STOP!
LOOK!
 LOOSEN!!

THE DENOMINATIONAL BUILDING

There is no better use for LIBERTY BONDS

F. J. HUBBARD, Treasurer,
Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

The Sabbath Recorder
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SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-30, 1929.

President-Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary-Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary-Rev. Edwin Shaw, Plainfield, N. J.
Treasurer-Rev. William E. Whitford, Alfred, N. Y.

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SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxwell, Salem, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.

For the benefit of Salem and Plainfield Colleges, Salem, N. J., Easton, Conn., and Waltham, Mass.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Rev. Alfred E. Whitford, Milton, Wis.
Corresponding Secretary—Rev. Alfred E. Whitford, Milton, Wis.

After a few words on the origin of things, Brother Thorngate asked the question: "What called the church into existence?"

This was answered: "The life-work and teaching of Jesus Christ." It really began with the day of Pentecost, and was continued by the activities of the disciples in the days that followed. They went out preaching and teaching, and the results were the work of the apostles. The apostles were God's criers on the watch towers of Zion, calling the people out from sin and darkness into a life of purity and light.

The church was thus the "called out" for service, not merely to be saved, but to help save others.

The first afternoon of the association was given to delegates and representatives of the denominational bodies. Rev. M. G. Stillman spoke of his visit to sister associations as the delegate from the Southeastern. Rev. W. D. Burdick represented the Eastern Association, Rev. L. D. Burdick, the Central and Western, and Rev. Herbert C. Van Horn spoke for the Northwestern Association.

Then came greetings from the Missionary Board by Rev. W. D. Burdick and from
Sabbath at Salem  

Sabbath Day was crowded full at the Southeastern Association. Immediately after the morning sermon, the Sabbath school convened for Bible study. Rev. W. D. Burdick taught the lesson in the audience room and Rev. Herbert C. Van Horn taught the children in the church parlors.

In the afternoon at 2:30 Brother E. M. Holston spoke on the subject: "The Minister in the Serving Church," and Rev. Herbert C. Van Horn spoke on "The Layman in the Serving Church." These two addresses were very good and we hope to give them to our readers soon.

The young people's program at 3:20 was one of the very best. It was in charge of Mary Lou Ogden, of Salem, and held the audience in close attention even though this was the last of a long afternoon's work. The young people of this association are wide awake and efficient—a company of which we may well be proud.

The evening after Sabbath was given to the Woman's Board, Mrs. M. G. Stillman had charge and some interesting papers were presented. One of these was a life sketch of Marie Jansz of Java, written by Malita Davis, of Lost Creek, and read by Mrs. Gertrude Davis. Special request was made for this paper to be put in tract form after it is published in the SABBATH RECORDER. The program of the Woman's Board was quite up to the usual high standard, and its papers will in due time be found in Woman's Work.

The business matters were attended to, with unusual dispatch, so that when the preceeding program came on Sunday morning every item of business was out of the way.

The sermon on Sunday morning was by Rev. Leon D. Burdick. His subject was:"Power From On High," the main thing for a serving church. Reach out to Christ as the man with a poised hand was told to do in the day of his healing. Absolute consecration assures us of the needed power. Only when we have this can the Holy Spirit use us for a Forward Movement. Christ's instruction was mostly given to his church. The church still needs to learn of him.

We sometimes feel that we have no power and that something is lacking in us—something without which we can do nothing. Nothing but the divine indwelling can enable us to put away every evil thing. Oftentimes we stumble along years making mistakes and coming short of our privileges as Christians, before we learn this great lesson of God-given power from on high. World-rending surrender of our life to God is greatly needed in these days, for the world is watching the church to see if there is a reality in its religion.

Christ still knows the withered hands, withered consciences, withered faith, and he says to each one, "Stand forth openly before the world. Make public confession of your loss of power, and Christ is ready to heal. Stretch forth thy hand in obedience to Christ and power will be given. Reach out for Christ if you would be able to serve your fellow men. Christ alone is able to give a victorious lift. Let Christ have his way with you if you would become a power for saving men.

Words of Cheer  

Brother F. J. Ehret gave expression to most encouraging words regarding the Forward Movement. He referred to the way the people here had united to get under the load when the new college building had to be built; also to the way the Liberty Loans were met when people were interested in work. Really, what once seemed to be an impossibility had been carried through so easily that it now seems strange that the people regarded the undertaking as burdensome.

So it will be with our Forward Movement. He told a story of a man who, when a railroad was to be built through what seemed to be an impassable country, insisted that it could not be done. And so as the work went on he kept saying, "They will never do it." But when it was near enough done so a train was being run over the line, he watched it go by, and still kept saying, "They will never do it." "Do what?" they asked, and he replied, "They will never stop it."

Mr. W. H. Ingham  

Do not overlook the article on the Commission's Page in reference to the recent meeting at Buffalo. It tells of the appointment of Mr. W. H. Ingham as the director of the New Forward Movement among Seventh Day Baptists, and gives preliminary announcements concerning the campaign which is to be made to realize the objectives of the movement.

E. S.
SOCIAL CHRISTIANITY
Rev. William C. Whitford,
President of Education Society

In a very true sense each man stands in sublime isolation from his fellows in his relation to God. He alone is my Maker and I am his creature. No one can come to me. Your obligation to someone else stands superior to your responsibility to God. The thought of personal responsibility to God stands first as the foundation of our conscientious convictions. Each individual must answer for himself. The first and greatest commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30).

But in spite of the genuineness of this splendid isolation, so far as the practical life of this world is concerned, it exists only in theory. The second great commandment is, "Thou shalt love thy neighbor as thyself." And it is not second in such a way that it is distinct and separate and can be obeyed apart from the first. In order to fulfill our duty to God we must be mindful of our obligation to fellow-men also. And conscientious convictions are simply two that are grouped together for the sake of convenience, in order that all duty may be expressed in one compound sentence. The two kinds of obligations are inseparably combined and mingled.

It follows, therefore, as we undertake the Christian life we should ever have in mind the problem of right relations with our fellow-men. The theory of Christian education is not centered around the individual, but has to do with the group. Many of the promises of God are for the individual; but the man who rightly understands these promises in the depths will be ashamed to be saved alone. Many of the commandments of the law are expressed in the singular number; Thou shalt, or Thou shalt not; but most of the sins which the prophets denounce and concerning which they predict the punishment of God are sins of groups of people. The group, then, is not so much occupied with the formal short-comings of the people in their lack of observance of ritual details of worship as in their failure in matters of conduct and their relationship with fellow-men.

Isaiah speaking for Yahweh says:

"What unto me is the multitude of your sacrifices? I have had enough of burnt offerings of rams and the fat of fed-beasts: and I delight not in the blood of bullocks, and the fat thereof, nor of lambs, or of goats. When you come to appear before me with your burnt offerings, I will not accept your rites of new moons, or a solemn assembly, or a new moon and a sabbath, the calling of assemblies, I can not endure. Faint and the solemn meeting my soul hates, They are a burden and an imposition, I am weary of bearing them." And much more to the same effect. Then he adds: "Cease to do evil; learn to do well; seek justice; relieve the oppressed, judge the fatherless, plead for the widows." The prophet Micah presents much the same thought in that celebrated passage which is rarely excelled even in the New Testament:

"Wherewith shall I come before Jehovah and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will Jehovah be satisfied with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He that showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Then when we come to the New Testament our Savior is in exact agreement with these ethical prophecets, and emphasizes most of all right conduct in relation to fellow-men. The parable of the Good Samaritan stands at the center of the Gospel, with its conclusion, "Go thou, and do likewise." Then there is the parable of the Last Judgment which is not intended to teach the particulars in regard to the future life or the events of the last great day; but with the solemn scene of the judgment as a figurative background our Savior would fix our thoughts upon matters of conduct in the present. "As much as ye did it unto one of these my brethren, even these least, ye did it unto me."

The story of Zaccheus presents the same lesson even more vividly. Jesus saw the possibilities of good in this man, and showed his confidence in him by claiming his hospitality. Zaccheus joyfully received the Lord and gave voice to the change in his inner life by saying, "Behold, Lord, the half of my goods I give to feed the poor; and if I have wrongfully exacted aught of any man I restore fourfold."

Jesu did not say, Before becoming my disciple you must offer certain sacrifices, and agree to follow the prescribed ritual in all these matters which you have been disregarding for so many years. No. He said, "Today is salvation come to this house, forasmuch as he also is a son of Abraham." He had shown himself a son of Abraham by his sincere repentance, and by his reform in regard to financial transactions with his fellows.

