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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Huntington Church, at Ashaway, R. I., August 23-25, 1922.

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First Vice President—Benjamin F. Johnson, Battle Creek, Mich.

Second Vice President—William C. Hubbard, Plainfield, N. J.

Recording Secretary—Rev. J. W. Shriver, Salem, W. Va.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.
but each of them is on the line of some good railroad making it comparatively easy to reach them. Churches on the lines of common travel have opportunity to see representatives of our northern churches more frequently than does the one we have just visited.

The Little Prairie Church is located in the extreme eastern part of southern Arkansas, not far from where the White River flows into the Arkansas, in Arkansas County. It is twenty miles from the tip-end of the railroad at Gillett. The home of the pastor, Brother C. C. Van Horn, is about half way between Tichnor and Nady, two rural delivery offices. The meeting house stands in the edge of one of the fine timbered groves for which that section of the State is noted, and some of the members live eight miles away, across the well-known Cypress Swamp. Scattered though they are, these families gather every Sabbath for worship and Sabbath school and are led by the faithful pastor and his good wife in Bible study and in worship. Mrs. Van Horn is a sister of Rev. W. A. Horn, of Verona, N. Y.; one of them came from a northern line; one from Battle Creek, Michigan; another from New Jersey, and one from northern Wisconsin. For many years also most of these true friends had known Brother and Sister Van Horn in other days and upon different fields of work. So it was especially pleasant to be sharing their generous hospitality.

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

These great rice fields are kept well watered by a system of irrigation effected by great pumping stations, the pumps of which keep a constant stream of water flowing from a pipe ten inches in diameter. The steady throbbing of these immense pumps can be heard all the night long to satisfy the thirsty rice fields and to ensure a good crop of rice.

Many farmers have been heavy losers by the loss of the forest and field, and the earth began to awake for a new day, we heard the sounds of country life about the home, the rattle of a well-chain with its bucket plunging to the depths for water; the chatter of birds, the barking of the dog that had treed a squirrel, and even the low muffled tone of a "mourning dove" in the grove across the road, all revealing the fact that nature had made here a home of contentment for man and beast, and had offered to all an opportunity to live in true quietness and peace.

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

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

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

Rev. D. Burdett Coon responded to the welcome by assuring the people that we had come both to bring a blessing and to receive one. To help and encourage the Little Prairie people we have come with willing hearts and ready hands.

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

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

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

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

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

We give some of the texts, with the names of the persons who gave our readers some idea of the spirit of the meetings: "If the foundations be destroyed what shall the righteous do?" by Rev. T. J. Van Horn. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," by Rev. T. Coo. The heavens declare the glory of God and the firmament showeth thy handiwork. Day unto day uttereth speech", by Charles Thorngate. "Behold I stand at the door and knock", by the editor. "His face did shine as the sun and his raiment was white as snow", by Rev. S. S. Van Horn, "It is your life", by the editor, and "As he passed by", by Brother Coon.
All these sermons were listened to with close attention, and after the last one on Sunday night, the meetings closed with a warm handshaking farewell in which almost every one took part, while several appropriate songs were being sung. Ever heart was moved as the congregation sang, “God be with you till we meet again.”

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

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

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

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

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

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

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

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

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

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

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

As we look back to our few moments of resting under the trees in the moonlight by the little church in the woodlands, we are thankful for the lessons the Lord gave us there, and we can but hope that out from that small church may yet come some devoted minister who may be a leader of his people.

Seven Day Baptists and Their Relation to the World

Verney A. Wilson

(Paper read at the Southwestern Association)

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

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

Seeing that we are so small in numbers, as compared with the vastness of the world, how zealous a people we should be! We have such a wide field in which to sow our seed. Now this leads me to ask, Why are we as Seventh Day Baptists, making so little use of the valuable opportunities the God gives us? We should be more alive to the work of the Lord, and we stand for a "trod-den-down Bible truth, one of God’s favorites; not mere truths, why not exert every nerve of energy that lieth within us to bring this blessed truth to the top? "Ye shall be witnesses unto me," says Jesus. If he has committed unto us such a trust let us be faithful to it.

Let us take the world with all its violence for God. Of course this may sound like the saying, "Talk is easy", and this is meaning less. But, our dear brethren and sisters, if we would get more of the fire of God in us where it is lacking, we would be able to "move mountains"? Let’s wake up to a newness of life, and let the world see what lieth in us; that it is quality instead of quantity.

Yet, my dear friends, I do not believe we should be satisfied with just trying to get men to keep God’s holy Sabbath. But we should endeavor to point sinners to the Lamb of God that taketh away the sins of the world. And then teach them their whole duty to God—baptism as well as the rest. Attalla, Ala.

