The NEW FORWARD MOVEMENT is

SPIRITUALLY CONSTRUCTIVE

Its Aim is

VITAL GODLINESS

The money to be raised means bigger, better work for the Kingdom through the Seventh Day Baptist Denomination.

WORK FOR IT
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920.

President—Prof. Alfred E. Whitford, Milton, Wis.

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

Corresponding Secretary—Rev. William C. Whifford, Milwaukee, Wis.


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President—Mr. H. N. Maxson, Battle Creek, Mich.

Vice-President—Prof. William M. Stillman, Plainfield, N. J.

Secretary—W. C. Whitford, Milton, Wis.

Organizing Committee—Prof. George H. Hubbard, Plainfield, Mass.; Prof. W. A. Kerstetter, Milwaukee, Wis.; Prof. L. E. G. F. Randolph, Plainfield, N. J.; Prof. A. R. Winter, Bellingham, Wash.

Gifts for all denominational interests solicited.

Second appeal of all obligations requested.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY (Incorporated, 1916)

President—Corliss F. Randolph, Norwood, N. J.

Recording Secretary—Rev. Frank J. Hubbard, Clinton, N. J.

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

Advisory Committee—William L. Burdick, Chairman.

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COMMISSION OF THE EXECUTIVE COMMITTEE


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Recording Secretary—A. L. Titworth, Plainfield, N. J.

Assisting Recording Secretary—Asa Hubbard, Milton, Wis.

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

Treasurer—T. J. F. Randolph, Norwood, N. J.

Secretary—In the Board of Trustees, at Plainfield, N. J., the second first-day of each month, at 2 p.m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. L. C. Kincaid, Urbana, I. I.

Recording Secretary—Rev. C. A. Burdick, Urbana, I. I.

Corresponding Secretary—Rev. Frank J. Hubbard, Clinton, N. J.

Treasurer—T. J. F. Randolph, Norwood, N. J.

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

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

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Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Corresponding Secretary—Rev. Paul E. Titworth, Norwood, N. J.

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

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Editor of Woman's Work—Rev. Albert H. Barnes, Pacific Grove, Calif.

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Southeastern—Mrs. M. G. Stillman, West Creek, W. Va.

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SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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Secretary—Prof. W. A. Kerstetter, Norwood, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

President—Prof. A. J. Mazzariello, Milton, Wis.

Secretary—Rev. H. E. Whitford, Milton, Wis.

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

The Seventieth Day Baptist Educational Society provides gifts and bequests for the denominational colleges.

The Drive's Deeper Meaning—As the days go by and our campaign progresses, we trust not to lose sight of the deeper meaning of it all. To be sure, it is a campaign for money, but over and above all the financial considerations there is, in the movement, a much greater significance. I hope the deeper meaning will grow in the hearts of our people as the work progresses. For us it means an awakening to the needs of all departments of our denominational life. It calls for a stirred and strengthened conscience upon our duty to serve our fellowmen. It means a realization of our stewardship in regard to our time, our talents, our influence, and our money. The whole life of Seventh Day Baptists should become permeated with the spirit of evangelism and of missions. As never before there should come a spirit of unity and hearty co-operation with all our forces. L widgets and Whiffs should disappear and in their places should come large­ness of vision for greater and better things.

Love for our Bible should increase, and we should heed its message regarding the great mission of the Church as the light of the world. This movement means a burden of soul for those "in the regions between," larger plans and greater programs for work, a revival of interest in the Sabbath, and a greater output of literature, and it means that our schools will be more than ever places for training in Christian leadership. All these good things and more are involved in this Forward Movement campaign. They belong to the drive's deeper meaning that should loom up larger in our hopes and in our vision as the canvass progresses.

Points Worth Remembering—In Director Ingram's account of what was said at the meeting of the Western Association in Andover, N. Y., and published in this week's Commission's Page, some things are well worth remembering, not only for what his words contain, but for what they suggest.

It may be worth while to study Mr. Norwood's suggestion as to the grade of difference between the meaning of the terms "Steward and Trustee. By consulting the dictionary we find that the words are not synonymous terms. The root-words "stew" and "ward" for steward, and the word "trust" for trust and trustee are suggestive. The first may be more general in application, but there is suggested by the word "trust" something that belongs to the inner man which brings a trustee into the closest confidence, into a more specific relationship that bespeaks an inward veracity, a sense of justice, and of friendship, by which he is considered worthy to hold in trust and handle the money of another, and that, too, always with a view to making honest and true returns of income.

To say the least, it may be worth while to ask ourselves if we are proving to be faithful trustees of the Lord's money entrusted to us.

Again, what Mr. Norwood is reported to have said at that meeting about our being at the parting of the ways, is a matter worthy of careful study. If we are at the parting of the ways, which way are you taking? This is a serious question. A mistake now may prove our ruin.

Then the suggestion about the place for Christian business men being in the church, and the fields of usefulness offered to such, needs more careful attention than it usually receives.

A most encouraging feature of that large meeting in Andover was "the delightful feeling of confidence" which Mr. Ingham said prevailed there. Every such manifestation of sympathy; every united congregational enthusiasm for our great drive tends to beget similar conditions elsewhere. Such things are contagious. The more of such a helpful and united spirit among the churches the more confident we are that victory awaits us.
"Prove Me Now" It would be a mistake to think that the blessings promised by a loving, generous Father are dependent entirely on prayer. We must not forget that while the Christian might overlook the importance of prayer and communion with God, he also prescribed the test of money—"Prove me now"—making his gift of overflowing blessings depend upon our pouring material substance into his treasury, as well as prayers into his ears.

This financial challenge is up to Seventh Day Baptists today as certainly as it was with Israel of old. It will require much prayer to fit our hearts for sacrificial giving; but if prayer in these needful times does not result in bringing our tithes and offerings for the Lord’s work, then, instead of, “I will pour you out a blessing,” we may hear, “Ye are cursed with a curse; for ye have robbed me.” God still reserves the right to name the terms upon which his blessings shall be given: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10).

Yes, God Does Answer Prayer There are cases where the child of God can do nothing but pray. In such instances God has blessed ways of his own by which answers are brought about.

In the present canvass among the Southern Baptists a young Christian lady who was obliged to remain as an invalid in her room for a year, was strongly impressed to pray that some one or two of her church members would make a large gift to the forward movement of her people. She did so, and then wrote to the pastor that since she could not walk out she would pray that prayer every day. Her letter was read to the church, which was greatly moved, and straightway one of the members pledged fifty thousand dollars for the work.

Even this invalid girl had to do something more than pray. She prayed with her hands as well as her heart when she wrote that letter, and the Holy Spirit moved the pastor to let the light of it shine in the congregation, and the same blessed Spirit moved the heart of his servant who heard it to give his fifty thousand dollars.

What if that man had tried to get off with praying and singing psalms? What if the lady had not written that letter? What if the pastor had failed to read it to the people? Indeed, it is usually true that something more than simply praying is needed if God’s cause is carried forward by his people.

Men Wanted As Well as Money Recognizing the great need of young men for the ministry and for the campaign work the Southern Baptists went to praying for five thousand recruits. As a result, twenty colleges had already, on November 6, reported two thousand recruits and fifty-five conversions. They have great hopes of getting the five thousand asked for. In cases like this the spirit of prayer is contagious. The Holy Spirit that moves men to pray, also moves those who hear the prayers and who come within the spiritual atmosphere of the prayer circle, to respond to the call.

What would happen within our borders if every church there should come a burdensome soul, for more men to become consecrated leaders, a burden that would set every Christian to praying for so desirable a matter? Would you not like to see it tried?

A Message for the Non-resident Members Today we listened to some men who were talking over the matter of the Forward Movement as to its effects upon the churches in case their non-resident members fail to respond when their home churches appeal to them to do their part toward the budgets. The church where this conversation was heard has less than two hundred resident members and more than fifty non-resident members. The pastor had written over fifty letters to the non-resident members and the responses to his appeal to do their part were so few and slow in coming in that fear was expressed lest the full quota of that church should have to be made up, if made up at all, by the resident members. This, if it should happen, would be a great hardship, to say nothing of the unfairness of it.

The question was asked: “Do you think it would be a square deal to ask the resident members of this church to pay their own appointments and then make up the share of forty or fifty non-resident members, most of whom are as well able to bear their share as are those who remain in the home church?”

We trust that all our non-resident members will see the force of this question, and that they will respond so well, and that through their own home church, that no injustice will be done. We can not think that many non-resident members of our churches would be willing to have their friends at home taxed to pay their dues in this Forward Movement.

Please respond to your friends, with not less than the amount needed from each member of the denomination, when your home church calls for your loyal help. In one case already a lone Sabbath-keeper, a non-resident member, has been loyal enough to his church where his membership stands to help it go over the top completely. The full apportionment for that church is now in the hands of Treasurer William C. Whitford.

A little loyal, painstaking and thoughtful care on the part of non-resident members will not only greatly help the home churches, but will strengthen the ties that bind the scattered ones to the denomination.

That Your Joy May Be Full Jesus was facing the cross. His next step led him to Gethsemane. He had told his disciples that the end was at hand and that he was to be taken from them, yet he spoke of his joy, and said that he had spoken of his death and of their bereavement, that their “joy might be full.”

At first thought, joy at such a time—face to face with death and bereavement—seems an impossibility. The Bible has many seeming paradoxes, and no passages appear more so than those that refer to joyfulness. In a world of innumerable troubles, perplexities, disappointments, sorrows, bereavements, what can be more pleasant than to call upon men who are in the very midst of suffering, to rejoice; or what more incongruous than to foretell the calamities about to overtake them in order that their joy may be full? And yet it is true, that, “Sorrowful yet always rejoicing” with a “joy that no man taketh from you” is a good New Testament doctrine. It presupposes unshaken faith in Christ whom, “having not seen ye love, and in whom believing ye rejoice.” This spirit of cheer amid sorrows is set forth many times in the New Testament. “Peace I leave with you, my peace I give unto you,” says the Savior, and that too when the most distressing experiences of their lives were just beginning with those to whom he spoke. That you may be as he was, we wonder just how these words did sound to those who heard them, while their hearts were “troubled.” After some years of discipline the apostles to the Gentiles found how true they were, and came to understand their meaning; for he found the fruit of the Spirit to be “love, joy, peace.”

Friends, this joy of which Christ spoke is different from the joy that comes from worldly pleasure. Instead of being a joy that brings a recall after the pleasure is over; one that reacts unpleasantly when it is past; one that leaves behind a sense of shame or regret, it is a joy that always keeps its shine unshornished, that never leaves a sting of remorse, a joy that will continue full and cheering and make you glad as the years go by, and its consequences accumulate.

The full joy of religion referred to by Christ must not be regarded as some rare mystical experience out of the reach of common men. Our Bible is a book for common men and the blessings of the gospel are offered to any trusting soul who will rest on the promises of God and fulfill the conditions upon which ‘blessings and peace depend.’

In its simplest and most essential quality religion is faithfully trying to do what one sees to be right. Of course there is worship, and communion with God, and faith in Christ; but the root and groundwork of all is simply living right and doing right. In this very thing lies the greatest
satisfaction and comfort—a deep, substantial fullness of joy. Whoever steadfastly and faithfully tries in good conscience to meet every duty and fulfill each obligation will in the nature of the case—according to God's own plan—have true and abiding happiness for his constant companion.

