

The Sabbath Recorder

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F. J. Hubbard, Treas.
Plainfield, N. J.

Young people in schools and colleges are in these strenuous times searching perhaps more eagerly than before for the principles on which life must be lived. Opportunities for service multiply on every hand. Abysmal needs cry out for help, and this all around the world. Those who heed these cries must, if they would achieve the greatest benefits for their kind, accept the cross as the symbol and the principle of their life. If any are disposed to say, in view of the discussion above, "we are incurably and incorrigibly selfish and it is futile for us to attempt to reach the standard here set up," there is but one reply: the cross is set at the beginning of the Christian life. The cross on which Christ died? Yes, but also the cross on which the believer dies, to the world and its lure, to self and its subtle appeal.

But beyond that death is a resurrection; a resurrection to unselfishness, to world-wide sympathy, to service, in pure disinterestedness, of the total need and the deepest needs of mankind.

Of course, the call is a call for heroes. To the young life of the Christian world, calls for heroes have never yet been made in vain.—Edwin M. Potteat.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 23-27, 1922.

President—M. Wardner Davis, Salem, W. Va.
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Terms Expire in 1923—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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Field Secretary—E. M. Holston, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 26, 1921

WHOLE NO. 3,995

On to West Virginia On the day after the close of Conference at Shiloh we went to Washington, D. C., and with Rev. J. L. Skaggs and the editor's daughter, spent two days in recreation, taking the midnight train on Wednesday night for West Virginia. Thursday morning found us on the mountains near Deer Park, ready to take the plunge down the steep grades of the rugged Cheat River country. Soon Clarksburg and Salem were past and eleven o'clock found us in Pennsboro with a large company of West Virginia people ready to be transported over the hills to Berea fifteen miles away.

Some of the autos had to make a second trip in order to take all the people over; so the editor and Dean Paul E. Titsworth chose to take a room and put in the hours at writing until some one could meet the afternoon train and take us with any who might chance to come on that.

It was six o'clock before we started from Pennsboro. This was our first auto ride over the hills to Berea, and it accentuated the ruggedness of the hills and the roughness of the roads in a remarkable way. We had ridden to Berea years ago on horseback, and in wagons. We had made the entire journey on foot, but this auto trip was indeed a new experience. The car was a good Maxwell touring car, and the driver, Mr. Amos Brissey, was an expert in mountain driving. We shall not soon forget that evening drive with the lengthening shadows of the lowering sun stretching across the vales until darkness crept over the earth and the sunset glow faded from the sky.

When we reached the Ritchie church the association had already begun. The capable president was Miss Edna C. Lowther, of the Middle Island Church. Her opening address, "The Advance of the Country Church", has already been sent on for the RECORDER.

The first sermon by Rev. G. H. F. Randolph from the text: "I was glad when they said unto me, let us go into the house of the Lord", was full of tender references

to memories of other days, and touched a responsive chord in many a heart. This was followed by a very good testimony meeting.

After the messages from the associations and societies; Brother Charles Thorngate preached from the text: "They saw no man save Jesus only". Three mountain scenes in the Bible, Sinai, the Mount of Transfiguration, and the Sermon on the Mount, in which the Lord was so prominent, were mentioned in a way to show Christ as the central figure in the Bible. The main thing is to see Jesus, rather than the man, in the pulpit. Get the vision of Christ clear and unobscured by anything else. To forget Jesus is to lose hope.

Rev. M. G. Stillman brought an excellent message from the testimony of Jesus in the spirit of prophecy.

On Friday evening after a sermon by Rev. George B. Shaw, fifty-five testimonies were given by word of mouth, and sixteen testified near the close by simply rising.

The Sabbath morning sermon by Rev. Harold Crandall on "Love is the Fulfilling of the Law", with "Good Will" as the subject, brought out the three stages of knowledge about God: (1) a God of power; (2) a God of justice; (3) a God of love. The revelation of a Father-God through Christ is the most wonderful thing on earth.

These are three stages in the attitude of man toward man: (1) Might; (2) Justice; (3) Goodwill. Christ taught us to go the second mile.

The Woman's Board, and the Young People's Board both had good sessions. Some of their good things will appear in the RECORDER. The women of the Lost Creek Church have raised over \$220 for Salem College, and \$55.51 for the Woman's Board.

The Salem women, too, raised more than their budget required. Some \$400 was reported as having been given for the work.

As usual, Dr. Palmberg's talk on the

work in China, was very interesting. She showed the effect of Christianity upon the people. It has done much to transform that nation. Now the Chinese are anxious to have their children go to Christian schools. Even the government is being affected by Christianity.

Steps were taken to start a campaign of Christian work in Cowen, W. Va., where considerable interest is being manifested in the Sabbath question.

The Southeastern Association goes to Salemville, Pa., in 1922. The moderator is Rev. Royal R. Thorngate, Salemville, Pa., secretary, Miss Hulda Wolfe, and corresponding secretary is Mrs. A. W. Walters, of Salemville. Flavius J. Ehret, Salem, W. Va., is treasurer.

Salem College and its needs were discussed by President S. O. Bond, and Jennings Randolph made an excellent talk upon the good work the college has done in the thirty-four years of its existence. The very name, Salem College, stands for consecrated service.

A hard rain made it seem best to finish the association's work with the afternoon session and have no meeting on Sunday evening.

Monday was spent by the editor in his daughter's home at Lost Creek, and early Tuesday morning found him off for Little Prairie, Ark.

Some Suggestive Contrasts Thirty years ago a meeting like our General Conference would have presented a very different picture from the one we saw this year in Shiloh, on every day of the meetings. We were impressed with the signs which reveal something of the spirit of the age. They appeared at every turn. In the old days every family took its guests home to dinner and supper. This method of entertaining was pleasant for small groups of people, but robbed the great company of the most delightful social hours together that make such a pleasant feature of the present-day Conferences.

In the old days the women of each family had to stay at home and work, seeing only the few guests they happened to en-

ertain. Under the present plans, while all have to work, still by the splendid arrangement for team-work, they can all serve together, and twice each day have opportunity to see most of the Conference visitors and exchange friendly greetings as they go and come to meals. This cafeteria plan is by far the easiest way to feed a crowd and adds much to the sociability of the occasion.

One noon time at Conference, attracted by the church yard full of fine automobiles, my mind went back to other days when such things were unknown, and when everybody went to church in "carryalls" and buggies. Many a time we have seen the old Shiloh meeting house surrounded with horses and carriages as thick as autos are today, but, "Times are changed and we are changed" is an old Latin saying; and it still holds true.

On this occasion we counted some fifty autos and found only one lone horse and carriage among them all. The auto stands for the new world in which we are living, and we are impressed with the thought that the world can never again be the same as it used to be.

These modern improvements have magnified the changes in West Virginia quite as much as anywhere we have been. A few years ago no one could think of the possibility of great touring cars bouncing over the humps, and shooting around the dugways, up and down the steepest hills, and over the rough West Virginia roads. But after one has been driven fifteen miles over the Ritchie County rock-ribbed hills he will need no imagination to enable him to realize it.

Again, the auto is evidently to become the cause of a forward movement for good roads in the Mountain State—a movement long ago greatly needed, but one that must now heed the demand which the automobile is making imperative.

Horseback riding is practically a thing of the past. Old methods must give way to new ones. The coming of the gasoline car has made a demand for good roads which horseback riders have not been able to make effective in a hundred years, and West Virginia can no longer remain deaf to the call.

A Message From The Friends On Thursday evening the General Conference listened to a message from the American Society of Friends, brought by Katharine Ball Palmer, of Philadelphia, Pa. Mrs. Palmer had been a teacher in Plainfield, N. J., with Miss Miriam West, who is now working with the Friends Service Committee, caring for the starving children in Germany.

Mrs. Palmer told of the suffering thousands upon thousands of German children, including many unloved and unwanted babies—"the worst wreck of the war"—for whom the Friends established hospitals and organized relief work. Forty Americans and forty thousand Germans are engaged in the work, and during the first year 632,000 children of school age were fed. Now 1,010,000 children are being fed, the cost of which work is borne by private persons; so that every dollar given for food and clothing goes directly to the relief of suffering.

One little German girl drew a picture of the American movement that showed a bridge across the Atlantic with dollars piled up on the American side and hungry children eating on the European side.

On another page we give a letter written to Conference the day after Mrs. Palmer visited us, in which the Friends extend hearty thanks for the cordial welcome given their representative.

The friends of Miriam West and many others will be interested in this letter.

OBSERVATIONS UPON THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

CHAPLAIN GEORGE C. TENNEY

I am well aware that the readers of the RECORDER are well supplied by the editor with adequate accounts of our general assemblies. At each general meeting he may be seen at a table near the platform that is provided for his special use, and constantly at his work, providing for all who read our denominational paper, faithful accounts not only of the proceedings, but faithful presentations of the spirit of the meeting in progress. Under these circumstances it appears redundant for another to undertake to add to what is already complete. But, presuming upon the editor's well-known gener-

osity and forbearance I beg to offer a few observations from a different angle.

I have now attended five annual sessions of our General Conference. Attending general conferences was not a new experience to begin with, and yet to quite an extent the first of the series at Plainfield was to me quite a new experience. I went alone and was acquainted with but few of those in attendance. But I had no difficulties in finding a place in the friendship and confidence of those who composed the meeting. At each succeeding meeting I have seen repeated what was to me a very impressive scene. I refer to the greetings with which the friends meet each other after months and perhaps years of separation. I believe there are few places where such scenes of loving and cordial meeting will be witnessed by the stranger. To each other the various ministers are "Ed", "Henry", "Theodore", "Jimmy", "Will", etc., etc. And the stranger realizes that he is not in that magic circle, and probably never will be. He was not to the manner born, and one must be born in, there is no other door. He is not neglected, however, but he just looks on with delight to see those unsophisticated, ingenuous exhibitions of real fellowship, not only amongst the pastors, but amongst the laity as well. For the numbers are not large and personal friendship easily extends clear through the denomination.

Not only so, but the new-comer soon discovers that it would be dangerous to undertake to cast any aspersions around promiscuously, for there is cousinship that runs in every direction and embraces almost everybody except himself, and he begins to wish he had been born that way too.

How fortunate that during the years there have been no jealousies and ill-feelings allowed to come in, such as often embitter the lives of those thus related. So may it ever be, please God. During the last five sessions there has been but slight variation of the general outline of the program, though some modifications have been made to accommodate new features that have crowded their way in. There is always a thoughtful mingling of the deliberative features of such a meeting with spiritual and evangelistic addresses. Reports of the various boards and departments are alternated with the more devotional features so as to foster a high regard for the general details of the

denominational work and to blend with those details the impression that the essential element of all should be, and must be, the divine presence and blessing.

It was very refreshing to note how easily and naturally the meetings glided without a moment's intermission from most earnest deliberation to the devout and spiritual interests and back again without the least jar or disturbance. One sweetened the other, and their perfect blending constitutes the secret of a most successful Conference. A strict regard for the conventional usages handed down from the remote "fathers" seems at times to stand in the way of the adoption of new expedients and changes demanded by changes in the situation. This sort of conservatism has some advantages, to be sure. Caution is very necessary to guard against unwholesome innovations. But the room for improvement is a spacious place—the largest room in the world, and it is at the top. It is well to adopt the steps that lead thither.

The sight of old age is impressive, and to stand with a church that has stood faithfully through all the storms for one hundred and eighty-four years inspires a Westerner with awe. To stand with one that is a quarter of a millenium old will be still grander; but standing is not the proper attitude for a body of Christians. Our orders are to march, and the word has gone forth through our ranks. It was this command that inspired what we cherish as the "Forward Movement". This was a call from heaven as clear as that which came to Moses at the Red Sea, "Speak to the children of Israel that they go forward." And forward they went right into the sea. We have had two years of this move. The first one was occupied in pulling up stakes and getting into shape. But even now we have gone far enough to be able to see that God is in the move and we can see how the spirit of it infuses our work with a new power. Every address in our Conferences is tuned to the key of that call. The inspiration of this campaign has entered every feature of our work. Especially does it appear in the willingness and desire of the youth to press forward with a new impulse to places of usefulness and activity in the cause we love, and to devote their lives to something worth while.

It was this spirit that pervaded the recent

Conference to a large degree. I think we all feel that during the last five Conferences there has been a constant increase of spiritual power and blessing. Each succeeding meeting has been more powerful and blest than its predecessor. This is as it should be, and as it will continue to be if we follow on to know the Lord, for his goings forth have been prepared as the morning. And that people who with quickening pace follow the leading of the divine presence will surely be a happy and prosperous people. They will be a fruitful people and the pleasure of the Lord shall prosper in their hands.

At present a great financial strain is upon all branches of the Christian Church. The foreign mission boards are pressed for means. Debts have been piled up and obligations incurred and there is no money with which to meet these things. The result is a most lamentable appeal to mammon for relief. The god of this world is being coaxed and cajoled to "come across" with the cash and it seems to appear to these boards that if mammon does not help, their cause is hopelessly involved. We are not embarrassed as are the greater boards, but there is danger that we too shall get the money god before our eyes and be found bowing at his shrine. But let us not forget for one moment that our resources are all in God's hands and that our greatest asset is prayer. Money is good for many uses, but it would be a great calamity for us to have our coffers full of gold and our hearts devoid of faith in God. Our needs should drive us to prayer, which is the key to the divine storehouse.

The early meetings at Shiloh were remarkable. They were not so largely attended as they should have been, though a goodly number was there, and all seemed eager to unite in earnest prayer to God, and the burden of all was for a greater measure of divine grace to attend our work as a people and as individuals. Some mornings the entire hour would be occupied with prayers following each other in solid succession, each giving thanks for present favors and crying out for more of the divine presence and blessing. These are good omens. Such a spirit will surely prevail and as we increase our importunate seeking for God we shall see greater things in the near future.