The lesson for modern Christians is obvious. We ought to lay emphasis upon the social aspects of Christianity. The church should not be served for itself. And our worship of God should not be abstract. We ought not to be rivals of our fellow-Christsians of different creeds, but should co-operating with them for the good of Christendom, and of humanity in general. Walter Rauschenbusch says: "The strong religious life of our people might be more effective if the churches were less divided. We are all 'tithing mint, and anise, and chances of the large' While Christianity is a religion of humanity in general, we hold other denominations and our admiration for them. If you stop to think of it we are not in absolute agreement with our own ranks. If we took no chances of being influenced by our friends whose beliefs differ from ours we would have to live in complete isolation and that which comes from contact with others. The United States has evidently something to lose by joining the League of Nations; but it has much to gain also; for through the League this great nation has the opportunity to be usefully useful for the world. While Christianity is a religion for the individual, it is also pre-eminently a social religion also. Each Christian adds to his normal activity by joining the church. Local churches contribute to their own growth and usefulness by grouping themselves with others of like faith and thinking and individual Christians alike give testimony to the doctrine that it is loving care for our fellow-men which counts when they go to work unitedly through such plans for cooperation as may be found to be workable.

We still believe that the Sabbath remains as an institution of immense value for the people of God we ought to continue and renew our emphasis upon the Sabbath, not only for our own sake, but as much for the sake of others also. Meanwhile we ought not to let this treasure which we justify and dear keep us from effective work for the kingdom of heaven. We ought to be able to see that the Sabbath is not the whole or even the principal part of Christianity. We will gain and lose by recognizing as Christian brethren those who have the spirit of our Master even if they do not keep the Sabbath and ignore baptism. We ought to associate with Christians of other creeds, not only for the good that we may do them, but also for the good that they may possibly do us, and most of all for the effective work that we may do for the world outside through co-operation. Every day fresh illustrations come to us of the great things that may be accomplished through united efforts.

There is, to be sure, danger that we may lose our ethical earnestness by letting our fellowships with Christians of other denominations and our admiration for them. If you stop to think of it we are not in absolute agreement with our own ranks. If we took no chances of being influenced by our friends whose beliefs differ from ours we would have to live in complete isolation and that which comes from contact with others. The United States has evidently something to lose by joining the League of Nations; but it has much to gain also; for through the League this great nation has the opportunity to be usefully useful for the world. While Christianity is a religion for the individual, it is also pre-eminently a social religion also. Each Christian adds to his normal activity by joining the church. Local churches contribute to their own growth and usefulness by grouping themselves with others of like faith and thinking and individual Christians alike give testimony to the doctrine that it is loving care for our fellow-men which counts when they go to work unitedly through such plans for cooperation as may be found to be workable.
PROGRESS IN INTERDENOMINATIONALISM

DEAN ARTHUR E. MAIN

(Outlines of an address before the Education Society at the Battle Creek Conference)

This is an appropriate subject here. In the proposed great co-operative movements of the church special emphasis is rightly given to the cause of Missions; but our Christian schools must furnish the missionaries.

Let me state my point of view, according to which I wish all that I shall say to be interpreted. If any utterance shall seem to be contrary to this, such a mistake will be mine in the choice of words, or yours in not understanding me correctly.

First, I confidently expect that the Kingdom of God, of believers, of truth and righteousness, will ultimately triumph. Secondly, My conviction was never deeper than now that some special religious use such an instrumentality as the Interchurch World Movement provides.

We commend the proposed method of basing the program of action upon facts to be ascertained by means of careful surveys. We understand that these surveys will not only cover those fields commonly classified under "missionary" and "social" work, but will include all evangelistic and reconversion work, with and without intelligent regard to each other, in the common life and industrial problems of the new day.

Interdenominationalism, then, means the greatest possible, intelligent, Christian, loyal, co-operation of churches and denominations in the common work committed to us by our Lord, who himself came to earth to serve and save.

There has been progress since the days of the Rev. John James, an English Baptist-keeping Baptist. On a Sabbath Day in 1661, only 258 years ago, he was taken from his pulpit, in Bull Stake Alley, London, by authority of the King, and sentenced to be hanged. Before death came, his body was cruelly mutilated, and then cut in four parts, which were hung on four city gates. It was no doubt done to frighten all dissenters from the established faith. Roman Catholics and Protestants have persecuted each other on account of religious differences. But, a few years ago, at Garden City, L. I., a group of men consisting of High Church Episcopalian, Seventh Day Baptists, Quakers, and other denominations, some of them historical descendants of the once persecuted or persecutors, were engaged in earnest prayer for the unity of all Christians. We felt that there had been no such prayer meeting in centuries. There has been progress in Interdenominationalism.

Why ought we to believe in and practice interdenominationalism? It seems to be duty. For many years I have taken very seriously our Lord's Prayer that his disciples might be as one. My conviction "has been deepening that since the churches can do so much more by working together than they can do by working without intelligent regard to each other, it is their clear duty to co-operate to the fullest possible extent. This duty has come to multitudes of earnest Christians as a profound moral and spiritual obligation. Forward-looking leaders of the church in every part of North America have felt that some new measure of church co-operation was both imperative and inevitable. The Interchurch World Movement seems to be the answer to their longing and their prayer."

2. Interdenominationalism is reasonable and Biblical. The Church of God is called a family and a family is a unit. In an equally striking figure it is called a body and a body is a marvellous example of organized relations.

3. Co-operation is essential to the greatest strength. The church and Christianity are the world's only hope in these troubled times. An Indian in conversation with a white man handed him a stick and asked him to break it. Then he handed him a bunch of sticks and asked him to break that; which he could not do. The Indian was emphasizing the necessity of combining forces for battle. Co-operative endeavor gives one a larger outlook. An invalid, after beginning to contribute to foreign missions, said that she then felt herself to be a real part of the world's great work.

4. Co-operative endeavor for us gives one a larger outlook. An invalid, after beginning to contribute to foreign missions, said that she then felt herself to be a real part of the world's great work.
5. Co-operation is in harmony with the spirit of the times. This spirit may not always be right; but the wisdom and the necessity of co-operation in the advancement of world-wide righteousness and peace is everywhere more and more deeply felt.

6. A willingness on our part to co-operate in world-wide efforts is essential to the spread of Sabbath truth. If the meal is to be leavened, the leaven must be put into it. If the Sabbath truth is to reach the minds and hearts of believers everywhere, we must carry that truth into the work of the world everywhere.

One young man said that we had tried exclusiveness a long time; let us now try inclusiveness. And another suggested that to build a fence around the truth for its protection, would be to hasten its death within the enclosure.

With a few changes the following is from *Missions* for June, 1919: We believe that all interdenominational movements need the cooperation of the Day Baptists, if any are to be successful.

If our Seventh Day Baptists are to do our part in the work of co-operating with other denominations, it is necessary that we support, in heart, fellowship and effort. I have read that when an army was crossing a bridge, the soldiers were commanded to break step, for, according to a law of physics, keeping step would tend to break the bridge down. If we, as a people, are to join in our Lord's command, we must break step, for, with the fervent and intensive drive of the world's greatest spiritual awakening more safely than we.

Present instances of interdenominationalism: (1) The Federal Council of the Churches of Christ in America started with a merger of four denomina­tions. (2) The successor of the National Baptist Convention now represents about twenty millions of communicants and thirty denominations. It emphasizes particularly the co-operation of churches. (3) The Faith and Order Movement invites all Christians to present a two-fold statement, one of the views they hold in common with all believers; and the other a statement of views which they think justify their separate denominational existence. This movement stands for the co-operation and unity of denominations.

Interchurch World Movement has five main features: (a) A united study of the world field. (b) A united budget; that is, a general budget in addition to the individual denominational budget. (c) A united cultivation of the home church. (d) A united financial appeal. (e) A united program of work.

In this Interchurch World Movement, which stands for the co-operation of church boards, missions receive the first attention. But education follows in necessity; because missions need trained workers. One purpose of this movement in the field of education is to raise funds both for the maintenance and endowment of Christian schools that are related to denominational boards of education. The three chief requirements of schools, in order to receive aid, are: (1) evidence that they have a field and a constituency; (2) that they have high standards of education; (3) that their spirit and purpose fit them to send out qualified Christian workers.

If we Seventh Day Baptists are to do our part in the work of co-operating with other denominations, it is necessary that we support, in heart, fellowship and effort. I have read that when an army was crossing a bridge, the soldiers were commanded to break step, for, according to a law of physics, keeping step would tend to break the bridge down. If we, as a people, are to join in our Lord's command, we must break step, for, with the fervent and intensive drive of the world's greatest spiritual awakening more safely than we.
years ago when Milton nearly won from the State University in baseball they were amazed when they were informed that the thirteen men who represented our team were chosen from a male student body of forty men.

But perhaps the greatest influence has been felt in the last few years through the lives of two men. Men who have never doubted the mission of the school and whose optimism and faith have made itself felt all over the Northwest. I refer to President W. C. Daland and Pastor L. C. Randolph.