Have you been thinking of the Christian life as a life of sacrifice and self-denial? Yes, it is so, and that is a part of the life that brings fullness of joy! The people who forget themselves in trying to make others happy, who set out to live for the good of their fellow-men, who, in seeking the kingdom, put away the bargaining spirit that prompts men to get as much as they give and a little more, who are willing freely to bear the cost of generosity for Christ's work, will find how infinitely sweet such a life is. This is the Christ-life, in which, if a man lives it, he shall understand what Jesus meant when he said: "That my joy might remain in you, and that your joy might be full." The people who do not try to be happy themselves are the ones who are happy.

The moment one turns to God he is in the arms of love, and no matter how many sorrows beset him, no matter what disappointments come, no matter how much suffering he has to endure, at every turn he sees the angel of God's presence of sufficient succor. No man can be so light-hearted, no one finds such sweetness of joy, such complete soul-rest, such assurance in life, such victory in death as he who puts his hand in the Father's and lives a true child of God.

Persistent Privileged Malefactors

Men of the Liquor Malefactors' fraternity have so long been allowed to pose as privileged malefactors, defying the laws and ignoring the verdicts of the people, that it now seems hard for them to understand the full import of their decision to put an end to the ruinous liquor business once for all. Their brazen effrontery was shown in many ways when prohibition triumphed in State after State until all but three in the entire union had ratified the national amendment. Their publications and cartoons sent out broadcast from the brewers' and distillers' headquarters were most insulting, until they saw the handwriting on the wall, and then they had the face to demand that the nation reimburse them for the loss of their ruinous business! Think of it! Men who had made themselves millionaires by robbing their fellows and sending them to ruin and then tried by the thousands to ask their victims—or the nation for them—to pay for the equipment and material by which the robbing was done! In this they prayed for what they pretended to call "justice." Really if the Almighty had heard that prayer and given them real justice, they would soon have been praying for mercy.

In this move for reimbursement the liquor men soon found that a long-suffering people had awakened to the danger of nursing a business that meant certain ruin to thousands, and that damaged almost every other business, and had decided to expel it from our land. The liquor fraternity found that the nation would not tax the widow whose husband rum had killed in order to compensate the millionaires whose business had killed him. America refuses to buy any tawdry property of orphans who were made so by liquor, in order to repay men whose doings ruined their homes and destroyed their parents.

Liquor men know full well that they can not run their miserable business without turning thousands of boys into drunkards and as many girls into drunks' wives and turning their children out of homes as orphans, and yet they ignore the nation's verdict against such a business, and now resort to every technical legal catch to overthrow that verdict if possible! They fill the great papers with propaganda that appeals to the lower nature, and openly resort to every known method to defeat the expressed will of the nation! In one of the three States that refused to ratify, the newly elected governor, placed in office by the liquor men of several cities, has the impudence to assume his constituency that he will, by every legal means he can command, make his State "as wet as the Atlantic"! This only shows the persistence of men who have been allowed to override the sumptuary laws of the States so long that they even feel able to remain privileged malefactors when Uncle Sam himself is behind the laws. There will be a great difference in law enforce-ment when the nation as a whole puts its ban upon a ruinous business. And in spite of the persistence of the "wets" in some States, we prophesy that the liquor business is as certainly doomed in America as was Judas Iscariot, whose love of money led him to sell the Christ.

The Movers' Association

Please note carefully Mr. Ingham's proposition in the Commission's Page of the Recorder regarding the Movers' Association. Two or three hundred who are willing to join that would certainly boom matters in the Forward Movement.

The Honor Roll

Mr. Ingham has started an honor roll in the Commission's Page of this paper which is expected to grow in interest as the weeks go by. As fast as the churches go over the top their names will be added to this roll. We are glad to see that the movement is getting under way. It should gain momentum every week.

Posters and literature are rapidly being printed and forwarded for use of the committees and churches.

The DISTRESS OF THE COLLEGES

President Bothe C. Davis

In the Recorder of October 27, President Daland has put very clearly Milton's needs of more funds. Every thoughtful reader must approve his program for Milton and share the hope of seeing it realized at an early date. I am glad to see his statement of hope. Salem College will soon publish a similar statement of its most pressing and urgent needs. While the big universities are asking for the tens of millions to add to tens of millions, the Recorder readers must not forget the small colleges whose total assets are yet only fractions of millions and whose distress, because of the present crisis of high costs, is indescribable.

Without some such relief as the Wisconsin drive for Milton, and a similar relief for Salem and Alfred, they can not maintain their standing or survive in the struggle for existence. Immediate relief for all must be forthcoming from some source.

Alfred's trustees have adopted a program which will give temporary relief and opportunity for expansion if it can be carried out in the near future. Some means must be found to accomplish the first two items of the program immediately, with provision for the others to follow with all possible speed.

The first item in Alfred's immediate need is $75,000, which, with the $25,000 conditionally offered by the Carnegie Foundation, will supply endowment sufficient to provide the college teaching and executive staff with retiring allowances. The trustees consider it absolutely necessary to raise this fund at once and to take advantage of the Carnegie Foundation offer. Dean Kenyon is approaching 70 years of age, and is completing his forty-sixth year of consecutive teaching in Alfred. This arrangement is the only possible provision for a teaching allowance for him and for others of the staff as they reach the retiring age.

It is much to be regretted that the Carnegie Foundation will not include any Theological professors. But the denominational Forward Movement has made provision which should include these as well as ministering pastors.

The second item of Alfred's program is an addition of $150,000 to the endowment to provide for increasing salaries. This need is equally urgent with that for retiring allowances. The pitifully small salaries place the members of the faculty almost on the charity roll, while such meager salaries continually cast aspersions upon the character and efficiency of the college.

The third item is an endowment of $75,000, for the President's chair; and the next, the endowment of four professorships with $50,000 each, English, Romance Languages, Chemistry and Biology must all be taught but no one of them has any endowment. Then $50,000 endowment is needed for providing new books, and $50,000 to meet miscellaneous current expenses.

In addition to this urgently needed endowment, a building program is also of great importance. It includes the completing of the heating and lighting plant, the construction of a gymnasium which is a crying need every day; the construction of a new science laboratory for chemistry and biology, and an auditorium large enough for all the student body to meet together.

These proposed buildings, costing over
\$300,000, and the endorsement mentioned above aggregate a million dollars, of which Alfred stands in immediate and pressing need.

The distress of the colleges, however acute in its appeal, is still more urgent when our young people themselves are taken into account. What parent wants to send his children to a college whose meager equipment he knows will limit the training and efficiency of his child? Our colleges have some assets which we know are of supreme importance to our children. Shall we let them miss these and go elsewhere for lack of a few things that should be supplied? To do so is but a step removed from sending them to these colleges, while permitting the colleges to be inadequately equipped and maintained.

Now is the time to relieve the distress of the colleges and to equip them so they will be of the greatest service to our children, and to the world.

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plattsburgh, N. Y., on Sunday, November 19, 1910, at 2 o'clock p. m., President Collis F. Randolph in the chair.


Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

The Advisory Committee presented the following action by the committee:

Voted that we approve the plans proposed by Secretary Shaw and commend them to the Board, it being understood that details of the plans are to be worked out as may be deemed advisable.

Voted that we favor requesting Sabbath evangelist, Rev. W. D. Burdick, to spend such portion of his time beginning January 22 as may be necessary in the production of literature requested by the Committee on Revision, that the time be charged to the Board and necessary expenses to be paid by the Board.

Voted that the Joint Secretary be requested to arrange for a meeting between the Evangelistic Committee of the Missionary Society and the Advisory Committee of this Board, or between representatives of the committees.

By vote the foregoing report was approved and adopted by the Board.

The Supervisory Committee reported plenty of work at the publishing house, and that much more business might be secured to arrange for a meeting between the Evangelistic Committee of the Missionary Society and the Advisory Committee of this Board, or between representatives of the committees.

The Committee on Distribution of Literature reported the distribution of 1,245 tracts, about 10,000 pages, during the past month.

There were nine new subscribers to the Sabbath Recorder, and five discontinued, the latter on account of arrearages, as compelled by the U. S. postal laws.

The Committee on Investment of Funds reported payments received on three mortgages of $9,800.

The Committee on Italian Missions reported, for the month, twelve meetings conducted by Mr. Savarese in New York, and at New Era, N. J., and 200 tracts distributed.

The following report was received:

REPORT OF COMMITTEE ON REVISION OF DENOMINATIONAL LITERATURE

To the Board of Directors of the American Sabbath Tract Society:

Your Committee on Revision of Denominational Literature report that it held a meeting at Alfred, N. Y., from August 13 to August 15, inclusive. Five sessions were held, as follows: Wednesday, from ten o'clock to four-thirty; Thursday morning, from nine o'clock till noon; Thursday afternoon, from two till half past four o'clock; Friday morning, from nine o'clock till noon; and Friday afternoon, from two till half past four o'clock.

All the members of the committee were present, as follows: Arthur E. Main, William D. Burdick, William L. Burdick, Edwin Shaw and Corliss F. Randolph.

The discussions of the committee were informal, with freedom and frankness of utterance, and upon a variety of topics.

The results of the deliberations of the meetings, in definite action, were in the form of recommendations to the Directors, which in each instance were supported by a unanimous vote of the committee, as follows:

1. As a result of the approval of the idea of new, or revised evangelistic tracts, as suggested by the chairman of the committee on the Distribution of Literature, and as the subject of a discussion of Directors, which in each instance were supported by a unanimous vote of the committee, as follows:

   a. approves the plan of publishing occasionally a tract, the purpose of which shall be to show that there is no sufficient historical ground for calling the Sabbath a Sunday a Day.

   b. It was recommended that Rev. Arthur E. Main be requested to prepare a manuscript for a tract, the purpose of which shall be to show that there is no sufficient historical ground for calling the Sabbath a Sunday a Day.

   c. It was recommended that Rev. Ahva J. C. Bond be asked to prepare a manuscript for a tract, the purpose of which shall be to show that our position as Seventh Day Baptists involves a statement that question between days; that we hold to the Sabbath we appointed by God, as the day, according to Scripture history, and religious sentiment, which must be observed if the Sabbath principle is to be maintained.

   d. It was recommended that an address be prepared to our Protestant brethren which shall be a statement that it is not, fundamentally, our desire to build up another denominational or religious sect, but to stand for the Sabbath truth, being firmly persuaded as to its importance to religion, to individual righteousness, and to social justice. When the Church, at large, shall have accepted the Sabbath we see no reason for our separate denominational existence. It was recommended that the following named men, as a committee, be asked to prepare the manuscript for the address: Rev. James L. Skaggs, Rev. Theodore L. Gardiner, and Professor Alfred E. Whitford.

   e. It was recommended that a committee, consisting of Rev. Arthur E. Main, Rev. William C. Daland, and Corliss F. Randolph, be asked to prepare a manuscript for an address to the Jews, as representatives of God's ancient people, which shall be an appeal to them in accepting the Sabbath and the Messiahs of Jesus of Nazareth, owling him as our Prophet of truth, the Priest of Religion, and the King of our character and conduct.

   f. It was voted to recommend the general plan of publishing occasionally books of sermons, addresses, and other writings by Seventh Day Baptists.

   g. The expenses of the committee incident to the meeting and chargeable to the Tract Society, amounting to $27.41, have already been paid from the fund appropriated for that purpose in the budget.

   h. Respectfully submitted, COLLIS F. RANDOLPH, Chairman.}

EDWIN SHAW, Secretary.