A Journey to And From Conference Affords a Liberal Education

Robert B. St. Clair

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

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

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

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

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

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

Soon we passed by Arlington Cemetery and drove up to the White House, Washing­ton, D. C., a place coveted by every American. And how we enjoyed it! We were permitted to visit a number of the beautiful rooms and examine the chinaware of Pres­i­dents Madison, Jackson, Lincoln, etc. We then went to the Department of State and were seated in the chair used by the premier when he receives ambassadors of foreign powers and signs treaties. Next, to the Se­cretary of War's office, and then to the Smithsonian Institute, the National Mu­seum, both Houses of Congress (in ses­sion), the Supreme Court and the Library of Congress, "the most beautiful building in the west," we saw the place of the Senate. A petition signed by colonial governors and others to King George III., in 1774, and there was the signature of that renowned Seventh Day Baptist, Governor Ward, of the Royal Colony of Rhode Island and Providence Plantations. We could have spent a month in Washington, and we would have liked to have met President Hard­ing, whose mother was a Seventh Day Sab­bath-keeper, and whose sister and brother likewise hallow the Sabbath of Eden, but then, ahead of us, was something better than all, the General Conference of Seventh Day Baptists. So we hastened out of Washington, visited Baltimore, and camped at Havre de Grace, at the mouth of the Susquehanna river and along side of the Chesapeake Bay. The next morning we started early for Conference and should have been there pretty well on time, but for the fact that we spent the greater portion of the day at a Wilmington, Del, garage, for absolutely necessary work on the car. Finally we crossed over the ferry to Penn's Grove, N. J., and in a comparatively short time passed old Marlboro Seventh Day Baptist Church and were in the hands of the Shiloh committee, who placed us, most fortunately for us, in the hands of Brother and Sister Edward A. Thomas.

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

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

At Greenwich, N. J., near Shiloh, we found a monument dedicated "in honor of the patriots of Cumberland County, New Jersey, who, on the evening of December 22, 1774, burned British tea near this site". And, if we go to Boston next year on our way to the Ashaway Conference, we shall not forget to see this. We viewed the Sparks' metal plate in front of the Philadelphia Bourse, and went across Jersey to Ocean Grove. We attended sessions of the great Methodist camp meet­

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

So much beauty characterizes the Hudson River scenery and so much history clusters about the various towns that space can not be used to give the full conception of them. Passing through the Hudson River towns and Albany, Amsterdam, St. Johnsville, Little Falls, etc., we came at last to dear old Verona (in her one hundred and second year). It is from this church that the light went forth which converted the Adventists to the Sab­bath of Eden and of Christ. Mrs. Rachel Preston was the missionary. So when I read, in official Adventist publications, that they sent out 310 missionaries in 1920, bearing the Sabbath truth to foreign lands, and at half an hour to this day, I say, "Hail to Verona and her faithful missionary!"

When I read that the Seventh Day Adven­tists have 43 publishing houses, sending out literature in 191 languages, in the form of 138 periodicals, 645 books, 499 pamphlets, and 1,525 tracts, I again think, with rever­ence, of Verona. Verona's life has been worth while, and who knows but that during the coming century she may give the tidings, indirectly, through agencies not yet in existence, to hundreds of thousands more.

At Verona we met by that indefatigable worker, Dr. E. S. McKinley, whose heart is brimming over with the love of Jesus, and whose endeavor to bring to the Savior "the lost sheep of the house of Israel" is most commendable, and we pray, successful. Dr. McKinley conducted us to the Y. M. C. A., where the Syracuse Seventh Day Bapt­ist Church meets, and showed us the fancy room where Sabbath services are held. He then treated us to an elaborate repast in the Hotel Mizpah. The doctor can not be excelled as a host and we shall long remem­ber that chicken dinner, with all the nice trimmings and dessert.

We left the doctor at 4 p. m., and pulled into Buffalo at night, where we stopped at a relative's and on the next day, we con­veyed the first news of the Seventh Day Baptist Conference to the good folks of Dunville, Canada. Passing quickly through Canada, we re-entered the United States at Port Huron, Mich., and it was sufficient guarantee to Uncle Sam's collector of customs that we had no contraband goods aboard when we informed him that we had just returned from the Seventh Day Bapt­ist Conference. Passing through Mount Clemens, we reached Detroit, (the end of our 2,000-mile journey), in the wee small hours of September 8th "tired, but happy" and ready to assure any parents who desired to liberally educate their children that the best way to do this is to take them to one of our excellent Conferences.

THE OPEN HAND

A child put its hand into a rare and valuable vase which belonged to its father. The father said, "You must open your hand straighten out the fingers; then you will be free." But the child said, "O papa, I couldn't straighten out my fingers, for then I should drop my marble." It is only when we insist upon holding on to the things of this day that we find trouble in using us. Would like to have us do. "Western Recorder"
ON REDUCTION OF ARMAMENT

"If the clergymen of the United States want to secure a limitation of armaments they can do it by saying ‘a further waste of time’." - General Tasker H. Bliss.

"There is no more inconceivable folly than this continued riot of expenditure on battalions, while starving masses of humanity are dying of starvation." - Herbert Hoover.

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

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

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

1. To unite in every city in the latter part of October in holding public mass meetings on a real reduction of armaments.
2. To observe Sunday, November 6, 1921, as the Day of Prayer for the Divine Blessing on the Conference on Limitation of Armaments.
3. To consider in the sermon of that day America’s international duties.
4. To hold special services on November 11, 1921, at the hour when the conference convenes at Washington.
5. To provide for special meetings in every city on Monday, Tuesday, Wednesday, and Thursday evenings (November 7-10) to study the problems of international relations, methods for their solution, and disarmament.

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

There has also been prepared a pamphlet of Church Programs and Topics as suggestions for the meetings of the week. These topics are as follows:

1. A vision of a Warless World.
2. The Staggering Burdens of a Warring World.
4. Problems before the Conference Aiming at a Warless World.
5. The Distinctive Contribution of the Church in Establishing a Warless World.
6. The Great Decision to Achieve a Warless World.

(The last topic is for a meeting to be held at the hour when the conference convenes.)

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

M. Wariner Davis,
President of the General Conference.
Edwin Shaw,
Secretary of the Commission.

WHAT IS PROTESTANTISM DOING ABOUT IT?

