scott, N. Y. | 1 00 |
| Mrs. Albert Frink, Scott, N. Y. | 1 00 |
| Mr. and Mrs. J. W. Crosby, Wheat Ridge, Colo. | 10 00 |
| | \$ 368 73 |
| Contributions to Denominational Building Fund: | |
| Lost Creek, W. Va., Church | \$ 167 44 |
| Mrs. Mary E. Fillyaw, Fayetteville, N. C. | 1 00 |
| Mrs. G. F. Bakker, Portsmouth, O., (cr. Friendship Church) | 50 00 |
| B. A. Brooks, Waterford, Conn. | 20 00 |
| Albert Brooks, Waterford, Conn. | 10 00 |
| Georgetown, British Guiana, S. A., Church | 3 50 |
| Forward Movement receipts. | 698 02 |
| | 949 96 |
| Contributions to Marie Jansz: | |
| William Knyper, Shiloh, N. J. | 10 00 |
| Income from Invested Funds: | |
| American Sabbath Tract Society, Seventh Day Baptist Memorial Fund | \$ 26 19 |
| Eugenia L. Babcock Bequest | 163 86 |
| Sarah P. Potter Bequest | 26 99 |
| George H. Babcock Bequest | 1,404 10 |
| D. C. Burdick Bequest | 272 79 |
| D. C. Burdick Farm | 7 78 |
| George S. Greenman Bequest | 50 |
| Nancy M. Frank Bequest | 8 08 |
| Lois Babcock Bequest | 13 |
| Deborah Randall Bequest | 12 |
| Susan E. Burdick Bequest | 30 |
| Eliza M. Crandall Bequest | 01 |
| Amanda B. Green Bequest | 69 |
| Angenette Kellogg Bequest | 2 88 |
| I. D. Titworth Bequest | 10 00 |
| Sarah E. V. Stillman Bequest | 10 00 |
| North Branch, Neb., Church Fund | 50 |
| Electra A. Potter Bequest | 50 20 |
| Alzina C. Shaw Bequest | 50 |
| Henrietta V. P. Babcock Bequest | 7 50 |
| Adella C. Kenyon Bequest | 25 93 |
| George Greenman Bequest | 30 00 |
| Maria L. Potter Bequest | 10 00 |
| Ellen L. Greenman Bequest | 4 00 |
| Paul Palmiter Gift | 4 00 |
| Fannie R. Shaw Bequest | 30 |
| Arletta Rogers Bequest | 52 17 |
| Elizabeth R. Davis Bequest | 2 25 |
| Olliver Davis Bequest | 49 90 |
| Sarah E. Saunders Bequest | 66 |
| Mary A. Burdick Bequest | 40 |
| Mary S. Stillman Bequest | 1 66 |
| Sarah A. Saunders Bequest | 14 |
| Mary Saunders Bequest | 14 |
| Reuben D. Ayres Bequest | 1 67 |
| Charles Saunders Bequest | 33 |
| Benjamin P. Langworthy, 2nd, Bequest | 33 |
| Villa Ridge, Ill., Church Fund | 79 |
| Sarah Elizabeth Brand Bequest | 30 |
| | 2,178 09 |

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| Publishing House Receipts: | |
| "Recorder" | 191 55 |
| "Recorder" stock sold | 99 40 |
| "Visitor" | 60 |
| "Helping Hand" | 113 79 |
| "Junior Quarterly" | 13 21 |
| Tracts | 2 50 |
| "Reconstruction Messages" | 40 00 |
| | 461 05 |
| Ashaway National Bank dividend | 1 00 |
| Interest on bank balances | 46 33 |
| | \$4,015 16 |

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|---|-----------|
| Treasurer's Receipts for August, 1920 | |
| Contributions to General Fund: | |
| Millyard Church, London, Eng. | \$ 18 00 |
| Contributions to Denominational Building Fund: | |
| Mrs. William L. Clarke, Nutley, N. J. | \$ 100 00 |
| S. Theodore H. Berry, St. John, N. B., Canada | 4 33 |
| Salemville, Pa., Church | 8 00 |
| Millyard Church, London, Eng. | 27 25 |
| Miss Harriet Burdick, Lowville, N. Y. | 7 50 |
| Mrs. Thomas Rogers, New London, Conn. | 50 00 |
| Little Genesee, N. Y., Church | 25 25 |
| | 222 33 |
| Contributions to Marie Jansz: | |
| Salemville, Pa., Church | \$ 19 75 |
| Salemville, Pa., Women's Organized Bible Class | 19 00 |
| | 38 75 |
| Income from Invested Funds: | |
| Estate Electra A. Potter | 30 00 |
| Publishing House Receipts: | |
| "Recorder" | 64 62 |
| "Visitor" | 12 50 |
| "Helping Hand" | 1 49 |
| Tracts | 6 60 |
| "Junior Quarterly" | 13 78 |
| | 98 99 |
| Estate Electra A. Potter, transferred from Permanent Fund to be invested in Liberty Bonds | 510 19 |
| Millyard Church, London, Eng.: For Missionary Society | 18 00 |
| For "Recorder" subscriptions | 12 00 |
| | 30 00 |
| | \$ 948 26 |

