

The greatest menace in the world today is the drift away from religion

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

—CONTENTS—

Editorial. —Dr. Poling's Address.—Great Results and Enlarged Vision From One Self-Sacrificing Act.—Let Us Hope for the Good Time Coming.—Tithing Comes to the Front.—We Prefer to Trust the Mothers.—Twelve Seventh Day Churches in Greater Detroit.—Others Embrace the Sabbath.—Rev. E. S. Ballenger Given Recognition 513-515	Education Society's Page. —The President's College Opening Address, 1920 524-526
Address of Daniel A. Poling..... 515	Examine Yourselves 526
The Commission's Page. —Roll of Honor 518	Woman's Work. —Program of Prayer 529-531
A Sabbath Convert's Experience..... 518	The Work of the Publishing House... 531
Missions and the Sabbath. —Missionary and Tract Society Notes.—Historical Evidences of Sabbath Observance Before the Hebrew Exodus... 520-523	Europe's Need of Moral Support..... 534
Our Duty to Our Soldiers (poetry).... 523	Young People's Work. —Peacemakers.—Plans for Greater C. E. Social Fellowship.—Suggestive Entertainment.—The Call of Foreign Missions 535-537
	The Lone Sabbath-keeper, A Story of Hardship and Endurance... 537
	Celebrate Fiftieth Wedding Anniversary 541
	Report of the Iowa Yearly Meeting.. 542
	Home News 543
	Deaths 543
	Sabbath School Lesson for November 6, 1920 543

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For the joint benefit of Salem and Milton Colleges and Alfred University.
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WHOLE NO. 3,947

Dr. Poling's Address The reporter who tries to do justice to such a rapid-fire speaker as Dr. Daniel A. Poling certainly has a most difficult task. Those who listened to his address on Thursday evening of our General Conference will not soon forget the uplift given by Mr. Poling's burning words re-enforced by his inspiring personality. The personal element no pen can portray, but the substance of what he said can be put on paper by a ready writer. We are indebted to Miss Ruth L. Phillips for the report of this stirring address given on another page of this paper.

Great Results and Enlarged Vision From One Self-Sacrificing Act Funds were being raised to send a young missionary to India, when a teacher in a home mission school slipped a precious ring from her finger and placed it on the collection plate. She had been told not long before that her own school would have to be given up for want of funds; but with great heroism she refused to give it up. When asked why she gave her ring she replied that she had no money, and she knew so well what it would mean if the effort to secure the needed money should fail, that she gladly gave up the ring with its sacred associations.

On the following day, this little act of self-sacrificing love that made her glad to do something for her Master opened the hearts and enlarged the vision of many in that meeting. When a friend in the assembly told the story of the gift, a good brother offered the value of the ring in cash if they would give it back to the little woman. In a very few minutes a sum of more than three hundred dollars was freely given by men and women whose hearts were touched and whose vision had been enlarged by the act of one who sacrificed to help another to do the work that lay so near her own heart.

In more ways than one the precious seed of the kingdom of God is made to bring forth a hundred fold. It is wonderful how the leaven works in the meal until the mass is leavened. The Master uses very little

things sometimes to advance his kingdom in the hearts of men. There is no one so humble or so poor that he can do nothing to advance God's kingdom on earth; for the dear Lord who promised to be with us always, stands ready to make the most of every sacrificial act, every consecrated effort, every good word or deed put forth in his service. From things that seem small in human eyes, the Master can bring forth great and far-reaching results.

Let Us Hope for The Good Time Coming It has been said that the tendencies of old men are to look back upon a past which they are prone to think can never again be equalled, much less surpassed.

Perhaps one of the temptations of the old is to think that the Golden Age has gone by, and that the present holds few possibilities of better things to come. To them failure seems to stare the world in the face and there are no prophets or apostles in sight to lead the people to better things. This temptation yielded to is sure to give false views, and the one who believes that the best has been exhausted long ago is already spiritually disqualified to do any more good for his fellow-men.

The aged friend who would still be of helpful service to Christ and the church, must believe that the present holds the key to a vastly better future than the past has ever known.

It is well enough to think of the good things of days gone by if we do so in order, to make them seed-plans for new ideals to be realized in coming days. Only as we weave the past into the making of a greater and more hopeful present can there be a grander future. When a harvest is once gathered we can never reap it again no matter how good it was or how we prized it. The only use we can make of it is to take seed therefrom and plant it for a harvest to come, and to hope for a new crop in broader fields.

We can never bring back the "good old days." It would not be so well if we could. They would not fit into the new world

into which we have come to live. There is something for us yet, far better than the past, if we will only go forward as God leads and take it.

The very strife of our time in which every class seeks for better conditions; even the unrest that is upheaving society and forebodes great changes—an unrest which as yet we do not fully understand—calls loudly for a forward look, full of hope and alive with efforts to bring in the day of harmony and human brotherhood that will surpass all the golden days within our memory.

We must not fix our eyes on the cross-currents of life today so intently as to overlook the steady onflowing tide of God's plans toward unity and brotherly co-operation for better things. Jehovah *must* win out in this fight. But victory can not come without the great changes and upheavals that disturb us now. God's good time is coming.

Tithing Comes To the Front

We do not remember a time when the question of tithing received so much attention in the religious papers as it does in these passing months. The organs of certain denominations have for years advocated the giving of a tenth for the Lord's work, but religious papers in general have had little to say in its favor. This year, however, there seems to be a general revival of interest in the matter. Indeed, for three or four years great papers like *The Continent* of the Presbyterian church, have been giving much space to this important subject. *The Baptist* too, and the *Christian Advocate* of the Methodist church, are advocating the tithing of incomes as a Bible method of raising funds for the Master's work.

The Continent devoted a page for some time to a "Symposium" on the tithe-giving, in which many writers gave their experiences. Ministers and laymen alike related facts connected with tithing that must have been of interest to every one seeking light upon the subject.

We note here a few of these testimonies:

My own experience, which has been almost lifelong, beginning even before I had regular earnings to divide, has made me so enthusiastic and positive that "the rock shall fly from its firm base as soon as I" from the conviction that tithing is the safest, best and surest plan to follow in giving. Its simplicity commends it, as it consists only in taking out the tenth, when the

money comes in, keeping it separate and sacred and dividing it for distribution. There is a gloating gladness in seeing the tithebox filling, especially from the extras and unexpecteds in earnings.

We were never led to expect ease and luxury as a result of tithing, or to count upon especial prosperity by way of reward; for the giving was in itself a privilege and abundantly rewardful.

At the close of the world's fair I was in Chicago, \$2,000 in debt, with a wife and three children and with a property which would not have sold for \$500. After tramping day after day for weeks hunting work and finding absolutely nothing, I got a job at \$6 a week, which after three days was raised to \$8. During the winter I had read in *The Interior*, Thomas Kane's tithing articles, and my wife joined me in a determination to commence tithing. But we were living on the simplest food, and three times I had pawned a gold dollar, a keepsake, for bread. Besides our living expenses, interest and taxes must be paid. When that \$8 came in, what should we do? Should we tithe it? We took a cup and set it in a conspicuous place and called it "the Lord's cup," into which we put the 80 cents. Soon the Lord's cup overflowed.

In twenty years, on a very modest salary, we have educated a family of six children, are out of debt and have enough to keep us modestly the rest of our days. With the overflow of the Lord's part, after the usual church expenses, I organized and carried on a work in a needy community which soon grew into a church; and today a fine brick and stone Presbyterian church stands in Chicago which certainly would not have been there except for that 80 cents; for into that work I emptied the Lord's cup of hundreds of dollars and doubled my own tithe.

The fruitage in character building, in lives and homes redeemed and souls saved is beyond words to tell. It pays to tithe.

When starting, as a young man, a modest business enterprise on borrowed capital nearly thirty-five years ago, I began tithing. I know of no other way to use my income that would be half so satisfactory. Though never having a large income, this plan has made it possible for me to contribute to religious and philanthropic objects a total of nearly \$7,000, undoubtedly two or three times as much as I would have given in response to ordinary appeals.

Am I, then, \$7,000 poorer today? I feel very sure I am not. Systematic giving leads to a more careful recording of one's financial affairs, promote economy and thrift and at the same time is a check to avarice. It keeps before the mind a truer conception of the real objects of existence; it calls to the high adventure of making a life, though not to despise making a living. Apart from any possible coercion through Biblical teachings, tithing is a sane and satisfactory method of conducting one's affairs.

Until I tried it I never could have believed the beautiful sense of freedom I experienced. To have the money actually in hand or in sure prospect when a call came was a totally new sensation. The way in which it accumulated was an-

other astonishing thing. I had never supposed a tithe could increase like that! The small wad of bills grew and when there came a call for some real need it took little time to make up my mind what to give. As always, I had to weigh the comparative importance of the demands, but when this was resolved there was no struggle to determine where I could cut down and how I must retrench in order to make my offering. The money was there for it, or it would be there soon.

We Prefer to Trust The Mothers

Our attention has been called to a discussion in opposition to giving the vote to women in which the writer seemed to judge the American women by the kind he meets in certain public social affairs, in pullman cars, and on the streets with "shellac faces" lacking in "gentleness, sweetness, and without the delicacy of fine and simple breeding." (We would like to see the comments of some great women on the kind of men they meet in those same places.)

What shall we say of one who thus misrepresents our American women, evidently to give a bad flavor to the suffrage movement? The class referred to by that writer stands for only a small per cent of the good mothers, home-makers, teachers and Christian workers who make up the main body of American women. To ignore the women of large vision, who are making the future of America by training its coming citizens; by inspiring true patriotism; by filling young hearts with desires for great and noble tasks, is not a fair and honorable way to discuss the suffrage movement.

We would much rather trust the mothers of America to settle our national and social problems than to leave such questions to the professional politicians and the ward heelers of corrupt parties.

Twelve Seventh Day Churches In Greater Detroit

We confess to something of a surprise upon learning by private correspondence that in the city of Greater Detroit, Mich., "There are twelve Sabbath-keeping congregations, seven of which are Adventists, two Church of God and Saints of Christ, two under the name, Church of the Living God, and one Seventh Day Pentecostal Church." Detroit has a population of over one million inhabitants, and we understand that steps are being taken there looking toward the organization of a Seventh Day Baptist church.

Others Embrace the Sabbath A personal letter from a friend in Michigan mentions a visit to him of one Rev. A. D. Ross of California, who is on his way to Africa as a missionary, who is rejoicing in the observance of the Sabbath which he says is no bondage to either himself or his wife.

Mr. Ross informed our friend that nearly all of a congregation of one hundred and fifty persons among the Pentecostal people have accepted the Sabbath of Christ. He also reported thousands of Christian Sabbath-keepers among that people west of Chicago.

Rev. E. S. Ballenger Given Recognition

In our Conference write-up of a few weeks ago we gave the names of those ministers who received recognition in the General Conference as Seventh Day Baptist ministers. Several names were presented in rapid succession and acted upon so quickly that the scribe failed to catch them all. He gladly makes amends here for his oversight as regards the name of Rev. E. S. Ballenger, present pastor of our church at Riverside, Cal. We are glad Brother Ballenger has found a church home and place of service with our people.

ADDRESS OF DANIEL A. POLING

(Conference at Alfred, August 26, 1920. Stenographic Report.)

I have sometimes wondered why my middle name is Alfred. Now I know.

This is the hour of reaction. It is the hour of reaction in politics, in industry and too often in the church. It is hard to maintain our high standard of loyalty and service. We found a situation yesterday and laid ourselves upon the altar of humanity's need.

I was interested in what the previous speaker had to say of the political situation. In politics we have come to the hour of reaction. If I understand my duty as a Christian citizen, I must vote according to my ideals, and no matter what the outcome of the voting may be, in my soul I am victor.

It is the hour of reaction in industry. We are being set against each other. It is the hour of suspicion. Groups of the social order are suspicious of each other and we suspicion our own motives sometimes.

It is the hour of the broken vow. We said never again should war come, that boundaries should never again be fixed by secret contract. We have avowed that we would not let those who so recently made the supreme sacrifice, die in vain.

How many covenants the church has broken!

We would see eye to eye the common heritage. Too frequently we need to be warned against partisanship, against letting the gleam of the ideal fade. Truth is eternal, and I shall not fear it. My only hope for myself is to be mastered by the spirit of the all-wise Father who shall command and commandeer my life.

It is the hour of suffering. John R. Mott said before leaving for Europe this spring, that more people would die in lands on the other side of the sea before harvest this year than during any one year of the war; and already that prophecy has proven true. This is a bleeding world, suffering physically, mentally, spiritually. This world is a house of pain.

It is the hour of misunderstanding, of broken covenants, the hour of man's extremity, the hour of God's opportunity.

One thing we know as the result of the war. It stands for us above the summits of great pines, "Without me, ye can do nothing." Civilization's ultimatum is the cross of Christ.

There will be compensation if we measure the future of our activities by the fact of it. We have tried everything else, armies, intrigue, etc. Now give God his way. We are responsible for the chaining or releasing of definite energies. He must have your voice, your eyes, your limbs to move.

One overwhelming element is faith which must be measured not by quantity but by quality. We have the demonstration of him everywhere. "And I if I be lifted up, will draw all men unto me." "He is the same yesterday, today and forever." He is saying to this body of leaders, to you, "And I if I be lifted up, will draw all men unto me." This is the evangelization note. One realizes that these leaders hold it in their hands to dispense it to a needy world.

Where is he? He is with his people, with his church. He said, "Lo, I am with you always," after, "Go ye into all the world. Humble I found you in small places. You are mine; you have been with

me; you have caught the passion shining in my eyes. You know me and I am with you always."