President Daland is recognized as the most scholarly college president in Wisconsin. To know him is to love and respect him, and as he goes among the high schools and mingles with educators from various institutions Milton's standing rises and her influence becomes more potent. President Daland is today what the Elder and Professor Albert were of yesterday. Of Pastor Randolph what shall I say? His motto was, "Milton's best days are yet to come." Everywhere he was carrying his message of clean living and sound education, and many people have come under the influence of the college through the efforts of that tireless worker. Probably no lecturer was better known throughout the State than he, and nearly everywhere he spoke he was holding up the ideals of Milton as those which ought to appeal to young men and women who are seeking for an education.

In view of these influences, I want to present a plea for support. I want to give you two illustrations which may show how people consider education. Milton has a graduate of highest standing in the scientific world, a master in the realm of electric device, of wide experience and a scholar. He is not a member of our denomination. He has planned to send his children to Milton for undergraduate work and has been diligent in sending students to Milton. Located over a thousand miles from his Alma Mater, he has influenced students to come to Milton at cost to themselves far greater than they might have incurred if they had entered on their own State. But he believes that education consists of something more than mere study of books and cold facts, and that Christian ideals such as held up in a school like Milton are of inestimable value in preparation for living.

The other is the attitude taken by a family not three hundred miles from Milton, a Seventh Day Baptist family. When urged to send their son to Milton to educate him, the reply was that Milton's reputation in the world was not such as would secure him a position such as might be secured with a degree from a larger university.

If education is simply for the purpose of getting a living then the contention must be presented. If an education is to fit a man for highest living then the Christian college has a greater demand for support than the other. I want to call your attention to a few facts concerning Milton and our people. Milton is among the denominational colleges and is, known as a Seventh Day Baptist college, as yet the majority of students is still Seventh Day Baptist, but our denomination must give more hearty support in backing and in students that state will not long be.

CALLED TO NEW PASTORATE

Rev. Frank E. Peterson has accepted a call to be pastor of the Seventh Day Baptist Church of Leonardsville, N. Y. He has been studying this summer in the University of Chicago and spending some of the week-ends in Milton. Both he and his wife, Addie Randolph, are graduates of Milton College, and have many friends in this vicinity. Their son, Lester, will spend next year at the University of Wisconsin, doing work in chemistry.—Milton Journal-Telephone.

LITTLE KINDNESSES

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untried, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift, and go their way,
Would not the slight reiteration touch
Of help and kindness lighten all the day?

There is no little and there is no much,
We weigh and measure and define in vain:
A look, a word, a light touch,
Can be the minister of joy to pain.
A man can die of hunger, walled in gold,
A woman may quench hope to stronger breath,
And every day we give or we withhold
Some little thing that tells for life or death.—Selected.
preparation, by taking this matter to the Lord in prayer. Begin at once, even as this is being read, immediately, as individuals, as homes, as groups of people, as churches, begin at once to pray, and to pray without ceasing, that the spirit of our Lord and Savior Jesus Christ may guide and control, may God and his Holy Spirit use first of all for our own personal fitting and preparation of heart and of mind for this great undertaking. Unless the people as a whole approach this task, which we believe has been set for us under God's direction, in the spirit of prayer, the blessing of the Lord cannot prosper it. Unless we bow ourselves in meekness of spirit, and with faith and hope ask for constant communion with the Lord of love and of power, we shall not succeed, and our best human attempts will be but dismal failures.

The Commission, therefore, pleads that first of all we shall put ourselves into such an attitude of mind and heart that the spirit of prayer may fill our lives to the full. Let us pray that each one of us may be right with God, be right with one another, and then and subsequently with this movement among Seventh Day Baptists, which means "Forward to Christ and Victory."}

The United Society of Christian Endeavor, in international conference at Buffalo, N. Y., announced its stand for the savings movement of the Federal Government, as a part of its program for world betterment. In announcing the policies of the society for the coming two years, the conference said: "Recognizing the stewardship of public opinion of so vast an army of young people, Christian Endeavor has never shirked its duty to declare the whole counsel of God against public and private wrong and in behalf of the righteousness that exalteth nations no less than individuals.

"We stand for the Thrift and Savings department of the Federal Government at Washington and the organization of savings societies and the habitual purchase of Thrift and Savings Stamps not alone that the Government may be aided but that poverty and dependence may be avoided.

"Come on, let's go."

THE HISTORICAL SOCIETY AS A DENOMINATIONAL ASSET
CORLISS F. RANDOLPH

Any careful, methodical business man periodically takes an inventory of his stock or equipment, and makes such an analysis of such condition as he finds as will enable him to determine its status, not only with reference to his book-keeper's balance sheet, but with reference to its outlook for future prosperity; or, in other words, to determine, first of all, whether the business is in a sound condition financially; and then whether there is a certain industrial or social need which his product or skill will supply, and, if so, if he is in a position to supply it with, at least, a reasonable profit to himself. Early in the history of his business venture such an analysis was made to any business or profession, and therefore, some of the phases of such a reckoning of the affairs of the Seventh Day Baptist Historical Society that I intend to address myself briefly at the present time.

The society, which is entering upon the fourth year of its existence, was organized in a very unassuming way, without blare of trumpets or publicity of any kind. A crisis arose with reference to a certain very valuable collection of historical material that, of necessity, had to be acquired at once or wholly lost to Seventh Day Baptists. Consequently, a group of those interested who knew the conditions, quietly organized and incorporated the society, entered into negotiations for the material at stake, and subsequently took title to it, incurring a debt of $2,000. Modest additions have been made to the original collection from time to time, and the debt incurred for the first purchase has been slowly reduced until we now confidently expect that it will be wholly liquidated in the very near future. So much, therefore, for the material side, or balance sheet, of our operations.

Now, just what is the logical relation of such a society to the denomination; and to what extent may we, as a people, expect to profit by it; and, by the same token, to what extent are we under obligation to support it? Or, in other words, to what extent is the Seventh Day Baptist Historical Society a denominational asset? Is there a real demand for such a society and to what extent does this organization meet it, or may it hope to meet it? These are fair questions, and they should be answered in all fairness.

First, that there is a demand, a need, for such a society has really been accepted as a corollary of our denominational life for generations. Possibly, probably, just such a society has not always been thought of as a suitable agent through which to meet that recognized demand; but that there has been a demand all this time for some agency by which these very things would be done which this society is seeking to do is true and undenied. The Commission, therefore, pleads that the historical side of our life has been emphasized almost from the beginning of the existence of the General Conference. One hundred and ten years ago this body placed itself on record with reference to that question, and two years later Elder Henry Clarke published his History of Sabbatharians, or Seventh Day Baptists, in America. Still thirty years later, through the generosity of Thomas B. Stillman, the New York City Sabbath Tract Society, with the approval of the General Conference, sent George B. Utter to the British Isles to make inquiry into our history and that of the Sabbath there, and to acquire such literature as he might find available for that purpose. For many years C. W. Whittaker, then president of Milton College, and Lewis A. Platt, both by the instruction and encouragement of the General Conference, devoted much time to the investigation of our history.

It was the historical spirit which, under the leadership of President Whitford, prompted the formal celebration in 1872 of the two hundredth anniversary of the organization of the Newport Church, the first Seventh Day Baptist Church in America, and the consequent establishment of a Memorial Fund to commemorate that event, with the incorporation of the trustees of the fund, a fund which now aggregates, approximately, $550,000.

The last century has been marked by various ventures in periodical historical publications. In 1821 there appeared the Seventh Day Baptist Missionary Magazine, which was largely historical in character, and was edited by Eli S. Bailey, Henry Clarke, and William B. Maxson. The Seventh Day Baptist Memorial, edited by L. H. Crandall, Walter B. Gillette, and H. W. Stillman, appeared in 1852. It was wholly historical, and is a rich mine of information to the student of our history today. It was published for three years, and was discontinued only because the editors were so pressed by other duties that they could no longer give the necessary time to editorial work. In 1884, there was published the Seventh Day Baptist Quarterly under the editorial management of President Whitford. The sole purpose of this magazine, also, was historical, although, of course, it required the expenditure of money that was not available in those early days. It was thus that the Quarterly was discontinued after three years, in 1886.

In 1890 appeared the Advent Advocate, a monthly publication, still continued, which was largely historical in character. The seven-cent church paper for many years by President Whitford. The sole purpose of this magazine, also, was historical, although, of course, it required the expenditure of money that was not available in those early days. It was thus that the Quarterly was discontinued after three years, in 1886.

In the course of the publication of these various magazines there was accumulated a vast quantity of papers (original manuscripts) and other material, which was not used in their columns for want of space, and because of the discontinuance of the publications, all of which has disappeared for lack of proper care in its preservation.

