

The greatest menace in
the world today is the
drift away from religion

Hold fast thy faith

The Sabbath Recorder

WHEN souls think of God as Jesus thought of him, and feel toward him as Jesus felt; when men live with God as Jesus lived with his Father in the spirit and power of religion; when neighbors live with neighbors and friends with friends under the influence of the mind and character that we know in Jesus; when the world's business is done according to the mind of Jesus; when the nations are governed in the light of his principles; when class and class, rich and poor, labor and capital, nation and nation, act toward one another in fellowship with his heart and judgment; when questions as they arise are decided in his way, and the large movement of the masses of humanity proceed in fellowship with the desire of Jesus concerning human affairs—then will have been fulfilled the purpose to which our young minister is devoting his life, and not till then.—William Newton Clarke in "Immortality".

—CONTENTS—

Editorial. —The Elevating Influence of Church-going.—Elijah's Forward Movement—Only Half of the Children Being Reached.—More About Fouke School—Two Interesting Letters.—Painful Inconsistency.—A Hard Lesson to Learn.—Revival Work in Berlin, N. Y.—Tragic Self-sacrifice for a Great Principle..545-549	Education Society's Page. —Milton's Present Crisis 563
Notes From the Southwest..... 549	Ordination Service Mill Yard Church.. 563
The Commission's Page. —Roll of Honor.—The Forward Movement..... 550	On the Western Trail..... 564
Tract Society.—Meeting Board of Directors.—Tract Society.—Treasurer's Report 551-553	Woman's Work. —Program of Prayer.—The Hidden Truth (poetry).—The Woman's Executive Board.—Woman's Executive Board.—Treasurer's Report 566-568
Missions and the Sabbath. —Tract and Missionary Society Notes.—Missionary Board Meeting.—Quarterly Report.—Interesting and Enlightening Correspondence on the Sabbath Question 554-562	Three Interesting Letters Concerning Fouke 568
	Young People's Work. —Winning Our Friends for Christ.—The Call of Home Missions 570
	The Lone Sabbath-keeper. A Story of Hardship and Endurance..... 570
	Sabbath School. Lesson for November 13, 1920 574
	J. Howard Titworth..... 575
	Home News 576
	Marriages 576
	Death 576

SEVENTH DAY BAPTIST DIRECTORY

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Alfred, N. Y.

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

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The Elevating Influence Of Church-going

There are many ways to make the Sabbath a delight and few people ever think of them all. Too many seem to think that church-going is not essential to the uplift of the mind and heart for which the Sabbath was intended. But the man who marks his Sabbath day by merely sleeping later in the morning, by being lazier and more unkempt, by lounging about in shabby attire, by rocking in an easy cushioned chair, and hiding a face covered with stubby beard behind a sensational newspaper, is robbing himself of a golden opportunity to rise in the estimation of his own better self. No man can spend God's holy day in such a way without shrinking morally and spiritually in his own estimation. There is nothing in such Sabbath-keeping to satisfy the soul. A Sabbath thus kept is not a means of grace.

On the other hand, a right use of the Sabbath tends to keep one from degenerating. Everything about church-going and the support of public worship braces up a man's better self, puts moral stiffening into his purposes and makes it easier to live a clean wholesome life.

Did you ever stop to count up the many things in connection with going to church that tend to uplift the man? It is always a good self-respecting thing to put on clean clothes and make one's self physically presentable. The restful retreat in the house of worship from the drive and rush of the week is always helpful. It is a good thing for both body and mind to have the thoughts led into higher channels. Church-going always brings one into personal association with the best people in the community. The sanctuary services minister to the musical and esthetic sensibilities and turn the heart toward the better things. Something in every sermon will certainly benefit the careful listener. The presence of every church-goer helps to support an institution which makes the community a safer place to live in, and which increases the value of property. One's best and truest friends are made happier by his going to church and

helping to support it. Last but not least, the man who follows his great Master by attending and supporting the church, ministers unto the welfare of his own soul, and places his influence where it will tend to lead his friends and loved ones into the way of life and everlasting peace.

Elijah's Forward Movement Did you ever think of Elijah's forward movement as an illustration of the way all forward movements must be made if the children of God are to succeed in building up the kingdom? Perhaps you may not have noticed the wonderful change of methods Elijah had to adopt before he was able to perform the crowning work of his life.

His method of work before and including that victory on Carmel was entirely different from that after he had been alone with God at Horeb and heard the still small voice. That was indeed a great day when in the midst of storm and tempest and carnage he defeated the prophets of Baal and then laid him down to rest at the gates of Jezreel. But under God's wise plan that was to be the last work of the kind for Elijah in establishing the supremacy of Jehovah. A new order of things was at hand. New methods of work must be taken up. And when Elijah felt utterly unable to go on with it and found himself under the juniper tree wanting to die, God graciously led him back to Horeb amid the solitudes of the mountains there to commune with him.

The Lord passed by in a wind storm that rent the rocks, then in an earthquake, then in a terrible storm of fire, but his message to Elijah was no longer given in these things. Then came the blessed message in the still small voice, and when Elijah had listened to this he covered his own face, all his plans were changed and he went forth to do the best work of all his life.

Up to that time the blood and thunder methods had been familiar to Elijah. When lightning from heaven came down to consume the offering, when the Kishon ran red with the blood of Baal's prophets, and the thunder tempest drove Ahab and his men

across the plain to Jezreel for shelter, Elijah must have thought, "This is something like it. Now something worth while is being done." But at Horeb, after the lessons of wind and earthquake and fire had passed by and these had given way to the still small voice—the voice of God in the soul, then it was that the prophet recognized his new forward movement, changed his methods of work and started out upon his best service.

To go back to the mount of God and get in touch with Jehovah was the only way for the prophet of old to succeed in the new order of things. This too is the only hope for those who would lead in the forward movements of our day.

The world has had its fill of blood and carnage and storm-tempests of human wrath. There is no hope of bettering things in that way. A new day and a new order of things is at hand. It almost seems that the evil one is victorious and many Christian men are under their juniper tree. But Jehovah is still alive. He calls to his people as certainly as he called Elijah. Now is our time to hear the still small voice and go forward with our Master to victory.

Some Seventh Day Baptists too, are under the juniper tree today. They seem to think the loyal, stalwart prophets are all dead, and that Baal is gaining the victory. It is still a conflict between Baal and Jehovah; for it is Baal's day against God's holy Sabbath, and many are losing heart. If all such could rest a little from their disheartening fears, let God's angel of mercy feed them until a little strength is given with which to go back to the mount of God, and there listen awhile for the still small voice, they too might find that Jehovah's prophets are not all dead, and that there are still left thousands who have not bowed the knee to Baal.

Back to a closer and more precious communion with God; back to truer loyalty to Christ and his Sabbath; back to the point where one can say: "Forgetting the things that are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—these are the things most needed now to send us into the Forward Movement for the very best work Seventh Day Baptists have ever done.

Only Half of the Children Being Reached

One can but wonder what the outcome for our citizenship will be in a few years when he realizes that with all the work of both Protestant and Catholic churches not more than half of the boys and girls of America are being reached by religious instruction. The Catholics seem to be doing more for their own children than the Protestants are doing for theirs; for the parochial schools among the former are many, while the latter have but few. Meantime the American nation, which theoretically claims religion for its main corner stone, persists in keeping religious instruction out of its public schools! Half of America's children are practically barred from the instruction most essential to good and true citizenship. And while Protestants seem indifferent toward this suicidal condition in our educational plans, the Catholics are wide awake to the need of religious instruction. It doesn't take much figuring to reveal something of the tendency of things in America, and to determine what the outcome will be in a generation or two under our system of education.

One great need of this country is a system of education in its public schools which will speak of duty to God and men in such broad, unmistakable, clear cut religious instruction that the multitude of children now having no moral or Christian training shall be molded into God-fearing, reverent, altruistic citizens. In this way churches may be enabled to hold their own children to the faith; for then they will have the moral influence of the government to strengthen them in their work.

If this country is to have a citizenship that will be strong, stable and true; a citizenship that will safeguard it from the dangers now threatening its very life, there must be more attention given to religious education. Let us have a revival of patriotic zeal for the higher moral training of all who are now in the molding period of life.

More About Fouke School Two Interesting Letters

In the SABBATH RECORDER of October 4, we made a brief write-up of the discussion in the Southwestern Association, held at Gentry, Ark., concerning the prospects for the Fouke School. We tried to report correctly the opinions

expressed in open parliament by people who were familiar with the facts, who were friends of the school, and who would be very glad if the outlook for it were better.

We shall be as sorry as anybody to see the Fouke School close its doors, as did DeRuyter, Shiloh, Albion, Walworth and other schools supported by our people. However, they all did a good work and prepared the way for better things, and the money and efforts expended to promote them was money well spent. It may be that some other schools, after they have served their day, may also find it advisable to close their doors and change their plans of work. We sincerely hope this may not be the fate of Fouke; but unless our people can contrive some way to check the constant decrease in the number of Seventh Day Baptist families there, and can start a movement that will locate additional Sabbath-keeping families within the bounds of that church, we can see but little hope for permanency. This is the very reason why, in that write-up, we emphasized these words of the speaker who presented the case at the association: "Unless several families should move in there for a home."

It has been represented that farms and homes could be had there at reasonable prices. And it is evident that if several families of our people who are looking for homes, and who are likely to take their children where no Sabbath-keepers are to be found, would decide to settle around Fouke they could by so doing, save Fouke and at the same time be sure of good Sabbath privileges for their own families.

In perfect keeping with the opinion expressed by speakers in the association and by the editorial referred to, Seventh Day Baptists can save Fouke if they will. It would be far better for the future of many Sabbath-keeping families if they had only settled in such a place as Fouke with its loyal Seventh Day Baptist people, where they could help our good cause, instead of going where Sabbath-keepers were unknown and into communities where they could help nobody.

On another page we gladly give place to two letters from Fouke, both of which were written by persons deeply interested in this matter. But because we are not sure that the writers intended them for publication, we withhold their names. Both writers have

faithfully served the school as helpers in the work and we know our readers will be interested in their letters.

Since writing this editorial another letter has come from a friend of Fouke in Alfred which we gladly give a place in this RECORDER as "Letter Number III."

Painful Inconsistency In a long letter denouncing many preachers as "mere actors, pulling the wool over the eyes of their too trusty congregations, preachers who ought to confess what hypocrites they are," etc., we found these expressions: "I fail to see how any one can call himself a Christian and refer to the Germans as 'Huns'." This expression 'spoiled a beautiful thought you once expressed' in your writings. In such expressions as, 'The drive is on,' 'Over the top,' etc., etc., often found in the RECORDER, you are feeding the atheist and infidel with food for their arguments that Christianity is based on war. . . . If I could not force my arguments without using military phrases I would consider myself an ear-tickling actor for my living and not from a heartfelt desire to preach the gospel."

We might quote farther from this letter but enough has been given to show the spirit that runs through more than three pages of closely typewritten matter.

No doubt that we as Christians do sometimes use terms as figures of speech to strengthen what we say, which if taken literally would savor too much of the worldly or military spirit. But we never use such expressions in the literal sense, and the SABBATH RECORDER tries to be free from such expressions and from common slang phrases.

We could not help being impressed with the painful inconsistency of the friend who wrote the reprimands in this letter against using military phrases in Christian exhortation. He is not one of our pastors and never has been one. But he wears the army uniform with the chaplain's badge, which is a constant reminder of war—and this too while preaching the gospel of Christ. At the same time he accuses others of being hypocrites because they use a phrase now and then that reminds of war deeds!

After condemning us for being so unlike Christ this brother deals freely with phrases too slangy to be allowed in the RECORDER, and we can but wonder what he would say

to Paul if he could get at him; about his use of military terms like these:

This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare. Fight the good fight of the faith. . . . Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier.

Wherefore take unto you the whole armor of God that ye may be able to stand in the evil day. . . . Endure hardness as a good soldier.

That grand old soldier, of the cross compared the Christian to a soldier clad in armor from head to foot, naming all its parts and the weapons to fight with, and at the end of his warfare he exclaimed, "I have fought a good fight," and he too "went over the top." In other words he gained the victory—accomplished the purpose or end whereunto God had called him.

What a pity that Paul could not have had a self-appointed prophet in his day able to unchristianize him and show him his hypocrisy for dealing in military terms and phrases and talking about Christian warfare, instead of preaching the gospel! Poor Paul! He lived and died too soon to receive any benefit from modern critics of men in the ministry.

A Hard Lesson to Learn The man who argues in a sweet convincing way for the ideals of truth which he holds dear will be far more likely to win his cause than he would be by bitterly denouncing his opponent. Some one has said that the Protestant who argues for the ideals of his own faith will do more to overcome the power of the pope than he could if he spent his energies railing against Catholics and Catholicism. This principle holds good in almost every thing. But it seems to be hard for some of us to learn the lesson.

Bitter denunciation; an unkind intolerant spirit, has caused many a man to lose out or compelled him to take up with a half victory, when a sweeter spirit and kinder language would have made his success complete.

Revival Work in Berlin, N. Y. Brother Witter writes in a brief note to the editor that a series of union meetings lasting three weeks has resulted in much good in the town of Berlin. When the evangelist closed his work with them the congregations of

three churches voted to stand by the work under the lead of the pastors of their churches. The first week of this continued service was to be held in the Seventh Day Baptist church. After that the people would decide what further steps to take. There has been quite an uplift in spiritual things and we hope Berlin will receive a double blessing before the movement closes.

Tragic Self-sacrifice For a Great Principle When the news first came that the Lord Mayor of Cork had died from self-imposed starvation in a London prison, after being offered food day after day by English officials, we said we could not see how such a man could pose as a martyr or how his friends could exploit his name as a martyr for his country.

We find, however, that very many people are exalting him as a self-sacrificing hero who laid down his life for the principle of liberty. Some regard it as a case of suicide while others charge English officials with the crime of deliberate murder. Some claim that this death will prove to be a sad defeat for England and a marked victory for Ireland.