J. Kirkwood Craig

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

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

1. The establishment of a Department of Education with a secretary in the President’s cabinet.
2. An appropriation whereby the Federal government shall encourage and assist the several states in the promotion of education, said appropriation to be expended for the following specific purposes: removal of illiteracy; Americanization of foreigners; physical education, health and sanitation; training of teachers and partial payment of their salaries; promotion of general education, especially rural education; and the equalization of educational opportunities.

The bill does not give the Federal government control of education, as so often stated by opponents. The Tenth Amendment to the Constitution plainly reserves that for the several States. The bill specifies that all educational facilities shall be organized, supervised, and administered by the legally constituted State and local authorities.

The World War revealed many startling things, among which was the fact that we have among us many million of adult illiterates. More than 20 per cent of the men called to the colors by the workings of the selective draft were unable to read a daily paper or write a letter home.

It is a generally recognized fact that the dearth of teachers is due to war-time economic conditions, said in shipbuilding and munition plants, as well as in other industries, lured many trained teachers from the schoolroom. Thus tens of thousands of immature, poorly prepared young people were called into the schools, as teachers, mostly in small villages and rural communities. Many people have said, "Any one can teach in the country. The schools are small and the pupils are young." Small schools they are individually, but large in the aggregate and big with national significance, because in these are enrolled more than half the nation’s children. These same boys and girls will be the men and women of tomorrow, holding the balance of power in church and state. If either, then, is to reach the fund expectation of many of us, these laymen must have an adequately trained leadership in the proverbial "Little Red Schoolhouse." A decrease of over 30 per cent is seen in the number of graduates from State Normal schools between 1916 and 1920, as reported by 78 institutions scattered throughout 35 different States. Concerning the 500,000 public school teachers, estimates have been made by competent authorities as follows: that 20,000 have had less than four years’ training beyond the eighth grade; that 300,000 have had no special training for the work of teaching; that 65,000 are teaching on permits, being unable to meet the minimum requirements of county superintendents; and that 143,000 dropped out of the teaching profession during the year 1919.

Germany's false standards have been revealed. The very foundations of her civilization are shaken, not because of the lack of armaments and splendid organization but because of her dual system of education, having one policy of the "classes" and another of the "vocation." France kept her schools running practically 100 per cent, sometimes within bearing distance of the guns and despite the fact that tens of thousands of her teachers were in the service. "France has never forgotten her lessept's utility to the coming generation." England, too, has undertaken
a great forward stride in the educational program now before her Parliament. "She has recognized that basic to the ideals of democracy, which she so valiantly protects, is the efficiency of her educational system."

While in this country have not been heedless of the needs of education, we must admit that it has been relegated to a place of secondary importance. Now we must face a new and somewhat peculiar situation. Alarming revelations have been made as to conditions and imperative needs. Many teachers have been found faithful in their public trust, even at a great sacrifice. They would not strike. No doubt many of the who found it necessary to seek more remunerative employment during the days of inflated wages in industry, would re-enter the profession if a readjustment could be made upon a better basis. We need to call to mind the fact that a "government of the people, by the people and for the people" will be determined very largely by the character and intelligence of the people. Anarchy, crime, social disorder and unrest thrive on power. Anarchy, crime, social disorder and unrest thrive on power.

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

Boston, Mass.

AN EYE GLASS FUND

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

CARELESS

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

EDUCATION SOCIETY'S PAGE

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

THE NEED OF RELIGIOUS EDUCATION

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

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

If your son or daughter or both are going to college they need religious education there that they may return to their home or to their adopted church with the spirit and urge for some branch of religious work. It becomes to them a calling, a task, a duty. The modern church finds itself challenged to ever wider fields, and its service ever more highly differentiated. Day was when the pastor was the whole show; so to speak, when the exercises of Sabbath morning included practically the entire round of churchly duties. See what claims the modern church lays upon the time and thought of every member, with its Bible School teaching and superintendency, its Christian Endeavor work, its conduct of Intermediate and Junior work, its Boy Scout leadership, its music, its Junior Church services, its religious lectures, its church surveys, its visitation of the aged and the unchurched, its watchfulness over civic righteousness, and its cooperation with other religious bodies. These new beckonings of opportunity demand more than willingness to assume obligation; they demand training plus native capacity; they demand that love and cherished imagination called vision. Training and vision for these new and multiplying fields religious education can supply.

It is well-nigh tragic to watch a band of keen and eager and vigorous youngsters in the hands of a well-meaning but untrained, unskilled, untrained teacher. For a time, realizing the seriousness of the situation, he may hold his job down by main force, he may sit on the governor. Eventually, of course, that will happen to which occurred to a foolish fireman, of whom I once knew who tried the same caper—he left the job to be filled by another. The Federal government to give them and their services the much deserved recognition and support. About as sound moral, educational bodies, including labor, patriotic and women's organizations, have gone on record as favorable to the passage of the bill.

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

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

Boston, Mass.
WHY OUR YOUNG PEOPLE SHOULD GO TO COLLEGE

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

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

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

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

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

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

In the face of these affirmations reflecting upon our colleges, I find myself in a similar predicament this morning to that of a Mississippi darky who was given a dollar and a half to lead a balky mule over the hill to a neighboring plantation. When near the top of the hill the animal decided he had gone far enough and proceeded to balk. The negro tried pulling, coaxing, and beating; then, as a last resort, he built a fire under the mule, but the obstinate beast simply advanced until his tail was free from the flames and again set himself. A quack doctor happened along at this time, took in the situation and offered to sell the darky fifty cents worth of "inspiration oil," guaranteeing that it would make the mule go on over the hill. Most gladly gave him the half dollar and the newcomer proceeded to pour a liberal dose of H2SO upon the rear extremities of the mule. It didn't take long for the acid to sink in—the big ears began to prick back and suddenly the animal was off down the two-minute hill.

