

# The Sabbath Recorder

## Have You Realized

that the Tract Society will safeguard such money as you wish to give, and pay you

**A N N U A L L Y  
F O R L I F E**

*A Larger Income*  
than you could safely secure from ordinary investments

For particulars, write

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

### ON REDUCTION OF ARMAMENT

"If the clergymen of the United States want to secure a limitation of armaments they can do it without further waste of time."—General Tasker H. Bliss.

"There is no more inconceivable folly than this continued riot of expenditure on battleships, when great masses of humanity are dying of starvation."—Herbert Hoover.

Big armaments made the past war inevitable.  
We must make the next war impossible.

Disarmament is the first step.  
Unchristian international policies lead to big armaments.  
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.

### —CONTENTS—

Editorial.—On to Arkansas. A Morning in Memphis.—Southwestern Association.—Excellent Meetings . . . 417-420	Woman's Work.—Woman's Work in Lost Creek Church.—The Value of a Christian Home . . . . . 433
Seventh Day Baptists and Their Relation to the World . . . . . 421	Young People's Work.—Lessons from Patriots.—Goal Ratings for July 1, 1921.—Young People's Board Meetings.—One Among Many . . . . . 435-438
A Journey To and From Conference Affords a Liberal Education . . . . . 421	Children's Page.—Substituting for Bob . . . . . 440-442
The Commission's Page.—On Reduction of Armament . . . . . 424	Our Weekly Sermon.—Personal Righteousness . . . . . 443-446
What Is Protestantism Doing About It? . . . . . 425	Home News . . . . . 446
Education Society's Page.—The Need of Religious Education.—Why Our Young People Should Go to College . . . . . 427-432	Sabbath School Lesson for October 15, 1921 . . . . . 447
Thine Only Son, or the Stewardship of Family Life . . . . . 432	Marriage . . . . . 447
	Death . . . . . 447

# 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. 22-27, 1922.

*President*—M. Wardner Davis, Salem, W. Va.  
*First Vice President*—Benjamin F. Johanson, Battle Creek, Mich.

*Vice Presidents*—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Rev. Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

*Recording Secretary*—J. Nelson Norwood, Alfred, N. Y.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.  
*Director of New Forward Movement*—Rev. Ahva J. C. Bond, Salem, W. Va.

*Treasurer of New Forward Movement*—Rev. William C. Whitford, Alfred, N. Y.

### COMMISSION

*Terms Expire in 1922*—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

*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.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

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

*Cor. Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Rev. C. A. Burdick, Westerly, R. I.  
*Recording Secretary*—George B. Utter, Westerly, R. I.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Rev. W. C. Whitford, Alfred, N. Y.  
*Recording Secretary and Treasurer*—Earl P. Saunders, Alfred, N. Y.

*Corresponding Secretary*—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. A. B. West, Milton Junction, Wis.  
*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.

*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.  
*Editor of Woman's Work, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Edwin Shaw, Plainfield, N. J.  
*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.

*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.  
*Western*—Mrs. Walter L. Greene, Andover, N. Y.

*Southwestern*—Mrs. R. J. Mills, Hammond, La.  
*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.

*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.  
*Vice-President*—William M. Stillman, Plainfield, N. J.  
*Secretary*—W. C. Hubbard, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
*Advisory Committee*—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

*President*—Prof. Alfred E. Whitford, Milton, Wis.  
*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.  
*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.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.  
*Recording Secretary*—Miss Marjorie Willis, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Francis F. Babcock, Battle Creek, Mich.  
*Field Secretary*—E. M. Holston, Milton Junction, Wis.

*Treasurer*—Elvin H. Clarke, Battle Creek, Mich.  
*Trustee of United Societies*—Benjamin F. Johanson, Battle Creek, Mich.

*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Salemville, Pa.  
*Junior Superintendent*—Mrs. W. D. Burdick, Dunellen, N. J.

*Intermediate Superintendent*—Rev. Henry N. Jordan, Milton, Wis.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

*General Field Secretary*—G. M. Cottrell, Topeka, Kan.  
*Assistant Field Secretary*—Mrs. Angeline Abbey, Alfred, N. Y.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

## 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

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 91, NO. 14

PLAINFIELD, N. J., OCTOBER 3, 1921

WHOLE NO. 3,996

**On to Arkansas** In Cincinnati we had just time to get the train on the Baltimore and Ohio and Illinois Central, for Memphis, Tenn. Here we had two hours to wait for the Cotton Belt train to Stuttgart, Ark. The sense of loneliness was soon broken by the familiar voice of Rev. T. J. Van Horn, who accosted the editor from behind with the words: "Well, what do you think you are going to do?" We were glad to meet him. Then, in just a few minutes, Rev. S. S. Powell, from Hammond, La., appeared on the scene, and we began to feel quite at home.

Before we had completed our plans for spending the time in the city in came Miss Olive Threlkeld, who had come with her automobile to take us out to the Threlkeld home for a little visit with this interesting family of lone Sabbath-keepers. The hour spent with the members of this home and the pleasure it gave both the visitors and the visited, will not soon be forgotten. Our readers have known something of the Threlkelds through the columns of the SABBATH RECORDER. The husband and father had been an educator in Memphis for twenty-five years, and was held in the esteem and confidence of city officials and business men until he was called away by death some five years ago.

The family loyally maintains its interest in the Sabbath and the door of that home is ever open to Seventh Day Baptists who may be going that way. After an hour spent in visiting, Miss Olive again took us in the auto for a drive through their large and beautiful park and in some of the residence streets of the city—a city of which the people may well be proud.

From Memphis we had nearly five hours' ride to Stuttgart, Ark.; where we had a long wait for the train to Gillett, thirty-six miles away. It was about ten o'clock at night when we reached Gillett, and there we found two conveyances ready to take us away into the night, over plain, and prairie, and through forest and cypress swamp to our

Little Prairie church people, twenty miles away.

It was the editor's good fortune to be given a place in the auto with Brother Powell and D. Burdett Coon; so it took but two hours to get us through to the home of Brother C. C. Van Horn. There we found him at the gate with lantern in hand to welcome us. There were seven delegates in all, and the other four found passage in a farm wagon drawn by a faithful span of horses. They were about five hours making the journey. These four received the same royal welcome to the Van Horn home, where "C. C." and his good wife did everything they could to make seven tired men comfortable for the rest of the night. When morning came we found that Brother Van Horn had not slept any during the night.

The weary travelers found much comfort in seeing how glad their visit made the hearts of these faithful friends, who had long been looking forward to the meetings of the association and praying for a real time of refreshing.

**Southwestern Association** The people in our older and larger churches can have little conception of the interest taken by small missionary churches located in a remote section of the country, in the coming of delegates, and in the denominational meetings. After five to ten years have passed without any such general gathering as the association affords; with no opportunity for either young or old to see and hear ministers sent them by the other association, it is not strange when we pause to think of it all, that dwellers in the Little Prairie country look forward to the association with keen expectation and with high hopes for a real spiritual feast. We realize this more than ever before; for we have never had the opportunity of visiting any church that is quite so much isolated from our people as is the Little Prairie Church.

Hammond, Fouke, Gentry—all these small missionary churches have always been far away from our denominational centers;

but each of them is on the line of some good railroad making it comparatively easy to reach them. Churches on the lines of common travel have opportunity to see representatives of our northern churches more frequently than does the one we have just visited.

The Little Prairie Church is located in the extreme eastern part of southern Arkansas, not far from where the White River flows into the Arkansas, in Arkansas County. It is twenty miles from the tip-end of the railroad at Gillett. The home of the pastor, Brother C. C. Van Horn, is about half way between Tichnor and Nady, two rural delivery post offices. The meeting house stands in the edge of one of the fine timbered groves for which that section of the State is noted, and some of the members live eight miles away, across the well-known Cypress Swamp. Scattered though they are, these families gather every Sabbath for worship and Sabbath school and are led by the faithful pastor and his good wife in Bible study and in worship. Mrs. Van Horn is a sister of the wife of Rev. James L. Skaggs, of Plainfield, N. J. We were impressed with her painstaking and efficient services in organizing the children and in drilling them for public programs in the meetings. Mr. Van Horn is a good drill-master in song services, and the hustling enthusiasm manifested in every praise service of the association speaks well for his work with the young people of the community.

Crowded houses greeted us at every evening service and during the day on Sabbath and Sunday. The people of other faiths, as well as our own, came from a wide section of surrounding country, over the prairie and through the woodlands, to attend our meetings. There is but one other church within several miles of ours, and everybody, so far as we could learn, speaks well of the Seventh Day Baptist people.

Arriving as we did, in the night, we could gain very little idea of the surrounding country; for the very headlights of our automobile gave a weird, distorted look to trees, ditches, humps and bumps in the road; all of which emphasized the bouncing and jouncing that came when the auto struck a little corduroy or dropped into some hole. After these little things, the one thing that impressed us most on that midnight drive,

was the density of the outer darkness: beyond the reach of our headlights.

As the first morning dawned and the early sunbeams brought out something of the beauty of forest and field, and the earth began to awake for a new day, we heard the sounds of country life about the home, the rattling of a well-chain with its bucket plunging to the depths for water; the chatter of birds, the barking of the dog that had treed a squirrel, and even the low muffled tone of a "mourning dove" in the grove across the road, all revealing the fact that nature had made here a home of contentment for man and beast, and had offered to all an opportunity to live in true quietness and peace.

The seven men who spent the last part of that night in the Van Horn home, enjoyed the companionship of one another; for they had all been true friends for years. One came from Hammond in the southland, near the Delta; one from Fouke near the Texas border; one from Gentry near the Oklahoma line; one from Battle Creek, Michigan; one from Verona, N. Y.; one from New Jersey, and one from northern Wisconsin. For many years also most of these true friends had known Brother and Sister Van Horn in other days and upon different fields of work. So it was especially pleasant to be sharing their generous hospitality.

The real chance to see and enjoy the beauties of the country came after the meetings were over and we set our faces homeward. Brother M. C. Sweeney took us back to the railroad at Gillett, starting with his auto at eight o'clock on Monday morning. The day was bright and beautiful, and although very hot—as all the days there had been—the breeze made by riding gave us a comfortable trip. One of the revelations to us regarding the Little Prairie country came by the sight of the vast fields of rice stretching away on both sides almost as far as we could see, as we sat in the auto. Then there were fields of corn, fields of sorghum, and of sugar cane as fine as any we ever saw.

These great rice fields are kept well watered by a system of irrigation effected by great pumping stations, the pumps of which keep a constant stream of water flowing from a pipe ten inches in diameter. The steady throbbing of these immense

pumps can be heard all the night long to satisfy the thirsty rice fields and to ensure a good crop of rice.

Many farmers have been heavy losers by the sudden fall in the price of rice after their fields had been planted under the prevailing high cost of seed and of labor.

One interesting feature of this trip with Brother Sweeney was our passing through the Cypress Swamp by daylight. It was wonderful to see how his trusty car would take us through what seemed to us like impassable water holes and corduroy spots in that swamp. The great cypress trees with their peculiarly tapering bases and tall trunks, some of them vine-clad to the top, were very interesting. And there was an attractiveness about the narrow road, winding as it did, by many a sudden turn, through the forest among these great trees, that kept one in constant expectancy as to what would show up next.

When we reached Gillett it was eleven o'clock, and the one passenger train of the line would not leave until the next morning. So we five men clubbed together and hired a Dodge auto to take us and our baggage to Stuttgart, thirty-six miles away, where we arrived in time for a St. Louis train north.

**Excellent Meetings** This was the thirty-second session of the Southwestern Association. The associational missionary, Rev. R. J. Severance, presided, and Rev. S. S. Powell was chosen secretary. In Pastor C. C. Van Horn's address of welcome he said the people of the church had been planning for the meetings all the year and looking forward to the time of our coming with high anticipations, and with many prayers for a Spirit-filled session.

He said that the little church was much like the little child who said he could not hold much but he could *run over*. The church is indeed small. It can not do much; but is just ready to run over. As the irrigation plants overflow the fields with water, making them fruitful and refreshing the land, so may it be in spiritual refreshing before these meetings close.

Rev. D. Burdett Coon responded to the welcome by assuring the people that we had

come both to bring a blessing and to receive one. To help and encourage the Little Prairie people we have come with willing hearts and ready hands.

The churches at Hammond, Fouke, and Gentry were represented by delegates, and while Attalla had no representative, Brother Verney Wilson, of that church, who had been appointed to make the introductory address, sent a brief message which appears on another page of this RECORDER.

The first afternoon meeting, after several prayers for the infilling of the Holy Spirit, the entire congregation joined in the song, "Send the Power Again". This was a stirring song, one stanza of which we give here:

"There was power O Lord in the days of old,  
To kindle a fire in hearts grown cold;  
That we on thy word may now lay hold,  
Lord, send that power again."

There was a real thrill—a rousing uplift—in the way they sang the refrain between each stanza. It was only a repetition of the words, "send the power, send the power again", but something in the rousing rhythm; something in the way it was sung, stirred the congregation quite perceptibly.

Aside from the usual routine of business and the messages from sister associations and boards, which were quite similar to those reported in the other four associations, the leading characteristic of the Southwestern Association was purely evangelical. There were two or three sermons each day and those in the evenings were followed by stirring testimony meetings.

We give some of the texts, with the names of those using them, which will give our readers some idea of the spirit of the meetings: "If the foundations be destroyed what shall the righteous do?" by Rev. T. J. Van Horn. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all", Rev. D. Burdett Coon. "The heavens declare the glory of God and the firmament showeth thy handiwork. Day unto day uttereth speech", by Charles Thorngate. "Behold I stand at the door and knock", by the editor. "His face did shine as the sun and his raiment was white as snow", by Rev. S. S. Powell. "What is your life", by the editor, and "As he passed by", by Brother Coon.

All these sermons were listened to with close attention, and after the last one on Sunday night, the meetings closed with a warm handshaking farewell in which almost every one took part, while several appropriate songs were being sung. Every heart was moved as the congregation sang, "God be with you till we meet again."

One noticeable feature of the meetings was the large number of children and babies present at every session. Everybody came in the morning for all day. Dinners and suppers were brought and served in picnic fashion. Mothers brought old comfortables to spread down for babies' beds on the floor, and when the little ones were sleepy they had a resting place. On one end of the pulpit platform six or seven babies lay in a row and slept while we preached; and several were sometimes given beds near the door back of the audience. One night we counted twenty-two young children including ten nursing babies in their mother's arms. This count did not include those whom we thought to be over five years old.

We thought that the mothers certainly appreciated the meetings if they could brave the fierce heat and the humidity of those long trying days for three meetings every day.