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| Contributions to General Fund: | |
| S. G. Burdick, Cuba, N. Y. | \$ 2 00 |
| Dr. W. H. Tassell, White Mills, Pa. | 15 00 |
| Mrs. J. A. Hardy, Portsmouth, Va. | 25 00 |
| Woman's Executive Board | 37 50 |
| Forward Movement receipts | 399 40 |
| | \$ 478 90 |
| Contributions to Denominational Building Fund: | |
| Forward Movement contributions | \$ 769 03 |
| M. Louisa Davis, Jackson Center, O. | 15 00 |
| Carroll B. West, Milton Junction, Wis. | 100 00 |
| Portville, N. Y., Church | 45 00 |
| Charles T. Fisher, Bridgeton, N. J. | 100 00 |
| Lucius Sanborn, Davison, Mich. | 70 00 |
| Woman's Executive Board | 15 00 |
| | 1,114 03 |
| Contributions to Marie Jansz: | |
| Mary E. Burdick, Alfred Station, N. Y. | \$ 5 00 |
| Mrs. Edward F. Boehm, Battle Creek, Mich. | 20 00 |
| Mrs. Nannie S. McClary, Stanford, Ky. | 2 00 |
| Woman's Executive Board | 50 00 |
| Woman's Executive Board | |

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| S. G. Burdick, Cuba, N. Y. | \$ 2 00 |
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| Woman's Executive Board | 50 00 |
| Woman's Executive Board | |

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|---|-----------|--------|
| from Long Beach, Cal., Junior C. E. Society for Javanese baby | 2 50 | 79 50 |
| Publishing House Receipts: | | |
| "Recorder" | \$ 290 73 | |
| "Visitor" | 13 60 | |
| "Helping Hand" | 47 98 | |
| "Junior Quarterly" | 17 80 | |
| Tracts | 1 25 | |
| | | 371 36 |

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| Collections: | |
| One-third Conference | 78 81 |
| G. H. Schneider and Co., account taxes advanced, Wardner property, Chicago | 100 00 |
| | \$2,222 60 |

E. & O. E. F. J. Hubbard, Treasurer.
Plainfield, N. J., October 1, 1920.

HOME NEWS

SALEMVILLE, PA.—It has been some months since any thing has appeared in the "Home News" column from the Salemville church and society. However, that is not an evidence that nothing of interest has been transpiring. No doubt the "Home News" column often suffers because so many things are taking place so continuously in our various church societies, and other things too crowd in, that the multiplicity of them all is responsible for the meagerness of the things reported. Is it not so?

During June it was the privilege of the pastor of the Salemville Church to attend the Eastern, Central and Western associations as the delegate from the Southeastern Association. Then the week preceding Conference was spent at Verona, N. Y., when it was his special privilege to have part, as a former pastor, in the centennial anniversary celebration of the organization of the Verona Church. The Verona Church and people have a very intimate place in the affections of the writer; and it always seems like homecoming to spend a few days with them, so hearty and sincere is their welcome. From Verona the writer went on with friends to Conference; and he, like many others, feels that it was the "best ever" Conference. Then, after a few hours at home, he was off to West Virginia to attend the Southeastern Association, which he felt he could hardly forego attending. Six weeks' absence from the field all in one summer seems almost too much, but the good friends have been patient about it. Sometimes the writer feels almost that it is selfish for him to have the privilege of attending so many of our denominational

gatherings, when there are those of his own flock who would enjoy the privilege equally as well, but must forego the privilege. But he hopes, and is sure, that he will be able to bring more enthusiasm and a better understanding of the needs, to the work for having had the opportunity and privilege of attending these various meetings.