The darky turned frantically to the doctor and yelled: "Rub a dollar's worth of that 'spiritional-oil' on me, I've got ter ketch dat mule!"

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

Mr. Edison's schooling was limited—he was a very indifferent student, chafing under requirements that made him pursue studies which held no interest for him, and he left school at an early age. His wonderful success following such a handicap has led him to analyze and criticize the shortcomings of our colleges and their curricula.

No one who took pains to study the questions he so misapprehends would have said that college positions in his plant will say that failure to pass such a test is a reflection upon any person's education. Some of the questions admitted of as many as three different correct answers and anyone taking the examination would have had to be a mind-reader to make all the marks that Mr. Edison thought at the time he made out the list.

As a matter of fact his own son failed to pass the test. What he demands is the ability to do things, and he holds that the world does not care how much you know, but that it is much concerned with how much you can do with what you know.

One illustration describing a recent episode in his factory will give clearly Mr. Edison's position apropos of the whole question: The wizard called a young college graduate into his office, handed him a $200-watt lamp bulb and told him to find its capacity. After many efforts to solve the problem by higher mathematics the young man took his results to Mr. Edison, who promptly picked up the bulb—broke off its tip, held it under a faucet of water until it was full and then emptied the contents into a graduate—asserting in less than one minute the same results that the college-trained man spent half a day to work out. He is seeking the type of workmen described by Elbert Hubbard in his famous "Message to Garcia" essay, but it is hardly fair for him to hold the college responsible for the peculiarities of educated individuals.

As a final statement, most college graduates will challenge him to prove that three-fourths of our Christian students are weaned from their pre-college religious beliefs and activities, though no one will question the high motive behind his assertions. Undoubtedly he used his "speaker's license" down in New York to get forcefully before the public vital faults found in many of the large universities, with the hope that once public sentiment is aroused against atheistic teachings, they will be rooted out of every institution of learning. Mr. Bryan cited the University of Wisconsin as one of the glaring offenders. Since I happen to be an alumnus of this institution, you may pardon a personal reference to experiences there.

Upon registering I told Dean Birge of my Seventh Day Baptist convictions and asked to be excused from attending lectures on the Sabbath. "You mean the [sabbath] will be arranged," and my Roman Catholic professor instructed his assistant to take notes of his Saturday lectures and give them to me on Monday. Mr. Bryan affirmed that the doctrine of the "Descent of Man" was especially harmful for college students to hear from me, fearing I would take two courses at Madison that are listed as "bad" by the reformers, one "Darwin and After-Darwin" under Dr. Holmes, and the other "The Relation of Man to Nature" by Dr. Bode; but heard nothing that shook my faith. Dr. Bode did say, "You will find God in nature or you will not find him at all," but in no irreverent way, and I have found him in nature;—I found him last night in your beautiful sunset; I have found him in the transformation of ugly, worm-like larvae into exquisite moths and butterflies; I have found him three times in the birth of a new person.

On our way to Conference we motored through the campus of your great Princeton University. We admired the architecture and magnificence of the buildings, we viewed the immense stadium which is being enlarged to seat more persons than the famous Yale Bowl, but, long after these
The efficiency of clothes. Our college? decided yet, but would have its time to break the home-ties for those of the college.

The aim of the modern college is to help the student “find himself” and then to train him for altruistic leadership; to adjust him to the environment in which he will live, giving him the power of initiative, and determination that shall enable him, if need be, to recreate and build up his home community.

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

Not all young people should go to college; the mentally deficient, the frivolous type who waste father's money, and those who should not go—we have enough profiteers already, and there is no enemy of society like the educated one. Chaplain Ward of the 74th Regiment during the late war was wounded and gassed but returned to the front and served until the armistice was signed. He is now in America, where an educational banquet was being given. The toast assigned to “the Ladies of Our College.” The reverend guest did not dislike the honors of his hosts, but when he saw the silly, giggling, half-dressed lot of girls at the banquet table, he said, "Mr. Toastmaster, there is not one of you who can make me think of angels in some respects—they seem to be up in the air, they are constantly flitting about, and they need more clothes”

Our colleges do not need that type of young women in these days of loose morals and worldliness. A Christian father would have asked his daughter to enter college what he intended to do in life. The young man replied that he hadn't decided yet, but would after he had finished his course in college. The father asked what he intended to do when he had chosen his vocation in life. The reply was: "Follow my vocation, and I will be able to have the leisure part of my life." "And what then?" persisted the father. “Oh, I shall enjoy the twilight of my life,” was the answer. “And what then?” Ah, he had not thought of that! Are you like this young man?

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

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

Prohibition, the dream of years, is here and Old John Barleycorn has been buried—never to rise again in our fair land! The leaders behind these great movements were largely college-trained men and women, and among them, through the years, to the college trained man and woman for help in the great tasks of reconstruction.

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

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

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

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

First—The supremacy of law
Second—The purity of the ballot
Third—The humanizing of industry
Fourth—The Americanizing of the immigrant
Fifth—The efficiency of our schools
Sixth—The integrity of our homes, and
Seventh—The majesty of God!
Young people, make these problems your problems; acquire a college education to help you solve them, and may your efforts be crowned with final victory!