We do not pretend to say just where the blame for this tragic death will be finally placed, or what shall be the outcome thereof. Time and forthcoming events will settle that question. We do know that for many years the civilized world has had great sympathy for Ireland, and the feeling has been widespread that England has treated that country with great injustice. There must have been a great provocation for many years, to cause such a state of public sentiment in Ireland; *out of which has come* so many men who are ready and willing to die slow torturing deaths, if by so-doing they can strengthen in the hearts of men a burning desire for the principles of liberty they hold dear.

One phase of this hunger-strike business has impressed us very much. It is the fact that there is still something in the human heart which causes men to revolt in spirit against injustice, and which so weds them to principles they hold dear, that they eagerly endure the greatest suffering *even unto death*, when convinced that by so-doing those principles may become enthroned in human hearts.

When the spirit that prompts men to give

up home and friends and all earthly pleasure in order to suffer and die for the promotion of justice and human freedom comes to take hold of a whole country until it produces such characters in considerable numbers, then all other parties concerned had better take the matter seriously and do what they can to right the wrongs complained of.

Guns and swords may cow men down for a time and prevent overt acts of violence for freedom; but after a great people with a wonderfully heroic past have endured hardships until the voluntary starvation stage of public sentiment has been reached, there can be no satisfactory and permanent healing of the trouble by mere force of arms.

Nothing but the true Christian spirit manifested by England toward Ireland can ever bring in the day of peace and good-will.

NOTES FROM THE SOUTHWEST

CHURCH ORGANIZED AT BELZONI

I expect RECORDER readers are beginning to think I have forgotten my promise to keep them better posted concerning the work on this field. If, however, you knew the difficulty in making a report of missionary and evangelistic work which will not be misleading, I am sure you would forgive this delay in telling you about the labors of Brother Brasuell and myself at Belzoni, Okla.

We went onto the field the fourth of August with the intention of conducting an evangelistic campaign. This particular locality had been represented to us as one destitute of preachers and one sadly in need of the gospel of Jesus Christ. What was our surprise to find three revival meetings in progress and then to learn that there had been three previous to these.

We selected a site under a brush arbor which had been used a few weeks before by the Christians, or "Cambellites" as they are commonly called.

From the first there was a fair attendance and a considerable degree of interest. It seemed to be a great surprise to the people to find that we preached the simple gospel of salvation through Jesus Christ and practical Christian living instead of preaching denominationalism and "knocking" every other denomination; the later is the kind they were accustomed to.

As the meetings progressed the attendance increased and the interest deepened. When the Sabbath truth was presented it seemed to take a deep hold upon many minds and hearts.

I left the middle of August so as to attend the General Conference but Mr. Brasuell continued the meeting for nearly two weeks longer. Nine accepted Christ as their Savior, five of whom were baptized. A Sabbath school was organized with twenty-three members.

Brother Brasuell and I have just returned from another trip to Belzoni having spent ten days on the field. While there we preached fifteen times in four neighborhoods. We are now able to form a very accurate estimate of the results of our former labors. They are not all that we had hoped for yet we feel encouraged at the number who are taking hold of the work in earnest with a determination to stand fast for the truth in the face of all opposition. The Sabbath school has continued to meet each week, the smallest number present being seventeen. I had the pleasure of baptizing two young men who were converted while we were there before. We organized a church with twelve charter members, eight of whom are converts to the Sabbath. It will be known as the Rock Creek Seventh Day Baptist Church.

One woman who is keeping the Sabbath, has not yet decided to unite with the church; one family claims to believe fully in the Sabbath but is not observing it, and several others are manifesting considerable interest in the Sabbath truth. With but few exceptions, the people in that whole section are well disposed toward Seventh Day Baptists. I have promised to try and arrange for some one to visit this new church once a month during the fall and winter.

ROLLA J. SEVERANCE,

Missionary for the Southwest.

Gentry, Ark.,

October 13, 1920.

What does your anxiety do? It does not empty tomorrow of its sorrow; but oh! it empties today of its strength.—*Ian Macclaren.*

There is no disappointment to those whose wills lie buried in the will of God—*Faber.*

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + Riverside, California
- + Milton Junction, Wis.
- + Pawcatuck Church, Westerly, R. I.
- + Milton, Wisconsin
- + Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + Nortonville, Kansas
- + First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + West Edmeston, New York
- + Second Brookfield, New York
- + Little Genesee, New York.
- + Marlboro, New Jersey
- + ★ Fouke, Arkansas
- + First Brookfield, Leonardville, N. Y.

THE FORWARD MOVEMENT

We have done very well. What we need now is a little vigorous perseverance. In looking over the books I notice that the checks sent out in September were the smallest of any month in this calendar year. Very likely this was an accident; but the matter is serious enough to demand some attention. Thought will go a long way toward preventing accidents. Here is a table of the total contributions for all funds passing through the hands of the Conference treasurer by months during the year 1920, so far:

January	\$6,558.47
February	4,720.49
March	2,726.60
April	3,497.21
May	2,415.26
June	8,442.91
July	3,529.93
August	2,999.78
September	2,222.63

June is the largest because a number of treasurers were endeavoring to get funds in before the end of the year, and the books were kept open until the thirtieth instead of being closed on the twenty-fifth as usual.

One-twelfth of \$81,000 is nearly \$6,800. What we need is a steady increase till we can show that average. Perhaps the church treasurers or Finance committees may do something in the line of reminding those who have not brought their payments quite up to the level of their subscriptions.

It would be a good plan for the churches which have subscribed for the year beginning January 1, to make sure that a full half of the year's subscription is paid by June 30. Then we could all begin the year together on July 1.

It would not be a bad idea also for all the churches to make sure of completing either a half year's or a full year's payment on December 31.

And better yet, if we could all make sure of having a twelfth paid at the end of each month. Church treasurers and committees can not accomplish this good work alone. They must have the co-operation of all concerned.

WILLIAM C. WHITFORD.

"Optimism is the process of distilling the best and sweetest out of life and sharing it with our fellows."

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 10, 1920, at 2 o'clock, President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alex W. Vars, Edwin Shaw, Asa F. Randolph, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Franklin S. Wells, Jacob Bakker, George B. Shaw, Willard D. Burdick, Arthur L. Titsworth.

Visitors: Mrs. Willard D. Burdick, Abert Whitford.

Prayer was offered by Rev. George B. Shaw.

Minutes of last meeting were read.

The Recording Secretary reported that he had notified by letters Rev. George C. Tenney, Rev. Clayton A. Burdick, and Rev. William C. Whitford of their election as members of the Board of Directors of the American Sabbath Tract Society, stating therein the time of holding our regular meetings, to any of which we would be glad to welcome them.

He also reported having forwarded to the Secretary of the Seventh Day Baptist Missionary Board the letter received at the September meeting from Mrs. Henry Bailey of New Auburn, Minn., and also having notified Mrs. Bailey of this disposition of the letter.

He also read a letter from the Secretary of the Commission of the Executive Committee of the General Conference expressing the appreciative thanks of the Commission for the helpful counsel and valuable information and suggestions given by Clarence W. Spicer, as our representative at the recent meeting of the Commission held at Alfred, N. Y.

Secretary Shaw on behalf of the Committee on Distribution of Literature reported for the month a net gain of eight subscriptions to the SABBATH RECORDER and the distribution of 7,538 tracts.

The committee also presented correspondence from Rev. Ira Lee Cottrell and Samuel F. Hanks relating to literature sent out.

REPORT CONCERNING THE SPECIAL EFFORT IN DISTRIBUTION OF SABBATH LITERATURE

The plan recommended by the Committee on the Distribution of Literature, approved by the

Board, and committed to the office of the Secretary for administration early in the year 1920, was in brief as follows:

1. The securing of names and addresses of people representing 10,000 different non-sabbath observing homes.

2. The printing of special editions of 10,000 each of the following cards, leaflets and booklets: "Bible Readings on the Sabbath and Sunday", "Pro and Con of the Sabbath Question in a Nutshell", "Why We Are Seventh Day Baptists", "Religious Beliefs of Seventh Day Baptists", "The Sabbath Post Card", "The Sabbath and Seventh Day Baptists", "A Few Facts Concerning Seventh Day Baptists", four different circular letters, and 40,000 envelopes with the imprint of the American Sabbath Tract Society.

3. The mailing of this literature to the names and addresses in four installments, a letter and leaflets in each installment, at intervals of about two weeks.

This report covers the work done up to October 1, 1920.

1. The method of securing names and addresses was to enlist the interest and assistance of about one hundred individuals in various parts of the denomination. The office of the Secretary carried on an intensive campaign by correspondence for about three months, February, March and April, and succeeded in getting 6,848 names. Of these a card catalog of 3,680 has been made and arranged alphabetically.

2. All the literature has been printed except 5,000 for the leaflet "A Few Facts Concerning Seventh Day Baptists".

3. All four installments have been sent out for 4,481 letters, or 17,924 in all. This includes a special list of 381 names, and 420 that have been sent in small packages to various people who wished to send out a few for themselves. The first installment contained a letter and 12 pages, the second a letter and 16 pages, the third a letter and 25 pages, and the fourth a letter and 8 pages, or in all 4 letters and 61 pages. This makes for the entire amount thus far sent out 17,924 letters and 273,341 pages of literature.

There are yet 3,168 names and addresses that have not been copied and card-cataloged, when literature has been sent to these it will make a total of 7,649, or 2,351 short of the 10,000 set as the number to be secured, and for which literature is ready except 5,000 of "A Few Facts Concerning Seventh Day Baptists", only half of the edition being printed in order that changes may be made to bring the matter up to date at time of distribution.

All the work, except the printing, has been done in the Secretary's office by his clerk, except for the help of a girl from the publishing house office for about two days.

The delays early in the year in securing the lists of names, and then the difficulties in April, May and June in reference to printing the special editions of literature used, and in particular the letters, delayed the beginning of the mailing of this literature till about July 1. The vacation season seemed not the most favorable time for sending out such literature and so the largest part of this matter has been posted in September.

The third letter being too heavy for a two-cent first-class package went out unsealed with a one-cent stamp. The other three went out under first-class postage. The special postage account at present is \$291.

One hundred and twenty-six letters have been returned as unclaimed or for incorrect address. This is only 2 8/10 per cent of those sent out. A few of the latter installment have been returned as "refused", but only seven in all. Seventeen letters or cards have been received from people to whom the literature was sent. These are submitted with the report. Samples of the four letters are also attached to the report. This submitted as a report of progress for the information of the Board and for discussion and for suggestions as to better methods of conducting the work.

The Committee on Nominations of the standing committees for the current year presented the following report:

Advisory Committee—Esle F. Randolph, Chairman, Asa F. Randolph, Jesse G. Burdick, Franklin S. Wells, James L. Skaggs, George C. Tenney, Clayton A. Burdick, Edward E. Whitford, William C. Whitford.

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

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

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

Joint Committee (With similar committee of the Missionary Society if appointed by the Missionary Society)—Theodore L. Gardiner, Chairman, Henry M. Maxson, Orra S. Rogers, William M. Stillman, Frank J. Hubbard, Clayton A. Burdick.

Committee on Sabbath School Publications—Edwin Shaw, Chairman, George B. Shaw, William C. Whitford.

Committee on Files of Denominational Literature—Corliss F. Randolph, Chairman, Arthur L. Titsworth.

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

Auditing Committee—Charles P. Titsworth, Chairman, Otis B. Whitford, John B. Cottrell.

Budget Committee—Frank J. Hubbard, Chairman, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Willard D. Burdick, Theodore L. Gardiner, Edwin Shaw, Charles P. Titsworth.

The President of the Society and Board is, by virtue of his office (ex-officio), a member of all standing committees.

WILLIAM C. HUBBARD,
CLARENCE W. SPICER,
ALEXANDER W. VARS,

Committee.

Report adopted.

By vote the President was authorized to prepare a directory of the officers and com-

mittees of the Board as has been done in former years.

The Supervisory Committee reported that the publishing house faced a possible delay in all publications due to the difficulty in securing stock, but were doing their utmost to prevent such delay.

The Committee on Italian Mission reported for September the average attendance at meetings in New York of 7, and at New Era 22, and 200 tracts distributed.

The Committee on RECORDER Drive reported having sent out 146 letters to those who had let their subscriptions lapse.

The report of the Treasurer for the first quarter was presented and adopted.

Secretary Shaw reported in outline on his work for the quarter consisting of the preparation of reports to Conference; attending meetings of the Boards and denominational meetings; conferences with members of the Commission, and the usual routine work of the office when here.

Correspondence from Rev. E. H. Sowell was on motion referred to the Advisory Committee.

Correspondence was received from C. S. Moyer relating to the accounting on the estate of Lucy M. Knapp.

The report of Rev. Willard D. Burdick for the quarter was presented and supplemented by interesting remarks by him relating to the summer school and tent work in which he was recently engaged.

Voted that the question of policy and general control of the summer school work be referred to the Advisory Committee.

Editor Gardiner reported on his attendance at the associations and stated that he found a very general spirit of loyalty and enthusiasm as regards the work of the Boards and the Forward Movement.

President Randolph stated he had written the Presidents of the Missionary and Education societies expressing the hope that they might arrange to attend certain stated meetings of the Board.

Correspondence from J. A. Saunders relating to a corner stone for the Denominational Building was referred to the Committee on Denominational Building.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY—TREASURER'S REPORT

For quarter ending September 30, 1920

F. J. Hubbard, Treasurer,
In account with
The American Sabbath Tract Society

Dr.	
To balance reserved for Marie Jansz..	\$ 9 50
To balance reserved for B. C. Davis' sermons	300 00
To balance reserved for publishing house equipment	190 00
To balance Denominational Building Fund	6,974 96
To cash, General Fund	578 72
To funds received since July 1 as follows:	
Contributions to General Fund:	
July	\$368 73
August	18 00
September	478 90
	<hr/>
Contributions to Marie Jansz:	
July	\$ 10 00
August	38 75
September	77 00
For Javanese baby	2 50
	<hr/>
Contributions to Building Fund:	
July	\$949 96
August	222 33
September	1,114 03
	<hr/>
Income from Invested Funds:	
July	\$2,178 09
August	30 00
	<hr/>
Publishing House Receipts:	
"Recorder"	\$546 90
"Recorder" stock sold	99 40
"Visitor"	26 70
"Helping Hand"	163 26
"Junior Quarterly"	44 79
Tracts	10 35
"Reconstruction Messages"	40 00
	<hr/>
Collections:	
One-third Conference	78 81
Interest on bank balances	46 33
Estate Electra A. Potter, transferred from Permanent Fund to be invested in Liberty Bonds	510 19
Mill Yard Church, London, England: For Missionary Society	\$ 18 00
For "Recorder" subscriptions	12 00
	<hr/>
G. H. Schneider and Company, account taxes advanced on Wardner property, Chicago	100 00
Ashaway National bank dividend	1 00
	<hr/>
	\$15,239 20

Cr.