He is saying to you, not as a member of a denomination, but to you as a body of Christian people, "Lo, I am with you always, provided that you go to preach, to carry the Good News." There is the authority. It is as though a king put his hand on my shoulder.

But we must increasingly look to the young people of this great fellowship to carry the message he has made us responsible for. It is because they are physically able and capable of doing great things.

You have set up an institution of learning here because you realize the necessity of taking hold of young life.

At Oberlin College there is an arch on which are graven the names of men and women, missionaries in China who gave their lives during the Boxer uprising. Above these names is the inscription, "The blood of martyrs is the seed of the church." Tell young men and women of the great opportunity for service which the church offers them; tell them there are hard loads to lift, much pain to suffer, there is a death to die. Danger, sacrifice, suffering, appeal to the strong young man or woman more than "slipped ease."

If we so believe, we will put on the foreheads of the finest and fairest, the sign of the cross, and will send them out to preach the Gospel of Grace.

But not all of us here should decide to go out to be preachers, for if we should, we would many of us make a mistake; but we should *all* measure the opportunity of the hour for sacrifice and suffering whether we go out as a banker, as a farmer, or what. We must go out as called of God, by the spirit of God and called to a life of ministry.

When I was a lad I lived in a city, but my father soon saw the need to "turn me out to pasture." He sent me to the farm of a man seventy-nine years young from whom I learned many things. One thing he taught me was how to weed potatoes. I did not appreciate the knowledge then as I do now. He taught me how to chop wood. One day I struck a piece of wood with a knot in it, and could not seem to master it. He came to my aid to show me. He lifted the axe high, and with a strong,

clean blow, hit the knot directly in the center, and it split easily in two. I have often heard him remark since then, "that is the way to split a knotty problem."

That man had a vision of a ministry which belonged to him. He attributed his authority to farm those acres as coming from the cross of Christ.

This world is God's world by right. If we would come into possession of it, we must be his ambassadors, his evangelists.

I am glad to be in the midst of good friends of the great movement in which I have so long been engaged. It is so universal that one may start from the Pacific coast and travel to the Atlantic and he would constantly be in Christian Endeavor fields of activity. It extends even to the prisons.

One of the most impressive meetings I ever attended was in the state prison of Kentucky at which nine hundred Christian Endeavorers appeared in prison stripes. I shall never forget the words of introduction of the president. He said, "I am glad I came to this prison because here I found my Savior."

What is the secret of the success of Christian Endeavor? It is found in the motto, "For Christ and the Church." It believes in Jesus Christ as the world's only Savior. Every member who is true to the movement so believes and so measures the commitment of his life. It has stood the test of the war. I believe in it, not because of its fame, but because it is loyal to those principles that are adequate, to those future responsibilities.

When I was seven years old, and like most boys, a social joiner, I joined a secret society. One night I was told to appear at a certain place. I was blindfolded, told to get over the fence and drop to my knees. When they finished initiating me, I decided I never wanted to be initiated again. A little later in my life, however, I joined the first Junior Endeavor society in the State of Oregon.

I will never forget that first meeting. Four of us active boys sat on the front seat where we belonged, and a girl with long, fair braids sat at the organ to play when we sang. Today that girl is the wife of a missionary to China and mother of the first white baby in Hunan. One of the boys is the pastor of a large United Brethren

church in Dayton, O., and another is a professor in Simpson College. We did not dream then that this organization was to have so great an influence in making the world a good place, and we can not tell the good one of these societies can do, for in God's harvest field, no seed sown is ever lost.

We have Jesus Christ in common. We used to sing, "He is all this vile world needs." I did not understand what it meant then, but I do now.

The movement stands today for the bringing of young people to the kingdom. The great world calls us to the world opportunity and responsibility. Every one has something to do that no other person can do.

It takes more grace to do the little things than the big things.

I came through a city with one of the great Sunday school men of his denomination. In the second story of a building, we saw an old felt hat stuffed into a hollow window-pane. He made the remark to me, "That is what I have been all my life, an old felt hat stuffed into a broken pane."

Young people in the church of Jesus Christ, when we stand ready to be that, we will be in preparation for greater things, for I find that in the long run, those who have achieved great things, have been those to do the mean tasks in the obscure places.

This tonight is the call of the new crusade of a divine zeal, not to win an empty sepulcher, but to win a world of immortal souls for Jesus Christ.

NOTICE OF SEMIANNUAL MEETING

The semiannual meeting of the Minnesota and northern Wisconsin churches will meet with the Cartwright Church on November 19-21. The first session will be on Friday afternoon.

LUELLE COON,

Corresponding Secretary.

Thy friend will come to thee unsought,
With nothing can his love be bought,
His soul thine own will know at sight,
With him thy heart can speak outright.
Greet him nobly, love him well,
Show him where your best thoughts dwell;
Trust him greatly and for aye;
A true friend comes but once your way.
—Anonymous.

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.

A SABBATH CONVERT'S EXPERIENCE

[The following experience of Elizabeth M. S. Mills, of the Pentecostal Church of God, Detroit, Mich., was sent to the SABBATH RECORDER for publication. We suspect it was intended for another paper and, possibly, sent us by mistake. But such an experience is full of interest to any Sabbath-keeper, and we give it place here. We have reason to believe from data received that many such conversions are taking place among people not identified with us.—ED.]

DEAR BROTHERS AND SISTERS:

Greetings in the dear name of Jesus. I have had such a wonderful experience in getting light on the Sabbath. I believe the dear Lord wants me to send you my testimony, for publication; for I believe it will be a great help to lead others to see the light.

I have been serving the Lord over twenty-three years and have been taught that Sunday is the Lord's day. I have been a Bible student most of that time, and I am ashamed to say that I was in ignorance concerning this great and precious truth. About two years ago I began to study on this subject, but I did not get any light on the subject, as I was not seeking with all my heart to know the truth. I realize that now.

I have been preaching the gospel about eleven years, have a mission here at 175 Third Avenue, and have been here over two years. Christ has saved many precious souls there. Praise the Lord.

I go calling from house to house. So one day I was calling, and I met a Catholic woman. I stood and talked to her a few minutes, then I asked her if I could come in. She said, "Yes, come in." She opened the conversation with these words, "You people claim to preach and live the Bible, why don't you keep the Sabbath? Saturday is the Sabbath and why don't you keep it, if you are living according to the Bible? Who changed the Sabbath? Constantine changed the Sabbath and you people are under us! We are the mother church and you people are the daughters; and we are looking forward to the time when you people will be back with us."

While that woman was talking to me her words stung me like a whip, and the Lord said take it. He spoke to me several times while she was talking. I tell you God was whipping me through that Catholic woman.

I had not been willing to believe what others had said about Constantine changing the Sabbath. But then I heard it through that Catholic woman, and I left that house with a cry in my heart to God, that he would show me by his Word if I had been turning away from the truth. I asked him to forgive me and help me to see the truth. When I sought to know the truth with all my heart he did not leave me in darkness long. I then began to search God's Word prayerfully and earnestly. I studied it from every point. I said, "Lord, as one you have ordained to preach the gospel, I must know the truth by the Word, I can not go any longer by what others have preached. I must know for myself." And thank God as I studied I was astonished to find that there was nothing in God's Word to justify me or anyone else in keeping Sunday. I did not go to anyone else for advice, but I went to God in prayer and I studied God's Word, and after about five months of prayerful study the old sandy foundation was gone and in its stead was a foundation that will stand every test, for it is God's Word and no man can take it away.

Now I saw very plainly that I would have to take my stand and keep the Seventh Day (Saturday) instead of Sunday, and the battle then began. Satan would say, "What about your friends, the people will leave the mission; you will be under bondage; it will be bondage to keep Saturday, you can never keep it." That went on till one day the Lord spoke to me so tenderly and said, "Is it bondage to keep Sunday?" I thought a few minutes and then I said, "No, Lord." He said, "Why is it bondage to keep the day I set apart in the very beginning for man to rest from all his labors?" O hallelujah, to the Lamb, for the way he leads those who will follow all the way! So we began to keep the Sabbath and I have found that there is no bondage to it but it comes more natural to keep the Seventh Day than Sunday. I said, "Lord, help me to keep your Sabbath in the way you would have me." So he said to me, "If ye love me keep my commandments." As I look back I wonder why I was ignorant of this truth so long, but I do thank God that he got me into the light at last.

Sometime if the Lord leads I will write more on this subject and give the Scriptures, as far as I can remember, that were

given to me and gave me light. Now I do not condemn those who do not see this light, but, oh, I am praying God to help me in some way to speak the words that will give them the light. How my heart yearns for God's people that they may see the truth. I have had to stand in a very hard place to keep the Sabbath. We were left in the mission so there was only three or four of us there at a meeting. Sometimes I would think we would have to close the doors for we would not have the money to pay the rent, but God has brought it in some way, praise his holy name. I said, "Lord, I will stand if all leave the mission." Oh, I thank God for the strength he has given me to stand, for there are about ten who have come into the light since I took my stand for the Sabbath. I took my stand for the Sabbath the last of December, 1919.

We need your prayers. So pray for us, dear saints, and may God bless you all. We are undenominational and every one is welcome in our mission. We are going all the way with Jesus.

Your sister in the battle of the Lord against sin,

ELIZABETH M. S. WALLS.

331 Fourth Avenue,
Detroit, Mich.

Very often the Christian can do more to advance the kingdom at the political convention than at the prayer meeting. Often the ballot box rather than the prayer booth is the place for the settlement of the problems of the kingdom. The municipal political campaign is just as vital as the revival meeting—and just as sacred a duty for the Christian as the revival. The man who has gone with Christ to the mount of holy transfiguration must come with Christ down into the valley of everyday sins and distresses and transform this earth into the kingdom of heaven. The so-called Christian who stays at home or in the office on election day is a worse slacker than the man who stays away from church. Christianity is made effective and becomes operative at the ballot box.—*Christian Work.*

No life is so strong and complete, but it yearns for the smile of a friend.—*Wallace Brown.*

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

Letters posted at Honolulu tell of the safe arrival there of our missionaries, Rev. and Mrs. Jay W. Crofoot and Miss Mabel L. West, on their way to Shanghai, China. The journey thus far had been uneventful, "that is if you don't count seasickness." Evidently the sea was unusually rough, for even Brother Crofoot seems to have been a victim for a few days, and as for Miss West—well, you never can know what it is until you have had the experience.

Perhaps there are those who do not know the circumstances under which Miss West is going to China. Officially she is not under the supervision of our Missionary Society, but she goes with the full approval of the board to be a missionary, a teacher, in our mission at Shanghai. She is supported financially by personal friends, Mr. and Mrs. George H. Trainer, of Salem, W. Va. They pay her traveling expenses and give her a salary of \$1,000 for two or three years, and then bring her back to America. They have a deep interest in missionary work, and especially in our work as a people. Then too they have a personal interest in Miss West, who has been for several years a teacher in Salem College. This arrangement will be especially helpful to our work in Shanghai because Miss Burdick will be home on her furlough this coming year. Our people are under great obligations to Mr. and Mrs. Trainer for their generous contribution in this way to our missionary work, and they have our hearty appreciation of their interest and help.

A new church has been organized near Antlers, Okla., in what has been known as the "Belzoni district." It is called the "Rock Creek Seventh Day Baptist Church." There are twelve constituent members, eight of whom have recently embraced the Sabbath truth. Four were baptized by our missionaries, a mother and three children, two sons, fourteen and eighteen years of

age, and a daughter sixteen. Let us pray that the father will soon take the same stand in reference to the Christian life. A true loyal lone Sabbath-keeper, his wife, his mother, and one of the older children, constitute the nucleus about which this interest at Belzoni has grown, until now a church has been organized. "Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The clerk of the church at Fouke in filling out an application blank to the Missionary Society says: "The Fouke Church and School have good prospects for the future. The insurance agent valued the school building at \$11,500. There are sixteen Sabbath-keeping children growing up there to be educated. The school certainly should be kept up if possible for these children to attend. We need financial assistance to support our pastor and teachers to carry on the work of the church and school."

The clerk of the Hammond Church says: "Our few members give to their utmost. Most of them tithe and in that way help is given systematically. We can not lay the work down, we must hold up the banner of Christ, and pray for him to bless us. Some of our young people are drifting away and no one seems able to reach them." Besides paying its quota last year to the Forward Movement budget the Hammond Church "paid \$28 to the Milton College Fund, and \$45 toward helping Vernie Wilson, of Attalla, Ala., through his schooling this past year."

In his report of four weeks' work in the Southwest, Charles R. Brasuell says: "Tried to show the people how important it was to help support the missionary work in sending the gospel to others. Organized a Bible class of twenty-five members. Several others are interested and promised to attend. The field needs a missionary worker filled with the Holy Spirit to lead the people, to feed the people, to instruct and enlighten the people concerning a real practical Christian life." He reports eight conversions, five Sabbath converts, five baptisms, thirty sermons and addresses, an average congregation of two hundred, literature dis-

tributed, and ten or more people ready for church membership.

Missionary pastor, George W. Hills, writes: "I made my trip 'up the coast' leaving home July 18. I traveled over five thousand miles, being gone from home over nine weeks, I called on one hundred and sixty-two people on the trip in whom we are interested as Seventh Day Baptists. I preached twenty-six times, and found a great hunger for the Bible. About a dozen people have acknowledged the claim of the Bible Sabbath, but business and labor conditions frighten them out from observing it thus far. I have a few short trips yet to make before my annual field work is completed. The conditions on this field are, by far, the most hopeful they have been since my coming here."