Sabbath day at Little Prairie was begun with a communion service. The Sabbath school lesson was taught in three divisions by as many speakers with the entire audience for a class.

The women had an interesting program led by Mrs. Van Horn. One of the papers was by Mrs. Powell, of Hammond, which appears in the Woman's Work of this RECORDER.

There were recitations and readings and songs in this interesting woman's meeting.

The children's hour, too, was full of interest, not only on account of the songs and recitations by the children themselves, but because it showed something of the patient, painstaking service of Mrs. Van Horn in drilling them under most unfavorable conditions caused by the heat, the rush-work of providing food, and the fact that the children dwell so far apart that it is difficult to get them together for training.

The offering for the three boards on Sunday amounted to \$18.15. The officers for the year are: Rev. R. J. Severance, Gentry, Ark., president; Verney Wilson, Attalla, Ala., vice president; Elsie Scouten, Fouke, Ark., secretary, and S. S. Powell, Hammond, La., treasurer. The next session will be held in Fouke, on Thursday before the second Sabbath in September, 1922.

The new Rock Creek Church near Belzoni, Okla., was admitted to the association.

After four days of strenuous work in the most severe heat we have known for years, we had come to the closing hours of the association. As the evening shadows gathered, and the cool of night crept over the heated earth, we stole away from the talking crowd around the picnic tables and the church, for a little quiet hour before time for evening service.

The board seats across one of the farm wagons had been shoved close together, with their comfortables that had served for cushions, and upon these we found a resting place. The moon, nearly full, was shining through the oaks above, casting its silvery beams upon tree and church and field until all nature seemed wooed into restful repose. As we lay looking up through the forest branches to the brightening moon and the coming stars, with white fleecy clouds drifting slowly by, it seemed as though all nature was lifting up thankful hands to heaven for the peaceful cooling breath of night; and we too thanked the dear Lord for his message of love coming from the heavens that still declare his glory, and from the mellow soothing moonlight reflected from the life-giving sun.

The same blessings of heaven are as graciously bestowed upon his children in the southland, as upon those who dwell in our far-away homeland. And we could but thank God that the light of his love can make human hearts as happy in the humble homes of poverty as in the palace homes of the wealthy. Indeed, by the grace of God, out from the humblest homes, and from our feeblest churches have come those who have brought the greatest blessings to the world.

As we look back to our few moments of resting under the trees in the moonlight by the little church in the woodland, we are thankful for the lessons the Lord gave

us there, and we can but hope that out from that small church may yet come some devoted minister who may be a leader of his people.

### SEVENTH DAY BAPTISTS AND THEIR RELATION TO THE WORLD

VERNEY A. WILSON

(Paper read at the Southwestern Association)

When we stop a moment and think what we as Seventh Day Baptists stand for, and the scriptural foundation on which we are built, we are proud of our denomination, even though it be small in numbers. "If God be for us who can be against us?" Rom. 8: 31.

Knowing that we take the Bible, and the Bible only, for our guide, we can but marvel when we see the world trampling underfoot so plain a truth as that of the Sabbath for which we stand. Although a great majority of the people know that the seventh day is the Sabbath of the Bible, still to keep it is quite "another side of the question".

Seeing that we are so small in numbers, as compared with other faiths, how zealous a people we should be!—We have such a wide field in which to sow our seed. Now this leads me to ask, Why are we as Seventh Day Baptists, making so little use of the valuable opportunities the Lord gives us? We should be more alive to the work of the Master. If we stand for a trodden-down Bible truth, one of God's favorite truths, why not exert every nerve of energy that lieth within us to bring this blessed truth to the top? "Ye shall be witnesses unto me," says Jesus. If he has committed unto us such a trust let us be faithful to it. Let us take the world by violence for God. Of course this may sound like the saying, "Talk is easy", and this is meaningless. But, my dear brethren and sisters, if we would get more of the fire of God in us where it is lacking, we would be able "to move mountains". Let's wake up to a newness of life and let the world see what lieth in us; that it is quality instead of quantity.

Yet, my dear friends, I do not believe we should be satisfied with just trying to get men to keep God's holy Sabbath. But we should endeavor to point sinners to the Lamb of God that taketh away the sins of

the world. And then teach them their whole duty to God—baptism as well as the rest. Attalla, Ala.

### A JOURNEY TO AND FROM CONFERENCE AFFORDS A LIBERAL EDUCATION

ROBERT B. ST. CLAIR

The Detroit delegates to Shiloh General Conference certainly took full advantage of the opportunity to see the sights going to and returning from Conference. The younger members of the delegation received impressions of the country which they never could have obtained from a mere study of printed books.

The Detroit people went via Toledo, O., traveling in a Ford touring car, with camp outfit attached. All through Ohio they saw first one sight and then another to interest them. After passing through a great oil district, where they saw hundreds of oil wells, they reached Marion, O., and went up to see the home of President Harding. Through Columbus, the state capital, and historic Zanesville, the ancient town of Cambridge, and other Ohio towns they passed, crossing the Ohio river into Wheeling, W. Va. Had time permitted, they would have enjoyed a side-trip to Salem. After a brief view of the most remarkably-arranged city they had ever seen, they made their way across the narrow strip of West Virginia into Pennsylvania. Washington, Pa., was the first city of importance visited. The land here had formerly been the property of Gen. George Washington, who offered it to settlers at a few shillings per acre. Washington, Pa. is said to never have had a licensed liquor saloon within its boundaries. Uniontown, Pa. was likewise visited, and upon the summit of the Allegheny mountains not more than five miles from Uniontown, the delegation held Seventh Day Baptist services in the great cathedral of nature. Here they studied concerning our pioneer missionaries to China and joined in prayer for the approaching sessions of the General Conference and for the dear people in Detroit. It had been the desire of the delegation to spend that Sabbath in Salemville, Pa., but this was found to be impossible.

After leaving the Allegheny summit, the famous Braddock statue was viewed. Gen-

eral Braddock was shot and buried near this spot, and George Washington, the second in command, took charge of the 44th and 48th British Infantry Regiments. A little later, the famous Mason-Dixon line (which is marked by a suitable tablet) was crossed and we were in Maryland. Here we crossed mountain after mountain, passing through Hagerstown and Cumberland, finally reaching Frederick, where we viewed the spot where stood the home of the famous Barbara Fretchie. The school boys and girls will remember her as the woman who exclaimed to General "Stonewall" Jackson:

"Shoot, if you must, this old grey head,  
But spare your country's flag"

At Ridgeville, Md., we turned south and after a delightful ride through a prosperous section, we reached Washington, D. C., and camped under the shadow of the Washington monument. Early next morning, we visited historic Christ Church, Alexandria, Va., where George Washington attended in the days of long ago, and then went to Mount Vernon, his beautiful mansion located some miles below Alexandria on the banks of the Potomac river. While returning to Washington, a colored gentleman passed us when we were at dinner, and his team was hauling a large load of something snowy white and we realized that we were

"Away down South in de land o' cotton."

Soon we passed by Arlington Cemetery and drove up to the White House, Washington, D. C., a place coveted by every American boy (and girl). Here we were permitted to visit a number of the beautiful rooms and examine the chinaware of Presidents Madison, Jackson, Lincoln, etc. We then went to the Department of State and were seated in the chair used by the premier when he receives ambassadors of foreign powers and signs treaties. Next, to the Secretary of War's office, and then to the Smithsonian Institute, the National Museum, both Houses of Congress (in session), the Supreme Court and the Library of Congress, "the most beautiful building in the world". In this building we saw the petition signed by colonial governors and others to King George III., in 1774, and there was the signature of that renowned Seventh Day Baptist, Governor Ward, of

the Royal Colony of Rhode Island and Providence Plantations. We could have spent a month in Washington, and we would liked to have met President Harding, whose mother was a Seventh Day Sabbath-keeper, and whose sister and brother likewise hallow the Sabbath of Eden, but then, ahead of us, was something better than all, the General Conference of Seventh Day Baptists. So we hastened out of Washington, visited Baltimore, and camped at Havre de Grace, at the mouth of the Susquehanna river and along side of the Chesapeake Bay. The next morning we started early for Conference and should have been there pretty well on time, but for the fact that we spent the greater portion of the day at a Wilmington, Del., garage, for absolutely necessary work on the car. Finally we crossed over the ferry to Penn's Grove, N. J., and in a comparably short time passed old Marlboro Seventh Day Baptist Church and were in the hands of the Shiloh committee, who placed us, most fortunately for us, in the home of Brother and Sister Edward A. Thomas.

Of the Conference we can say nothing. Nothing needs to be said. We felt like blessing the dear ones back home for praying so fervently and successfully for a pentecostal conference. Surely we had it, and surely we met with "the salt of the earth".

The society of Seventh Day Baptists at Shiloh is historic, the Sabbath truth having been preached there since 1716. The graveyard contains many historic monuments and slabs, including the monument erected by the Shiloh Church and the Seventh Day Baptist Church of Christ of New Market, N. J., to perpetuate the memory of Richard Sparks, whose body was removed from the Philadelphia Seventh Day Baptist cemetery, where it had been interred in 1716.

At Greenwich, N. J., near Shiloh, we found a monument dedicated "in honor of the patriots of Cumberland County, New Jersey, who, on the evening of December 22, 1774, burned British tea near this site". And, if we go to Boston next year on our way to the Ashaway Conference, we shall not forget to remind them of this fact.

We viewed the Sparks' metal plate in front of the Philadelphia Bourse, and went across Jersey to Ocean Grove. We attended sessions of the great Methodist camp meet-

ing; heard Rev. E. L. Hyde, the holiness leader, and others, hurried on to Asbury Park, Long Branch, Atlantic Highlands, Newark, New York. Stayed in New York City several days. Henry Ford is right, it is "Jew York", and so, sad to say, is Coney Island. Attended a prayer meeting in Brooklyn (S. D. A.), over sixty in attendance. This is the old society where Elders E. E. Franke, A. F. and E. S. Ballenger used to preach. It is located at Greene and Patchen Avenues, and formerly met in a hall on Washington Street, near the *Brooklyn Eagle* office. The night was very warm, but the interest was good. We noticed (at Bowling Green, New York City) where the Americans had broken the crowns off the fence posts. No British crowns for them! And then north through "Sleepy Hollow", after visiting the Plainfield and New Market churches, the latter Seventh Day Baptist society being organized in 1705. At Plainfield, Brother A. L. Titsworth piloted us about, and at New Market were most hospitably entertained by Brother and Sister Dunham, Brother Dunham being a direct descendant of the Elder Dunham who organized the church in 1705, and who was made justice of the peace by good Queen Anne in 1709.

So much beauty characterizes the Hudson River scenery and so much history clusters about the various towns that space can not be used to make mention of them. Passing through the Hudson River towns and Albany, Amsterdam, St. Johnsville, Little Falls, etc., we came at last to dear old Verona (in her one hundred and second year). It is from this church that the light went forth which converted the Adventists to the Sabbath of Eden and of Christ. Mrs. Rachel Preston was the missionary. So when I read, in official Adventist publications, that they sent out 310 missionaries in 1920, bearing the Sabbath truth to foreign lands, and a total of 1,209 in ten years, I say, "Hail to Verona, and her faithful missionary!" When I read that the Seventh Day Adventists have 43 publishing houses, sending out literature in 191 languages, in the form of 138 periodicals, 645 books, 409 pamphlets, and 1,823 tracts, I again think, with reverence, of Verona. Verona's life has been worth while, and who knows but that during the coming century she may give the tidings,

indirectly, through agencies not yet in existence, to hundreds of thousands more.

At Verona we fell into good hands, Deacon and Mrs. Ira Newey ministering to our needs. They wanted the Detroit folks to stay a week, and they would dearly have loved to have stayed, but the girls were due back at high school, so, "Westward, Ho!" At Syracuse we were met by that indefatigable worker, Dr. E. S. Maxson, whose heart is brimming over with the love of Jesus, and whose endeavor to bring to the Savior "the lost sheep of the house of Israel" is most commendable, and we pray, successful. Dr. Maxson conducted us to the Y. M. C. A., where the Syracuse Seventh Day Baptist Church meets, and showed us the tasy room where Sabbath services are held. He then treated us to an elaborate repast in the Hotel Mizpah. The doctor can not be excelled as a host and we shall long remember that chicken dinner, with all the nice trimmings and dessert.

We left the doctor at 4 p. m., and pulled into Buffalo at night, where we stopped at a relative's, and on the next day, we conveyed the first news of the Seventh Day Baptist General Conference to the good folks of Dunnville, Canada. Passing quickly through Canada, we re-entered the United States at Port Huron, Mich., and it was sufficient guarantee to Uncle Sam's collector of customs that we had no contraband goods aboard when we informed him that we had just returned from the Seventh Day Baptist Conference. Passing through Mount Clemens, we reached Detroit (the end of our 2,005-mile journey), in the wee small hours of September 8th "tired, but happy" and ready to assure any parents who desired to liberally educate their children that the best way to do this is to take them to one of our excellent Conferences.

#### THE OPEN HAND

A child put its hand into a rare and valuable vase, and could not withdraw it. The father said, "You must open your hand straighten out the fingers; then you will be free." But the child said, "O papa, I couldn't straighten out my fingers, for then I should drop my marble." It is only when we insist upon holding on to the things of clay that we find trouble in doing as Jesus would like to have us do.—*Western Recorder*.

## THE COMMISSION'S PAGE



### ON REDUCTION OF ARMAMENT

*"If the clergymen of the United States want to secure a limitation of armaments they can do it without further waste of time."*—General Tasker H. Bliss

*"There is no more inconceivable folly than this continued riot of expenditure on battleships; when great masses of humanity are dying of starvation."*—Herbert Hoover.

It is urgently suggested that all Seventh Day Baptist churches take an active part in the program on the reduction of armament that is proposed by the Federal Council of the Churches of Christ in America.

There is to be, at the invitation of President Harding, a Conference on Limitation of Armaments to which the leading nations of the world have arranged to send representatives. This conference is to convene on Armistice Day, November 11.

The Federal Council has issued a call to the churches of America:

1. To unite in every city in the latter part of October in holding public mass meeting on a real reduction of armaments.

2. To observe Sunday, November 6, 1921, (for Seventh Day Baptists this will be Sabbath, November 5, 1921) as a special day of prayer for the divine blessing on the Conference on Limitation of Armaments.

3. To consider in the sermon of that day America's international duties.

4. To hold special services on November 11, 1921, at the hour when the conference convenes at Washington.

5. To provide for special meetings in every city on Monday, Tuesday, Wednesday and Thursday evenings (November 7-10) to study the problems of international relations, methods for their solution, and disarmament.