I can hardly forbear to refer to one feature of our meetings that impresses me

deeply, and that is the appearance of our congregations. It may be impertinent in me to mention it, for the matter of dress has not been mentioned in my hearing in any Seventh Day Baptist meeting. But it seems to me some one should call attention to the way in which our ladies present themselves at our meetings. I can speak in terms of sincere commendation of this feature. It does my soul good to see women and girls displaying such universal good taste and simplicity in dress and deportment right in a time when disgusting ultra styles are forcing themselves in the faces of the public everywhere. It bespeaks culture of the highest type and a good taste that is in harmony with the Scripture and with the profession of those who claim to be followers of Jesus Christ. I gladly express my appreciation of this feature of our assemblies. Our people do not want in appreciation for the beautiful, and they know how to use it, and they realize that the beauty of womanhood is a crown of womanly grace and Christian modesty. All honor to them.

My report of our General Conferences and for the last one especially is that it is good to be there. My soul was refreshed, my hold on the Lord was strengthened, and I could easily see that others were drinking more deeply at the fountain of divine grace.

MESSAGE FROM THE AMERICAN FRIENDS SERVICE COMMITTEE

President of the Seventh Day Baptist Conference, Shiloh, New Jersey.

DEAR FRIEND:

I am writing to thank you for the cordial reception that was given to Katharine Ball Palmer when she spoke last evening to the delegates at the Seventh Day Baptist Conference on the subject of "European Relief Work".

She tells us that many persons expressed a special interest in the work that Miriam West is doing in the Vogtland and the Erzgebirge districts in which the suffering has been and still is particularly acute. It has occurred to us that members of your denomination might like to make a special contribution to the work in which Miriam West is engaged.

While we are always glad to have contributions for our general fund, which may be spent according to the special needs of the

work, we are also glad to have contributions for a special purpose. If the suggestion meets with your approval we could arrange to have the contribution from the members of the Seventh Day Baptist church used for the child-feeding, or for the distribution of clothing in the district over which Miriam West is now in charge.

Possibly you might prefer to make a direct contribution to her maintenance. Our workers, as you probably know, are all volunteers, working without salary. Their expenses are paid for from special funds contributed for that purpose, a large part of these funds coming from the Friends meetings.

We have been particularly glad to have Miriam West serve as one of our representatives in Europe. She has not only done particularly efficient work, but she has also expressed in no small measure the spirit in which the Friends have endeavored to carry on their relief work. It is not merely for the purpose of feeding the undernourished children of Europe that this work has been undertaken, but also to express our deep conviction that enduring friendship between nations must be based upon mutual good will.

Very truly yours,
AMERICAN FRIENDS SERVICE COMMITTEE,
JAMES A. NORTON,
Assistant Secretary.
For Wilbur K. Thomas, Executive Secretary

MY PRAYER

Not in the silence only,
Nor in the solitude,
Let my thoughts rise to Thee in praise,
My God, so great, so good.

But mid the din and noise
Of city conflict rude;
In crowded street where daily pours
The hurrying multitude!

Not on the Sabbath only,
In the dear house of prayer,
Where earthly din can not intrude,
And only God is there.

But all week long, in spite
Of care and vanity;
That thus, even in the crowd, I may
Be still alone with Thee.

—Horatius Bonar.

"O God, thou art my God: early will I seek thee."

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

*"Lo, I am with you always, even unto the end of the world."
"Without me ye can do nothing."*

HONOR ROLL

- North Loup (1) (2)
- Battle Creek (1) (2)
- Hammond (1) (2)
- Second Westerv (1) (2)
- Independence (1) (2)
- Plainfield (1) (2)
- New York (1) (2)
- Salem (1) (1/2)
- Dodge Center (1) ()
- Waterford (1) (2)
- Verona (1) (2)
- Riverside (1) (1/2)
- Milton Junction (1/2) (2)
- Pawcatuck (1/2) (2)
- Milton (1/2) (1/2)
- Los Angeles (1/2) (2)
- Chicago (1) (2)
- Piscataway (1/2) (1/2)
- Welton (x) (2)
- Farina (1) (1/2)
- Boulder (1/2) (2)
- Lost Creek (1) (2)
- Nortonville (1) (1/2)
- First Alfred (1/2) (1/2)
- DeRuyter (1) (2)
- Southampton (1) (1/2)
- West Edmeston (1) (1/2)
- Second Brookfield (1/2) (1/2)
- First Genesee (1/2) (1/2)
- Marlboro (1/2) (2)
- Brookfield (1) ()

- First Brookfield (1/2) (2)
- First Hebron (x) ()
- Portville (x) (2)
- Shiloh (x) (2)
- Richburg (x) (2)
- Friendship (x) (1/2)
- Walworth (x) (1/2)
- Gentry (x) (1/2)
- First Detroit (x) (2)
- Salemville (x) (1/2)

A VISIT TO COWEN, WEST VIRGINIA

BY THE FORWARD MOVEMENT DIRECTOR

I have been charged with being remiss in not reporting more fully my visits to the various churches during the year. Members of the Commission were surprised to learn that I had visited twenty-six in the first six months of my work as Forward Movement director. That is the actual number in which I had held services as the Conference year closed; and besides there were other churches represented at some of these meetings by delegates. I may go back yet and review the first half-year of service to the denomination in the present relationship.

The purpose of this article, however, is to tell of the trip made into Webster County, W. Va., for the last Sabbath and Sunday in July.

At Cowen, which is a little more than one hundred miles from Salem, there is a family of Seventh Day Baptists who have held aloft the banner of Sabbath truth for many years. The husband and father, now deceased, was one of the early settlers in this region. Other Sabbath-keepers have lived there at different times, but they were never organized into a church, and all have moved away but this family. There remain the widow and one son and two daughters. They have been earnest and devoted followers of Christ for many years, and have faithfully lived, and, where opportunity has offered, have taught Sabbath truth.

The Bee family, or mother and daughters, are members of the Salem Church. As pastor of the Salem Church I visited them at one time, but that was several years ago.

There seemed to be a new interest at this time, demanding the presence of some one, and I was glad I could respond to the earnest appeal made by the two sisters, this time to Secretary Shaw.

It should be recorded here that in an earlier day, before the railroad penetrated these "back counties", Rev. S. D. Davis used to make an annual visit to this community, on horseback and by buggy; and from these hills and valleys multitudes came to hear him preach the gospel. There are many there who still remember his preaching.

Miss Maggie Bee told me of a visit which he made once, when he and his good wife drove through from Roanoke in one day. Roanoke was my old home, and the distance to Cowen is about sixty miles. A long road over mountains and unbridged streams for a buggy and one horse. There were places where the road was so steep and rough that "Uncle Sammy" had to get out and hold the buggy from upsetting while the wife held on to the seat with one hand and the lines with the other.

When that night they had gone into their room to retire for a needed and well-earned rest, "Aunt Libbie" was heard to exclaim with a sigh: "Oh, I am so tired."

The fact that my own great-uncle, who meant so much to my own early religious life, had served this community at such great sacrifice gave to me a holy exhilaration in my own humble service.

John L. Huffman, L. D. Seager, M. G. Stillman, and, I think, H. C. Van Horn, and perhaps other ministers of our faith have visited this people at long intervals.

I left Salem at 5 o'clock in the morning and arrived at the Bee home in time for dinner. I spent Friday evening and Sabbath forenoon in this home. At night we sang some of the old hymns as a part of our Sabbath eve worship, and on Sabbath morning we had our Sabbath school. There were six of us—the mother, son, two daughters, and the girl living in the home, besides the minister.

But I was not called there to meet with the Bees, although that was a pleasure, and I feel sure it was a mutual one.

Out on Pleasant Hill, about seven miles from Cowen, is a little Methodist church, built by the community, and free to all denominations. They have a prayer meeting on the night after the Sabbath, and Sunday school on Sunday morning.

It was to hold services in this church that I was asked to make this visit at this time. Some who worship out there had become

interested in the Sabbath, and the officials of the church had come to the Bees and had asked them to have one of their ministers come and explain the Sabbath question as understood and held by Seventh Day Baptists. One thing that precipitated the matter at this time was the fact that Sabbath-keepers of another communion had been, in this community, and the members of the community who had known Seventh Day Baptists for years desired that the Sabbath be presented from their viewpoint. Some of these people are Baptists and some are Methodists. They look upon Seventh Day Baptists as holding the same evangelical faith as themselves; and when the Sabbath became an issue, they wanted the question presented by a Seventh Day Baptist minister.

Miss Maggie Bee and I went out to the church for their prayer meeting in an automobile provided by the Bee family. When the crowd had gathered I was informed that there was to be no prayer meeting, but that I was expected to preach, which I gladly did.

On Sunday morning I taught the older people in the Sunday school, and preached again. At the close of this service it was announced that I would speak in the afternoon, and that it was understood that at this service I should tell them why I am a Seventh Day Baptist. The congregation was not any smaller in the afternoon, and it was a great privilege to speak to so large a congregation on the subject of the Sabbath; and that, at their own invitation.

When I asked publicly at the beginning of the service if it was understood that that was to be my theme, three of the older and leading men nodded assent. This included the superintendent of the Sunday school, who is a Methodist, and the teacher of the adult Bible class, who is a Baptist. At the noon hour one of the younger men who had come out from Cowen with his family to attend the services of the day, said he was glad I was going to speak on the Sabbath question, for he had always believed we were right on that question. That night when I strolled into the Baptist church at Cowen to a B. Y. P. U. meeting, I found this man and his wife, with a few others, present. I learned that they are among the most faithful and conscientious members of the Baptist church there.

We spent the night out on the hill at the home of this man's sister and her hus-

band, with their three fine little girls. This family is convinced of the Sabbath truth, and they are seeking more light, especially on the pathway just ahead.

I do not know what will come of the interest in the Sabbath at Cowen. The door is open, and we have entered. It is ours now to continue the seed sowing, trusting God for the harvest.

I may say that it was may privilege to go at this time, because neither Brother Davis of Berea nor Brother Randolph of Middle Island were in a position to respond to the call. The question of their going later was discussed while I was at Cowen, and had been considered by these brethren through correspondence, both of them being missionary pastors on this field.

At the recent association at Berea tentative arrangements were made for them to go together the latter part of this month, and hold a series of meetings in this church on the hill.

The question of regular visits later was left with the pastors of the churches of the State, namely, G. H. F. Randolph, W. L. Davis, M. G. Stillman, and George B. Shaw.

I have been urged to return for other meetings on Pleasant Hill, and the Baptist church at Cowen is open for me if I can visit them again. I am sure, however, that the other brethren will find a like welcome.

I shall be glad to go if I can or when I can. But it matters little whether the preaching be of Paul, or Apollos, or Cephas, only if Christ be preached, and his truth so revealed as to grip the hearts and control the lives of these honest, truth-seeking folks.

Salem, W. Va.,
September 12, 1921.

THE URGENT CALL FOR NURSES

DR. FRANK C. ENGLISH, EXECUTIVE SECRETARY
PROTESTANT HOSPITAL ASSOCIATION

The nurse has an empirical place in the care of the sick. The value of her services can not be over estimated. Her compensation, though attractive, is only a small part of her reward, for she saves lives, relieves distress, and comforts many, receiving their gratitude. It is a profession which immortalized the names of Florence Nightingale and Clara Barton.

We usually think of the nurse as a woman,

since only a few men are graduate nurses. Woman's gentle nature, carefulness in detail, power of endurance, sympathy, interest in human welfare, dependability in seeing the case through to recovery, makes her eminently well qualified to nurse the sick. She is now more popular and in more demand than ever; prized for her services, loved for her sympathy, and rewarded for her gentleness by rich and poor alike.

During these summer days many young ladies are thinking of "life service". Among the varied occupations and professions, why not think of nursing as a life work, or at least as a life-beginning service. There are 1,975 nurses' training schools in America having 65,000 students, and graduating annually about 16,000 nurses. Yet more nurses are needed. There are probably not to exceed 80,000 active graduate nurses in America. Their numbers are too frequently depleted by marriage. The fields for nursing are various such as in hospitals, social service, clinics, private homes, rural nursing, visiting nursing, etc. Some enter into official positions, such as superintendents of hospitals, principals, supervisors, teachers, technicians and anaesthetists.

How to make our hospitals more Christlike and promote a true missionary spirit in our nurses' training schools and hospitals is a vital subject. The Protestant Hospital Association, which meets September 12, at West Baden, Indiana, is putting on a program with this end in view. Strong speakers will have such subjects as, "The Call for Nurses for Home and Foreign Mission Hospitals"; "A Call to Life Service Through Hospital Work"; "What Constitutes the Efficient Ideal Church Hospital". It is hoped that this Church Hospital Association will develop a new spirit of helpfulness and support for hospitals, and also create a strong missionary spirit among internes and nurses for our home work and foreign mission hospitals.—*St. Luke's Hospital, Cleveland, Ohio.*

Bibles in 538 languages and to the number of 8,655,791 were distributed throughout the world last year, but the effect is not so great as one might have hoped.—*Omaha Bee.*

MISSIONS AND THE SABBATH

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

FROM GRACE HOSPITAL, LIEU-OO

DEAR FOLKS AT HOME:

It's summer, August, and I'm in Lieu-oo—the first time I've stayed in Lieu-oo all the summer since my arrival in China. My first summer was spent on Mokanshan and the following two summers were spent help-



1. Miss Yok, a nurse
2. My adopted daughter, Glenna, aged 10
3. Dr. Bessie Sinclair
4. My second adopted child—Baby Dhong
5. Nurse—Mrs. Tiang
6. Abi-bau—cook's daughter, student helper

ing the Women's Union Hospital in Shanghai. I rather enjoy this summer here, so many delicious watermelons and other fruit, and of course I don't have to work nearly so hard as I did in Shanghai.

I'm most happy this summer, however, on account of the apparent increased interest in the gospel as manifested by our helpers, patients, and the Chinese here in Lieu-oo. Rev. H. E. Davis was out here last Sabbath. He baptized seven people and one new inquirer put his name on the church book. Today a patient told me he believed the

gospel and was going to put his name on the church book. Also a young Chinese man named Mr. Oo or Woo, whom Dr. G. W. Post had educated, is now helping in such a way as to give our native evangelist time to teach and strengthen the enquirers and the church members. Mr. Woo now gives out the "sticks" used as tickets for treatments and tells the gospel to waiting patients. He also helps at prayer meetings—frequently takes charge of a service and seems very earnest and far more capable than we had had reason to hope for.