The Sabbath Recorder and its predecessors, the Seventh Day Baptist Register and the Protestant, successor of the latter, have been more or less historical in character, at times maintaining a distinct department of history and biography. This department in the Sabbath Recorder was edited for many years by President Whitford.

The celebration of the one hundredth anniversary of the organization of the General Conference, and the subsequent publication by the General Conference of the so-called Historical Volume, are events too recent to require more than a mere mention for our present purpose.

All of this can mean nothing but specific proof of my previous statement to the effect
that our denomination has recognized the value of denominational history and our need of it for too long a time and to too great an extent for it to be nothing more than the whim of a passing moment. It also means that the need of some responsible organism for the safeguarding the claims of that subject has not been long been recognized, an organization that would persist and would, not only gather together such material as might be available for historical research, but would carefully guard and preserve it, as has not been done in the past. Beyond question, thousands upon thousands of original documents of great value to us historically have been lost or destroyed for lack of the care which a properly constituted organization would have given them.

It is the declared purpose of the new Historical Society to gather together such documents as may still be available from the past, as well as of the present and future, and to file them away in such a manner as to make them adaptable for present and future use, and this work will proceed as rapidly as the necessary funds are forthcoming for that purpose.

The society is sadly cramped for lack of suitable quarters sufficiently commodious to house such a collection. At the present time it is dependent upon the generosity of the New Jersey Historical Society, for the use of its vaults, in Newark, N. J., to preserve the most valuable part of its collection. Another part is housed by the American Sabbath Tract Society in leased rooms in a storage warehouse in Plainfield, N. J. Alfred University has generously offered the society the use of its fireproof vaults for the same purpose. But all these are but unsatisfactory makeshifts. What the society needs is adequate quarters in a suitable building, where its entire collection can be placed in such a way as to make it easily accessible to students of our history, and at the same time afford safe protection from fire, and have a great plenty of room for further growth. Such quarters should be afforded in the new Denominational Building, and this is another of the pressing needs for such a building. This, then, briefly, is the situation in which the society finds itself placed at the present moment.

But what are the underlying reasons for the long-sustained, deep interest in our history on the part of Seventh Day Baptists? That there are such reasons is amply attested by the facts that have just been cited; for no such body of people as ourselves will cling so tenaciously to that which is not a deep-seated conviction, or a lofty ideal, or both.

These reasons, reduced to their lowest terms, are two in number, one of which is intensely practical, or utilitarian, and the other is an ideal of the highest character; and both lie in that realm of intangible realities that can-not be reduced to terms of the balance sheet. The latter reason is sublime sentiment, and the former the need of a chart and compass with which to guide the course of our denominational ship of state, a need which can adequately be supplied in no other way than through an organization devoted to that purpose.

"What is sentiment?" you ask. Have you raised a question of metaphysics whose answer given in metaphysical terms is like the biologist's or the chemist's definition of life—scientifically accurate, but cold, dead, unilluminating, and unconvincing to the average layman. Possibly I can best express the meaning of sentiment by analogy, or by concrete illustration.

For example, there is a story which many of you may have seen or heard that comes to us from the recent war in France, where a French soldier had captured a German prisoner. Impressed by the fervent, patriotic loyalty of his captor amid deprivations that were only too apparent—of certain absolute necessities of life, to say nothing of the absence of comforts and ordinary conveniences such as are commonly incident to army life abroad, the German asked his captor why he endured such hardships. Before replying, the Frenchman stooped, took up a handful of the loose soil at his feet, and, reverently touching it to his lips, said, "That is why; I love France." And even the hard-hearted, thick-skulled Hun, trained from childhood only to obey the orders of his superiors, understood the significance of the religiousrite performed in his presence, and knew that the sentiment of a transcendent love of country filled the heart of the soldier before whom he stood—a sentiment that would give its possessor courage and endurance to face the most horrible brutalities of raging war so long as life lasted.

Sentiment lies at the root of all that is highest and best in life—love of noble and lofty living, love of home and native land, of righteousness and of heavenly Father. What leads you, as a precious privilege, to visit your mother's grave? Sentiment. What prompts you to keep baby's picture when John or Mary has grown to mature manhood or womanhood, and the vanished childhood is but a cherished dream? Sentiment. What causes you to visit the old homestead long years after you have left it in the hands of strangers? Sentiment. What General Pershing stood with uncovered head and uplifted hand, and uttered the already historic words, "Lafayette, we are here," what was the electric force then in his heart that touched a hundred million American breasts and made them burst into a renewed blaze of intense patriotism? Sentiment. After the vision of promise, why did Jacob set up and anoint the stone at Bethel? Because of sentiment. What has kept the heart of the exiled Jew turned toward Palestine for two thousand years? Sentiment. What was the dynamic force that drove countless multitudes in crusade after crusade to the Holy Land, those perilous journeys from which numberless thousands returned not? Sentiment.

What, in your day and mine, has taken crowds thronging—with possibly some of you who hear my voice among them—to Palestine, to Bethlehem, to the Jordan, and to Calvary? Sentiment, a per-during love, that will never die, for the things that centuries and centuries ago were associated with One who is dear to every Christian, whether man, woman, or child. What was it that filled the heart of the Master as he sat and brooded over the magnificent past of the City of Jerusalem, and, in bitter anguish of sorrow and disappointment, forecast her destruction? Sentiment, again; a yearning love for his beloved people, of whose God-given promise he was the fulfillment—a fulfillment of which they were blindly ignorable.

The love of memories of things that have been associated with our past, or of that of our forefathers, that are handed down to us as truly as is the life that gives us personality. John Howard Payne's Home, House Home will never die so long as the English language survives, because it is the recognized expression of a certain sentiment that springs anew in every human heart. It is that sentiment that sends whole armies of soldiers to certain death upon the battlefield, with shouts of triumph upon their lips, and thus becomes an invaluable military asset, comprising, in a successful army, largely, and sometimes wholly, that attribute known as morale, without which no army or nation can be victorious in war.

This self-same sentiment is the real basis of pride in history, whether it be the history of the individual or of the family; of the town, state, or nation; of the small individual church, or of an entire denomination; of the theater, or of communication; and that sentiment has driven Seventh Day Baptists to laborious toil, to hardship and privation, to prison, and even to the scaffold. It is the motive power which, for more than a hundred years, has impelled our people as an organized body to stress their history, and that, too, with a righteous pride, and with an abiding faith in our ultimate destiny.

Once more, "Wherein does denominational history constitute a chart and compass for our guidance?" you ask. To this question, I make reply that all human history is but a record of human experience, and it is in the light of our experience that we acquire wisdom, judgment of action; just, for example, as the little child which, at first heedless of its mother's warnings, insists upon learning from its own experiences, until it is irresistibly borne in upon its consciousness that the maternal admonitions, clearly are inspired of an actual knowledge through similar experiences, and thus learns to profit from them, a habit which grows upon it until adult life has made it fixed. Of course it would not be true to say that any of us ever always profits by the experiences of others, but to a greater or less extent we do so profit; and, as individuals are thus benefited by their own past experiences, and by the experiences of others, so are society and state, each, both as a whole and as to any and all of their integral parts, enlightened by the records of the past. We are familiar with the historic declaration of Patrick Henry, uttered in a grave crisis of our colonial affairs, when he said, "I have but lamp by which my feet are guided, and that is the lamp of experi-
ence," and these words are as true today as at the time at which they were uttered. No nation, no people, can afford to forget the past. The record of what has gone before constitutes the only safe chart and compass by which to traverse the sea of the future, or the present, either, for that matter. In the light of the events of the world during the past five years, it would seem as if it were gratuitous and wholly unnecessary to say such things here; but, even now, as it always has been, and, as I suppose, always will be, there are those who seem to think the past should be forgotten, and that we should live in the present for the future. The children of Israel, it may be recalled, in their wanderings in the wilderness, often fell into that way of thinking, with disastrous consequences to themselves; and today if Seventh Day Baptists follow the example of the children of Israel in this respect, they must expect to suffer consequences not at all to their liking. That we should live in the present and for the future is exactly true; but where does "the future" or the present, either, for that matter, begin and end? Is it at all safe to accept, except from the experiences of the past? We are as irrevocably tied to the past, as we are rooted to the present and the future, or the present, either, for that matter, begin and end? Is it at all safe to accept, except from the experiences of the past? We are as irrevocably tied to the past, as we are rooted to the present and the future. For Board of Managers—Ir. B. Crandall, Westerly, R. I.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. Albertus R. Stillman, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; Charles P. Cottrell, Westerly, R. I.; Albertus R. Stillman, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. Albert H. Langworthy, Westerly, R. I.; William L. Clarke, Ashaway, R. I.; Frank Hall, Ashaway, R. I.; Rev. D. Burdett Coon, Ashaway, R. I.; Mrs. Charles W. Clarke, Ashaway, R. I.; Mrs. Edward B. Saunders, Ashaway, R. I.; Robert L. Coomer, Ashaway, R. I.; D. Burdett Coon, Ashaway, R. I.; Rev. J. F. Palmer, Rockville, R. I.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Alexander C. Kendall, Ashaway, R. I.; Mrs. Ada Waite, Bradford, R. I.; Herbert M. Swaney, New Shoreham, R. I.; Rev. Edwin Shaw, Plainfield, N. J.; Rev. Frederick G. Quist, Ashaway, R. I.; Rev. George B. Shaw, Yonkers, N. Y.; Rev. Albert E. Main, Alfred, N. Y.; Rev. Ira L. Cotrell, Alfred, N. Y.; Rev. William L. Burdick, Alfred, N. Y.; Rev. Earl P. Saunders, Alfred, N. Y.; Rev. Theodore J. Van Horn, Verona, N. Y.; Rev. Simeon H. Babcock, Albion, Wis.; Rev. Herbert C. Van Horn, Dodge Center, Minn.; Rev. Samuel E. Wheeler, Boulder, Colo.; O. Eugene Landon, Chicago, Ill.; James R. Jeffrey, Nortowl, Kan.