Missionary pastor, L. A. Wing, on the Colorado field writes: "I have recently made a trip to Montrose, Colo., where there are a few of our people. I found a fairly good interest in our work as a people. As they were so scattered I held no service with them, but visited in their homes. I talked up the matter of organizing a Sabbath school, which they feel they should do. Having met with them I plan to keep in touch with them and hold the importance of this work before them. I believe they will heartily respond after thinking the matter through carefully. If I am permitted to go there again I will use what I have learned on this trip in helping me to work to something more definite."

This comes from West Edmeston: "We as a church need the encouragement of our people to help us keep up our standard in this community. There are only a few of us, and so many are in feeble health that the discouragements are many; and so we feel we need your prayers as well as money. It would do us good to have one of our secretaries come and visit us sometime in the near future."

The pastor of the Syracuse Church writes: "I propose to hold some special meetings this fall and see if the work can be further extended. Last Sabbath I visited the church at Scott. There is prospect of a revival of the work there. I preached in the morning, after which service a din-

ner was served in the church. In the afternoon, following a song service, I gave a Bible study on 'Faith.' The people expressed themselves as delighted with both services."

The pastor of the Rock House Prairie (Grand Marsh) Church writes that he plans to visit the Seventh Day Baptist interests in Vernon County, Wis., the last of October. Four or five other workers of the church will go with him, and he asks for the prayers of the Missionary Board that God's blessing may be with their efforts in proclaiming the gospel to the winning of souls to Jesus Christ and his service.

From Exeland, Wis., we learn that the pastor during the past quarter has made fifty-five calls; that the average congregation has been forty-three; that a new furnace has been purchased and installed in the church building on the method of monthly payments; that plans are being made for special meetings during the winter; that a need is felt of more families, especially of young people; that Mrs. Angeline Abbey preached one Sabbath in July, and Lieutenant George Thorngate one Sabbath in August; that the pastor occasionally preaches at the Methodist church; that a supply of Sabbath literature is needed, etc.

HISTORICAL EVIDENCES OF SABBATIC OBSERVANCE BEFORE THE HEBREW EXODUS

ROBERT B. ST. CLAIR

Ever and anon we meet this argument of the no-law advocates: "The Sabbath is for the Jews only. It began at Sinai and ended at Calvary!"

And just as frequently we ask them to account for sabbatic observance in Oriental countries at a period seven hundred years before the Exodus.

This they either can not or will not answer.

The evidence we adduce is substantially as follows:

Genesis 8: 10, 12 and Genesis 29: 27 indicate the existence of the week, which doubtless had its seventh-day sabbath. And it was Christ who at the time of creation, made the Sabbath (St. John 1: 1, 2, 3, 10; Eph. 3: 9; Col. 1: 16; Heb. 1: 2, 10) and who said also, "The Sabbath was made for

man" (St. Mark 2: 27) i. e., all mankind. Those therefore who would begin the Sabbath's history with the giving of the law to the Hebrew nation (1491 B. C.) are manifestly at variance with the Savior's pronouncement and the Genesis record of the Seventh Day's early sanctification. They likewise overlook the history of a number of earth's earlier nations.

THE SABBATHS OF ANCIENT BABYLONIA

Many authors of valuable works call attention to the existence of traditions of the Creations, the Sabbath and the Flood in nations existing long anterior to Israel.

The Assyrians, Babylonians, the people of old Accad, centuries before Moses had seen the light of day, observed a seventh-day sabbath. To this numerous scholars of eminence bear testimony. We quote but a few of many authors and investigators:

"The week of seven days may be traced to the dawn of human history, and it is probable that wherever the week existed it was marked by the observance of Sabbath or rest-days. A weekly Sabbath was known to the Semetic Assyrians and Babylonians, and it is claimed that the name *sabbattu* is found in the inscriptions, where it is defined as a day of rest for the heart! It seems also to have been known to the Accado-Sumerians, the aboriginal inhabitants of Chaldea, and their equivalent term for Sabbath is explained to mean 'a day of completion of labor.'" (Sayce, Hibbert Lectures for 1887 and "Social Life Among the Assyrians," 1893—quoted by W. W. Atterbury in Johnson's Universal Cyclopedia, Art. "Sabbath.")

Professor Sayce (Oxford), in quoting from Vol. 4 of the "Cuneiform Inscriptions of Western Asia" introduces the following relative to the daily duties of an ancient Oriental monarch:

"The seventh day: a holy day. A Sabbath for the ruler of great nations . . . The king in his chariot may not drive," etc.

The date at which this inscription was made is placed by Professor R. A. Proctor, an astronomer of renown, at 2170 B. C., or even earlier. This was 679 (or more) years before Moses received the law.

China, too, shows traces of the existence of the week and a sabbath many thousands of years ago.

The Encyclopedia Britannica, Art. "Babylonia," states that:

"The week of seven days was in use from an early period, indeed, the names which we still give to the days can be traced to Ancient

Babylonia; and the seventh day was one of *sulum*, or 'rest.'"

It is far from the intention of the writer to infer, along with the higher critics and atheists, that Moses borrowed the Sabbath and foisted it upon the unsuspecting Israelites under the guise of a divine enactment. Such a position would be fatal to the claims of a Seventh Day Christian. It would spell annihilation to our holy cause. It would mean that our churches would be closed and that our knowledge of the Seventh Day Sabbath would soon perish from the earth. On the contrary, we take our place with the holy prophets and apostles and proclaim a Sabbath for all men everywhere and in every age, instituted by the Creator during the first week of time. We believe that traditions concerning this Sabbath, along with traditions-respecting the Creation and the Flood reached the people of Accad, Assyria, and Babylonia, in due time, thus accounting for the keeping by them of a sabbath day, which day may have been Wednesday, for aught any person now knows, or the Sabbath may have been subject to monthly regulation.

We are living in perilous times, and Satan is attacking the Sabbath from every conceivable point, and from points of which we could hardly conceive. One of the latter was brought to the attention of the writer by a theological student who claims to be a Seventh Day Christian. He states that the Sabbath originated in Babylon, and that Moses adapted it to Hebrew use. He doubted miracles and stated that Christ had no pre-existence, and that he was altogether dependent upon Jewish teachers for information concerning the past. He doubted likewise his physical resurrection and rejected the Fourth Gospel, as commonly received. We asked him if he could imagine a Sunday-keeper, who held similar opinions to his along the lines of "historic approach," being converted to the Seventh Day Sabbath by our student friend. He frankly admitted that he could not, for, said he, one day would be as good as another to a believer in the Chaldean origin of the Sabbath, and he would not be guided by what Jesus thought as to the historic identity of the Sabbath of his time with the Sabbath of Creation (the "historic approach" not believing in a Creation Sabbath) and would therefore decline to inconvenience himself

by a change of rest-day from Sunday to Sabbath. He also admitted that if persons generally adopted the views held by him, Sabbath converts would be unknown and Sabbath-keeping churches would become extinct. Let us, therefore, shun such views if we love Jesus and his Sabbath. The loving Savior might well say, if we should receive that pernicious teaching with favor. "Those [are the wounds] with which I was wounded in the house of my friends" (Zech. 13: 6).

A POSITIVE TESTIMONY NEEDED

The testimony upon which the Seventh Day movement has flourished has been one of a positive and Scriptural nature. We have the plain, "Thus saith the Lord." Let us always make full use of it. Let us remember that the Bible tells us that God gave upon tables of stone the positive and negative words of the Sabbath commandment. Also that a holy man of old, moved by the Divine Spirit, wrote these words:

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2: 2, 3).

With these and kindred verses in the Testaments, Old and New, we can bear a positively victorious testimony to a Sabbathless age, whereas if we could not cite a Scriptural command and had to depend upon the pagan Babylonians as our sole authority, we would face disastrous defeat, receiving no accessions from the ranks of Sunday-keepers and retaining in our folds, from mere force of habit and denominational loyalty, thousands who might as well be in a case like that, in the First-day churches. But thanks be to Almighty God, the Creator and Preserver of the Holy Sabbath, ours is not a testimony which spells disaster, but one, on the other hand, which means to go forward with Christ to victory! "Come on, let's go!"

1586 Harper Avenue,
Detroit, Mich.,
October 6, 1920.

You are not responsible for the disposition you were born with, but you are responsible for the one you die with.—*Maltbie D. Babcock.*

OUR DUTY TO OUR SOLDIERS

LILY LA FORGE PRENTICE

Must wrangling nations still be purged
Of racial strifes by War's fierce blast?
Oh! can it be that lands thus scourged
Have learned no lessons from the past?
Must we another war endure
Ere men a lasting peace insure?

"Yea," vengefully the vanquished scoffed;
"Nay," gasped the victors in their pain.
"The bitter cup our Savior quaffed
Our fallen have not drained in vain.
We, a memorial of price
Must raise to seal their sacrifice."

That monument is now a League
Of Nations pledged to shackle War,
To crush Autocracy, Intrigue,
To bar Injustice from its door,
But it is trembling on its throne
Because it lacks the cornerstone!

The cornerstone! Oh! shamed be
America, the hope of all,
The champion of Unity,
Now fails to stay its threatened fall,
And seems to put a selfish ban
On this great Brotherhood of Man.

Our leader—can it be that he
Has placed too high an estimate
Upon our land's nobility?
Too low a one on faction's hate?
Nay! ours must be no selfish goals!
To gain them we should lose our souls.

Then, true Americans, awake!
Our cause with Victory must be crowned.
Our country's honor is at stake,
Our heroes' blood cries from the ground.
Your consciences, your rights God-given,
Sell not for pottage banned by Heaven!

AIDS FOR TERCENTENARY PLANS

In co-operating with the Pilgrim Tercentenary National Committee, the Educational Department of the Y. W. C. A. through its research division, has listed a series of material suitable for the preparation of club programs or entertainments in connection with the Tercentenary celebration. The list includes a number of pageants about Pilgrim days, some of them written especially for children, several plays of historical setting, a very complete bibliography of history, poetry, fiction and recitations dealing with the early history of the country, arranged for adults, school girls and small children, and a list of subjects which might form the basis of a Pilgrim program. The mimeographed pamphlet is being distributed among the associations by the Bureau of Education of the Y. W. C. A. in New York City.

EDUCATION SOCIETY'S PAGE

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

THE PRESIDENT'S COLLEGE OPENING ADDRESS, 1920

(Delivered by President Boothe C. Davis at the first assembly period after the opening of Alfred University, Wednesday, October 6, 1920.)

The eighty-fifth year of Alfred's history is marked by a number of circumstances and conditions, not heretofore experienced by Alfred.

I. As relates to the university itself.

1. The material wealth of the corporation, its equipments, endowments and property, have increased, during the past year, sufficiently to put it in the class of Million Dollar Corporations. They now aggregate considerably over a million dollars.

2. The budget of appropriations has increased to over one hundred and fifty thousand dollars annually, making a gain of about twenty-five per cent during the past year.

3. The recognized requirements for college standardization are more fully met this year than ever before.

II. As relates to the faculty.

1. The salaries of the teaching staff have had the largest amount of increase with the beginning of this college year, ever enjoyed in any one year in our history, the average being about twenty-five per cent. That is why the faculty all look so happy this year.

2. A salary scale is effective this year for the first time, and while yet far from adequate, a better system for gradual increases in compensation is now provided than ever before.

3. This year the members of the college teaching staff are for the first time able to participate in the retiring allowance plan of the Carnegie Foundation, and all who wish to co-operate may look forward to retirement at the age limit of service, or at the time of physical disability with a retiring allowance of at least half the salary received prior to the time of retirement. To accomplish this, the university pays an extra five per cent above the fixed salary, to the Carnegie Foundation for each mem-

ber of the teaching staff who will make a like contribution.

III. As regards privileges and opportunities and achievements of the students.

1. The members of the faculty bring to their tasks this year an unusual equipment of graduate study and advanced degrees. The present faculty has never been equalled in that respect by any previous faculty.

2. A professor of physical education has been provided, who is also a superior professional coach, and who will remain at the college in charge of this department of instruction throughout the entire college year.

3. An alumni advisory board for athletics has been appointed which is undertaking an enlarged program of alumni cooperation in and support of athletics. In making this appointment of an alumni advisory board, and of a professor of physical education and athletic coach, the trustees endeavored to provide the means for putting athletics at Alfred on a higher plane of excellence and honor than ever before. The faculty and the student body have alike felt the need for a thorough reorganization of athletics, and for the infusion into our intercollegiate sports of better amateur spirit as well as of a more efficient administration.

There is now every reason to believe that we have the basis of an athletic organization that will distinguish Alfred among the smaller colleges for high class clean sport, as well as for winning teams.

4. A maximum registration is reached this year of two hundred students in the college, which brings us near to the limit of our capacity both in college and the ceramic school buildings. Serious consideration will have to be given to enlarged equipment and teaching force, if our attendance is to continue to have a twenty or twenty-five per cent growth similar to the present year.

A freshman class of approximately seventy-five members now means three sections in both the English and the mathematics classes. That number of freshmen means that by the time they reach their senior year, there will be fifty or more to graduate. A student body of two hundred or more, with classes ranging from fifty to one hundred, means not only an enlarged student body above former years, but a distinct widening and deepening of the spirit and traditions of the college. It means constantly en-

riching opportunity and experience, and also constantly broadening responsibilities. Student organizations and fraternities assume new significance, new prestige and new dignities, with these rapidly advancing numbers and enlarging standards of work and efficiency.

I have now outlined briefly some of the outstanding characteristics of the present year over any previous year in Alfred's history; and noted these distinguishing characteristics in relation to the University Corporation itself, in relation to the faculty as a teaching staff and in relation to the enlarged opportunities and responsibilities of the student body under these changed conditions which are so notable as we enter upon the eighty-fifth year of our Alma Mater.