Among those baptized last Sabbath was a nurse whom Dr. Crandall has adopted. Now Dr. Crandall has the care of two Chinese children—the "Starvation Baby" and this very nice young girl, whom she is sending to school next session. She, the former nurse, seems so sincere in her conversion and so happy in her new life that I count Dr. Crandall fortunate, though of course she has added to her cares and burdens.

Certainly I have many reasons for rejoicing, and I can not help but think that your prayers have had something to do with the spiritual awakening and better conditions here. Thanking you all.

Very gratefully yours, in the Master's service.

BESSIE BELLE SINCLAIR.

OPEN LETTER NO. 6

MY DEAR FOLKS:

When the field secretary wrote you last we were ready to start the next morning from Rhode Island for Michigan by auto. We made the trip successfully, telling our people along the way of our missionary fields; the opportunities, possibilities, and responsibilities offered us in them. The next morning after reaching Battle Creek we went with the same car to White Cloud to attend the dedicatory service of our new church there. Then came the settling once more in our home in Battle Creek.

More than a month ago I said good-bye to home and family. I attended the meeting of the Commission at Salem, N. J.; the General Conference at Shiloh; the Southeastern Association at Berea, W. Va.; and

the Southwestern Association with the Little Prairie Church at Nady, Ark. Other pens than mine will write of these meetings.

Brother R. J. Severance, our general missionary on the Southwest field, and I, are remaining with the Little Prairie Church for a brief series of special evangelistic meetings. Last night, in the midst of the week here in this country place, we had as many in attendance at the service as the pastor of the church at Ashaway usually preaches to on Sabbath mornings. When I was at Ashaway I was some times heard to say that I was just hungry to hear a baby cry in church. We can hear them in Little Prairie. It is not uncommon to see ten or twelve nursing babies in church here at a time. There are some times from twenty to thirty or more little children under five or six years of age in the evening services here. No race suicide in these parts. Every one of them will spend all eternity in either heaven or hell. The Lord wants them all saved.

Some entire families are driving four or five miles night after night with team and heavy lumber wagon in order to attend the meetings. Many people here are hungry for gospel privileges. Not a few hearty expressions of appreciation are heard from all classes concerning the missionary efforts put forth here by Brother and Sister C. C. Van Horn during the past year. There are many adversaries here. Victory is not to be won without a long continued battle against the wrong. Salvation may come to many at once, but growth in grace may be slow. Some of those babies in their mother's arms today may be among the most stalwart supporters of our cause in after years. You may at length rejoice to listen to their preaching of the gospel. We can not allow the work here to flag; too much is at stake.

We expect to have baptism next Sabbath. Unless the Lord orders otherwise, Brother Severance and I plan to go to Belzoni, Okla., next week for some special work there. We may stop on the way to see some Sabbath-keepers living near Little Rock, this State. But of these matters I hope to write more later. Write me at 124 Ann Avenue, Battle Creek, Mich.; mail will be forwarded. Mercury has been close to the one hundred degree mark here in the shade for some days.

Pray for these mission fields and the workers thereon that precious souls may be saved.

Sincerely yours,

D. BURDETT COON,
Field Secretary.

Tichnor, Ark.,
September 14, 1921.

TREASURER'S REPORT

S. H. DAVIS,
in account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
August 1, 1921—September 1, 1921

<i>Dr.</i>	
Balance on hand August 1, 1921	\$3,217 29
Belzoni, Okla., collection	3 60
Conference Treasurer:	
Georgetown Chapel	10 71
Boys' School	42 84
Girls' School	42 84
Missionary Society	266 15
Salary Increase	46 97
Detroit Church:	
Missionary Society	17 00
Salary increase	3 00
Income Permanent Funds	1,500 00
Interest on checking account	4 42
Total receipts	\$5,154 82

<i>Cr.</i>	
T. L. M. Spencer, August salary	\$ 83 33
Dr. Rosa W. Palmborg, July salary	41 66
Susie M. Burdick, July salary	41 66
D. Burdett Coon, July salary	133 33
R. J. Severance, July salary and traveling expenses	113 46
W. L. Burdick, July salary and traveling expenses	201 31
John C. Branch, July salary	83 33
C. C. Van Horn, July salary and traveling expenses	95 00
George W. Hills, July salary	58 33
Luther A. Wing, July salary	41 66
Ray C. North, July salary, Cartwright church	33 33
W. L. Davis, July salary, Ritchie field	33 33
G. H. F. Randolph, July salary, Middle Island	41 67
S. S. Powell, July salary	25 00
Adelbert Branch, July salary, White Cloud	25 00
Jesse G. Burdick, Italian Mission	29 16
J. J. Kovats, Hungarian Mission	20 00
Mrs. A. P. Abbey, July Appropriation	10 00
Robert B. St. Clair, July Appropriation, Detroit church	50 00
Robert B. St. Clair, July salary, Rev. Weber	25 00
Edwin Shaw, July salary, June-July traveling expenses	92 09
D. Burdett Coon, July traveling expenses	64 24
Zilpha W. Seward, August 7-19, salary	27 00
George C. Tenney, trip to Detroit, July 23	4 64

D. Burdett Coon, August 1-20, traveling expenses	58 36
Treasurer's expenses	35 00
Total Disbursements	\$1,466 89
Balance on hand, September 1, 1921	\$3,687 93
Bills payable in September, about	3,300 00

No outstanding notes.

S. H. DAVIS,
Treasurer.

E. & O. E.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY—SEVENTY-NINTH ANNUAL REPORT OF THE BOARD OF MANAGERS

(Concluded)

6. MISSIONARY PASTORS

- Rev. George W. Hills, 264 W. 42nd Street, Los Angeles, Cal. Los Angeles Church and Pacific Coast Field
- Rev. Luther A. Wing, 2029 Fifth Street, Boulder, Colo. Boulder Church and Colorado Field
- Rev. William L. Davis, Berea, W. Va. Ritchie Church and Berea Field
- Rev. C. Burchard Loofbourrow, New Auburn, Wis. Cartwright Church and North Wisconsin Field
- Rev. Gideon H. F. Randolph, New Milton, W. Va. Middle Island Church and Field

The Missionary Society some times unites with a church in calling a man to be missionary-pastor; that is, he is pastor of the church and at the same time missionary on a field, outside of and larger than the local church. In this joint arrangement a definite plan is adopted, the church and the Missionary Society joining in the financial support and sharing in the services of the worker. This financial support is usually about equally divided, and it is expected that it will amount to at least \$1,000 a year. The local church appoints a special committee to counsel with the pastor in reference to the outside mission work, as to amount of time, when and where it shall be taken, etc. This committee counsels with and reports to the Missionary Society. The pastor also reports. There are at the present time five such missionary-pastors, two of which have been established during the year. Rev. C. Burchard Loofbourrow, pastor of the Cartwright Church and missionary on the Northern Wisconsin field; and Rev. G. H. F. Randolph, pastor of the Middle Island Church and missionary on the surrounding field—Greenbrier, New Milton, Blandville, West Union and elsewhere.

7. MISSIONARY-CHURCHES

- West Edmeston—Mrs. Lena G. Crofoot, West Edmeston, N. Y.
- Syracuse—Rev. William Clayton, 1323 Oak Street, Syracuse, N. Y.
- Hartsville—Wardner T. F. Randolph, Alfred, N. Y.
- Salemville—Rev. Royal R. Thorngate, Salemville, Pa.
- Exeland—Charles W. Thorngate, Exeland, Wis.
- Grand Marsh—Rev. William D. Tickner, Adams, Wis.
- White Cloud—Rev. Mortimer A. Branch, White Cloud, Mich.
- Fouke—Rev. Paul S. Burdick, Fouke Ark.
- Hammond—Rev. Sylvester S. Powell, Hammond, La.
- Welton—Claude L. Hill, Welton, Ia.

This term, missionary-churches, is used when the Missionary Society makes an appropriation to a church to help in the support of a pastor. The society asks that the church seek the approval of the society in the selection of the pastor, and asks the pastor to make quarterly reports. The society is also ready to help by way of counsel and suggestions, but seeks no supervision of the work of the pastor or the church, and takes no responsibility for the financial support except the fixed appropriation, which is not conditioned on any amount to be given by the church. The annual appropriations at present are \$100 in the case of four churches, \$200 in the case of three churches, and \$300 in the case of three churches. The appropriation is sent, at the end of each quarter, to the treasurer of the church, unless a request is made that it be sent direct to the pastor. By this plan several churches are enabled to enjoy the services of a pastor that would otherwise be left without such leadership. In nearly all these places, however, the pastor is not able to live on the support provided by the appropriation and by the church, and can not give all his time and effort to the definite work of the gospel. Of these nine missionary-churches, two have been added during this Conference year, White Cloud, Mich., and Welton, Ia.

8. WORK AMONG FOREIGNERS

- Italians—Rev. Antonio Savarese, New Market, N. J.
- Hungarians—Rev. Joseph J. Kovats, 11819 S. Union Avenue, Chicago, Ill.

The work among foreigners in this country has continued along lines similar to those of former years. The Missionary Society owns a chapel at New Era, near New Market, N. J. This chapel is located in a settlement of Italians. Rev. Antonio Savarese lives at New Market and is a mission-

ary among these people. Services are held on Sabbath afternoons, a sermon in Italian, conducted by Brother Savarese, and a Sabbath school, in English, conducted by Jesse G. Burdick and Miss Edna Burdick, of New Market, N. J. The services have an attendance usually of from 20 to 35; during the last few months for some reason the attendance has fallen off, and the interest seems to be at a very low tide. Brother Savarese goes to New York City for a service every Sabbath morning, holding the meetings in homes of his friends in different parts of the city.

In the summer of 1920, at the invitation of friends, Rev. Joseph J. Kovats made a trip to Hammond, La., and spent several weeks in mission work in a colony of Hungarians a few miles from town. He continues his work of teaching and preaching among his countrymen in Chicago, and adjacent cities.

Both of these men distribute Sabbath and other gospel literature printed by themselves in their own languages. They are heralds of the gospel of Christ, and of the Bible Sabbath. The people to whom they speak are for the most part of the transient sort, moving from place to place. In all these years of labor these two men have been unable to establish any permanent Seventh Day Baptist interest. But as one of the men said, "The girls who have grown up under these influences as a rule make good wives and mothers." Thus we as a people are having a definite part, however small, in the great task of making Christian American citizens of these strangers who come to our country.

9. MISCELLANEOUS

Detroit

Through the work of Robert B. St. Clair, of Detroit, and of our missionary-evangelist, Rev. John C. Branch, considerable interest has been aroused in the gospel and the Sabbath in that city. A church was established in December, and regular Sabbath services have been maintained in a rented hall, and much personal work has been done from house to house, prayer meetings and preaching services being held in private homes. Rev. George C. Tenney, of Battle Creek, has visited Detroit several times for Sabbath Day preaching appointments, his traveling expenses being paid

by the Missionary Society. The society also made an appropriation of \$25 a month beginning in December. This has been placed in the hands of Brother St. Clair to use as seemed best to him. For a time during the winter a Negro minister, Rev. J. D. Snowden, was connected with the work among his people in Detroit, Mich., Toledo, O., and Anderson, Ind. Later a convert to the Bible Sabbath, Rev. Henry H. Weber, has been working with Brother St. Clair at Detroit and vicinity.

Fort Smith, Ark.

A Sabbath convert, Rev. Charles R. Brasuell, at Fort Smith, Ark., was employed for a few weeks by the Missionary Society for evangelistic work with our general missionary, Rev. Rolla J. Severance. He attended the Southwestern Association at Gentry, Ark., in September, and made a good impression upon our people. He did not decide, however, to unite definitely with our church, being inclined rather more towards the Pentecostal people.

Minneapolis

The Missionary Society provides a small monthly appropriation for Mrs. Angeline P. Abbey. She has made Minneapolis, Minn., headquarters for her missionary work. As field secretary of the General Conference Auxiliary for Lone Sabbath Keepers, Mrs. Abbey visits in various places, but as a definite task she is trying to establish regular weekly Sabbath services in Minneapolis. A Sabbath school has been organized, and the Sabbath keepers of the city are being visited and invited to identify themselves with this work.

Missionary Committees

Several of the associations have missionary committees that work with the Missionary Society. This committee of the Northwestern Association during the summer of 1920 had general charge of the evangelistic work done at Garwin, Ia., and Dodge Center, Minn. The work was financed by the Missionary Society, inasmuch as the people by churches and individuals had given their contributions through the Forward Movement fund to the Missionary Society for that kind of work.

The committee of the Western Association had an active part in making the ar-

rangements for Rev. W. L. Burdick to be located on that field, and during the year this committee has counseled with him, and now he has been made a member of the committee.

In the Central Association the efforts of the committee have been chiefly expended at Scott. Through the co-operation of the pastors of the association this church has been supplied with preaching during the year once a month except in winter. On request of the Adams Center Church for assistance in supporting the pulpit while it was without a pastor the committee recommended Rev. J. H. Reichert, of the Lutheran Church, who is deeply interested in the Bible Sabbath. He preached several Sabbaths at Adams Center, and one Sabbath at Scott. The chairman of the committee, Rev. T. J. Van Horn, was the organizer of and a teacher in three religious day schools in the summer of 1920 in the Central Association.

Pastorless Churches

While the Missionary Society has no official relation with churches that are without pastors, yet it feels and assumes a degree of responsibility for their welfare. There are four such churches without pastors, yet it feels and assumes a degree of responsibility for their welfare. There are four such churches without pastors in the Western Association, Scio, Portville, First Hebron, and Hebron Center, all of which are now being looked after by the general missionary, Rev. W. L. Burdick.

In the Eastern Association Rockville, Second Hopkinton, and Waterford have been without stated pastors. For most of the year the pastor of the Ashaway Church, Rev. D. Burdett Coon, has preached Sabbath afternoons at Hopkinton. For three months during the winter the Waterford Church enjoyed the services of Mr. Mark Sanford, of Little Genesee, N. Y. Secretary Edwin Shaw has been at Rockville one Sabbath, at Waterford several times, and occasionally at New York City, when the church there became pastorless. Rockville and Hopkinton have secured a joint pastor, Rev. Paul S. Burdick, who goes to that field the first of August, 1921.