As has been indicated, we have not been altogether inactive. The Ladies' Aid, as is quite apt to be the case, is one of the most important factors in the church. It would hardly be possible for the church to carry on the work as it is now being carried on were it not for the splendid co-operation of the women of the church, not only in a financial way, but in spiritual things. Early in the summer the ladies held several "festivals", the returns from which were very satisfactory. Their latest success was an "apron" social which was very recently given at the home of Mr. and Mrs. A. D. Wolfe. Though it came just at a particularly busy season, a good number were present, with consequence that the net results were very satisfactory.

Not so long ago, a Christian Endeavor social—just to have a good time—was held at the farm home of Mr. and Mrs. William F. Kagarise, a mile or so from the church. One of the good brothers of the church gathered up the members from the village and took them up in his fine new truck, so no one had to walk. The evening was pleasantly spent. Some of us older ones made and served ice cream, the children played games and romped on the grass in the fine big yard, the young people sang songs, everybody visited; and all agreed that we had had a pleasant time.

Quite recently, on a delightful Sabbath afternoon, we held our Christian Endeavor meeting in the woods. Preparations having been previously made, following the regular morning service the larger part of the congregation went to the woods and ate their dinners. (We didn't go for a picnic, but that we might all be there for the service that was to follow). Dinner over, we had our service. The topic used was "God's World." Practically the whole of the regular church congregation was there; and all expressed themselves as having received good.

The most recent pleasant social event was
(Continued on page 510)

OUR WEEKLY SERMON

WHO CARES?

REV. E. ADELBERT WITTER

Text.—“No man cared for my soul.”
Psalm 142: 4.

A law of human nature is manifest in the fact that every human soul is possessed of an inherent longing for confidence and sympathy. Every soul is helped, encouraged and ennobled by the consciousness that it is possessed of the confidence and sympathy of others or is hindered, depressed and cast down for want of such consciousness. I believe it will not be too much to say that no person is strong enough to attain to the best of which he is capable with his inherent longing of the soul for confidence and sympathy unsatisfied.

If we get the picture of the lesson justly in mind we will find that David, in this Psalm, is speaking of some of the bitter experiences through which he has passed. When Saul determined to slay him he fled and hid himself in the cave of Adullam. It would not be easy for one justly to estimate the severity of the trials through which David had passed that paved the way for the expressions found in the Psalm from which this text is chosen.

In the midst of his trials and persecutions the Psalmist had tried everything that promised him relief. In our verse of Scripture we find him saying, “I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul.” In the depths of his despair he turned to God and poured out his soul, as is seen in the fifth verse of this Psalm. “I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living.”

It is a most terrible condition to be in when we feel that no one cares what becomes of us. I don't believe that a healthy soul would wish to experience the terrible-ness of such a condition. In the time of the Civil War as the fathers, sons and brothers of a certain community were drawn up in line on the main street of the town to receive the good-bys and handshakes of the throng there gathered, before they

marched away to the conflict, one young man in whose face was no mark of tenderness, in response to an expressed hope that he would be spared to return home, said he didn't know as he cared whether he came back or not, he might as well die in the first battle for no one cared for him. A young lady hearing the remark stepped from the line and going to the hotel secured one of the Testaments which were being distributed among the men to take with them. She wrote upon the fly-leaf: “When in war remember there is one who cares for you.” Returning to the line she handed him the book and bade him to take it with him, always remembering that there was one who cared for him. He took it and placed it in his pocket over the heart. He returned from war with a life saved because the Testament stood between him and death. The thought that some one cared what became of him changed the purpose of his life and gave him heart to do his part. An individual is in a most terrible and dangerous condition when he really thinks no one cares for him or what becomes of him. Such a feeling lets down all the bars of restraint and opens the floodgates of passion, for it is easy to feel it matters not what we do or where we go since no one cares.

One thing should be remembered by all and that is, society, the church and other lives are all colored very much by the estimate we hold of life ourselves.

While each may experience times when he thinks no one cares what he does or what he does not do, I believe that no human being will come to express the innermost thought of his soul in the language of our text, unless possessed of the inherent consciousness that his life is wrong, so wrong he has no right to claim the thoughtful care of others.

Whatever the condition of a life may be there is this thought to give comfort and encouragement: There is one who should always have a care for your soul and should be interested in what becomes of it. That one is you, your own self.