Report adopted.

The Treasurer reported the receipt of two hawkins, one from the estate of Fannie R. Shaw, Hornell, N. Y., amounting to $1,014.80, and one from the estate of Arletta E. Rogers, of Alfred, N. Y., for $2,608.55.

Rev. T. L. M. Spencer being present, spoke interestingly and hopefully of Sabbath reform in his country, and expressed his appreciation of the assistance rendered by the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Recording Secretary.
Mr. DeVillo J. Frair, Brookfield, N. Y., Regional Director of the Central Association

The director general has just visited the churches of the Central Association—Brookfield, Leonardsville, West Edmeston, Verona and Stuart, and secured a regional director for this association in the person of D. J. Frair, a prominent merchant at Brookfield. The New Forward Movement is exceedingly fortunate in securing Mr. Frair as its leader in this association. He is a very busy man, and was reluctant to undertake the big work, but he had the vision of what this movement means to our people and to the community and finally decided to accept the work and give to it his best service. The churches are greatly pleased and encouraged to have Mr. Frair take this post for he will give much time and zeal to the movement.

A fine audience greeted the director general at Brookfield, Sabbath morning. In his talk he emphasized the thought that the big idea of the Forward Movement is a richer spiritual life in each home and in the home church, that the place where every man should do and give his best is in the church, and that it should become a larger idea of the civic, moral, and religious life of every community. The excellent sermons of Pastor Hutchins since Conference had prepared his people for the message, and inspired them with a desire, not only to know of the movement, but to be a part of it. The total membership is about 125, and they have a will to do their part and qualify on the roll of honor.

In Leonardsville the evening after the Sabbath was made the special occasion to present the interests of the Forward Movement. Pastor Peterson had given this matter special consideration on two previous Sabbaths, and the people came to the meeting more in regard to the work of the Forward Movement. A growth in spiritual life and activity was emphasized, with a larger idea of the rightful claims of stewardship of our means and of our service. The task of getting every resident church member to become active in attendance, and grappling with the constant work of each church, was duly urged. In harmony with this thought these churches have selected committees to visit each person and family in their respective membership, inviting their attendance on Sabbath Day, November 15th and 22nd, when the spiritual idea of the New Forward Movement will be made the text and body of the sermon,—with the hope that every member may get a little larger vision of the service that Seventh Day Baptists may render to their community than he has ever received heretofore.

When a pastor gets three of his stalwart young men to hitch up their "tin lizzie" and drive forty odd miles over some bad roads and through mist and rain to be present at a meeting where the Forward Movement is to be presented, it needs no further proof to attend to the love and deep concern of that people in this denominational undertaking. That's what Pastor Van Horn, of Verona, did Sabbath afternoon that they might be present at the meeting in the evening at Leonardsville. The fact that some of those men were in attendance at Conference may possibly have quickened their zeal, but I am more inclined to believe that it is due to a desire on their part to express their deep interest in the work. Their presence and cheering words were an encouragement to the workers in these churches. Eighty-five miles by members of a sister church leaves an assurance of "We are with you" that counts big when the work is finished, and the returns are all in.

While the members of the Verona Church are separated by several miles and somewhat scattered in location, it is a physical separation only, in sentiment and action they are altogether one—and that interest is always to do their part. These descendents of those Williams families that settled in this section so many years ago, are successful business farmers. In their loyalty to the church and the denominational they have no superiors. The vision of getting every member to become active in attendance, and grappling with the constant work of each church, was duly urged, in harmony with this thought, these churches have selected committees to visit each person and family in their respective membership, inviting their attendance on Sabbath Day, November 15th and 22nd, when the spiritual idea of the New Forward Movement will be made the text and body of the sermon,—with the hope that every member may get a little larger vision of the service that Seventh Day Baptists may render to their community than he has ever received heretofore.

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At West Edmeston on Sunday evening the movement was talked over informally with those who were present. Mrs. A. G. Crofoot in one of her sermons has presented this matter to her people, there was a deep interest on the part of those present that this church might get all its members into active service. There is a feeling that the work of the church will be greatly helped and blessed by the earnest labors of Mrs. Crofoot. The interests of the Forward Movement will be presented each week by the pastor, and in December the financial drive will be put into effect, in which task they will receive the aid of their regional director, D. J. Frair.

Dr. A. Lovelle Burdick, regional director of southern Wisconsin, made a visit to Welton, Iowa, one of the pastorless churches. In his talk he emphasized the greater spiritual life that was the first and big idea of the Forward Movement. He appealed for larger financial support for pastors and all the objects incorporated in the budget, with a very hearty response from this small but loyal church.

One good friend, Mr. Henry Hurley, Tangent, Ore., was so impressed by his remarks that he secured a pledge card and indicated his purpose to exceed the individual quota. To make sure that his church at Riverside, Cal., would be encouraged to make good he arranged to forward the full amount of the five persons' pledge to the treasurer of his church.

This is merely another instance of two important facts: first, the responsiveness of our people to appeals for the possession of more spirit like unto our Master to be used in helpful service everywhere; and second, the great help the cause is receiving from the regional directors who leave their business and homes and spend each Sabbath Day in presenting the objects of the Forward Movement. I have often wondered if our people realize the value of these leaders' service and the splendid business men who compose the membership of the regional directors. Who are they? Here is the list up to date:

Ira B. Crandall for the Eastern Association.
DeVillo J. Frair for the Western Association.
William C. Hubbard for N. J. and N. Y.
Curtis F. Randolph for the Western Association.
Frank E. Tapano for the state of Michigan.
Dr. A. Lovelle Burdick for Iowa and Wisconsin.
G. M. Correll for Kansas and the South.
Rev. A. L. Davis for Nebraska and the West.
L. D. Lowther for the Southeastern Association.
THE SATURDAY RECORDER

It is therefore not at all surprising that our people are becoming more and more interested and concerned in the success of the New Forward Movement, in its spiritual quite as much as its financial side.

WALTON H. INGHAM,
Director General.

DIRECTOR GENERAL INGHAM’S MESSAGE

The semiannual meeting of the churches comprising the Western Association was held with the church at Andover, October 24 and 25. The work of the Forward Movement was made prominent throughout the entire session.

The attendance was large, with pastors present from Independence, Alfred, Alfred Station, Andover, Hartsville, Little Genese, Nile and Richburg, all the churches in the association except Scio and those of northern Pennsylvania. Following a short sermon by Dean Main, Curtis F. Randolph, the regional director, presented statistics showing the total membership of the various churches and the average salary received by the various pastors.

If I recall correctly this average was something less than $500 per year, and when he affirmed that this condition must not and should not longer continue, his remarks received careful consideration and later an expression that they would be somewhat increased. He called attention to the various items of the budget, explaining just what each one called for and closed with an appeal to the members of all the churches in the association to join whole-hearted in making this big undertaking a great success.

Professor Norwood considered at length the spiritual aspect of the New Forward Movement, stating that the big thing after all was the possession of a larger spirit of Christ, and that this spirit should find expression in the making of the men and women right now and right here. He referred particularly to the matter of stewardship, that this term seemed to be rather indifferently understood or accepted. To his mind each church must express its true meaning; that we were in fact trustees of what we have and hold and should therefore return to our Master that which we had received from him to use in his service. The thought was beautifully developed and the large audience that listened so intently to his talk left the room with a larger view of the claims of stewardship upon every child of God.

Professor Norwood with much emphasis, declared that as a denomination we were at the parting of the ways, and that we must get a larger vision of our responsibility to God and of our place in the world. He affirmed that the New Forward Movement, as a denominational attempt, was to be a catholic one, that its failure at this time would be disastrous.

The director general spoke at the afternoon session and tried to make it plain that, in his judgment, the big feature of this movement was not money but men, that the church is the business of every business man, young or old, was in the church. He said that the spiritual life of every individual needs to be quickened if the church is to render its largest measure of service to the community. The church is the agency instituted by Jesus to carry on his work in the world, and no other institution, however worthy may be its aims, can take its place. The individual churches of a town like Andover should co-operate to oppose evil, and in this service every Christian business man in the church should enlist.

Our Forward Movement contemplates such an increased degree of spiritual life among its members that they will take the lead in making every community a better place in which to live.

Following the afternoon meeting the director general and regional directors met with the pastors, members of the Commission and representatives of all the churches, to consider the situation and progress of the work. It was quickly apparent that Mr. Randolph was in touch with every church, prepared to furnish any assistance that might be needed at any stage of the campaign. He had already laid plans whereby by the movement was to be presented week by week by the pastors of others, in which they should emphasize the leading features of the Forward Movement.

The churches of the Western Association will use the entire month of November in the interests of this movement, with emphasis on the gain in spiritual life that will come to each church by reason of the great work in which the denominational name is now engaged.

There was a treat for those who were able to remain for the evening session. Dr. H. L. Hulet, of the Little Genese Church, was the speaker and his theme was that which we were listening to, the same that we were hearing from Mr. Randolph.

He emphasized the sentiment that is becoming more and more prominent in all our gatherings, that what we need as a people is a larger measure of consecration. There is no growth without life and no real work while the churches are not making a great sacrifice. He stated that every person is a consecrated individual either to self or to others, stating that the word "others" was the most potent one in our language.

Professional duties kept him at home until late in the afternoon but a seventy-two mile drive added force to his statement that he was vitally interested in the object of the New Forward Movement and would see that it receives its fullest endorsement and support.

Throughout the entire sessions there was a feeling of confidence that was delightful—a confidence that our people are going to measure up to the calls that growth and a larger service are now demanding.

The churches of the Western Association were the speaker and the movement. The director general was privileged to speak to the generally held prayer meeting service at Alfred. This church possesses men of vision and ability, who, under the splendid leadership of the regional director, assisted by the pastor, Conference treasurer and other workers, will qualify in due season with its large membership.

The West Virginia churches, under leadership of Regional Director Lucian D. Lowther, are making plans for a month of effective and intensive activity in presenting the objects of the New Forward movement. The Salem Church, for instance, has apportioned the entire church membership to numerous committees whose business it is to see that each family is furnished with the literature and information necessary to acquaint them with the importance of the movement. The church teams will also work to secure the attendance of the entire membership of the church at the Sabbath evening prayer meetings and Sabbath morning services. They have subdued the work into teams so that no phase of the work may be overlooked; but every member shall be informed and become interested in the denominational undertaking. This church is also giving special attention by personal letters to its non-resident members. Intensive work of this nature consistently followed during the entire month will prepare the membership to respond favorably when the drive comes on in December.

Let every non-resident member of the West Virginia churches who reads the Recorder get in touch with his home church if he wants to share in the blessing that endorsement and support of the movement will bring to him.

WALTON H. INGHAM,
Director General.