The Stone Fort field in southern Illinois has been fortunate in that, one of its own

members, Ellis R. Lewis, son of the late Rev. Robert Lewis, has accepted the call of God and the call of the church to become a minister of the gospel, and to be pastor of the Stone Fort Church.

In the Southwest the two pastorless churches, Gentry and Rock Creek, are under the care of the general missionary, Rev. R. J. Severance.

The situation throughout the denomination has not been better in this respect in many years than it is at the present time, although there are yet a few churches that are looking for pastoral care and leadership.

Fund for Supplementing Pastors' Salaries

The administration of this fund was committed to the Missionary Society by the General Conference. The Missionary Board has placed the matter in charge of a special committee. This committee had a meeting in July, 1920, and distributed \$1,025 to twenty pastors in sums ranging from \$25 to \$100. The committee in June, 1921, had a meeting and distributed \$1,250, leaving a small balance in the fund. This distribution was made to sixteen different pastors, in sums ranging from \$50 to \$200. Five of these were pastors of missionary-churches. The other eleven were pastors of churches paying not over \$800 salaries. The checks were sent to the pastors, enclosing a letter to be read to the church at a Sabbath morning service, explaining the purpose of the fund and the methods by which it is administered.

Ministerial Education Fund

This fund has a permanent sum of \$2,109.36 and yields an annual income of about \$125. From this income and the balance on hand appropriations have been made as follows: Wardner T. Randolph, \$150, and J. A. Monsma, \$75.

Alice Fisher Fund

This fund has a permanent sum of \$3,480 from which an annual income of about \$200 is turned over to the Ministerial Relief Fund income account of the Board of Trustees of the Seventh Day Baptist Memorial Fund for administration.

Life Members

One new name has been added to the list of Life Members.

General Permanent Funds

General Permanent Funds now amount to \$110,721.48. The income during the year has been \$6,551.00.

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds in trust funds for the Missionary Society the income from which has been \$1,395.93.

10. ADMINISTRATION AND PROMOTION

The treasurer's office in Westerly, R. I., is the headquarters of the Missionary Society and the Board of Managers. The meetings of the board are held in the Pawcatuck Seventh Day Baptist church, in Westerly. In addition to the regular quarterly meetings there have been four special meetings, November 21, December 19, March 6, and June 12. These special meetings have been held as experiments to determine the need and value of meetings more often than quarterly. The results in interest and attendance of members, and in things accomplished, seem to indicate the importance of some plan for more frequent meetings.

The treasurer's office receives, cares for and distributes all the funds of the society, holds all the securities for endowments and property, and keeps all accounts of financial matters. This report contains the annual report of the treasurer, including the report of the committee on investment and condition of bequests and permanent funds, and a list of the permanent funds arranged in chronological order.

The office of the corresponding secretary is in Plainfield, N. J., in connection with the office of the American Sabbath Tract Society and the Seventh Day Baptist General Conference. This office attends to the general correspondence of the society, makes out monthly pay rolls, and issues the orders on the treasurer for payment of all salaries and bills except expenses of the treasurer's office, and the appropriations to China. The secretary's office has provided material nearly every week for the department of "Missions and the Sabbath" in the SABBATH RECORDER. In January, February and March eight special articles with illustrations were published on "The Work of the Missionary Society". The material for the missionary number of the Forward Movement Projector was prepared in the secretary's office. It would be diffi-

cult, if not impossible, so to classify the work of the secretary's office as to show just what has been done for the Missionary Society, what for the Tract Society, and what for the General Conference. The interests of all three so often are one and the same.

The secretary as a representative of the boards attended the General Conference and six associations, three in September, 1920, and three in June, 1921. In this work and in other trips, he has during the year visited the following places, part of them several times: Alfred, Alfred Station, Nile, Hartsville, DeRuyter, Lincklaen, Brookfield, Leonardsville, West Edmeston, New York City, Rockville, Hopkinton, Bradford, Ashaway, Westerly, Waterford, New London, Plainfield, New Market, Shiloh, Marlboro, Salem, Middle Island, Gentry, Nortonville, Dodge Center, Milton Junction, Milton, Walworth and Battle Creek. He attended two meetings of the Commission, one in Alfred in August, and the other in Buffalo in November. The traveling expenses chargeable to the Missionary Society for the year are \$128.47. The office expenses chargeable to the Missionary Society, consisting of postage, stationery, printing, etc., have amounted to \$35.46, a total of \$163.93.

11. ESTIMATE OF CURRENT EXPENSES FOR NEXT YEAR'S WORK

1. South America	\$ 1,000 00
2. Holland	900 00
3. Java	200 00
4. China	8,200 00
5. General Missionaries and Evangelists (Five)	6,300 00
6. Missionary-pastors (Five)	2,500 00
7. Missionary-Churches (Ten)	1,900 00
8. Hungarian and Italian Missions	590 00
9. Special Work	1,500 00
10. Traveling of workers	1,500 00
11. Miscellaneous and Incidental	1,410 00
12. Administration and Promotion	2,000 00

Total

Deficit, July 1, 1921

\$30,591 00

Sources of Income (Estimated)

Income from General Permanent Funds	\$ 6,200 00
Income from Memorial Fund	1,400 00
From the Woman's Board	2,500 00
From the Young People's Board	500 00
From Collections	200 00
From Forward Movement Budget	15,090 00
From somewhere to balance	4,701 00

Total

\$30,591 00

14. WHAT OF THE NIGHT?

When "shadows of the evening steal across the sky", they are faithful witnesses that somewhere the sun is shining. Where eyes are closed, where there is no vision, it is always night. Even shadows are evidence of light; and night can not have shadows.

"Sun of my soul, Thou Savior dear,
It is not night if Thou art near."

Let us not then say one to another, "Watchman, what of the night." Let us rather hail one another with the exhortation, "Lift up your eyes and look on the fields."

One of the shadows that steal across the sky is the net loss in church membership that is revealed by the statistics for the year. The additions by baptism and testimony are not equal to the deaths and dismissions. There has been a pruning of the dry and withered branches. This has really been no loss to the strength of churches; but there have been three more deaths than baptisms. The reports give 137 baptisms, or one for every 60 people in the denomination. The deaths have been 140, or one for every 59 people in the denomination. If the 23 that have joined the churches by testimony be added to the baptisms, it will make 160; thus it has taken 50 people on the average to add one member to the churches in a year.

Another shadow that steals across the sky is the fact that while the children in Seventh Day Baptist homes almost without exception come into churches through the way of conversion and baptism, yet year by year as many more, largely young men and young women, forsake the Sabbath, the church and the faith of their fathers.

Another shadow is the small number of people who come to church membership through conversion to the Sabbath. No data is at hand for this except from the workers on the home field for the Missionary Society. These 27 workers report 96 Sabbath converts. Of these 14 are among the Hungarians, 2 the Italians, and 50 at and near Fort Smith, Ark. None of these people have become members of Seventh Day Baptist churches. Of the remaining 30, fourteen are reported from Michigan, and eight from the southwest, most of whom are identified with the three new Seventh Day Baptist churches, not yet members of our General Conference. The sha-

dow is that so few are added to our churches by way of conversion to Christ and the Sabbath from outside of Seventh Day Baptist homes.

Perhaps these shadows are from clouds that have no silver lining. But they do not wholly shut out the heavens, nor entirely obscure the light. There are many things that give hope and encouragement.

First of all there exists in our churches throughout the denomination a feeling constantly finding expression that we need to be more spiritual minded, that we need a revival of religion, that we need to be more evangelical in life and in labors. The very fact that such a need is universally felt and recognized, and lamented, is hopeful. Woe unto them that are at ease in Zion! Unless people are aware of the situation, and awake to the peril there is little encouragement. The fact that people are awake, that they realize their condition, that they are talking about it, and praying about it, and earnestly setting themselves to the task of meeting these needs which they never more clearly discerned, is cheering and assuring.

Then again our churches are responding nobly to the call for a larger and a more united work as a people. The enthusiasm and the spirit of team work in connection with our Forward Movement have been manifested in every community, and among lone Sabbath-keepers. And people are coming to have a vision wider than the local church and local needs. They are coming to think in terms of the denomination. A larger loyalty is taking possession of their lives and efforts. And a fuller and deeper meaning is coming to the great commission of our Master, "Go ye, therefore and make disciples of all nations."

The financial support has been generous; not quite up to the amount asked for to carry on all the work planned; but hard times are being felt in many quarters. Just a little more interest in the cause is needed, just a little more spirit of loving loyal sacrifice.

During the year the work on the home field has been enlarged and strengthened. To the force of general missionaries and evangelists have been added Rev. D. Burdett Coon, Rev. William L. Burdick, Rev. John C. Branch and Mr. Columbus C. Van Horn. Two additions have been made to

the list of missionary-pastors: Rev. C. Burdard Loofbourrow and Rev. Gideon H. F. Randolph. Two more missionary-churches are being helped: White Cloud and Welton. Three new churches have been organized: Rock Creek, Detroit and Muskegon. The financial situation in China has become much more favorable. From the ranks of laymen three pastorless churches are now being served: Stone Fort, Little Prairie and Welton, and Waterford for three months during the winter. Word comes from our schools that strong earnest consecrated young people are committing themselves to the work of the gospel ministry.

The plans of the Missionary Society for the coming year are for work along present lines, with the hope of enlargement in special evangelistic efforts.

All in all, in spite of the shadows, good cheer and the spirit of hopefulness surround our work as a people. It is not the quantity of work done that counts so much as the quality. We are a small people when compared with the great Protestant denominations. Our work at home and abroad is scattered here and there far and wide. Let it be like the leaven, small lumps, hidden in the great measure of the world's meal, working its way, making its influence felt.

Does some one ask the question, "What are the results, what is being accomplished?" It is difficult to put the work of the kingdom into statistical tables; but such tables and statistics as are in this annual report easily show an enlargement in every department, a better organization and supervision in every department, more and better work being done in every department. "Lift up your eyes, and look on the fields."

Relying upon God for help and guidance, and confidently trusting in the people for continued support, the Board of Managers renews its appeal to stand firm, preach Christ, and go bravely forward to better things.

Respectfully submitted,

On behalf of the board, and approved by the board, July 20, 1921, Westerly, R. I.

EDWIN SHAW,
Corresponding Secretary.

"The Lord redeemeth the soul of his servants, and none of them that trust him shall be desolate."

THE FAILURE OF HUMANITY

In an article in the New York *World*, General Smuts gives his impressions of the part played by President Wilson at the Paris Peace Conference. That conference, he says, lost an opportunity as unique as the great war itself. By destroying the moral idealism born of the sacrifices of the war, it did almost as much as the war itself in shattering the structure of Western civilization. The odium for this fell mainly on President Wilson, because it was on him that the hopes of the world were fixed. General Smuts thinks this unjust to Mr. Wilson. He is convinced that history will reverse the judgment of President Wilson's contemporaries. It was not Wilson who failed, but humanity itself. Nor was the failure due to the statesmen who were associated with the President. It was due to the fact that the hopes and aspirations of the world for a new order of peace and right and justice went down in the conflict with the dominant national passions which found expression at the conference. Knowing the conference as he did, he is convinced that not the greatest man born of woman in the history of the race could have saved the situation. The temptation of a large booty to be divided proved too strong for the moral ideals for which we had fought. And so, as General Smuts said at the conference, the real peace has yet to come, but it can only come when a new spirit is born in the peoples of the world.—*The Baptist*.

AIDING ITALIAN ORPHANS

Through the efforts of the school children of a single town in New Jersey, forty-eight Italian boys and girls, all war orphans, have been insured care and schooling for a year. This is a part of the work of the American Junior Red Cross which is aiding a school-ship anchored in the harbor of Naples, having on board twenty-eight boys who are not only receiving an education, but are learning the trades of sailors and fishermen. These boys have become the wards and personal friends of the New Jersey Juniors who are, also, providing generously for twenty girls in a housekeeping school at Piperno. The Italian girls are being taught domestic science and home economics in addition to receiving an elementary education.—*Junior Red Cross News*.

EDUCATION SOCIETY'S PAGE

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

WHY SHOULD A YOUNG MAN OR WOMAN GET A PROFESSIONAL EDUCATION?

PAUL E. TITSWORTH

(Conference Address on Education Society Program)

A few weeks ago I stood behind the scenes of a city theater. "Off stage" I got quite a different impression of a play-house than when I have sat before the scene. Here were unlovely walls, the huge rolls from which depended many curtains, the frazzled edges of the wings, an amazing mass of ropage such as a full-rigged schooner might show, and lastly an enormous switch-board from which all the lights of the pit, balcony, and stage were manipulated. As I looked at the many copper switches I thought to myself what a pretty business I should make of it, should I try to turn the lights on. Down in one corner I noted a few plainly-marked handles. These, I said to myself, I might dare to work, but even then I should be able to get the "juice" to only scattered bulbs here and there. My meditations were interrupted by the electrician, who, stepping up to the board, with a few deft passes flooded the auditorium and the stage with a blaze of glory. I looked at him as I might have gazed upon a wizard. I realized that with other appropriate turns of the magic switches he would be able to produce many effects varied as to color and luminosity. Here stood a man who could rejoice the eyes with a symphony of light as a musician might delight the ears with an exquisite symphony of sound.

Do you not see that man's life, drab or intense or confused as it may be, is a stupendous switch-board, intricate, baffling, with possibilities for luminous glory, for exasperating dimness, or for tragic gloom? Have you not already discovered that only a few of the commoner switch-handles are plainly marked? If you are careless, ignorant, or indifferent you can never turn on more than a few paltry lights. Perhaps so great even then will be the darkness around you that your stray gleams of radiance will

serve only to intensify the gloom. Possibly you will satisfy yourself with learning to control only lights enough so that those who pass your way can get along by dint of crawling and stumbling. But if you mean business in this matter of living, if you will pore over it as you would over a complicated problem in algebra, you may learn to throw many, many switches and illumine the world with a wonderful glory.