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

THINE ONLY SON, OR THE STEWARDSHIP OF FAMILY LIFE

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

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

Yes, Abraham loved Sarah, but great stretches of her nature were like a desert waste till Isaac came. Then he knew, but not till then, what life could mean—what exists beyond her, what an expansion of outlook, what fear and hope. Ask a mother what is the sweetest music she ever heard, and she will answer: "The first cry of my first born." And here in a letter to his own mother is a young father's account: "It was splendid of her, of that expansion of outlook, what fear and hope."

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

God's gifts are manifold, but the best of them all is the child, in whom he perpetually renews the life of the world, keeping it young, and in whom he keeps love's fountains full flowing, fresh and clean. Now it follows from this that the Christian's demand is never met until all the family and all its life and interests are surrendered and yielded to the Master and beauty of personality . . . .

The president of the Aid Society appointed Miss Eunice Kennedy and Miss Orpha Van Horn, who with the help of Miss Lotta Bond, secured over $200.00. This was turned over to Salem College and a report was also made to our church clerk. We wish it could have been a larger donation, but even this shows that we really tried.

This year "Our Society" took a consignment of Turane chocolate goods to sell, and when all is sold we will earn $50. We meet for an all-day work session once in two weeks. We have made and sold one unique bedspread, for which we received $12, and we have two more about completed. We held a festival in July, from which we realized $48. We pay to the Woman's Board, the church, the Forward Movement of our church, $55.51.

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

The Lost Creek Ladies' Aid Society send you the kindliest greetings in your sessions at this Association and pray that you may enjoy one of the best sessions every held. Money raised as above stated is nearly $35.

WOMAN'S WORK

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

WOMAN'S WORK IN LOST CREEK CHURCH

(Paper read at the Southeastern Association)

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

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

The president of the Aid Society appointed Miss Eunice Kennedy and Miss Orpha Van Horn, who with the help of Miss Lotta Bond, secured over $200.00. This was turned over to Salem College and a report was also made to our church clerk. We wish it could have been a larger donation, but even this shows that we really tried.

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MRS. MARY M. STILLMAN.

THE VALUE OF A CHRISTIAN HOME

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

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

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

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

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

Many years ago some 20,000 people gathered in the Garden, New York, to hear Jennie Lind sing, as no other song-sters ever had sung, the sublime compositions of Beethoven, Handel and others. At length the Swedish nightingale thought of her home, paused, and seemed to poised herself for a higher flight. She began with deep emotion to pour forth, "Home, Sweet Home". The audience could not contain.
itself. An uproar of applause stopped the music. Tears gushed from the eyes of those thousands like rain. Beethoven and Handel were forgotten. After a moment the song came again, seemingly as from heaven now; almost angelic. Home, that was the word that bound as with a spell 20,000 souls; and Howard Payne, the writer of the song, dedicated it to the great masters. When we look at the simplicity and brevity of this home song, what is the charm that lies concealed in it? Why does the writer of this immensely popular song find his reputation resting on so apparently narrow a basis? The answer is easy. Next to religion, the deepest and most ineradicable sentiment in the human soul is that of the home affections. Every heart vibrates to the theme.

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

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

The only fountain in the wilderness of life where man drinks of water totally unmixed with bitter ingredients, if that water be that which flows from the river of life which proceeds from the throne of God and of the Lamb, is that which gushes for him in the ordinary stead of domestic life. Even as the sunbeam is composed of millions of minute rays, the home life must be made up of little tendernesses, kind looks, sweet-laughter, gentle words, loving-counsels.

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

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

THE FOURSCORE YEARS

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

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

Not lost are the friends of earlier days, They are with me in memory still; I can join them in thought, in prayer and praise, As I climb the heavenly hill.
And the upward climb of the fourscore years Has set the horizon wide; While, looking down on the sands, one hears The beat of eternity's tide.
And so I sing of the beautiful years, Each one with His goodness crowned; And better far than all my fears Were its months and seasons found.
So now, with the years to come, the joy Of the home-coming is not lost, Till I hear the higher call And I pass within through the pearly gate To the heaven which to them all
—Dr. Henry Burton
The report of the Nominating Committee was read as follows:

President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—Marjorie Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances Ferrill Babcock, Battle Creek, Mich.
Field Secretary—Edward M. Holston, Milton Junction, Wis.
Treasurer—E. H. Clarke, Battle Creek, Mich.
Tract Secretary—Benjamin F. Johnson, Battle Creek, Mich.

Superintendents—
Junior—Mrs. Willard D. Burdick, Dunellen, N. J.
Intermediate—Mary Lou Ogden, Salem, W. Va.
Efficiency—Ivan Tappan, Battle Creek, Mich.
Quiet Hour—Edna Van Horn, Battle Creek, Mich.
Tenth Legion—Lyle Crandall, Andover, N. Y.
Tenth Legion—Lyle Crandall, Battle Creek, Mich.
Social Fellowship—Mrs. Nettie Crandall, Battle Creek, Mich.
Southern Baptist Kepers and Extension—Mrs. Ruby Babcock, Battle Creek, Mich.
Educational—O. H. Siedhoff, Battle Creek, Mich.

Associational Secretaries—
Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Emma Camenga, Brookfield, N. Y.
Western—Clara Lewis, Alfred, N. Y.
Northwestern—Dora Holston, Milton Junction, Wis.; Mrs. Isabel Allen, North Liberty, N. Y.
Southeastern—Alberta Davis, Salem, W. Va.
Southwestern—Margaret Stillman, Hammond, Ind.
Pacific—Meleta Osborn, Riverside, Cal.