The Federal Council has prepared for distribution to American pastors a booklet entitled, "A Warless World", in which the salient facts and statistics of the present situation, the moral aspects of the disarmament issue, and the responsibility of the church are presented in such a way as to furnish the pastor with effective material for discussing intelligently with his congregation all the topics outlined in the program for the week.

There has also been prepared a pamphlet of Church Programs and Topics as suggestions for the meetings of the week. These topics are as follows: 1. A vision of a Warless World. 2. The Staggering Burdens of a Warring World. 3. Causes of the Big Armaments of the Warring World. 4. Problems before the Conference Aiming at a Warless World. 5. The Distinctive Contribution of the Church in Establishing a Warless World. 6. The Great Decision to Achieve a Warless World. (This last topic is for a meeting to be held at the hour when the conference convenes.)

Now the undersigned will secure from the Federal Council a supply of these booklets and pamphlets, and will send copies to each pastor in the denomination within a few days. In years gone by Seventh Day Baptists have stood in the front ranks of the forces of peace on earth and goodwill among men. Let us now make special preparation to join with others in mass meetings, where such meetings are held; and let each church do its full part in this united effort to arouse ourselves and all humanity to secure a warless world for the abode of the kingdom of God.

M. WARDNER DAVIS,  
President of the General Conference.  
EDWIN SHAW,  
Secretary of the Commission.

## WHAT IS PROTESTANTISM DOING ABOUT IT?

J. KIRKWOOD CRAIG

In a leading New England religious paper comment is made on the report recently made by Commissioner of Education, the Hon. P. P. Claxton, concerning the shortage of teachers which has deprived a vast army of children of the opportunity to go to school. The press is right in saying, "No relief for this situation is at present in sight." I raise the questions "What of tomorrow? Do we want this situation to continue indefinitely? What is Protestantism doing or going to do, to effect a relief? Shall we stand idly by?" "The Roman Catholic bishops, to quote *The Continent*, have organized the National Council of Catholic Men, in which all existing Catholic laymen's organizations, including of course the Knights of Columbus, are to be federated. It is indicated that the strength of the organization will be used with Congress to lobby against the Smith-Towner Bill." The Knights of Columbus have been holding mass meetings in various sections to create public sentiment against this, the greatest educational bill ever presented to our national law-making body.

The Smith-Towner Bill, as far too few know, provides for:

1. The establishment of a Department of Education with a secretary in the President's cabinet.

2. An appropriation whereby the Federal government shall encourage and assist the several States in the promotion of education, said appropriation to be expended for the following specific purposes: removal of illiteracy; Americanization of foreigners; physical education, health and sanitation; training of teachers and partial payment of their salaries; promotion of general education, especially rural education; and the equalization of educational opportunities. The bill does *not* give the Federal government control of education, as is so often stated by opponents. The Tenth Amendment to the Constitution plainly reserves that for the several States. The bill specifies that all educational facilities shall be organized, supervised and administered by the legally constituted State and local authorities.

The World War revealed many startling things, among which was the fact that we

have among us many million of adult illiterates. More than 30 per cent of the men called to the colors by the workings of the selective draft were unable to read a daily paper or write a letter home.

It is a generally recognized fact that the dearth of teachers is due to war-time economic conditions. Large wages paid in shipbuilding and munition plants, as well as in other industries, lured many well trained teachers from the schoolroom. Thus tens of thousands of immature, poorly prepared young people were called into the schools, as teachers, mostly in small villages and rural communities. Many people have said, "Any one can teach in the country. The schools are small and the pupils are young." Small schools they are individually, but large in the aggregate and big with national significance, because in these are enrolled more than half the nation's children. These same boys and girls will be the men and women of tomorrow, holding the balance of power in church and state. If either, then, is to reach the fond expectation of many of us, these country pupils must have an adequately trained leadership in the proverbial "Little Red Schoolhouse". A decrease of over 30 per cent is seen in the number of graduates from State Normal schools between 1916 and 1920, as reported by 78 institutions scattered throughout 35 different States. Concerning the 600,000 public school teachers, estimates have been made by competent authorities as follows: that 20,000 have had less than four years' training beyond the eighth grade; that 300,000 have had no special training for the work of teaching; that 65,000 are teaching on permits, being unable to meet the minimum requirements of county superintendents; and that 143,000 dropped out of the teaching profession during the year 1919.

Germany's false standards have been revealed. The very foundations of her civilization are shaken, not because of the lack of armaments and splendid organization but because of her dual system of education, having one policy of the "classes" and another for the "masses".

France kept her schools running practically 100 per cent, sometimes within hearing distance of the guns and despite the fact that tens of thousands of her teachers were in the service. "France has never forgotten her responsibility to the coming generation." England, too, has undertaken

a great forward stride in the educational program now before her Parliament. "She has recognized that basic to the ideals of democracy, which she is so valiantly protecting, is the efficiency of her educational system."

While we in this country have not been heedless of the needs of education, we must admit that it has been relegated to a place of secondary importance. Now we *must* face a new and somewhat peculiar situation. Alarming revelations have been made as to conditions and imperative needs. Many teachers have been found faithful in their public trust, even at a great sacrifice. They would not strike. No doubt many of those who found it necessary to seek more remunerative employment during the days of inflated wages in industry, would re-enter the profession if a readjustment could be made upon a better basis. We need to call to mind the fact that a "government of the people, by the people and for the people" will be determined very largely by the character and intelligence of the people. Anarchy, crime, social disorder and unrest thrive on ignorance. The welfare and perpetuity of the nation demand that the several States be given all possible encouragement in the development, through education, of all their citizens. The nation needs citizens intellectually and physically sound, with common knowledge, common attitudes and common ideals, imbued with the spirit of true Americanism. The public school is the best place for such a constructive program. The time has come for the Federal government to plan for and foster a national system of education. "Property should be taxed wherever it is to educate the nation's children wherever they are." "No child should be damned to illiteracy because he chances to be born in one of the waste places of the nation" and "A nation that rides in automobiles should not permit her children to walk in ignorance" are slogans that should be burned into the hearts of leaders and common folks alike in both church and state.

The Smith-Towner Bill is recognized by the leading educators of the country as an able solution to the nation-wide problem. It is backed by every state superintendent of education with but one or two exceptions. Presidents of universities, colleges and state normal schools, professors of education and over a half million public school

principals and teachers are ardent supporters of the measure. This vast army of public servants have a right to expect the Federal government to give them and their profession the much deserved recognition and support. About a score of national bodies, including labor, patriotic and women's organizations, have gone on record as favorable to the passage of the bill.

Our government is spending millions of dollars on the extermination of certain pests and on the conservation of natural resources and \$34,000,000 annually for the promotion of agriculture while the Bureau of Education has an appropriation of only \$200,000 to be used *exclusively* for the promotion of education. Surely the time has come for the people of this nation to *insist* that our national law making body make an adequate appropriation whereby the childhood of today, and of the tomorrows, may have the best of educational advantages.

*Protestantism awake!* Stand back of the Smith-Towner Bill by passing resolutions at public gatherings and sending the same, with personal letters, to senators and congressmen, asking them to give this all-important matter their favorable consideration. Let us create public sentiment in favor of the bill. Do something, and *do it now!*

*Boston, Mass.*

#### AN EYE GLASS FUND

Many public schools whose pupils belong to the Junior Red Cross possess a special fund from which eye glasses may be purchased for children who would be compelled to drop out of school because of the inability of their parents to purchase the needed glasses. The children of the Junior Red Cross in the public schools of Greater New York have set aside \$5,000 to be used in furnishing spectacles to children whose eyes require their use but who have not the means to purchase them. In this way the Juniors have made it possible for scores of children to continue going to school.—*Junior Red Cross News.*

#### CARELESS

The motor car of today is a splendid example of scientific progress. And yet careless pedestrians are continually spoiling its delicate machinery with small pieces of themselves.—*London Opinion.*

## EDUCATION SOCIETY'S PAGE

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

### THE NEED OF RELIGIOUS EDUCATION

It is occasionally averred that the Bible should be the sole text used in the religious education of adolescents. The Bible, however, may remain a book with seven seals until it is interpreted by human experience. Religious education sums up systematically human thought about and insight into the application of Bible truths to daily tasks.

Religious education is a wheel, the Bible being the hub, with such spokes as Bible history, Bible sociology—the study of the ways of men living in groups and of the means to bring religious truth to bear upon group conduct,—religious psychology—the study of thought-ways of men in their quest for God,—Bible biography, the history of missions, the history of the church, denominational history, the ethics of Jesus, and the Bible as literature. These spokes diverge from and converge toward the hub. The several elements of present-day religious education both take their incentive and inspiration from and give confirmation and support to the Book. Perhaps a Sabbath school lad may reverence as a statement of abstract truth the text, "Whatever a man soweth, that shall he also reap." But when he discovers this sacred pronouncement affirmed by history, psychology, literature, and life, it becomes to him flaming verity, and the Bible the most modern and dynamic of books.

If your son or daughter or both are going to college they need religious education there that they may return to their home or to their adopted church with the spirit and urge for some branch of religious, co-operative effort. Now, the modern church finds itself challenged to ever wider fields, and its service ever more highly differentiated. Day was when the pastor was the whole show, so to speak, when the exercises of Sabbath morning included practically the entire round of churchly duties. See what claims the modern church lays upon the time and thought of every

member, with its Bible School teaching and superintendency, its Christian Endeavor work, its conduct of Intermediate and Junior work, its Boy Scout leadership, its music, its Junior Church services, its religious lectures, its church surveys, its visitation of the needy and the unchurched, its watchfulness over civic righteousness, and its co-operation with other religious bodies. These new beckonings of opportunity demand more than willingness to assume obligation; they demand training plus native capacity; they demand that largeness of imagination called vision. Training and vision for these new and multiplying fields religious education can supply.

It is well-nigh tragic to watch a bunch of keen and eager and vigorous youngsters in the hands of a well-meaning but untrained, visionless, stupid teacher. For a time, realizing the seriousness of the situation, he may hold his job down by main force, he may sit on the governor. Eventually, of course, that will happen to him which occurred to a foolish fireman, of whom I once knew who tried the same caper—he will blow up and the parts of his influence will be scattered to the four winds of heaven. All too much strategic religious work is consigned to the spiritually myopic.

Home-life is an acid test for the young father or mother. Every power a parent possesses, every fact he can know, every skill he can command will some time or other come into play. There is scarcely a position in life that lays such a heavy draft on all the capacities of one's being as parenthood and home life. The little boy says, "Dad, tell me a story or draw me a picture, make me a kite, or build me an aeroplane." He is a happy paterfamilias who can pass some of these exacting tests set unconsciously by his children. The type of religious education given by our colleges should fit a man or a woman more adequately to pass the examinations set by the clamoring, eager youngsters under his own roof. Religious education should teach something of child nature, something of child needs, something of child sympathy to the end that every parent may guide to sure harbors the precious souls in his care. Religious education will open the eyes of the father or mother to the staggering responsibility of parenthood.

Young men and women need religious

education to stabilize them, to give them surer spiritual equipoise. A study of the Bible from the several angles suggested in the first paragraph above brings home vividly to the student the large place that religion deserves to occupy in the thought and conduct of himself and of his fellows. He learns to discover in the Bible the source whence spring many of the powerful ideas that have driven men and nations to high achievement. He finds the Bible a mine of mellow wisdom. He learns that it is both compass and sail, both propeller and rudder. He sees that it is an incomparable picture-gallery. He comes to know that it is unsurpassed as literature in the quality of its thought and in the manner of its expression. More than ever he perceives that the motives, the direction, and the impact of his own life on the world depend upon his own vital and intimate assimilation of its fundamental principles.

A young man, a senior in college, went to his college president and told him of a position he had had offered him in a rough-neck mining town. The collegian expressed a wish for the position; his imagination was challenged by the adventurousness of the situation; but he hesitated to accept because, as he said to the president, he feared that he could not stand the pressure. "O," rejoined the president, "but where are your interior braces?"

Many a person, who seems in all respects to be so fortunately situated that he is destined to play an important role on the world's stage, can not stand the world's atmospheric pressure because his interior braces are too slight or too rotten. Every young man and every young woman needs thorough religious education, of which the hub is the Bible, so that, although the pressure may become tremendous, he or she may not collapse or his interior braces buckle.

Religion alone, ingrained in human life, can furnish the fiber necessary for the interior braces which men must possess.

Religious education is needed to fit the young person for the place in the work of the church that he should want and that he deserves. It is needed that parents may make home life more beautiful and more abounding for their children. It is needed for the sake of men's interior braces.

## WHY OUR YOUNG PEOPLE SHOULD GO TO COLLEGE

PRINCIPAL J. FREDERICK WHITFORD,  
ORCHARD PARK, N. Y.

(Paper read at Education Society's Hour at Conference)

The world's greatest, living, inventive genius and America's most popular, living, platform lecturer have recently launched through the public press depth-bombs of social dynamite which have set the tongues of the proletariat wagging against the college, its professors and its graduates until the armor-plates of the good old collegiate battleship have been warped and the ripples from these explosions have traveled from Maine to California, from North Dakota to the Gulf and on across the Atlantic to the islands of the sea!

Mr. Edison claimed that college graduates are amazingly ignorant; that they hardly know anything, and that a college education is responsible for a lamentable lot of ignorance.

Mr. Byran made the assertion that only twenty-five per cent of the Sunday school members who went to college have returned; that three-fourths of the young people from Sunday schools are lost to that institution as a result of what they learned while at college.

In our own denomination we find alarmists who claim that Seventh Day Baptist colleges are not entirely free from irreligious influences and that we shall lose our spiritual grip on our boys and girls if we permit them to attend our higher institutions of learning.

In the face of these affirmations reflecting upon our colleges, I find myself in a similar predicament this morning to that of a Mississippi darky who was given a dollar and a half to lead a balky mule over the hill to a neighboring plantation. When near the top of the hill the animal decided he had gone far enough and proceeded to balk. The negro tried pulling, coaxing, and beating; then, as a last resort, he built a fire under the mule, but the obstinate beast simply advanced until his tail was free from the flames and again set himself. A quack doctor happened along at this time, took in the situation and offered to sell the darky fifty cents worth of "inspiration oil," guaranteeing that it would make the mule go

on over the hill. Mose gladly gave him the half dollar and the new-comer proceeded to pour a liberal dose of H<sub>2</sub>SO<sub>4</sub> upon the rear extremities of the mule. It didn't take long for the acid to sink in,—the big ears began to prick back and suddenly the animal shot over the hill at a two-minute clip. The darky turned frantically to the doctor and yelled: "Rub a dollar's worth of that 'Spirational-oil' on me, I'se got ter ketch dat mule!"