By cash paid out as follows:	
G. Velthuysen, salary	\$ 200 00
Rev. T. W. Richardson, salary	37 50
Rev. T. L. M. Spencer, appropriation for printing	37 50
Rev. W. D. Burdick, salary	93 75
J. G. Burdick, Italian Mission	87 50
Rev. J. J. Kovats, salary	60 00
Rev. George B. Shaw:	
Salary	\$ 93 75
Expenses	39 44
Material, Vacation schools	4 82
One-third Conference expenses	9 39
	<hr/>
Rev. Edwin Shaw, secretary:	
Salary	\$250 00
Expenses to August 1	7 40
Postage on Tracts	91 00
	<hr/>
Clerical work for secretary	81 00
Mrs. Calista A. Sears, Income	
Estate Electra A. Potter	88 13
Marie Jansz contributions	9 50
Tract Society office, Babcock Building: Rent, July to September inclusive	\$ 75 00

Electric light, July to September, inclusive
 3 00 || Telephone, August and September inclusive | 7 48 |

Shelving for office	85 48
Plainfield Storage Warehouse, six months' storage	33 00
Publishing House expenses:	
"Recorder"	\$1,848 94
"Visitor"	239 92
"Helping Hand"	341 43
"Junior Quarterly"	92 79
Tracts	39 25
Tracts, placards, Bond's sermon's	2 24
Tract Society report to Conference	85 54
	<hr/>
Publishing house equipment	2,650 11
"Recorder" subscriptions	190 00
Committee on Revision of Literature: Typewriting	3 75
Maps	13 30
	<hr/>
President's expenses:	
Typewriting	\$ 12 70
Folders	3 82
Conference expenses	46 89
	<hr/>
Treasurer's expenses:	
Stamped envelopes	8 00
Rev. T. L. Gardiner: Expenses to Conference and associations	75 00
Religious Vacation schools: Rev. T. J. Van Horn's expenses	\$ 33 32
Mrs. T. J. Van Horn	75 00
Amey Van Horn	105 00
Artheda Hyde	30 00
	<hr/>
For Estate Electra A. Potter: \$600-Fourth 4 1/4 per cent Liberty Bond	\$510 19
Interest on above	8 24
	<hr/>
Seventh Day Baptist Missionary Society:	
Freewill offering, Mill Yard Church, London, Eng.	18 00
Seventh Day Baptist Missionary Society:	
One-third Morton Wardner taxes refunded	33 33
Alfred University: One-third Morton Wardner refunded	33 33
Liberty Bonds contributed to Denominational Building Fund	350 00
	<hr/>
	\$ 5,559 64

Balance on hand:
Cash reserved for Marie Jansz
 \$ 128 25 || Cash reserved for B. C. Davis' sermons | 300 00 |
Cash reserved for Denominational Building Fund	8,911 25
Cash in General Fund	340 06

	9,679 56

	\$15,239 20

E. and O. E. F. J. Hubbard,
Treasurer.

October 4, 1920.

Examined, compared with books and vouchers and found correct.

O. B. Whitford,
Auditor.

October 10, 1920.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

MISSIONS AND THE SABBATH

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

TRACT AND MISSIONARY SOCIETY NOTES

A letter from Pastor A. J. C. Bond, of Salem, W. Va., announces that he has decided to accept the call of the General Conference to become the director of the New Forward Movement. He has asked the church to release him not later than January 1, 1921, and plans to begin immediately in the preparations for his work.

It has been my privilege to attend the gathering of three associations last June and three in September, and the General Conference in August. In addition to these seven churches, I have visited at Salem, Fouke, Nortonville, Stone Fort, Milton Junction, Milton, Walworth, Bangor, White Cloud, Battle Creek, Nile, New York, Waterford, Westerly, Ashaway, Bradford, Rockville and Plainfield. Unless I have made a great mistake in judgment the spirit of our people is hopeful and forward-looking. There is a strong purpose to carry on the work of God in a united way. The feeling of loyalty to denominational interests is prevalent. The Forward Movement has been welcomed and approved and supported. The people are now ready for a greater work, I have characterized their attitude by saying that there was a spirit of expectancy, a willingness and readiness to do, but a sort of waiting for definite developments of general plans and programs.

Into this situation Pastor Bond comes to be the director of our united denominational efforts. He will have the loyal hearty support of all our societies and boards and churches and individuals, all the way along the line from the Commission to the primary classes in our Sabbath schools. Of course I can not speak for Pastor Bond, and I have had no chance for conference with him, but I presume that he will make use of the Commission's Page in the SABBATH RECORDER, to bring his messages, his wishes and plans, to the people. Let us all give him our individual, loyal, enthusi-

astic, prayerful support as he takes up the burden of leadership for our denominational work.

Matters of interest were considered at the last meeting of the Missionary Board. The official minutes and the list of appropriations for 1921 are published this week in this department of the SABBATH RECORDER, to which attention is called for information. The secretary will be glad to answer, if possible, any questions regarding the work of the board.

There will be a meeting of the Advisory Committee of the Tract Board, November 14, at 10.00 a. m., in Room 319 of the Babcock Building, Plainfield, N. J. The special matter for discussion is the question of religious vacation schools for our denomination. Is there a denominational need for such schools? If so, how may we as a people best meet that need? What should be the purpose of such schools; what should be their general character; who shall organize, direct, supervise, teach, give financial support, etc.? People who are interested and have any suggestions to make are invited to correspond with the secretary in time for the meeting as announced.

The following paragraphs are from a letter from our missionary at Georgetown, British Guiana, S. A.:

"Enclosed you will find my report for the quarter. I trust that it will reach you in time for the board meeting. I am glad to know that you had a good meeting of Conference. I trust that the plans laid will bring much success to the cause generally. A friend sent me a report of the Commission and also reports of the boards.

"I am anxious to get my SABBATH RECORDERS to know how everything goes. I am always anxious to drink in denominational news.

"The work is moving on nicely. I expect to hold baptism in another week. I can not report any better conditions locally with regard to prices for building materials. We are hoping that some immediate reductions will take place. The cost of labor is on the increase. A notice was issued a few days ago by the carpenters' union that after the end of September the pay will be three dollars per day for eight hours work.

"Food stuffs and clothing are higher than a few months ago. We are having our share of unrest in every department down this side.

"Last week was one of pleasure for the inhabitants owing to the visit of the Prince of Wales. He is a jolly fellow and enjoyed himself immensely during his brief stay here. He seems to be quite democratic in spirit. The principal streets were decorated and thronged during the procession. People came from all parts of the colony and the neighboring colony of Dutch Guiana."

Missionary Spencer's statistical report for the quarter ending September 30, 1920, follows:

Name—T. L. M. Spencer.	
Place—Georgetown, B. G.	
Work engaged in—Missionary.	
Sermons	24
Bible readings	24
Prayer meetings	27
Talks, addresses, etc.	20
Visits	60
Baptisms	1
New Sabbath-keepers	1
Pages of literature distributed	4,000
Churches	1
Added to the church	7
Membership	1
Sabbath schools	1
Membership	31
Christian Endeavor society	1
Membership	1

FINANCIAL STATEMENT

From the Missionary Board	\$250.00
From the Tract Board for printing	37.50
Local offerings for local work	30.19
Salary	250.00
Expenses for the local work	25.86

MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, October 20, 1920, at 9.30 a. m., President Clayton A. Burdick in the chair and the following members present: Clayton A. Burdick, Edwin Shaw, D. Burdett Coon, Anne L. Waite, Walter D. Kenyon, Robert L. Coon, John H. Austin, James A. Saunders, Ira B. Crandall, Mrs. O. U. Whitford, Samuel H. Davis, E. Adelbert Witter, Charles H. Stanton, Mrs. Charles W. Clarke, Edwin Whitford and Albert S. Babcock.

The following visitors were in attendance: Mrs. Howard Langworthy, Mrs. D. Burdett Coon, Mrs. Laura Witter, Mrs. Dell Burdick, Mrs. Seldon Young, Ruth Nash,

Mrs. William Healey and Mrs. Allen C. Whitford.

Prayer was offered by Dr. Anne L. Waite.

The minutes of previous meetings and the quarterly reports of the Corresponding Secretary and the Treasurer were approved.

A communication from the Commission of the Executive Committee of the General Conference was received expressing appreciation of helpful suggestions and counsel by the representatives of this society, Brethren Clayton A. Burdick and D. Burdett Coon, both of whom gave reports.

Reports were received from missionary workers and pastors, nearly a score in number, mostly very favorable.

It was voted that the matter of employing a singer to accompany Rev. William L. Burdick on the Western Association field, be left with Brother Burdick and the Corresponding Secretary with power.

Voted to appropriate from the income on the Ministerial Education Fund the sum of \$150 for the aid of Wardner T. Randolph for the school year 1920-1921, to be paid in three installments.

Voted to appropriate \$200 of the income from the Alice Fisher Fund to the Board of Trustees of the Seventh Day Baptist Memorial Fund, to be used for the purposes specified in the fund.

The Committee on Supplementing Pastors' Salaries made verbal report of the distribution of the funds received up to July 1, 1920, \$1,025.

The afternoon session opened with prayer by Rev. E. A. Witter.

Matters relating to the disposition of certain interests of the Society in property at New Auburn, Minn., were placed in the hands of Rev. D. Burdett Coon, with power.

The Joint Committee was disbanded.

The following standing committees were appointed for the coming year:

Missionary Evangelistic Committee—Ira B. Crandall, Edwin Shaw, Frank Hill, Mrs. Charles W. Clarke and D. Burdett Coon.

Georgetown Committee—Frank Hill, Ira B. Crandall, and Mrs. Albert H. Langworthy.

Supplementing Pastors' Salaries—Samuel H. Davis, John H. Austin, Mrs. E. B. Saunders, Edwin Shaw, and Walter D. Kenyon.

Auditors—Frank Hill and John H. Austin.
Work in China—Clayton A. Burdick, Robert L. Coon, Charles H. Stanton, Anne L. Waite, and Edwin Shaw.

Alice Fisher Fund—Clayton A. Burdick, Samuel H. Davis, and Edwin Shaw.

Ministerial Education Fund—Samuel H. Davis and Edwin Shaw.

Recommendations of Conference "a", "b", "c", "d", "e", as printed in the SABBATH RECORDER of September 20, 1920, were taken up separately, and four of them were approved.

Article "e" relating to meetings of the Board was considered, and it was voted that further consideration be referred to the next quarterly meeting in January; in the meantime, special meetings be held on Sunday afternoon, November 21, and Sunday afternoon, December 10, at 2 o'clock.

Concerning suggestion "b" the Board voted to concur in the suggestion and to assume the responsibility, asking the President to appoint a committee of three to have charge of the matter.

The Recording Secretary presented the following:

To the Board of Managers of the Seventh Day Baptist Missionary Society:

For nearly twenty-two years it has been a pleasure to act as Recording Secretary for the Seventh Day Baptist Missionary Society. Circumstances forbid my further service as such; I therefore present my resignation as Recording Secretary, to take effect November 1, 1920.

Assuring you of my continued interest, and co-operation with you in the work of the Board,
Sincerely,
A. S. BABCOCK.

It was voted that this resignation is received with great regret, and that we earnestly request the Recording Secretary to withdraw it; also, that further consideration be postponed until the January meeting of the Board.

APPROPRIATIONS FOR 1921 VOTED

<i>China:</i>	
Rev. Jay W. Crofoot	\$ 1,300.00
Rev. H. Eugene Davis	1,300.00
Dr. Bessie B. Sinclair	800.00
Susie M. Burdick	800.00
Anna M. West	800.00
Girls' School	300.00
Incidentals	500.00
Childs' allowance	150.00
Dr. Rosa W. Palmberg (in homeland)	500.00
Traveling and exchange	2,000.00
Total	\$ 9,250.00

<i>South America:</i>	
Rev. T. L. M. Spencer	\$1,000.00
Traveling expenses (estimated)	100.00
Total	\$ 1,100.00

<i>Holland:</i>	
Rev. G. Velthuysen	\$ 400.00
Holland field	400.00
In aid of Marie Jansz	200.00
To aid Holland churches in their foreign work	100.00
Total	\$ 1,100.00

<i>Home:</i>	
Southwest field, Rev. R. J. Severance	1,200.00
Little Prairie field, C. C. Van Horn	900.00
Western Association field, Rev. William L. Burdick	1,600.00
Michigan field, Rev. John C. Branch	1,000.00
Los Angeles, Cal.	700.00
Boulder, Colo.	500.00
Middle Island, W. Va.	500.00
West Edmeston, N. Y.	100.00
Syracuse, N. Y.	100.00
Hartsville, N. Y.	100.00
Salemville, Pa.	100.00
White Cloud, Mich.	300.00
Exeland, Wis.	200.00
Cartwright, Wis.	400.00
Rock House Prairie	200.00
Fouke, Ark.	300.00
Hammond, La.	300.00
Hungarian Mission, Rev. J. J. Kovats	240.00
Italian Mission, Rev. Antonio Savarese	350.00
Evangelistic work	2,500.00
Traveling	750.00
Corresponding Secretary, Treasurer, office, traveling expenses, incidentals	2,000.00
Total	\$ 14,340.00

It was voted to co-operate with the Middle Island, W. Va., Church in calling Rev. G. H. F. Randolph as missionary pastor on the Middle Island field.

Following prayer by John H. Austin the meeting adjourned.

CLAYTON A. BURDICK,
President.