The report was adopted.

The minutes of the meeting were approved.

Adjourned, to meet at this place the third Wednesday in September, 1919, at 9:30 a.m.

CLAYTON A. BURDICK, President.

ALBERT S. BABCOCK, Recording Secretary.

Westerly, R. I., September 17, 1919.

EVANGELISM, THE GREATEST FUNDAMENTAL NEED

REV. ERIE E. SUTTON
(Conference Address)

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. For this is he who was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.\n
\n
"But history is so dry and humdrum," some one will say, "and I am not interested in it; I should rather be out on the 'firing line' in the midst of the conflict of today." Yes, I am well aware that to the most of people of all generations, as well as to those of today, history is rather uninteresting; and I am perfectly well aware that it is much more inspiring for an army to meet the enemy upon the battle-field, than for it, laboriously and monotonously, to drill in camp, and far less so to remain at home and toil, day in and day out, in the humdrum task of manufacturing the munitions of war, or preparing food and clothing for the men at the front, and of taking care of the folks at home; or even to remain in the military offices, where campaigns in all their exacting details are planned and reduced to record form for use afield and in office. But, unless maps and charts are made with utmost care as to all their minutiae, unless the army is most laboriously and monotonously drilled in camp, unless the folks at home are cared for, and unless food and clothing and munitions are all supplied with the regularity and the certainty of the swing of the pendulum of the clock, there can be no army at the front, and the enemy will advance upon us without resistance.

Briefly, then, in its task of preserving and interpreting the records of Seventh Day Baptists, the Historical Society is engaged in a work that involves the very life of our denomination, and seeks to perform a function of momentous importance. The passing of the years, has not been, and could not be, adequately performed in the past. In the pursuit of this task, we ask your forbearance, your sympathy, and your cordial support.

MISSIONARY SOCIETY—ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, September 17, 1919, at 9:30 a.m., President Clayton A. Burdick in the chair.

The President was offered by Rev. D. Burdett Coon.

It was voted that the report of the Board of Managers, as approved by said Board at its regular meeting held in Westerly, R. I., July 16, 1919, be approved and recorded; and also, that the Secretary have it printed in the Seventh Day Baptist Year Book, 1919.

D. Burdett Coon, Charles H. Stanton and G. Bennington Utter were appointed Nominating Committee. The said committee recommended as officers for the ensuing year:

President Emeritus—William L. Clarke, Ashaway, R. I.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. Edwin Shaw, Plainfield, N. J.; Rev. Albertus R. Stillman, Westerly, R. I.; Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.; Recording Secretary—Albert S. Babcock, Rockville, R. I.

understood and that I would belittle any other means that would help to bring about the
salvation of human souls or lift man nearer to God. But it is my aim to present
to you evangelism in some form as the foundation or bed-rock of our religious life.
There may be several forms of evangelistic effort, such as the work of the Bible
tracts, etc., but I am speaking at this time of evangelism in the usually accepted
meaning of the term.
I hope you believe in the old-fashioned way of saving souls. Everything appears
to be shaken in these days, and shifting from the old foundations.
One is that we sometimes try to evolve out of men the good
that is already in them. Much good
will we get if we try the process! I am
afraid that in our process of evolution we
will produce something else than Christians.
Evolution may be all right in some things
but in regard to man in sin, Christ said,
"Ye must be born again." I do not know
of much good that will come out of sinful
manhood, although there may be some good
in it, until the heart life is changed. The
old man of sin is dead and must be buried,
and the sooner the better.
Jesus has come that there may be a pass-
over to you. To you, Jesus has come that there may be a pass-
over to you. You will find much good that will come out of sinful
believers. If we are starting a for-
ward movement to see what we can do, it
will be wisdom to stop at once; but if we
are starting to prove what our Lord and
Master can do through us, then infinite pos-
sibilities lie about us. There is no bound
to what God can accomplish if he works by
our hearts and voices. We are to be in-
struments in the hands of God; ourselves,
of course, actively putting forth all our fac-
ulties and forces which the Lord has lent us,
but still not depending upon our own personal power, but resting alone upon that
sacred, mysterious, divine energy which
works in us, and by us, and upon the
hearts and minds of men.
The work of the minister, according to
the teaching of the New Testament, is
three-fold: First, he is to feed the church,
the babes, with the sincere milk of the
Word; and those who are more advance-
ed in Christian work with the strong meat
of its doctrines.
Second, he is to care for those over
whom he has been placed as an undershep-
pherd. This two-fold aspect of the work
was very clearly brought out by the Savior,
when he stood by the Sea of Galilee and
commanded Peter to feed the sheep and
lamb and to shepherd them. We are all
agreed as to the importance of these two
departments in connection with the minis-
ter's work; in fact, we can hardly over-
estimate the importance of building up
Christian people in faith and in knowledge,
and also in caring for them as the shepherd
cares for the sheep, by leading them to the
green pastures and quiet waters.
Third, he is commanded to do the work
of an evangelist; in other words to reach
out after the unsaved and bring into the
fold those who were outside. This part
of the work was certainly referred to when
Christ called the disciples and told them
that if they would follow him he would
make them "fishers of men"; that as they
had in the past drawn the fish out of the
sea by the net, they would in the future
draw men from the sea of iniquity to the
rock of safety.
If we look at our Lord as the great ex-
ample, we will see that while he was the
greatest of all teachers, his greatest mission
was the saving of humanity. He said,
"The Son of man came to seek and to save
that which was lost." In commanding his
disciples, he told them that as the Father
had sent him into the world, in like manner he
was to send them. They were to be the
saviors of men, not in the sense in which
he was—by making atonement for sin—
but by telling to the lost ones that an atone-
ment had been made; that God was recon-
ciled and that for them there was redemp-
tion if they would turn to their Savior.
Again, just before his ascension, he com-
manded his followers to preach the gospel
to every creature; to preach repentance
and the remission of sins in his name, begin-
ing at Jerusalem. The work of the church
has always been the evangelizing of the
nations and the saving of the lost. We are often
met with the assertion that many ministers
have not the evangelistic gift and some even
say that they have no place in New Testa-
ment evangelism. The idea is that some minis-
ters are better adapted for preaching the
deep things of God and for edifying the
church of God than they are for reaching
the unsaved; while others are more adapt-
ed for evangelistic work than for teaching
and edifying. But while this is true, every minister should be able to
show the unsaved the way of salvation. It
will not do for the minister to say, "I have
not the evangelistic gift, and therefore the
lost are not being saved in my community
or congregation." If a minister is not
qualified to preach to sinners, he is not
qualified to be a minister, for the preachers
of the Bible preached to sinners as well as
to saints. John the Baptist was an evan-
gelistic preacher; for he called for, "re-
pentance; and Peter on the day of Pen-
tecost preached an evangelistic sermon. He
convinced the multitudes that they were
sinners, that they had, with wicked hearts
and hands, crucified the Son of God; and
when they came to see themselves lost, con-
demned sinners, presented to them salvation
through Christ.
The question now comes, Are the minis-
ters of this age and of this denomination
doing the work of evangelism? If we are
how shall we account for the small number
that are being added to the churches? Can
it be that ministers are leaving the work of
soul-saving to those who are called profes-
sional evangelists? While we feel that ev-
every minister should be an evangelist,
we also feel that it is very important
that there shall be those especially adapted
to this work who shall hold special evan-
gelistic services in our churches. With-
out evangelism our churches will die, for
its great mission is evangelism, it is the great
bed-rock of its existence.
The first great revival or evangelistic
service in the Christian church had its or-
igin on the human side in a long prayer
meeting. We read that, "These all with
one accord continued steadfastly in prayer."
As a result of this prayer meet-
ing "they were all filled with the Holy
Ghost; and began to speak with other
tongues, as the spirit gave them utterance.
It was not a meeting without order, but or-
derly and with power. And the Lord
added to the church daily those that were
being saved." Every true evangelistic
meeting must have its earthly origin in
prayer. We, as a people, open our eyes to
the great task God has given us, take our eyes
off ourselves, and in humble prayer, conse-
crate ourselves to the service of God and
the world. Then will our churches grow,
as there are added daily those that are
being saved.
"How often we got the answer and never
noticed when it came!"
**CHILDREN'S PAGE**

**WHEN MARGARET GOT LOST**

How would you like to be locked in the house every day from six o'clock in the morning till six o'clock at night, all alone, with nothing but bread and cold potatoes for your dinner? Or, how would you like to be locked out of the house all day, with bad little girl! Sometimes tried to hurt her.