A few more general observations should be noted.

This year begins the second deanship of the college. The retirement of Dean Kenyon, the first professor to be appointed dean of the college faculty, after many years of most loyal, able and efficient service, brings to those of us who have been associated with him on the faculty, and to all students who have been in the college prior to this year, a keen sense of loss.

All, however, congratulate Dean Kenyon on the good fortune which makes it possible for him to retire at seventy years of age, and after forty-six years of continuous service, on a substantial retiring allowance, supplied by the Carnegie Foundation.

We welcome the new dean, Dr. Titsworth, to this official station and pledge to him our loyalty and hearty co-operation.

To the efforts of the trustees to increase the endowments of the college still further, and to meet the constantly increasing demands of this period of Alfred's rapid expansion, we also pledge our hearty and sympathetic co-operation.

The opening of a new college year, and particularly one with so many exceptional and unique characteristics as this one upon which we have entered, furnishes a good opportunity to re-evaluate ourselves and our tasks in the light of these new facts.

Two things are having special emphasis in educational discussions of the present day:

1. Education must be the determining factor in social progress. War may break down certain barriers to social progress,

and let in the light and the purifying influences, but the world knows now that war as such can not be considered a factor in social progress. War in itself is essentially anti-social.

Materialism and commercialism can neither or both together produce social progress. Unbridled and unguided by education, they lead only to profiteering, graft, tyranny and oppression.

Social progress consists in bringing culture up to the higher levels of human capacity, and thereby satisfying the more elevated potentialities of mankind. Education supplies the energy for this elevating movement of life. For those who know how to use them, literature, history, the sciences, music, dramatics, pictures, dress, architecture and home decoration, are of immeasurable satisfaction besides constituting a vital elevating power. Education is the only agency for supplying this knowledge of the use of cultural agencies.

A recent writer has estimated that there is at least six hundred times as much latent talent and genius in society as has ever been developed. The only means for attaining the maximum of that development, is to extend education among the masses.

This is the mission of the college. The rapidly increasing number of college students who are seeking the advantages of college training indicate a growing appreciation on the part of young men and women of the mission of education in the great scheme of social progress.

2. A second thing which is very notable in the educational discussion of today is the emphasis on the *ethical* and *spiritual* as essential in training for efficient citizenship in a democracy. Things of the spirit must be taught; and, what is more important, they must be tested by moral reactions in order to insure in our citizenship those characteristics of mind and heart which are necessary for the maintenance of a free republic. Righteousness is recognized as the one indispensable requisite to the proper application of man's opportunities to his duties as a citizen, and to the adjustment of his life to meet the needs of humanity and insure the perpetuity of democracy.

The modern college is organized on the principles of democracy rather than autocracy. Its students learn by experience and participation in organized government—to

esteem the value of government, and of self-directed effort toward the maintenance of efficient government and order.

The most difficult problem that has confronted the colleges in the transition from the old autocratic administration to the ideals of democracy is the easy assumption on the part of so many, that self-government is *no* government; that to have self-government you must have anarchy, and permit each man to make a program for himself, and to carry it out in any way that his caprice may direct. This is the most destructive and disastrous enemy to the ideals of self-government or democracy in education.

Alfred's faculty firmly believes that moral values must be tested by moral reactions, individually experienced by men and women who have a measure of honor and moral responsibility in action. We believe that this test of moral reaction is destroyed by police control of college life, and equally or more so by lack of moral responsibility and self-control which accompanies extreme individualism and anarchy.

The goal at which we are striving is a large measure of self-directed and automatic government; but a self-government with the emphasis on the *government* and *not* on the *self*.

All the various student organizations are encouraged to prepare their members by exercising self-guidance, self-control, co-operation and teamwork, to fit themselves by experience in college for the exercise and enjoyment of these privileges of self-direction when the full responsibility of citizenship in a democracy shall devolve upon them.

To be successful, however, it must be a conscientious, strong and efficient government. Any students who can not enter into this spirit and promote these ideals, have no place in a college with the ideals and traditions of Alfred.

Religion prompted the founders of Alfred, like the founders of all the earlier American colleges to undertake their tasks. And whenever morality and religion shall disappear, the work of the college has failed to fulfill the ideals and purposes of its founders.

But I am not apprehensive that such a time will ever come. Alfred is not only growing in numbers and in wealth, but it

is growing in a strong, loyal spirit and in the high ideals of the men and women who make up its student body. The senior class of last year entered into the spirit and ideals of the college so finely as voluntarily to contribute toward the new Improvement Fund over \$1,000. It was the finest gift ever received by the college from a senior class.

This biggest freshman class ever registered has one-third of its members recommended to Alfred by alumni who have gone out in recent years, most of them teachers. The two alumni most successful in this respect this year are Miss Julia B. Pierce of the class of 1906, teaching in Paterson, N. J., who sends five members of this freshman class from the Paterson High School. The second highest is Principal William Buck of the class of 1916, who sends three freshmen from the high school at Honeoye Falls, N. Y. The work of all these alumni in directing students to Alfred indicates the growing faith which the alumni have in the ideals of Alfred and its character building power.

But the greatest ground for optimism is the high grade of the men and women who make up the student body; men and women who have for themselves purpose and high ideals; and who will use every endeavor to help their Alma Mater keep the ideals which have distinguished it as a Christian college of democratic spirit and scholarly standards.

In the fullest confidence of the loyal and hearty co-operation of this fine student body, Alfred enters upon its eighty-fifth year with bright prospects for the most successful year in its history.

EXAMINE YOURSELVES

The following is a condensed report of a sermon recently preached by the pastor, Lt.-Col. T. W. Richardson, at the Mill Yard church, Argyle Hall, London, Eng.

Text: "Examine yourselves, whether ye be in the faith." 2 Cor. 13: 5.

This exhortation given by Paul was addressed to Christians, and it is as applicable to Christians of today as it was to those then addressed. The coming apostasy of Christianity was fully recognized, and the church was seriously warned against it.

By what shall we examine ourselves as

to our faith? Clearly, the Bible, from which we derive our "beliefs." "The Bible and the Bible only, is the religion of Protestants." Yes, we must examine ourselves in the light of the Bible.

Some years ago, the *Daily Mail* (newspaper) requested a brief statement of our faith for publication in a religious year book they were about to issue. I drafted the ten articles we have since published as "Seventh Day Baptist Beliefs." They appear in our tract, "The Easter Fraud." Having drafted them, I carefully compared them with the Articles of Faith issued by our General Conference in the United States, but found no need for alteration.

Reading our Articles, we find the first five to be of general belief, so let us consider the other five. The sixth is on baptism, and here we differ from many other churches. Are we right? The seventh is on the Lord's Supper, here again we differ. Are we right? The eighth, ninth and tenth have reference to the Sabbath, and in this we have the greatest difference. Are we right?

Leaving the sixth and seventh for a future occasion, let us deal with that in which we have the greatest difference from nominal Christianity. Are we in the faith, according to the Bible, as regards the Sabbath? We don't exclaim, as we have heard others do in reference to other points, "It is a settled subject; we can't discuss it." If it is a justly "settled subject," we need have no fear in its discussion, amongst ourselves or with others. If we are right, its examination will simply confirm ourselves in it. Should we be wrong, we would amend our ways.

Our Article 8; consisting of five lines and one word, contains no less than five points for our consideration. Point 1. God's Sabbath is the *Seventh day of the week*. In Genesis 2: 2, 3, we find that the Seventh day was sanctified because that in it God "had rested from all his work." In Exodus 20: 8-10, we have the same fact recorded, and the name "Sabbath" associated with it. In Matthew 28: 1, we find further confirmation, in that the "end of the Sabbath" was followed by the first day of the week. Thus the Sabbath was still the Seventh day of the week—"My holy day," as God also calls it. In the Bible there is nothing to identify the Seventh-day with

any day of the week as Christians, in pagan fashion call the days—Sun Day, Moon Day, Mars Day, Mercury Day, Jupiter Day, Venus Day, and Saturn Day. It is, however, obvious that the sun is meant for the first. The dictionary also gives Saturday as the Seventh-day. The testimony of languages leaves no possible doubt, for in a large number Saturday is called either Sabbath or Seventh-day, and in many the only name for Saturday is just plain "Sabbath."

Point 2. It is to be observed from *sunset to sunset*. In Leviticus 23: 32, we read, "from even unto even, shall ye celebrate your sabbath." In Genesis 1: 5 and 31, "the evening and the morning" constituted the day. As the sun was to "rule the day," *sunset* must end the day and commence the evening.

Point 3. It is a *memorial of Creation*. This is evident from Genesis 2: 3, and Exodus 20: 8 and 11. The reason given for its observance is referred to Creation.

Point 4. It is the *only Christian Sabbath*. Sunday has been called the Christian Sabbath, but nowhere in the Bible can support be found for that false idea. In Acts 13: 14, 42, 44, we see what Christians did on the Sabbath—using it as the day of worship. In Acts 17: 2, it is recorded how Paul "as his manner was" used the Sabbath, and "reasoned with them out of the Scriptures." There is only one passage that could suggest that the First-day was considered holy, and that only because Paul "preached" on it. But that did not happen to be a Sunday. Sunday commences appropriately in true pagan fashion at midnight, but the First-day begins at sunset. After the services of the Sabbath, and sunset had ushered in the First-day, the disciples came together for a farewell supper, to "break" or "cut" bread. It was then that Paul preached, "and continued his speech until midnight." It is true he "talked a long while, even till break of day" on Sunday, but then he went off on his journey, proving that Sunday was not considered holy. Thus the Sabbath Christ kept still remained the Christian Sabbath. In Mark 2: 27, Jesus says, "The Sabbath was made for man." That is for *all men*—for Christian, for Jew, for Israelite, for all and every.

Point 5. Its observance is obligatory upon *all mankind*. Being made for man at Creation, its application must be univer-

sal, and this is further denoted by its presence in the languages of nations that do not keep it—some of which keep Friday, some Sunday, and some no day.

Our Article 9 contains three points in reference to the observance of Sunday. Point 1. It is of *pagan origin*. In 2 Kings 21: 3, we find Manasseh, "after the abominations of the heathen," set up again the worship of Baal and "all the host of heaven." In Deuteronomy 4: 19, a serious warning is given against this pagan idolatry.

Point 2. It is a *mark of antichrist*. In Daniel 7: 25, we see that the "little horn" was to change the times and the law. The Papacy boasts that she has done this, by substituting Sunday in the place of the Sabbath, for which she admits there is no Bible authority. She thus makes Sunday her "mark", just as God had made the Sabbath his mark or sign. See also the mark of the beast in Revelation 13: 16-17.

Point 3. It is a *sin against God*. In 1 John 3: 4, sin is defined as "the transgression of the law." In the Fourth Commandment, Sunday is given as a work-day, therefore to refuse to work on that day is to transgress the law—and that is sin. The keeping of Sunday is also associated with the desecration of the Sabbath, and that is another sin against God. In 1 John 5: 3, the love of God is shown to be demonstrated when we "keep his commandments". In Revelation 14: 12, the saints are defined as "they that keep the commandments of God, and the faith of Jesus."

Our Article 10 asserts that Jesus did *not change the law*. Was the law changed? Jesus gives reply in Matthew 5: 17, 18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." From that it is evident that the Sabbath can not be changed from the Seventh-day to any other day, by divine authority. As no jot or tittle can be changed, the whole of the Ten Commandments remain in full force and their observance is the duty of all mankind, as long as heaven and earth last.

Now, having carefully examined ourselves in these three Articles of Belief, which cover at least nine points in which we differ from orthodoxy as regards the Sabbath, we find ourselves in perfect accord with the Bible, and thus far with the "faith which was once delivered unto the saints." This being so, it necessarily follows that the Christianity

which is considered orthodox is really apostate, and it becomes our imperative duty to put forth all possible energy to reclaim the apostate churches and denominations from a terrible error quite as bad as that of the Pharisees when the Savior denounced them in the words, "Woe unto you, scribes and Pharisees, hypocrites."

Our examination having confirmed and established our position, we can rejoice with David and Paul, and with them exclaim, "I delight in the law of God", and we experience the fact, in our love of God, that "his commandments are not grievous" though so many think they are. Also, in harmony with Isaiah 58: 13, we can and do "call the Sabbath a delight."

AUTUMN

The bees in the meadow are merrily humming,
The crickets chirp shrill on the lea;
The woodpecker down in the pasture is drumming

A tune on the old beech tree;
I'll tell you a tale of the days that are coming;
The swallows have told it to me.

O bonny green trees! you are talking together
As if you could never grow old;
You whisper and laugh in the sunshiny weather,
And all your green garlands unfold;
Do you know there's a king coming over the heather
To deck you in crimson and gold?

O birds in the branches so merrily swaying,
You sing your glad songs in the sun;
Do you hear what the wise little swallows are saying?

"The beautiful summer is done!
Away while the blustering winds are delaying;
'Tis time that our flight was begun."

O blithe little swallows, the meadows of clover
Will blossom again for the bee;
You'll skim their green billows like gulls flitting over

The white-crested caps of the sea;
For summer will bring back each gay little rover

Again to the meadows and me.
—*"Songs from the Nest."*

What would be the result if all groups within the denomination made a real effort to understand each other, and absolutely refrain from snap judgments, displacing suspicion and quick condemnation with an attempt at comprehension and a spirit of Christian love? A heresy is often merely a perverted truth: it is always worth something to try to ascertain what the truth in question is.—*The Baptist.*

WOMAN'S WORK

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

PROGRAM OF PRAYER

PRAYER FOR OUR SCHOOLS

"Wisdom is the principal thing; therefore get wisdom."