A. S. BABCOCK,
Recording Secretary.

QUARTERLY REPORT

July 1, 1920, to October 1, 1920

S: H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society	
By Months	
Dr.	
Cash in treasury July 1, 1920	\$3,659 09
Cash received in July	\$1,681 02
Cash received in August	2,333 21
Cash received in September	2,310 97
Total	6,325 20
Total	\$9,984 29
Cr.	
Expenses paid in July	\$3,228 84
Expenses paid in August	2,901 30
Expenses paid in September	2,262 73
Total	\$8,392 87
Balance in bank October 1, 1920	1,591 42
Total	\$9,984 29

By Classification	
Cash Received	
General Fund, including balance brought forward	\$5,483 60
Home field	142 77
China field	875 78
South American field	719 18
Marie Jansz	6 00
Specials	183 70
Income from Permanent Funds	2,000 00
Income from Memorial Board	557 66
Interest on checking account	5 60
Debt Fund	10 00
Total	\$9,984 29

Disbursements	
Corresponding secretary and general missionaries	\$1,652 56
Churches and pastors	1,822 09
China field	3,062 72
South American field	166 67
Hungarian Mission	60 00
Traveling expenses, Rev. J. J. Kovats	50 00
Italian Mission	87 48
Specials	60 60
Holland and Java	300 00
Treasurer's expenses	129 00
Payment of note	1,000 00
Cost of money orders, etc.	1 75
Total	\$8,392 87
Balance in bank October 1, 1920	1,591 42
Total	\$9,984 29

INTERESTING AND ENLIGHTENING CORRESPONDENCE ON THE SABBATH QUESTION

Some time ago we received the following correspondence between one of our friends and the minister of a Sunday-keeping church in one of our large American cities, who had advertised to speak on "Seventh-dayism." After listening to the sermon, our friend wrote him this letter and received the kindly reply that follows it.

For some time we have hesitated about the propriety of publishing private correspondence without the knowledge of both parties, since it would establish a precedent that we have carefully avoided. It somehow has seemed unwise, and, in some cases that have come to hand, really unkind, to put in public print controversial letters between private individuals, or personal writings of criticism under the form of "an open letter" to some one person.

It may be we have been over careful in these things. If so, we feel that it is better to err by going slow than to be too fast and publish things that may harm the good cause we love.

We have just re-read this correspondence, and because it contains so much that is true and good, written in the best of spirits, we give it place here, leaving out the name and address of our friend and that of the

kindly spirited pastor with whom he takes issue.—THE EDITOR.

Rev. Mr. _____
DEAR SIR: Attracted to the service Sunday by your announcement in the public press, we listened with interest to your address on Seventh-dayism.

The church with which I am affiliated has for its mother church the Mill Yard Seventh Day Baptist Church, of London, England. This particular society was organized in 1617, some three hundred and two years ago, or about three years before the Pilgrims set sail for America. All this time the members have maintained the binding obligation of the Creation Sabbath, the seventh day of the week. You led, or attempted to lead, the audience to believe that the whole question of Seventh Day Observance originated about seventy-five years ago, through a Mrs. E. G. White alleged by you to be a prophetess of the Seventh Day Adventist Church.

As a student of history, you ought to know that there is hardly a century of the Christian era that does not present testimony to the observance of the true Sabbath. If you desire citations of same, you have only to command me.

It may have been unintentional upon your part, yet, nevertheless, I interpreted your attacks upon certain Adventist doctrines as an attempt to throw mud at the Sabbath of the Lord. Surely, it makes no difference to the claims of the Sabbath, if the Adventists do believe in what is generally called soul-sleeping; your near neighbors on Bethune Street, the First Day Adventists, believe the same, as do the Russellites, who, with you, observe Sunday. Again it weighs not in evidence for or against the Sabbath, that some Adventists believe in Mrs. E. G. White as a prophetess, for you have the Mormons who believe in Joseph Smith; the Dowieites who believe in Dowie; the hundred and one other sects, including the Roman Catholics, who acclaim one of their number the anointed prophet and seer of the Lord, yet maintain the Sabbath to be abolished and Sunday instituted in its stead.

What would you think if I were to address a public gathering and use this species of mud-slinging to establish to my auditors that Sunday must be the wrong day, or, at least, to prejudice in advance, my hearers against those who taught its observance.

Mrs. Rachel D. Preston, a Seventh Day Baptist member, residing in Washington, N. H., brought to the attention of the Adventists in 1848 the claims of the Bible Sabbath and it is to her and not to Mrs. E. G. White that the Adventists owe a weight of gratitude. In fact Mrs. White at first opposed transferring her day of worship from Sunday to the Sabbath, and only after a goodly number of Adventists began to observe the Edenic Sabbath did she fall in line (Cf. Andrews' History of the Sabbath, pp. 505, 506; Loughborough's Great Second Advent Movement, pp. 249, 255—both published by Seventh Day Adventists).

As a Baptist, you ought to know that the church with which Mrs. Preston was identified (the Seventh Day Baptist), has had a separate existence in America since 1671, shortly after Roger Williams commenced his efforts, as a Baptist, in Rhode Island. The first American Seventh Day Baptist church was instituted in the same British province, and I am enclosing you a booklet which will give you a brief sketch concerning it. In English Baptist history, you will find record of the Seventh Day Baptists in the sixteenth century, and it is from the English stock the American branch sprung.

It is untrue for you to say that the present keepers of the Sabbath are the lineal descendants of the old-time Pharisees. You admitted that the Pharisees added to the requirements of Moses regarding the observance of the Sabbath, while present-day Sabatarians are quite generally criticised by the pleaders for Sunday observance because they do not keep all the requirements Moses is alleged by them to have made, and with which they, wisely, claim to have nothing to do. They keep the Sabbath in the manner interpreted by the Savior, and not according to the method designated by the scribes and Pharisees. And, by the way, you may well include in your category of "lineal descendants" the major portion of the Protestant world, especially those who verily teach that the Sabbath of Creation should be observed, evening citing the Fourth Commandment as authority, but who are, unfortunately, one day behind in their count, observing Sunday, instead of the Sabbath.

I noted, carefully, what you said concerning the preface to the Ten Command-

ments, and I beg to say that there is no doubt in my mind that these instructions were intended particularly for the Children of Israel, although, with you, I again agree that the moral law was in force before Moses, and that therefore it was always wrong to steal, murder, disobey parents, etc. It was not necessary for Moses to say it, you remarked, and you might well have added, "It was not necessary for these principles to be re-affirmed in New Testament times," instead of citing Acts 14: 15; James 5: 12; Ephesians 6: 1, etc., etc., leaving one to infer that the world had been minus these principles of right from the time of Christ's resurrection until twenty, thirty, forty and sixty years later, in New Testament history, according to the special citation under consideration.

If these ten commandments were a yoke of bondage as you so fondly proclaim, it appears passing strange that nine of them should be brought back to life again, or, if nine are to be retained, and only one dropped, it seems remarkable to annul the entire law, instead of doing as I do in my business—draw a line though an undesirable clause in a contract, and leave the rest remain.

Did it ever occur to you that it was a singular, yea, rather careless thing for the Almighty to include in a code of moral principles, an ordinance exclusively ceremonial? He appears to have done this, by placing the commandment concerning the Sabbath in the Decalog. That is, I infer this from your public statements.

My position is simply this: I am not particularly concerned with the Lord's dealings with the Hebrew nation. I regard the institutions of matrimony and the Sabbath as of primeval origin. The Sabbath was sanctified by the Lord at the end of creation week. And if it was sanctified, then it was set apart for holy purposes. It was made for man, or the man, as the Emphatic Diaglot renders it. Marriage, likewise, is a sanctified institution. It is but what one might reasonably expect if we find these institutions safe-guarded by the Hebrew nation. Would we not be greatly surprised to find it otherwise? But the fact that the Hebrews safe-guarded the worship of the true God and certain of his primeval institutions does not necessitate a re-affirmation, in New Testament times, of the claims either of God, or his divine

institutions, upon the children of men. Why should it? Were the Hebrews so detested of the Lord that their very touch eternally defiled a divine institution?

Yet, even the Hebrews, in some bright day to come, according to your sermon, are again to have this "yoke of bondage," the Seventh-day Sabbath? Why so?

Permit me to draw your attention to the sabbatic practices of the ancient pagans, in the years long anterior to Moses. I am not at this time contending that they observed the literal day of Saturn, as it is not necessary, in relation to them, for us to establish this. I am inquiring of you as to where this Sabbath idea sprung. Did the Assyrians, Accadians, *et al.*, learn of the Sabbath, even in an imperfect way, through their traditions of Creation, thus accounting for their observance of a seventh day of the week over half a millennium before Moses was born; or did Moses, an expert Egyptian scholar, merely learn of this then ancient Oriental sabbatic custom, and foist it on the Israelites? We need to give you no answer on this, as we affirm the creation origin of the holy Sabbath, but, on the other hand, we are more than interested to know the answer you will give, or attempt to give us. Tell us, please, who was responsible for this sabbatic idea among the ancients?

I am enclosing you a tract written by the undersigned and beg to call your especial attention to the note on Saint Matthew 24: 20.

In your sermon, you referred to a power which should think itself able to change times and the law. In this connection permit me to inquire as to when the period you designate "the Lord's Day" commenced? At sunset, or at midnight? If you begin it at midnight, have you any more Biblical authority for so doing than some of our friends have for sprinkling infants? When do you teach your own people to begin its observance? Or, possibly I can put it this way: How do you teach them to observe the evening that begins when the seventh day ends, at sunset Saturday? (That is, the evening known as Saturday evening, but which in reality is "the evening of the first day of the week." Hackett, McGarvey, Kitto, Conybeare and Howson, and others.) Do you teach them to keep it sacred to religious purposes by abstaining from all

secular labor as the Standard Manual for Baptist Churches, Art. XVI., page 71, edition 1903, directs "the Lord's Day" should be kept? Of course, let it not be assumed that I am representing the manual as teaching that days begin and end at sunset. I am merely asking if "the Lord's Day" does begin at Saturday sunset, do you teach your members to regard that evening religiously as the manual enjoins the hours of that day to be observed?

Possibly, in this connection, you will permit me to draw your attention to my brief comments upon Acts 20: 7, as appearing in enclosed tract, also the comment from "The Baptist Teacher" in regard to the Biblical custom of observing days from sunset to sunset. Probably, as you intend to inveigh against Romanism in your next lecture, you will feel the necessity of squaring your practice with that of the Bible, by beginning your days at the hour which the Bible (and not Rome) indicates. Then, too, you will not have your Lord's Day at the beck and call of Big Business, shifted about by Daylight Saving laws!

In your exposition of Revelation 1: 10, you appear to me to assume an interpretation which remains to be proved. You read into the text the words "first day of the week," while many of the greater scholars of Protestantism teach "the day of the Lord" or Judgment Day is that which is in the mind of the Revelator, and referred to in chapter one, verse ten. If John meant "first day" when he wrote Revelation, it is strange he did not call the "first day" by the title "Lord's Day" when he wrote the gospel which bears his name, especially as this gospel was written (Scholarship quite generally assures us) one year later than was the Book of Revelation. The absence of any sacred title for "first day" is quite significant. If, however, a week day is intended by Lord's Day (Rev. 1: 10), then we can easily establish that the only day the Lord ever claimed as the Lord's Day, as such, was, and is, the sacred seventh day. See Exodus 20: 8; Isaiah 58: 13, and St. Mark 2: 27, all of which lay claim on the seventh day as the Lord's Day!

As to 1 Corinthians 16: 2, you most assuredly misspoke yourself when you asserted that "the early Christian were instructed to lay by them in store and bring it to the assembly on the first day of the

week." Surely, my dear sir, the apostle made it clear that the laying by was to be "at home" or "in store", and nothing whatever is said about "bringing it to the assembly upon the first day of the week." You will pardon me if I tell you that this interpretation reminds me of a First-day Baptist deacon who once confidently proclaimed that the apostle had instructed the believers "not to forsake the assembling of themselves together on the first day of the week". I told him that I would give him \$50 if he would show me the verse, and, taking his Bible, he spent much time in trying to find it, but without success. I called his attention to Hebrews 10: 25, and asked him if that was what he had in mind. "Yes! Yes!" he exclaimed, and I opened to that chapter and verse. He read it eagerly, and stopped. "But, deacon," I said, "it does not mention the first day of the week in that verse." "Well," he replied, "it means it, anyway." And so there you are—another case of adding to the Word of God!

It is not quite clear when the first day began to be observed by Christians, although those at Rome and Alexandria were the earliest to hold it in especial esteem. The Christians at these places, however, did not keep it in the strict manner in which it is generally kept by Christians nowadays. Dr. Amos R. Wells, editor of *The Christian Endeavor World*, wrote my friend, Mr. J. J. Scott, who attended service with me, as follows:

"It is not known when the custom arose celebrating the first day of the week, instead of the seventh, but it is thought that the custom originated in the time of the apostles, and was established by them under divine authority. There are several passages in the New Testament that point in that direction."

As a Protestant, I want more than a "it is not known", or "it is thought", or, that certain verses "point in that direction", don't you? Rome can prove most of her errors to be truths by simply following the method employed by the editor of *The Christian Endeavor World*.

I was deeply interested in the perusal of Article XII of the Baptist Articles of Faith, as published in the "Baptist Standard Manual." It reads:

"We believe the Scriptures teach that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scrip-

tures ascribe to fallen men to fulfill its precepts arises entirely from their sinful nature; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is the one great end of the Gospel, and of the means of grace connected with the establishment of the visible church."

Romans 3: 1; 3: 20; 4: 15; 7: 12; 8: 2, 4, 7, 8; Romans 7: 7, 12, 14, 22, etc., are among the proof texts cited by *The Baptist Manual*.

Even to a Seventh Day Baptist, this sounds fairly good. But when the manual attempts to establish Sunday observance by quoting such verses as "Remember the Sabbath Day to keep it holy," "the seventh day is the Sabbath," together with Isaiah 56: 2-8, and, to cap the climax, Acts 13: 44, "The next sabbath day came almost the whole city together to hear the word of God", then, reverend sir, then it is time to call a halt. It appears that the services in question were being held in a Jewish synagogue upon the day the Jews observed as the Sabbath, and I have yet to learn that that day was Sunday! No wonder our First-day friends find it easy to prove Sunday observance for Christians, when, behold the Baptist Manual adduces texts to prove that even orthodox Jews kept Sunday as the Sabbath!

