

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

Hold fast thy faith

The Sabbath Recorder

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.

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Eternal Spirit, who didst brood over chaos until it was transformed into a universe of order, beauty and life; who didst breathe into man a spirit of understanding; who dost quicken within us a consciousness that we are the children of God; who dost make Christ and the things of Christ a reality; who helpst our infirmities and teachest us how to pray, we worship thee. We pray that thou wouldst descend upon our hearts, making us holy, enduing us with power. Fill thy church with thy presence, work mightily in all ministers of the truth. Hasten the time when all men shall know him, whom to know is life eternal. Amen.

"By Their Fruits Ye Shall Know Them"

It has been said that the inner spirit is the measure of our manhood. It is just as true that the fruit of a man's creed is the test of his religion. God sees the heart and needs no outward act, or expression of the face, or sound of words, to interpret to him the inner life of the man. But the only way men have of knowing the real inner purposes and spirit of their fellows is to mark the fruits they bear. "Out of the abundance of the heart the mouth speaketh" is just as true of deeds as of words. "A tree is known by its fruits" is another way of saying the same thing.

We remember the transformation that came to our grandfather's orchard when we were but a little lad. A professional grafter was engaged to do the work. He first cut off most of the old natural-fruit top and carefully engrafted twigs taken from trees that bore the kind of fruit required. Never shall we forget the excellent apples that came from those trees when the fruit appeared. The old orchard was made new. The fruit showed the genuineness of the change in the inner life of those trees.

As long as care was taken to keep the old "water sprouts" from growing and chocking down the grafts, the apples remained luscious to taste and perfect in form. But when, through neglect, the old stock was allowed to grow and bear fruit, the good fruit began to deteriorate. The apples were smaller, less perfect in form, and less desirable to eat. It takes only a few years

of neglect to crowd out all the good fruit and leave a tree loaded with sour, hard, knurly apples. It then passes for a natural-fruit tree.

The graft stands for our religion. "The ingrafted word" makes a good man out of a bad one. And while he bears the peaceable fruits of righteousness; while his words and deeds are Christlike; while he conquers the old man, keeping down the sprouts of sin that constantly strive to overgrow the grafts, his friends and neighbors will have confidence in his religion. But it is hard for a sour-spirited, bitter-talking, spiteful-acting tree in God's orchard to impress men with the genuineness of his Christianity. So we close by repeating the words with which we began: "The inner spirit is the measure of our manhood. The fruit of a man's creed is the test of his religion."

Good Gospel Singers In Great Demand

On the thirteenth of October Charles M. Alexander, the famous gospel song and chorus leader, died at his home in Birmingham, England. All over the world the influence of this singing evangelist has moved men to seek the Savior. He loved the old songs and advised men to use them more if they desired to reach human hearts. He knew that with thousands of men the songs they heard mother sing in the days of their childhood never wear out. In such songs Mr. Alexander found his most effective messages.

It was Mr. Alexander's belief that in this world of trouble there is great demand for gospel singers who are endowed with Christian character and who love the Bible. If one can sing with effect and loves his fellow-men; if he longs to see sinners brought to the foot of the cross, the great world has need of him. All over the country there are those who dislike sermons and who will not go far to hear the preaching but who are fond of good singing. Moody could not have won so many to Christ without the help of Sankey. Billy Sunday would be robbed of much of his power if he had no Rodeheaver to sing his gospel and lead

the people in praises to God. The world needs more men who can sing the gospel with power and who can read the Bible with effect as Alexander did.

Wanted, The Right Kind Of a Preacher If one keeps his ears open as he goes about among the people he will have no doubt as to the kind of sermons many of them want. The Pew usually has some decided opinions as to the output of the Pulpit, and it is amusing sometimes to see how those opinions differ.

Once in a while you find one who really enjoys the sermons, and who appreciates the efforts of the pastor to hold up the light of the world as best he can, week after week, fifty-two or a hundred and four times a year, together with all his other duties that usually come to the faithful pastor.

But all are not so easily pleased. A visiting minister comes now and then and preaches a fine sermon. He enters into the spirit of it and stirs his audience with his masterly effort. Almost every one is delighted and it is no uncommon thing to hear some of them say: "Why can't our pastor preach like that?" If they would only stop to think they would realize that their question really makes an unfair and unreasonable comparison between their pastor who must prepare a sermon every week for the same audience, and another whose sermon has been preached many times, and which has been twenty years in growing to be the good sermon it now is.

Then there are those who listen to a popular lecturer and go home after the lecture saying, "Why can't our pastor give us some such talks as that?" They don't stop to think that the lecturer had spent four to six months in preparing his lecture and in practicing for its vigorous delivery, while their pastor could not have more than as many days instead of months to prepare his sermon. He must be ready for fifty-two sermons every year, while the other preaches his one sermon *fifty times a year*.

Some want the same dramatic fire which the long-practiced actor puts into his delivery. They would have their preacher write one or two monologues every week—something the actor does not do once in a lifetime; for as a rule actors only memorize the words of other men.

Probably the lawyer would like sermons

prepared with as much care as he gives to the preparation of briefs for an address that is to bring him \$10,000.

Some people seem to forget that attentive and appreciative hearers have much to do with making eloquent and enthusiastic preachers, and that constant carping at the pastor; complaining of his mannerisms; discounting his sermons, will rob him of power over others and work ruin for the church.

Indeed, if one wants to serve the enemy of all good and make his influence count against Christianity, let him join the best church that will take him in, keep up as fair show of outward morality as he can, and then find fault with the pastor and pick flaws in his preaching as often as men will listen to him. This will do the business effectually; for it comes from an enemy within the camp. A church with many Pews that carp at the Pulpit will never be likely to find the right kind of a preacher.

Motion Pictures As Educators It has been said that the crowds attending motion-picture entertainments every day are greater than the athletic crowds of the country for a whole year. This may be true or it may not; but one thing is certain, motion pictures are touching the nerves and brains, and affecting the spirit and heart-life of the American people quite as much today as are the churches and Christian schools combined. Newspapers and magazines have been regarded as the greatest molders of character in this country; but these have now a most formidable rival in the movies.

Whether we approve or disapprove, the motion picture business has come to stay. It is bound to be a most effective educator as well as an attractive entertainer. This being so, the American people should unite in efforts to make this powerful medium of instruction, this wonderful character builder, serve as an educator in right and proper lines. It must be made to minister unto the nobler sentiment and the higher life of our people. Representations of crime; scenes suggestive of impurity and infidelity in home life; the laudation of ignoble deeds; the exalting of mean low-lived men and women, all that engenders race hatred; and whatever fosters the lower sentimental tendencies of silly weak-minded persons, should be strictly prohibited. The "movies" should be made educators for nobility of character,

purity of manhood, loyalty of citizens, and for useful instruction in the practical things of our wonderful world. Next to traveling in foreign lands for world-wide knowledge, is a study of scenes presented in carefully censored travelogs of other countries and of foreign peoples. And it is a shame that with all our censorship, there is still so much that degrades allowed in moving picture shows.