"The fear of the Lord is the beginning of knowledge."

Pray for president and teachers of Alfred University, that all who come under their influence may feel the Christ spirit. Pray that young men may be inspired to enter the Theological Seminary to be prepared and then used of God to preach the glad tidings to a lost world.

This morning as I stepped outside my kitchen door I heard a pleasant voice call "Hello." Upon looking around to see where the sound came from I discovered one of my little neighbors standing by the garage door looking at me. This is his second year in school, but just now he and his little brother are taking an enforced vacation because of whooping cough. I returned his greeting and asked him how he was this morning, thinking he would tell me something about his cough, but the reply came quickly, "I've just got up, and I don't know what my experiences will be." He didn't waste any time thinking about the hard time he had the day before or in the night, but he was ready to meet anything that might come, and I could tell by the cheerful lilt to his voice that he was expecting some pleasant "experiences" to happen his way. Fortunate little lad! Happy little lad! He preached quite a sermon to me and of course he never knew it.

It has been my privilege to attend four meetings in the last three weeks—these were meetings rather out of the ordinary line.

The first of these four was the meeting of the Northwestern Association at Dodge Center, Minn. The program of this association was unusually good, each session being full of interest. You will have read of it before this time so I will not outline

the program again. There was no definite "Woman's Hour," but women helped make the sessions successful. Miss Phoebe Coon was the secretary of the association, with Mrs. C. S. Sayre assistant secretary. Dr. Palmborg gave one of her interesting addresses, and Miss Coon read a paper written by Mrs. Nettie M. West on the present conditions in China. I hope you all read this paper when it was printed in these columns.

Miss Coon, who is also the Northwestern associational secretary for the Woman's Board, called the women together for a short meeting Friday afternoon at the close of the afternoon session. It was a busy time, but a number of women stayed and we discussed the work in which our women are especially interested.

The people of Dodge Center lived up to their reputation for hospitality, and that is saying a great deal. Among the cherished memories of my childhood are those of pleasant visits to Dodge Center. In those days the latch string was always out and it is out now and I believe it is the very same latchstring, at least the welcome is just as hearty now as then. Everything possible was done for the comfort and pleasure of the guests. I will not soon forget the kindness of the friends who made it possible for us to have a little visit with the aged brother of my grandmother, a man who lived some distance from Dodge Center and who is not of our faith and so did not know of our attendance upon the association until these friends arranged for this visit. I doubt not that many others can tell stories of especial kindness shown them by the hospitable folk of Dodge Center. I am sure I enjoyed every moment of the time, and begrudged the time spent in sleep even under the beautiful applique quilt made by the mother of the dear old lady who was our hostess.

From Dodge Center we went to Minneapolis to spend a day or two with two cousins whom we had not seen for several years, and then I went on to Superior, Wis., to a meeting of the Wisconsin Federation of Women's Clubs. The masculine member of my family couldn't see himself at such a place so he returned to Milton.

Superior is on the lake at the northwestern point of Wisconsin and with its twin

sister, Duluth, Minn., is "beautiful for situation."

The program of convention was very good with speakers from various places within our State and from other States. Here were discussed problems of importance to women the world over. Questions of government and of the coming election were talked over. One resolution by the Policy Committee had to do with the endorsement of measures to help in the enforcement of the dry amendment. In this connection the state superintendent of the Anti-Saloon League was introduced to speak on this resolution. There were talks on child welfare, better pay for teachers, better preparation for teachers in country schools, the work of the Home Demonstration agent and the work of the county nurse, and many other subjects.

The fact was brought out that often the federal government asks the help of the Federation along various lines.

There was an inspiring half hour following the expressed hope that next year, the silver jubilee of the Federation, might see the completion of the \$10,000 endowment fund of the Federation. The response to this expressed hope was spontaneous and pledges ranging from two to one hundred dollars from individuals and from clubs came pouring in so fast that the secretary had three people helping her take the names and then the president had to help out. At the end of a half hour it was announced that the audience "had gone over the top," and the president asked us to rise and sing the Doxology. Sounds almost like Conference and the Forward Movement, doesn't it?

The next convention that I had the pleasure of attending was a state convention of the King's Daughters of Wisconsin, held in Milton the week following the convention in Superior. I wasn't able to attend all of the sessions, but I am told that they were all of a high order of excellence. The addresses that I heard were very well received.

Dr. Palmborg was listened to with marked attention. Dr. Palmborg's addresses never seem to repeat themselves. She has such a fund of material from her long experience on the mission field that each address always means something different from the one before. This convention was

a spiritual inspiration. The closing session was held Thursday afternoon.

Friday afternoon the Young Woman's Christian Association of the college went to Lake Koshkonong for their annual retreat. Two friends of the association had kindly donated the use of their cottages—these cottages did not furnish beds enough, but blankets and a night of mid-summer mildness made sleeping possible even though the beds were made of leaves.

It was not my good fortune to attend the meeting on Friday evening but I heard of it later as having been a very good meeting. Sabbath morning early, a party of six of us joined them in their early breakfast on the shore of the lake. It was a beautiful morning and all did justice to the simple but bountiful breakfast, after which each one was asked to take her silver and her cup to the cottage and wash them, a pan of hot water was ready, and then return to the lake shore for the devotional meeting. There followed a day full of good things. Miss Ruth Schlagenhauf, the president, conducted the devotionals and introduced Miss Pierce, the college student secretary from Chicago, who gave an address on the globe-encircling work of the organization. This was especially to tell the new girls about the work of the association. At the close of this service Miss Pierce and the Advisory Board met for a conference to talk over the way this board could best help the association. At the close of this conference many of the girls who had been waiting near, came up and Miss Pierce read to us from one of the books she had brought with her.

After dinner there was another devotional service followed by a talk by Miss Pierce on the work of the various committees of the local organization. This was for the purpose of giving the new girls a better idea of the work of the association in the college. Following this Miss Pierce met the Cabinet and the Advisory Board in a conference concerning the needs of the association in this college. All these talks were very helpful.

Miss Pierce has been a teacher in one of the normal schools of our State, and she gave a very good argument for the denominational schools when she said that it is hard to get the girls in the state schools (she was speaking of Wisconsin) to do any kind of Christian work, largely, she

thought, because they have no chapel exercises, no Bible reading, no public prayers. They have an assembly—and sing such songs as "Old Black Joe," or "Way Down Upon the Swanee River." In all of her talks she emphasized the need for spiritual development.

It was an inspiration to be with these earnest Christian girls during this retreat. There came a mistiness to my eyes as I listened to them sing, "I want to be like Jesus in my heart, in my heart." I wish all you mothers from Boulder to Ashaway, from Fouke to Dodge Center, might have been there too.

"THE WORK OF THE PUBLISHING HOUSE"

CLARENCE W. SPICER

(An open parliament Sunday morning at the General Conference, led by Mr. Spicer.)

Every one here, and hundreds who are not here, are vitally interested in the work of the publishing house. If the time ever comes when this is not so, then the time will have arrived to discontinue that branch of denominational activity.

I am very glad to come before you this morning as a member of the Supervisory Committee of the Tract Board for an open parliament for the purpose of talking over with you quite informally such phases of the work of the publishing house as you may wish to talk about.

Let me say to begin with that it is the purpose of those whom you have selected to conduct that branch of the work, to carry it on in such a way as to accomplish the greatest possible good to the greatest possible number and not to meet the whims of any individual or group whether that individual or group is located in Plainfield, Africa or Podunk. Furthermore, we are going to assume, this morning, that each and every one here wishes to have the publishing house conducted for that purpose.

With the atmosphere thus cleared, let us get down to business.

Now—the people of the denomination, that's you and me, send their delegates to Conference, Conference selects certain ones to compose the Tract Board whose duty is to look after the preparation and publication of such printed matter as the denomination requires. The Tract Board in turn selects a committee of three, known as the Supervisory Committee, to look after the

actual operation of the publishing house.

The Supervisory Committee which for several years has been composed of John B. Cottrell, chairman; Dr. Marcus L. Clawson, secretary, and your humble servant, are all busy men, serving like many another denominational worker without other pay than the satisfaction of feeling that they have tried to add their small bit for the general good of humanity.

Every real business—and we have a real one—must have a head who can camp on the job all the time, therefore the Supervisory Committee employ a business manager in the person of Mr. Lucius P. Burch. He is a regular fellow. I may need him to help me answer some of the moot questions that you are going to ask in a few minutes when I give you the opportunity.

In the meantime I am going to call a few facts and figures to your attention and answer briefly some questions that have already been asked.

In any industry, if two or more lines of work are carried along simultaneously, it is almost inevitable that there will sometimes be more or less conflict; that is, each line will probably suffer occasionally because some other line more urgently requires attention at the moment.

For example, the central western farmer often has to rush through or entirely omit the last cultivation that his growing corn crop should receive because the meadow must be cut at once if he is to make first class hay, and very likely before the haying is finished some of it must be left to become too ripe in order to save the wheat or oats crop which is rapidly ripening before he is quite ready to harvest it.

In the publishing house we have two lines of work; one that is purely denominational and one that is usually spoken of as purely commercial, but even the commercial work has a very important denominational value as we shall see. These two lines of work are going through the manufacturing processes side by side continuously.

Now, I believe it is the wish of all concerned—certainly of the Tract Board, Supervisory Committee and business manager—that the publishing house is, primarily, first, last and all the time, to be operated, not for commercial purposes, but for the best interests of the denomination.

Am I right?/

All right; if it is to be run, first, last and all the time in the best interests of the denomination, why have any conflict? Why bother with commercial work at all?

Let us see.

Every manufacturnig plant must have some way of accurately knowing the cost of the work it does. The method of determining the cost will vary with the necessities of the case. For convenience, I am going to illustrate what I have to say by referring to a cost system which, while becoming obsolete in modern plants, has the advantage of simplicity. It is this, to divide all items entering into the total cost into three parts, first, material; second, direct labor; and third, "over head."

Now over head, as most of you know, includes such items as management, clerical and office work, power, light, heat, insurance, stationery, postage, rent, cartage, depreciation on machines, equipment and stock on hand, etc. Most of these "over head" items will be nearly the same whether the equipment is operating on part time or on full time. To do *any* work we obviously must have certain type-setting machinery, presses of different kinds, a folder, a cutter, etc.

It so happens that we do not have more than one-third to one-half enough denominational work to keep the equipment which is necessary to do the denominational work, busy all the time.

Now this "over head" item is a much larger and more important part of the cost than many people suppose, else there would be thousands less of business failures annually. In a certain excellently conducted manufacturing plant that I know, which employs more than a thousand men, this "over head" item amounts to more than 350 per cent on the direct labor. That is, for every dollar of direct labor expense, three dollars and fifty cents must be added for "over head," which assuming for a given job, one dollar for material, and one dollar for labor, the total cost is *not* two dollars, but *is* five dollars and fifty cents without allowing for any profit.

Although the "over head" at the publishing house is less than 350 per cent, it is very obvious that if the machinery and equipment can be kept busy *all* the time with comparatively little increase in the total "over head" expenses, the work done

for the denomination will have to carry only one-half or less of the total "over head."

As a matter of fact, we could not afford to do our own work at all if the commercial work was to be eliminated for the reason that the cost of the denominational printing which would remain, would cost at least 100 per cent more than it now does, whereas we could contract it out at from 50 per cent to 75 per cent more than it now costs us.

The latter figures are based on the best actual quotations on our work which we have been able to obtain for checking purposes.

(Incidentally and a little aside from the point, did you get that? That the best quotations we have been able to get for checking purposes on the printing of the *Year Book* and the *RECORDER* run from 50 per cent to 75 per cent more than it costs us to do the work?)

In addition to getting the denominational work done economically because the commercial work has carried more than half of the "over head" during the past year, the commercial work has helped out further by showing a clear profit of two thousand, eight hundred and thirty-six dollars. So you see the commercial work is really helping out the denominational finances as much as three hundred of you and me do on the average.

Shall we then continue the commercial work? Decidedly *yes*, if we are to continue the publishing house at all and I believe we are nearly all agreed as to that.

Also the more of it that we can manage to handle at a profit and without detriment to denominational interests, the better.

Let me repeat: Without the commercial work, the denominational printing would cost roughly at least six thousand dollars more annually than it now does, if in that case it was done outside under contract and about ten thousand more if done ourselves!

Is it worth while that we should cater to the commercial work? Is it worth while that *sometimes* on account of unavoidable confliction of work that the *RECORDER* should get into the mail a day late? Or, that the *Year Book* should be a little later than would otherwise be necessary?

Most of you sometimes have occasion to have printing done. Did you ever take a job to the printer that you did not want

"by nine o'clock tomorrow morning"? Honest now, did you?

Well most of the customers of the publishing house are just like you. Sometimes the business manager can convince you thru three o'clock in the afternoon will really do almost as well as nine o'clock in the morning and then again sometimes he can not. Consequently he has to use his best judgment as to how he is to keep everybody happy and *get the work out on time*.

The *Year Book* was gotten out this year under conditions that never before confronted the publishing house in particular and the entire printing trades in general. All printing materials have been very hard to obtain as fast as required even at unheard of prices. You have probably noticed changes in the *RECORDER* stock and cover. The reason is that the regular stock could not be duplicated and we had to take what we could get.

Efficient help has been as hard to get as on the farm or in the home. In order to get the work done, Business Manager Burch has himself operated a linotype machine or a press until eleven or twelve o'clock at night, night after night and week after week without the least extra pay. Would *you* do that for the denomination or for anyone else?

Mr. Burch doesn't like that kind of hours either but he wanted the work done *on time* and he couldn't find the necessary machine operators, so he did it himself *at night* after his regular day's work was done in order that the work might go out *on time*.