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

High Efficiency Rating—Salem
Greatest Gain in Efficiency Rating—Walworth
Most Improved—C. C. Fox, Salem
Goal Intermediate—Adams Center
Junior—Battle Creek

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

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

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

E. H. Clarke was appointed to attend to the printing of new stationery. Reading and correction of the minutes. Adjournment.

Respectfully submitted,

Marjorie WILLIS,
Recording Secretary.
Battle Creek, Mich.,
September 15, 1921.

ONE AMONG MANY

MARJORIE J. BURDICK

(Coherence Paper)

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

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

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

Or are you like the pebble that says to others, "Let us get together and not be moved by the winds of the world, and then we will add more and more pebbles, and some day be a large hill"? But even our sand dunes do not remain the same. Perhaps you are not a pebble.

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

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

Is the church losing her strength by losing you and me? Judging by the size of the World's Christian Endeavor Convention in New York City, I would say, "She is neither losing young people nor their strength. As for our denomination you can judge for yourselves after counting the number of young people here at our Conference. Young people, let us resolve that we will stay by the church and keep God's Sabbath, cost what it may. Let us not be one of those who leave the Sabbath for fear of losing their position. NO, It is not easy to give up a good salary on account of the Sabbath, but if we take it to God in prayer, he will guide and help us. What is a position if, when we have it, we must give up our conscience, which is really God speaking to us? It is as a young person who is not now keeping the Sabbath said, if one gives up the Sabbath he gives up everything vital to his life. Keeping the Sabbath is a joy and blessing; it is a hardship only as we make it one. We need to hold together, for the stronger the church the closer bound are the people, just as the more powerful the magnet the more iron it attracts and the closer together the particles are bound.

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

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

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

1. The Christians who are moving forward.
2. The Christians who are standing still.
3. The Christians who are moving backward.
1. The Christians Who Are Moving Forward

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

2. The Christians Who Are Standing Still

This type of a Christian may be just inside the door of the church, where some kind, active Christian will come along, take him by the arm and invite him to prayer meeting, or talk over his troubles and help him join those in group number one. But he may be just in the doorway where he blocks the way. Some one may want to join the church, and seeing Mr. J. will say, “There is Mr. J., he belongs to that church and doesn’t do anything; I’ll not join so long as he belongs.” Wrong spirit, yes, but why is it so? I say Mr. J. for not moving out of the doorway. We need more active, moving Christians, old as well as young. If you are standing still as a Christian move forward, make more room near the door in order that others may come in. Don’t always take a back seat; move up front. You who are moving forward may have noticed those who are standing still. What did you do about it? Did you go and tell your neighbors that you would be ashamed to have your name on the church roll, or, for he comes to church only once or twice in a year, etc.? Or did you talk it over with God and then with him privately? In my opinion, we are going backward when we complain to our neighbors because some one does not do just as we do. We lose our self-respect and often our friends. It has been said that our tongues are our worst enemies. Christian Endeavorers, let us say less about how we think others should live, and let us keep moving along the right path ourselves.

The third group which I made is the backward movers. You may have heard of him who says the church is dying and it is through the fault of others. This is probably true, but it is also true that it is our fault. We have been moving along slowly, but的进步ing. I am not going to ask, but I am a Christian, and saw the Lord when he was knocking at the door of the church, and seeing Mr. J., and moving along, or, was moving. Some one may have come to me and asked, “How is it that you or Mr. J. is probably getting along quite well; you do not go and tell your neighbors that you are probably going to be ashamed of them?”

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

But still I can do something, and because I can do nothing, I will not refuse to do the something that I can do.

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

(Continued from page 438)

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

The father bit his lips and looked back his son, perhaps thinking, “If I provide a lamb for the offering, my son.” “Behold, the Lamb of God!”—his own Son—“that taketh away the sin of the world!”

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

So it is that family life reaches its consummation when our children, given to God, are given back to us with the halo of usefulness in the kingdom of God. And let us be sure that we are in the kingdom of God to welcome the children. And let us see that they are brought up in the church, and let us love the mission which is to bring our children up, and let us be ashamed to have your name on the church roll.

We have this, as a result, that there is not love of our children but selfishness which interposes our self-will between them and the will of God for their lives.

What happens to family life and love when the child is not going to the will of God and love of his kingdom? We shall find the answer to this question in two sayings of our Lord. In Luke 14: 25, he enjoins the subordination of family love—the love of parents, children, brothers, and sisters—and in Matthew 12: 49 he tells us that for those who do the will of God family relationships are transfigured by being lifted up and embraced in the heavenly household in which God is the Father and we are his brothers. In which case parents and children find their highest happiness in a comradeship of service where both are equally obedient to the holy and gracious will of God. And I know that parents are eager to see their sons and daughters, and loving, and not willing to withhold thy son, thine only son, from me.” (Gen. 22: 12.)—Edward M. Potetz.

A QUESTION

I thought that foreign children
Lived far away.
Until I got a letter
From a boy in India.
“Dear little foreign friend,” it said,
“As plainly as could be!
Now I won’t go, which is ‘foreign’.
That other boy, or me.”—Junior Red Cross News.

“For whose findeth me findeth life, and
shall obtain favor of the Lord.”
Elizabeth met Billy Blake at the back door. "Please don’t say anything encourag­ ing to Bob," she begged before she let him in. "He’s bluer than ever today, and mother hardly knows what to do with him. You won’t, will you?"

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

Elizabeth was frightened. "But what can we do then, Billy?" she said. "Why, we mustn’t let Bob lose it when it means so much to him, college and everything."