You may be asking, What is professional training? That question is to the point. Professional training means the gaining of specialized knowledge and skill. There are two senses in which you can take the term.

Narrowly understood it signifies training for law, medicine, the ministry, and like callings. The preparation for such vocations means that you will get a specialized knowledge or skill by intense and extended training and by the study of a body of organized professional data. Of course you today know of fifty professions where your great-grandfathers knew of but one. Do you suppose Daniel Webster ever heard of an interior decorator or of a ceramic engineer? Probably not. Yet these professions now possess great futures. By all the foregoing I mean to say that even when you think of "profession" in the restricted sense, you are including a much wider range of vocational possibilities than the world of even the Civil War times knew.

In its wider sense the term professional training means the acquisition of power and skill in the doing of every work of life. Some of the finest, the most necessary contributions to human need have come from folks whose callings are not professions in the technical sense at all. I do not wish you to think, because you may not have any bent toward a profession in this sense, that you have no call to train yourself for your job. God is calling you to your proper work, however humble that work may be. Thackeray once asked an American boy what he was going to be. The lad replied, "I do not know, sir." Thackeray said, "Whatever you are, be a good one." That idea is my theme. And most of what I say will be just as true for you who are to run a dairy or to keep house as for you who are to plead cases before a court or preach to expectant audiences.

Speaking for the moment to you who should enter a profession, in the limited

sense of the word, I should like to remind you that specialized knowledge and skill come either by absorption or by intention. In the days that are gone the budding advocate learned law by sweeping out the office of a lawyer and by gathering such crumbs of legal knowledge as he could pick up. That was the method by absorption. Today the intending barrister goes to a law school where he vigorously attacks his problem, enjoying the benefit of the competition of his fellows, the best text-books the world can provide, and the stimulus of experienced teachers. This is the method of intention. Even today, however, the two methods of learning exist side by side in some professions. Many folks still think that the only way to learn to teach or to preach is by the costly trial and error method. Getting professional training in such a manner takes much longer and costs the precious souls of boys and girls and of men and women. You would not call a doctor to cure you of typhoid fever unless you knew that he had been graduated from a recognized school. The world wants no fumlbers in this matter of light-bringing, of service. Get, therefore, a thorough training for your profession at a recognized school if there is a school for your profession. A reading glass held over a piece of paper will focus the sun's rays so intensely upon the piece as to set the paper on fire. A professional school will so focus the world's experience upon you as to give you high burning power in your work.

Just a word more on the head of preparation, a word vital to my theme. I do not now recall a single instance in which God ever chose either a hopeless blunderer or an incompetent to render great service. A fundamental part of your call to any job is your preparation for that job. President Allen of Alfred used to say, I believe, that God could grow a squash in a summer but that he took a century to grow an oak. Hawthorne needed twenty-five years of intense practice to prepare himself for the composition of his master-piece, "The Scarlet Letter". Moses had to be prepared by his up-bringing at the court of Pharaoh and by his long tutelage at the back of the desert to cope with the crisis in Jewish and in human history which it was his to meet. Jesus himself was maturing for thirty-three years in preparation for his divine ministry

of but three short years. Great preparation alone makes possible great service.

Perhaps you have been led to believe that professional training blunts spirituality, that the more highly schooled you become, the less God-filled you will be. Really now, when you stop to think of it, do you believe God will more heartily approve of you if you blunder through the game of life because you do not know the rules, or if you fumble the ball at a critical play? Will God be more likely to use you to turn some of the lights on the universe if you do not know the switchboard, or if you have taken pains to learn it? Goodness without power to express itself efficiently will leave you a spiritual fumbler. Professional training without fundamental piety will make you spiritual nitro-glycerine. Love for God and for man plus specialized knowledge and skill will make you a spiritual wizard who can flood the dark places with light. Although some folks are satisfied with head-efficiency, some other folks—and great folks, too—are content with nothing short of head-and-heart-efficiency. Some of the biggest professional men I have ever met are such as keep, like Daniel, their windows open toward Jerusalem. When the disciplining of the heart keeps pace with that of the head and the hand, professional training will give you a high place, not in the aristocracy of privilege, but in the aristocracy of service.

If I should ask you why the books on your table or the stones by the roadside do not suddenly float about like dandelion heads, you would tell me that the law of gravitation keeps them in place. You know, of course, that the whole universe obeys the laws which God has established. There are the laws by which the sap rises in the maples in springtime. There are the laws that govern the assimilation of food by our bodies. There are laws for the wind and the tides. There are laws by which man thinks. There are laws that control the growth and the decay of the human soul. These laws which I have mentioned represent a few of the important switches on the board of life. The gaining of real professional training means, then, the acquisition of the power to throw these switches, to utilize these laws of God for the service of humankind.

The other day I saw a man step intrepidly into a cage of lions. Almost I felt as if I must close my eyes, so sure was I

that the great tawny cats would do him harm. But, instead, this lion tamer walked about among them unscathed, made them play leap-frog, set them to dancing, and, as a final piece of daring, he lay down beside them. How long, think you, would he have lasted if he had not known some of the laws of lion-nature? Knowing those laws, he was able to get the beasts to perform some almost unbelievable tricks for the entertainment of the on-lookers.

Another illustration of the difference whether you know the game or not. Over a sandy farm there had passed a pitiable procession of tenant farmers, each in turn trying to make a living off the poor land and failing ignominiously. At last a young farmer, full of vigor and resource, bought the place which shortly began to blossom like the rose. His family had a good living, and he began to buy "baby" bonds, then later he invested in larger securities—all from the proceeds off the farm that every one supposed poverty-cursed. The secret of the young farmer's success was simple. He had grown up on similar soil, had made a study in college of that type of land, and therefore he knew what kind of crops could be made to pay there and what food he must give the earth to get it to yield an abundant increase. In other words, because he understood the laws of sandy soil, he was able to use, to thrive on, and to make serve society a farm that uninitiated tillers had abandoned in despair.

I can not forego giving a last illustration, this time one appertaining to the laws of the mind and soul. Last spring I visited a state normal school where I witnessed two learning teachers working with the same class of youngsters. The first young man, a Filipino who spoke excellent English, was teaching a lesson in general history. The boys and girls went after every bit of bait he threw out, as a hungry perch after an angle worm. They were eager to listen, anxious to tell what they knew, and responsive to every lead of their instructor. The problem of discipline was negligible, for it seemed as if those students could not get time enough to work together with their teacher on the lesson. After thirty minutes, another young man took the class for a lesson in geography. At once a difference came over the attitude of the boys and girls. They grew listless, or rambunctious,

depending upon their temperaments. Some naughty boys began sticking pins into each other. Some other very naughty lads teased the girls by pulling their hair. The teacher scolded, but was powerless. He could get neither a decent momentary attention nor, of course, a persistent interest in the lesson. The first teacher knew something of the laws governing the conduct of children and how to set them agog with interest; the second fellow was a sad bungler. Because of his abysmal ignorance of child nature, he could turn on only a few of the lights of his class, these few serving only to make the surrounding gloom the intenser.

God's laws, whether of the soil, of the body, or of the soul are his thoughts in these matters. If you learn to understand his laws in tree, or beast, or man, you are thinking, as an old-time astronomer said, God's thoughts after him. When you are getting professional training, you are following the footsteps of his great ideas, and he can reveal through you to the world the workings of his mind and heart. Franklin, harnessing electricity, was learning God's will that God through electricians might send you and me all the blessings from his infinite storehouse which electricity can bring. Furthermore, I am confident that the Creator and Father yearns for you to become acquainted with his laws, his thoughts, that you may minister to mankind. I wish to insist on this point: the professionally trained man, God-filled in heart and in head, can reveal God and serve humankind as can no other man.

I should like to speak now of three definite reasons for getting professional training.

A man should get a professional training for the sake of his living. One of the summer school students at Alfred came to me a little while ago saying, "I'm stuck in the mud." He explained that he had started teaching with inadequate preparation so that now he could get no increase in salary because he was insufficiently trained, and he could get no more schooling because his salary was too low. He was caught, therefore, in a vicious circle. In the West in the days before the discovery of gold, days which Parkman so vividly describes in his "Oregon Trail", a man could go out with his gun and in a few hours kill buffalo or antelope enough to provision himself with meat for days. Then the matter of making

a living was a simple affair. Nowadays so many hands and heads are at work producing the dry goods, groceries, building materials, and transportation facilities for you and me that the cost of these goods has gone up by leaps and bounds. It is a truism that you can neither live yourself nor support a family on the income your grandfather received. If you are to earn an adequate living for the present age you must somehow scramble out of the class of the bunglers into the ranks of those who can put things across. With no deftness and cunning in your fingers or no specialized knowledge in your head you will find it almost, if not quite, impossible to get unstuck from the mud.

A professional training should enable you to acquire some property. Among thinkers on sociological matters the idea has definitely come to the surface that property of one kind or another contributes a desirable element to a man's personality. I am decidedly inclined to the belief that much of the uproar and disturbance in the labor world is due, not so much to the fact that some working-men are receiving too little pay, as to the fact that many of them possess no stake in the towns in which they live or in the nation which some of them would gladly upset. Whether the trouble-makers realize their lack or not, it seems that they need the element of property to stabilize their desires and to make them feel like full-orbed men. Do not open-eyedly deprive yourself of this valuable element of material possessions.

A professional training, the fact that you possess some unique capacity, will give you a place of respect and esteem in the town where you live. I know a man who knows a lot about bees. Folks from away ask his counsel in matters of bee-keeping. He can work among the vicious animals, bare-headed and bare-handed, without getting stung. Now, few persons in his town care about bees, nevertheless these same folks pay that man a quiet homage because he is a man who knows. The knowledge and ability which come from rigid, extended training for some human ministry will give you the regard and respect of your fellow citizens which you ought to covet and to merit.

I repeat, therefore, that you ought to get a professional training for the larger

living it will give you. But you ought to get it likewise for the sake of your life.

I remember visiting in Madrid, Spain, the famous Armeria, or museum of armor, which is a part of the palace of King Alphonso. In particular do I recall one sword whose blade was chased with beautiful designs and whose hilt was set with costly gems. The artificer, I said to myself, who wrought this sword did not drop his work when the whistle blew. To all appearances he was a workman who intensely loved his job, who found sword-making a channel for expressing himself and his sense of a fine piece of work.

Perhaps a man has a magnificent vision of mother-love which clamors for expression, but he can not tell what he feels because he can not wield the chisel that shall shape the figures of his vision. Perhaps divine melodies haunt his mind, but he must remain dumb because he can neither sing nor play to give his melodies expression. Perhaps he sees in his home town the possibilities for a helpful industry which he feels the urge to build up, but his vision fades because he has no business training that might realize it.

If you are a red-blooded young man or young woman, you will not care a fig for a job merely as a job, you will want a piece of work in which you can express yourself, by which also you can prove to yourself and to the world that you are capable of magnificent accomplishments. I mean that if you are educated professionally, you can love your work just for the work's sake. Upton Sinclair wrote "Main Street", not with a squint after money or popularity, but just to please himself. If you are educated professionally, you will be able to express your love of superior accomplishment in more jobs, you will so command the tools of your profession as to make them trace the most delicate and satisfying lines. A man without training may sing a song, but, other factors being equal, the trained singer who has thoroughly mastered his technique can so throw himself into his performance that he can reach the inmost feelings of his auditors.

One of the most powerful desires God has put in your heart is the desire to express yourself. You like to know what you are doing, why you are doing it, and most likely you want to do it in your own way. You

want to work out your own ideas; set your own policy in motion. If you are without professional training of some kind you will be deprived of satisfying this desire. You will be the slave of other men's ideas because you will not have purchased the power to make your ideas prevail. That is, if you have any ideas. But I believe you are unwilling to be merely a counter on a check-board that someone else moves about at will. You have a right to be a master mind that does some of the moving.

In this matter of making a life, professional training can give you an insatiable—not curiosity, as in Kipling's story of how the elephant got his trunk—desire to grow. Professional training will show you broad vistas of a delectable promised land which you can enter and possess if you will only keep growing. Professional training will make you want to ask with Robert Browning:

Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?

Do you remember how young Gareth, in "The Idylls of the King", went out to fight the four giants successively, the one always more terrible than his fellow? Without training you may be able to go out and tumble over now and then a man of straw, but with the shaping of your life which training can give you you can sally forth to slay ever larger giants that are stalking through the land. Don't you believe David must have felt greatly exhilarated just to know that he could kill not only lions and bears, but giants like Goliath?

As a professionally trained man you have a right to expect of yourself a master-piece. If you are intending to be an architect, you ought to promise yourself the joy of erecting your Woolworth building. If you are to be a dentist, you should say to yourself that you are going to put in the finest gold fillings in the county. If you are going to be a minister, you ought to expect to win, along with many others, some man or woman of exceptional power to whom you can impart the vitality of your own intense spiritual life. You have a perfect right to say modestly to yourself but with vivid satisfaction, "That's the finest piece of work I ever did." This feeling is one of the beautiful recompenses of life which discipline of your powers can bring you.

But you will want to think of something

more than making a living or even of making a life; you must also keep upon your heart the necessity of training your powers for the sake of a loving ministry to your fellows. These, then, are the three reasons for professional training, the three L's—living, life, and loving ministry.

Did you ever see, in some large office at night, a lamp throwing an intense light over the desk of some clerk but leaving all else in darkness? If you get a professional training for the sole purpose of getting more bread and meat for your own stomach, or to give yourself merely the selfish satisfaction of being a good workman, you will be just like an electric bulb that throws the bright light on one spot only and plunges the outer world in darkness. The lesser reasons for preparing yourself for a profession become paltry, sordid, almost demoniacal, without the hallowing purpose of loving ministry of fellow-man. Men need the intense brightness of the desk-light, but they grope and stumble and fall without the general illumination which the electrician can play upon them when he throws all the switches. Men, women, and little children are dying by the thousands, physically and spiritually, because they lack the services which professionally trained men and women alone can render.

Do you realize that there is a tragedy of ignorance as well as a tragedy of sin?