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN
The Son of Man
17

1. Biblical usage of the words.
   1. In the Old Testament.
      (a) In the plural form.—I Samuel 26: 19; II Samuel 7: 14; Psalms 4: 2; 11: 4; 12: 1; 8: 14; 2: 2; Lamentations 3: 33.
      (b) In the singular.—Numbers 23: 19; Job 14: 21; 25: 6; 35: 8; Psalms 53: 17; 144: 3; 4: 146: 3; Isaiah 65: 2; Jeremiah 49: 18; 33: 1; Ezekiel 2: 1; Daniel 7: 13; 8: 17; and many other places.

   The reference here is to man as such, both in his natural physical and moral weakness, dependence and habits; and in his power, dignity and possibilities.

   Mark.—2: 10; 27, 28; 8: 31, 38; 9: 9; 12, 31; 10; 33: 45: 13: 25; 14: 21; 41, 62.

   II. The general significance of the title.
   It was Jesus’ self-designation; and was not given to him by others. It did not denote, particularly, an exaltation, his present character or his future achievements; but himself in one
aspect of his personality, as it actually was, and would prove itself to be. He was a Son of man, or the Son of man, Man in a unique sense.

III. The full content of the title is suggested by the Old Testament Scriptures; by contemporary Jewish literature; (Hastings' Dictionary of Christ and the Gospels); and especially by our Gospels. The name stands for the historic Jesus; for the ideals he came to realize as a representative man; and for his mission as Messianic or Savior King.

IV. Source of the special messianic content.

In Daniel 7 beasts are symbols of kingdoms that will come to an end; while one like unto a son of man is the symbol of an everlasting kingdom that shall be given to the saints of the Most High. Jesus knew himself to be the Preacher and Founder of that kingdom which was to fulfill the prophet's dream and hope. It was this that furnished one essential element in the significance and fitness of the title.

V. Current Jewish understanding of the title.

Jewish writings witness to the expectation of a remarkable person divinely sent to occupy a throne of glory, righteousness and judgment.

In the Book of Enoch, chapter 46, a Jewish writing probably of the last century B.C., the expected Messianic Deliverer and King is called the Son of Man. But the Jews of our Lord's time found little reason for seeing in Jesus of Nazareth this "Son of Man," their long-looked-for deliverer and king; otherwise, more false hopes still would have risen among the people. The real nature and dignity of Christ's personality and the true greatness of his mission, were not, and could not have been, revealed at once.

VI. The title, then, has five elements or aspects.

1. He who called himself the or a Son of Man, was really man. The name emphasizes his true humanity.

2. As a man he is the man, unique and perfect, ethically and religiously, in person and work; altogether unlike any other man before or since his day.

3. He is vitally related to all men; a spiritual representative of mankind; the great central figure in the history of the race; the center of gravity in all human progress.

These three elements in the title are our starting point for discovering its scriptural and universal fullness of its meaning.

4. In the course of his self-revelation the title came to express, also, the Messianic worth and kingship of Jesus. He was conscious of being himself, the expected Savior, Teacher, and spiritual Leader, of the world; the King of the kingdom of God, from its beginning to its consummation. He did not, however, choose the title chiefly because it reported his Messianic consciousness, or announced his Messiahship; but because it fitted his true place among men, and his personality and work in the spheres of both his earthly sufferings and his final divine glory. But although he did not at first reveal his messiahship to those who heard it, it grew to denote it, because, in redemptive history, he proved himself to be the Messiah, the hope of his people and of the world.

5. The title breaks down national and race barriers, and proclaims a universal kingdom and a world-wide brotherhood. Jesus the Christ or Messiah brings the kingdom of God from heaven to earth, and lifts all men into fellowship with his Father and ours. And a kingdom with such a King, a brotherhood with such an Elder Brother, must be religious, ethical and social, that is spiritual and enduring.

DO YOU LIVE WITH YOUR FAMILY?

The Youth's Companion is published for those families who purpose to live together, work together, play together and read together. The editors believe that a united family means a united nation.

It is surprising how many stories—over 250—are printed in the 52 weekly issues. Every member of the family will enjoy reading Charles B. Hawes' serial, The Sot of a "General Born," in 10 chapters, beginning in an early issue, and the 8 other serial stories by Eliza Hingmaster and others.

New subscribers for 1920 will receive:
1. The Youth's Companion—52 issues in 1920.
2. All remaining weekly 1919 issues.
3. The Companion Home Calendar for 1920.
4. All the material for $2.50.

REV. T. L. MCKENZIE SPENCER

Before he returned to his home he was received as a member of the First Hopkinson Seventh Day Baptist Church at Ashaway, R. I., and was employed as a missionary at Georgetown, B. G., by the Seventh Day Baptist Missionary Society, beginning his work there in October of that year.

He soon organized a Seventh Day Baptist church with a Sabbath school and a Young People's Society of Christian Endeavor, the services being held on Upper Regent Street in the second story of a building, a picture of which is in this issue of the Sabbath Recorder. The home of the mission was moved in August, 1918, to a rented hall at 70 Benefit Street. Plans have now been made to secure a suitable lot and erect a building which shall provide a meeting place for public services and be a home for the mission. The New Forward Movement budget contains an item for that purpose of $2,000. That estimate was made about two years ago. The cost at the present time will undoubtedly be nearer $5,000.

In March, 1914, Secretary and Mrs. Edward B. Saunders, with their daughter, made a trip to British Guiana, visiting Georgetown and other places, and spent about a month looking over the mission field and the work. His report was assuring and hopeful, favoring a continued support of the undertaking.

In 1914, with financial assistance from the American Sabbath Tract Society, Missionary Spencer began the publication of a little bi-monthly eight-page paper, called the Gospel Herald, which is devoted to the interests of the mission and is an exponent of the gospel of Christ and the Sabbath truth.

Missionary Spencer has made his second visit to the United States this past summer, being present at the General Conference at Battle Creek, and later visiting several churches in Wisconsin, Illinois, New York, New Jersey, Connecticut and Rhode Island. With Pastor D. B. Coon, of Ashaway, R. I., he had the pleasant
privilege of visiting the old meeting house of the first Seventh Day Baptist church in America, at Newport, R. I. He is about to return to his work in Georgetown, being greatly encouraged by the friendly sympathy and help which he has received while on his visit here. With the promise of permanency in the proposed mission building the outlook is bright and hopeful, and he and his work merit the united and generous support of our people and churches.

VIEW OF GEORGETOWN, B. G., FROM THE MARKET TOWER

EDUCATION SOCIETY—BOARD MEETING

The regular quarterly meeting of the Executive Board of the Seventh Day Baptist Education Society was held at the Theological Seminary, Alfred, N. Y., November 9, 1919, at 4:30 p.m.


The President, William C. Whitford, presided.

Prayer was offered by I. L. Cottrell, P. E. Titsworth, Treasurer, presented his quarterly report, which was adopted. Following is a brief abstract of the report:

## REVENUE AND EXPENDITURE ACCOUNT

<table>
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<th>Description</th>
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<tbody>
<tr>
<td>Balance on hand August 1st</td>
<td>$1,355 25</td>
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<tr>
<td>Interest received</td>
<td>95 93</td>
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<tr>
<td>Contributions from churches</td>
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<td>First Alfred</td>
<td>$10 20</td>
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<td>Cosmos</td>
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## PRINCIPAL ACCOUNT

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</tr>
<tr>
<td>Transferred from Revenue Account</td>
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<tr>
<td>Estate of Mrs. B. F. Rogers</td>
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<td><strong>Total</strong></td>
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## ENDOWMENT FUNDS HELD IN TRUST

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<td>Alfred University</td>
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<tr>
<td>Theological Seminary</td>
<td>26,613 16</td>
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<tr>
<td>Alfred University, Natural History Fund</td>
<td>200 00</td>
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<tr>
<td>Salem College</td>
<td>200 00</td>
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<tr>
<td>Young Men Preparing for the Ministry</td>
<td>100 00</td>
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<tr>
<td>Twentieth Century Endowment Fund</td>
<td>90 00</td>
</tr>
<tr>
<td>Special Betterment Fund for Alfred University</td>
<td>134 81</td>
</tr>
</tbody>
</table>

It was voted that the balances due to Alfred University ($105,84) and to the Theological Seminary ($393,37) be paid to the treasurer of those institutions.

The Treasurer reported that considerable interest is due on two of the mortgages held by the society.

The President read a letter which he had received from R. C. Hughes, chairman of University Committee of the Council of Church Boards of Education of the Interchurch Movement, in which he asks for a careful estimate of the needs of our denomination in university centers during the next five years.

It was voted that we report to Mr. Hughes that our estimate for the purpose mentioned in his letter is $1,000 per year.

The President was appointed to represent the Society at the Council of Church Boards of Education, which is to meet in New York on December 17th next.

The Board estimated that its needs for general expenses during the next five years would be $1,000 per year.

EARL P. SAUNDERS, Recording Secretary.

EAT SLOWLY, DR. RUCKER WARNS

Girls eat irregularly, too fast and without the proper regard to the rules of diet. Such is the presentment of Dr. Augusta Rucker, director of the division of health of the social education department, Young Women's Christian Association.

Next to faulty eating, lack of proper exercise plays the most havoc with girls' health nowadays, says Dr. Rucker. Her plan is to establish Health Centers all over the country, where girls and business women can be examined and advised in health matters and where they may, if they wish, enroll in classes for gymnastic work which will be given with a special thought toward corrective exercises. The purpose of the center is "To keep women well.

A model Health Center has been opened in New York City. Examinations are made from 12 until 10 p.m. daily in order to accommodate business women. No fees are charged. Any woman may go in to be examined. Dr. Florence Meredith, who has recently made medical examinations at Wellesley College and at a Boston factory where 3,500 women were employed, is directing the center.

"There is a vital need for educating women to a proper valuation of their health," Dr. Rucker says. "In examining women of the National Board of the Young Women's Christian Association I have found that out of 414 women not one measured up to normal. These are intelligent women who are supposed to be fairly representative of health ideals.

"It is important for the industrial girl to be able to say not only what she can do today, but with a fair degree of certainty what she will be able to do one year or two years from today. If she comes to us comparatively well, and follows our instructions, she will be able to keep her health and to improve it. For that reason industrial girls will be the first consideration at the Health Center.

"In examining factory girls and college girls, I have found that there is no great difference in their conditions. It is true that one has been under a mental strain and the other under a physical strain, but I have found that the girl who is delicately brought up has not the chances of one who has had to rough it. The main thing that is wrong with both classes of girls is their faulty eating."—Y. W. C. A. Council.

The worldly opinion of his day would have regarded Paul as a failure. He laid up no future. He held no political office. He was imprisoned and repeatedly mobbed. He led a hard, wandering life. At last he was killed. The world of his time knew little of him. But today! The life that the world would have called a failure is next to our Lord's the most powerful force in the world.—Sunday School Times.
The following note from Mrs. Nettie West came with the letter from Miss Anna.

"Shanghai,

September 26, 1919.

"We arrived here safely this morning and found everybody well. They gave us a most cordial welcome. The festivities of the day have given us no time for letter writing and a mail goes out at nine o'clock tomorrow morning. My contribution for the Recorder will follow later."

We shall look eagerly for the promised letter.