It will take more than a dollar's worth of "Inspirational Oil" to inspire anyone to present arguments that will counteract the bad effects of such statements as those of Mr. Edison and Mr. Bryan, especially in homes from which the college must recruit its students.

Mr. Edison's schooling was limited—he was a very indifferent student, chafing under requirements that made him pursue studies which held no interest for him, and he left school at an early age. His wonderful success following such a handicap has led him to analyze and criticize the shortcomings of our colleges and their curricula. No one who took pains to study the questionnaire he submitted to applicants for positions in his plant will say that failure to pass such a test is a reflection upon any person's education. Some of the questions admitted of as many as three different correct answers and anyone taking the examination would have had to be a mind-reader to answer all the questions in terms of Mr. Edison's thought at the time he made out the list. As a matter of fact his own son failed to pass the test. What he demands is the ability to do things, and he holds that the world does not care how much you know, but that it is much concerned with how much you can do with what you know. One illustration describing a recent episode in his factory will give clearly Mr. Edison's position apropos of the whole question: The wizard called a young college graduate into his office, handed him a 100-watt lamp bulb and told him to find its capacity. After working half a day to solve the problem by higher mathematics the young man took his results to Mr. Edison, who promptly picked up the bulb—broke off its tip, held it under a faucet of water until it was full and then emptied the contents into a graduate—ascertaining in less than one minute the same results that the college-trained man

spent half a day to work out. He is seeking the type of workmen described by Elbert Hubbard in his famous "Message to Garcia" essay, but it is hardly fair for him to hold the college responsible for the peculiarities of educated individuals.

As for Mr. Bryan's sweeping statement, most college graduates will challenge him to prove that three-fourths of our Christian students are weaned from their pre-college religious beliefs and activities, though no one will question the high motive behind his assertions. Undoubtedly he used his "speaker's license" down in New York to get forcefully before the public vital faults found in many of the large universities, with the hope that once public sentiment is aroused against atheistic teachings, they will be rooted out of every institution of learning. Mr. Bryan cited the University of Wisconsin as one of the glaring offenders. Since I happen to be an alumnus of this institution, you may pardon a personal reference to type-experiences there. Upon registering I told Dean Birge of my Seventh Day Baptist convictions and asked to be excused from attending lectures on the Sabbath. He replied, "All right, that will be arranged;" and my Roman Catholic professor instructed his assistant to take notes of his Saturday lectures and give them to me on Monday. Mr. Bryan affirmed that the doctrine of the "Descent of Man" was especially harmful for college students to hear from a college professor. I elected to take two-courses at Madison that are listed as "bad" by the reformers, one "Darwin and After-Darwin" under Dr. Holmes, and the other "The Relation of Man to Nature" by Dr. Bode; but heard nothing that shook my faith. Dr. Bode did say, "You will find God in nature or you will not find him at all," but in no irreverent way, and I have found him in nature:—I found him last night in your beautiful sunset; I have found him in the transformation of ugly, worm-like larvæ into exquisite moths and butterflies; I have found him three times in the birth of a human soul!

On our way to Conference we motored through the campus of your great Princeton University. We admired the architecture and magnificence of the buildings, we viewed the immense stadium which is being enlarged to seat more persons than the famous Yale Bowl, but, long after these



have been forgotten, there will persist a picture in my mind of a large bronze statue on that campus of a stalwart young college student holding a Bible under his arm. On the pedestal in large letters were the words, "BIRTHPLACE OF THE WORLD-WIDE UNION OF STUDENTS FOR CHRIST", and below were several bronze tablets dedicated to the men of Princeton whose faith is founded upon the Word of God and emphasizing the nobility and manliness of Christian service during one's college days. Now, if one fleeting glance while passing by produced this indelible memory, what must be the effect upon the plastic minds of thousands of students who pass this statue daily for four years as they wend their way to and from their classes?

As for our own colleges little need be said in rebuttal. We know the type of sterling, self-sacrificing, Christian professors who are at the helm; and we can safely place our young people in their charge, knowing that faith in a living God and in an open Bible are the very foundation stones of these institutions.

My friends, colleges are like this old world of ours in many respects—you can find both good and bad in each. Am I far wrong in saying that most of our young people who come back from college irreligious are using their irreligious exterior as a cloak to cover their wanting to do certain things their consciences wouldn't permit them to do as professed Christians? Are not the students who lose faith so easily usually the weak-kneed type who never really "worked at their religion" before they went to college?

In the final analysis the home must bear a share of the blame. Do you think the atheistic teaching of any college professor, whom Billy Sunday would characterize as "too crooked spiritually to sleep in a round-house", could undermine the faith of a boy or girl of college age whose parents were "praying parents" and who began the training of each child six months before it was born and continued it until time to break the home-ties for those of the college?

The aim of the modern college is to help the student "find himself" and then to train him for altruistic leadership; to adjust him to the environment in which he will live, giving him the power of initiative, and de-

termination that shall enable him, if need be, to recreate and build up his home community.

What are some of the larger reasons for desiring a college education? They may be classed under two heads: the altruistic and the egoistic. Far too many think alone of the latter—the one aim being to increase their earning capacity and make a name for themselves in the world. To these our commissioner of education has shown that the average cash value of a college education is \$50,000. I wish, rather, to emphasize the altruistic reasons, though you young people may feel free to remember the words of the Master that in the measure ye mete, it shall be measured unto you, full measure, pressed down and running over. Your primary reason should be to fit yourselves for real, vital service—unselfish service that shall make this old world of ours a better one for your having lived in it.

Not all young people should go to college; the mentally deficient, the frivolous type who waste father's money, and those who plan to go purely for the selfish reasons should not go,—we have enough profiteers already, and there is no enemy of society like the educated one. Chaplain Ward of the 74th Regiment during the late war was wounded and gassed but returned to the front and served until the armistice was signed and the regiment returned. He was asked to speak at a college where a co-educational banquet was being given. The toast assigned was "To the Ladies—the Angels of Our College". The reverend guest disliked to hurt the feelings of his hosts, but when he saw the silly, giggling, half-dressed lot of girls at the banquet table, he said, "Mr. Toastmaster, the ladies here do make me think of angels in some respects—they seem to be up in the air, they are constantly flitting about, and they need more clothes". Our colleges do not need that type of young women in these days of loose morals and worldliness. A Christian father asked his son upon his first visit home after entering college what he intended to do in life. The young man replied that he hadn't decided yet, but would after he had finished his course in college. The father asked what he intended to do when he had chosen his vocation in life. The reply was: "Follow my vocation and lay-up money for the leisure part of my life". "And what then?"

persisted the father. "Oh, I shall enjoy the twilight of my life," was the answer. "And what then?" Ah, he had not thought of that! Are you like this young man?

The college opens the way to great fields of service and, if you, young people, catch a vision of some great need, rest assured the good Lord is calling you to put your shoulders to the wheel and work out the way to meet it. Never in all history has the world needed trained leaders as now! You boys and girls have been privileged to live in a tremendously wonderful age—you have seen empires and kingdoms fall and crowns dumped into the junk pile; you have seen the downfall of autocracy and, pray God, you may see the triumph of safe democracy! A still more wonderful day is about to dawn, and you, young people, are to have a vital part in the new epoch. Pessimists would have us believe that the World War, with its terrible destruction of life and property, proves that Christianity has failed to function and that the future has no ray of hope. Many who lost faith during those dark days should begin to "see a light" as this old world rights itself and they can then see purpose in it all. Did you ever stop to think of the seemingly impossible achievements that have come to pass here in America during this period of gloom? When the world cataclysm broke out in 1914 every city in America had its legalized, segregated, red-light districts taking their colossal toll of boys and girls, men and women. In the city of Buffalo more than half the boys who attended the great Technical High School had to pass through such a district on their way to and from school and were daily subjected to the solicitations of lewd and diseased women of the underworld. Today, such a place can not be found in that city, and what is true of Buffalo is true of our large cities generally.

Woman's suffrage has come, and already mother's hand is making itself felt in most valuable service for God, home and country.

Prohibition, the dream of years, is here and Old John Barleycorn has been buried—never to rise again in our fair land!

The leaders behind these great movements were largely college-trained men and women, and America will continue to turn in the days to come to the college trained

man and woman for help in the great tasks of reconstruction.

On the next anniversary of Armistice Day our president will convene the "Washington Conference" which alarmists tell us will end in either another Armageddon or the Millennium. The eyes of the world are focused upon America as the only hope; the only nation with a high moral idealism backed up with sufficient financial power to insist upon an acceptance of new ideals in international polity; the only nation with sufficient prestige to show the rest that strife does not pay, that armies and navies do not prevent war, and that peace and good will must be guaranteed for all time!

We need optimists who believe the world a better world than before the war, and that it is going to be more and more so as our institutions return to their normal conditions again; but there is a greater need for peptomists or men and women with a vision and the "pep" to make it a reality. Our president is to send four such men to represent America at the November disarmament conference: Messrs. Hughes, Root, Lodge and Underwood—strong, Christian, college men whom the world admires and trusts; I feel sure God will direct these great minds and that a way will be found to settle amicably any existing differences and an enduring Association of Nations may be created that shall be based upon the teachings laid down by the Prince of Peace, so that wars shall be no more.

Young people, get into the thick of the fight to make the world a better place in which to live! Not only must our nation assume new duties in world co-operation, but never before was need so great for each and every one of us to use our individual and collective powers to hold and perpetuate what has already been accomplished here in America.

We must focus our greatest efforts upon at least seven goals as clearly defined objectives, if we are to make "Democracy safe for the World." They are:

- First—The supremacy of law
- Second—The purity of the ballot
- Third—The humanizing of industry
- Fourth—The Americanizing of the immigrant
- Fifth—The efficiency of our schools
- Sixth—The integrity of our homes, and
- Seventh—The majesty of God!

Young people, make these problems your problems; acquire a college education to help you solve them, and may your efforts be crowned with final victory!

God give us men—Christian college men,  
 "Men, whom highest hope inspires,  
 Men, whom purest honor fires,  
 Men, who trample self beneath them,  
 Men, who make their Country wreath them  
 As her noble sons, worthy of their sires!  
 Men, who never shame their mothers,  
 Men, who never fail their brothers—  
 True, however false are others,  
 God give us men! Give us men!"

### THINE ONLY SON, OR THE STEWARDSHIP OF FAMILY LIFE

He had left his home in the heart of a great civilization. He had gone into a strange land to start life over again. He had tithed his gains; but the real test of Abraham's loyalty to his calling came later, after Isaac had opened the fountains of love in his father's heart.

The family is complete only in the child, the union of father and mother in one new creation—bone of their bone and flesh of their flesh—their own personalities projecting themselves in the composite personality in whom they are blended in indissoluble union. They are declared one flesh in the wedding ceremony; they become one flesh in reality first and only in the child. It is for this reason that "forever the Master sets the child in the midst as the symbol of his kingdom", since the child is the fulfillment of the sacrament of love and the bond of union of souls which have actually become one in him. "Lo, children are a heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth." (Psa. 127: 3, 4).

Yes, Abraham loved Sarah, but great stretches of his nature were like a desert waste till Isaac came. Then he knew, but not till then, what life could mean—what enlargement of heart, what expansion of outlook, what fear and hope. Ask a mother what is the sweetest music she ever heard, and she will answer: "The first cry of my first born." And here in a letter to his own mother is a young father's account: "It was splendidly done, and in an incredibly short time there was that bursting into new life with a cry that spelled success. When his mother waked, I whispered to her that

a son had come, and she, of course, bless her, just closed her tired eyes and wept for the joy of her first born. And so did I. That was about all there was to it. When things were all straightened up and for one fleeting moment we three were left alone in the room, I knelt by the bed and gave him back to the Lord, and thanked him for his fine strong body, and for his safe arrival, and asked that he might be used always for his glory, and of course we had to cry a little more, as the indescribable little grunts and gurgles came from under the little blue blanket in the basket. At ten-thirty I came back into the city. All the kindling ecstasies of pride and happiness made me fairly burst as I came along; . . . the old man who carries water for us straightened up as he passed, and there was a genuine twinkle in his old cross-eyes as he offered his congratulations."

God's gifts are manifold, but the best of them all is the child, in whom he perpetually renews the life of the world, keeping it young, and in whom he keeps love's fountains full flowing, fresh and clean.

Now it follows from all this that the Christian's demand is never met until all the family and all its life and interests are surrendered to God.

A pastor on reaching home after the Sunday morning service was met in the hallway by his daughter in the full freshness and beauty of young womanhood. She said:

"Father, I was much impressed by your prayer for missionary recruits this morning, and my heart said, why shouldn't I go?"

"But I didn't mean you, my child!"  
 It was not until he had escaped to the solitude of his study that he realized that he had not really meant anybody because he had not meant his own daughter!

It was not easy for Abraham to break up housekeeping and business in Ur of the Chaldees, and strike out anew in a strange city; but he did it. It was not easy for him to divide his spoils with a strange king; but he did. But the command to offer his son—"thy son, thine only son, Isaac, whom thou lovest"—fell like a sledge hammer on his heart. Yet the record bears no trace of hesitation on his part; no word of a sleepless night, or of anguished writhing in the terrible dilemma of disobeying God or disbelieving his promise concerning this son.

(Continued on page 439)

## WOMAN'S WORK

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

### WOMAN'S WORK IN LOST CREEK CHURCH

(Paper read at the Southeastern Association)

The ladies of the Lost Creek Aid Society are still trying to do their part in the work of the church and denomination. We are a small company but we are trying to be faithful.

We have nineteen members, but only nine or ten that are able to meet with the others for work, which we do once in two weeks. Last spring President Bond of Salem College came over to Lost Creek and made a very earnest talk about the needs of the college and asked that we help out in their plan of asking each one to give the value of a day's work in money for Salem College. He suggested that Pastor Stillman take the money, but the pastor preferred that the church should appoint some one to do it. So he called upon the moderator to appoint a committee, and Mr. Davis made a motion that the ladies look after this matter, and it was so voted.

The president of the Aid Society appointed Miss Eunice Kennedy and Miss Orpha Van Horn, who with the help of Miss Lotta Bond, secured over \$220.00. This was turned over to Salem College and a report was also made to our church clerk. We wish it could have been a larger donation, but even this shows that we really tried to help.

This year "Our Society" took a consignment of Turane chocolate goods to sell, and when all is sold we will earn \$50.