I can easily picture to myself some subordinate officer, suddenly exalted to a responsible command, who finds himself cut off from the main body of troops, unable to effect a union with the larger command because he does not know the game of war. I can imagine that, because of his insufficiency at a crucial time, the battle is lost, the cause is lost, and hordes of innocent lives are sacrificed. Such is the tragedy of ignorance.

I can imagine a doctor sitting by the bedside of a little child suffering from a baffling disease. He realizes that his utmost wits are come to grips with Death and that Death will conquer. In the anguish of his soul he cries aloud for the knowledge that would help him save the ebbing life, but the answer to his cry is only a terrible silence. The fair babe dies. Such is the tragedy of ignorance.

I can imagine a preacher, warm-hearted, but too insubstantial or muddy a thinker to

command the attention of thoughtful men, who realizes that he is losing his grip on his congregation and on his parish because he sees the world only as an irrational wilderness of woe, and because he does not know the workings of the mind and soul of human beings. In his growing bitterness and discouragement, the preacher resorts to passionately pessimistic outbursts against the trend of human affairs and to personal diatribes against his parishioners. While the ignorance of the officer and of the doctor result in a wastage of bodies, the ignorance of the preacher means the wastage of souls. Such is the most terrible tragedy of ignorance.

Do you not begin to see how much the world needs the man who knows? Do you not begin to feel how great a responsibility rests upon you to gain professional training that you may minister to men?

Clara Barton, the untrained woman, might serve her neighbors only so far as her knowledge and physical endurance went, but Clara Barton, the woman with a vision and administrative ability, could multiply her love and her physical ability to alleviate the sufferings of war, by the organization of the Red Cross. In much the same way that a captain is responsible for the welfare of his hundred men, so every professional man has his company, or his parishioners, or his patients—dependents of whatever sort. If he fails them they are forced to sit in darkness. As a professional man or woman you will serve your hundreds and thousands, whereas with undisciplined powers you can at best minister to only one or two hungry souls. If you are untrained for your ministry, you can never get farther than the I x I in the service for which the old world languishes; if you are trained you will be able to go far in God's table of multiplied ministries. Whether or not certain audience rooms of human life are to be lighted depends upon whether you—not the other fellow—but you, learn to throw the significant switches of existence. I wish that I could bring this point so forcibly home to you that you could not but understand that, if you are too lazy or too indifferent to get an education, there are many mouths that will go unfed, many wounds that will go unhealed, many hearts that will go un comforted, many lives that will go unbeautified, many souls that will go unsaved.

Living, life, loving ministry; these three. But the greatest of these is loving ministry.

A dishonest farmer, going with his milk to the factory, stopped, as was his wont, to fill his can with water from a trough. He dipped up inadvertently two frogs. Finding himself trapped, one frog gave up, sank to the bottom of the milk and died. But when the farmer removed the lid from the can, the second frog, to the great astonishment of the man, jumped quickly out. Instead of succumbing, as his fellow had done, this frog had kicked and kicked and kicked until he had churned a pat of butter big enough to sit on.

Which one of these frogs are you like—that which quit and ingloriously died, or that which kicked and gloriously won? It is not possible, of course, that you are just plain putty! Perhaps you feel that life has entrapped you. Possibly all the signals are set against you. You may be asking, "What's the use of trying to get a professional training, any way? Caught as I am in the tough mesh of circumstances, how is it possible?" It may not be, but at least you can do a deal of kicking, as did the second Mr. Frog. Some thing fine is pretty sure to come of it.

It must be admitted, of course, that the years of preparation for the glorious ministry you are to give are tedious and trying. They will strain your every sinew and fiber. They will try the patience of your friends and relatives. The way to a professional education is a steep upgrade, rough, and sometimes heart-breaking. It is no delectable highway running evenly like a ribbon of concrete pavement between smiling meadows or by winding streams. It is no primrose way. It is a *via crucis*, the way of the cross.

In my mind's eye I see, standing on a little hill and silhouetted against a lowering sky, a cross with the form like the Son of Man hanging on it. Too long this symbol has represented merely a fetish by which men have thought to save themselves, as if their spiritual center of gravity could be, not inside, but outside themselves. But to you the Cross can stand, as it did to the martyrs, as a challenge to a great fight and as a symbol of a glorious victory. You, too, can cry with them, "*In hoc signo vincimus!*" "In this sign we conquer". The Cross remains through the ages the outstanding challenge

to the life of hardship, of struggle, of loving ministry, and of magnificent triumph. Do you not see it beckoning you to the unknown, the hazardous, yes, to the impossible? Does it not summon you to the ranks of those who have dreamed great dreams and have realized their visions? "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Does not this strange and beautiful symbol impel you to accept its challenge to be a light-bringer for a world that is sitting all too much in darkness?

You have the stuff in you to answer this challenge.

AMERICAN SABBATH TRACT SOCIETY— ANNUAL MEETING

The seventy-eighth annual meeting of the American Sabbath Tract Society was held on Sunday, September 18, 1921, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., Vice President Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, Alexander W. Vars, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, James L. Skaggs, Willard D. Burdick, Lewis T. Titsworth, Lucius P. Burch, Mrs. David E. Titsworth, Mrs. William Seward, Arthur L. Titsworth.

Prayer was offered by Rev. James L. Skaggs, of Plainfield, N. J.

The Recording Secretary stated that notices of the annual meeting had been published in the three issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting.

The annual report of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager of the publishing house was presented and adopted.*

The special annual report of the Treasurer to the Corporation as required by Section 3, of Article IV of the Constitution, was adopted after the same shall have been signed by the proper officers.*

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

*See forthcoming "Year Book" for these reports.

President—Corliss F. Randolph, Newark, N. J.
Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding Secretary—Edwin Shaw, Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Edwin Shaw, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Theodore G. Davis, Plainfield, N. J.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Charles P. Titsworth, Plainfield, N. J.; Irving A. Hunting, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; George B. Shaw, Salem, W. Va.; James L. Skaggs, Plainfield, N. J.; Otis B. Whitford, Plainfield, N. J.; Willard D. Burdick, Dunellen, N. J.; George C. Tenney, Battle Creek, Mich.; Clayton A. Burdick, Westerly, R. I.; William C. Whitford, Alfred, N. Y.; Roy E. Titsworth, Plainfield, N. J.

Vice-Presidents of the Corporation Only—Ira Lee Cottrell, Alfred, N. Y.; Arthur E. Main, Alfred, N. Y.; George W. Post, Chicago, Ill.; Henry N. Jordan, Milton, Wis.; E. Adelbert Witter, Berlin, N. Y.; Eli F. Loofboro, Little Genesee, N. Y.; Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Alfred A. Titsworth, New Brunswick, N. J.; Boothe C. Davis, Alfred, N. Y.; Alfred Wilson, Dunellen, N. J.; Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.; Herbert L. Polan, North Loup, Neb.

Respectfully submitted,
WILLIAM C. HUBBARD,
ORRA S. ROGERS,
ASA F. RANDOLPH,
Committee.

By vote, William C. Hubbard, Orra S. Rogers, and Asa F. Randolph were elected the Committee on Nominations for the year 1922.

Minutes read and approved.
Adjourned.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

WOMAN'S WORK

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

MARIE JANSZ

MRS. D. L. BABCOCK

(Paper read at Northwestern Association at
Milton, Wis., September 16, 1921)

Southeast of India, and south of the islands of Borneo and Sumatra, in the Indian Ocean, lies the Island of Java, which is one of the most important islands of the East Indies, and has a population of millions. As it belongs to the Netherlands, Dutch is the official language, though Javanese is the language of the common people.

In 1851 a teacher in Holland became interested in the Javanese people and he, with his wife, went to them. There they gave the rest of their lives to the teaching and reformation of them. To them were born ten children. Of one of the younger of this large family we wish to tell you today.

Miss Marie Jansz was born in Japan, Java, in 1869. Her father taught his children himself, as the government schools did not teach religion. Marie said of him that his beautiful life was the best religious example to be found. Besides his pastoral and medical work, he wrote several Javanese books and translated the Bible into the Javanese language. When eighteen Marie taught a Dutch school for poor children, and she said, "I could not help telling them about Jesus, their Savior, and praying with them in the school."

When some Christians opened the first school in Java with Bible teaching, they asked her to teach there. The work was too hard; her health failed, and she returned to her home. While there she became much interested in the Javanese beggars, and the little homeless children. She couldn't bear to see them suffer, so bought a little cottage to shelter them. When the government heard of her work, they gave her some land upon which to build, and to cultivate to supply food and work for her colony. It was assisted by the Haarlem Seventh Day Baptist Church of Holland. Others heard of her self-sacrifice and contributed some money. Thus the mission in

Java was started. A meeting house was built in 1907. When completed fifteen or sixteen were baptised and joined the church. This membership has grown to about one hundred at the present time. When food is cheap and general health prevails, the colony grows smaller, but when food is scarce and disease is prevalent they all come back to one whom they know will do the best she can for them. At present she writes there are 292 in the colony. She is their overseer, physician, teacher and minister. Surely hers is a life of service in the Master's cause.

Miss Margaret Alt assisted her at one time, but her health failing she went away. Cornelia Slagter was with her for a while, and two or three years ago G. Vryjak came to her from another mission. He is a Sabbath-keeper and has been baptized. She wrote he said nothing about wages, but that he ought to have at least fourteen dollars per month. Later she writes the Javanese Bible textbook, which she had been translating, was finished, and Mr. Vryjak had bound the books very neatly. Five hundred copies cost her \$400, and she had saved it from the funds sent her by our people in America. It is a book of 217 pages. She had sent a copy to an agent of the British Bible Society in Java, and he commended it highly. It is composed of Bible texts upon subjects essential to the Christian life. It seems a wonderful thing that amid her many cares she found time to translate and arrange this book. Another year she hopes a niece will come to assist her, as she finishes her education as a teacher, and her parents have promised Miss Jansz she may come to her and be her housekeeper and teach the children.

She seems so anxious to make the colony self-supporting. A young man (who says she has been a mother to him) offers to come and teach the people how to grow and prepare the sugar cane for the factories. She asks for money to further this enterprise, hoping it will contribute to the self-helpfulness of the people. Of tithing she says, "The Lord has always given back to much more than I offered him, for he graciously leaves us nine-tenths, and more still. When we give joyfully, he gives a new blessing as our reward."

The climate there is a trying one and Miss

Jansz has never been strong. In the early spring she was obliged to go to a hospital for an operation, leaving the work to the native helpers, some of whom are quite trustworthy. On her return she wrote: "If our heavenly Father did not sustain and encourage me from day to day I should surely sink down in despair under my heavy burden, but he is the same yesterday, today, and forever; the same as when in olden times he provided for the hundreds of thousands in the wilderness for forty years."

Above everything else she wishes for a consecrated man and his wife to come to her assistance, as she is so frail and feels that she can not continue much longer in the work. She earnestly prays that with the Lord's help and the financial support of its friends the mission may become a permanent spiritual and material help to the people.

In one of her letters she mentions her work: "Looking after the sick suffering with sores, malarial fever, asthma; looking after the school and household work; cutting many garments to be sewn by the women; writing all of the reports for the papers; corresponding with officials, with customers, the doctor, etc., the bookkeeping; also writing letters to friends who sympathize and help in the work. Then there are prayer meetings and church services, and teaching Mr. Vryjak the Javanese language." Do you wonder she is tired and that this is her favorite poem, which a friend gave her. She says it may do some one good if printed in the RECORDER:

"Tired in the Master's service?

Yes, I do feel tired today,
For sometimes the body gets weary
While traveling the heavenly way.

"But how just a word from Jesus

Will brighten the wearisome way,
And make you feel glad for the tiredness,
That brought him so near you today!

"I was working away for the Master,

And feeling so tired one day,
And the devil came near me and whispered:
'You're wearing your self away.'

"But heeding not his temptings,

I turned my Savior to see,
And he came so near me and whispered:
'Are you sorry you're tired for me?'

"And quickly the burden lifted,

And the tiredness all had fled,
As with a heart filled with gladness,
'Not sorry, but glad,' I said.

"Glad to be tired for Jesus:

And the pathway was bright that I trod,
For he had come near and taught me,
It is sweet to be tired for God."

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 18, 1921, at 2.30 o'clock, p. m., Vice President Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, Alexander W. Vars, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Orra S. Rogers, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Mrs. William Seward, Lewis T. Titsworth.

The reading of the minutes of the last meeting was waived.

By vote, the regular order of business was suspended, to listen to a communication from President Randolph.

Secretary Titsworth presented a letter from President Randolph, stating that in order that the reorganization of the Board of Directors for the coming year may not be delayed, he had appointed William C. Hubbard, Alexander W. Vars and Clarence W. Spicer a committee on nominations of standing committees, subject to the approval of the Board.

By vote the action of the President was approved.

The committee presented the following report:

Advisory—Esle F. Randolph, Asa F. Randolph, Jesse G. Burdick, William M. Stillman, James L. Skaggs, George C. Tenney, Clayton A. Burdick, Edward E. Whitford, William C. Whitford.

Italian Mission—Jesse G. Burdick, Iseus F. Randolph, Irving A. Hunting.

Supervisory—Marcus L. Clawson, Clarence W. Spicer, John B. Cottrell, Orra S. Rogers.

Distribution of Literature—Willard D. Burdick, George C. Tenney, William C. Hubbard, Alex. W. Vars, Henry M. Maxson, James L. Skaggs.

Sabbath School Publications—Edwin Shaw, Theodore L. Gardiner, William C. Whitford.

Denominational Files—Corliss F. Randolph, Arthur L. Titsworth.

Investment—Frank J. Hubbard, Henry M. Maxson, William M. Stillman.

Auditing—Otis B. Whitford, Charles P. Titsworth, Roy E. Titsworth.

Budget—Frank J. Hubbard, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Willard D. Burdick, Edwin Shaw, Otis B. Whitford.

Report adopted.

The Committee on Distribution of Literature reported the distribution during July and August of 5,037 tracts, embracing a fair proportion on each of the topics we published.