"The Jewish Question Again" Some Strange Advice In an article in *Christian Work*, Rev. Frederick Lynch gives some wholesome advice concerning the Jewish Question in which he urges the children of Abraham to read English instead of Yiddish, to drop racial distinctions and adopt the American principles. He speaks words of high commendation of many splendid Jews in America, calling several well-known names of prominent Jewish families, and as regards the Sabbath we give his own words:

Finally, our Jewish brother should be willing to adapt himself to the land to which he comes. The periodical attempt on the part of a few Jews in New York to overthrow the American Sunday—a national as well as a religious institution—does more to arouse bitterness toward the Jew than ten thousand letters from Henry Ford, and hurts the Jew infinitely more. If these Jews are not big enough to see that it does not make a particle of difference on what present day of the week they observe their Sabbath—no living soul has the slightest idea whether the present Saturday is the original Jewish Sabbath day or the present Christian Sunday the original Christian Sunday anyhow—and observe it on Sunday, then he ought at least to be willing to suffer the little annoyance of having to close his shop for two days a week, in face of the fact that Sunday is the holy day and holiday of about one hundred million people and an established institution of his adopted country. He should remember that every shop opened on Sunday really hurts the whole nation, and be patriot enough to suffer slight inconveniences rather than do anything to hurt the nation. (If I were living in a country where Saturday was the national holiday and the ancient holy day of the vast majority of inhabitants, Jews, Hindus, Turks, or any creed, I should urge Christians to observe their day of rest and worship with the rest of the nation.)

We confess to a good deal of surprise when we read these words by our friend of the *Christian Work*. Even though we know that his position on the Sabbath question is perfectly consistent for one who thinks of his Sabbath in terms of "the American Sunday", the "holy day or holiday" of millions, the "established institu-

tion" of the nation; with no word about the Bible grounds for the Sabbath, and no intimation that Jehovah has anything to do with either Sabbath or Sunday as a sanctified day for rest and worship, somehow there comes a real shock when one reads such words from a noted Christian minister and leader. This we say shocks us even when we know the man is consistent with his own beliefs.

Such admissions as those found in the parenthesis at the close of the paragraph are consistent for men who take the no-Sabbath holiday idea so prevalent in these days. But such men are *inconsistent* whenever, after advocating a holiday, American Sabbath, they set forth the Bible as the rule of life and urge men to follow its teachings.

The question of obeying God and being true to conscience as regards his law is entirely ignored in this counsel to the Hebrew people. And yet the Jews and other Sabbath-keepers are suffering great disadvantages in worldly matters in order to obey the law of God and keep the Sabbath which Christ and the apostles kept.

If one thinks a little carefully, how can he say we have no way of knowing that our present Sabbath and Sunday are identical with the days which began and closed the weekly cycle in the time of Christ? It is putting it rather strong to say: "No living soul has the slightest idea" that the present Sabbath is the same as was the seventh day of old. Think of the utter impossibility of the whole world's ever losing a day of the week. One person may sometimes forget a day, and so lose his count. But it is not likely that a whole neighborhood of people would lose the count on the days of the week. But supposing a community could miss its count all at once, how about the probability of an entire township's losing it, or of a large state, or great nation, or all the nations of the world losing the count of days in the week so that "no living soul could know" when Sabbath comes!

Even when the Romans changed the calendar as to days in the month, that had no effect upon the order of the days in the week. There is no shadow of doubt that the Sabbath we keep on the seventh day of the week is identical with the day Christ observed all his life as the day made holy-time by his Father.

The writer seems to think that "every shop

open on Sunday hurts the whole nation", even though its proprietor has sacredly observed the Bible Sabbath on the day God appointed to be observed and on the day Christ kept all his life. We confess to some surprise that one living in New York City where Sunday automobile joy-riding is emptying the churches; where two or three hundred thousand Sunday-keepers rush on crowded trains every Sunday for a revel or frolic at the ocean resorts, and where Sunday movies are drawing greater crowds than the churches, should think that the quiet orderly open shop of a conscientious Sabbath-keeper should be a menace to "the whole nation"!

The Atmosphere Is Different With Women at the Polls Fifty-five years ago we cast our first ballot in a regular election. Since that year we have seen fifty-five annual elections, fourteen of which have been presidential elections. Today we have had our first experience with women voters at the polls exercising the right of suffrage.

The transformation in and around the voting place was so complete and satisfactory that we could but rejoice over the wholesome influences that prevailed there. The usual experience at our voting places, has been, as we recall it today, in a room filled with tobacco smoke and often those in charge would have cigars or cigarettes in their mouths, and the talking we heard was not always refined or gentlemanly.

Today everything seemed so different, it was hard to realize that we were in a regular polling place. There were fully as many women as men in a line reaching into the street from the room in the building where the votes were registered. As the men entered the room where the votes were being cast they removed their hats, and an elderly gentleman just ahead of us, with hat in hand, said, "This is the first time I ever saw men remove their hats when they were going to vote."

We are glad we have lived to see the day when men can have the company of their mothers, wives, and sisters as they all together go to exercise the highest prerogative of American citizens.

"The Lord sent Paul as an apostle to the Gentiles. It was the thing Paul least wanted to do."

THE SEVENTH DAY SABBATH

J. A. DAVIDSON

[The following article appeared in the *Montreal Weekly Witness* as part of a discussion between J. A. Davidson and Mr. S. Moores, who claimed that the Ten Commandments of Jehovah passed away at the resurrection of our Lord. Mr. Davidson argues that the Decalog is still in force and will remain so until the heavens and the earth pass away.—ED.]

To the editor, *Montreal Witness*:

DEAR SIR: According to his letter in your issue of June 8, Mr. S. Moores appears to greatly misunderstand the position regarding the plan of salvation which they who keep the seventh day as the Sabbath, hold. He infers that we keep the Sabbath and the Ten Commandments, as a part of the way of salvation. Very many seem to have this idea, but it is extremely erroneous. Jesus Christ is the way, and the only way. He said, "I am the way" (John 14: 6). Paul said, "By grace ye are saved, not of yourselves, it is the gift of God" (Eph. 2: 8, 9). Mr. Moores does not keep Sunday as a work of righteousness to be saved thereby; but he keeps it as a gracious privilege because he thinks our Savior rose from the tomb that day (which is a false teaching handed down to us from paganism. He rose on the Sabbath as Matthew 28: 1 shows. Compare the authorized and revised versions with the Greek). Neither do I keep the Commandments of God and the Sabbath as works of righteousness, to be saved thereby. But I keep them because they are gracious privileges bestowed on me by Jehovah; and it is his ardent will that we keep them and honor them. And like Paul, "I delight in them," because "they are holy and just and good" (Rom. 7: 12, 22).