Margaret's mother was told to stay on the street and locked up the room, so that she would not sit on their doorsteps. But the lady only came she left the little girl to play in the other streets and locked up the room, so that she could not go in to steal.

Margaret's face and hands were generally dirty, her hair uncombed and her clothes ragged. Older children in the streets teased her and called her names and sometimes tried to hurt her. So she learned to kick and to hit and to scratch, and also learned many bad words.

Her mother always told her to stay on her own street, and she did, until one day she was so tired of the same old dirty pavement, the same ash cans, the same scrawny cats and the same bad boys that she decided she would go exploring and see if there was not some better place to play.

After wandering several blocks she came to a high board fence, behind which she heard children laughing and shouting. Margaret could find no gate, but she hunted until she found a crack in the boards and peeped through. There was a big open yard behind the fence, with one or two trees in it, a swing and a sand pile. A lot of little girls and boys were having a glorious time, playing a game which seemed very exciting. They all looked quite clean and neat, although they had been playing in the sand pile, and they were all so happy and jolly that poor little Margaret, with her grimey nose pressed close against the crack in the boards, called to them, "Let me come in and play with you." "We can't let you in," said the children. Then Margaret began making faces at them through the crack and calling them all kinds of names, until they said: "Go away, you bad little girl! Only nice children can play here." "I will be nice if you will let me in," said Margaret, although she really didn't know what being "nice" meant.

"Go around the corner and ring the bell at the front door of the house," they called. So Margaret went around the corner, climbed bravely up a flight of steps and rang the bell.

"What do you want, little girl?" asked the pretty lady who opened the door.

"I want to play with the children behind the board fence, and they told me to ring the bell," she said, half expecting the lady to chase her away with a broom, as other women had done when she ventured to sit on their doorsteps. But the lady only smiled and asked her to come in. It seemed to Margaret that the room which they entered was the most wonderful place she had ever seen. It was just a big room, simply but tastefully furnished, but it was clean and airy and full of sunshine, which, to the little girl, seemed a marvelous thing.

The pretty lady took Margaret, dirty as she was, on her lap and asked her who she was and where she lived and why she was not at home with her mother. When she had heard the whole story the lady said: "Now, Margaret, if you will let me give you a bath and comb your hair, and if you will promise to play nicely and be a good girl I will let you go out with the other children."

So Margaret was given a bath—something she could not remember ever having had before—and the tangles were combed out of her hair. When she went out into the back yard the children scarcely recognized her. Soon she was playing happily with them. Once in a while she said a bad word which she had learned in the streets, and then one of the children would say: "You'd better not say that again, or Miss Martin will wash your mouth out."

At six o'clock they all went into the house, got their hats and coats and went away.

"Don't they live here?" said Margaret to Miss Martin. "Oh, no," said the pretty lady. "Their mothers are at work all day, just as your mother is, and so we let them come in and play and have lessons until their mothers are home and ready to cook supper for them."

Margaret's eyes grew very wide and wistful. "Just think of that!" she said. "To come and play in a place like this every day! Oh, Miss Martin, won't you let me come, too?"

Miss Martin went home with Margaret that night and talked to her poor, tired mother. When Miss Martin asked if they might keep Margaret at the day nursery every day while the mother was at work, the poor woman, who had worried about her little girl, but, half expecting the lady to burst into tears and kissed Miss Martin's hands.

So now Margaret may be seen every day at the nursery, learning her lessons, playing games, eating her nice hot lunch and taking her nap with the other children. Several times the teacher washed her mouth out for using the bad words learned in the street. Margaret did not like the taste of the soap at all, so she soon got over the habit.

In the great cities of our country there are thousands of mothers who have to go to work every day while the mother was at work, the poor woman, who had worried about her little girl, but, half expecting the lady to burst into tears and kissed Miss Martin's hands.

The one great truth to which we all need to come is that a successful life lies not in making a million dollars, or being courteous to servants or companions or the chance comer as it is to make a noted speech before an audience, or write a book, or make a million dollars. —W. H. Peck, *In the Christion Advocate*.}

**THE SABBATH RECORDER**

**ALFRED THEOLOGICAL SEMINARY**

Dean A. E. Main

Our Seminary has no desire whatever to be over estimated; it affords as a school of Religious Education; but naturally it does desire to have our people possess a fair estimate of the educational advantages which it offers. If Professor Whitford and myself were off by ourselves, removed from any close relationship to a college and library, the situation would be altogether different from that which actually exists.

As in nearly all seminaries, the regular course is one of three years. But as most of our students, as a rule, have to do outside work to meet expenses, we require them to do in four years what would take practically three years if they could give the whole of their time for study. This makes it necessary for our school to be helpful to its students.

Furthermore, we have practically a faculty of seven or eight instructors. For years the Seminary has taught college students, sometimes having more than twenty in a year, who have been supported to the college office of the credit of college students. Within recent years the college has offered to our students, without charge, any subject that will count toward their graduating from the Seminary. It is pretty generally recognized now that education for the ministry should include considerable more than Greek and Hebrew, Church History and Theology. And the following are among the subjects from which students have to choose in order to do in four years what would take in the college, and receive credit for the work in our school: ethics, social problems, principles of sociology, community recreation, physical training, American politics, economics, history, English composition, psychology and logic, child study, public speaking, agriculture and vocal music.

We feel justified in saying, therefore, that it may be a question whether any other small seminary with no larger financial resources can offer any better educational advantages to those who desire to enter the Christian ministry or engage in other forms of religious work, than ours.

"It is astonishing how many mercies we swallow without ever tasting them."
Are they educated for the service or away from the service? Are our pastors all made in the same mold? Are they all exposed to the same theological training? If they are, can we expect them to fit immediately into our churches without a considerable degree of individuality and self-modification? Do not our churches yearn for men that can guide them physically and religiously? Should not our theological school, for the benefit of our pastors and the people they serve, establish a course that will fit our young men for the positions our peculiarly located churches offer? Might our young men not have courses in theological agriculture and natural science, or theological mechanics and engineering, or theological commerce and industry, or theological professional business? Might we not have more efficient churches, better serving churches, after a careful consideration of the numerous needs of our peculiarly located denominations?

Location. In mind, locality or location is the key to the numerous problems that arise, or rather is the developer of the many problems that continually are presented to us. Will you not enumerate in your minds numerous problems that are created by the location of your church? Will you not listen with intent interest to the development of this theme and the answering of many questions and the solution of some of your own problems?

To feel his little hand in mine, so clinging and so warm;
To know he is strong enough to keep me safe from harm;
To see his simple faith in all that I can say or do;
It sort o' shames a fellow, but it makes him better too.

And I'm trying hard to be the man he fancies me to be.
Because I have this chap at home who thinks the world of me.
I would not disappoint his trust for anything on earth.
Nor let him know how little I "jes" naturally am worth.

But, after all, it's easier that brighter road to
With the little hand behind me to push me all along.
And I reckon I'm a better man than what I used to be.
Because I have this chap at home, who thinks the world of me. —Unknown.

Dear Juniors:

We are about to enter upon a new quarter's study. The lessons are very interesting. I hope the boys and girls will take pains to write, in the blank lines, the answers to the questions or the omitted words that are needed to complete the lesson stories. This should be done as far as possible before going to class.

I am very much interested in your work and would like to see how nicely you do it.

If you will send me your completed Quarterly at the end of the quarter, I will examine it and return your book to you.

For the best book I will send the owner a nice little gift in token of my interest in your faithful work.

May we all learn to be true and loyal witnesses for our dear Savior.

Your friend,

Mrs. T. J. Van Horn.

Verona, N. Y.

September 5, 1919.

SABBATH SCHOOL EVANGELISM

From the program of the Sabbath School Board, at Conference

Two stuttering blacksmiths were working at the same forge. One of them quickly drew the iron from the fire and, laying it on the anvil, said to the other, "Do-st-st-strike!" The other asked, "Wh-wh-where shall I st-st-strike?" The first replied, "You d-d-don't need to st-st-strike at all now; it's c-c-c-cold."