One might well imagine that the Baptist Manual was somewhat short of Scriptural evidence as to first-day observance, when seventh-day verses have to be pressed into service to do duty for Sunday!

Possibly Rev. Dr. Edward T. Hiscox, editor of the Baptist Manual, from which these quotations are taken, had knowledge of the scarcity of verses, inasmuch as he made the following statement before the Baptist Preachers' Association, New York City, U. S. A. (Reported in the official Baptist journal, *The Examiner*, November 16, 1893):

"There was and is a command 'to keep holy the Sabbath day', but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information upon this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not! There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."

My answer to your assertions on Colossians 2: 16, is to be found in my tract, page one. Did I understand you to affirm that the Greek of Colossians 2: 16 did not render Sabbath in the plural number? I can hardly see how you can class the Sabbath as "contrary to and against man," when the Scripture says it "was made for man". How can it be both for and against him at the same time? The attendant sacrifices of these feasts or ceremonial sabbaths, etc., might well be said to be contrary to and against the principles of a godly, humane man, but this could not be said of the Creation Sabbath. If so, why restore to the Jews, in the latter days, as you predict, this Sabbath institution which is contrary to them and against them. Have they not suffered enough in Spain, Germany, France, Russia and Poland? Why punish them more? With kindest regards,

Yours for the Truth,

Eventually, brother—Isaiah 66: 23—Why not now?

REPLY TO LETTER GIVEN ABOVE

MY DEAR BROTHER:

I take the pleasure of pausing amid the pressure of my work, of which you know something in this city, to assure you of the delight which your presence at the Sunday evening services, and your brotherly spirit afford me.

My advertisement of these subjects came about in this way. There were some of my men who were anxious to know whether I could and would show them what to do with "Socialism" in the light of the Bible in general, and prophecy in particular.

Then I found, as you can well imagine, that Christian Science and Russellite literature abounded in many of their homes in ignorance on their part, as to what they taught.

I could not conscientiously use the morning service for the treatment of these subjects, as I try then to give my folks a warm and comforting message; and deliver, in addition, for a few minutes, an address to the children.

Then, the Sunday evening services, as you know, are a distressing problem in these American cities, especially to British and Canadians; and I am both. My congregation, which is widely scattered, turn out

well in the morning; but seem content to be "oncens" as Mr. Gladstone used to call such.

It has been a difficult task to hold a congregation together for the last three years and a half in that inconvenient hall; and I thought that perhaps I could help to save the evening congregation with a line of subjects like this, and at the same time give them some real help.

I should have known, and did surmise, that in all probability, I would not be allowed to have things all my own way. I really could wish that I had invited even more opposition than I have. It would be preferable to the almost stolid indifference and "don't care" attitude of most people who attend church services. There would be more help for them, and more interest for the preacher if they would but *think*.

While of course I have given more or less attention to these advertised subjects during my Christian life, yet I have never ventured to deal with them in this public way.

I am glad to have given myself this opportunity to look into them with some care; or as much as one's time will allow in this strenuously-living city.

As to yourself, I had somehow thought of you as an Episcopalian clergyman and am glad to have you located denominationally.

Do you know, that while I knew of the Seventh Day Baptists, I had never come across any since I lived in England twenty-three years ago; and I must confess that I had almost overlooked their existence, to my regret and shame.

I thought that I had stated that Mrs. White was a slow convert to Seventh-day-ism; and I should have given the Seventh Day Baptist the credit for putting her on this track.

Neither did I intend to disparage all of the doctrines taught by the Seventh Day Adventists; for some of the things for which they stand, I either believe, or am holding in abeyance in my mind.

I did intend to disparage the so-called revelations of Mrs. White; but not to condemn her followers wholesale.

With the Christian Adventists, who, as you remind me, are my neighbors, I have much in common; and yet I think that I am in harmony with the Baptist Denomination on the whole.

To quote Dr. Hiscox, and the "Baptist Teacher" as you do with telling effect, is to "hoist me with my own petard".

I also agree with you that Dr. Amos Wells, as well as Dr. David Smith who writes the correspondence column in the British Weekly, "limp" painfully in their attempted defense of the observance of the Lord's day, as a substitute for the Sabbath. To me there is no "Christian Sabbath", a la Doctors Shearer, Rochester, and Company.

My treatment of the subject was the outcome of my training in home, college, denomination, and custom; and from your viewpoint, I can plainly see, was absolutely unconvincing.

Too bad! that you were not converted to my way of thinking; and yet,—horrible to contemplate,—what if you should be right? I am aware that I would be in good company with you, and with the noble array of name adduced in your tracts.

I am not sure that your case is proven by the use of Matthew 24: 20. There are many stronger points in your splendid "apologia" than that. Certainly, we "Sundayists" should be honest and consistent and commence the day according to the "evening and the morning" reckoning of Scripture. I could tell you of some funny experiences along that line since coming to Detroit.

I was never quite satisfied with my own exegesis of 1 Corinthians 16: 2, which as you observed, was the "regulation" Sunday observer's interpretation.

The futurist interpretation of the whole of the Book of Revelation, which makes the "Lord's Day" of chapter 1: 10 to belong to a future day of judgment (and which I think was held by the late Dr. Bullinger), does not appeal to me. It did once; but I find myself more in harmony with the great Protestant reformers, and their Continuous-historic interpretation of that and kindred prophecy.

Truth to tell, I shall probably keep that sermon of mine on Seventh-Dayism in the "barrel" until I am pretty sure that there are no Seventh Day Baptists around. I do not feel equal to the task of trying to make converts of them.

I can see by the tracts you kindly sent, that the principle of "salvation by grace" is not contravened by the observance of the

Sabbath Day; and this is a great advance for me.

I have no means of knowing why the Lord should have appointed the recurrence of the Sabbath days in "the good time coming", but so it is; and it surely will not be a hardship.

But "lack-a-day" when I think of the cost of switching over from my life-long custom, can you wonder that I think of the following incident? Mr. Spurgeon, and Rev. John Robertson were once walking together in Mr. Spurgeon's beautiful grounds in Norwood, London. (Mr. Robertson was still a Presbyterian, and unimmersed.) Coming to a large open-air concrete water tank, with a wall around it about two feet high, Mr. Spurgeon in his droll way, said to Robertson, "See, here is water, what doth hinder thee to be baptized?" Robertson replied, "Five hundred pounds a year, and a manse."

Now please do not do, as certain Sunday observers do, and read more into this anecdote than I intend. I still intend to recognize the exclusive right of the Lord to have and to hold a seventh of our time for worship, and Christian service; even as I am Judaistic enough to teach that Christians should pay, not give, a tenth of their income to the Lord. "Oh consistency! thou art a jewel!"

In all seriousness, I much appreciate your kindly spirit shown in this matter; and shall be grateful for whatever you think would be servicable to me in the "few and feeble remarks" I am scheduled to make on "Russellism" on Sunday week.

While I have nothing to teach you, yet I shall be pleased to have your fellowship at the service in the Hall, at 7.30 p. m. *next Monday* (commonly called Sunday evening). Please be prepared to share the platform with me, and be good enough to lead us in the exercise of public prayer.

I shall be pleased to see a manual of your denomination as to location of churches, and approximate numbers.

Very heartily yours,

Happiness depends upon the treatment of what we have, and not of what we have not. Happiness is made, and not found. It comes from within, and not from without.
—E. J. Hardy.

EDUCATION SOCIETY'S PAGE

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

MILTON'S PRESENT CRISIS

Those who have read the appreciative article by Dr. Houghton, of Wisconsin, about the distinctive character of the work of Milton College may be interested to know more about the pecuniary disadvantages under which President Daland and his noble co-laborers are prosecuting their worthy task.

Milton College is facing during this present year a situation that is appalling. For the last five years its income has increased annually by only hundreds of dollars, while the increase in its expenditures has of necessity been counted by thousands. Everything the college has to buy now costs double what it did before the war. But the rate of interest on invested funds is no higher than then. The advance in the cost of maintenance has been steady during about five years and has produced an annually increasing deficit, the accumulation of which the trustees have only partly been able to meet.

An approximate statement of the maximum income and the minimum necessary expenditure will illustrate what the college has to face at the end of the year 1920-1921.

INCOME	
Interest, etc	\$12,000
Students' fees, etc	4,000
From the Seventh Day Baptist Forward Movement, estimated	4,000
	<hr/>
	\$20,000
EXPENDITURES	
Faculty salaries, etc.	\$15,000
Janitor and other, labor	2,000
Fuel, light and power	2,500
Scientific equipment	1,500
Insurance, repairs and upkeep	1,500
Supplies, printing, etc.	1,000
Library	500
	<hr/>
	\$24,000

These round numbers fairly represent the state of the case. The expenses may reach \$26,000 or even \$27,000. Hence the college will next June meet a certain deficit of from four to seven thousand dollars.

The estimated expenses are cut and pared to the quick. Thirteen teachers receive an average of \$1,100 each, from the President's salary of \$1,600 to that of three women teachers at \$900 each. Half the teachers have received offers of higher salaries in other places, but not one has resigned on account of insufficient pay. The high school principal in Milton receives \$3,000 and young teachers \$1,500.

The college surely is far from extravagant. In fact, Milton can not further reduce its expenses and do the work it has to do. Its teachers labor more hours per week than is allowed by any system of college control. Our people surely will not let Milton close its doors when it has among its 112 college students 79 who are Seventh Day Baptists, all but four or five from the Northwestern Association.

We commend to the people of the Northwest the appeal that is to be made by the college at Thanksgiving, which has already been approved by the association at its recent session and by the Executive Board of the Education Society at a meeting held October 17.

ORDINATION SERVICE MILL YARD CHURCH

The ordination of Deacon Bertram Andrew Morris took place at a special service on First-day, September 19, at the home of the pastor, 104 Tollington Park, London, N. 4.

For the council meeting the chair was taken by the pastor, who said, as we have no neighboring churches to call to assist us, we had invited other Sabbath-keepers to join us in the council.

Hymn 567, by Sankey, "Be ye strong in the Lord and the power of his might!" was sung.

The opening prayer was offered by the pastor, Colonel Richardson.

Deacon Morris was then called upon for his statement of faith and Christian experience. He said this somewhat took him by surprise, as he was not aware that any address would be expected from him. He, however, would begin by saying he fully endorsed the ten articles of "Seventh Day Baptist Beliefs". He then gave an interesting account of his varied experiences in Christian work. Part of his education was

at "Kilburn Sisters' School, which gave him much to unlearn, but ultimately led to his appreciation of the simplicity of the gospel.

In his Protestant lectures, over the country, with the Kensit Crusade, Protestant Alliance, etc., he came into sever conflict with "the lambs of Rome" whose "arguments" were frequently sticks and stones instead of any attempt at verbal logic. Strange to say, it was a Roman Catholic who brought him to the Sabbath by challenging his statement, so often advanced by Protestants that "the Bible, and the Bible only, is the religion of Protestants." He said there was not a word in the Bible for Sunday keeping or for working on Saturday. Protestants were guilty of both in defiance of their Bible. To keep Sunday and to work on Saturday was an acknowledgment of the authority of the church—the Roman Catholic Church.

This led Brother Morris to a full study of the question at the British Museum Library, with the logical result of his becoming a Sabbath-keeper, and ultimately to his joining the Mill Yard Church. It had given him the greatest pleasure to accept the call to be a deacon of the church.

Questions were invited, and the resolution for ordination was carried by the council.

The anthem, "If ye love me, keep my commandments", was then sung.

The pastor read the Scriptures from Acts 14: 19 to end, and Acts 6: 1-8.

Hymn 345 was sung, "Everywhere he leads me I would follow, follow on".

A sermon by the pastor was then preached from 1 Timothy 2: 13: "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

The consecration prayer was offered by Deacon Joseph Nicholls, with the laying on of hands by the church members.

Deacon Nicholls then gave the charge to the new deacon, and a charge to the church members.

Hymn 94 was then sung, "More holiness give me."

The service was closed with the benediction by the pastor.

T. W. R.

ON THE WESTERN TRAIL

REV. GEORGE W. HILLS

It required a little more than nine weeks to make the pastoral calls on the Pacific Coast field this year, and more than 5,000 miles of travel. There are a few short trips yet to make. There were 162 people called upon in whom we are denominationally interested; 26 sermons were preached. In every instance a very cordial welcome was extended to "the traveling man", among the First-day people as well as our own.

In the main, there is a very marked hunger for the straight gospel, according to the Bible. I attended a large city church on a certain Sunday while on my trip, and heard the pastor preach the doctrine of the atonement entirely out of the New Testament, as he claimed. With this kind of "preaching" (?) and much that is related, which is popular, there can be but little wonder that the more sincere classes are hungry for the unmutated Word of God as its author has revealed it.

We have a very encouraging feature on this field that is worthy of much grateful consideration. It is this: In several places we have workers who, not only profess and talk the Sabbath truth among their neighbors, but they so carefully and unobtrusively and consistently live it that their influences are very telling, and go much farther than heated arguments in convincing their associates of the reasonableness of the Sabbath observance in daily life.

Quite a goodly number of the First-day people have frankly acknowledged the Bible teachings of the Sabbath; yet existing economic and labor conditions make them timid in following out in practice what they recognize as a Christian duty.

Opportunities for preaching have never been offered as we found them this year. Before leaving home I received several urgent invitations to preach. On reaching Proberta, Cal., I found that arrangements were completed for a series of meetings, which were held on the large porch of Brother D. E. Richmond's house, as the thermometer indications were too far up toward the boiling point for indoor services. The accommodations were ample, as they were greatly enlarged by the broad space of several lots in his yard and that of Brother B. E. Lamphere, which is adjoining. On this space autos were driven up facing the

porch, forming the other side of the audience room.