Now I hope they will get this firmly impressed in their minds. For we understand the plan of salvation by God's grace and faith, just as the majority of Evangelical denominations do, that is, Presbyterians, Methodists, Congregationalists, Baptists, etc. Therefore, the point of difference between Mr. Moores' belief and ours is simply this: Is the keeping of the Sabbath and the Commandments which Christ declared to be love to God and man, the rule which God has given for our Christian lives; or is it not? Is it given to distinguish between

righteousness and sin, or is it not? We maintain that it is, and in support of this I submit the following:

The "Westminster Confession of Faith" (Chap. 10, Art. 1, 2, 5, 6, 7), and the "Westminster Shorter Catechism", which are the standard doctrines of Episcopal and Presbyterian churches, both declare our position. Patterson's "Analysis of the Shorter Catechism", pages 155 to 172, and thence onward to page 267, is all very emphatic as to this. He makes it exceedingly clear. I wish this book was in the hands of all Christian people. The "Doctrine and Discipline of the Methodist and Methodist-Episcopal Churches", pages 6 and 7, art. 5 and 6, declare the same, that these commandments are binding on all, Christians and non-Christians alike. The Confession of Faith of the Calvinistic Methods, the Presbyterians of Wales", pages 49, 50, 95, 96, 97, is exceptionally emphatic on this point. The rules and regulations of the Baptist Church also declare this very strongly, and last and greatest of all, the New Testament is overflowing with this thought.

Let us remember that wherever sin is spoken of in the New Testament, it means transgression of the law, or the Ten Commandments. "For sin is the transgression of the law" (1 John 3: 4), written A. D. 90, therefore in our dispensation. And righteousness is the keeping of the law (Rom. 8: 4, 1 Cor. 7: 19; 1 John 2: 4, 7, 8; 5: 2, 3; Rev. 14: 12; 22: 14). Romans 8: 4 says: "The righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." And so we are subject to the law of God. And the seventh verse says: The carnal mind—"is not subject to the law of God, neither indeed can be." Therefore the law of God, the Ten Commandments, are plainly written on the hearts of his redeemed ones (Heb. 10: 16).

Thus it is quite evident, that the passages which Mr. Moores refers to as annulling the law, must refer to something else; otherwise both Jesus and Paul severely contradict themselves. And a close examination of the Scriptures will very plainly reveal what Paul meant was annulled. The ordinances that were against us, were annulled (Col. 2: 14). That is the penalty prescribed for sin (Gen. 2: 17; Rom. 6: 23). He also "abolished in his flesh . . . the law of commandments

contained in ordinances" (Eph. 2: 15). This law of commandments contained in ordinances was the ceremonial part of the Mosaic ministrations, which was a type of the life, death, burial and resurrection of Jesus Christ, which was fulfilled in him; and they who respected this ceremonial code as atonement for transgression of the Ten Commandments, or Code of Righteousness, because of faith in the coming Messiah, were saved. Those who did not live in faith in the coming Messiah, whether they kept these laws or not, were not saved. This ceremonial code was abolished on the cross, because it was of no more service. And if those who hold to Mr. Moores' views will read the Bible carefully and intelligently they will see the beauty of this in far grander perspective than the view they hold, and have a thousand fold more intelligent reasons for rejoicing. For we do not rejoice in the law of the Ten Commandments being annulled so as to give full liberty to sin; but we do rejoice in being freed from the penalty for transgression, and in the stability of that perfect law of righteousness and the ability through Jesus Christ, to honor and magnify it. They will see that the Ten Commandments are God's righteousness, and that Christ died to save us from the transgression of it; to the keeping of it; and of which he himself said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." One great difficulty with some is, they do not discern the difference between being subject to the law (Rom. 8: 4) and being under it (Rom. 3: 18); but the former means being a good citizen of the kingdom of heaven, while the latter means being a bad one—or, as Jesus said "shall be called the least in the kingdom of heaven".

Not that the keeping of these Commandments will give us entrance to the kingdom, but the non-keeping of them will prove us to be non-regenerate, therefore non-citizens of the kingdom. These Commandments are the perfect expression of Jehovah's character. He made us also in that likeness, but transgression of the law destroyed that likeness, so he gave his beloved son to death that we might have his spirit to write this expression of his character on our hearts (Heb. 10: 16), that we might again be in

his likeness. It is the righteousness of Christ alone, imputed to us, which will be effectual in giving us entrance into the kingdom.

Mr. Moores also states that this law was given to the Jews only, and therefore the Jews only could be under this law. If such was the case, then the Gentiles can not be redeemed. For God sent his Son—to redeem them who were under the law (Gal. 4: 4, 5). Read from verse I to II, and notice every verse particularly that Paul was writing to those who had been converts from paganism to Christianity. And he emphasizes the fact that, because they were under the law, God sent his Son to redeem them that they might receive the adoption of sons. Now these were Gentile people, and could not be redeemed from the curse of the law except they had been under the law; and if they were under the law, then this law must have been for them as well as for the Jews. And as with them, so with us. It is quite evident that the law was given for mankind even as Romans 3: 19 states, "That all the world may become guilty before God." This law of righteousness was entrusted to the care of the Jews in order that they might diffuse the knowledge of it throughout the world, so that the world might become converted to God. But they misunderstood their mission and built a hedge round about themselves and presumed: "We are the people." All outside of them were Gentiles. Hence the parable in Luke 15, 16 and 17.

Now then, Christ came to save us from sin (Matt. 1: 21; I Cor. 15: 3; Rev. 1: 5). "Sin is the transgression of the law", which he has saved us from, and if so, he has saved us unto the keeping of the law—the fourth precept of it, as well as the other nine. Sunday-keeping was forced on the Christians under particular pagan pressure, and is dishonoring to Jehovah, while Sabbath-keeping is a divine beneficent blessing, and is the mark or sign of his Supreme Lordship (Exodus 31: 13, 18; Ezek. 20: 12, 20; Rev. 7: 4; 14: 1-12). And the greatest blessings promised in the Bible are promised to those who will give up keeping Sunday, the mark of the authority of the enemy, for the keeping of the Sabbath, which is the sign or seal of the living God. (See Isa. 56: 1-7, and 58: 13, 14; Rev. 14: 1-13, and 22: 14.) Again, Mr. Moores states: "We know the apostles kept Sunday." I contend that there

is an error in this statement, as both the New Testament and history prove that they kept the Sabbath, and not Sunday at all.

*Kindersley, Sask., Canada,
July 25, 1920.*

A SABBATH AT SCOTT

REV. HAROLD R. CRANDALL

October has been an exceptionally beautiful month in central New York. The trees with their gorgeous autumn foliage have made the landscape beautiful. The warm sunny days have been ideal.