A MESSAGE FROM MISS WEST

Woman's Board, Milton, Wis.

Dear Friends: As far as actual distance goes our journey is nearly at an end for there is scarcely four days' travel left, though it will be nearly a week before we reach Shanghai because there is so much cargo to be unloaded here in Japan. We had nearly three days in Yokohama and will have as much here. The machinery is going night and day and the ship is far from being a quiet, restful place. I think we were up to 100 or 150 horse-power. The machinery is wonderful...But I'm afraid I will not have time to explain it all here.

We went up to look over some friends. There is an electric line between the two cities and it was about an hour's ride. We started first for the Imperial grounds—by ricksha, for the benefit of the newcomers. The wide avenue leading up to the gate was lined by people. We passed through a row of people lined up along the street outside and then again inside near the gate with mounted police guarding and we wondered what they were waiting for. It looked as if they were waiting to greet us. When we were nearly up to the entrance we were turned aside and the spokesman of our ricksha men said the Mikado would pass in a few minutes as he was just returning from Nikko. We thought ourselves in luck and lined up with rest of people. We had not waited more than a few minutes when a couple of horsemen dashed up the avenue. Then we saw the procession turning the corner. A group of about a dozen horsemen each carrying a Japanese flag on his left arm. They were followed by a carriage containing the Emperor and another man; then more horsemen, then two carriages in which were, we supposed, the Empress and her attendants. Behind them there were eight, or ten carriages in which were gold-braded officials. The most imposing thing about it was the silence with which they were greeted. Hats were taken off and not a cheer or sound was made. It was quite a contrast to our American way of greeting officials!

The Imperial grounds are surrounded by a high wall and a wide moat and we could not enter, so saw little. There we went on to a section of the city which abounded in temples. The one that we entered was erected in honor of the second Shogun—an official corresponding to a premier. In the early days the Shoguns practically ruled the country. The first building contained shrines built in honor of the wives of some of the Shoguns and relics, such as dishes, tables, and girdles. The floors were lacquered and covered with Japanese matting and we for eigengers had to put on little cloth shoes over our leather ones! The Japanese, of course, leave their street wooden shoes outside the door and put on matting saddles.

Then our guide took us to another building (cloth shoes going off and on in the meantime!) where we saw a shrine to the second Shogun together with paintings by wonderful artists—paintings done on huge pieces of camphor wood. Then we climbed a hill and found the mausoleum of this Shogun. It was a stone containing both carvings and a slab on which a famous sculptor had carved the sleeping Buddha, his mother, and various and sundry men and beasts. Our guide explained to us that this was "medicine"—rub this slab and then rub the diseased part of the body and there would be a cure. Inside was the urn containing the bones. It was made of a single piece of camphor wood—beautifully carved and gilded and set with crystal and jade.

Another day we went to a section of the city called Yoko-hama too for sight-seeing. We made use of our three days in Yokohama and didn't go back much on the city, except along the water front and didn't go back much on the hills. Yesterday afternoon we arrived walking through the city to a famous waterfall just up the hill a little way. The streets were hot but up there among the pines beside the water it was delightfully cool and refreshing. There are really two waterfalls; the lower one not so high as the other.

We made use of our three days in Yokohama too for sight-seeing. One day we went up to look over some friends. There is an electric line between the two cities and it was about an hour's ride. We started first for the Imperial grounds—by ricksha, for the benefit of the newcomers. The wide avenue leading up to the gate was lined by people. We passed through a row of people lined up along the street outside and then again inside near the gate with mounted police guarding and we wondered what they were waiting for. It looked as if they were waiting to greet us. When we were nearly up to the entrance we were turned aside and the spokesman of our ricksha men said the Mikado would pass in a few minutes as he was just returning from Nikko. We thought ourselves in luck and lined up with rest of people. We had not waited more than a few minutes when a couple of horsemen dashed up the avenue. Then we saw the procession turning the corner. A group of about a dozen horsemen each carrying a Japanese flag on his left arm. They were followed by a carriage containing the Emperor and another man; then more horsemen, then two carriages in which were, we supposed, the Empress and her attendants. Behind them there were eight, or ten carriages in which were gold-braded officials. The most imposing thing about it was the silence with which they were greeted. Hats were taken off and not a cheer or sound was made. It was quite a contrast to our American way of greeting officials!

The Imperial grounds are surrounded by a high wall and a wide moat and we could not enter, so saw little. There we went on to a section of the city which abounded in temples. The one that we entered was erected in honor of the second Shogun—an official corresponding to a premier. In the early days the Shoguns practically ruled the country. The first building contained shrines built in honor of the wives of some of the Shoguns and relics, such as dishes, tables, and girdles. The floors were lacquered and covered with Japanese matting and we for eigengers had to put on little cloth shoes over our leather ones! The Japanese, of course, leave their street wooden shoes outside the door and put on matting saddles.

Then our guide took us to another building (cloth shoes going off and on in the meantime!) where we saw a shrine to the second Shogun together with paintings by wonderful artists—paintings done on huge pieces of camphor wood. Then we climbed a hill and found the mausoleum of this Shogun. It was a stone containing both carvings and a slab on which a famous sculptor had carved the sleeping Buddha, his mother, and various and sundry men and beasts. Our guide explained to us that this was "medicine"—rub this slab and then rub the diseased part of the body and there would be a cure. Inside was the urn containing the bones. It was made of a single piece of camphor wood—beautifully carved and gilded and set with crystal and jade.

Another day while in Yokohama we took the train out to a little town to the south, Kamakura, where is the great Daibutsu (Buddha). It is of bronze, I think, in the form of a sitting Buddha. It is nearly three feet high and nineteen feet and a half in circumference. A thumb is three feet around. The setting is beautiful—just at the foot of a hill. The pity is that it might not be something inspiring and beautiful there instead of this ugly idol.

Japan is pretty now. As we have ridden through the country we have enjoyed the green fields, the mountains, the quaint houses, and the gardens so much. We had glimpses of Fujiyama, which delighted us. It had been rainy and cloudy every day but one and it was still so when we reached Yokohama, but the morning we left it was clearer and we saw the faint outlines through the clouds and smoke. As we steamed out we saw more of it and all along we could see parts of it though never a very clear view. It isn't snow-capped now—just cloud-capped! Some of the passengers (Professor Barbour's brother-in-law among them) climbed this famous mountain another day.

We have found many pleasant people on board. Only about forty were in second-class and nearly half of these were Japanese, Siamese and Filipinos. In first-class we discovered some Shanghai friends and relatives of other friends. Only day before yesterday we discovered a girl who knew Carroll in Mitchell, S. D. She is going to Foochow, China.

It has been a much colder trip than I had expected, for we went far enough north to sight the Aleutian Islands. We were in whale country, too, and saw some spouting.

One of the delights of each day has been the steamer letters from so many of the friends. We have enjoyed them all so much. It is especially encouraging to know how enthusiastic every one is over the Forward Movement. May we all grow through pushing it.

Lovingly yours,

Anna West.

Kobe, Japan,

September 22, 1919.

THE SABBATH RECORDER

The Woman's Executive Board met with Mrs. Morton, on November 3, 1919. Those present were: Mrs. Morton, Mrs. Daland, Mrs. O. U. Whitford, Mrs. G. E. Croesy, Mrs. West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. Van Horn.

Visitor: Dr. Rosa Palmberg.

Mrs. West read Philippians 4:1-9, and offered prayer.

The minutes for October 6 were read.

The Treasurer read the report for October, showing total receipts of $141.96, and disbursements of $57.20. The report was adopted.

The Treasurer read a letter from Mrs. S. R. Wheeler.

The statement was made that the Mary F. Bailey Scholarship, maintained by the Woman's Board, had been allotted to Eling Waung.

The Corresponding Secretary read several letters from the Committee of Reference and Counsel, also a letter from Mrs. Hutchins, of North Loup.

Mrs. West read a letter from the Secretary of Women's Foreign Mission Boards.

Mrs. Crosby read interesting letters from Mrs. Nettie West and Miss Anna West.
Minutes of the meeting were read and approved.

Voted to adjourn to meet with Mrs. A. R. Crandall on December 1, 1919.

MRS. A. B. WEST, President, MRS. E. D. VAN HOOG, Recording Secretary.

--- TRAINING LITTLE CITIZENS ---

This is No. 5 of the third series of articles issued by the National Kindergarten Association, New York City.

COME, LET US PLAY WITH OUR CHILDREN

MAUD BURNHAM

There are many mothers who are careful to supply the material wants of their children, but entirely overlook the importance of joy and happiness which are the birthright of every child; such mothers do not enter into the play life of their children after the tea things are put away.

"That God's in his heaven, All's right with the world."

Busy mothers who want suggestions on how and what to play with children will find the following books of great value. He who does not read the Bible cannot possibly understand the true value of some of these discussions, so it is suggested that they be placed upon the shelves of the public libraries in their towns.


Help to reach all the parents of the country by cutting this out and passing it on to a friend.

SOME OLD TESTAMENT BRICKS

Dr. James Orr says, "Nothing in the whole course of the last century is more remarkable than the recovery of the knowledge of the ancient civilizations through the labors of explorers and the successful decipherment of old inscriptions. The early part of the century witnessed the recovery of the key to the ancient Egyptian hieroglyphics, and the middle and close of the century saw the triumph of skill in penetrating the secret of that equally strange and difficult system of writing, the cuneiform. It must be accounted a wonderful providence of God that, at a time when the Bible has been so thoroughly handled to discredit the Old Testament, so marvelous a series of discoveries, bearing directly on matters contained in its pages, should have been made." A recent visit to the Oriental Museum of the University of Pennsylvania shows how archaeology, with the spade, has proved a friend of the historical character of the Old Testament.

Three bricks and tablets were of special interest. One of these, a brick nearly 3,000 years old, had on it the name of Sargon. For centuries the only place in the world where this name was recorded was in the name of a King of Assyria. Who was he? Ancient writers knew nothing of him. Some doubted whether such a person ever existed. His name was a proof of the untrustworthiness of the Biblical statements as to the king of Assyria. Here in the museum is a brick bearing his name. It speaks with open mouth for the truthfulness of the record. Here also is a door socket from the palace of Sargon, seen perhaps by Sargon himself and touched by him. Here in the museum we come into a kind of personal contact with Isaiah's Sargon forgotten for twenty-five centuries. Another broken piece of a clay tablet has on it the name of Amraphel, of Genesis 14:1, the well known Hammurabi of today. For a long time this was regarded as an utterly unhistorical statement. Wellhausen, the destructive Biblical critic, speaks of faith in the historical truth of this narrative as his "ruin- ing received its death blow from Noldeke, and pronounces his criticism as unshaken and unanswerable. Here at least, in the judgment of all the destructive critics, was a legend, a myth, and the entire Bible suffered by its presence. Here one may look upon the name of Amraphel or Hammurabi an actually existing king. The mythical statement in Genesis has become a historical fact. Sayce and Pinches declare that the name of Assurnasirpal, living 728-709 B.C., is found in the museum. Here in a broken clay tablet one can see a part of the wonderful code of Hammurabi, a civil code of a people of high civilization, 248 in number. The laws antedate those of Moses by 1,000 years. This code was found in 1901. Amraphel, who seems to be only a name in Genesis 14, in the museum becomes a man, living, of commanding power in the long centuries before Christ. On one tablet occurs the name of the Hittites. In the books of Joshua and Kings frequent references are made to the Hittites, a great and powerful empire north of Palestine. The nation passed out of sight leaving no traces. An old and much crumbled ancient writer knew anything about such a power, these Scriptural allusions to them were treated as unhistorical or as mere rhetorical flourishes. As late as 1903 Pro­ fessor Jensen, a great Semitic scholar, spoke of this people as the so-called Hittites, but far distant from the Biblical statements as to the Hittites as "wholly unknown to us." This was a sneer at Old Testament history. Francis W. Newman, in his Hebrew Monarchy, says that reference to the Hittites does not exhibit the writer's acquaintance with the times in a very favorable light. The only place in the world where the name Hittite was preserved was in the Bible.