The Committee on Italian Mission reported for August 14 sermons and addresses by Mr. Savarese, the average attendance at New York being 6, and at New Era 14. Literature and tracts distributed 200.

Reports received.

The Treasurer reported that he had been able to have the taxes remitted that were levied by the City of Plainfield on our publications in public storage. He also stated that in correspondence relating to the bequest of M. Julia Stillman of five shares of stock of the Babcock Manufacturing Company, he had approved their sale at \$75 per share.

By vote the action of the Treasurer was approved.

Voted that we authorize the issuing by Secretary Shaw of a Denominational Calendar for 1922, he to suggest the number of the issue, at the next meeting of the Board.

Voted that President Randolph be authorized to have 100 "Directories of the Board" printed as formerly.

Voted that the organization of the New Jersey Society at the earliest possible date be referred to the Committee on Denominational Building.

Voted that W. M. Stillman and Asa F. Randolph be requested to advise the committee in writing of the legal steps necessary to perfect the organization.

The reading of the minutes of the annual meeting held just prior to this meeting was by vote accepted as a report of the Corporation to the Board.

The RECORDER Drive Committee made a verbal report with recommendations.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

JESUS ONLY: AN INDIAN CHIEF'S STORY

There once came a preacher who wished to show us that there is a God. We answered: "Do you think we don't know that? Go back where you came from."

Another came and said: "You must not steal, you must not get drunk, you must not lie."

We answered: "You fool. Do you think we don't know that? Teach that first to the people you belong to! For who drink and steal and lie more than your own nation?"

After that came Christian Henry Ranch to my hut and said: "The Lord in heaven bids me say he will make you blessed, and deliver you from your misery; for this purpose he became man and shed his own blood."

As soon as he had done speaking he lay down quietly by my bow and tomahawk, and slept as sweetly as a child.

"Ah," I thought, "what a man that is! I could strike him dead, but he has no fear." I could not forget his words. I dreamed in my sleep of the blood of Christ shed for me.

Thus through God's grace, the awakening among us began. Therefore, I say: "Brethren, preach Christ our Savior and his sufferings, if you would find an entrance among the heathen."

The above incident occurred in 1740. The story is told by Tschoop, a great red Indian chief.—*Christian and Missionary Alliance*.

THE JOY OF SERVICE

School girls and school boys of a farming community in Kansas have defrayed the expenses of a little girl whose illness necessitated a prolonged stay in a hospital. They contributed \$100 toward the hospital bill of a boy who was sent there to have a broken and twisted shoulder mended. They helped furnish food to children dangerously ill with a malignant form of scarlet fever. They sent \$30 to the starving children in China. The joy of service has come to these children through the Junior Red Cross of which they are an active unit.—*Junior Red Cross News*.

Mr. Burleson now has a scheme for sending our cotton to Europe. As Will Hays is on the job, he may mean for us to send it by mail.—*Washington Post*.

YOUNG PEOPLE'S WORK

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

IMPROVING OUR MEETINGS

RUBY C. BABCOCK

Christian Endeavor Topic for Sabbath Day,
October 8, 1921.

DAILY READINGS

Sunday—By more prayer (Luke 6: 12-19)
Monday—More preparation (2 Tim. 2: 15, 24-26)
Tuesday—More consecration (2 Tim. 4: 1-8)
Wednesday—More devotion (2 Cor. 6: 1-13)
Thursday—More faithfulness (1 Tim. 4: 1-8)
Friday—More service (1 Cor. 14: 1-4, 19)
Sabbath Day—Topic, How to improve our meetings (Matt. 18: 19, 20; John 4: 23, 24)

THOU—WHEN THOU LEADEST

When thou ledest a Christian Endeavor meeting, do not after the manner of some who neglect to study the lesson until nearly time for the meeting; who begin by apologizing profusely for lack of preparation, and who sit listlessly with downcast head while the meeting drags to its weary end.

But thou,—when thou ledest, begin thy preparation as soon as thou art notified by the Prayer Meeting Committee. Study the subject, saturate thyself with it.

Pray much for the meeting, that it may inspire the members to higher ideals, that it may encourage them to advance steps in Christian living.

Pray for the members that they may realize the significance of their pledge. Pray especially for the younger and more timid members that they may have courage to take part in the meeting which they have long desired, but so far have feared to take.

Pray for thyself, that thou mayest lead the meeting as a part of thy service to God—that thy part in it may inspire others with thoughts, and ideas, and ideals.

As a part of thy preparation, plan thy program. Follow not slavishly one planned by another, but fit the program to the topic and to the society. Study plans and methods that thy program may be novel and interesting.

Consult with thy music leader that the songs which thou singest may illuminate thy

subject and inspire to helpful thought upon it.

When thou assignest questions or subjects for talks to the members, do it at some time before the meeting that they may have time for preparation. Thus thou canst help those timid ones to take an active part.

Forget not to give place on thy program for the president's announcements, the report of the information committee, the collection, and any other features that are a part of the custom of thy society.

Take thy place promptly before the society at the time appointed and begin the meeting. Thou canst add much to the life of it by facing the members, and by standing when thou speakest and when thou callest for the testimonies.

Allow not the meeting to drag. If a pause comes which thou canst not break, close the meeting. Better is the memory of a few inspiring testimonies than that of a long dreary time of waiting.

Fear not the occasional short pauses when every one is thoughtful; they may try thy nerve as leader, but they are often helpful to others.

Prolong not the meeting after the hour of closing. If one fails to give his testimony because he hesitated too long, he will be more alert and speak more quickly next time.

If when it is over, the meeting seemeth to thee to be a failure, remember that thou canst not know the effects of the words spoken. God was leading thee, and some one may have received help that will influence his and other lives. If it seemeth to thee to be a success, remember that thy help came from God and give to him the glory.

THE RAINBOW PLAN

FOR LITERATURE COMMITTEES

After listening to a sermon by the pastor of the Seventh Day Baptist Church, New Market, N. J., upon the subject of good reading, in which quotations were made from the convention address, "The Endeavorer and His Reading", by Amos R. Wells, several people felt that they would like to try such a plan for their reading during the coming year.

The following agreement, written up by

one of the members, was signed by several and is being considered by others:

RAINBOW READING CIRCLE

We agree to try to proportion our general reading for the coming year according to the "Rainbow Plan" outlined by Amos R. Wells in his convention address, and to give, also, a generous part of our time to the white, silver, and gold divisions.

Outline

Violet	.....	History and Biography
Indigo	.....	Essays
Blue	.....	Poetry
Green	.....	Science
Yellow	.....	Missions
Orange	.....	Travel
Red	.....	Fiction
White	.....	Good Periodicals
Silver	.....	Religious Reading
Gold	.....	The Bible

The plan is for home reading, and the object of the agreement is to help us to proportion properly the reading matter we take up in our general reading.—*Marjorie J. Burdick, in Christian Endeavor World.*

PERSONNEL OF THE YOUNG PEOPLE'S BOARD, 1921-1922

President—Dr. B. F. Johanson, Battle Creek, Mich.

Vice-Presidents—Dr. W. B. Lewis, Battle Creek, Mich.; Frances E. Babcock, Battle Creek, Mich.; L. A. Van Noty, Battle Creek, Mich.; L. S. Hurley, Battle Creek, Mich.; Paul Resser, Battle Creek, Mich.

Recording Secretary—Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances Ferrill Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Treasurer—E. H. Clarke, Battle Creek, Mich.

Editor—Rev. R. R. Thorngate, Salemville, Pa.

Trustee of United Society—Dr. B. F. Johanson, Battle Creek, Mich.

Superintendents

Junior—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate—Mary Lou Ogden, Salem, W. Va.

Quiet Hour—Elsene Crandall, Andover, N. Y.

Tenth Legion—Lyle Crandall, Battle Creek, Mich.

Efficiency—I. O. Tappan, Battle Creek, Mich.

Educational—C. H. Siedhoff, Battle Creek, Mich.

Social Fellowship—Mrs. Nettie Crandall, Battle Creek, Mich.

Goal—Edna Van Horn, Battle Creek, Mich.

Lone Sabbath Keepers and Extension—Mrs. Ruby Babcock, Battle Creek, Mich.

Mission—Mrs. D. B. Coon, Battle Creek, Mich.

WHAT KIND OF A LINK ARE YOU?

ALBERTA DAVIS

(Conference Paper)

A chain, when all links are good and properly connected makes something which is good, which is usable, which is worth while. Just so is this true in any organization made up of people. But let us consider this as applied to Christian Endeavor. What kind of a society do you have? What kind of a link in your chain do you make? Is your chain usable and useful or is it weak and easily broken because you are not doing your part?

Did you ever notice that a Christian Endeavor social always has more people in it than a Christian Endeavor prayer meeting? Why is that? Just one answer. Weak links in our Christian Endeavor chain. Some people want entertainment and that alone, never thinking of their own religious development and their influence over others. Let us avoid being that kind of a link, so that our Christian Endeavor society, our church, and our community may be made a little stronger.

I had the privilege and pleasure of spending six weeks in the Conservatory of Music in Cincinnati, O., this summer, and I could not help applying what I experienced there to this subject. From seven o'clock in the morning until nine at night, there was a constant conglomeration, we might say, of music. That is, any one passing through the corridor would hear four, five or more pianos all going at once; also here a high soprano, there a violin, yonder a 'cello, etc. All, of course, were playing separate and apart from the other and perhaps at that particular time with no thought of the other. But here is my idea: each one was trying to improve herself, be more efficient in her line, that she might go out and give the world what she had, that the world might be made better. There was the idea of individual, personal training, getting ready to cope with the world's needs.

I could not help but think how little would be accomplished if we would be listening to the other one all the time; seeing how she was getting along, or asking questions, when so much could be accomplished by closing our doors to the wierd, confused sounds, sitting down to our own

pianos and working out our own tangles; thus working out our personal difficulties, being ready to meet with others out in the world or helping others with what we had gained.

This is what the Quiet Hour will do for us. In the Quiet Hour, with the help of our Master, we prepare ourselves for working with others, for better harmony with others, and for an all-round better life. And without this personal touch we lose so much that we need in making life worth while. How much more we would have to give to the world if we would really put *ourselves* into everything we do.

The Conference subject, as you all know, is "Personal Righteousness the Fundamental Need". What a wonderful subject; what a big subject, and how much it should mean to the young people especially. Did you ever stop to think out the meaning of those few words—*personal righteousness the fundamental need*?

Above all, we need to be righteous ourselves, our individual selves. We read in the Bible that we should not see the mote in our neighbor's eye, but rather cast the beam out of our own eye. What a wonderful place this world would be if we could all do that; and I really feel that we are coming more and more to that point. What could be a better help in bringing that about than the Christian Endeavor societies, with each society made strong by efficient personal links?

On our efficiency charts I think we find that the individual training section has far more points than any of the other sections, and after all, is not that the fundamental need, the foundation, the support, the rock, on which we build? Will not the other sections be built up if we put stress on the individual part; will they not be built up if you have well trained individuals? Yes, if you have a solid foundation, the rest must come, sooner or later, and in a substantial way.

So let us as individuals in our own Christian Endeavor societies, work for our own individual righteousness that we may be strong links in our own societies, that our own societies may be strong links in the great band of societies all over the world. Remember if one link is weak, just so weak is the chain.

THE REPORT OF THE DELEGATES OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Three of the regularly appointed delegates to the Federal Council of the Churches of Christ in America attended the quadrennial meeting held in Boston, December, 1920. The fourth member of the delegation, President William C. Daland, not being able to be present, Rev. Clayton A. Burdick, president of the General Conference, was appointed alternate. Those attending, therefore, were Dean Arthur E. Main, President Boothe C. Davis, Rev. Ahva J. C. Bond, delegates, and Rev. Clayton A. Burdick, alternate.

Since this was the first meeting of the council since the end of the war, much earnest thought was given to the problems of reconstruction.

It was the deep conviction of the four hundred delegates present, representing American Protestant Christianity, that only Christ can save the world, and that the one agency more responsible for that task than any other is the evangelical Protestantism of America.

This was the theme of the addresses, and it was this conviction that found expression in the council's formal actions.

The forms of activities accepted as the legitimate service of the Federal Council may be expressed as follows:

"To provide points of contact between the denominations through their recognized representatives, in order to facilitate understanding and sympathy between them;

"To study the program of coöperative tasks, suggesting measures and methods by which such tasks can be done effectively; and undertake whatever work properly falls within its sphere;

"To speak with care and a due sense of responsibility for the churches on those matters on which there is a general agreement;

"To serve as a clearing house of information about those things that are being done by its constituent bodies and other organizations affiliated or coöperating with it;

"To be an organ of publicity through which that which is of interest to all may be effectively conveyed to each and to the public;

"To function in other forms of coöperative work for which there may be no adequate provision."

These are real and sober tasks.

While the spirit of co-operation is very evident, and organization is sought in which

(Continued on page 415)

MARRIAGES

AYARS-DAVIS.—At the home of the bride's parents, Mr. and Mrs. T. M. Davis, Marlboro, N. J., July 2, 1921, Mr. Elwood S. Ayars and Miss Bernice W. Davis, Pastor L. D. Seager officiating.
L. D. S.

ROOD-VAN HORN.—At the Seventh Day Baptist Church of North Loup, Neb., August 29, 1921, by Pastor L. O. Greene, Bayard Rood and Birdie Marie Van Horn, all of North Loup.

SMITH-WHEELER.—At the City Temple, Presbyterian church, Dallas, Texas, September 11, 1921, by Associate Pastor Howard M. Frank, Dorothy Kent Wheeler, of Boulder, Colo., and David William Smith, of Dallas, Tex.

DEATHS

BIVENS.—James C. Bivens, son of Joseph and Phoebe Thomas Bivens, was born at Shiloh, N. J., July 23, 1852, and died at his home in Marlboro, N. J., July 25, 1921, aged 69 years and 2 days.

December 22, 1881, he was united in marriage with Miss Sarah L. Davis. To this union there were born three children—Albert F., Susie D. and Joseph, all of Marlboro. There are also two grandchildren and a nephew.