Some weeks ago some friends from Scott motored to DeRuyter to attend the Sabbath service. While here they expressed the wish that the DeRuyter congregation might go to Scott some Sabbath. October twenty-third was another of the perfect autumn days and fifty-three went to Scott by automobile. The total attendance was about eighty-five. Pastor Crandall spoke at the morning service at which time the ordinance of the Lord's Supper was observed. The Scott people thoroughly appreciated gathering around the Lord's table, not having had the opportunity in a long time.

After dinner, which was served at the church, and a social time, another service was held when Rev. L. D. Burdick preached. There is a small but faithful and loyal band of people at Scott who keep up weekly services and a Sabbath school. They very heartily express their appreciation of the visits of the pastors of the Central Association, as different ones go to them the first Sabbath in each month. The services last Sabbath were helpful and inspiring to all. Surely the Lord was with his people. One sister said, "Elder Van Horn will never know how much good he did last summer by coming here and arousing us to renewed activity."

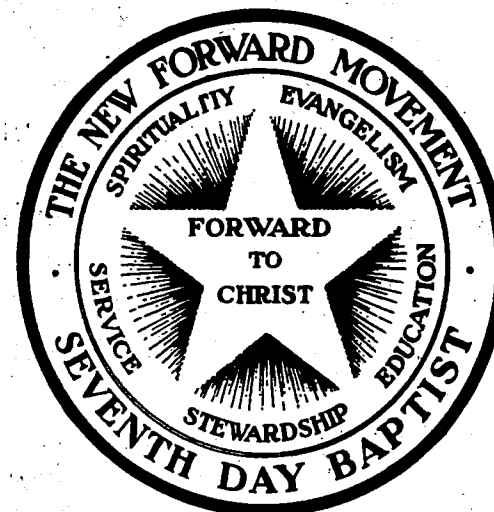
*DeRuyter, N. Y.,
October 24, 1920.*

Instalment Steak — Mr. Jiggs—"Just think, I have a porterhouse steak!"

Mrs. Jiggs—"My word! Where did you get it?"

Mr. Jiggs—"From the instalment butcher, \$1 down and \$1 a week."—*Omaha Herald.*

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, Leonardsville, N. Y.

FORWARD MOVEMENT

Receipts from September 27, to October 25, 1920

Churches:	
First Alfred	\$173.72
Andover	50.00
Battle Creek	300.00
Boulder	500.00
First Brookfield (including \$50.00 from Sabbath school)	132.19
Dodge Center	64.47
Farina (including \$22.74 from Sabbath school)	32.74
Friendship (including \$25.00 from Ladies' Aid)	204.00
Gentry	35.00
First Hopkinton	71.00
Second Hopkinton	15.00
Marlboro (including \$5.00 from Junior C. E.)	95.00
Plainfield	200.00
Richburg	16.00
Riverside	4.25
Syracuse	15.00
First Verona	26.00
Waterford	25.25
	\$1,959.62
Young Peoples' Board, Junior C. E. of Marlboro	5.00
First Hopkinton Church:	
Georgetown Chapel	\$2.00
Missionary Society	5.00
	7.00
	\$1,971.62

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.
October 25, 1920.

THE WINONA BIBLE CONFERENCE

MRS. MARTHA H. WARDNER

In 1913 I attended for the first time the Winona Bible Conference and have been present at its sessions, in whole or in part, every year since until this year when my health prevented me from so doing.

On my return from Wisconsin where I had spent nearly two months, I found awaiting me papers giving an account of the Winona Assembly and Bible Conference for the summer, with a letter expressing the hope that while I had not been to Winona I would be able to write an article concerning its work for our denominational paper.

Winona has passed through very trying experiences but it has been blest with leaders full of faith who held onto their plans and ideals through the darkness until now when the sky is clearing and the present seems to give the assurance that its best days are yet to come. The attendance this summer was nearly twice as large as it has usually been. The new tabernacle with a seating capacity for eight thousand people was ready for use a few days before the Bible Conference convened. Seventy-five thousand dollars have been spent upon it and it will be necessary to raise ten thou-

sand dollars more to complete it. The dedication service was held on August 13 and in spite of pessimists who said it was too large and would never be filled, every available space was occupied on that occasion, and hundreds unable to gain admittance stood outside. The old auditorium, capable of seating four thousand people, has been retained for minor services but many of the meetings of the Bible Conference which were intended for the auditorium had to be taken to the tabernacle for more room. There are other smaller rooms for services and part of the time ten simultaneous sessions were held. All the summer cottages, even those hardly fit for use, were taken and a hundred applications turned down for want of cottages, and the winter residences are insufficient for the demand. A new hotel will be ready for use another season. Winona is now the greatest convention center in the Middle West, if not the entire country. It has a continuous chautauqua from the first of July till the opening of the ten days' Bible conference which always closes on the last Sunday of August. Many organizations and religious bodies hold their annual convocations at Winona. Personally I would like to see our General Conference go there sometime, and there is at least one other person in Battle Creek of the same mind.

A new feature at Winona is an eight weeks' Bible school for ministers with Dr. G. Campbell Morgan as president. Primarily the intent of the school is for ministers who have spent their first few years of service and who feel the need of spiritual and intellectual help to aid them in the further prosecution of their work.

In September, 1919, Winona received a great inspiration in the coming of Dr. Morgan as a permanent resident within her borders. Perhaps it will be timely to give briefly his reasons for so doing.

In 1904 Dr. Morgan left our country for the land of his nativity and settled in London as minister of Westminster Chapel expecting to round out his term of service in that capacity. But in 1916 he suffered a physical break down which carried him to the margin of the silent river. He was raised up only to discover that he would be unable to carry on his beloved work which had been signally blessed of God. He remained in England and served his country

so far as able until the close of the war. Then it became evident to him that for the one line of service which he was fitted and which he was physically able to do the doors of opportunity stood wide open for him in this country. He expected to settle in New York City but found he could not do so for domestic reasons and providentially was led to Winona.

I am going to turn from my subject for the present and write a paragraph for young ministers and those who contemplate entering the ministry, which others are free to skip if they wish.

As an expository sermonizer Dr. Morgan probably has no superiors and few equals. He feeds his hearers from the Word and I want to give you one secret of his success. It is work, work, work. Last winter while giving a series of expository and evangelistic discourses in Cleveland, O., he met the ministers at noon-day luncheon when he spoke on preaching. Let me quote from a report of his off-hand remarks.

"You ask me," said he, "about preaching and its place in the ministry today, and it is the one theme on which I am glad to respond. I regard it as absolutely paramount in the evangel of the hour. From the outset I have sought simply and solely, for myself to be a preacher of the gospel. I began forty-three years ago, a very young man, at Staffordshire, England.

"There were two years of eclipse, I may say, when I was fighting the specters of the mind. I thank God I was able to keep my mouth shut in those days. It was thirty years since that I received ordination in the Congregational ministry. My aim from first to last has been to open the Word and proclaim it to the people.