We meet for an all-day work session once in two weeks. We have made and sold one applique bed spread, for which we received \$12, and we have two more about completed. We held a festival in July, from which we realized \$48. We pay to the Woman's Board, through the Forward Movement of our church, \$55.51.

We have talked of doing some painting and papering at the parsonage and hope to do so soon. Just what our work for the next year will be I can not tell, but we

will try to do something for the Master and his church.

The Lost Creek Ladies' Aid Society send you the kindest greetings in your sessions at this Association and pray that you may enjoy one of the best sessions every held.

Money raised as above stated is nearly \$325.

MRS. MARY M. STILLMAN.

### THE VALUE OF A CHRISTIAN HOME

MRS. S.-S. POWELL

(Southwestern Association, read by Mrs. C. C. Van Horn)

What a hallowed name is home! How full of enchantment and how dear to the heart! The name touches every fibre of the soul, and strikes every chord of the human heart with its angelic fingers. Nothing but death can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life and opens in our nature the purest, deepest, richest store of consecrated thought and feeling.

It is a holy asylum where the weary find refuge and rest from the labors and distractions of life, a sacred inspiration in the memory, an oasis in the desert.

After religion the home sentiment is the deepest and most indelible in the human soul. Every heart, because of it, rejoices. Its influence is stronger than death, is a law to our hearts, and binds us with a charm which neither time or change can destroy.

To the child home is his little world. He knows no other. The father's love, the mother's smile, the sister's embrace, the brother's welcome, everything about the home casts about him a heavenly brightness and makes it as attractive as the home of angels. In the home the child loses his troubles. It is the grave of all his sorrows.

Many years ago some 20,000 people gathered in old Castle Garden, New York, to hear Jennie Lind sing, as no other songsters ever had sung, the sublime compositions of Beethoven, Handel and others. At length the Swedish nightingale thought of her home, paused, and seemed to poise herself for a higher flight. She began with deep emotion to pour forth, "Home, Sweet Home". The audience could not contain

itself. An uproar of applause stopped the music. Tears gushed from the eyes of those thousands like rain. Beethoven and Handel were forgotten. After a moment the song came again, seemingly as from heaven now, almost angelic. Home, that was the word that bound as with a spell 20,000 souls; and Howard Payne, the writer of the song, triumphed over the great masters. When we look at the simplicity and brevity of this home song, what is the charm that lies concealed in it? Why does the writer of this immensely popular song find his reputation resting on so apparently narrow a basis? The answer is easy. Next to religion, the deepest and most ineradicable sentiment in the human soul is that of the home affections. Every heart vibrates to the theme.

Is home worth safeguarding? We answer at once that if home is lost, then religion must perish from many hearts, and native land go down with the crash of empires into irretrievable ruin.

There is no happiness in life, there is no misery like that growing out of the dispositions which consecrate or desecrate a home. Peace at home, that is an inestimable boon! He is happiest, be he king or peasant, who finds peace in his home. Home should be made so truly home that the weary, tempted heart could turn to it anywhere on the dusty highway of life and receive light and strength. It should be the sacred refuge of our lives, whether we may be rich or poor. The affections and love of home constitute the poetry of human life, and, so far as our present existence is concerned, are worth more than all other social ties. They give the first throb to the heart and unseal the deep foundations of virtue. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes form the chief interest of human life.

The only fountain in the wilderness of life where man drinks of water totally un-mixed with bitter ingredients, if that water be that which flows from the river of life which proceeds from the throne of God and of the Lamb, is that which gushes for him in the calm and shady recess of domestic life. Even as the sunbeam is composed of millions of minute rays, the home life must be made up of little tendernesses, kind looks,

sweet laughter, gentle words, loving counsels.

"Little deeds of kindness,  
Little words of love,  
Make this earth an Eden,  
Like to that above."

Let each member of the home bear the other's burden the while; Let each cultivate mutual confidence, which is a gift capable of increase and improvement—and soon it will be found that kindness will spring up on every side, displacing constitutional insuitability, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea rocks.

There is nothing on earth so beautiful as the household on which Christian love forever smiles, and where religion walks as counselor and friend. No cloud can darken it, for its twin stars are centered in the soul. No storms can make it tremble, for it has a heavenly support and a heavenly anchor.

**THE FOURSCORE YEARS**

Labor and sorrow, the psalmist said,  
Was the gift of the fourscore years,  
And he almost envied the sleeping dead,  
Escaped from the vale of tears;  
But the psalmist's heart was overwrought,  
And his harp was out of tune;  
For the fourscore years to me have brought  
The sunny days of a June.

'Tis true that the eyes are somewhat dim,  
And the step not quite so fast;  
But my blessing-cup is full to the brim,  
And life's best wine is the last  
For the vintage of the western slopes  
Has a fragrance all its own,  
From the gathered memories and hopes  
Which the summer suns have grown.

Not lost are the friends of earlier days,  
They are with me in memory still;  
I can join them in thought, in prayer and praise,  
As I climb the heavenly hill;  
And the upward climb of the fourscore years  
Has set the horizon wide;  
While, looking down on the sands, one hears  
The beat of eternity's tide.

And so I sing of the beautiful years,  
Each one with His goodness crowned;  
And better far than all my fears  
Were its months and seasons found.  
So now, with my fourscore years, I wait  
Till I hear the higher call,  
And I pass within through the pearly gate  
To the heaven which crowns them all!  
—Dr. Henry Burton.

**YOUNG PEOPLE'S WORK**

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

**LESSONS FROM PATRIOTS**

Christian Endeavor Topic for Sabbath Day,  
October 15, 1921

DAILY READINGS

- Sunday—Moses' unselfishness (Exod. 32: 1-6, 30-35)
- Monday—David's magnanimity (1 Sam. 24: 1-7)
- Tuesday—Mordecai's independence (Esther 3: 1-6)
- Wednesday—Samuel's sacrifice (1 Sam. 8: 1-22)
- Thursday—Amos's boldness (Amos 5: 1-15)
- Friday—Jeremiah's fidelity (Jer. 28: 1-17)
- Sabbath Day—Topic, Lessons from the patriots of the past and present (Neh. 4: 1-14) (Citizenship Day)

**GOAL RATINGS FOR JULY 1, 1921**

[The goal ratings of all the Christian Endeavor societies, to the first of July are given below, as furnished by the Goal Superintendent of the Young People's Board. Of course some societies must necessarily bring up at the foot of the list; but we think it will be interesting to each society to see just where they stand; and perhaps serve as an incentive to make an effort to climb higher up in the list. The ratings will be published from time to time, as the Goal Superintendent thinks best.—R. R. T.]

Adams Center	513
Battle Creek	474
Verona	388
West Edmeston	380
New York City	364
North Loup	347
Milton Junction	341
Hammond	335
Riverside	332
Salem	323
Albion	322
Milton	278
Coudersport	272
Ashaway	255
New Market	249
Welton	248
Waterford	247
Nile	235
Alfred	235
Berlin	230
Westerly	222
Independence	210
Farina	208
Plainfield	171

Shiloh	167
Nortonville	165
Middle Island	105
Boulder	100
Ritchie	86
Fouke	76
Little Genesee	50
Marlboro	50
Walworth	50
Garwin	50
Jackson Center	30

**YOUNG PEOPLE'S BOARD MEETING**

The meeting of the Young People's Board was called to order by the President, Dr. B. F. Johanson, in Room 15 of the college building, Sanitarium.

Prayer was offered by Paul Resser and Lyle Crandall.

Members present: Dr. B. F. Johanson, Frances F. Babcock, E. H. Clarke, I. O. Tappan, Edna Van Horn, Lyle Crandall, Paul Resser, Frances E. Babcock, C. H. Seidhoff, Nettie Crandall, Mrs. D. B. Coon.

The Treasurer's report was read and approved.

Voted that the President appoint a committee to consider the readjustment of the expenses of the Board, and to make recommendation at the next meeting. C. H. Seidhoff and Lyle Crandall were appointed such a committee.

Voted to allow the following bills:

Rev. R. R. Thorngate, "C. E. World" . . .	\$ 2 50
Mrs. W. D. Burdick, Junior supplies . . . . .	6 00
Frances F. Babcock, postage . . . . .	5 00
Dr. B. F. Johanson, Life Recruit cards . . .	7 50
	\$21 00

The following report was presented by the Corresponding Secretary and accepted by the Board:

Number of letters written . . . . . 25  
Correspondence from: Rev. R. R. Thorngate, Mrs. Ruby Babcock, Elizabeth Davis, Alberta Davis, Margaret Stillman, Mrs. Walter L. Green, Emma Rogers, Gertrude Gessler, Helen Jordan, Doris Holston, Rev. E. E. Sutton, Clara Lewis, Mrs. W. D. Burdick, Rev. H. N. Jordan, Clifford Beebe.

Miss Elizabeth Davis wrote the reports of the Young People's meetings at Conference, these were forwarded to Rev. R. R. Thorngate to put in the RECORDER.

Yearly report was prepared and presented at Conference.

Work is being done to get the Life Work Recruit covenants in better shape for presentation to the societies.

FRANCES FERRILL BABCOCK.

The report of the Nominating Committee was read as follows:

*President*—Benjamin F. Johanson, Battle Creek, Mich.

*Vice-Presidents*—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.; Mrs. A. E. Whitford, Milton, Wis.

*Recording Secretary*—Marjorie Willis, Battle Creek, Mich.

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

*Field Secretary*—Edward M. Holston, Milton Junction, Wis.

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

*Trustee of United Society*—Benjamin F. Johanson, Battle Creek, Mich.

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

*Superintendents*—

*Junior*—Mrs. Willard D. Burdick, Dunellen, N. J.

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

*Efficiency*—Ivan Tappan, Battle Creek, Mich.

*Goal*—Edna Van Horn, Battle Creek, Mich.

*Quiet Hour*—Elrene Crandall, Andover, N. Y.

*Tenth Legion*—Lyle Crandall, Battle Creek, Mich.

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

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

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

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

*Associational Secretaries*—

*Eastern*—Marjorie Burdick, Dunellen, N. J.

*Central*—Elmina Camenga, Brookfield, N. Y.

*Western*—Clara Lewis, Alfred, N. Y.

*Northwestern*—Doris Holston, Milton Junction, Wis.; Mrs. Isabell Allen, North Loup, Neb.

*Southeastern*—Alberta Davis, Salem, W. Va.

*Southwestern*—Margaret Stillman, Hammond, La.

*Pacific*—Meleta Osborn, Riverside, Cal.

The corresponding Secretary reported the banners awarded for the year as follows:

Highest Efficiency Rating ..... Salem

Greatest Gain in Efficiency Rating ..... Walworth

Most C. E. Experts ..... Salem

Goal ..... Adams Center

Intermediate ..... Milton

Junior ..... Battle Creek

The S. D. B. Life Work Recruit Covenants were explained in detail.

Voted, that the Board ratify the request of the Commission that 4 per cent of all Young People's Board money received by the Conference Treasurer be returned to the General Conference expense fund.

Voted, that the membership of the Board request the Milton Junction Church to ordain E. M. Holston.

E. H. Clarke was appointed to attend to the printing of new stationery.

Reading and correction of the minutes. Adjournment.

Respectfully submitted,

MARJORIE WILLIS,  
*Recording Secretary.*

Battle Creek, Mich.,  
September 15, 1921.

### ONE AMONG MANY

MARJORIE J. BURDICK

(Conference Paper)

Little things are often the biggest. One day among the many days in our lives stands out as the best. One act done, or one word said to us, will never be forgotten. But some times it is the one harsh word or unkind act that we hold and think about, and even work up a hard feeling towards the person who did it unmeaningly. Such should be forgotten.

There are in this world many people who live in the hearts of others, and there are those whom we easily forget. To which class do you belong, one of the many we like to remember, or the few we soon forget? How can we live in the hearts of others, since it has been said, it is better to live in the hearts of people than only in their brains? If we would have friends, and then have them remember us, we must show ourselves friendly.

People can be likened to sand on the ocean beach, great stretches of white sand made of small particles. Are we like the tiny pebble that caused a French submarine to be lost? When the boat was raised, this little pebble was found in one of the valves that let sea water into a compartment where it acted as a ballast. The valve failed to close at the right time, and the great pressure of the sea was brought on this compartment. It burst the walls and sunk the craft. Only one pebble caused that disaster. So you may be the cause of the sinking of lives.

Or are you like the pebble that says to others, "Let us get together and not be moved by the winds of the world, and then we will add more and more pebbles, and

some day be a large hill?" But even our sand dunes do not remain the same. Perhaps you are not a pebble.

If I should give you this dish of sand and tell you that there were particles of iron in it, you might not believe me. But if I pass this magnet through it, you will see the tiny particles coming from all parts of the sand. I would liken the magnet to the church and the particles of iron to those who love the church. The church in the world of sand draws together those who love her. God is the magnetism—the power—that works through the church and then through her people. If you were nearer you could see, not only that the magnet draws these tiny pieces of iron, but through its influence one piece attracts another, and that still another. So it is with God and his people. The church attracts people, and God works through them and draws others, and they attract others. What a mighty factor the church is in a community! If there is no church, we find no unity and often a great deal of worldliness.

There are more particles of sand than of iron, but which is really the stronger—iron drawn together by a magnet and closely bound by years of contact, or sandstone, the particles of which do not fit closely enough to form a rock and so very easily crumble? We all know that a small piece of iron is stronger than a large piece of sandstone. It is the same with the church. If the members are closely united it is as strong as iron. Often complaint is made against the small size of our churches, but size does not make strength or right. Christ's disciples were few in number but strong and powerful.

Is the church losing her strength by losing her young people? Judging by the size of the World's Christian Endeavor Convention in New York City, I would say, "She is neither losing young people nor their strength." As for our denomination you can judge for yourselves after counting the number of young people here at our Conference. Young people, let us resolve that we will stay by the church and keep God's Sabbath, cost what it may. Let us not be one of those who leave the Sabbath for fear of losing their position. NO, it is not easy to give up a good salary on account

of the Sabbath, but if we take it to God in prayer, he will guide and help us. What is a position if, when we have it, we must give up our conscience, which is really God speaking to us? It is as a young person who is not now keeping the Sabbath said, if one gives up the Sabbath he gives up everything vital to his religious life. Keeping the Sabbath is a joy and blessing; it is a hardship only as we make it one. We need to hold together, for the stronger the church the closer bound are the people, just as the more powerful the magnet the more iron it attracts and the closer together the particles are bound.