We have read in books, we have heard in conventions, and we have known from our own experience that sometime near the age of twelve or thirteen the boy or girl naturally turns to religion and can more easily make the great decision to live a Christian life than at an earlier age. If the decision is not made then, things move along rather evenly until at about the age of sixteen or seventeen, when by far the greatest number of life decisions are made. For the sake of the evangelistic appear, if for no other, here is reason sufficient for teacher-training in our Sabbath schools. Parents, pastors, superintendents, teachers, in fact, all who are in any way connected with the work of training young lives in the things of religion, should know what and when to strike.

For people in responsible positions in the Sabbath school ignorantly to stagger along while boys and girls have to go without knowledge of the eternal values is criminal.

We should not make the mistake of thinking that there is no need of an evangelistic appeal to children under the ages of twelve and sixteen. Life is continuous. Growth is going on all the while; but the child is the same individual at four, at eight, at twelve, sixteen, or twenty. He is continually becoming what he is going to be. Hence, a peculiar kind of religious training belongs to each age of the child. Throughout the entire course teachers should be called upon to guide the child for the life of its own particular age.

Neither should we make the mistake of thinking that people over twenty-five years of age have lost all capacity for religion. It is true that most decisions are made in the teens; but older persons and teachers should not, therefore, ignore the older people. The old proverb, "You can't teach an old dog new tricks," is only partly true. Many older persons are hungering for an invitation to accept Christ and join the church, but out of our eagerness to reach the young we sometimes neglect these. The evangelistic policy of the school should permeate all its departments.

I am going to ask you to imagine that I have invited a worker, "Do-st-st-strike!" I shall not attempt to explain what it is. Let me just say that I am not looking for an invitation to accept Christ and join the church, but out of our eagerness to reach the young we sometimes neglect these. The evangelistic policy of the school should permeate all its departments.

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THE SABBATH RECORDER

MRS. ALMEDIA C. WITTER

Almedia C. Witter, daughter of John E. and Mary Elizabeth Crandall, was born at Niantic, in the town of Westerly, R. I., March 30, 1861, being the fifth of a large family of children. She was reared in the West and educated in the schools and colleges of the city of Providence. In her adolescence she was interested in the work of the pastor in Albon, Wis., where she shared through deep wells of affliction in the loss of her first two children, this loss casting a cloud over her otherwise bright, hopeful vision of life from which she never seemed to recover. At North Loup she met with rugged courage the burdens of life and gave much helpful cheer to the workers in the different fields of activity in that frontier community still smitten with disease that kept her in weakness, and after suffering for months, her courage failed and her ability to bear the burdens gave way and she, with her children, returned to Rhode Island to seek for a return of health. She never recovered and, because of the call that came to her husband to become the pastor of the church at Salem, W. Va., possessed of a keen sense of justice and integrity it was always her effort to instil these principles into the minds of every child that came to the work of the pastor. Her heart was never lighter than when, in the companionship of her children, she could stroll through woods and fields and lead them in the study of nature. Her fund of knowledge of birds, flowers and trees was unusual.

During the months of sickness and suffering that was hers before her final release she manifested a most patient and uncomplaining spirit. Hiers was not a religion of cant but cf personal soul acquaintance with a personal God and friend to be served in the personal acts of everyday life more than in verbal declarations. A little couple given to the three girls, now left motherless, during these last months of her life—

"For life is a mirror of beggar and king; It's just what you are and do. So give to the world the best you have And the best you do is the embodiment of her religion of life. She laid down the burden of life and went forth into the unseen world unalteringly as one who falls asleep, her last words revealing her thought to be for others and planning for their comfort. Farewell services were held at her late home in Hopkington on August 26, conducted by S. H. Davis, and, amid a profusion of flowers and surrounded by a large company of relatives and friends, the tired body was laid to rest at Niantic beside that of her first child.

S. H. D.

TO THINK ABOUT

We can not bring back a single unkind, untrue or inconstant word, cross look or neglected opportunity of the year that is past. Yet we can learn from it and be more careful in the future. If we have fallen short of our duty in all these particulars, and ask God to forgive all our shortcomings.

We can pray God to make us brave to do the right, and strong to refuse to do wrong. We can give ourselves so wholly to Christ that we will be ashamed to do wrong, or to neglect the right, because we remember that we are not our own, but that Christ is honored or dishonored by our every act.

Whatsover ye do, do it heartily, as unto the Lord"—Our Young Folks.

THE SABBATH RECORDER

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL

FOR NURSES

Medical, Surgical, Obstetrician, Children, Dietetics, Hydropathy, Endoscopy. (Affiliation three months Children's Free Hospital, Detroit.) This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are anxious to meet these demands. Enrolling classes during the year 1919, April, June, August and October. For catalog and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

FISHERS OF MEN. Mark 1: 14-20

Golden Text—Jesus said unto them. Come ye after me, and I will make you to become fishers of men.—Mark 1: 17.

THE SABBATH RECORDER

SABBATH SCHOOL. LESSON FOR OCTOBER 11, 1919

BIBLE READINGS

Oct. 5.—Mark 1: 14-20. Fishers of men.
Oct. 11.—Tim. 4: 6-16. A good minister of Christ Jesus

(For Lesson Notes, see Helping Hand)
OUR WEEKLY SERMON

IN SEARCH FOR THE GOAL

REV. HERBERT L. COTRELL

(A Conference sermon on Sunday afternoon)

Text: "Brethren, I count not myself yet to have attained, but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before. I press on toward the goal unto the high calling of God in Christ Jesus." Philippians 3: 13, 14.

The heights by great men reached and kept were not attained by sudden flight; But they, while their companions slept, Were toiling upward in the night.

Every normal young man and woman, as they start out in life, are looking and working for a prize. Each one has his or her ideal of life and is dreaming and planning to achieve that ideal. It is a serious fault to think that prince of apostles, Paul, but also in his words, warm from a soul on fire with the love of God and truth, "... forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Forgetting those things which are behind." Yes, forget all those things in our lives that have dragged us down. Forget those things in our denominational life which have caused mistakes and failures, forget those things that might still be distracting our hearts and minds from realizing our denominational destiny. Forget them but remember the lessons they have taught and used, as Tennyson says, "transform our stumbling blocks into stepping stones and rise on our dead selves to higher things."

But in order to make the most of life, we must have before us one special goal toward which to move, one supreme ideal to be realized. People in general find life just about what they look for. They get out of life just about what they put into it. Too few of us rarely find anything of value unless they look for something and live for "eternal things." But prize gives life meaning.

"Stretching forward unto those things which are before." What are some of the things which are before? The complete control of self, a stronger determination to make a better use of the opportunities which are before. Larger opportunities of service to God and our fellow-men, the possession of a character more in harmony with our heavenly Father, a denomination more truly national in its influence, blessed with ministers and Christian laymen with the consecration and means sufficient to meet the needs and opportunities in their respective fields of labor, equipped with all necessary material to make the most of life, which is the vision of largest possibilities and service.

But let us do something more than merely reach for these things. Let us, as Paul says, "press on toward the goal unto the prize of the high calling of God in Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus." The manner of the goal in the mind of Paul, as he penned these immortal words to the Philippians, may be gathered from the few verses preceding our text. He says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus."
Our individual and denominational goals can be realized only in proportion to our enthusiasm, conviction, interest, and consecration. Every member of our denomination has a part to play in the accomplishment of the success of any denominational program. The challenge, which, if accepted and answered to the best of our ability, will transform us into the family of faith. She was noblest and best of those who gave a part to it. And she said, "This is going to require intimate fellowship with Christ as a personal Friend and Savior, and supreme dedication to the will of God." We do not begin to give until we have paid our tenth. Too many of us never give except when we can feel we have to. We do not know what consecration of our money means. If this grand denominational program is ever carried through, we must all give until we feel it, until it hurts, and then we must keep on giving until it stops hurting. Yes, we must experience the sorrow, perhaps, but afterwards the joy of sacrificial giving. "When our giving becomes a real sacrifice, we cross the boundary line that separates mere living, mere existence, from real life. The things that we can spare carry no blood. The things that we can ill spare carry a part of ourselves and are alive. Ne he that spared not his own Son, the one he could not spare, gave himself with the gift, and in the wealth of his sacrifice our redemption was born. It is ours to determine whether we shall be a terminus or a highway, an incubus to sink us or wings to lift us out of the mire and fog of sordid things. God expects cash and consecration, gold and goodness, wealth and wisdom to grow together. The counting house should be as sacred as the sanctuary, the day book as holy as the prayer-book. The ownership of God is a reality. Riches are given to us, not to exploit, but to administrate. The Dead Sea has been made the emblem of supreme selfishness: "I looked upon a sea And lo! I saw dead, But blessed by Herman's snows And Jordan fed. "How came a fate so dire? The tale's too told. All that is it it kept And fast did hold. "All tributary streams Found here their grave, Because that sea received But never gave. "O sea that's dead! teach me To know and feel That sea's sweet joy and greed My doom will seal. "And help me, Lord, my best, Myself to give, That my soul bless And like thee live." We have heard of the little boy who couldn't draw his hand out of the mouth of a vasa because his fist was doubled up clutching a piece of money. How many of us fail in reaching the goal because of the death clench we have upon the almighty dollar? Large faith, complete consecration and unselfish service are the qualities which must serve us for the struggle and hasten toward the goal. Let us remember the words of Edward Everett Hale, "Look up, not down, look out, not in, look forward, not backward,—lend a hand." Thus will we be sure to run life's race that is set before us, reach the goal and make "life, death, and that vast forever, one grand sweet song."
THE BOARD OF FINANCE

At a meeting of the Board of Finance, held September 14, 1919, there were present: Grant W. Davis, chairman, Dr. George E. Coon, J. H. Post, J. H. Coon, Dr. A. S. Maxson, Dr. George E. Crosley, Dr. George E. Coon, B. I. Jeffrey and A. B. West, secretary.