Again, there is one who does care and is always ready and waiting to give helpful assistance. That one is Jesus the Christ. A number of canal boats were tied up to a certain wharf. The question was asked

STORMS, PRAYERS, AND CALMS

REV. SAMUEL R. WHEELER

why they did not move on. The reply was made that there were but six captains who knew this channel, they must wait for one of them. This was the demand of safety in business. There is but one safe captain for the voyage of life—Jesus the Christ. Are you holding your course of life waiting for him to take the rudder?

A story is told of a man who had lost nearly all his worldly possessions because of dissipated habits. He was filled with discouragement and remorse and thought no one cared what became of him. While standing in this kind of a mood he saw a tiny ant tugging to get a dead fly up the side of a mound into his nest. The ant fell back again and again but it was up and at its task again till success crowned his efforts. The sight helped him to think of his own self. Through meditation he was led to realize that if God cared for the insects and enabled them to be victors in the battles of life he sure would prove himself to be the one who sticketh closer than a brother. This reverie led him to place his dependence upon God and with God's help he conquered.

No matter what the past has been, no matter how much alone you may feel, no matter what your present is, your future will be determined by the use you make of the fact, that, “One with God is a majority.” Get into intimate heart to heart touch with God, let your life be filled with the presence of the blessed Christ, and all things are yours. Christ will make you free. He will put a new song in your mouth even the song of praise and thanksgiving.

PERSONAL APPEAL

To the church and its individual members: What is your care for the souls of those around you? Remember it is deeds, not words, that count with God. “By their fruits [deeds] ye shall know them.” “Not him that saith Lord, Lord, but he that doeth the will of my father.”

To the wayward, the unconverted: What is your care for your soul? Have you ever realized that if you are in an unsaved condition it is not because no one hath cared for you or prayed for you or gone into the valley of suffering in anxiety that you might be born again, but because you have not believed God? “He that believeth on me hath everlasting life.”

The editorial pages of the RECORDER of August 16, 1920, were read with much interest and satisfaction. The subject of Pastor Wing's sermon Sabbath, August 28, 1920, was “The Great Storm”, Matthew 8: 23-27, that alarmed the disciples and drove them to Jesus who calmed both the sea and all the fear-stricken ones on board the ship. This sermon was in line with the editorial, “How to Forget the Weight of Your Burden.” Both combined brought to mind some historic storms calmed by God the Father and Christ the Son.

A heavy black storm cloud hung over the Israelites when they found themselves hemmed in by the mountains, the sea, and the Egyptian army with “six hundred chariots and all the chariots of Egypt and captains over every one of them.” God heard their cries and gave them a “dry ground” passage through the sea. The water “returned to his strength and covered the chariots and the horsemen, and all the hosts of Pharaoh . . . there remained not so much as one of them” (Ex. 14: 27, 28).

It was a fierce, terrific storm that broke down the walls and laid Jerusalem in utter ruins, and carried captive to Babylon all whose lives were spared. Nor did the storm cease until the lesson was learned and Daniel offered his ardent soul-burdened, penitential prayer. Then God restored his people to their own land. Jerusalem was rebuilt and the nation continued some over five hundred years when the prophecy of Isaiah was fulfilled. “For unto us a child is born; unto us a son is given . . . and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace” (Isa. 9: 6).

“Glory to God in the highest” that the plan of salvation was so thoroughly completed. The Israelites, with all their failings, were the only people to represent the One Almighty God and give his word, the Bible, to the world. It makes me shudder to think what would have been the depraved condition of the human family through the centuries and would be now if Egypt or Babylon had held them as bondsmen until they were lost sight of in the idolatrous world.

The war of 1861-65 was a heavy cloud

over all these United States. The godly President, Abraham Lincoln, set the example and called upon the people to pray God for wisdom and courage and strength.

The journey from Alfred to Salem, N. J., the home of my parents, was exciting, especially from Elmira to Philadelphia. The northern army was massing to halt the southern army then pushing into Pennsylvania. Salem was greatly agitated. A day of fasting and prayer was called. How well I remember the fervent prayers at the early morning prayer meeting. Especially do I remember the prayer of my father one morning alone with God in his little barn, when the Gettysburg battle was at its highest point. Forceful sentences reached my ears. Oh, God save the nation to honor thee! Defeat the enemy! Bring fear and confusion to General Lee's army! Scatter his ranks as the whirlwind scatters dry chaff! Such exclamatory sentences were repeated with increasing reverential fervency. Undoubtedly many Christians prayed with the same earnest anxiety as they realized the greatness of the calamity if the South should win at Gettysburg. Oh, what a relief when Gettysburg and Vicksburg surrendered, and what a "great calm" came when General Lee surrendered. Then the nation, freed from human slavery, sprang forward into a new life to emphasize and perpetuate the right of mankind to enjoy, "life, liberty, and the pursuit of happiness."