We know that a magnet with nothing to do gradually loses its power. To restore this, it is necessary to give it work to do, increasing it each day. So it is with the church and the people in it. If there are no members the church has no power, but an increase in membership restores the power lost by the church. I have heard several times the remark that the young people of today are not standing back of the church as they should, but I have also heard that the parents are at fault. Two remarks among many, and both may have some purpose and some truth. It takes courage for a young person to stand out and be a leader for Christ if his parents are not active in Christian work. Parents, make it easy for your young people by living as you want them to live and teach them to live that way.

Christian Endeavorers and young people, let us study ourselves for a few minutes. We know it is necessary to have a church, we have been drawn to it by God's power. Let us then decide where we are needed to attract others. Perhaps you feel that you are not needed, or is that just an excuse to stay out? There is no reason why you should not be in the church actively at work. It is a matter between you and God alone, no person should keep you out. Where are you and I needed?

As I stop to think of Christians they fall into three classes:

1. The Christians who are moving forward.
2. The Christians who are standing still.
3. The Christians who are moving backward.

## I. THE CHRISTIANS WHO ARE MOVING FORWARD

You can think of many Christians who are always finding things to do for others and are never found shirking. Are you one of the many who are church "goers", attend and take part in Friday night prayer meeting and Christian Endeavor? Are you a Quiet Hour comrade? Are you a tither? One of the speakers last night spoke about tithers. I wonder how many tithers we have here. I am not going to ask, but I am a teacher, and I would like to have all teachers (not including those in our denominational schools) raise their hands. There are about thirty here, and the average of our salaries is probably about \$1,400. That would mean that there would be \$4,200 for God's work from us if we were all tithers. How many ministers here are tithers? Twenty-two, and your average salary is about \$1,000. You may figure for yourselves and learn how much of their money is returned to God for his work, and they have given their lives also to his service. Any of us who are getting higher wages than our pastors and are not tithers, ought to be ashamed of ourselves. Many of us are tithers; are you? Give a tenth and you will want to give more. The tither is moving forward. The Christians who are in this class or group help others along the path of life, and by their influence attract people to Christ.

## 2. THE CHRISTIANS WHO ARE STANDING STILL

This type of a Christian may be just inside the door of the church, where some kind, active Christian will come along, take him by the arm and invite him to prayer meeting, or talk over his troubles and help him join those in group number one. But he may be just in the doorway where he blocks the way. Some one may want to join the church, and seeing Mr. J. will say, "There is Mr. J., he belongs to that church and doesn't do anything; I'll not join so long as he belongs." Wrong spirit, yes, but who is at fault? I say Mr. J. for not moving out of the doorway. We need more active, moving Christians, old as well as young. If you are standing still as a Christian move forward, make more room near the door in order that others may come in. Don't always take a back seat; move up front. You who are moving forward

may have noticed those who are standing still. What did you do about it? Did you go and tell your neighbors that you would be ashamed to have your name on the church roll if you were he, for he comes to church only once or twice in a year, etc.? Or, did you talk it over with God and then with him privately? In my opinion, we are going backward when we complain to our neighbors because some one does not live just as we think he should. We lose our self-respect and often our friends. It has been said that our tongues are our worst enemies. Christian Endeavorers, let us say less about how we think others should live, and let us keep moving along the right path ourselves.

The third group which I made is the backward movers. You may have heard of him who says the church is dying and it is no use to keep up the services, for it is not possible to keep the Sabbath now and get work. He is the one to whom I refer. He is backing up and is not watching his step. If you see him coming, watch out that he does not step on your toes. If you are firm in your beliefs, brace yourself and let him bump into you; it may give him such a jolt that he will decide to stop backing and go forward. Such a person is liable to knock into a standing Christian and send him backwards, perhaps even knock him out of the church. We say certainly such a man is not a Christian; but we should not judge, for we often do things impulsively that are not Christian acts. Would we like to have people say that we were insincere because we did them? I do not mean that constant wrong doing should be overlooked, but more good can be done by talking with the person rather than about the person.

We have these three types in our churches. Let us ask ourselves to which class we belong. The moving forward Christians are the main supports of the church in every way. Are you one of those supports? Join the Forward Movement, attend the church services, be a lifter and a real friend to others plodding along the same road. Be a small magnet yourself and attract people to the church. Let God's magnetism work through you.

I am only one,  
But still I am one,  
I can not do everything,

But still I can do something,  
And because I can not do everything,  
I will not refuse to do the something that I can do.

Many may start backward, many may stand still, many may not attend or take part in prayer meeting or Christian Endeavor, but, young people, let us decide to be Christian Endeavorers in word and in deed. In all that we do, let us glorify God and be ones to do our part, for, remember, strength is gained through work.

(Continued from page 432)

No; the record says quite simply that he arose in the morning and set out on the journey. And when they reached the foot of the hill where the Son of God will one day furnish the final demonstration of love that withholds nothing, the son, innocent of all knowledge of the meaning of their errands, breaks their long silence with, "Father, here is wood and fire; but where is the lamb for the offering?"

The father bit his lips and choked back his sobs and said, "God will provide a lamb for the offering, my son." "Behold the Lamb of God"—his own Son—"that taketh away the sin of the world!"

And because Abraham withheld not his son he is entitled to be called the friend of God.

So it is that family life reaches its consummation when our children, given to God, are given back to us with the halo of usefulness in the kingdom on their heads.

But we reach this mount Moriah by stages, often slow and painful. We begin with casual gifts of money, the loose change in our pockets. Then we write a check in the more deliberate conviction that missions deserve to be supported. Then we set apart a definite portion of income, thus acknowledging a relationship to God in our business, and taking, as Lacordaire said, the high road to Christian disentanglement of heart. Then we give our time in personal service, attend conferences, join study groups on missions. "But do not ask me to give my child!" Then you mean you can not complete the Moriah journey?

A hundred years ago a successful young physician went home from the death bed of a little child in New York with a pain in his heart for the millions of children in India sick and dying with no physician to help them. His wife promptly shared the

purpose which began to take shape in his mind. But when he told his father about it, that good soul said, "Never!" A month later the son heard his father's ultimatum: "The day you go to India, I disinherit you as my son." John Scudder went to India; and not long ago (1918) some one made a count of the years he and his children have given to India, and found that there were a thousand years of missionary service in his loins when over his father's refusal and protests he went to India to heal the distresses of the poor in the name of Jesus.

To our children God says, "Son, daughter, give me thy heart and thy life." To us who are parents he says, "Give me thy child." "Take now thy son, thine only son, whom thou lovest. . . . and get thee into the land of Moriah and offer him there for a burnt-offering." We must be brave enough to tell ourselves plainly that it is not love of our children but selfishness which interposes our self-will between them and the will of God for their lives.

What happens to family life and love when they are subordinated to the will of God and love of his kingdom? We shall find the answer to this question in two sayings of our Lord. In Luke 14: 25, he enjoins the subordination of family love—the love of parents, children, brothers, sisters—and in Matthew 12: 49 he tells us that for those who do the will of God family relationships are transfigured by being lifted up and embraced in the heavenly household in which God is father and himself is the elder brother. In which case parents and children find their highest happiness in a comradeship of service where both are equally obedient to the holy and gracious will of God.

"Now I know that thou fearest God seeing thou hast not withheld thy son, thine only son, from me." (Gen. 22: 12).—*Edward M. Poteat.*

## A QUESTION

I thought that foreign children  
Lived far across the sea  
Until I got a letter  
From a boy in Italy.  
"Dear little foreign friend," it said,  
As plainly as could be!  
Now I wonder which is "foreign",  
That other boy, or me?  
—Junior Red Cross News.

"For whoso findeth me findeth life, and shall obtain favor of the Lord."

## CHILDREN'S PAGE

### SUBSTITUTING FOR BOB

ALICE ANNETTE LARKIN

Elizabeth met Billy Blake at the back door. "Please don't say anything discouraging to Bob," she begged before she let him in. "He's bluer than ever today, and mother hardly knows what to do with him. You won't, will you?"

"Not if I can help it, Elizabeth. But, to tell the exact truth, here's another fellow who's got a bad attack of the blues. Fact is, I can't hold down that job another day for Bob or anybody else."

Elizabeth was frightened. "But what can we do then, Billy?" she said. "Why, we mustn't let Bob lose it when it means so much to him, college and everything. And what will you tell him? He'll ask you the first thing. His ankle is paining him worse than ever today, and he's as cross as a bear."

"Oh, don't worry, child. I'll tell him I'm having a vacation—and I am. Colonel Deane said I wasn't worth ten cents a week, and I needn't come back till he sent for me. He said, too, that I didn't know enough to know the difference between my ancestors and my descendants. I guess I don't. And those musty old books of his—ugh! But honestly, Elizabeth, I can't do it, and you'll have to get someone else right away or throw up the job. It's quits for me. The only thing I'm sorry about, aside from disappointing Bob, is that I won't get any more of Mrs. Deane's doughnuts. They are great!"

Billy had spoken very low, but Robert Clayton had heard his voice, though fortunately none of his words. "Hello, Bill," he called from his couch in the living room. "Why don't you come in and shut that door? You'd better not keep me waiting too long, for I want to know how you and the Colonel are making it. You're still holding the job for me, of course. Doctor Brown says I can go to work in about eight weeks if nothing new sets in. Pretty encouraging, don't you think?"

Billy Blake didn't answer. He was trying to think of what had happened at the Colonel's that would be amusing to Bob, and

bring a smile to his wan face. And he soon began to talk very fast.

Elizabeth, helping mother in the kitchen, heard, and knew by the change in her brother's voice when he had a chance to speak, and by the laugh that followed an especially amusing remark, that Billy was succeeding.

"Oh, dear!" she sighed as she listened. "If Billy could only work as well as he can tell stories and jokes, what a help he would be. But I was afraid all the time that he would back out. And now there's nobody else, and Colonel Deane will be sending for that smart nephew of his. Then Bob's chances will be gone for good. And it's a shame, when he has worked so hard for it!"

It was too bad. Colonel Deane was an old man, and a great friend of Grandfather Clayton. He had spent many years in writing genealogies, and to Robert Clayton he had recently offered the opportunity to assist him in his work. This was not so difficult in itself, but Colonel Deane was very hard to please. For a wonder, Robert had suited him exactly, for he could run a typewriter without making too many mistakes, write shorthand a little, and was always to be depended on, which counted for a great deal with the Colonel. To the Claytons this had seemed like a splendid opportunity for Robert to earn his college course, which otherwise, there was little prospect of his having.

For three months he had worked with the Colonel, sometimes copying dates and memoranda, at other times driving Massasoit, the old white horse, about the country in search of long forgotten records. Then, two months ago, had come the fall from the sugar maple tree which he was trying to trim. This had resulted in a broken ankle. Colonel Deane had promised to hold his position for him if he would supply a substitute until he could come back. Billy Blake was the third boy who had tried and given up.

It was not later than eight o'clock of a sunny Wednesday morning in June when Billy Blake appeared to Elizabeth with his discouraging announcement. Elizabeth went on washing dishes at the kitchen sink. It seemed as if there were always dishes to wash and floors to sweep, but she was beginning to think that there were some things far more important than plates and kettles

and pans and floors—Bob's opportunity, for instance.

"Mother," she half-whispered, as she went to close the kitchen door, "Do you suppose I could take Bob's place for a while, and if I could, do you suppose you could spare me?"

Mrs. Clayton wasn't as much surprised as Elizabeth had expected her to be. She had been wondering herself whether or not it would be possible for Elizabeth to help Colonel Deane with his work, but she had dreaded to make such a suggestion.

"Why, I hardly know what to say, dear," she replied, after a moment. "Even if you could do the work, I should dislike to have you give up your whole vacation, and it might mean that. Of course I could get along without you since Aunt Mary comes this week, but it doesn't seem fair for you to have to give up the month at Aunt Edith's and the automobile trip Uncle Ned has planned, and everything. I can't ask you to do that, dear."

"But you don't have to ask me, mother o' mine. What are vacations and automobile trips compared to Bob's opportunity? You know how much father counted on his having an education. If you don't mind, I almost believe I'll go down and talk to Colonel Deane right away. I expect it's better to beard the lion in his den and have it over with, than to keep putting it off and dreading it more and more. And every day counts, now. If he wants me to stay, perhaps I'd better."

Tears came to Mrs. Clayton's eyes as she thought of the sacrifice Elizabeth was making. "All right, dear, if you think best," she faltered. "I won't mention anything about it till you get back. Robert will be so glad if you can do it."

Elizabeth couldn't talk about it any more; her sacrifice was too great. So she hurried upstairs in search of pencils and note book; then she went quietly out of the house and across the lawn, avoiding the window near which Robert's couch was placed. Only once did she glance back at the little brown house that looked more inviting than ever before. The rustic seat under the maple tree was such a splendid place in which to read, and the dozens of rose bushes, fairly weighted down with their red and white and yellow and pink blossoms, seeming to be calling her to come and share their beauty.

Robin Redbreast from his perch on the lowest limb of the hawthorn tree was singing his cheeriest song, as though trying to proclaim the fact that summer and vacation had come.

But Elizabeth didn't stop. Down the lane and through the orchard she hurried, then across the road to the big meadow through which Cohasset Brook rippled along its way. From there, far back among the tall pine trees, she could see Colonel Deane's big brick house.

"My, but I'm scared," she thought as she hurried up the driveway. "If it hadn't been for Bob, I'd never have dared to cross the brook, even. Oh, I do hope Mrs. Deane will come to the door."

Two minutes later she gave a glad little cry, for there, right down by the front gate, with her arms full of roses, and still more roses in the basket that she had just placed on the ground, was Mrs. Deane herself. And she looked what she really was, the dearest little old lady in Poncefort. The Colonel wasn't in sight.

"Come right in, my dear," said the little old lady, cordially. "I was just longing for somebody to happen along and share my beautiful roses with me. And oh, my dear, please don't tell me that you've come to recommend another terrible boy to Colonel Deane, for he just can't get along with the boys he's tried. And he's walking the house this minute, and declaring vengeance on that Billy Blake, who misplaced some very valuable records yesterday." Then, as a sudden thought popped into her mind, she asked, "Why don't you try it yourself, Elizabeth?"

Elizabeth was greatly relieved now that her errand was to be made known without any great effort on her part. "That's just what I'm here for, Mrs. Deane," she said quickly, "but I'm dreadfully frightened, for I can't do shorthand, and I don't know much about dates. My feet are actually aching to run right home this minute, but I mustn't let them, of course."

"Why, why, my dear, it's not so bad as that, I'm sure. Now you come right in and try one of my doughnuts and a glass of milk while I talk to Colonel Deane." And she proceeded to lead the way into the big brick house.

Elizabeth followed. She was still frightened, but she was very thankful that it

was Mrs. Deane who had met her at the gate.