At Oregon City, Ore., greatly to my surprise, an appointment was awaiting me on the night of my arrival. The arrangements had been made by Brother S. L. R. Main. A "Union Church", in which no services had been held for several months, had been placed at his disposal for the use of "his preacher" when he should arrive. In this building several services were held, with marked interest.

Fully two dozen Bible readings were given while on this trip, in family circles and in small gatherings in homes.

I came near reaching Clarkston, Wash., too soon. I arrived on Wednesday morning and Dr. Paul Johnson's family arrived from their Wisconsin vacation trip only on the Friday before.

There are four Sabbath schools maintained by faithful ones in different parts of the field. These are not only points of great interest, but sources of strength and encouragement that point to the future in hope.

A very pleasant Sabbath was spent in Berkeley, Cal., where a preaching service was held in the Frank Muncy home in which several young people, of first class material, are approaching the age of active life.

Conditions on the field are, by far, the most hopeful and promising of any time since I came to this coast. I sincerely solicit the earnest prayers of all our people for the work and the workers, and especially for the newly interested ones on this great field which extends from the Mexican border on the south to the Canadian line on the north.

I was very fortunate in finding the most of those for whom I sought; and I found some of whom I had previously known nothing.

Back in the days of my pastorate at Nortonville, among the very promising boys of my Sabbath-school class was a "Robin". I have seen him but very little in a long term of years, but I have tried to keep trace of him in his development into manhood and active life. I found him in Oakland, Cal., and partook of the hospitalities of his "shore home", that is presided over by his capable and attractive wife, Helen, the second daughter of my old Sabbath-school superintendent, "Bert" Griffin. That boy Robin

is now Senior Lieutenant J. R. Jeffrey, in Uncle Sam's Navy, stationed at the Mare Island Navy Yard, in San Francisco Bay. He is a very prominent surgeon, and was First Surgeon on the old battleship *Kentucky* at the close of the recent war.

Later, I found my brother and his two sons and their families, after a seven years' separation. They came from southeastern Idaho to Stanwood, Wash., on Puget Sound, since I made my last year's calling trip.

A very peculiar coincident revealed itself in conversation with Brother Main. I began my school life at five years of age in a schoolhouse that stood on the corner of my father's farm in Wisconsin. One of my schoolmates was Brother Main, who is a few years older. Our teacher was one of his sisters. Brother Lamphere, of Proberta, assisted in building that schoolhouse.

I had an interpreter for the benefit of the older portion of my congregations while preaching among the Swedes in South Dakota, back in 1895. I afterward lost all trace of him, Brother Pierson, but I found him up on Puget Sound, north of Tacoma, Wash.

One of the great sources of joy in a pastor's service for the Master is to have faithful ones at home to sustain the work and loyally represent the cause we love, while he is led by duties from home. We have but few workers here but they are worth while. They are loyal. They held services every Sabbath while the pastor was out on the field, and were interested in his work as a part of their own.

While about five miles from the Canadian line, in the mountains of Montana, during the last week in August, I saw a full blown blizzard, such as I have not before seen in a good many years. This was quite a contrast to the temperature in the San Joaquin Valley, Cal., two weeks later, where it was 110 degrees above, in the shade.

My train was seven hours late in reaching home. Delays were caused by the blowing up of a car of explosives in the mouth of a tunnel in the Tehachapi range, which set fire to the wood work in the tunnel, causing a cave-in. This necessitated our being transferred around the wreck in automobiles, which was no small task.

"The man who borrows trouble will never lend smiles."

WOMAN'S WORK

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

PROGRAM OF PRAYER

"Happy is the man that findeth wisdom, and the man that getteth understanding."

Pray that the spiritual with the mental life of Milton College may be greatly increased. That the students may hear and heed the call for Christian workers, in the college Y. M. C. A. and Y. W. C. A.

Pray that there may be, for all connected with the college, a growth of body, soul and spirit.

THE HIDDEN TRUTH

Within the tiny acorn was the mighty oak concealed.
The years of storm and sunshine have the hidden strength revealed;
Upon its spreading branches many birds have built a nest,
Within its cooling shadows weary travelers find a rest.
Within the tho't of freedom hides a truth that is sublime,
The lesson which it teaches is for ev'ry land and clime;
For the homeless find a shelter and the weary ones a rest,
'Tis a message which is world-wide, for the captive and oppress'd.
The mighty oak gives shelter by its branches overhead,
And freedom gives protection ev'rywhere this truth is spread;
Each land may share these blessings, from the highest to the least,
And mankind shall be united when all warfare shall have ceased. —C. Louise Bell.

THE WOMAN'S EXECUTIVE BOARD

To the Women of the Local Societies of the Seventh Day Baptist Conference and Lone Sabbath-keepers:

DEAR SISTERS IN LOCAL ORGANIZATION OR ISOLATED:

As this letter is being written our president, Mrs. A. B. West, is in Mercy Hospital, Janesville, Wis., where she submitted to an operation on September 24. We are hoping and praying that she may soon be able to be with us again, fully restored to

health, and with all of her old-time hopefulness and good cheer.

If you have read the short articles entitled "Women's Conferences", and "Woman's Program at Conference" in the RECORDERS of September 13, and 20, and of course you have read them, you know that the special meetings on Wednesday and Thursday afternoons were well attended; the roll call by associations showing sixty-six present the first afternoon, all the associations except the Southwestern having one or more representatives present.

We feel grateful and very much encouraged by the spirit of hearty co-operation that was manifested along all lines of work, both old and new. To some it may seem that the financial side of the work of the board this year has had too much of a controlling influence over our time and strength, but in order to meet the new program of the Forward Movement it has of necessity required especial attention in the adjustment to the new plan of paying out funds; but with the new Forward Movement treasurer to whom the money goes through your local church treasurer, we may be assured beyond a doubt that all funds will be used to accomplish desired ends, and all will be well in that direction. From our treasurer's yearly report we learn that we are given credit for having raised this year more than \$5,000, the amount assigned to us by the Forward Movement committee, and we did not find it too hard to do. As we think of the many calls there are to contribute to the relief, both physical and spiritual, of the needy, we realize that it is a privilege as well as a duty to do our part in meeting these financial obligations. The question is not "are there any worthy objects for which we should work?" but rather "of all the calls for help, what ones are most important for us to consider, and maintain?"

That we may be united in our efforts, and work to practical advantage, the board has approved the following budget:

Salary of Miss Susie Burdick	\$ 800
Salary of Miss Anna West	800
Toward salary of Dr. Bessie Sinclair	100
Miss Marie Jansz, Java	100
Evangelistic work in Southwestern Association	250
Georgetown, British Guiana, Chapel	200
Fouke (Ark.) School	200
Boy's School, Shanghai, China	100
Girl's School, Shanghai, China	100
Twentieth Century Endowment Fund	300

Retired Ministers' Fund	250
Board expense	200
Tract Society	900
Total	\$4,300

Many ways and means may be suggested by which these funds may be raised, but after all will not those who tithe regularly testify that they have found the best way?

You will notice that \$100 is to be given toward the Boys' School in Shanghai, China, also the same to the Girls' School at Shanghai. And doesn't the amount seem pitifully small? Then we are to give Rev. Mr. Spencer, of Georgetown, S. A., \$200 toward the erection of a chapel for our brave little church there. These new interests will in no way, we trust, lessen our efforts in meeting the other requirements of our pledge. Especially do we urge the support of missionary and evangelistic work at Fouke, Ark., and on all of the Southwestern field. In this connection we will mention that Mrs. West had slides made from pictures of churches and groups in the South and West, which were shown on a screen at Woman's Hour at Conference. They were accompanied by a descriptive lecture by Mrs. T. J. Van Horn, who is well acquainted with the Southwest. Those of you who have ever known Mrs. Van Horn know how eloquently she can present a subject in which she is interested.

The slides may be had from Mrs. A. B. West, Milton Junction, Wis., for the expense of mailing, and with the lecture will make an interesting and instructive evening's entertainment.

There are also slides on other mission fields with explanations by Mrs. West. They may be taken together or separately, either will make a profitable program.

We hope every society in the denomination will be visited this year by the associational secretary or some other representative of the board in the interests of Seventh Day Baptist woman's work. What can we do about it? We are looking forward to the time when we can support a secretary who may devote much time to special work among the societies, and who may also be able to get in touch with many of our lone Sabbath-keeping women. If you have not a committee for the purpose, will not each society appoint one or more of your members a committee to write regularly to all of your non-resident women

church members whether they are members of your society or not? Write cheery, hopeful, loving letters. You can not estimate the good such letters may do. With God's blessing they may prove to be real home missionary work.

The year, 1920, has been appointed by Bible societies in Great Britain and America as Bible Year. We all need personal daily systematic study of the Bible, and besides this it will be good for us to study together the textbook recommended by the Central Committee on United Study of Foreign Missions, "The Bible and Missions," by Helen Barrett Montgomery. In her introduction to the book Mrs. Montgomery says, "In these days of reconstruction of church and state it is important that we come back to the authority in the Word of God." We are encouraged by the fact that more women are interested in the study of missions than ever before. The aim of "The Bible and Missions" is "to show that the Bible is God's missionary textbook."

Several years ago at Conference our women adopted the following resolution: "As women of the Seventh Day Baptist Denomination we desire to do our humble part in the evangelization of the world, and the promotion of the Bible Sabbath." However much dearer these causes may be to us now than they were six years ago, are they not vital points in our Christian service today? Is it too much to ask that, with God's help, we each try to win one soul into the kingdom of heaven, and make one convert to the Bible Sabbath during this year?

In behalf of the Woman's Board,
METTA P. BABCOCK,
Corresponding Secretary.
Milton, Wis., October 12, 1920.

You may order "The Bible and Missions" from M. H. Leavis, West Medford, Mass. Price in paper 40 cents, postage 7 cents; cloth 60 cents, postage 7 cents.

WOMAN'S EXECUTIVE BOARD—TREASURER'S REPORT

For three months ending September 30, 1920

Mrs. A. E. Whitford, Treasurer, In account with The Woman's Executive Board	
Dr.	
To cash on hand, June 30, 1920	\$ 699 97
Cowen, W. Va., Ozina M. Bee:	
Marie Jansz	\$ 5 00
Armenian Relief	12 00
Conference Collection	17 00
	97 03

Dodge Center, Minn., Mrs. E. L. Ellis:	
Unappropriated	\$5 00
China	5 00
Marie Jansz	5 00
	15 00
Dunellen, N. J., Ladies' Aid Society:	
Board expenses	3 00
Geneva, N. Y., Mrs. George Annas:	
Marie Jansz	5 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter:	
Tract Society	\$22 50
Marie Jansz	22 50
	45 00
Eastern Association, collection	10 25
Southeastern Association, collection	14 74
Fort Wayne, Ind., Mrs. W. H. Ingham:	
Tract Society	\$10 00
Miss Burdick's salary	10 00
Board expenses	5 00
Historical Society	10 00
Sabbath School Board	10 00
	45 00
Long Beach, Cal., Mrs. Lucy Sweet:	
Evangelistic work	\$ 2 50
Javanese baby	2 50
Fouke	5 00
	10 00
Milton, Wis., Ladies' Benevolent Society:	
Board expenses	\$ 3 00
Tract Society	5 00
Home missions	5 00
Miss Burdick's salary	10 00
Miss West's salary	10 00
	33 00
Milton, Wis., J. Dwight Clarke:	
Historical Volumes	5 00
Milton, Wis., Circle No. 3:	
Interest on scholarship	9 02
Nortonville, Kan., Missionary Society:	
Unappropriated	34 00
Nortonville, Kan., Mrs. D. C. Coon:	
Denominational Building	5 00
Welton, Ia., Ladies' Benevolent Society:	
Marie Jansz	10 00
West Edmeston, N. Y.:	
Sheets for Lieu-oo Hospital	5 00
Pictures of Woman's Board	1 50
Forward Movement, Treasurer W. C. Whitford	419 39
	\$1,457 29
Cr.	
S. H. Davis, Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
China	5 00
Home missions	5 00
Evangelistic	2 50
	\$ 412 50
F. J. Hubbard, Treasurer, Tract Society:	
General Fund	\$ 37 50
Marie Jansz	50 00
Javanese baby	2 50
	90 00
F. J. Hubbard, Treasurer, Denominational Building	15 00
F. J. Hubbard, Treasurer, Historical Society	10 00
F. J. Hubbard, Treasurer, Twentieth Century Endowment Fund	106 41
C. E. Crandall, Treasurer, Milton College: Circle No. 3, interest on scholarship	9 02
L. A. Babcock, Treasurer, Sabbath School Board	10 00
Mrs. A. E. West, expenses to Conference	75 00
Mrs. A. E. Whitford, expenses to Conference	70 00
Slides for Conference program	34 75
Rental of Interchurch slides	3 50
Postage for return of slides	50
Drayage on exhibit trunk	1 00
Appropriations for correspondence of associational secretaries and officers	35 00
	\$ 872 68
To cash on hand September 30, 1920	584 61
	\$1,457 29

THREE INTERESTING LETTERS CONCERNING FOUKE

(See editorial regarding the matter)

I

DEAR ELDER GARDINER:

I was surprised to see the editorial in last week's RECORDER as reported at the association at Gentry, in regard to the Fouke School.

The statement that "the last Seventh Day Baptist had been graduated," you surely misunderstood. We have no Seventh Day Baptist to graduate this year but there are two Sunday girls that expect to. If nothing happens there will be one Seventh-day girl next year. We have eleven resident families and they all have children to go to school except three. Of course if our school stops this year we have graduated our last.

Sometimes it seems best, although Sunday people are asking us not to, to close our high school part next year. But I do not see how we could give up our grade work for I consider our school the heart of our church. If the grade work is given up our church is gone too, for our people will not stay here without our school.

This year we can not accomodate near all the Sunday people who want their younger children in our grades. The high cost of living makes it impossible for us to pay the board of another teacher, and on account of the low price of cotton we could not raise our tuition to meet the board. So we are forced to turn Sunday children away.

Sometimes it does not seem quite right for us to take help from our denomination when there are so few of our own people here. But when we think of the help that is given to our colleges and that it is not alone for our own children, and then again, that we are not supposed to live for ourselves alone but for the good of the whole world, I think we ought not to give up this work here yet.