"Some people say that preaching has passed its prime, that worship has the larger place today. But when did preaching cease to be worship. You are worshipping when you are hearing God's voice out of the Book as much as when you are making prayerful response however fervent. Others say that the printed page has largely set the pulpit aside. The pen is mighty we must admit, but the human voice is mightier, when the Spirit attends. We want the message plus the man. Joseph Parker used to say at the close of his great afternoon discourses at City Temple, 'You can have this sermon at the door for a penny.' Ar-

thur Mursell sitting under the pulpit called out one day, 'But it can not give us the thunder and the man in the pulpit.' Still others say that the pastor's work interferes, he has too much to do. Do not let it interfere. There is important work connected with the pastorate which a minister must look after, but the man of God who lets this draw him aside from his legitimate pulpit preparation, loses his grip upon the people and his true vocation from the Lord. In all my ministry I have insisted on my five morning hours in my study with the Word of God, and never in all that time have I allowed a marriage or even a funeral to call me away. . . . 'While thy servant was busy here and there the thing was gone.' In God's name do not permit it. . . . [I heard him say that he did not look at the daily paper until he had had his hour with the Word.]

"Let the pulpit proclaim the message as revealed in the Word. Be sure of the truth and then speak with authority. Do not take your questions or doubts into the pulpit. There is a place for discussion of such in the close fraternity of the ministers' conference. We had such a gathering at Westminster, and we had two rules. No paper read ex cathedra; no reporter allowed. It was for free, frank interchange of opinion and growing thought. But when you come into the pulpit speak only the Word clearly revealed. And be careful of the way you do it. Dale, of England, said one time in my hearing that Moody was the only man who seemed to him to have the right to preach about hell. And when asked why he said, 'Because he always preached it with tears in his voice.'"

Winona has sustained a great loss in the death of Professor Camden M. Cobem of Meadville Theological Seminary. Professor Cobem devoted much of his life to archeological research and with his pick and spade brought forth from their hiding places many valuable relics of antiquity. He was urged on to do this work by a burning desire to sustain the Bible against the onslaught of destructive criticism. He was the author of several books, among them "The New Archeological Discoveries and Their Bearing Upon the New Testament." He combined in a marked degree sound evangelism and scientific discovery. For several years he filled a most important place on the

Winona program. To me his sermon in 1917 from the words, "His name shall be called Wonderful" was the masterpiece of that conference. Professor Cobem was the twelfth generation in direct succession of ministers in the Cobem family. The World War called him to France where overwork caused a physical break down. Last spring he came to Battle Creek but he was past all human help and in a short time his life of inestimable value came to a close in the sanitarium. From last accounts Winona has been unable to find a man capable of filling his place.

All lovers of the Winona Bible Conference go to its annual convocation with feelings akin to the ancient people of God, who in their yearly pilgrimage to the Holy City sang as they entered within its portals, "Our feet are standing within thy gates, O Jerusalem."

SOMEWHERE THERE IS ALWAYS LIGHT

M. E. H. EVERETT
(Our Blind Poet)

Along the wooded mountain slope,
The lonely highway led afar;
A moonless night with moaning winds,
Only here and there a star:

Eastward I turned my weary feet
And thought, "The sun must sometimes rise;
It may be that its morning rays
Can drive the blackness from my eyes."

A gentle voice spoke at my side,
"I hail thee phantom of the wood,
I like not well to walk alone
In darkness, and in solitude.

"Far, far away," the voice was hushed,
"Twelve gates there be that shut out night,
However dark the path we tread,
Remember there is always light."

I have walked many a path alone
Since that dark night of long ago,
Sometimes through summer's shadowy bowers,
And sometimes over fields of snow.

And oft I hear the gentle voice
That brought me peace that gloomy night;
And looking toward the gates of heaven,
Thank God that there is always light.

R. D. 6,
Coudersport, Pa.

Trim your lamp so that it will give more light and less smoke, and carry it in front of you so your shadow will fall behind you.
—Henry van Dyke.

MISSIONS AND THE SABBATH

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

TRACT AND MISSIONARY SOCIETY NOTES

"Complaint is very frequently made, that habits of obedience and decorous behavior are, at the present day, less observable in children, than they were in the days of our fathers. It is the fashion of the times to be lenient, loose, and licentious, and parents, out of mere parental affection, as they would term it, must give their children some portion of that indulgence which they claim for themselves."

The foregoing is the first paragraph of an article called "On the Education of Children". It can be found on pages 210 and following, of volume one of the *Seventh Day Baptist Missionary Magazine*, published in February, 1823, almost one hundred years ago! Our first thought on reading this paragraph was, "How well that fits our own times!" Our second thought was a little more extended, and was something like this, "If that is the way people felt one hundred years ago, and the way they seem to have felt generation by generation since then, what sort of angelic cherubs those children must have been who were the playmates of the writer of that article!"

Our third thought wandered yet farther, and perhaps has gone altogether astray. Fundamentally the basic relationships of life do not change very much from age to age. Children are obedient and disobedient, they are courteous and discourteous, they are good and bad, in just about the same degree as they were when Esau and Isaac were boys, and as they have been through all the centuries down to these days of nineteen twenty. The manners of children are bad enough. We have no apology to make for them but we doubt very much about their being worse than they were in the "good old days of our fathers". In fact we believe that at heart the children of these days are quite as obedient and courteous, and observe quite as "decorous behavior" as the children of any preceding generation. At any rate, our children are just about what

we make them, or permit them to be; and a censorious critical spirit will not be able to accomplish as much towards making them what our ideals call for, as will a loving, patient, sympathetic attitude, with a constant example set of what may be rightly expected of them.

The two days just preceding the recent meeting of the Northwestern Association the Secretary spent in a section of Minnesota about fifty miles west of Dodge Center. He was born at Freeborn, and lived there till about seven. The next ten years he lived only a few miles to the north and west in five different places, but all in the same region, most of the time on the same farm.

These are the great years of a boy's life, from seven to seventeen, and the places and events of those years are deeply engraven on his memory. Those were the pioneer times, the years when the civilization of the white man was displacing the era of the Indian. Things have of course greatly changed. The old farmhouse has been removed, the barns and other buildings are all gone, a potato patch occupies the spot. But just in front where the house used to stand, near the road, on either side of where the path once was, are the two lilac bushes which mother set there fifty years ago last May, and a few old willow trees just to the west, the slips for which I set in the ground myself that same month.

For a long time I walked over the old farm, every foot of the quarter-section calling to mind those days of childhood. I stood in a field of clover knee-deep, where once I waded in water even deeper looking for blackbirds' nests suspended so securely in the tops of clumps of tall grass. I crawled over fences of woven wire, barbed at the top, where once I played the part of a fence to keep the cows from invading the grain fields. I stood at the spot on the side of a little hill where a bumble-bee stung me in the arm as I was binding a bundle of wheat on the old "Edwards Harvester", before the time of self-binders. For hours I walked all about, here and there, to the very spots in what we called the "slash", a little patch of small trees and bushes that had escaped the annual prairie fires by the protection of a marsh and creek, where we

boys played, and hunted, and dreamed dreams, and fished, and went swimming, and rode the horses and drove the cows to water, now all dry land. I was alone, and for the time I wanted to be alone, for every thought and impulse was bound up with father and mother, and the life they lived on that old farm, and what they did and were for us children, and what they were and did for that pioneer community.