The museum is not simply an interesting place to visit, Standing among the literature and names of men who were the leaders of the world four, five thousand years before Christ, one seems to be living in Bible times. Here are bricks upon which are the familiar names of Nebuchadnezzar, Assurbanipal, Nabonassar, and bricks with the names of Erech and Ur. Here are hymns to the gods—hymns which Abraham might have heard sung. One looks with feelings of reverence and gratitude upon these books and tablets which have come out of their graves to speak a good word for the general historical character of the Old Testament. Not all the problems of the Old Testament have been solved by the discoveries of archaeology, but they do at least show us that the Old Testament can not be thrown aside as utterly untrustworthy. What it has said, and said alone, has been afterward corroborated by other testimony. A book such as "The Monuments and the Old Testament" by Dr. Ira Price, of Chicago, is confirmation of one's faith in the Bible as trustworthy history. In the museum one hears no lectures in defense of the faith, but they do at least show us that the Old Testament can not be thrown aside as utterly untrustworthy. It must be accounted a wonderful providence of God that, at a time when the Bible has been so thoroughly handled to discredit the Old Testament, so marvelous a series of discoveries, bearing directly on matters contained in its pages, should have been made.

"Cobden says luck is ever waiting for something to turn up, labor with keen eyes and strong will, will turn up something."
THE TOPICS

Beginning with the issue of the Sabbath Recorder of November 24, the prayer meeting topics, with the daily readings and comments, will appear regularly each week thereafter. Several have expressed their regrets that the topic, with comments, should have been dropped from the young people's department during the past two months.

CONSECRATION MEETING METHODS

Consecration meetings often are dull and uninteresting on account of the sameness of means used to obtain responses from the members. Watch for the consecration meeting methods that will be given in the youth's department. You have been so earnestly urged to reach it. He is now pastor of a church in Zemun, near Belgrade, the capital of the Jugo-Slav republic. He is still president of the Croatian section of Christian Endeavor and writes that in his position as pastor he has charge of all the Protestants in Serbia. He carries on his work in three languages, Croat, Slovak, and German. Through this earnest Endeavorer, Jugo-Slavia is opened to us, and if Christian Endeavor can accomplish anything in a great future lies before the work there.

REMARKABLE NEWS FROM GERMANY

Quite as remarkable news comes to hand from Germany, so long cut off from us by the war. During these four years, in spite of war conditions, the number of Christian Endeavor societies in Germany has increased from 500 to 707. Christian Endeavor periodicals are still published, and new papers have even been started. The German National Christian Endeavor Union consists of fourteen provincial unions which support general field secretaries, two lady field secretaries, and fourteen provincial field secretaries, a far larger force of salaried field workers than American organizations employ. Christian Endeavor work in Germany, of course, is entirely self-supporting.

DR. CLARK TO VISIT EUROPE

In view of the urgent call of the European field Dr. Clark announced his intention of visiting Europe this winter, with Mrs. Clark, to endeavor to rehabilitate Christian Endeavor, especially in France, Italy, Czechoslovakia, and Jugo-Slavia. This journey, like former journeys undertaken in the interests of Christian Endeavor by Dr. Clark, will be made at his own expense. Conditions are different now, however, and Dr. Clark asked the executive committee to grant him at least $2,000 so that he may use while in Europe to aid the work as occasion demands. This is a small sum in view of the greatness of the need. The committee gladly made the grant desired.

JOINS FORCES WITH CHRISTIAN ENDUEAR

It was announced that the Evangelical Alliance, the young people 's organization of the Evangelical Association, has voted to ally itself with Christian Endeavor and has taken the name of the Evangelical Alliance of Christian Endeavor. This means that the idea of the people's organization of a great denomination has joined the Christian Endeavor fellowship, adding more than 50,000 young people to the Endeavor ranks.

INTERNATIONAL CONVENTION IN 1921

It was definitely decided that the next International Convention will be held in New York City in 1921.

A NEW GENERAL SECRETARY

Mr. E. P. Gates, field secretary of the Illinois Christian Endeavor Union, was elected general secretary of the United Society of Christian Endeavor, to take the place of Dr. William Shaw, who has resigned after thirty-six years of continuous service in the Christian Endeavor cause. Mr. Gates is a young lawyer who has given ten years to full time Christian Endeavor work in the Middle West. His home will be in Boston, and he will take up his new duties in 1920.

DR. DANIEL A. POLING IN NEW POSITION

Another important change has been brought about by the election of Dr. Daniel A. Poling to the position of associate secretary of the Interchurch World Movement, with offices in New York City. This does not mean that Dr. Poling severs his connection with Christian Endeavor. He will retain his office as associate president of the United Society of Christian Endeavor and will give all the time he possibly can to Christian Endeavor conventions and to business meetings of the United Society.

A SUPERINTENDENT OF ALUMNI

Mr. Stanley B. Vandersall, formerly general secretary of the Ohio Christian Endeavor Union, has taken up his duties with the United Society in Boston as superintendent of the Alumni Department. The Alumni Department of Christian Endeavor is one of the most promising of the recent features of work that have been taken up by Christian Endeavor.

JUNIOR C. E. DOINGS IN BATTLE CREEK

Battle Creek, Mich.—Last year, under the direction of their superintendent, Mrs. Ruby C. Babcock, the Battle Creek Junior Society took up a line of denominational study, the growth of which has been quite interesting to them. After a brief study of the early history of Seventh Day Baptist churches in this country, and the organization of our General Conference, the associational groups of churches were studied. The churches of the different associations were first located on outline maps. In connection with this, scrap books were made in which were placed the pictures of as many of the pastors as the deacon could secure. This is important in the associations in which the churches were located, thereby designating by what pastor a given church was being served. In the course of the study the Juniors became quite familiar with the history of both the churches and pastors of the denomination.

The Juniors had a very pleasant Hal­lowen social at the home of Alberta Bab­cock the evening of October 28. The first part of the program was a season of storytelling around an imitation camp fire. Then a lively game of "follow the leader" gave a bit of out-door exercise. Returning to the camp fire, the fortunes of the Juniors were told by Rex Maxson, teacher of the older boys, with the help of the witches' cauldron. Marshmallows were toasted over candles and the evening closed with a sing. The social was planned by Mrs. Ethel Babcock Stillman, county Junior superintendent, much appreciated by the teachers and Juniors.

The Junior consecration meeting for the first Sabbath in November took the form of a telegram meeting, the telegrams giving the characteristics of a good neighbor, as that was the topic for the day. Fifteen telegrams were handed in. They contained a very thorough analysis of neighborli-
ness. Some of the characteristics given were: helpful, kind, cheerful, unselfish, loving, doing good, not prying into others' affairs; frie°rdly, not proud, willing to lend, standing by "through thick and thin," and doing unto others according to the Golden Rule.

MEETING OF YOUNG PEOPLE'S BOARD

The regular monthly meeting of the Young People's Board was called to order by the President, Mrs. Ruby Babcock, at the home of the Treasurer, E. H. Clarke, 15 Read Terrace.

Prayer was offered by Rev. L. F. Hurley.


Members absent: Miss Ethlyn Davis, Miss Edna Van Horn, O. L. Crandall.

The minutes of the meeting held October 5th were read.

The following report of the Corresponding Secretary was read and accepted:

Twenty-five replies have been received from the societies stating the personnel of the Executive Committee of their individual societies, and two reports were sent as soon as the reorganization of their society is completed. Ten replies have been received from L. S. K's and Honorary cards with twenty names of L. S. K's.

The following report from the Treasurer was read:

FINANCIAL REPORT OF THE YOUNG PEOPLE'S EXECUTIVE COMMITTEE FOR OCTOBER, 1919

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<td>$62.54</td>
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<td>Adams Center Society</td>
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<td>$12.27</td>
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Respectfully submitted,
C. H. SIEDHOFF,
Recording Secretary.

IN PEACE AS IN WAR

The Red Cross nurse has been the ministering angel to the wounded and sick in time of war. But why should the good offices of the profession of nursing be limited to the aid of humanity after disaster or illness occurs? Isn't it an equally important thing to prevent killing and maiming of men and waging of disease?

By treaties and the establishment of general efficiency, something can be done to keep the peace. The government of the world is seeking to prevent the deliberate destruction and crippling of human beings by removing the possibility of war. The spirit of the day is to make the world better and safer for mankind. And if war can be rendered impossible or a remote possibility, why can not some agency perform the complimentary service of preventing or minimizing theills that afflict humanity in its normal every-day life?

The answer to the question last stated is that it can be done; and the Red Cross idea is to apply the lessons of war to the everyday life of the people, to the elimination of disease. Shall we not, in the future, reap the harvest of lives and cause the terror and suffering that they have in the past. The prevention of war is being sought through the removal of the causes of disease, and this is the peace-time work which the Red Cross already has started against disease is directed to the removal of the causes of disease. The one is no more idealistic—no more impossible of accomplishment—than the other.

Looking ahead, the American Red Cross Department of Nursing prepared to inaugurate its campaign to improve the health conditions of the country even before the war work drew to a close. Now its tremendous energies are concentrated on a program of peace-time service that would have been considered stupendous a few years back, when the force which events have turned into new channels had not been mobilized. Results tens of thousands and thousands of Americans already have better knowledge than they ever had before regarding the primary rules of health. The nurse of experience has found a fresh mission—to tell the people how to be healthier through right eating, right sleeping and right living generally. The rural communities are being organized for health, with the Red Cross community nurse as important a functionary in the new order of things as the town marshal or the selectman.

If you, Mr. Man and Mrs. Woman, think this campaign for health—this great systematic fight against preventible disease, is worth while you may assist by enrolling under the Red Cross banner. Without such support as the American people gave to their Red Cross in the time of crisis in the World War the mighty energies needed in this new task could not be effectively directed. With the continued backing of an organization such as already exists, effectiveness is assured—the past has proved that.

HOW PROHIBITION WORKS

Prohibition seems to have worked fairly well in this city in the first month of its operation. There was, according to police reports, less crime and one-third less arrests than usual, while the alcoholic ward of the Philadelphia hospital, in which an average of one thousand cases of delirium tremens have been treated, every month has been put out of business for want of patients. Prohibition, if honestly enforced, and delirium tremens can coexist.