We were planning for the association here next year but see by the RECORDER that it goes to Little Prairie. I hope when it does come here it will be so you can come too.

Will you remember us in your prayers that we may do what is the best for God's work in this place.

Sincerely,

Fouke, Ark., October 12, 1920.

II

DEAR BROTHER GARDINER:

The RECORDER that came last Sabbath stirred up a terrible buzzing. Some one misrepresented things to you. There is one Seventh Day Baptist girl in third year high school and eight or ten in the grades and small children and babies to follow. The school is very much needed here. The public school is crowded and is short of teachers. Lots of families won't send their children there for they don't do as well.

True there have not been many converts to the Sabbath but I don't hear of many in Alfred or Milton or Salem. This is the fourth year I have given to the work here and I know the needs. I should hate to see the school go down. It stands for purity and nobility and Christianity, things very much needed in this section. It is a beacon light. The people are doing all they can to help in the work.

Yours truly,

*Fouke, Ark.,
October 13, 1920.*

III

DEAR MR. GARDINER:

Friends of Fouke here were greatly surprised upon reading your editorial in the SABBATH RECORDER of October fourth to learn that the prospects for the future of our school there seems so poor to some. True there is a growing public school in Fouke that is much better now than it was when I went there first, nine years ago, but the teachers in the public school last year had so many pupils that it was impossible for them to do the work satisfactorily. One First-day mother told me last spring that she felt that the year had been practically thrown away for her boy, who for the first time was in the public school after four years in our school. There are about a dozen boys and girls from Seventh Day Baptist homes in our school this year, and there are younger children who will be ready for school later.

We must stand by our Fouke School, not only this year, but for years if our cause in the Southwest is to prosper. The Fouke School means as much to the people there as the colleges at Milton, Salem or Alfred do to our cause in their respective communities. But the Fouke Church can not

finance the school alone and appreciate sincerely all that our Young People's Board is doing to help. I feel sure that the young people of our denomination are glad to have a part in keeping up the school. Many of them have given a year or more to teaching in the school and there are still others who will go in time to come as need arises.

Last year a spirit of working together was fostered between our school and the public school that has made much closer cooperation possible this year. In this way our school has become standardized so its grades will be accepted in all state schools. For that matter its grades have not often been questioned even in the past. The good the school has done can not be measured. Many young people who are now filling positions of trust and responsibility have been educated in our school and Fouke's opportunities for the future are just as great. We do wish more Seventh Day Baptist families would move to Fouke, but we trust and pray that the school will be continued even if more families don't move in.

Very sincerely yours,

Alfred, N. Y., October 20, 1920.

OUR OWN

If I had known in the morning
How wearily all the day
The words unkind would trouble my mind,
That I said when you went away,
I'd have been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For tho' in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth in the morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Tho' we love our own the best.
Ah! lips with the curve impatient,
Ah! brow with the shade of scorn,
'Twere a cruel fate were the night too late
To undo the work of morn.

—Margaret E. Sangster.

When you can not remove an obstacle,
plow around it.—Lincoln.

YOUNG PEOPLE'S WORK

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

WINNING OUR FRIENDS FOR CHRIST

Christian Endeavor Topic for Sabbath Day,
November 13, 1920

DAILY READINGS

Sunday—A passion for souls (Rom. 9: 1-5)
Monday—A fire for Christ (Acts 26: 24-32)
Tuesday—Working with God (Mark 16: 14-20)
Wednesday—Winning by prayer (1 John 5: 13-21)
Thursday—Pointing to Jesus (John 1: 29-39)
Friday—The right attitude (John 3: 25-36)
Sabbath Day—Topic, Winning our friends for Christ (John 1: 40-51)

THE CALL OF HOME MISSIONS

CLARA LEWIS

(Paper read at the Western Association, Alfred Station, N. Y., June 24-27, 1920)

America is called the melting pot of the nations, but at present the Bunsen flame of social, political and religious idealism under that crucible is burning so feebly that some of the elements and compounds in it refuse to unite or even to become fluid. It is for us, the native-born Americans, to brighten that flame. In what better way can we do it than by home mission work?

At the present time there are about fifteen million foreign-born in the United States; and the vital and immediate problem of assimilating them is apparent.

Some of these foreigners make their traditional customs and historical background an excuse for refusing to unite in feeling and thought with their neighbors. Such are some of those of Jewish descent who come to our shores. In order to earn their daily bread they must work on the Sabbath; and many are bitter against America because of this. Besides, if an occasional Hebrew does embrace Christianity he is puzzled to find any Scriptural reason for keeping Sunday as Sabbath. It is here that we Seventh Day Baptists may act as contact agents. We keep the same day as Sabbath, though not from the same Biblical reasons, solely. We can stand upon the same footing as they and bid them join us.

I once heard Rev. Samuel Wheeler, of Boulder, Colo., say that it is for us as a de-

nomination to keep alive the observance of the seventh day as the Sabbath until the Jews become Christianized. Here is an opportunity for us to aid in the fusion of a race into the general compound called America. Shall we let it pass?

Another element which beckons us is the throng of Italian, Greek and Slavic immigrants. These in their haste to become Americanized, often throw away their whole birthright of custom and religion, and drift about, no longer attached to their former group, nor yet instructed in the ways, the language or the institutions of their new fellow-citizens.

The Y. W. C. A. is doing a great work with this element; with its community houses, its foreign-speaking secretaries in their individual work and its classes for teaching English. But the Y. W. C. A. does not conduct Bible study classes or enter into the religious life of the immigrant. This field can only be occupied by home mission workers. In one of our Middle West cities there is a mission which in its work combines the social and moral work of the Y. W. C. A. with work in Bible study and religious teaching. It is a happy combination and has met with a fair measure of success. Another mission has stressed Bible study to the exclusion of all else and is a dismal failure. So we see that Bible study is not all that is needed in home mission work.

Down in the coal-mining towns of Pennsylvania, West Virginia, out on the western plains, and in the valley of the Ohio are women and girls, men and boys, from foreign lands. Shall we make them welcome? Shall we try to teach them our ideals and help them in realizing their high hopes of a better life in America, or shall we let them meet disappointment and disillusionment?

Let us realize how greatly we need the foreigner, how little we have fulfilled his hope of becoming one of us. Our foreign-born bring us unskilled labor, the first necessity of an industrial country, but besides that, they bring us arts and crafts we have forgotten, the ruddy health our pioneer forefathers boasted and the visions we forget in our rushing, grinding cities. Shall we not resolve to give our foreign friends all that they hoped for when they first came to us? Can we not show them that the United States of America stands for justice and

happiness for all without distinction of race or language?

But it is not alone the foreign-born who call to us for home missionaries. Down in the mountains of Virginia, Tennessee, Arkansas, North Carolina, and the other southern States, are grown men and women who never heard the glorious tidings, save perhaps from the lips of an untutored circuit rider; and never spent a single day in school in their lives. Do we want their children to grow up in the same ignorance?

When a home missionary does penetrate into these regions, his welcome is boundless. The mountaineer is quick to learn, once he has a chance. He stands with outstretched hands, like Paul's Macedonian, calling us to come and help. What shall our answer be?

It is true that we have made a beginning toward answering these calls. We have an Italian mission in New York, a Hungarian mission in Chicago, a school and church in Fouke, Ark., yet still there is room. We must have a common interest, a consecrated purpose, and then we must plunge into the flame of endeavor, so that it may become hotter by the burning of our very souls, and the refractory compounds in the crucible be fused into a homogeneous America.

THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

CHAPTER XXVII

It was late in August when a knock was heard on the door, and opening it, Mrs. Livingston was greatly surprised to see her old pastor who ministered to their spiritual wants when they lived on the Rusk farm. "Oh, pastor, I am just delighted to see you. But where did you come from and where are you going? You are the last person on earth I expected to visit us here. I supposed you were down east, still preaching."

"I have again resigned the pastorate and am to spend a few months in home mission work and will leave here tomorrow on a long trip among the lone Sabbath-keepers. I knew you could tell me a lot about conditions and needs, and give me information that will greatly aid me in tactfully visiting them as far as I may be able to find them," he answered.

"Elder, I am so glad you are going on this trip. You will do them more good than I can explain to you. You will find a great variety of people, and you will have occasion to rejoice in the devotion and loyalty of many, and you will be very sad to find others drifting away from God and his blessed truth. Some will be entirely indifferent to anything you may say. They will all give you a welcome, treat you with respect and take you anywhere you want to go on long drives over the plains and hills. They will leave their work, no matter how pressing it is, to make your trip possible and successful. They will try to find you places to preach in schoolhouses and churches and at private houses, and yet, some of them will continue to drift away and will forget all you say in your efforts to reclaim them. You will find some parts of families loyal and true while others, grown to manhood and womanhood, have left the Sabbath; and that means the foundation principles which should govern them in all the affairs of life, so that while they may be honest in business they are wholly indifferent to religious affairs. But some, not going that far, will make a pretense of religion, trying to pay the Lord for their apostasy by attending some church and paying the preacher, especially if they have married one that wants them to do so."

"Did you yourself have any great temptations?" he asked.

"I can not say that I did but I know that my dear husband did, and our boy was nearly ruined by the move we made. Personally I found that the best way to avoid temptations was to make it known at the very start that we were Sabbath-keepers and could not attend to business or secular things on that day, and that it was also best to show them that we were friendly to all, and ready to aid them when they needed a friend. In this way they came, as a rule, to respect us and they did not expect us to do things that others not very firm in the faith would do on the Lord's Day or weekly Sabbath."

"I am to report to our missionary secretary monthly for publication. What is your opinion in regarding to telling all the facts as I find them?" he asked.

"You will have to use your own judgment about that, but I might venture to say that probably there are some things you will

find that might have a very discouraging effect on some of the lone Sabbath-keepers and might be reported in part and tactfully. But I would suggest, and for reasons you well know, that you do not color the reports as some missionaries are accused of doing. They may not intend to misrepresent, but they are enthusiastic over the work and matters appear to them at the time different from what they really are. Tell things just as they are if you tell them at all. Facts will make others stop and think before they venture to take a family of children away from all means of grace. If all lone Sabbath-keepers were devout, and if they kept up the family altar and home teachings by precept and example, the children would be restrained and many saved that now are lost. But this you will find is a rare thing, I am sorry to say. But even where parents are seemingly doing all they can, the environment has a great influence to nullify all they do. I suggest, though I need not do so since I know you well, that you make of the young people all you can. Be interested in their plans, their books, their plays, school work, and farm work. If you had the money, it would do much to win them to you, and help them to accept your advice if you could make them little gifts and then begin a correspondence with them. Something like this would have a powerful influence over their lives."

Thus they talked far into the evening. Leila related her experiences as far as practical and then said, "Can you manage to be at Monot or Williston late in September? I expect to be at both places, especially at Williston where my future husband lives. I wish you could be here on my wedding day and perform the ceremony. I have not engaged any one yet."

"It would give me greatest pleasure to do so, but I do not see how I can. Do you expect to make your residence at Williston and be a lone Sabbath-keeper once more?" he asked.

"I may stay there temporarily, but it is agreed by both of us that we will not remain very long as such. While there are but two of us we might endure it and be faithful. But just where we will locate permanently is not yet settled. One thing is sure, we will try very hard to avoid

many of the mistakes made by those so isolated," she replied.

"Where is Frank?" asked the elder.

"At his job, and making good, but he has a chance to get into business. Frank, you know, is peculiar in some ways, but he is honest and hates shams, and that has been his salvation. He was engaged to a silly flirt who charmed him at Monot, but somehow her true character was at last revealed to him and he freed himself from her charms," said Mrs. Livingston.

"These love affairs work lots of mischief when not Scriptural, and it is love affairs that swamp most young lone Sabbath-keepers and especially when connected with business plans. I hope Frank will find his mate among those who are strong in faith and consistent in practice. Such a nature as his needs one who is loyal and well instructed in the fundamentals," said the elder.

"Suppose his girl, if he has one," said Leila, her eyes twinkling, "should be an Adventist—what then?"

"Oh, I am not so much opposed as some of our people seem to be against these brethren. It would depend upon *her* home training and principles. Do you mean to hint that that is where he is being led?"

"I can't say that *he* is being led, but it rather looks as though *he* was trying to lead. If he succeeds I shall be more than glad, for the girl is a jewel every way and a devout Christian. I could not place my own daughter, as good as she is, and strong, above Miss Hazel Lewis with whom Frank goes," said Mrs. Livingston.

"Well, I am glad of that. I always liked Frank. He was a good boy when you lived on the Rusk farm."

"Elder, if you do reach the vicinity of Williston, I want you to go and visit a family named Floy Sherman, between there and Cartwright. At Williston the Martins will welcome you for Leila's sake. And if they do not, the James will and others whom we know there."

It was a very pleasant visit with the elder and long to be remembered by the Livingstons. The next day he left and was soon on his way to see lone Sabbath-keepers.

"Papa Lewis," said Hazel to her father one day in August, "have you any serious

objections to my marrying a Seventh Day Baptist, if he is loyal and true, only not instructed or in full sympathy with our church and denomination?"

"I know to whom you refer, Hazel. On general principles I'd rather you would choose one of our faith. I thought at one time that you might yoke up with Harrison Ames, a member of our church and from a good family," said her father.

"I never had any serious intentions that way, papa. I did go with him quite a good deal but did not love him, and I have found that only at home is he loyal. He is not strong in convictions and he is not very exemplary in his observance of the Sabbath and other things of importance. Besides I find him arbitrary with me. He is not respectful to his mother, and that means a great deal to me. He has not the education I have, though I could get along with that if he were industrious and saving and loved me. Frank is all one can wish now notwithstanding his past mistakes in the Dakotas. He repented and there is a great change in him," said Hazel.

"Yes, he is from a family we love and respect, and that means much more than mere assent to our church beliefs while lacking in strength of character. Has Frank asked you to marry him?"

"Yes, papa, and I find that 'love begets love'. I think I have made up my mind. I am to give him the answer this week. He is to be here in a day or two."

"You have my blessing, my daughter. You have been my great joy since your mother died. But you are to make your own future. God bless you."