By this heroic effort, *most* of the issues of our publications have gone to the post office nearly or quite on time, in spite of handicaps. For example, every issue of the *RECORDER* since July first has been mailed on time which means Monday afternoon unless Monday happens to be a holiday, in which case Tuesday is mailing day.

"But," you say, "how can that be? My *RECORDER* has been from a day to a week late every time." Let us see what happens *after* Monday afternoon.

One day about the middle of July the business manager received a rather sarcastic letter written on a perfectly good Sabbath Day by a good brother, complaining bitterly because the *RECORDER* had not yet arrived. He was not located so far away but that he might reasonably expect his *RECOR-*

DER to arrive not later than Wednesday morning. The natural conclusion was that the publishing house had been so busy with that sordid commercial work that it had not had time to attend to anything so common as getting the *RECORDER* out on time and here it was Sabbath Day, the day on which the good brother particularly wanted to read it, and it had not arrived. He had a perfect right to be "up in the air". I like to have my *RECORDER* on Sabbath Day myself.

Later correspondence showed that the next week the brother's *RECORDER* was later yet. In order to find out just what was going on in the mails a post card was placed in each mailing package of the issue of August ninth. These post cards showed that only five packages outside of Plainfield had arrived on Tuesday as nearly all in the Eastern, Central and Western associations should have done. These were Adams Center, Alfred, Andover, Hornell and Brookfield.

Nineteen packages were received on Wednesday. Among these were New London which is not more than four hours by train from Plainfield, and Wellsville and Leonardsville, both of whom state that it was earlier in the week than usual.

Six more packages were delivered on Thursday, one of which was Dodge Center, Minn. Three were delivered on Friday and three on Sabbath Day, the latter being Milton Junction, Walworth and Albion, Wis., all of them twelve hours nearer Plainfield than Dodge Center, which received its *RECORDERS* two days before, while New Auburn did not receive theirs until the following Tuesday, eight days from Plainfield.

Incidentally, Welton did not receive the issue of August 2 until August 14, the next day after the issue of August 9 arrived, which was itself unreasonably late.

This accounts for only forty-one heard from up to the twenty-fifth, out of about one hundred cards sent out. Probably the other fifty-nine are still trying to arrive. No further comments regarding the late arrivals seem necessary.

This perhaps is a proper time and place to again go on record with the fact that all material that should be printed in any particular issue of the *RECORDER* positively must be in the office in time to be set in type on Thursday preceding date of issue. In order that the *RECORDER* may get into the

mail on time, the type must all be set by Thursday afternoon, the forms made up and proof read Friday forenoon, one side printed Friday afternoon, drying over Sabbath Day, the other side printed Sunday forenoon and the paper folded, covered, stapled, trimmed, wrapped, addressed and mailed on Monday. There is about sixty-five hours per week of mechanical time required for each issue.

We now have thirteen minutes in which to discuss any question, advice or criticism that may be on your mind. If your question is too deep for me, we will call on Mr. Burch, Mr. Hubbard, Mr. Randolph or Mr. Shaw to help out.

The time is yours—who will be the first?

[In this discussion several persons spoke approvingly of the way in which the work had been carried on. The facts set forth by Brother Spicer enabled people to understand matters better, and much satisfaction was expressed.—ED.]

I want to add just another word in closing. The Tract Board, Supervisory Committee and business manager welcome honest questions and constructive criticism at any and all times. But when you have anything of that character in your mind just sit down and drop us a line and a full and frank reply will be forthcoming. What gets us is to have you making criticisms either outright or implied to some one who can not answer because he or she does not know but who is quite willing to pass it along as gossip until it becomes like the story of the three black crows.

Let us have your questions and criticisms, in black and white, straight from the shoulder, whenever you think or hear of them, whether they originate with you or not. Will you do it?

EUROPE'S NEED OF MORAL SUPPORT

REV. CHARLES S. MACFARLAND

For an American to be in Europe at this time is humiliating and sometimes almost disheartening. I found the people there confused. They do not know what to make of America's present aloofness. It seems to them in such sharp contrast to our former attitude during the war. Any expression of hope that America ultimately would assume her place in the League of Nations was received with tremendous en-

thusiasm and with evident satisfaction.

The peoples of Europe as a whole are doing magnificently. They all are setting themselves industriously, seriously to their terrific problems of rebuilding and reconstruction.

While, of course, their economic needs are very great, one of their greatest needs at the present moment is that of moral support and encouragement. They expect this from the great American nation. As they now look across the sea to us and find us engaged apparently in internal disputes, some of which appear to be on rather unimportant matters, it looks to them like acting the part of Nero playing his fiddle while Rome burns.

It would be untrue, however, to say that the American nation and the American people, on the whole, had as yet irretrievably suffered in the estimation of the people of Europe. They still believe in us and look to us for help. The feeling was often expressed that if the American people were near enough to see and to hear the needs of Europe, all of us would take the attitude of such representative men as Mr. Vanderlip. On the other side they are still anxiously awaiting the time when the American people will know and understand these needs.

Thoughtful Europeans are a good deal disturbed about one phrase which frequently re-echoes across the sea—the words "America first." To them it sounds just a little like the words which used to come from across the Rhine—"Deutschland uber alles"—not with the same sense of aggressiveness but with something of the same selfishness. If these words are going to continue as a slogan for any large element in American life, they must be explained and interpreted to our friends in Europe for they certainly have a bad sound over there.

It has recently been asserted that faith in the League of Nations has waned in Europe. I think the real feeling is that the participation of the United States is essential to its ultimate success and that its present work can not be regarded as any kind of test. The general feeling was that with America in it, the future would be full of hope. This feeling of dependence upon the United States is, I believe, as great as it was in 1918, when they awaited the coming of our troops.

YOUNG PEOPLE'S WORK

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

PEACEMAKERS

Christian Endeavor Topic for Sabbath Day,
November 6, 1920

DAILY READINGS

Sunday—Poise of mind (Prov. 14: 29)
Monday—Silence makes peace (Eccl. 10: 4)
Tuesday—Heroism of peacemaking (Rom. 12: 16-21)
Wednesday—A motto for hot-heads (Gen. 45: 24)
Thursday—The test of wisdom (Jas. 3: 13-18)
Friday—The peace keeper (Gen. 26: 17-22)
Sabbath Day—Topic, Peacemakers (Matt. 5: 9; Gen. 13: 1-9) (Consecration meeting)

PLANS FOR GREATER C. E. SOCIAL FELLOWSHIP

DEAR CHRISTIAN ENDEAVORERS:

"Trusting in the Lord Jesus Christ for strength," we are endeavoring to make our lives full of usefulness. But being of flesh and blood we must have some form of recreation also. The heads of many of our large industries realize this fact and are forming, not only athletic, but also social organizations among the helpers. It was even necessary for God to have one day of rest and he commanded us to rest likewise. We should not only be careful how we spend our Sabbaths but also our rest hours during the week.

With this in mind the Young People's Board are endeavoring to start a movement to furnish new and clever, as well as harmless, amusement for our social gatherings. And I will add that with your help I hope and expect to have entertainment that will not only be new and original and full of pep, but will also be instructive. That this effort of the Young People's Board may prove successful, it is necessary that all the chairmen of the Social committees heartily co-operate with us.

Now this is what we ask of you: That the chairman of your Social Committee, whenever you have a social which is especially good, will send me a complete program of such, including all guessing games or other material which would make it possible for

any other society to put on the same entertainment.

Do your part to make my list of entertainments large and varied. If you have none to furnish it is surely time for you to write to me for one, as that is the purpose of this movement. Perhaps you would enjoy using someone else's ideas. I now have several entertainments ready and will be glad to keep them all moving as fast as they are sent.

As you build up interest in your socials, I think you will not find it tiresome or difficult to have one a month. Give it a trial, if you are not doing so! As interest in the socials increases, the Christian fellowship in your society will strengthen. Let me hear from you!

Yours sincerely,

MRS. NETTIE CRANDALL,

Social Fellowship Superintendent.

Sanitarium H. P. O.,

Battle Creek, Mich.

SUGGESTIVE ENTERTAINMENT

The following entertainment lends itself readily to all occasions. It can be carried out as a Harvest Social or as a County Fair. The clever hostess can add much by decorations. If the idea of a fair is carried out people should be requested to bring a contribution from their garden for the fruit and vegetable exhibit. One room can be used for this and the guests not admitted until all is well arranged. Prizes should be given to the best, also the most original. In the same room guess the number of beans in a can, seeds in a melon, etc. Here also on a table are a dozen cans with these inscriptions (each represents a word beginning with "can"): (1) I give light (candle); (2) I am sweet (candy); (3) I am truthful (candid); (4) Eat me (cantaloupe); (5) Erase me (cancel); (6) I am a pace (canter); (7) I am a savage (cannibal); (8) I carry a boat (canal); (9) I float (canoe); (10) Useful in warfare (cannon); (11) A dreadful disease (cancer); (12) I can sing (canary).

For games and stunts: Arrange small dishes, each containing a different kind of seed on a table. See who can guess correctly the most seeds. Then the usual potato and peanut races should be run off. For another game, take the names of ten or twelve vegetables and mix the letters

up, adding one extra. Ask the guests to see who can weed the garden first; for instance, "taylorcr" is one word which appears on the slip. When it is weeded we have carrot and "y" the weed.

The Registrar (radish trar, being decorated with radishes) from college is trying to get people to register for a course of study in his school. The following dishes of vegetables represent different courses: (1) Carrots, radish, etc., (labeled "roots")—Latin and Greek; (2) Plate of dates—history; (3) Currants—Physics or Current Events; (4) Pie (pi)—mathematics; (5) Beets—music.

FOR SIDE SHOWS

NUMBERS OF MYSTERY.—This stunt is carried out by Mrs. Wiggs of the Cabbage Patch, who is dressed in the leaves of cabbage, lettuce, etc. She is advertising her college by showing what one can learn there. She writes numbers of three or four digits—first hers, then one that they (the guests) may suggest, and gives the added total immediately. First she writes:

4286	
1937	guest
8062	hers
3516	guest
6483	hers
7281	guest
2718	hers

34283 added answer

Rule: After guest gives number she adds one that will make 9 each time.

Example—1937
8062
9999

For answer remember how many numbers the guests contribute (in this case 3); prefix this to original number and subtract it from the other end.

Example—4286	Original
34283	Answer

TALKING PUMPKIN.—Prepare a large pumpkin of yellow cardboard. Paste a red tongue on the back of its open mouth, then bring it through the mouth. Hang a bell back of tongue. Fasten the pumpkin against a portiere and let guests throw a bean bag into the mouth and ring the bell.

For refreshments hot dogs and pink lemonade should be served all the evening, or watermelon or ice cream cones might be served.

THE CALL OF FOREIGN MISSIONS

GLADYS HULETT

(Paper read at Western Association, Alfred Station, N. Y., June 24-27, 1920)

"The door of opportunity." What is it? A word-builder would say that opportunity is built on the Latin *portus*, a port, a harbor, a convenience, a good chance, a timely occasion.

This great door never stood so wide for the worker in foreign missions as today; for this is a new day in which we live and a new age is upon us.

What are some of the calls which are being sounded forth, that America must answer? The foreign field calls not only for the evangelist and Bible, but for the teacher, the school, college, the medical missionary, the hospital, the printing of Christian literature. Young men and women can not leave home to take up these tasks without training, and training can not be secured without trained leaders, time, money, and a definite program.

The teacher is needed to teach the heathen to read and write so that they will be better prepared to accept Christianity and Christ.

The medical missionary is needed to heal and cure the sick in a modern Christian way and do away with the superstitious healings that they have been accustomed to.

The printing of literature is needed—to be scattered throughout the mission fields, especially to those who have lately begun to live the Christian life. This literature should be full of Bible truths, helpful facts concerning the rest of the world, and encouragement, for these people who so lately worshiped pagan gods, need encouragement and prayerful meditation.

These are some startling facts which make us realize the more what is required of us.

Do you know—

That in Japan her machinery of modern industry has no soul. Factory laws provide that little children shall not work before 4 a. m., or after 10 p. m.

That China contains one-quarter of the world's population; 95 per cent are illiterate and there is but one trained doctor to every 400,000 people.

That in the heart of Africa no church has made any provision for 3,000,000 people.

That more than one-half of the population of the globe has yet to hear the Gospel of Christ.

That the Mormon church is pushing its missionary work abroad as well as at home.

That eye trouble is the scourge of Egypt and that it is regarded as unlucky to brush away flies from a baby's face. Children can be seen with their eyes hidden by horrible clusters of flies.

It looks like a tremendous task to us, but on the other hand, let us consider some of the brighter outlooks.

The World War changed conditions and opened doors of opportunity for evangelic Christianity everywhere. Over 1,000,000 Africans in war service with the Allies returned with new views and ideas.

Caste rules are weakening in India. Soldiers returning from Europe demand increase of home rule.

One hundred years ago there was almost universal indifference to missions; there were in the whole world only seven missionary societies, employing less than two hundred male missionaries. Today there are 788 societies and 19,280 missionaries. The total gifts from the churches then were about \$100,000. Today they are \$20,000,000.

The following is an incident which shows the pagans' interest toward Christianity.

"There came from a distant village to a hospital in Egypt a poor, miserable, sick, blind little fellow, the skin shriveled and dried like parchment. There seemed nothing left to him but skin and bones. The nurses looked him over and said to the father, 'You are too late in bringing him to us.' The father had known of others who had come into the hospital and had gone home well, and he begged that the boy be admitted. For days he crouched in the corner, limp and listless. Weeks passed; the little boy began to round out and he became a joyful, playful, little fellow. Then came operations for cataract, followed by days of careful waiting. Could the father find terms to express his gratitude for health and sight restored? Cases like this dispel prejudice against the Christians, and open the way for the evangelistic worker."