"My, but I don't wonder that Billy Blake hates to miss these doughnuts," she thought, as she nibbled an especially fat, round, sugary one. "I almost believe I could face a lion now."

But it wasn't a lion that she had to face—only an old man with snow-white hair, and eyes that because of their weakness had to be protected by a green cardboard shade. And he didn't glare at her at all. He spoke a little gruffly, perhaps, and he didn't smile. But he pointed to a chair by the smaller of the two desks in the room, and asked Elizabeth to copy a short list of names and dates from a musty-looking old account book.

"Humph!" he said when this was neatly done, in spite of fingers that seemed bound to shake. "Quite good, quite good for a beginning. Now we'll try the typewriter."

How thankful Elizabeth was that Robert had allowed her to use his typewriter ever since he first purchased it. To be sure, she couldn't typewrite very fast, and she some times made mistakes, but no serious ones, and she was always on the lookout for them.

So this was the beginning of Elizabeth's first day at Colonel Deane's, but it wasn't the end. It wasn't long before she grew accustomed to the Colonel's gruff voice and peculiar ways. Some times he was cross and fault-finding, and Elizabeth would get discouraged and long for the rustic seat under the old maple tree, and still more for the cool, shady nooks at Aunt Edith's. And then, just at the most discouraging moment, Mrs. Deane would tiptoe softly in and tell the Colonel that it was time for his glass of milk. And on Elizabeth's desk she would leave a glass of ice-cold lemonade and some cookies.

So the day passed, and at five o'clock Elizabeth went back through the meadow to the little brown house. Her fingers ached from much type-writing, but she would soon get used to that. She could remember a few sharp things the Colonel had said to her, but she preferred to forget them. Anyway, he had asked her to come again tomorrow.

"I believe I can do it. I believe I can do it. Oh, I must do it," were the words that kept running through her mind, as she came nearer and nearer to the little brown house.

And she did. Not until the very last day of August did the young girl realize how much she had done, however, for it was then that Colonel Deane put into her hand a crisp, new bill. "That's for you to spend just as you like, child, only you yourself must have the benefit of it," he said, pleasantly. "Yes, you must take it. You've given that brother of yours every cent that I've paid you, but you've earned more than this. Robert will be back tomorrow, but I shall miss you, Elizabeth. If you hadn't come to my aid, I couldn't have finished that Maxwell genealogy in time. When Robert goes away to college, I shall count on you to help me out."

"Oh, thank you, but I'm afraid I shall never be able to do as well as Bob," protested Elizabeth. "And I don't believe I deserve one half of this. I'm glad if I have helped you, and thank you very, very much."

And then Elizabeth hurried home to the little brown house. Tomorrow would be the first day of September. Robert would take up his work after being away from it so long, and she—what would she do with that precious bill? Ought she to save it for some future need? At Grandmother's, up near the mountains, the trees would soon be putting on their prettiest colors, and the winding paths through the woods would be inviting exploration.

"Oh, and mother has never been home in September," she thought, as she looked lovingly up at the face by the dining-room window. "We'll run away to the mountains, just mother and I," she decided, "and stay through September. That is, if she is willing. Bob will agree with me, I know. What a lucky summer this has been, and what nice people the Deanes are!"

In Elizabeth Clayton's heart was a little song of thankfulness, in her arms a mass of beautiful flowers, and tucked away in her bag were six fat, round, sugary doughnuts for Bob.

"It all seems too good to be true," she thought, as she hurried into the house. Her secret couldn't wait another minute. But the crisp, new bill in her hand, the glad, strong look on Bob's face, and the happy light in mother's eyes when she had been told of the pleasures in store for her, proved that it was true.—*East and West.*

## OUR WEEKLY SERMON

### PERSONAL RIGHTEOUSNESS

REV. JAMES L. SKAGGS

(Sermon delivered in the Plainfield church, by the pastor, on Sabbath morning, September 17, 1921.)

In accordance with my promise of a week ago my message for this morning is something of a continued echo from the General Conference. I have chosen "Personal Righteousness" from the Conference theme as the central thought, around which to arrange what I have to say.

To undertake to bring to you the inspiration of the various sessions of Conference would be the undertaking of an impossible task. Some of you were there, but I am confident you will not be wearied by being reminded again of some of the things you heard. Some of you have doubtless read the sermons and addresses that have appeared in the SABBATH RECORDER. I have personally found both pleasure and profit in reading them over again. My wish for those who were not at Conference and who have not read the reports and messages is that you may be encouraged to read carefully the issues of the RECORDER. Then you will individually complete for yourselves a task which I would find impossible, if I should undertake it.

The Scripture text which appeals to me in this connection and underlies my thought is found in Matthew 6: 33: "Seek ye first his kingdom and his righteousness." This presents to us the necessary attitude for any great spiritual achievement.

There seems to be very widespread conviction that the great need of this hour is personal righteousness in relation to God and between the individual and his fellow-men, regardless of what may be the attitude of others. The selection of our Conference theme, the burden of heart of those who brought messages, and the great emphasis of current religious literature, and, indeed, of some who write from a secular point of view, all testify to the overwhelming conviction of thoughtful people that personal righteousness is the need of the hour. One can not but be impressed with the evidence

that people are thinking in a vital way; in terms of life, relations, and conduct. The rebuke and appeal of John the Baptist, as he saw Pharisees and Sadducees coming to his baptism, are indicative of the present-day consciousness of danger and need: "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth fruit therefore worthy of repentance." Men now are accustomed to speak in softer terms than the rugged prophet of the wilderness, but their sense of crisis and of the need for personal righteousness is comparable.

I have been interested in the more or less definite definitions of personal righteousness that were made by Conference speakers.

President Davis said in his Sabbath morning sermon: "Personal righteousness . . . is made intelligible to us and available for modern life, only when translated into service and interpreted in work done. Before I can be personally righteous or have any means by which to estimate righteousness either in myself or in another, I must see it expressed in terms of action, in tasks accomplished or in service rendered. . . . Christ's interpretation of religion is goodwill expressed in service and in work done, for others, because of man's right relationship with God."

Dr. Gardiner in his Sunday morning sermon said: "Righteousness is a mind and soul full of activity in obedience to the divine behest. It means more than obedience to statutes or common laws. . . . True righteousness is the outgrowth of a faith that brings God near as a friend, and which prompts man to a clean, loving, conscientious loyalty to truth and moves him to sacrificial service for the welfare of others."

Rev. Clayton A. Burdick, in the president's address, said: "The personal righteousness of which we are now speaking is not that righteousness which comes by adherence to outward form and rule. . . . The righteousness that we need today is that which comes out of a clean heart. . . . It comes because we love God with all our heart and our neighbor as if he were ourself."

Miss Lucy H. Whitford in her address on "Personal Righteousness and the Nursing Profession", said: "Prayerful devotion to daily work, perfect self-abnegation and consecration must be a nurse's constant aspiration. She can encourage the broken-spirited,

lighten the burdens of the oppressed, comfort the sorrowing, as well as heal the body, if she has the love of God in her heart."

Prof. Alfred E. Whitford said: "Personal righteousness in an individual depends vitally on his keeping very close to the heart of Christ. . . . The larger personal righteousness, which includes social righteousness, demands that we as members of the Christian church eliminate from our lives all elements that contribute to social wrong, economic injustice, and national selfishness, and that we see to it that our churches put themselves on record both in declaration and deed in a persistent fight for the kingdom of God on earth."

As I go over these definitions of personal righteousness I am increasingly impressed with the unity of thought and the insistence on the practical application of the gospel of Jesus to the life we are now living.

It is very natural for us when a proposition is presented to inquire whether it is well founded and whether its implications are correct. We bring our best judgment to bear upon it and make our own conclusions as to its worth. But in our Conference there seemed to be practically no difference in the interpretation of what personal righteousness is, and there seemed to be unanimous judgment that personal righteousness is the fundamental need of the individual and of the world—that there is no substitute. Unless I am very much mistaken the judgment of this congregation will coincide with that just stated.

That being agreed upon, the question naturally arises: How are we to make personal righteousness our own, individually? People who are really interested must be concerned in the answer, for we know it is mere folly to recognize a matter as urgent and indispensable and then pass it by without doing our utmost toward accomplishment.

This answer may be very briefly stated or it may be expanded and worked out in detail until every phase and activity of life are touched upon. It seems to me that the definitions of personal righteousness which we have reviewed may be summed up in this: *Being vitally related in spirit, purpose, and program with Jesus.* How is that to be accomplished? There is only one way. There are no short cuts, detours, or substitutes. "Seek ye first his kingdom and his

righteousness." That is a very simple statement but it is not easy to make it real in experience. It requires the exaltation of Jesus above everything else that we cherish or regard as important. We can all start that way now, but some of us may have to pass through a continued struggle before we are able to subordinate everything else and make the kingdom of God first in our thought and in our enthusiasm. But as the divine voice came to Paul, it may come to us: "My grace is sufficient for thee."

Personal righteousness in an individual is as a tree that will bear all manner of good fruit. Its fruitage will be the same as that which Paul describes as "the fruit of the spirit". Jesus becomes the center of life—the good seed from which the fruitage grows. To bring him into personal experience is the essential thing. But it may be that the simple statement of that appeal has lost its force through abuse. So we feel the necessity of translating our concept of personal righteousness into life and action, as was done by most of our Conference speakers.

The following is a portion of the manuscript edition of my sermon delivered extemporaneously at Conference:

The power of Jesus must be made evident in individual experience. We must have concrete illustrations of what Jesus is able to do. If along with our preaching him as the hope of the world we can demonstrate the fact that the acceptance of him has done for the individual what we claim he can do for the whole world, then will our preaching become effective. The world is hungry and desperately conscious of the need of that which will give physical security, and spiritual satisfaction. The actual demonstration of the fact that Jesus can supply these needs is the demand of the hour.

Then we must have men and women whose cleansed, energized, consecrated lives will prove what Jesus can do—what he has done. The full acceptance of *Jesus only* and the consequent consecration of life to him are the first fundamental. In spite of our generally accepted theories to the contrary, this proposition is revolutionary. Christianity as lived by many church members means very little. It is often impossible to distinguish between the conduct of the "Christian" and the non-Christian, and even the more loyal members are often lack-

ing a zeal that would in any way suggest that which burned in Jesus. So I say this thought of personal consecration to Jesus is tremendously significant, and absolutely essential in presenting Jesus as the hope of the world.

This individual experience in the transforming power of Jesus is something that touches every relationship of life. The home will become a sacred shrine, where God dwells. Fellowship with God will be of far greater importance than business success and luxurious surroundings; kindness, justice, and service will be more treasured than stocks and bonds; the religious education and spiritual culture of the children will be put above all secular ambitions.

When Jesus comes in he enlarges the vision and interests. He makes people good, sympathetic, congenial, helpful neighbors, and loyal citizens. He enlarges the interest so that all men, even unto the ends of the earth, are included in good will. Jesus leaves nothing of evil purpose where he abides. He is able to demonstrate in your life and mine what he may do for all men.

It is also the individual of personal righteousness who demonstrates the power of Jesus in his life, that gives to the church its strength. When people who have lived with Jesus during the week come to church on the Sabbath they will find Jesus there, and they will feel the power of his presence. Spiritual enthusiasm will electrify the atmosphere, and work for the kingdom of God will be seen to be the most commanding of all interests. Nothing else will compare with it in importance. Other events and needs of life will range themselves around this central and compelling interest.

There is no end of the vision that opens up in contemplation of the consecration of our individual lives to Jesus. The financial problems will largely disappear. It will no longer be a question of how much must I do, but how much can I do. Forward movements will grow larger instead of receding. Present leaders will have adequate financial support. Many a discouraged pastor will find new life and power, and others, perhaps, will wake up to find that the procession has gone on and left them.

We hear much in these days about the empty pews and empty pulpits, with few young men in prospect for the Christian ministry. I am confident such a condition as

I have here pictured will give us well-filled pews and all the workers that we can place and support. The boys are not to be blamed over-much for choosing other vocations, for the laity is largely to blame, and the preachers perhaps are equally guilty. The importance and sacredness of the ministry have not been exalted as they should have been. This low evaluation has been reflected in many ways—in all sorts of jokes, puns, cartoons, dramas, minstrel shows, and constantly in the daily press. The salaries paid the majority of pastors indicate a low estimate of the minister's worth, and fathers and mothers have not hesitated to say they would not have their sons be ministers; they want them to choose a calling that is more popular and better rewarded.

It would seem safe to conclude that those who do enter the ministry are heroes who recognize the high honor of being an ambassador for Jesus Christ and enter his service in spite of discouraging conditions, or else they lack an appreciation of the significance of a decision to be a minister of the gospel.

In my judgment there is no other calling or task in the world today that is so challenging as the Christian ministry. A distraught world is anxiously waiting for the prophetic voice—for those who can take the things of Jesus Christ and make them clear. This leadership challenges the best brains and the strongest personalities that are to be found among our young men. There is plenty of room for young men of heroic temperament and with capacity for sacrifice and service.

The recent war has demonstrated the fact that our young men are willing to sacrifice all for the sake of a noble cause. Red-blooded fathers and mothers were proud of sons who had the courage to do their duty whatever the risk or sacrifice. Today the call is for captains for the Lord of Hosts to lead his people in a conquering march against the gods of war, lust, greed, injustice, and ignorance. The hour is at hand and a hungry, sorrowing, fearful, despairing world is waiting for hope for future days. Fathers and mothers, the call is to you. Young men and young women, the call is to you. What shall the answer be?

The demand is one in presenting Jesus as the hope of the world: it is for personal righteousness. If that is not already ours,



it is available for us. God never waits when we are ready. He never disappoints. He will give each one his place in presenting to the world a demonstration of the power of Jesus in human life. You who are older will find an increasing joy in taking Jesus with you into your present vocations. You who are younger should talk with Jesus about your life-work. "Seek ye first his kingdom and his righteousness."

### HOME NEWS

WESTERLY, R. I.—The Ever-ready Class of the Seventh Day Baptist Sabbath school, of which Pastor C. A. Burdick is teacher, journeyed down to Atlantic Beach about 5 p. m., on September 11, for its bi-monthly meeting. There were forty-five in the party, some of whom belonged to the families of class members. The manager of the Casino very kindly gave us the use of the ice cream tables on which the ladies of the class served the good things that they brought to eat.

If we are any judge it would be hard to find a better lot of cooks than the ladies in the Ever-ready Class.

When we had finished those good things our beloved teacher served ice cream to the whole company. After supper we went on the beach. It was indeed a very pleasant evening. While the younger people played on the beach, the older ones sat down in the sand and had a real old fashioned visit.