But I was not alone all the time. I found in the neighborhood a few of my childhood friends, two of the generation of father and mother, Sam Hodgkins and Mrs. Charlie Cook. Then there was the youngest son of our nearest neighbor, just the age of my brother Frank, at whose home I stayed all night, and in his auto we went over the roads to the "woods" nine miles away, where I used to face the blizzards in the winter, hauling on sleds firewood and logs for rails and fence posts. And there was the chum of my boyhood days, my seatmate in the little red schoolhouse. In his auto we went in another direction; to the location of the old Trenton Seventh Day Baptist church. The schoolhouse in which the Sabbath services used to be held burned down several years ago; but once it stood by the bank of the little lake called "Seven Day Grove Lake", now a grass-grown marsh. Here is my first definite remembrance of going to church. More people were present than there were seats, and we four boys, Will and Velle and George and I, were seated by our fathers on the front edge of the low platform, facing the congregation, and the minister, or ministers, for my impression is that it was some special occasion, preached right over our heads, literally, and perhaps figuratively, too; but I remember that it was a very long service, especially for Velle.

As we rode along in my friend's auto we passed the place where these same four boys and Metta Pierce were baptized in the springtime of 1877. The melting snow and the rains had almost flooded that level country; so our fathers took a wagon box and sank it with stones in the ditch by the side of the road. The box was needed, for the ditch was almost bottomless with soft mud. Now the spot is merely a low place in the gutter, and quite dry the day I was there.

Those were two wonderful days for me.

I saw the little church at Alma City where in a union meeting of the United Brethren and Methodists I made my first public confession of Christ. I passed right by the schoolhouse on the prairie where Cousin Will gave his first public testimony. At Alma City I visited the graves of Benjamin and Almira Blv Shaw, my grandparents, and at the south end of the little lake at Trenton the grave of my baby brother Russell. I saw at close hand, or a moderate distance, the homes, or the places where the homes used to be, of the largest portion of my boyhood friends.

In the olden times we were far from any railroad. Now the train that brought me from Albert Lea to Freeborn passed within a few yards of the spot where I was born, and the village of Waldorf farther on is less than half a mile from the old farm. This line follows an old Indian trail across the prairies. Fifty years ago parts of this trail were easily discernible, a single path from one hunting ground to another. Now two steel rails mark the line, showing different means of transportation, but the ultimate pursuits of mankind are after all just about the same.

The afternoon of the second day I reached Waseca, the town where Grandfather Shaw lived, and I found the little house he built in 1871, looking just as it did then, except for a change in the color of the paint. Here I spent a week when I was about ten years old, and in my trips of exploration I came to a little building just at the head of Clear Lake. Curiosity took me to the open door, where a man offered me a mug of something to drink. It had foam all over the top and did not taste pleasant to me. The other day I hunted up that same spot, no longer a brewery, and felt very thankful that I had never taken any beer since that time.

At Dodge Center I came across the records of the Trenton Church, in a small book. They are rather brief and date back to only 1877. I have the book here in the office at Plainfield. I also found at Dodge Center the old communion set of the Trenton Church, pewter pitcher, two goblets and two plates. When the Denominational Building is a reality, this set will have a home. It is now at Milton, Wis., for safe-keeping.

The opportunity of spending these two days in the vicinity of my boyhood home came directly on the way from the Southwestern Association at Gentry, Ark., to the Northwestern Association at Dodge Center, Minn. I enjoyed the occasion very much. They were wonderful days to me, to other people they were just two ordinary days. Why then have I taken the time to write these paragraphs and why do I take up space in the SABBATH RECORDER with them? The answer is not far to find. Simply because I felt like it, and wanted to do it. You may be thankful that there is not more of it, that I have made it as brief as it is. I feel that I could write a whole book about just those two days. But you do not have to read even this which I have written here. There is a lot of stuff that I do not read, just sort of "skim" it over, even in the SABBATH RECORDER.

LETTER TO MEMBERS OF MISSIONARY BOARD

DEAR FRIEND:

Sixteen members of the board, of whom three were women, and nine visitors, none of whom were men, attended the meeting at Westerly, R. I., October 20.

You will find the official minutes, which include a list of the standing committees and a list of the appropriations voted for 1921, also the treasurer's report, in the SABBATH RECORDER of November 1, 1920. Read these with care.

You will observe that the note for \$1,000 at the bank has been paid, and that the treasury now has no outstanding obligations except certain amounts for the Shanghai school buildings funds, which have been drawn on to carry on the general work of the society.

At the present time the Boys' School Building Fund amounts to \$1,746.60; the Girls' School Building Fund to \$1,447.01; and the Georgetown Chapel Fund to \$1,411.31; but the last named fund has been overdrawn already more than \$1,000, by the purchase of the property for \$2,500.

The work on the home field has been greatly strengthened by the employment of three new general missionaries, Rev. William L. Burdick on the Western Association field, Rev. John C. Branch on the Michigan field and Brother C. C. Van Horn on the Little Prairie field in Arkansas.

The board voted to join with the Middle Island Church in West Virginia in calling Rev. G. H. F. Randolph to become the missionary pastor of that field. It also has joined with the Cartwright Church at New Auburn, Wis., in calling Rev. C. Burchard Loofbourrow as missionary pastor on that field. The board made arrangements for a continuation of financial help in ten missionary churches the same as the past year.

Provision is being made to give every possible assistance to evangelistic work. Arrangements are being made for a singer to assist Rev. William L. Burdick in special series of revival meetings. Rev. Charles R. Brasuell is employed at times under the supervision of our general missionary on the Southwest field. As a result of their united work under the blessing of God, a new church has been organized in southeastern Oklahoma, the Rock Creek Church. The board added two hundred dollars to the salary of Brother Severance for the year 1921.

The five suggestions (see SABBATH RECORDER, September 20, 1920, page 359) made to the Missionary Board by the General Conference, through the report of the Commission, were considered item by item. In regard to the first item it was voted to concur in the suggestions with the explanation that the board is now following the suggestion to the best of its ability and judgment.

The second suggestion was concurred in and it was voted to assume the responsibility, the president being asked to appoint a committee of three to carry out the provisions of the recommendation.

In reference to item three, after considerable discussion, it was voted to try out the plan of more frequent meetings by holding two special meetings as an experiment, one on the twenty-first of November and the other the nineteenth of December.

Concerning item four it was stated that in making the nominations for members of the board at the General Conference this year this suggestion had been carefully kept in mind.