Praise God the recent fierce World War storm also ended in favor of civilization. More and more will the nations recognize the hand-dealings of God in all the wide world.

CHURCHES AND CHRISTIANS

When a disturbing disruptive cloud arises and threatens to settle down upon a church the sure remedy is—do just what the disciples did—go to Jesus. Earnest prayers, with self-centered opinions and prejudices sunk in the will of God have brought harmonious unity, continuous life, and increased usefulness to many a church.

THE SOLID ROCK

Clouds, sometimes very heavy ones, settle in upon the Christian's very soul. He feels forsaken by long-time friends, and that all the world is crushing him. His only hope is to get so close to Jesus that he can pray and sing:

"When darkness veils his lovely face;
I rest on his unchanging grace.
In every high and stormy gale;
My anchor holds within the veil.
On Christ the solid Rock I stand;
All other ground is sinking sand.

His oath, his covenant, his blood;
Support me in the whelming flood.
When all around my soul gives way;
He then is all my hope and stay.
On Christ the solid Rock I stand.
All other ground is sinking sand."

Thanks, unspeakable thanks, to God for the refuge, *safe and sure refuge*, he has provided for sinful man in all these earth-born storms be they great or small.

(Continued from page 507)

when the good wife of one of the members of the men's Bible class arranged to help him celebrate his most recent birthday. She made all arrangements unknown to him; and did it very successfully, too. The good brother who had the birthday was Harvey Ebersole. The members of the class, and others who were present, all agreed that we were glad he had a birthday and a good wife who arranged for us to help celebrate it.

Again this year, as usual, God has blessed the people of Morrison's Cove with bountiful harvests. We have no cause for complaint, but on the other hand, every reason to be grateful. Fruit of every kind has been very plentiful. Those who have never lived in a fruit-bearing country can hardly understand the plentifulness of it here.

But we hope for fruit-bearing in other things. We are laboring and praying for a bountiful harvest in the Master's vineyard. Already we are looking forward to and planning for evangelistic meetings some time during the late fall or early winter, if we can but find the right man or men to come help us. We hope that we may.

The very latest indication of the interest of the good church people, in so far as property improvement is concerned, is that the parsonage has just been given a tasty new coat of paint. R. R. T.

Pleasant as it is to behold the face of Nature, it has no beauty like the countenance of a beloved friend. Sweet is the song of birds, but sweeter the voices of those we love.—William Lloyd Garrison.

MARRIAGES

RASMUSSEN-WHEELER.—In the garden among the beautiful flowers, at the home of the bride's parents, 632 University Avenue, Boulder, Colo., October 2, 1920, by Rev. Samuel R. Wheeler, father of the bride, Orville S. Rasmussen and Clarissa Wheeler, all of Boulder.

JONES-BABCOCK.—At the home of the bride's parents, Mr. and Mrs. Irwin Babcock, Alfred, N. Y., September 30, 1920, by Dean A. E. Main, Mr. Carlton M. Jones, of Batavia, N. Y., and Miss Pauline M. Babcock, of Alfred.

RUSSELL-BELL.—On September 25, 1920, in New Haven, Conn., at the home of the bride's parents, Rev. and Mrs. John Henry Bell, Mr. Paul Lewis Russell and Miss Katharine Bell.

Mr. Russell is a grandson of the late Rev. Abram Herbert Lewis and son of Ada Lewis Russell.

GREENE-BRIGGS.—At the parsonage in Ashaway, R. I., September 18, 1920, by Pastor D. Burdett Coon, Mr. George Wilburt Greene, of Charlestown, R. I., and Miss Annie Marion Briggs, of Ashaway, R. I.

DEATHS

DENNETT.—James Johnston Dennett was born in Brompton, Lower Canada, July 18, 1836.

His father was Jeremiah Dennett, a native of Portsmouth, N. H., and was of English descent. His mother was Mary Johnson, a native of Glasgow, Scotland.

After the marriage of his parents, they moved to Canada and lived there several years. In 1844 they moved to Wisconsin and settled on a farm in Milton township, Rock County, later owned by James. The father died in 1863 and the mother in 1889.