The cheap liquor in many households might provide a new temptation, but the disposition is to use it sparingly, the owners seeing no possibility of replacing it after it is gone. Prohibition, as a rule, is accepted philosophically, even by those who believe that there is no need of it in their own cases and that they are being punished because of the excesses and follies of others. They have no difficulty, however, in recognizing the public benefit that is involved in the suppression of delirium tremens, the diminution of crimes of violence and the great good in having the weekly pay envelope carried home unbroken instead of being first largely depleted in some corner saloon.

It is too early yet to chronicle all the benefits that go with sobriety and the increased efficiency of workers in every field freed from the handicap of alcohol. Prohibition is not yet perfected, but the sales of liquor which still continue have for the most part been in the control of alcohol. The weakness of the present war prohibition is its uncertain longevity.—Philadelphia Press.
OLD-FASHIONED FOLKS

All grown-up folks have greatly changed
In almost every way.
They do not seem to do the things
They did in grandma's day.
When quilting bees and singing schools
Were quite the style, you know;
But all those things she tells about
Sound very strange these days.

But children never change a bit;
They're just the same, you know,
As little children used to be
To twenty years ago.

They like to play
And jump upon hoops
And play games of skill
And make up stories.

Such fun and games they used to play
That they've never had enough.

They love to play at keeping house,
And if you'll watch you'll see
That ring-around-a-rosy
Is as new as new can be.
And so, while other folks have changed
In almost every way,
They're the only real old-fashioned folks
In all the world today.

—St. Nicholas.

THE STORY OF THE CLOCK

"Come, Betty," said mother, "put away your dolls. It is time for bed."

"Oh, mother," pleaded Betty, "I don't want to go to bed yet. I'm not a bit sleepy."

"But, Betty, look at the clock. The hands are pointing to seven, and you know that is bedtime."

"Horrid old clocks! I wish they'd all stop, too," muttered Betty as she tucked Matilda Jane and Josephine into the carriage in which they slept.

"Tick-tock, tick-tock," sounded the dining-room clock in the night, and in the quietness its voice seemed to grow louder and louder.

"What's the matter?" inquired the kitchen clock from its shelf. "You seem to be angry."

"Didn't you hear what Betty said before she went to bed? I think I'll stop and see how she likes it."

"Well, if you stop, I'll stop," answered the kitchen clock.

The tall grandfather's clock in the hall paused to listen to the conversation. "If they are both going to stop, I'll stop, too. I am quite tired ticking day and night and would like a rest."

Betty opened her eyes. How quiet the house was! But it was quite light and must be time to get up. She tumbled into mother's room.

Mother was wide-awake, but still in bed. "Isn't it time to get up?" asked Betty.

"I don't know, dear; the clocks have all stopped."

Betty dressed and ran downstairs.

"You see, I didn't know what time it was. All the clocks have stopped," explained Hannah.

When Betty had finished her breakfast she put on her hat and ran down the street to call for her little chum, Pearl, to go to the kindergarten.

"Why, Betty, you are very late," said Pearl's mother. "Pearl has been gone some time."

Betty hurried down the street. Not a child in sight. No one on the playground. She crept up under the window and listened, then turned and ran home, the tears trickling down her cheeks.

"I'm sorry, little daughter," said mother, "but I had no way of telling the time."

"Do you think it's anywhere near one o'clock?" asked Betty, a few hours later.

"You know, Uncle James promised me a ride if I came at one."

"You'd better run over and see," said mother, but alas for poor Betty! She ran around the corner just in time to see Uncle James disappear in the distance.

"Betty! Betty! wake up!" and Betty opened her eyes to find mother standing by her bedside.

She sat up and listened intently, then threw her arms around mother's neck, explaining, "Oh, I am so glad it was only a dream!"

Before she ate her breakfast Betty crept over to the clock and whispered: "I'm sorry I called you names. I'll never do it again."—Carrie S. Newman, in the Christian Register.

The World Woman's Christian Temperance Union will hold its world convention in London, England, commencing April 17, 1920. Great preparations are being made for the event.—National Advocate.

NORTH LOUP, NEB.—The canvassing committee report that they have gone over the top in their canvass for funds for the new budget. Six thousand dollars and more is quite a nice sum for our church to place for one year—but we will raise it and more.

Pastor Davis left yesterday morning for Dodge Center, Minn., to attend a yearly meeting of the churches of northern Minnesota and Wisconsin and to assist in the ordination and services of Mrs. Angeline Abbey, who will be ordained to the gospel ministry.

Only a few months ago, C. B. Loofbourrow, pastor of the church at Walworth, Wis., was ordained to the gospel ministry and now Mrs. Abbey is being ordained. This means that two of our former members have been ordained within a short time. For this, as a church, we are truly glad.

The referendum vote Sabbath morning, covering the question of a church dinner, resulted in favor of the dinner—101 for, and 16 against. The dinner will be served. The committee will perhaps be named next week. Who would like to serve on the committee? If you want to serve notify the moderator.

The two older Junior classes had a Halloween party Thursday night at the home of Dr. and Mrs. Hemphil. The rooms were beautifully decorated in black and yellow, and games fitting to the occasion were played. A Halloween luncheon was served. From the noise and confusion that was constant it was readily guessed that every one had a good time.

The Sabbath-school class of boys taught by Mrs. Grace Roed entertained a house full of young people the evening after the Sabbath at the home of Oscar Babcock, a member of the class. All were requested to come dressed to represent some character, masked or in fancy attire. Many heeded the request and strange and grotesque were the costumes worn. Bessie Haslett won first mention among the girls; Esl Maxson was given like mention among the boys. Stunts and games and a feed made up the program of the evening.—The Loyalist.

BATTLE CREEK, Mich.—As our church was "well aired" before and during Conference, the reporters thought best to give right of way to others.

However, our Christian Endeavor society has kept the denomination awake as to our continued identity—perhaps a trifle more of "local news" than is necessary for a denominational magazine. But, nevertheless, the church is very justly proud of its young people and their distinctive society and work. Usually after the fall-off of Sanitarium patients and the consolidation of the building school year, the numbers diminish, but of late there is an unusual large attendance and interest though so many went away to school. There are new features constantly calling young people (and some old ones) to the meetings and the "live wires" keep sparks flying.

The Brotherhood is again trying to get a new life since its long vacation but is not as well supported as the Y. P. S. C. E. and other church functions. Some very vital issues concerning social, civic and religious life are being considered at its meetings.

Again our Conference choir is getting enthused—after a vacation of a month or more and is a great help in increasing attendance and interest in our services. Although Dr. Johnson had his hands more than full and begged to be released from choir leadership the church just compelled him to serve us again, and like a good soldier he obeyed his superiors. There are other qualified leaders who have efficiently served, but all were men and women of busy habits and crowded with church and other activities.

General Director Ingham is here and found a ready response to his leadership in the Forward Movement. Indeed he found that the church was on the move already and the battle was half fought. The machinery of committees is well oiled and running smoothly and fast and it is hoped that the spiritual will not be forgotten at the sight of the polished machine.

To see the Young People's Board at work almost daily would give an outsider the impression that the whole denomination
THE SABBATH RECORDER

was centered here. Any way, they work as though all depended upon them. You saw their faces in a recent Recorder number.

The church enjoyed the Conference so much, and since the women were not obliged to stay at home and cook all the time but could attend the meetings, too (see Brother Tenney's report of the cafeteria) we might invite you all to come next year, but that would be selfish. No one, however, has been heard to say, "Well, it is all over and I am glad." We are indeed glad so many came and were so pleased.

The "retired ministers" here are all busy men and wide awake in support of all the activities of the church. No jealousies are apparent; too ways to do to have time for such trifles. And none of them as yet are looking for the help of the ministerial fund but are all willing to contribute something to the fund occasionally.

Our pastor still keeps the congregation awake. Battle Creek. It is noticeable that some people begin to move up toward the front seats. It improves the looks of a congregation at least.

REOGRTER.

FOUKE, Ark.—The Fouke School opened on the second day of October with forty-five students enrolled, and with Rev. Paul S. Burdick as principal. The assistant teachers are Miss Fuscia Fitz Randolph and Miss Annette Rasmussen. They are taking hold of the work very earnestly. A literary society has been organized; and the students enjoy outdoor basketball. The principal belongs to the orchestra and leads the singing. Everybody here seems pleased with him and his ways, of working;

Extra good crops were raised here this year, but it began raining in September and much, and could attend meetings, too (see Brother Tenney's report of the cafeteria) we might invite you all to come next year, but that would be selfish. No one, however, has been heard to say, "Well, it is all over and I am glad." We are indeed glad so many came and were so pleased.

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Our pastor still keeps the congregation awake. Battle Creek. It is noticeable that some people begin to move up toward the front seats. It improves the looks of a congregation at least.

REPORTER.

FOUKE, Ark.—The Fouke School opened on the second day of October with forty-five students enrolled, and with Rev. Paul S. Burdick as principal. The assistant teachers are Miss Fuscia Fitz Randolph and Miss Annette Rasmussen. They are taking hold of the work very earnestly. A literary society has been organized; and the students enjoy outdoor basketball. The principal belongs to the orchestra and leads the singing. Everybody here seems pleased with him and his ways, of working;

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REPORTER.
serve, adequate programs as individuals and as churches?

2. A Power.

"Ye shall receive power," said Jesus, and they did receive it, and Pentecost was a new experience in the life of men. But that experience was not limited to men of a past day; it is ours now if we wish it enough to will it, and we will it when our wills become Christ's and our program becomes ours. The same God can do with us what he did with them then, and they were, as we, but common men. He not only can but he is doing it. J. Earl Taylor, Raymond Robbins, Sherwood Eddy, John R. Mott—these and a thousand lesser men and more are living witness of the power which comes with prayer as men face Christ's program and accept its challenges.

3. A Personality.

It was that of Jesus Christ. He was very real to them in a personality fourfold in its balanced development, full-orbed, the physical, the mental, the social, the spiritual. out all these throbbing with the power which was of God—yes, since he was God revealed in a human life. Real—and to us he can be what he was to them, and through us he can be what he was through them, and he intends to be that if we use his own function in his program only through willing disciples. The vine functions in fruit only through the branches. Without him we can do nothing; without us his program waits. The electric energy functions in light for the darkened room only through electric bulbs; without only darkness, as truly as without connection with the electric energy yield the same result.

Doctor Cran dall gives us a splendid definition of Christianity: "It is Jesus Christ plus his extension in the lives of men," and Rev. T. H. Hagen says truly, "Jesus Christ does not need a defender, but he does need an interpreter." This personality of Jesus Christ becomes multiplied as men embody him and that for which he stands.

4. A Perspective.

How great, and how it widens in its outreach to all lands and all lives and all ages until it takes in our todays and the great tomorrow which is coming! "In Jerusalem," which means local situations and city missions; "In Judea," which means that which lies immediately adjacent to local situations and comprehends state missions; "In Samaria," the widening program, which involves home missions; and "Unto the uttermost part of the earth," which takes in the ends of the earth and gives us foreign missions. This is the perspective of Jesus Christ, the first internationalist, whose internationalism is coming to its day as war ends and peace comes and the program of reconstruction, readjustment, reconciliation, which involves all lands, all lives, all races, all classes, and touches all problems which are involved in the present complexity, waits upon the Christian forces of the hour to get busy. What a perspective! What objectives! What a chance for life investment!