"Oh, don’t worry, child. I’ll tell him I’m having a vacation—and I am. Colonel Deane said I wasn’t worth ten cents a week, and I needn’t come back till he sent for me. He said, too, that I didn’t know enough to make the difference between my ancestors and my descendants. And there’s not a soul around to help us."

Billy had spoken very low, but Robert Clayton had heard his voice, though fortunately, he was on the couch at the time. "Bill," he called from his couch in the living room, "why don’t you come in and shut that door? You’d better not keep me waiting too long, for I want to know how you and the Colonel are getting on."

BILLY BLAKE didn’t answer. He was trying to think of what had happened at the Colonel’s that would be amusing to Bob, and bring a smile to his wan face. And he soon began to talk very fast.

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

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

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

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

It was not later than eight o’clock of a sunny Wednesday morning in June when Robert Blake appeared at Elizabeth with his discouraging announcement. Elizabeth went on washing dishes at the kitchen sink. She seemed as if there were always dishes to wash and floors to sweep, but she was begin­ ning to think that there were some tasks far more important than plates and kettles and pans and floors—Bob’s opportunity, for instance.

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

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

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

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

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

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

Robin Redbreast from his perch on the lowest limb of the Hawthorn tree was singing his cheeriest song, as though trying to pro­ claim the fact that summer and vacation had begun.

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

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

Two minutes later she gave a glad little cry, for there, right down by the front gate, with her arms full of roses, and still more roses in the basket that she had just placed on the ground, was Mrs. Deane herself.

And she looked what she really was, the dearest little old lady in Poncefort. The Colonel was there, too.

"Come right in, my dear," said the little old lady, cordially. "I was just longing for somebody to happen along and share my beautiful roses with me. And oh, my dear, please don’t tell me that you’ve come to recommend another terrible boy to Colonel Deane, for he just can’t get along with the boys he’s tried. And he’s walking the house this minute, and declaring vengeance on that Billy Blake, who misplaced some very valuable records yesterday.

Then, as a sudden thought popped into her mind, she asked, "Why don’t you try yourself, Elizabeth?"

Elizabeth was greatly relieved now that her errand was to be made known without any great effort on her part. "That’s just what I’m here for, Mrs. Deane," she said quickly, "but I’m dreadfully, fright­ ened for I can’t do shorthand, and I don’t know much about dates. My feet are actually aching to run right home this minute, but I mustn’t let Bob lose it when it means so much to him."

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

Elizabeth followed. She was still fright­ ened, but she was very thankful that it
THE SABBATH RECORDER

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

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

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

"Thankful Elizabeth was that Robert have helped you, and thank you very, very much."

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

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

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

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

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

This answer may be very briefly stated or if extended is worked out in detail until every phase and active life of our work is touched upon. It seems to me that the definitions of personal righteousness which have been reviewed may be summed up in this: Being totally related to Christ as a source, purpose, and program of life, and also to be a thing that one is to accomplish. There is no other way. There are no short cuts, detours, or substitutes. “Seek ye first his kingdom and his righteousness.” That is a very simple statement but it is not easy to make it real in experience. It requires the exaltation of Jesus above everything else that we cherish or regard as important. We can start that way now, but some of us may have to pass through a bitter struggle before we are able to subordinate everything else and make the kingdom of God first in our thought and in our enthusiasm. But as the divine voice came to Paul, it may come to us: “My grace is sufficient for thee.”

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

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

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

Then we must have men and women whose cleansed, energized, consecrated lives will prove what Jesus can do—what he has done. The full acceptance of Jesus only and the consecration of the individual to his service are the first fundamental. In spite of our generally accepted theories to the contrary, this proposition is revolutionary. Christianity as lived by many church members means very little. It is often impossible to distinguish between the “Christian” and the non-Christian, and even the more loyal members are often lacking in a zeal that would in any way suggest that which burned in Jesus. So I say this thought of personal consecration to Jesus is tremendously significant, and absolutely essential in presenting Jesus as the hope of the world.

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

When Jesus comes he enlarges the vision and interests. He makes people good, sympathetic, congenial, helpful neighbors, and loyal citizens. He enlarges the interest so that all men, even unto the ends of the earth, are included in good will. Jesus becomes the mainspring of personal and business strength, where he abides. He is able to demonstrate in your life and mine what he may do for all men.

It is also the individual of personal righteousness who demonstrates the power of Jesus to the church and to the world the strength of his strength. When people who have lived with Jesus during the week come to church on the Sabbath they will find Jesus there, and they will feel the power of his presence. Spiritual enthusiasm will electrify the atmosphere, and work for the kingdom of God will be seen to be the most commanding of all interests. Nothing else will compare with it in importance. Other events and needs of life will range themselves around this central and compelling interest. A situation that opens up in contemplation of the consecration of our individual lives to Jesus. The financial problems will largely disappear. It will no longer be a question of how much must I do, but how much can I do. Forward movement will result. All of recent years, the present leaders will have adequate financial support. Many a discouraged pastor will find new life and power, and others, perhaps, will wake up to find that the procession has gone on and left them.

We have been talking for days about the empty pew and empty pulpit, with few young men in prospect for the Christian ministry. I am confident such a condition as this I have here pictured will give us well-filled pews and all the workers that we can place and support. The boys are not to be blamed over much for choosing other vocations, for the laity is largely to blame, and the preachers are at least partly to blame. The reverence and sacredness of the ministry have not been exalted as they should have been. This low evaluation has been reflected in many ways—in all sorts of jokes, puns, cartoons, dramas, minstrel shows, and comic strips in the daily press, etc. The salaries paid the majority of pastors indicate a low estimate of the minister’s worth, and fathers and mothers have not hesitated to say they would not have their sons be ministers; they want their boys to be doing something that is more popular and better rewarded.