Pursuant to instructions of the Commission, a letter pertaining to the Forward Movement, which had been prepared by the secretary to be sent to the churches, was read and approved.

There was a general discussion concerning denominational finances and the economical use of denominational funds.

A committee was appointed to put into writing the suggestions that had received the approval of those present and to report at a future meeting.

On September 16, a meeting of the board was held, at which the same members were present that were present at the former meeting.

The committee which had been appointed at the previous meeting made its report. After being carefully considered, the report was unanimously adopted. The following was the report.

The Board of Finance believes that our expenditures should be in accordance with the actual necessities of each case and wishes to make the following suggestions:

1. The possession of larger means does not lessen our responsibility for wise economy in the use.

2. We urge that those who are able, give their services to the denominational/free of any charge, either for time or traveling expenses, as a part of their contribution to the Master's service.

3. Those who need it should be supported gladly and liberally, but even they should use the same frugality in the use of the denominational funds as they do with their own.

4. We deprecate the employment of outside talent for our denominational gatherings.

5. We recommend that the meetings of the Commission be held where we have a church, both in the interests of economy and for the stimulation of that church.

6. The cost in cash of the last Conference was not far from $200 per hour. We respectfully ask that this be taken into consideration in making the Conference program.

It was voted that all bills presented to this board for audit must be itemized and show the authority by which they are incurred.

GRANT W. DAVIS.

Dated Milton, Wis., September 17, 1919.

SEPTEMBER

MARY S. ANDREWS

September, with her face alight,
Her heart so warm, and smile so bright,
Has come with arms full of flowers,
To give us happy hours.
With golden rod, and asters white,
And purple asters, large and bright,
Liatris, coreopsis, too,
September shows her friendship true.

"Europe will be reopened to tourist American travel October 1, after five years' wartime interruption."

RECONSTRUCTION MESSAGES

BY AHVA J. C. BOND
Pastor of the Seventh Day Baptist Church at Salem, W. Va.

Thirteen timely sermons, printed in a fine cloth-bound volume of 150 pages. These sermons were delivered on special occasions to meet the needs of the reconstruction period, and deal with the problems which we face as Seventh Day Baptists. A volume which should be in every home.

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THE SABBATH RECORDER

MARRIAGES

DILKS-BURDICK.—At the parsonage of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., September 14, 1919, by Rev. Clayton V. Burdick, Charles Howard Dilks, of Swedenboro, N. J., and Miss Ruth Estelle Burdick of Westerly.

DAVIS-LOWTHER.—At the home of the bride's parents, Mr. and Mrs. Lucien D. Lowther, in Salem, W. Va., September 11, 1919, by Pastor Ahva J. C. Bond, Mr. Courtland Van Horn Davis, of the Baptist church, and Frankie Alice Lowther, all of Salem, W. Va.

DEATHS

STACKER.—Rebecca Jane, wife of Deacon S. H. Stacker, was born in Johnson County, Ill., May 13, 1853, and died at her home in Stone Fort, Ill., June 13, 1919, aged 84 years, 29 days.

She was united in marriage with S. H. Stacker November 21, 1875. Of their children who are living, five were present to do her honor in the last services. One could not be present. She was a devoted mother and became a member of the Stone Fort Seventh Day Baptist Church twenty-four years ago. She was a faithful companion of a true mother and an earnest, consistent Christian. The funeral services were conducted by Rev. L. D. Seager.

LEWIS.—Lois Clarke Lewis was born in the town of Richmond, R. I., January 7, 1895, and died in Ashaway, R. I., September 11, 1919.

She was the daughter of Halsey Perry and Mary Greene Clarke. Her childhood was spent in Richmond, R. I. November 20, 1896, she was united in marriage to Dr. James N. Lewis. To them were born two daughters, Susie Clarke and Harriet Dennison Lewis. Since 1882 her home has been in Ashaway, R. I.

When but a girl she was converted and united with the Baptist Church. On June 2, 1904, she united with the First Seventh Day Baptist Church of Hopkinton, R. I. She was a good wife and mother; a good home-maker; deeply interested in the welfare of the people of the community; a devoted Christian. Before her last sickness she said at the Friday night prayer meeting she would rather be at the prayer meeting than at any place of entertainment or amusement that could be named. "To know her was to love her. Besides her immediate family she leaves to mourn their loss, four sisters, Mrs. Susan F. C. Willbur, of Providence, R. I.; Dorcas A. May, Mrs. Frank C. Davis, of Providence, R. I.; and one brother, David Clarke, of Providence, R. I. and four grandchildren, and a host of friends.

ONLY A KISS

"A kiss saved me," an old man said, as he stood one evening before a large audience. "I know nothing," he continued, "of my past. I only know a kiss saved me in all the bitter past clings so close to memory as the certainty that I belong to nobody and nobody belongs to me. Poverty isn't so hard if we've someone who loves us; then no one cared for me and all the days were alike, and the night seemed an eternity of time. There is a bitterness of sorrow in the lives of the homeless of which God only can know."

The snow had fallen and the cold March winds were blowing, leaving us, the little waifs for whom no one cared, no choice, except the sunniest side of the dismal street in which we found shelter. And others had sought the sunny side, when a lady paused beside us, smoothed back my tangled hair, kissed me. It was the first kiss I had ever known, and it saved me. It was years before I grew out of that life to a better one; but whether I had where to lay my head, or not, I felt the presence of a light foot-fall, the soft touch of a hand. Out of the pure depths of her pitying womanhood she kissed me. It was a thrilling thing indeed, to kiss a homeless, friendless child; but because of that kiss, and with the Father's help, I stand today upon the firm basis of an honorable manhood.—Selected.

The funeral service was conducted from the home in Ashaway, R. I., September 14, 1919, by her brother, D. B. Clarke.
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Jans in Java will be gladly received and sent to her quarterly by the American Sabbath School Society.

FRAZER K. HAMILTON, Treasurer, Plainfield, N.J.

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

The First Seventh Day Baptist Church of Syracuse, N.Y., holds regular Sabbath services in Yokeslaye Room, and Sunday School in the Yokeslaye Avenue Room, from 9 a.m. to 1 p.m. Bible study at 3 p.m., everyone welcome. 

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 211, Masonic Temple, N. 128 State and Randolph Streets, on 3rd and 4th floor of that building, on 3rd floor.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the 2nd Baptist Church, 3rd and 4th floor of the church building, on the 4th floor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m., at Argyle Hall, 185 Seven Sisters Road. A morning service is held at 10 a.m., at Argyle Hall, and an evening service at the homes of the pastor, 104 Tillinghast Place, London. All are cordially invited to attend these services.

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THREE SEVENTH DAY BAPTIST CHURCHES IN CHINA

The good working of all three churches in China is giving great joy to their leaders and friends in America. The work is progressing, and the Lord is blessing the efforts of the missionaries. The churches are growing in numbers and in spiritual life, and the Lord's work is prospering. The missionaries are doing great work in the schools and in the Home Missions work.

Mental baseness is a greater evil than either physical disease or bodily infirmity.—Plato.
STOP!
LOOK!
LOosen!!

THE DENOMINATIONAL BUILDING

There is no better use for
LIBERTY BONDS

F. J. HUBBARD, Treasurer,
Plainfield, N. J.

WHAT then? Shall we cease to strive with ourselves?
Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength that the next day may find each in his place again. Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and falsehood can not always usurp the throne and the seat of Justice. God standeth ever behind his own, even though they see him not. Our faith must see him in spite of darkness. Our souls must feel his presence though disappointment keeps hindrances on every hand. We must not falter. God helping, we will not.—A. H. Lewis, D. D.

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