A hopeful sign is the co-operation of missionary boards, theological seminaries,

summer schools and churches, in preparing leaders for such work.

I'm going to read a verse which attracted my attention some time ago, entitled, "Who Answers?"

"Use me, my God, in thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few, I fear the precious
yield
Will suffer loss. Oh! find a place for me.

"A place where best the strength I have will tell;
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done."

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

REV. HERMAN D. CLARKE

CHAPTER XXVI

After graduation Leila went home. How sweet it was to be once more with her parents, and rest from study. With what parental satisfaction did Mr. and Mrs. Livingston welcome home the faithful daughter and how justly proud were they as they saw her diploma representing the years of hard study and self-denial to pay her way and prepare for usefulness as God might direct in the future.

While it was a satisfaction to know that intellectually she had made preparation for some kind of work, or several kinds, to meet the material wants of life, it was a greater satisfaction to observe that while pursuing the college courses, she had not laid aside, as many do, the spiritual activities and preparations for a much greater success in living. This in nowise assumes that she was perfect or did not have some faults yet to overcome. It is still true that with all of man's attainments, knowledge and piety, he has yet more to learn of his weakness and of his besetting sins. It seems to take the whole of life to learn how to live and that still more of God's grace is necessary to eliminate selfishness.

The college with its curriculum does not give the student as full knowledge of the Scriptures as it should. It does not place before him the matter of loyalty to the Sabbath in a way that will enable him to acquire strength and firmness to meet the greater temptations and subdue the worldly ambitions that in too many cases cause spiritual failure. It is still a question whether

colleges are giving just the training and teaching that Sabbath-keeping students actually need and that anxious parents expect them to receive, only to be disappointed. That is a question yet to be answered. God hasten the day when that problem will be solved.

But Leila had been a faithful attendant at Sabbath school, the regular services of the church and a conscientious listener to sermons on vital themes. She had improved her gifts in the Christian Endeavor society whenever she had opportunity. Stimulated by her mother's teachings and by her letters while in college, she quickly learned that the real Christian life is the life of one who is called of God under the leadership of Jesus Christ, and who, relying upon the promise of the Holy Spirit, undertakes to be what is termed the new creature in Christ. Such a Christian experiences a progressive transformation by constant renewing of mind, and by training in and for the service of God. In a word she will make the most of herself for the object for which she was created, the chief end of which is to glorify God and enjoy him always. Leila had learned what Christian self-culture means and what is Christian experience. Without learning this, college training is most likely to be a failure, and while it may discipline one for mere worldly business and may assure a larger salary, it fails to make of him a genuine, loyal Christian, and consequently a better man.

As a lone Sabbath-keeper, Leila could not have attained to this by remaining at home, and it is doubtful if she could have attained it by attending school under different environment. There are many noble examples of loyalty and great usefulness among lone Sabbath-keepers who live and teach the truth on the frontiers. Unless they live it in a way to attract attention and teach it sincerely to others as missionaries, they will almost invariably fail to remain loyal themselves.

This much concerning Leila's education in and out of college. Her experience is not an impossible one, but one that can be attained by thousands of others who, like her, are taken to a strange community where seemingly all is against maintaining integrity. It is an experience that can and should come to all who know that eternal things are of vastly more importance than

owning a home and lands and prospering in worldly affairs.

A month had passed without any word from Mr. Martin. He had received an anonymous letter saying that Leila had been going with young Lacy of whom he knew nothing; and that it was current gossip that they were to be married in the fall following her graduation. He could hardly believe it for surely she would have been honorable enough to have told him, or at least to have said that their correspondence must come to an end. And yet she had written her full decision in a way that seemed almost final as though he would never meet her conditions.

But with Leila, she had read her own heart and found that there was an anxiety she could not be rid of. Mr. Martin was a noble man, she knew there was no deception about him. He would never play the hypocrite. If he saw as she did it would be from genuine conversion or conviction. She had done her best and wrote that she felt the Master would approve. The results were his and not hers. If her stand led to the loss of her heart's desire, it would be his will and she would submit. One day thinking on these things and gazing out of the window sadly, the jolly mail man approached and smiling said, "Good news for you, Miss Leila Maud. You know that I become familiar with some people's hand writing. Here is one that looks very familiar. Such as you used to get when you were home before. Probably it is from some college professor or lawyer or doctor of divinity!"

"Away with you, Mr. Sawyer, you are always jollying me about some day catching a man of letters. Why not have him a good honest farmer or mail carrier?" she said.

"Well now, that sounds good. If I were not a married man I'd just jump up and down with anticipation," and off he went. Snatching the letter, from him she ran to her room.

"Williston, N. D., July 4.

"Dear Miss Leila: There will be no fire crackers or rockets about this letter. I hear enough of them outside today. This is a straight to the point epistle and will either be the beginning of something better or my last to you after I get an answer. I believe that you will credit my honesty

and sincerity in what I am about to write. I am a convert to the Sabbath of our Lord and who is its Lord, who made it for man, and I am experiencing the blessings coming from full surrender of my will to the will of him who has a right to it, and I am more than a convert to the Sabbath, I am converted to Christ to be his disciple evermore, his grace assisting.

"I can not tell you now all that has led me to this. I was miserable. I was stubborn. I was rebellious. I had a long controversy with my mother and with our preacher. They would not answer your arguments that had become so familiar to me. You were convincing but the evasions and quibbling of those who had an axe to grind, their putting into texts what an honest man could not see, and what was not there, was more convincing of their errors.

I said to you once that I loved you and would go where you wanted me to go and live, and would do some work that enabled you to keep your day, but I was not then converted. I wanted you more than I wanted God and truth. I can now see your wisdom and the true principle that should lead any Sabbath-keeping woman to decide these grave questions. I can not now say 'your Sabbath.' It is the Lord's Sabbath, his holy day. Nor can I now say I will go where you want me to go (for a living) but the rather—and I am sure it will please you better—to the Lord—I will say, 'I'll go where you want me to go, dear Lord, and do what you want me to do.' I hope if you say yes to my question that you too will be able to say that same yes to our Lord. I know you will say it. But for your consecration and devotion to principle, I fear I would never have come into this light and enjoyed this blessing, but like the multitude I would have gone on in error, half conscious of it but caring too little for it. I know now that in the long run error leads to sin. Men of brains and students of the Bible *must* sooner or later come to know the truth. But I need not preach or go into details of all this change. My father and mother feel so hurt and yet since my frank confession of the Lord's leadings they have been silent. But 'who-so loveth father and mother more than me is not worthy of me.' And again I am told that a man shall leave father and moth-

er and cleave to his wife. Leila Maud, you know how I love you. Something tells me, I have read it between the lines, that you love me. Will you become my wife? Answer soon. I know what is involved in this. I know that great responsibilities come from such a union. But I also know that he whom we serve will lead us and bless us. I await your answer. Yours for truth and service and with love,

"Melvin."

Leila ran to her mother with great joy and gave her the letter.

"It seems very genuine, Leila. All circumstances seem to prove a genuine conversion. If genuine, he will remain true to the faith though you do not accept his offer of marriage. That would be the test of all tests. But you must decide that, my daughter. I have expected it. It may be that all our hardships and misgivings have led to great blessings. But if you had not remained true and loyal, God only knows what might be lost," and the dear mother kissed her daughter and bade her good night.

There is little need of recording the correspondence that followed. We well know what would be the nature of it. A wedding day was set for early autumn. Of this we will tell later on.

"I just had to come once more and see my namesake," said Hazel Lewis as she rushed into the house to greet the Livingstons and surprised them with her sudden visit.

"Where did you drop down from, you dear girl?" asked Mrs. Livingston.

"Oh, papa said that he was coming up in two or three days to see about a deal he is making, and said I could come on ahead and prepare the way, as it were, and so I am here. It is home to me, you know. Wherever you live is home to me. But Leila, I never saw you so sweet before. The picture of health and happiness. Have you inherited a fortune or been converted to the Seventh Day Adventist faith?" she said laughing.

"Well, now, Hazel, I admit that there are many things worse than Adventism. I don't know but I'd join your church if—well, if I thought it better than mine, but I don't. Still that is no ground for our being at odds like other people. We have a common cause and a common enemy to

fight and we must stand united for religious liberty and I know we will when it comes to the test. Somehow I feel that that test is not in the distant future, but 'he that shall endure to the end shall be saved,'" replied Leila.

"Frank will be home tomorrow and we will have sort of a family reunion," said Mrs. Livingston. "But make yourself at home, girlie, you are as welcome as my own children."

"I knew that or I would not have come without an invitation," said Hazel. "But, oh, my, how little Hazel has grown!"

Taking Miss Lewis to her room, Leila said, "I have something wonderful to tell you. Could you guess it in a year?"

"I can guess anything. You are going to be married and go way off to the ends of the earth. And poor me, what shall I do then without a sister to visit?"

"Who told you I was going to be married?" asked Leila.

"A little bird whispered it to me when I came into the room and saw you all aglow with joy."

And she told Hazel the whole story in confidence.

"It is truly wonderful, Leila. Everything you people have done ever since I knew you has been wonderful. From the day that your mother nursed my dying mother, I have seen wonders in you. Next to my Bible, you have made me what I am today. Yes, my parents have had so much to do with my life but you people have come into my life in a wonderful manner. I can never tell all my gratitude," said Hazel.

Then they talked over the past. Of how they were once lone Sabbath-keepers, of their hardships and of many joys, their dangers and opportunities for doing missionary work and all that.

"Oh, but so many do not feel as we do," said Leila. "They just think of getting land, a home, money. Or the women think of how they just have to follow their husbands anywhere at any and all costs and dangers to their families. If all the L. S. K's could contend for the faith what an increase we would have of faithful ones. But—"

"What is all this discussion about?" asked Frank as he pounded on the door. "I have called and called for you to come down and give me a greeting and you did not

hear. Oh, it is Hazel! Mother did not tell me who was here. I thought you had a congregation and was preaching as usual."

"Glad to greet you, Frank," said Hazel. "The Livingstons would not be complete without you. You don't look as though you were shooting at turkey thieves out in Dakota or chasing coyotes."

"You will never forget that, will you?" replied Frank. "Well, I am chasing other things these days."

"Come to supper, you children," called Mr. Livingston. "Your mother has something better than duck or turkey."

"It will have to be something better than that if it satisfies my present appetite," replied Frank.

It was an animated conversation that evening as they rehearsed the experiences of the past and almost shivered in July as they remembered the storms and blizzards and the old schoolhouse out near the buttes in winter time.

The next day Frank managed to find Hazel alone out under a trellis in the flower garden which his mother cultivated.

"Acquainted with the language of flowers?" asked Frank as Hazel picked one. "Especially that one you have picked?"

Hazel blushed. "Now, Frank, you are teasing me as you used to when we lived in Dakota. But we were quite young then. Now we must not be foolish."

"What is there foolish about that?" he asked. "I asked you a very simple question. You know what that flower indicates according to the book. Say, Hazel, if I were to use flower language that is what I'd give you today. I am no longer a child. Neither are you. I have outgrown the foolish things I did at Monot. I regret them. You know that. What I am today I owe to such a mother and sister as I have. And I owe some part of it to you, Hazel. I have been a flirt. No, I was not, but I went with a flirt and nearly lost my soul by it. And yet all that time you were my ideal of a woman in connection with mother and Leila. Now I want a fair chance to show you what a fellow like me can do to redeem the time. Leila has told you of her plans with Melvin Martin. It is all so strange. I have plans and you are the center of them. I never said so before. Possibly you never suspected it. Now say, would it not be nice to have a double wed-

ding? Don't you think I could figure in one to advantage? And have all our pictures taken together. You know that a picture without your face in it would not be complete. Now don't blush, the whole Livingston family are of that opinion though I have not consulted with them nor you before. You see it is this way: I am a Seventh Day Baptist and you are a Seventh Day Adventist. Nothing very strange about that. There are much stranger things than that. For instance, the conversion of an Episcopalian to the Sabbath and a valuable addition to our small numbers. Now I am not at all as hard to convert as he was. Nor is there as much at stake as in that deal. I like the town in which I work and there are two churches of Sabbath-keepers. Would it not be nice to take turns in attending first one and then the other and thereby get at things just right. See? There would be no need of controversies and differences to affect the character or destiny of either of us. 'The commandments and faith of Jesus' is a foundation for both of us. Don't you see it that way?"

"The commandments we agree upon, but as to the 'faith of Jesus' there might be some honest differences of opinion. But Frank, are you just joking or are you really in earnest?" said Hazel.

"I am in earnest, Hazel. Never more earnest in my life. Just say that you will give me a fair chance to prove my love and character to your liking. I do not ask for a sudden answer."

"Frank, I do not question your sincerity at all. I have learned how the past year you have made good and have not had any more go-with-girl religion. But I must think of this seriously. You must take time to settle such grave matters. It is customary for young women to say flippantly, 'This is so sudden.' It is sudden in a way and yet I have seen it coming for a long time in your letters and in your acts when we have met. Wait Frank, be patient. Prove your love and yourself a little longer. Wait."

"I'll wait, Hazel. But it will seem a long time I fear. I want to tell you that I have a good chance to get into business and live where we can have church privileges. How would that suit you?" said Frank.