If you are unable to attend the next meeting of the board, or if you are so situated that you can seldom attend, will you please report by letter to the board the needs and progress of work in the fields concerning which you have direct knowledge and in-

formation. You have been selected as a member of the board for that very purpose.

Or if you have any suggestion of any kind to make in reference to the work of the board anywhere, please let the board have the help of the suggestions.

The recording secretary has offered his resignation. Because of ill health he missed one meeting last year, and he is very conscientious about his work. But the board feels it would be a distinct loss to its work for the secretary to give up his office, and has asked Brother Babcock to reconsider and withdraw the resignation. Write him a letter of appreciation for his faithful and efficient service for so many years, and urge him to continue in his place even though he may be compelled to miss a meeting now and then.

Pastor A. J. C. Bond has accepted the position of director of our New Forward Movement, and it is possible that he may be present at our special meeting, November 21, for consultation and discussion with the board in reference to our work, and his relationship to it.

Sincerely yours,

EDWIN SHAW,
Secretary.

Plainfield, N. J.,
November 1, 1920.

ASHER S. CHILDERS

Asher S. Childers was born in Doddridge County, W. Va., December 27, 1844, and died at his home in Salem, W. Va., October 19, 1920.

Friends had observed his failing health during the summer; and as the season advanced the family grew more apprehensive. He was confined to his bed for about two weeks, and finally went to sleep quietly and without pain. He had rounded out a long and useful life, and went away with the falling of the leaves, amid the ripening glory of the golden autumn days.

Mr. Childers was first married to Miss Margaret Cooper, of Emporia, Kan. Two children of this union now living are Mrs. Kerby V. Davis, of Bartow, Fla., and Arthur D. Childers, of Arvado, Wyo. He was later married to Miss Rachael Davis, of Doddridge County, W. Va. From this union the following children survive: Gilbert B. Childers, of Arkansas; Asher T.

Childers, in a medical school in Cincinnati; Ellsworth W., a student of dentistry in Baltimore; William J., a student in Salem College; Miss Erma, a teacher in the Salem Public Schools; and Howard, a senior in the Salem High School.

Mr. Childers was a veteran of the Civil War, having served for three years in the Union Army with Company C, 11th Kansas Infantry. At the close of the Civil War he enlisted in the service of the Government against the hostile Indians of the plains. For some years thereafter he made his home in Kansas, where he was a successful farmer.

After the death of his first wife he removed to West Virginia, the State of his birth, and engaged in the mercantile business in Salem. Here he spent the last thirty-five years of his life. For a number of years he lived a semi-retired life on his beautiful little farm on the outskirts of the city of Salem. However, "retired" is hardly the word to use in connection with the life of A. S. Childers, for he was a very active man to the end, being busy with the farm interests and other business matters, and in connection with the civic, educational, and religious life of the community.

At the time of his death at the advanced age of seventy-six years he was a bank director, a member of the board of directors of Salem College, a member of the council of the city of Salem, and treasurer of the Seventh Day Baptist church of Salem.

Thus is indicated some of his interests in his later years. He has been a trustee of the college throughout its history of thirty years, and for a number of years was its faithful and competent treasurer. He has always been a strong financial supporter, also.

Soon after his removal to West Virginia Brother Childers followed out a long-cherished desire and was baptized and joined the Salem Seventh Day Baptist Church. He loved the church and enjoyed its services. He was a liberal supporter of the church and of the denomination. He was a member of the Forward Movement Committee of the Salem Church, made a liberal subscription to the five-year budget, and had paid the entire amount. He was seldom absent from the Sabbath morning worship and was equally faithful to the prayer meeting, where he always had something to say that others enjoyed hearing. At the Y. P. S. C. E. prayer meeting on Sabbath afternoon following his death, two young people spoke of how they had missed him from the prayer meeting of the church during the last few weeks, when he was unable to attend. Brother Childers was very faithful also in attending the business meetings of the church.

He was an educated man, although without school opportunities. He was a constant reader, and chose his reading matter with discrimination. Having a good memory he had acquired a fund of knowledge possessed by few. He was also a thinker, and was in regard to many things in advance of his age in his knowledge and opinions.

He was a good husband and father. He provided well for his family in material things, and gave his children the opportunities of an education, of which all have taken liberal advantage. An evidence of his success as a father is found in his splendid family of sons and daughters, Christian, refined and educated, preparing for lives of usefulness.

Three of his sons were with the American Expeditionary Forces in France. It was with becoming pride that their father, himself a soldier, gave his sons to the country's service; and it was a happy day when all returned home without a scar, although all had seen service at the front.

Altogether the life of Asher S. Childers was a helpful one, and he will be missed.

And yet his going away is not so sad. Surrounded by his loyal children, attended constantly and tenderly by his faithful and devoted wife, enjoying the love and confidence of his brethren and sisters in the church, and the esteem of the entire community, he has passed out into the Unknown Future, which was never for him a matter for vain speculation, but which he always faced with calm confidence and with peaceful anticipation. He often said that Christianity was concerned with this present life, and that if we tried to make a heaven of this earth the heaven of the future would take care of itself. He trusted in the Master, whom he tried to serve here in the earth, and from him he has doubtless heard the "Well done" which is the promise to those who are faithful.

Memorial services were held in the Salem Seventh Day Baptist church, Friday morning, October 22, in charge of his pastor, Rev. Ahva J. C. Bond. Rev. E. J. Woofter of the Baptist church offered prayer, and Dean M. H. Van Horn spoke of Mr. Childers as a citizen and patriot, and President S. O. Bond spoke of his interest and activity in education, especially in reference to Salem College. Interment was made in the I. O. O. F. Cemetery. The pastor read the following verses of Scripture as typical of the life in whose memory the service was held: "Thus saith Jehovah, Stand in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls" (Jeremiah 6: 16).

"Choose ye this day whom ye will serve; . . . but as for me and my house, we will serve Jehovah" (Joshua 24: 15).

"And Enoch walked with God: and he was not; for God took him" (Genesis 5: 24).