When a young man he was baptized by Elder Lewis F. Randolph. He was a member of the Marlboro church for many years. He was a regular attendant at all the services and ever interested in the religious life. He filled his place nobly and faithfully as a neighbor, a Christian, a husband and father, and leaves a memory to be cherished by his loved ones.
L. D. S.

BALLENGER.—Rev. A. E. Ballenger was born in Illinois in 1861, and died in Riverside, Cal., August 19, 1921.

Friends in many lands mourn the passing of the Rev. A. E. Ballenger, who died last Friday at his home in West Riverside. Funeral services were held yesterday at the M. H. Simons chapel, when words of tribute to a noble and self sacrificing life were spoken by two of Rev. Mr. Ballenger's old associates in ministerial work, the Rev. H. K. Willis of Sawtelle, and Mr. B. F. Fullmer of Los Angeles. A hymn, "Will Your Anchor Hold," the words of which were written by the deceased and the music by his wife, was sung by Mr. and Mrs. William Robinson, returned missionaries from South America, and the Seventh Day Baptist Church male quartet also sang two numbers. The text for the sermon was chosen by Mr. Ballenger, Second Timothy, 4: 7. Interment was made in Olivewood cemetery.

Although West Riverside has been the home of Rev. Mr. Ballenger and his family for the last 12 years, the greater part of his time was spent in other states engaged in evangelistic work. This work to which he has given his energies almost from the beginning of his ministry, has taken him not only into every corner of the United States and Canada but abroad as well, Europe, England, Scotland and Wales. Shortly after entering the ministry 35 years ago in Illinois, where he was born in 1861, Mr. Ballenger was called to edit the American Sentinel, a religious weekly. Since coming to Riverside he continued this phase of his work in managing and editing a religious monthly, "Gathering Call," which was published here. The September number of this volume will be a memorial to its creator, and will be edited by his brother, the Rev. E. S. Ballenger, pastor of the Seventh Day Baptist church of this city.

Surviving the well known evangelist are his wife, Mrs. Belle Ballenger; a daughter, Euliel; two sons, Edward and Oswald; his father, the Rev. John F. Ballenger, a pastor of 50 years service; two sisters, Mrs. Nellie Simpson, and Mrs. Ida Hibben of Glendale, and the Rev. E. S. Ballenger of this city.—*Riverside (Cal.) Daily Press.*

BURDICK.—At the State Soldiers' Home near Fort Snelling, Minn., August 29, 1921, Clarke E. Burdick, aged 78 years, 8 months and 26 days.

Funeral services were held in Dodge Center, Mr. Burdick's old home, conducted by Rev. E. H. Socwell, assisted by Rev. H. C. Van Horn.

E. H. S.

PALMITER.—Harriet Elizabeth Kelley, daughter of Asa and Emily Kelley of Middle Island, W. Va., was born September 26, 1857 and passed away while on a visit with friends at Alfred Station, N. Y., August 20, 1921.

She was the fifth in a family of twelve children. Her girlhood was spent with her parents on a farm among the hills of her native state. In 1882 she and her sister Rosa came to Wisconsin, and November 12, 1887 she was married to Elverton Palmiter, who survives her.

They spent some years on their farm west of Albion, when the age and declining health of his parents made it necessary for them to leave the farm and come to the village and look after the aged couple in their own home. It was in this relationship that our deceased sister let her light shine, faithfully ministering to their needs, looking after and caring for them as she would have done for her own parents or her very own children, depriving herself of many social privileges and pleasures that she might the better provide for their comfort and pleasure, never seeming to resent the confinement at home and the narrow range allowed her on their account.

Our sister was a strong character. She was large and strong and willing, a hard worker always, and ready to lend a helping hand wherever needed.

She was converted under the preaching of Elder Samuel Davis in the hills of West Virginia and united with the Middle Island church, whence she transferred her membership to the Albion

church in March, 1889, where it remained to the day of her death.

Funeral services were held at the home in Albion, Wis., August 24, 1921, conducted by her pastor, Charles S. Sayre, and burial was made in the Evergreen Cemetery.
c. s. s.

NELSON.—Nels Peter Nelson was born in Jutland, Denmark, July 15, 1847. He came to America in the spring of 1870 and in the following autumn settled in Omaha, Neb. On July 1, 1871 he married Miss Caroline Martenson, whom he had known in Denmark and who had immigrated to America.

In the autumn of 1872 they moved overland in some of the primitive conveyances common to those pioneer days to Dell Rapids, Moody County, South Dakota Territory where brother Nelson took up government land. There the young couple became a part of the sturdy forces that were to create homes out of the undeveloped regions.

Brother Nelson was always active in the cultural work of the community. He appreciated the worth and advantages of good schools in any locality and worked for the better education of the children in his neighborhood.

He was also intensely interested in religious and spiritual things. In 1869 he joined a Baptist church in Denmark. While living in South Dakota he had to face the Sabbath question frequently. Mr. Nelson searched the Scriptures to find facts with which to refute the Sabbath doctrine. The more he studied the less ground he found for his opposition to the Bible Sabbath and in 1873 he began the observance of the Seventh Day Sabbath.

He was one of the seven constituent members of the Seventh Day Baptist church organized by Rev. James Bailey in 1877 at Dell Rapids and known as the Big Sioux Seventh Day Baptist church. In 1884 he was made pastor of the church and continued as its leader until the removal of the family to Milton in 1906. It was a delight to him to know that all members of his large family were conscientious Sabbath-keeping Christians.

He is survived by his wife and nine children—Mrs. C. A. Davis and Hannah Nelson of Milton, Carrie E. of Battle Creek, Charles and Mrs. B. R. Rood of Milton, Martin of Walworth, Julius and Mrs. R. V. Hurley of Milton.

Brother Nelson entered into rest about noon on the Sabbath, August 27, 1921. Farewell services were held on the afternoon of August 30. Interment was made in the cemetery at Milton.
H. N. J.

CRANDALL.—Paul B. Crandall, son of Welcome B. and Emily Dowse Crandall, was born in Brookfield, N. Y., November 15, 1845, and died in Walworth, Wis., August 21, 1921.

Paul B. Crandall was born in Brookfield, N. Y., November 15, 1845, and died at his home in Walworth, Wis., August 21, 1921 of acute indigestion. He was the youngest of five brothers born to Welcome B. and Emily Dowse Crandall. He came west with his parents at the age of 10 years.

Three brothers preceded him in death, Roswell A., Charles W. and John, having died several

years ago. His home since coming west has always been in Walworth. He enlisted when merely a boy, in the 100 day service of the Civil War. He was married to Miss Addie Colburn of Walworth, September 17, 1870. One son was born to this union. They celebrated their fiftieth wedding anniversary last September.

He was converted and baptized in the spring of 1877 and united with the Seventh Day Baptist Church of Walworth, of which he has been a faithful member up to the time of his departure. He will be greatly missed in his home, in the church and community. He is survived by his wife, son Arthur L., of Highland Park, Ill.; three grandchildren and one great-grandchild; also one brother, William C. Crandall, of Boulder, Colo., who was too feeble to be present at the funeral. He also leaves many nephews, nieces and friends who will miss him.

Funeral services were held Wednesday afternoon at the home. The singers were Mrs. G. D. Hargis, Mrs. Esther Nelson, Mrs. Jessie Coon, Frank Ryer and H. I. Coon, Rev. Wm. Hillman, pastor of the Evangelical Church, Walworth, kindly officiated, in the absence of his pastor, Rev. G. D. Hargis. The pallbearers were Messrs. E. O. Burdick, O. L. Smith, W. R. Bonham, H. R. Jerome, H. I. Coon and Julius Schulz. Burial was in Walworth cemetery.
G. D. H.

ALLEN.—Levantia J. Jurralls Allen was born at Fairport, N. Y., May 12, 1844, and died in Port Lavaca, Tex., September 5, 1921, aged 77 years, 3 months and 24 days.

She was married July 3, 1871, to Daniel S. Allen, and to this union were born four children and one died in infancy, and one son in 1916. The others are Herbert Allen of Port Lavaca, Tex., and Mrs. F. M. Brown of Jourdanton, Tex. There are fourteen grandchildren and one great-granddaughter.
D. S. A.

GOULD.—Near Dodge Center, Minn., September 11, 1921, Noyes O. Gould, aged 80 years, 1 month and 10 days. Funeral services were conducted by Rev. E. H. Socwell, and burial was in the Mantorville Cemetery.
E. H. S.

(Continued from page 413)

to embody and direct this spirit, there is also manifest an increasing denominational consciousness, and an effort on the part of the various communions to give more emphatic expression to their own individual life.

Denominational integrity and interdenominational co-operation is the watchword of a very strong and dominant element in the Federal Council.

Efforts were made at Boston to modify the organization so as to serve these ideals.

The constitution was not changed, which guarantees complete autonomy to all the co-operating bodies, but there was an effort

to make the council more directly responsible to the constituent churches.

This, of course, calls for more direct financial support by the denominations in raising the necessary budget of \$200,000 per year.

Our president, in his opening address Tuesday, reiterated what we all feel keenly. The moral upheaval of the world has placed tremendous responsibility upon the church of Christ. This connection in the Federal Council gives us the opportunity for cooperative service to the world, and makes it possible to give ourselves more unreservedly than ever before to our particular mission of extending a knowledge of the Bible Sabbath. Our opportunity here was never greater. If our Sabbath-keeping has any value in making us a more spiritual people, let us bring to bear upon the present world problems whatever life we possess, through the one channel open to Protestant evangelical Christianity of America.

Respectfully submitted,

ARTHUR E. MAIN,

BOOTHE C. DAVIS,

CLAYTON A. BURDICK,

AHVA J. C. BOND,

Delegates.

THE HABIT OF JESUS

Often we have a proper longing to be in fellowship with our Lord Jesus in his work, and some times we wonder if such a thing is possible. Jesus frequently healed the sick. He some times cleansed lepers. More than once he raised the dead. In this work of deity we may not share. It is presumptuous to think of doing so. Jesus was not always healing the sick, cleansing lepers and raising the dead. Only enough of it was done to show the depths of his sympathy and his infinite power to save from the devastation of sin.

There is, however, some thing said of Jesus which may be thought of as his habit. It is this: "He went about doing good." It is here that we may come into happy and unlimited fellowship with him. We may go about doing good. We may make it the habit of our lives to do good, and doing so find a richness of Christian experience hitherto unknown.

Many of us long to do great things for our Lord. Let us get the habit of Jesus. It is the only road to great things. It is the

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Theodore L. Gardner, D. D., Editor

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only school in which to learn how to do great things.

Great things! We wonder how much we know about what is great and what is small in our Lord's plan of service. Along the path of the unseen and the unheralded may be our only opportunity to do a truly great thing. Out of the unexpected the Lord brings almost every great leader. Out of the unexpected almost every great movement. Out of the unexpected almost every great joy.

Let us get the habit of Jesus and trust all the rest to his providence.—*The Watchman-Examiner*.

Sabbath School. Lesson II—October 8, 1921

PAUL AT EPHESUS

Acts 19: 1-41

Golden Text—"Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10.

DAILY READINGS

Oct. 2—Acts 19: 1-7. Receiving the Holy Spirit

Oct. 3—Acts 19: 8-20. Paul at Ephesus

Oct. 4—Acts 19: 21-29. Paul's companions arrested

Oct. 5—Acts 19: 30-41. The mob quieted

Oct. 6—2 Tim. 3: 1-12. Persecution expected

Oct. 7—Matt. 5: 1-12. Blessing in persecution

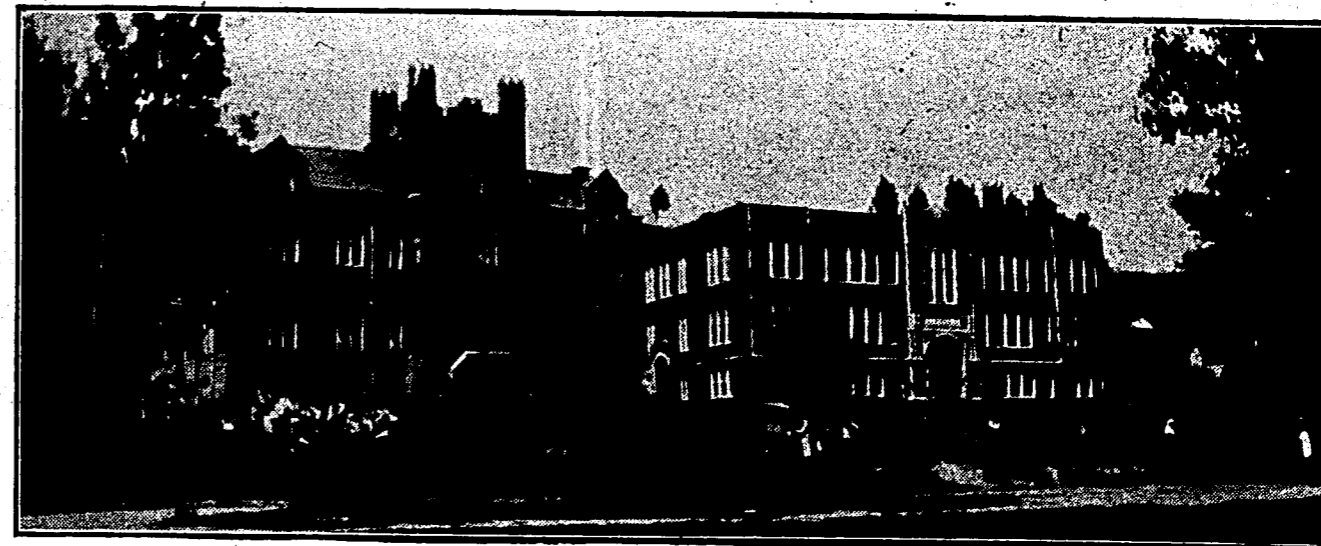
Oct. 8—Psalm 27: 1-6. Jehovah our strength

(For Lesson Notes, see *Helping Hand*)

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Big armaments lead to war.

Let us make our international policies Christian.
In declaring our conviction on this great moral issue, we are confident that we are voicing the sentiment of the overwhelming majority in all of the thirty denominations that comprise the Federal Council.—Federal Council Bulletin.

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