The tenth of September came bright and warm. Melvin Martin came a few days before the day for the wedding. Hazel Lewis and her father also arrived on the tenth early in the day. Hazel's step-mother would not come for reasons not worth mentioning. Two ministers were present; the pastor from Milton and the Seventh Day Adventist minister of the church where Mr. Lewis attended. Leila's old friends, the Shermans east and west, sent beautiful presents, and Mr. Rusk and wife sent her fifty dollars to be used in her outfit as she wished. The La-Forge family and James family contributed handsomely for the occasion. Miss Jens was enroute east again and stopped off by

invitation. The news had somehow been carried out among the buttes, and the old neighbors with unpronounceable foreign names clubbed together and sent remembrances. Little Effie Hudson-Sherman, now quite a girl, sent a photograph of herself in a neat frame.

Both brides were dressed alike by previous arrangement. It was a very beautiful wedding for both Frank and Leila and all concerned, and while Mr. and Mrs. Livingston wept because they were to part with the dearest on earth, yet they were full of gladness at the happy termination of these affairs.

Frank went to his new business as previously arranged, and Leila and her husband went direct to Williston. There a hearty reception was given them by all their acquaintances, and Mr. and Mrs. Martin had become somewhat reconciled over their son's course and in fact were proud of their daughter-in-law knowing her character and worth.

"It pays, Leila, to stay true to God's word and commandments," said Melvin. "And I am so happy today that you did not accept me in my unconverted condition. I am sure we will prosper as long as we take God as our counselor and make him partner in our work."

"How good he has been to us and how good are all our friends. One loses nothing worth having by loyalty to truth. We may and we may not prosper as the world looks at it, but I am sure we will never beg for bread or lack a roof for our shelter. All else added to us will be consecrated to him who gives it, and used to his glory. But I want to say that I shall love your mother, for she is a woman of character on general principles and her son's worth testifies to that. Your parents as we view it, are in error but they have strong points to respect and love. It may be that if we are consistent they will come to see as we do. However, we will not fret over it. We will 'sow beside all waters' and leave results with God."

"Oh, you are a jewel, Leila. I am rich today in that which is worth more than silver and gold and bonds. Oh, say, I forgot to tell you, I sent a two years' subscription for the SABBATH RECORDER this morning," said Melvin.

"How thoughtful of you, my husband.

In my joy I had really forgotten that, but would have thought of it in a week as I shall want it when Sabbath Day comes. Mother will send hers until we get ours direct. This is certainly a good way to start our new life. Shall we have our little altar in the morning or at night?" asked Leila.

"Evenings at present when we are alone, for father and mother will have their prayer book readings in the morning at the table," replied Melvin.

And thus they began their married life.

"Williston, N. D.,
September 20th.

"My dearest Mother: I have sent you three cards since I arrived here and now will give you a feast of gossip. I received yours yesterday and the box containing some little things I treasure so much, but forgot to bring. How my heart went thump when Melvin brought in the letter with the familiar writing, and how it went out in gratitude to you as I thought of the years that have gone and the changes that have taken place. But while I am addressing this to you let not father feel that I am not thinking of him, dear papa, as I used to call him and do yet. He has been very dear to me and always will be. I'll send him a message later on, one especially for him, though you will both share in whatever I write.

"I do not think of you as growing old for you are rather in the prime of life, and yet I have seen with reverence and a tinge of sadness, the beautiful brow of my mother beginning to be tinged with silver owing to the hardships and anxieties of a lone Sabbath-keeper. And yet it is a glory. I realize that the dews of time will whiten more and more those locks. But that will not make the mother love grow less, for it will increase and become stronger. Nor will the daughter's reverence be any less as in time your brow may possibly be wrinkled and your cheek furrowed. Our hearts will ever beat in pure affection. I knew at one time when Frank was thoughtless, that you were care-worn, but your heart was warm. How I longed to help you if I could have done so. Those days came near stealing away the freshness of your life, but the perfume of your love was all the richer. How I love now to tell you of my affection, a lasting debt, I can never over-pay it. I would strew your path with garlands of love and ever cherish your devotedness.

This is the sweetest bouquet I can send you now. I know it will be worth more to you than roses on your casket in years to come. But God will give you more years for little Hazel's sake. Dearest little sister, how I miss her.

"But I must tell you now in detail of our trip here and the fine reception given us on the evening of our arrival. [Here she gave a minute statement of it] . . . I am going to love my father-and-mother-in-law, notwithstanding their opposition to our marriage. Yesterday was Sabbath. Melvin and I went by ourselves though we were invited out to dine and enjoy a picnic. Of course it made comment. Taking our stand at once and in a plain and loving way, we will soon have them all agreed not to tempt us to desecrate the holy day. We read several chapters of the Word responsively and the RECORDER, and some poems, and had a delightful time. The dear Sabbath was not half long enough. I am going to write Elder Cottrell and Mrs. Abbey soon about our situation hoping to give encouragement to all the lone Sabbath-keepers if possible.

"Of course we shall not plan a permanent stay away from all our former means of grace, but for a while we will make the best of it there. I want to help Mother Martin now to get our supper. More next week. Love to papa and kisses for Hazel and all the affection you can imagine for my dear devoted mother or "mamma".

"Leila Maud."

(To be continued)

Sabbath School. Lesson VII—Nov. 13, 1920

THE POWER AND AUTHORITY OF JESUS.
Matthew 8 and 9

Golden Text.—"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." Matt. 9: 35.

DAILY READINGS

Nov. 7—Matt. 8: 5-13. The Centurion's Faith
Nov. 8—Matt. 9: 18, 19, 23-26. The Ruler's Faith

Nov. 9—Mark 1: 40-45. The Leper's Cry
Nov. 10—Matt. 9: 27-38. Healing Many
Nov. 11—James 1: 1-8. Enduring Temptation
Nov. 12—Heb. 11: 32-40. Heroes of Faith
Nov. 13—Heb. 1: 1-9. The Son of God

(For Lesson Notes, see *Helping Hand*)

"He who is true to one friend thus proves himself worthy of many."

J. HOWARD TITSWORTH

J. Howard Titsworth was born at Metuchen, Middlesex County, N. J., August 14, 1833, and died August 24, 1920. His parents were Abram Dunham and Juliet Fitz Randolph Titsworth. He was one of a family of eight children. One sister, Mrs. Amanda Maxson, of Plainfield, N. J., survives him.

He was converted at the age of fifteen years at a revival held by Elder W. B. Gilette and Lucius Crandall, at New Market, N. J., and afterwards joined the Seventh Day Baptist church at Plainfield, N. J., later bringing his membership with him to the Nortonville Seventh Day Baptist Church where he remained a faithful member until his death. He loved to go to the house of the Lord but the infirmities of old age did not permit him that privilege.

He was educated at DeRuyter Institute, N. Y., and a graduate of Alfred University, N. Y. He followed the profession of teaching for a number of years.

On December 25, 1854, he was married to Nellie Lewis, of Elmira, N. Y., who preceded him to their heavenly home September 12, 1917.

He leaves three children: C. E. Titsworth, of Oklahoma City, Okla.; Mrs. W. M. Curry, of Philadelphia, Pa., and Mrs. Charles S. Stillman, of this place. Two children preceded him in death. They were Wilbur H. Titsworth who died in 1886, and Mrs. H. M. Rice who died in 1892.

Mr. Titsworth served three years with the Thirteenth N. J. Volunteers. He has always been a loyal and faithful member of the G. A. R.

He moved to Kansas in 1867 where he has since resided.

The text for his farewell sermon was taken from Acts 13: 36, "For David after he had served his own generation, by the will of God fell asleep and was laid unto his fathers."

"THE END OF THE WAY"

"My life is a wearisome journey,
I'm sick of the dust and the heat.
The rays of the sun beat upon me,
The briars are wounding my feet.
But the city to which I am journeying,
Will more than my trials repay—
All the toils of the road will be nothing,
When I get to the end of the way.

"There are so many hills to climb forward,
I often am longing to rest.

But He who appoints me my pathway
Knows what is needful and best.
I know in his word, He has promised,
That my strength shall be as my day
And the toils of the road will seem nothing
When I get to the end of the way.

"He loves me too well to forsake me—
Or give me one trial too much.
All His people have been dearly purchased
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of unending day—
And the toils of the road will seem nothing,
When I get to the end of the way.

"When the last feeble steps have been taken—
And the gates of the city appear,
And the beautiful songs of the angels—
Float out on my listening ear.
When all that now seems so mysterious
Will be plain and clear as the day—
The toils of the road will seem nothing,
When I get to the end of the way.

"Though now I am footsore and weary,
I shall rest when I am safely at home.
I know I'll receive a glad welcome,
For the Savior himself hath said, 'Come.'
Cooling fountains are there for the thirsty
There are cordials for those who are faint,
There are robes that are whiter and purer,
Than any that fancy can paint.
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing,
When I get to the end of the way."

Funeral services were held in the Nortonville Seventh Day Baptist church on Friday afternoon, August 29, 1920, conducted by Rev. R. D. Bussey, of Muscotah, the pastor being away at Conference. The remains were laid to rest in the Nortonville Cemetery by the side of his beloved companion.

H. L. P.

HOME NEWS

WALWORTH, WIS.—The evening of October 9 witnessed a community social given at the Seventh Day Baptist church in Walworth as a farewell and expression of the love and esteem of the people for Rev. C. B. Loofbourrow and family, and also as a welcome to the new pastor and wife, Rev. and Mrs. G. D. Hargis.

The social event was representative of Walworth, also Fontana and Brick church where Mr. Loofbourrow has served as supply in their churches. A program, being representative from all over the community, was presented. Rev. Mr. Gibson of the Congregational church welcomed the new pastor and wife in a few well chosen words, and

Rev. Mr. Hillman of the Evangelical church voiced for the community their regrets with a "God speed" and farewell to Pastor Loofbourrow and family. He spoke of Mr. Loofbourrow's faithful service here and trusted that in his new field of labor he might be as faithful. Good music added much to the pleasant occasion. Both Pastor Loofbourrow and Pastor Hargis voiced their appreciation of the event.

After the program the company were invited to the basement where the young ladies served refreshments, after which the old hymn, "Blest be the tie that binds", was sung and the company dispersed feeling that such gatherings serve to bring us nearer together and increase our interest in one another.

Pastor Loofbourrow left for his new field of labor October 12, his family to follow a week later.

It is with many regrets that we part with them but we know that some other church will gain by the separation.

Pastor Hargis enters upon his new field with all the enthusiasm of youth and hopes for much good to be accomplished. He is an earnest worker and we trust that his coming among us may indeed be a blessing to the church and community.

E. H. MCL.

GETTING IN TOUCH WITH THE BEST

Edward Everett Hale used to counsel young people to converse every day with some one older, better and wiser than themselves. We can not all do that, but we can do the next best thing: we can get in touch with them through the printed page and enjoy the fruits of their wisdom and experience. Probably no publication contains so much from the writings of men and women distinguished in many ways as The Youth's Companion. A constant reading of the paper is a liberal education of mind and heart.

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MARRIAGES

LIPPINCOTT-WOOD.—At the Seventh Day Baptist parsonage, Battle Creek, Mich., October 14, 1920, Mr. Herbert L. Lippincott and Miss Clara May Wood, both of Battle Creek.

KAGARISE-THORNGATE.—At the home of the bride, Salemville, Pa., October 14, 1920, by the bride's father, Rev. R. R. Thorngate, Mr. Sherman R. Kagarise and Miss Julia B. Thorngate, both of Salemville, Pa.

DOBBS-SATTERLEE.—At the parsonage in Berlin, N. Y., October 12, 1920, by Pastor E. Adelbert Witter, Mr. William Dobbs, of Johnstown, R. I., and Miss Julia Satterlee, of Berlin, N. Y.

DEATH

TITSWORTH.—J. Howard Titsworth was born at Metuchen, Middlesex Co., N. J., August 14, 1833, and died August 24, 1920. Funeral services were held at the Nortonville Seventh Day Baptist church on Friday afternoon, August 29, 1920. (See another page for an extended obituary). H. L. P.

It is easy enough to fill life with shadows if you stand in your own sunshine.

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Hold fast thy faith

GOD'S "AFTERWARD"

When all the trees are bare, their lost leaves mourning,
I wonder, do they know that Spring, returning,
Shall clothe again their boughs in dainty green,
Surpassing all the beauty of their dream?
They may not know. Yet to my heart they bring
The whisper of His love's eternal spring?

When o'er my soul a haunting gloom is stealing,
I wonder, do I know love's full revealing?
That all the winter's dark, its silent days,
Are needed for His "afterward" of praise?
I may forget. Yet does His own Word say,
The evening, then the morning, make God's Day.
—Minnie Hardwick.

—CONTENTS—

EDITORIAL.—"By their Fruits Ye Shall Know Them."—Good Gospel Singers in Great Demand.—Wanted, the Right Kind of a Preacher.—Motion Pictures as Educators.—"The Jewish Question Again"—Some Strange Advice.—The Atmosphere is Different With Women at the Polls. 577-580	EDUCATION SOCIETY'S PAGE.—Appeal for Milton College 591
The Seventh Day Sabbath 580	Yearly Meeting New Jersey, New York City and Berlin, N. Y., Churches 592
A Sabbath at Scott 582	The Challenge of a Sabbathless Age..... 593
THE COMMISSION'S PAGE.—Roll of Honor.—Forward Movement 583	WOMAN'S WORK.—Program of Prayer.—God's Smile.—Worker's Exchange 597-599
The Winona Bible Conference..... 583	The Lone Sabbath Keeper, a Story of Hardship and Endurance 599
Somewhere There Is Always Light (poetry)... 585	YOUNG PEOPLE'S WORK.—Young People's Board Meetings 602
MISSIONS AND THE SABBATH.—Tract and Missionary Society Notes.—Letter to Members of Missionary Board 586-589	CHILDREN'S PAGE.—Billy's Good Turn .. 604-606
Asher S. Childers 589	Home News 606
	SABBATH SCHOOL.—A Message from the Sabbath School Board.—Lesson for Nov. 20, 1920 607
	Marriages 608
	Deaths 608