"I never want to go off to Dakota again

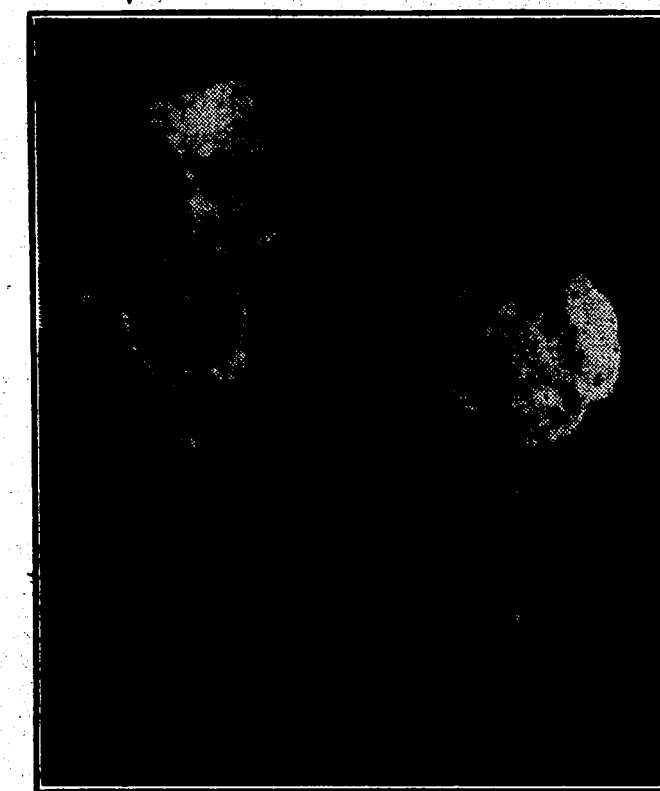
to live until enough should go together to make a society of our own and stick together. Will Leila go back to Williston to live? I did not ask her."

"I do not know, but if she does it will not be for long. Only temporarily. I know her well enough to say that," replied Frank. And so they waited.

(To be continued)

CELEBRATE FIFTIETH WEDDING ANNIVERSARY

Fifty years ago June 18, 1870, Ervin F. Davis and Lauretta Keese joined hands in holy wedlock. The event was solemnized at Carlton, now Garwin, Ia., Rev. Maxson Babcock officiating. Here



they made their home for some thirty years until their removal to Milton, Wis.

It was most natural and pleasurable for the relatives and friends of this worthy couple to show their appreciation of the occasion and to express their felicitations as they did on the afternoon of June 18, 1920.

The gymnasium where the festivities were held was beautifully decorated with streamers of golden color, symbolizing the spirit of the golden wedding. The guests, as they entered, were received by Mrs. D. P. McWilliam, Mr. and Mrs. Davis and by Mrs. Melissa Poland, a sister of the bride.

After an hour spent in hearty greetings to the bridal party and in general sociability the party gathered near the center of the room about a large golden bell, and listened to a brief program which had been ar-

ranged by a daughter, Mrs. R. P. Kepler.

Mrs. Earl F. Davis, accompanied by Miss Thelma Davis at the piano, sang beautifully, "I am Thinking of You." Miss Elmina McWilliam, a great granddaughter, gave a recitation, entitled, "Grandpaw." A humorous song was impersonated by the family group. Rev. John T. Davis, a brother of the bridegroom, read messages from President Daland and from an old friend and former partner in business, Mr. A. M. Brinkerhoff, of Oakland, Cal. He also read a poem from the latter and one written by himself. Then the audience joined in singing "Blest Be the Tie that Binds." Pastor Jordan then called the youthful couple to a place beneath the golden bell where they willingly consented to continue the vows which made them husband and wife and had united their lives these fifty years in beauty and strength. Then Rev. Simeon H. Babcock, of Albion, a boyhood chum of Mr. Davis when they lived in Jackson Center, O., spoke feelingly of his deep appreciation of Mr. and Mrs. Davis.

Following the program dainty refreshments were served the guests by the Misses Thelma Davis, Dorothy Maxson and Grace Waterman.

Numerous and valuable presents, including thirty dollars in gold, attested the love and esteem in which Mr. and Mrs. Davis are held by their relatives and friends.

One hundred and five guests were present. Among these were two who attended the marriage fifty years ago, Mrs. Melissa Poland, of Minneapolis, Minn., and Rev. J. T. Davis, of Battle Creek, Mich.

The happiness of the bridal couple was heightened by the presence of all the children: Mrs. D. P. McWilliam, of Milton, a daughter of Mr. Davis by a former wife, and her family; D. A. Davis and family, of Milton; Mrs. R. P. Kepler and son, Hollis, of Sidney, Neb.; and Earl F. Davis and wife, of Milton. Several of the grandchildren and great-grandchildren were present.

Mr. and Mrs. Davis are members of the Seventh Day Baptist church in Milton. He is a member of the A. D. Hamilton Post, G. A. R., in Milton. He served his country in the Civil War as a member of Co. I, 96th Ohio.

Both Mr. and Mrs. Davis have a host of friends in this community who wish them

Godspeed and many years of happiness as hand in hand they journey to the sunset of life.—*Milton (Wis.) Journal-Telephone.*

REPORT OF THE IOWA YEARLY MEETING

The forty-fifth yearly meeting of the Iowa churches met with the Marion church at Marion, Iowa, September 3rd, 4th and 5th.

The first meeting opened Friday evening with praise service led by Miss Talva Sanford, of Welton. Elder H. L. Cottrell, of Garwin, preached from Galatians 6: 7, his theme being, "What we are to be in the future we are now becoming."

Sabbath morning Sabbath school was held at 10:30 o'clock with Mr. Elwood Ormsby, superintendent of the Marion Sabbath School, in charge. The school was divided into six classes and the regular Sabbath school lesson was studied.

Sabbath worship followed the Sabbath school. Elder Cottrell read from 1 Peter 4: 1-18 and Elder J. T. Davis, of Farina, Ill., preached from 1 Peter 4: 8. "And if the righteous scarcely be saved where shall the ungodly and the sinner appear?"

In the afternoon the Juniors held their meeting. The praise service was led by Mrs. Shanklin, of Springville. The Junior superintendent was Mrs. H. R. Loofboro, of Welton; topic, "Co-operation." At 3 o'clock Elder Cottrell gave a talk on, "The Marks of Jesus Christ" (Gal. 6: 17).

Sabbath evening the song service was led by Mr. W. J. Loofboro, of Welton, and following was a duet by Mr. W. J. Loofboro and Miss Mae Mudge. This was followed by an essay, "One Source of Help," by Miss Mae Mudge. The sermon was by Elder J. T. Davis, subject, "Law." The meeting was closed by conference meeting led by Elder Davis.

Sunday morning was the regular business meeting in charge of the moderator, Mr. Carl Carver, of Marion.

At 11 o'clock Elder Cottrell read Scripture from Acts 5: 12-16. Mrs. Leonard Severance, of Garwin, sang a solo entitled, "Homeward." Elder Cottrell preached from Acts 5: 15. "That at least the shadow of Peter passing by, might overshadow them." Theme—The Power of Personality.

Sunday afternoon was Christian Endeavor hour. Mrs. Cottrell, of Garwin, led

DEATHS

LANGWORTHY.—Mr. John F. Langworthy, son of the late Hon. Benjamin F. and Eliza Irish Langworthy, was born in Stonington, Conn., April 5, 1847, and died July 28, 1920.

In 1857 the family moved to Alfred, N. Y., where it became a leading factor in religious, educational and civic affairs. In 1863 Mr. Langworthy joined the Alfred Church, in whose life and work he took a deep interest. From September, 1864 to September, 1865, he was in the United States navy. November 9, 1870, he and Miss Louise Stillman were married. There survive the deceased the widow, three sons—Olin F., Howard S., and Quincy D., and one brother, William I. In the affairs of church, community and state, Mr. Langworthy was a man of intelligent public spirit; as neighbor and friend he was most genial. Services at the home in Alfred, July 30, were conducted by the acting pastor, A. E. Main; at the grave in Rural Cemetery, by the Masons.

A. E. M.

SOULE.—Albert D., son of William and Almedia Lamb Soule, was born at Otselic, N. Y., September 7, 1853, and died September 28, 1920, aged 67 years and 21 days.

Mr. Soule suffered a shock about four years ago, and had been in poor health since. He was twice married, his first wife being Miss Ida Stillman. To this union six children were born, five of whom are living: Mrs. Claudia Hinds, of De Ruyter; William H. Soule, of Lincklaen; Mrs. Vina D. Merchant, of Whitney Point; Bert Soule, of Otselic; and Archie Soule, of De Ruyter. November 24, 1890, he was united in marriage with Miss Alice Bronson, who survives him. Mr. Soule's life had been spent in Otselic and De Ruyter. He was an honest man, a kind husband and father.

Funeral services conducted by Pastor H. R. Crandall were held at his late home October 1 with interment in De Ruyter Cemetery.

H. R. C.

Sabbath School. Lesson VI—November 6, 1920

PRINCIPLES OF CHRISTIAN LIVING.

Matt. 6: 1-7: 12

Golden Text.—"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

DAILY READINGS

Oct. 31—Matt. 6: 19-34. How to Live
Nov. 1—Matt 7: 1-11. Golden Rules
Nov. 2—Mark 10: 23-31. Leaving All
Nov. 3—Luke 12: 22-32. God's Care
Nov. 4—Luke 18: 9-14. Humble Prayer
Nov. 5—Ex. 16: 4, 5, 14-18. The Manna of Old
Nov. 6—Rom. 12: 9-21. Life Victoribus

(For Lesson Notes, see *Helping Hand*)

the praise service. The leader of the meeting was Miss Mae Mudge. Topic, "Jesus Our Friend" (John 15: 1-16). Mrs. Shanklin and daughter, of Springville, sang a duet, "Tarry With Me." The testimony meeting was helpful to all present. Next an essay, "The Lord of the World," was read by Mr. Charles Mitchell, of Marion. The closing song was a duet, "The Wonderous Cross," by Mr. W. J. Loofboro and Miss Mae Mudge. The meeting was dismissed by the Mizpah Benediction.

The last meeting was held Sunday evening. The praise service was led by Mrs. U. S. Van Horn, of Welton. The sermon was by Elder J. T. Davis, text, Galatians 6: 7, "Whatsoever a man soweth that shall he also reap." Following the sermon was a closing conference meeting. It was a very enthusiastic meeting but several spoke of missing "Uncle Jim," Deacon J. O. Babcock, who had not missed a session for a number of years but was then absent on account of illness. We are glad to say that at the present writing he is able to be about again some.

There were between twenty-five and thirty delegates from other churches beside Marion, Elder J. T. Davis being the only visitor away from Iowa. We were royally entertained and we shall long remember the good received from the mingling together in God's service.

TALVA SANFORD,
Secretary.

HOME NEWS

WEST EDMESTON.—The annual meeting of the Seventh Day Baptist church and society was held on Sunday morning at the church parsonage. Deloss Crandall succeeded himself as trustee, and E. A. Felton was re-elected treasurer. Owing to ill health, Grant Burdick, who has filled the office of clerk for a number of years, offered his resignation, and Miss Althea Langworthy was elected in his place. Mrs. Lena Crofoot was unanimously re-called to the pastorate for another year. Dinner was served and the membership was largely represented, the day being one of help and profit.—*Brookfield Courier.*

The grand essentials of happiness are something to do, something to love, and something to hope for.—*Chalmers.*

AN "INTERNATIONAL FRIENDSHIP" POST

The Y. W. C. A. in Tokyo has appointed an "International Friendship secretary" whose business it is to do the thousand and one things that lead to a friendly acquaintance between Americans and Japanese. Japanese students, men and girls, or business men, leaving Tokyo for America are given letters of introduction to American families in the cities to which they are going so that they may quickly become a part of America's family life. American travelers in Japan are also introduced to Japanese families and taken to their homes so that they may carry back with them to America memories of some of the best things in Japan. Arrangements are made with the American Y. W. C. A. so that Japanese girls sailing for America, whether they are picture brides landing in California or students or teachers in New York, are met at the docks by women who take care of them in their first days in the new country. The International Friendship secretary is even called upon by the Japan schools which are sending girls to American universities to assist in planning the "foreign" wardrobe.

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"Give to your enemy forgiveness, to your opponent tolerance, to your friend, your heart, to your child a good example, to your parents deference, and to everybody sunshine."

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Hold fast thy faith

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—CONTENTS—

Editorial. —The Elevating Influence of Church-going.—Elijah's Forward Movement—Only Half of the Children Being Reached.—More About Fouke School—Two Interesting Letters.—Painful Inconsistency.—A Hard Lesson to Learn.—Revival Work in Berlin, N. Y.—Tragic Self-sacrifice for a Great Principle..545-549	Education Society's Page. —Milton's Present Crisis 563
Notes From the Southwest..... 549	Ordination Service Mill Yard Church.. 563
The Commission's Page. —Roll of Honor.—The Forward Movement..... 550	On the Western Trail..... 564
Tract Society.—Meeting Board of Directors.—Tract Society.—Treasurer's Report551-553	Woman's Work. —Program of Prayer.—The Hidden Truth (poetry).—The Woman's Executive Board.—Woman's Executive Board.—Treasurer's Report566-568
Missions and the Sabbath. —Tract and Missionary Society Notes.—Missionary Board Meeting.—Quarterly Report.—Interesting and Enlightening Correspondence on the Sabbath Question554-562	Three Interesting Letters Concerning Fouke 568
	Young People's Work. —Winning Our Friends for Christ.—The Call of Home Missions 570
	The Lone Sabbath-keeper. A Story of Hardship and Endurance..... 570
	Sabbath School. Lesson for November 13, 1920 574
	J. Howard Titworth..... 575
	Home News 576
	Marriages 576
	Death 576