"Ye shall be my witnesses." He is on trial before the court of the nation. As we witness for him, his program stands; as we witness against him, in passivity and inaction, in ease, in convenience, in apathy, his program waits and the opportunity of which now opens before us, forever—an opportunity which we must use or lose. The Victory Campaign is our present approach to the world program of our Lord, "It is not a question fundamentally of arithmetic, but of devotion"; it is not primarily a matter of money, but of manhood; not of gold, but of God in the life, dominating it and directing it in his way in the kingdom enterprise.

"I know of a land (yes, a world) that is sunk in shame.
Where dear hearts faint and tire.
And I know of a name, a name, a name,
Will set that land on fire.
Its sound is a band; its letters flame.
I know of a name, a name, a name,
Will set the land on fire.

And the name is that of Jesus Christ.
Will we willingly witness for him in this day and, accepting the challenge of his commission, carry that name to the ends of the earth—Robert Lincoln Kelley, in the Standard.

DEATHS

BURDICK.-Cornelius Armstrong Burdick was born in Linclausa, N. Y., October 19, 1824, and died this life October 30, 1919. She was the daughter of Harry and Anna Coon Armstrong, and was married to Henry D. Burdick who passed on before her March 1902. To them were born six children, Lucy D., Louis H., Elizabeth June, Lettie C., Luke A., and Bertrice A. Lettie C. and Anna E. died when young. Mrs. Burdick was baptized by Elder Joshua Clark and united with the DeRuyter Seventh Day Baptist Church over forty-five years ago. Later she moved to Linclausa and took her membership of the home church. About a week ago the summons came to carry the spirit. A week later the end came in peace and rest without suffering.

Mrs. Burdick was a conscientious Christian, a faithful and devoted mother. Her life was such that all who knew her loved her. She was an inspiration to all with whom she came in touch, an example of kindness and Christianity for all to follow.

The funeral services were held in the church, Brother J. E. Hutchins preached a notable sermon from the text: "Whatsoever is born of God overcometh the world." (John 5: 4)

"Why should our tears in sorrow flow?
When God's own grace has bathed us whole.
And bids them leave a world of woe,
For an immortal crown?"

"Is not e'en death a gain to those
Whose life to God was given?
Gladsly to earth their eyes to close
To open them in heaven.

Their toils are past; their work is done;
And they are fully blest.
They fought the fight, the victory won,
And entered into rest.

Then let our sorrow cease to flow.
God has recalled his own;
But let our songs of praise to woe,
Still say,—Thy will be done.

The funeral service was conducted from her late home in Wellsville, N. Y., October 24, 1919, by her pastor. Interment was in Mt. Hope Cemetery, Friendsville, N. Y.

NOTE.—Lewis J. Noey was born in the township of Fulton, Rock County, Wis., September 13, 1865. The first thirty years of his life were spent in that locality.

He was reared in a rural community and became a successful farmer. He was a tireless worker, a thrifty manager and a man whose judgment was sound. To him waste was a sin and an indolent person, a slackerv. While he was still a young man he made a public profession of Christ and became a member of the United Church, at Indian Ford. In his later life he, after mature thought, accepted fully the principles of the Seventh Day Baptists and died according to the tenets of that denomination. He was an undemonstrative man who adhered tenaciously to his ideas of right, yet always in a quiet way. He was a good neighbor who loved his friends. In part, the universal respect and affection his friends felt for him was shown by the large gathering at the funeral service.

MARRIAGES

SCOTT-WVELLS.—At the parsonage in Little Genesee, N. Y., November 1, 1919, by Rev. E. F. Longborn, Milton Leonard Scott and Muriel Alice Wells, both of the town of Wirt, Niles, N. Y.

WANTED

The undersigned will pay a liberal price for an complete file of the Seventh Day Baptist Pulpit, both the old and new series. He desires these magazines especially for his mother, who greatly enjoys reading the sermons. W. A. Hansen, Olds, Iowa.
On December 8, 1901, he was united in marriage to Miss Jessie R. Burdick, of Milton. Their happy married life has since been spent in this vicinity.

Mr. Noey, who died suddenly November 1, 1909, is survived by his widow, a brother, Wallace P. Noey, of Milton Junction, and a sister, Mrs. Minnie Peterson, of Beloit, Wis.

On November 17, 1909, a brief service was held at the house and a public service at the Seventh Day Baptist church in Milton. Rev. George W. Burdick, a close friend of Mr. Noey, assisted Pastor Henry N. Jordan in the services at the church and the burial services in the Milton cemetery.

H. N. J.

LANGWORTHY.—Floyd Langworthy, at the home of his parents, Mr. and Mrs. William L. Langworthy, in Alfred, N. Y., October 15, 1919, in the twenty-eighth year of his age.

Floyd Langworthy was born in Alfred and up to the age of eighteen Alfred was his home. His education was secured in the public schools of Alfred and Alfred Academy. He served an apprenticeship as a machinist in Rogers Machine Shop located in his native town and then went to Bath, N. Y., where he had a position at the airplane factory at Hammondsport, N. Y.

On November 25, 1914, he was married to Miss Margaret Ormsby, of Bath, which place he had joined ten years prior until failing health made it seem best for him to come to the home of his parents in Alfred, where he was tenderly cared for by his wife, sister and parents, until the end came.

Brief services were conducted at the home on Friday afternoon, October 17, and the body was taken to Bath, where a farewell service was held on Friday afternoon, conducted by Rev. Charles F. Purdy, of St. Thomas Episcopal church of that village.

He leaves, besides his wife and parents, one brother, Frank, of Peru, N. Y., and two sisters, Miss Helen Langworthy, of Alfred, N. Y., Mrs. Milford Bassett, of Independence, N. Y., and Mrs. Margarette Olmstead, of Littleton, N. Y.

He was a member of the lodge of Odd Fellows of Bath, being Noble Grand at the time he was taken sick.

W. M. L. B.

STOODY.—Mary A. Studden Stoodley was born near Brookfield, N. Y., July 28, 1848, and died at her home at Adams Center, October 2, 1919.

She was the daughter of Urash and Zylpha W. Stouden of the beautiful farming community she was married to Chester Morgan, of Brookfield, with whom she lived a great many years. To them one child was born, who died at the age of one year.

On December 8, 1919, she was united to Deacon Alonzo Stoodley, of Adams Center, and in this union she found the remainder of her life. She was faithful in attendance at church and Sabbath school and her place is now vacant and she is much missed by her friends and classmates. She is survived by her husband, several nieces, and many friends, both at Brookfield and Adams Center.

Funeral services were conducted at her home at Adams Center by her pastor, and she was taken to the Brookfield Cemetery where she was laid to rest.

A. C. E.

Burdick.—Isaac H. Burdick, son of Rev. Hiram P. and Mrs. Emily Porter Burdick, was born December 19, 1845, and died near Alfred Station, N. Y., October 28, 1919.

August 17, 1867, Mr. Burdick was united in marriage to Miss Amelia A. Satterlee who has been his loyal and faithful companion for more than half a century. Besides his wife he leaves a son, William H. Burdick, and a grandson, Richard Langworthy, to whom his grandfather, Uriah Burdick, at whose funeral he was one of the patriarchs of his age.

In his early life he was a member of the Seventh Day Baptist church, Milton, Wis. and served until August 28, 1865, when he was taken to Bath, where a farewell service was held, October 18th, at his home.

There was a large number of other relatives and friends who attended the funeral services Sabbath afternoon, October 23rd, at his late home, and many who were familiar with our departed brother and could bear witness to his strict honesty, his kindness and willingness to help those who needed a favor, his tender heart and his faithfulness to those who trusted him. He was a loyal good friend. From early life he was a member of the Seventh Day Baptist Church and served until August 28th, 1865, when he was honorably discharged.

In 1860, he was married to Miss Lucy Green, of North Loup, Nebr., in fall of 1872, where he took a homestead. In the fall of 1870 he moved to North Loup, where he has since made his home. They had no children. His wife died three years ago.

Uncle "Lige," as he was familiarly known by young and old, had a keen sense of appreciation. He had accumulated a very valuable collection of curios. In his collection were many beautiful things he had himself made or himself being carved with his jack knife. He was a faithful man to every track undertaken. For twenty years he was janitor of our school. It was a long time that never failed to ring the bell but three mornings. Out of respect for him the public school adjourned for the funeral.

He is survived by four brothers: Joseph and Henry, of Sandy Creek, N. Y.; Levi, of Adams N. Y.; and Benjamin, of Watertown, N. Y.

A. C. E.

COLLINS.—Lydia Collins, daughter of Clark and Mary Needham, was born October 18, 1844, and died at the home of her daughter, in Nuna, Ia., October 26, 1919.

She was married to W. A. Collins January 25, 1871. There were born three children: Mrs. Jennie MacIntyre, of Nuna, Iowa; Clark, of Shelline, Iowa, and Charles, of North Loup, Nebraska. At one time she was a member of the Seventh Day Baptist church, Milton, Wis.

The body was taken to Adams Center by her pastor, and she was laid to rest. A. C. E.

Crandall.—Hannah Maria Finch Crandall was born March 5, 1842, in the town of Bolivar, N. Y., and died October 26, 1919, at Little Genese, N. Y.

She was the last of a family of six children born to Martin and Esther Finch. She was united in marriage to Thomas G. Crandall May 4, 1862, who preceded her to the other life, November 2, 1902. They were the parents of five children: Julia E. Walkelee, who died August 23, 1919; Josephine M. Langworthy, Herbert E. who died March 20, 1917; Penelope Perry, and Anna L. Hall. With the exception of a few years spent in Richburg, Mrs. Crandall has lived in the town of Bolivar all her life.

When a young woman she confessed Christ and united with the Seventh Day Baptist church at Little Genese. In the church and community she has lived her life and performed her duties in a faithful and quiet way. After months of physical weakness and decline she passed from the cares of this life to await the rewards of her heavenly Father.

A. L. D.

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The Seven Days Baptist Church, New York City, holds regular Sabbath services in room 93a, Masonic Temple, N. E. cor. State and Broadway. Services begin at 10 o'clock m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship at the corner of 4th Street and Alvarado, every Sabbath morning at 10 o'clock, followed by the teaching service of the Seminary. Everybody welcome. Rev. Geo. W. Hills, Pastor, 426 W. 44th Street.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services, every third Saturday, in the Mission at 2025 W. Chicago Ave. Meetings are held each Sabbath morning at 9 o'clock. For further information, please write to Rev. L. F. Babcock, 1100 Upham, Chicago.

The Seventh Day Baptist Church of Battle Creek, Mich, holds regular preaching services for Sabbath School, beginning at 11 a.m. Christian Endeavor and prayer meeting each Friday evening at 8 o'clock. Visitors are always welcome. Parsons, 19 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich, holds regular preaching services for Sabbath School, beginning at 11 a.m. Christian Endeavor and prayer meeting each Sunday at 9 a.m. Visitors are always welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 2 p.m., at 1617 Sibley Street. Services are held at 10 o'clock a.m. Visitors are always welcome. The mill yard is on the east side of Sibley Street, south of Sibley Street.

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