We enjoyed it very much, but after all it was only one of the many good times that we have together.

J. C. L.

FARINA, ILL.—We have been having rather a dry summer. As many of our members are farmers we feel the effects. Our congregations have been well sustained by most members, and there has been a good interest under the ministrations of Rev. J. T. Davis and choir led by his daughter, Miss Ethelyn. Our pastor was good enough to tell us our faults as a true friend should. We have no one who is perfect. We must be able in these days to stand against wrong. If the Sabbath is right we should observe it better and help others to see its value. We need better Sabbath observance here, as in other places. It makes better lives. We need less of

selfishness and cliquing—having little bunches of people here and there in social life paying absolutely no attention to any one outside of their set. God is interested in every life and wants us to be.

As Pastor Davis and daughter leave us we feel somewhat lost, but he has introduced to us Pastor Hutchins, whom we hope to sustain in every way Rev. Davis advised.

Our Christian Endeavor has kept up its appointments, with socials at various times.

Our Sabbath school is doing good work under Superintendent Harry Irish. Several classes are organized. A class for teacher-training is now being talked of.

The revival conducted during the summer resulted in several conversions and an increase of membership.

A MEMBER.

WELTON, IA.—Dear Dr. Gardiner: You no doubt remember that in the open parliament which you conducted at Conference you scolded some because more of our people didn't send sermons and articles to the RECORDER. Now you know I don't stand scolding from you very well, and you remember that you partly scolded me into the kingdom. I shall never forget the way you burned the words of your text into my heart that last night of a series of revival meetings, "And Lot pitched his tent toward Sodom." I hope I may never undergo such another struggle in the performance of duty. So in response to your call I am coming with matters in which Welton has been interested in the past few months.

Not long after our arrival at Welton, Rev. A. L. Davis and family paid Welton a visit. They were on their way from North Loup to Ashaway, R. I., and Welton is only seven miles out of the way, from the east to the west or west to east by Chicago. We are always glad to meet the trains at either Dewitt or Delmar if guests, so request. Just ring the Seventh Day Baptist parsonage and some one will soon be on the way.

Brother Davis led our prayer meeting while here and spoke to very appreciative audiences both Sabbath morning and evening. I am glad that the prayer meeting here at Welton is not the problem that many pastors find in other places. From fifty to

sixty per cent of the Sabbath morning attendance are in the prayer service, and there has been at least one ninety-eight per cent prayer service since we have been at Welton. The hour is filled with song, prayer, teaching, and testimony; old and young responding willingly, gladly, and hopefully.

We have also had with us during the summer Elder Scowell, and Roy Hurley, Elder Socwell preaching at the morning service, and Brother Hurley on the evening after the Sabbath. We count it a great blessing to have had the brethren with us.

Following the Conference the churches of Iowa held their yearly meeting at Welton, and while the visiting attendance was not all that we had hoped, a very helpful series of meetings was enjoyed by those present. Brother Loofbourrow, of New Auburn, and Brother Cottrell, of Garwin, were present, also Mr. and Mrs. Charley Mitchell and son and daughter, Mrs. Paul Mitchell, and Mr. Ormsby, of Marion. Rain Friday morning kept others from coming. The meetings grew in interest and power as they progressed until toward the close people had to hunt about the church to find seating places. It surely seemed good to see the house filled. We were planning for our largest attendance Sunday evening, but a heavy rain interfered. However a good many braved the elements and a very helpful service was conducted by Elder Hurley after a sermon by Elder Cottrell, of Garwin.

Sunday for dinner all who cared to do so found places at a table in the basement of the church. It was one of those dinners for which Welton is famous. It was certainly a social hour long to be remembered.

We people here at Welton certainly enjoyed every minute of the services, the splendid sermons, and essays with the abundance of good music. We are thankful for the enthusiasm, the spiritual uplift, and the hopeful look into the future that is a result of these meetings.

Now we are off for the association at Milton to participate in the services there. About twenty-five are planning to go from Welton by auto, weather permitting. Rev. J. H. Hurley will have charge of the prayer meeting and the service Sabbath morning in the absence of the pastor. Brother Hurley is much improved in health, and we hope

that he will soon be in the harness again.

Now, Dr. Gardiner, don't scold Welton way again until you have looked about you in some other direction.

Fraternally,

C. L. HILL.

### 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.*

### Sabbath School. Lesson III—October 15, 1921

PAUL WRITES TO THE CHRISTIANS AT CORINTH 1 Cor. 1: 10, 11; 13: 1-13. (Read the entire Epistle)

Golden Text.—"But now abideth faith, hope, love, these three; but the greatest of these is love." 1 Cor. 13: 13.

#### DAILY READINGS

Oct. 9—1 Cor. 1: 1-11. Paul writes to the Christians at Corinth

Oct. 10—1 Cor. 3: 1-9. Fellow-workers with Christ

Oct. 11—1 Cor. 9: 16-22. Saving the Lost

Oct. 12—1 Cor. 12: 1-13. Spiritual gifts

Oct. 13—1 Cor. 15: 12-20. Christ's resurrection proclaimed

Oct. 14—1 Cor. 15: 50-58. Victory over death

Oct. 15—1 Cor. 13: 1-13. The excellence of love  
(For Lesson Notes, see *Helping Hand*)

### MARRIAGE

GREENE-MOODY.—In Adams, N. Y., August 23, 1921, at 3 o'clock, Carlton Palmer Greene to Miss Ruth Moody, both of Adams, N. Y.

### DEATH

LARRABEE.—Wilmer Adell, twin daughter of Leslie and Ettie Crandall Larrabee was born April 16, 1921, and died September 20, 1921, at West Edmeston, N. Y.

The funeral services were held at the home of the grandfather, Brayton Larrabee, Friday afternoon, September 24, conducted by their pastor. The little body was laid away in the cemetery at West Edmeston, N. Y. Two songs were sung by Mrs. Clayton Welch and Mrs. Charles Griffin. L. G. C.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society. FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

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

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

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

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

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

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Luclius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Per Copy .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often can not drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So you and I, in our earthly life, must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But in spite of these things we shall be able to grow and grow strong, rejecting the evil and assimilating the good, if within us there is the making of a new life through Jesus Christ.—Christian Work.

"A lazy boy makes a lazy man, but a lazy man doesn't make anything."

RECORDER WANT ADVERTISEMENTS

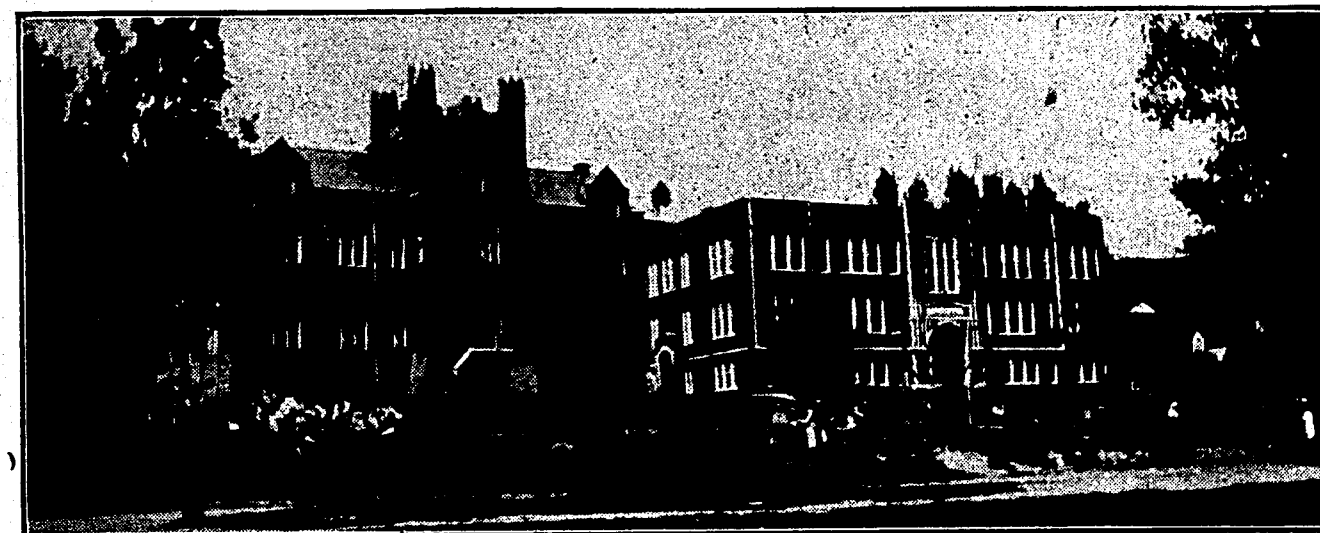
For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—Experienced bookkeeper capable of handling double entry with efficiency and speed. Permanent position in good S. D. B. community. Address D. P., Sabbath Recorder, Plainfield, N. J. 10-3-4w

BOOKLET—HEART SERVICE

Direct. Persuasive. Helpful. Practical. Ten cents the copy. Three copies, twenty-five cents. Address: William Porter Townsend, Publisher, South Plainfield, New Jersey. 4-18-ly

SALEM COLLEGE



Administration Building Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY Milton College

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 55 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 16 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address BOOTHE COLWELL DAVIS, LL. D., President ALFRED, N. Y.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL
Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts of various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY Plainfield, New Jersey

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President Milton, Rock County, Wis.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY ATTORNEY AND COUNSELLOR-AT-LAW 1140 First Nat'l Bank Building. Phone Central 360

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year .....60 cents
Ten or more copies, per year, at .....50 cents
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

Intermediate Series—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

## The Seventh Day Baptist Forward Movement

The organization and actual work of the Forward Movement have promoted among the various boards a mutual understanding co-operation which is calculated to emphasize the unity of our program, as well as our oneness of spirit.

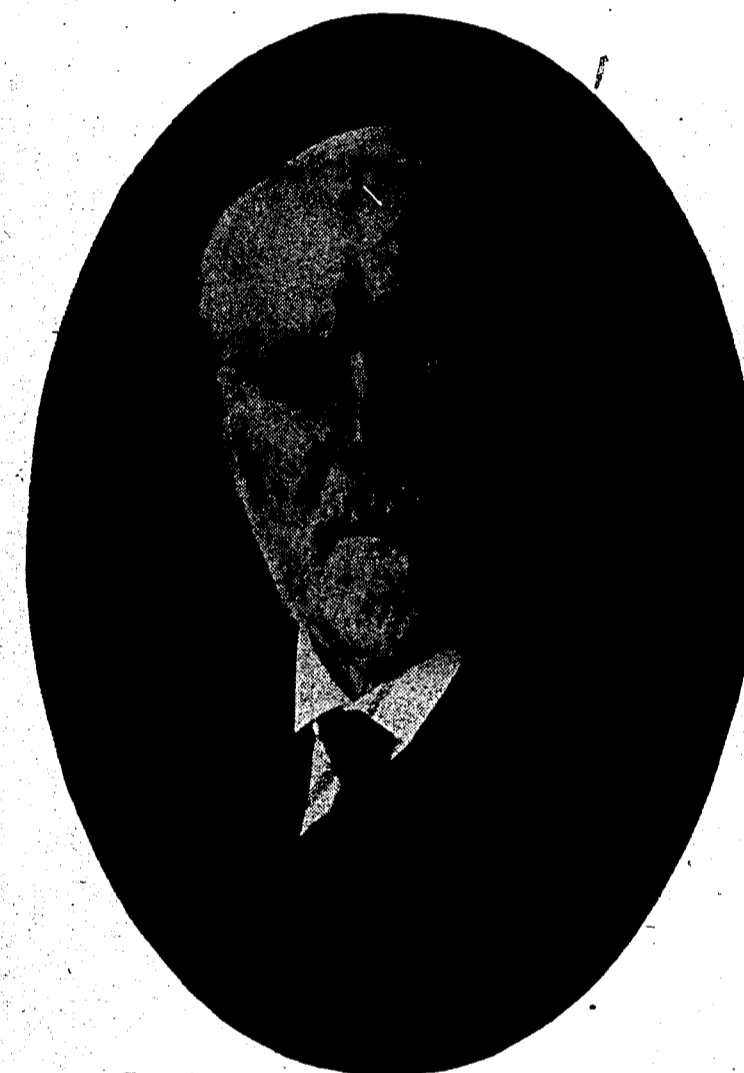
There is also, we believe, unmistakable evidence of a spirit of devotion on the part of the people, and a desire for a deeper religious experience

This growing disposition among the boards to be a part of the one organization and to promote the one program of Seventh Day Baptists, and this increasing sense on the part of the people of the value of personal righteousness, are evidence to us that the Forward Movement is of God.

—From the Report of the Commission.

AHVA J. C. BOND, *Director*  
SALEM, W. VA.

# The Sabbath Recorder



ELDER GEORGE C. TENNEY  
1847-1921

### CONTENTS

<b>Editorial.</b> —Accidental Death of Elder George C. Tenney.—The Last Sad Rites.—The Northwestern Association.—Reports From the Churches and the People.—Talks With the Master.—Some Open Doors.—The Gospel Wedding Feast.—Our Outlook for Workers.—Sabbath at Milton.—Milton College and the Northwestern Association . . . . .	449-456
George C. Tenney: An Appreciation..	456
<b>The Commission's Page.</b> —Launching the Campaign.—Lecture Sales.—Seventh Day Baptist General Conference . . . . .	457
Brief Sketch of Chaplain Tenney's Life . . . . .	458
Elder Wheeler's Message . . . . .	459
The Junior Classes . . . . .	460
<b>Education Society's Page.</b> —The Christian College . . . . .	461
A Good Man Gone. . . . .	462
Open Doors on the Michigan Field. . . . .	463
<b>Woman's Work.</b> —Meditations on an Early October Morning (poetry).—Minutes of the Woman's Executive Board . . . . .	464-467
In Memory of Elder George C. Tenney.	467
Oh! My Heart is Gone. . . . .	468
Corrections to Historical Volume. . . . .	468
<b>Young People's Work.</b> —Knowledge of God.—A Personal Letter.—Report of Young People's Board, 1920-1921.—Alfred University Christian Endeavorers . . . . .	469
Why Should I Sacrifice to Send My Son or Daughter to College? . . . . .	470
<b>Our Weekly Sermon.</b> —Talks With the Master. . . . .	473-475
On Reduction of Armament. . . . .	475
Pageant of Missions in British Guiana	476
<b>Deaths</b> . . . . .	478
Sabbath School Lesson for October 22, 1921 . . . . .	479