James has two brothers—George, of Milton Junction, and John S., of Janesville. Two sisters—Mrs. Agnes Zook and Mrs. Mary Blanchard—have passed away, the former in 1886, the latter in 1894.

On October 3, 1866, Mr. Dennett was united in marriage to Miss Fannie Bond, of Milton. One child, a son, was born to them who lived to the age of 28 years and died in Milwaukee while teaching there, February 2, 1896. The death of this son was a crushing blow to his parents as he was a dutiful and loving son. Soon after his death, his father sold his farm and moved to Milton.

In 1876, during a revival in the Seventh Day Baptist church conducted by Elder Elston M.

Dunn, in Milton, Mr. Dennett was converted and joined that church after baptism by Rev. William C. Whitford. It was during this revival that James accepted the doctrines of the Bible Sabbath and began the observance of the Seventh day of the week. He was always a loyal member of the church and a regular attendant at its services so long as his health permitted.

Mr. Dennett was deeply interested in all that concerned the welfare of the community. He took an active part in the civic and industrial affairs. He was an ardent supporter of education and a close friend of Milton College to which he gave generously.

He died on September 24, 1920, aged 84 years, 2 months and 6 days. He is survived by his widow and two brothers.

H. N. J.

LOOFBORO.—Chase Adelbert Loofboro was born at Welton, Iowa, April 20, 1863, and after a brief illness died at his home in Milton, Wis., September 19, 1920. He was the only son born to Lewis A. and Tamar Forsythe Loofboro.

Early in life, Mr. Loofboro accepted Christ as his Christian ideal and motive and was baptized into the fellowship of the Seventh Day Baptist church at Welton, Iowa. His life has been a demonstration of his Master's spirit and purpose. He has always tried to illustrate the principles of the Christian standard. While living in Rhode Island it was largely due to his enthusiasm and persistent efforts that services in the little church at Dunn's Corners were maintained.

In the fall of 1895 he was united in marriage to Miss Ona Furrow. They began their home life at and lived for some time in Boulder, Colo. Ten years later Mrs. Loofboro died at Riverside, Cal. Two sons were born to them,—Lloyd, who is an electrical engineer of Providence, R. I., and Donald, who lives at home.

On April 26, 1907, Mr. Loofboro was married to Mrs. Mertie Mills, of Milton, Wis. They removed to Rhode Island where they made their home until about one year ago when they returned to Milton. Upon their return they united with the Milton Seventh Day Baptist Church.

Mr. Loofboro is survived by his widow and two sons, his aged mother, whose home is with her daughter in Milton, and three sisters—Mrs. Stella Boss, of Milton; Mrs. Sadie West, of Nortonville, Kan., and Mrs. Orpah Wells, of Riverside, Cal.

Friends and relatives gathered at his late home on Tuesday afternoon, September 21, to pay their tribute of respect and affection to the departed. Pastor Henry N. Jordan officiated, assisted by Rev. George W. Burdick. Burial was made in the family plot in the Milton Cemetery.

H. N. J.

Give love, and love to your life will flow,
And strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Madeline S. Bridges

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

"While God plans to give strength for the troubles of each day, he does not count on our piling our past troubles and those to come, on top of those of today. He has no help for such foolishness."

THE SABBATH RECORDER

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

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Advertising rates furnished on request.

Sabbath School Lesson V—October 30, 1920

HEW DOWN THE CORRUPT TREE. Matt. 7: 13-29

(World's Temperance Lesson)

Golden Text.—"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 7: 19.

DAILY READINGS

Oct. 24—Matt. 7: 13-29. Known by their fruits
Oct. 25—Matt. 3: 1-12. Fruit of Repentance
Oct. 26—Daniel 1: 8-20. Strong Bodies
Oct. 27—Isa. 42: 14-22. Blind and Deaf
Oct. 28—Rom. 3: 9-20. Corrupt because Sinful
Oct. 29—Gal. 6: 1-10. Restore the Fallen
Oct. 30—1 Cor. 13: 1-13. The Spirit of Love

(For Lesson Notes, see *Helping Hand*)

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.

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Hold fast thy faith

The Sabbath Recorder

IT STILL WAITS

The world is waiting for you, young man,
If your purpose is strong and true;
If out of your treasures of mind and heart,
You can bring things old and new.
If you know the truth that makes men free,
And with skill can bring it to view,
The world is waiting for you, young man,
The world is waiting for you.

—S. S. Galkins

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