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

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

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

The demand is one in presenting Jesus as the hope of the world: it is for personal righteousness. If that is not already ours,
it is available for us. God never waits when we are ready. He never disappoints. He will give each one his place in presenting to the world a demonstration of the power of Jesus in human life. You who are older will find an increasing joy in taking Jesus with you into your present vocations. You who are younger will find Jesus about your life-work. "Seek ye first his kingdom and his righteousness."

HOME NEWS

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

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

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

J. C. L.

FARINA, ILL.—We have been having rather a dry summer. As many of our members are farmers we feel the effects. Our congregations have been well sustained by most members, and there has been a good interest under the ministrations of Rev. J. T. Davis and their family paid Welton a visit. They were on their way from North Loup to Ashaway, R. I., and Welton is only seven miles out of the way, from the east to the west or west to east by Chicago. We are always glad to meet the trains at either Delmar or Delmar if guests so request. Just ring the Seventh Day Baptist parsonage and some one will soon be on the way.

Brother Davis led our prayer meeting while here and spoke to very appreciative audiences both morning and evening. I am glad that the prayer meeting here at Welton is not the problem that many pastors find in other places. From fifty to sixty per cent of the Sabbath morning attendance are in the prayer service, and there has been at least one ninety-eight per cent prayer service since we have been at Welton. The hour is filled with song, prayer, teaching, and testimony; old and young responding willingly, gladly, and hopefully.

We were also very pleased to see the summer Elder Scowell and Roy Hurley, Elder Scowell preaching at the morning service, and Brother Hurley on the evening after the Sabbath. We count it a great blessing to have had the brethren with us. Following the Conference the churches of Iowa held their yearly meeting at Welton, and while the visiting attendance was not all that we had hoped, a very helpful series of meetings was enjoyed by those present.

Brother Loofbourow, of New Auburn, and Brother Cottrill, of Garwin, were present, also Mr. and Mrs. Charley Mitchell and son and daughter, Mrs. Paul Mitchell, and Mr. Ormsby, of Marion. Rain Friday morning kept others from coming. The meetings grew in power as they progressed until toward the close people had to hunt about the church to find seating places. It surely seemed good to see the house filled. We were planning for our largest attendance Sunday evening, but had to cancel the service. However, a good many braved the elements and a very helpful service was conducted by Elder Hurley after a sermon by Elder Cottrill, of Garwin.

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

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

Now we are off for the association at Milton to participate in the services there. About twenty-five are planning to go from Welton by auto, weather permitting. Rev. J. H. Hurley will have charge of the prayers, and Elder Scowell will give the Sabbath morning in the absence of the pastor. Brother Hurley is much improved in health, and we hope that he will soon be in the harness again. Now, Dr. Gardner, don't scold Welton way again until you have looked about you in some other direction.

Fraternally,

C. L. HILL

THE JOY OF SERVICE

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

Sabbath School, Lesson III—October 15, 1923

Paul Writes to the Christians at Corinth

1 Cor. 1:10-:13; 1:13-1:14. (Read the entire Epistle to the Corinthians.)

Golden Text: — Christian love. (I Thess. 4:14.)

THE SABBATH RECORDER

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

DEATH

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

The funeral services were held at the home of the grandfather, Brayan Larrabee, Friday afternoon, September 24, conducted by their pastor.

The little body was laid away in the cemetery at West Edgerton, N. Y. Two songs were sung by Mrs. Clayton Welch and Mrs. Clifford Griffin.

L. G. C.
THE SABBATH RECORDER

THE SABBATH RECORDER

The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often can not drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to the life of its own palm school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 246 W. 4th Street.

The Seven Days Baptist Church of New York City holds regular Sabbath services at 10 A.M. and regular Sabbath meetings, followed by Bible School service, at 2 o'clock p.m. Visitors are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services and Sabbath school, each Sabbath in the Sabbath School room of the Seventh Day Baptist Church at Fourth Avenue and State Street. All who would like to attend are cordially invited to attend these services.

The Mill Yard Seventh Day Baptist Church of London, England, holds regular preaching services and Sabbath school each Sabbath, beginning at 11 a.m. Christian Endeavor services and prayer meetings, each Friday evening at 7.30. Visitors are welcome.

BOOKLET—HEART SERVICE


BOOKEETS AND TRACTS


RECORDED WANTED ADVERTISEMENTS

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

WANTED—Experienced bookkeeper capable of handling double entry with efficiency and speed. Permanent position in good S. D. B. organization. Address D. P., Sabbath School, Plainfield, N. J.

WANTED—Bookkeeper for Modern Bookkeeping System, experience in business. Address, 102 Main Street, Plainfield, N. J.

RECORDED WANTED ADVERTISEMENTS

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

The Fourth Seventh Day Baptist Church, of Syracuse, N. Y., holds regular preaching services and Sabbath school each Sabbath, at 3 p.m. in the Birmingham School, 347 Montgomery Street, at 4 p.m. in the Sabbath School, 110 Cumberland Avenue, at 6 p.m. in the Seventh Day Baptist Church building, corner Fifth Avenue and Cherry Street. All who would like to attend are cordially invited to attend these services.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 10 A.M. and regular Sabbath meetings, followed by Bible School service, at 2 o'clock p.m. Visitors are cordially invited to attend these services.

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The Seventh Day Baptist Forward Movement

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

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

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


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