A. J. C. B.

How patient God must be, not to grow weary of being asked for help so often when he is helping us already, and has been doing so since time began. God doesn't want you to be continually mouthing prayers. He wants you to have the prayerful mind; to have right desires; to utilize the blessings he has already showered upon you. Why pray for drink at a flowing fountain? The only thing in order is to drink.—*Western Recorder.*

EDUCATION SOCIETY'S PAGE

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

APPEAL FOR MILTON COLLEGE

NUMBER II

As has already been intimated to the readers of the RECORDER, the trustees of Milton College intend to make an appeal to the members of the Seventh Day Baptist churches of the Northwestern Association, asking that they make a Thanksgiving offering to Milton College in order to enable the college to meet the deficit which will accrue at the end of the present college year. The trustees do this with the more confidence because the association at its recent meeting in Dodge Center passed resolutions approving the financial budget of the college, virtually pledging the support of the churches there represented. The appeal of the college is based upon the following chief considerations:

1. *The Seventh Day Baptists of the Northwestern Association need Milton College.*

Of the students now in Milton College about eighty, or over three-fourths of the student body are Seventh Day Baptists. All but four or five of these are from churches of the Northwestern Association. These Sabbath-keeping students have the privilege of remaining together during their college days in a school where the majority keep the Sabbath, where there is a flourishing Seventh Day Baptist church, and where they are under healthful moral and spiritual influences. Some colleges that have not had financial assistance during the recent time of trial have been compelled to close their doors. If Milton College should be obliged to suspend its activities would there not be a distinct loss to the Northwestern Association? Certainly the Seventh Day Baptists of the Middle West and Northwest need the uniting and elevating influences of Milton College. *These churches need Milton College.*

2. *Milton College needs the Seventh Day Baptists of the Northwestern Association.*

Indeed, if Milton had not the Sabbath-

keeping students that now attend it, and if such students did not year by year form the larger part of its student body, there would be little justification for maintaining the college. Milton College is in the midst of a group of other and larger colleges in southern Wisconsin which can easily provide for the needs of the non-Sabbath-keeping people. Alfred and Salem colleges furnish professional or semi-professional courses for the large geographical territory around them where there are few if any institutions of like character. But within twenty-five miles of Milton is the most influential college in Wisconsin, having an endowment of a million and a half of dollars. Within thirty-five miles is the University of Wisconsin. Within forty-five miles is another college similar to Milton, but larger and richer. Within fifteen miles is an excellent normal school maintained by the State in a quiet town where living is not much more expensive than in Milton. Hence Milton College can not look to non-Sabbath-keeping people for its main patronage; nor can it without large expenditure attempt to compete with these other schools in any vocational or semi-professional fields. So Milton College absolutely must depend upon the Seventh Day Baptists in the western part of the country for the larger part of its student body and for its financial support.

3. *A denominational college must have the support of its sympathizers.*

Milton College is primarily a Seventh Day Baptist college for Seventh Day Baptists. Hence it should have the support of our people. Its teachers could in some cases double their salaries if they went to teach in other schools. They are all making noble sacrifices for the sake of our faith. Shall not the people come to the rescue of the college in view of the present situation? Other colleges are meeting this economic crisis by means of gifts amounting to millions, all from interested friends. There is no other way. Milton College, if true to its mission, can not claim support from people other than Sabbath-keepers. Friends of other colleges have rallied to their standards with generous donations. Where are the friends of Milton College, if not among the members of the Seventh Day Baptist churches?

This subject will be presented to each church on Sabbath Day, November 20, by a

trustee or a member of the faculty of Milton College or by an interested alumnus or friend of the college. The friend who presents the appeal will ask every member of the church, and any other who will join in the plan, to give on Thanksgiving Day to the college a sum amounting to his average income for one day. The money will be paid to the treasurer of each church and by him sent to the treasurer of Milton College.

The Education Society has just sent the following letter to all our pastors. Perhaps you, however, who are not a pastor, are in a position to talk-up Christian Education. In that case the letter below is to you, also. Will you not lend your enthusiastic aid?

DEAR PASTOR:

The world is restless, unhappy, mad. Ignorant, blind, and evil purposes seem often in the ascendant, while wise, beneficent, and Christian ideals and efforts appear unavailing or decentralized.

Never-age cried aloud for balance, poise, strength, vision, and love as this one is doing.

It needs more and better farmers, merchants, nurses, dentists, doctors, lawyers, of course; but above all it must have—and that right soon—more wise and Christian citizens, more far-sighted and devoted leaders.

There must be more recruits for Christian Education.

Unhappily some of our people are indifferent to all but the most elementary education. Some folk are ambitious only for those kinds which mean increased earning power. Only a few of our boys and girls burn with a zeal for the type of training that will fit them for the broadest-visions service.

What is the attitude of your people, particularly of your young people?

If they are unthinking, may you not in some way be responsible for their indifference?

Do you preach education? Do you tell your congregation, not only of the opportunities for trained men and women, but how the world is starving for such men and women?

Will you not join in a denomination-wide campaign to talk-up education?

The Seventh Day Baptist Education So-

ciety urges you, if you believe with it that the welfare of millions of men, women, and children depends upon the widening scope of Christian Education, to preach, December eleventh next, or the nearest convenient Sabbath, on the need of an education of the heart and soul to supplement the training of the hand and of the brain. Christian Education can keep a clever man from being a rascal or a good man from being ineffectual.

Will you be a recruiting officer to enlist privates and leaders for the Church Militant?

We pray for your co-operation.

Very cordially yours,

PAUL E. TITSWORTH,
Corresponding Secretary.

YEARLY MEETING NEW JERSEY, NEW YORK CITY AND BERLIN, N. Y., CHURCHES

Shiloh, N. J., November 26-28, 1920

Tentative Program

Sixth-day Evening

7.30 Praise Service—Walter B. Davis
7.45 Sermon followed by testimony meeting—
Rev. L. D. Seager

Sabbath Morning

10.30 Sermon—Rev. George B. Shaw, followed by Communion

Sabbath Afternoon

2.00 Bible school, in charge of Paul Flanagan, Superintendent
2.40 Chalk Talk—Rev. Edwin Shaw
3.00 Young People's Hour—Miss Irene Sheppard

Sabbath Evening

7.00 Musical Program—Miss Mary Hummel
7.30 Sermon—Rev. Theodore L. Gardiner

First-day Morning

10.30 Business
11.00 Sermon—Rev. E. A. Witter

First-day Afternoon

2.00 Open Forum—Led by Pastor Sutton
3.00 Sermon—Rev. James L. Skaggs

First-day Evening

7.30 Praise Service—Mrs. Luther F. Davis
7.45 Sermon and closing service—Rev. W. D. Burdick

ERLO E. SUTTON,
Chairman Program Committee.

"Work should be more restful than idleness. An engine properly oiled, wiped and burnished suffers not as much wear and tear as the same engine standing still, rusting and uncared for."

"Joy comes not to him who seeks it for self, but to him who seeks it for others. No happiness is like that which comes from loving and cheerful services for others who are in trouble."

THE CHALLENGE OF A SABBATHLESS AGE

DEAN ARTHUR E. MAIN

(Tract Society Hour at Conference)

Within churches and schools, and outside, there are two prominent tendencies or directions of thought.

One tendency is to cling to existing ideas, forms of statement, institutions, and customs, with little or no change.

The other tendency, in view of modern science and psychology; of advancing knowledge of things, men, and human relations, is to welcome new, and, what seem to be better, feeling, thought and purpose, in the realms of fact, truth and duty. Each tendency has its dangers; but as Professor W. N. Clarke says: "The conservative spirit prizes truth already held, and the precious fruits that it has already borne, and sets a high estimate upon the value of a settled state; the progressive spirit is sure that truth still more precious waits for him who will move forward to take it, and is not content till it has bettered the imperfect present by advancing to what is just before."

Of course no one is accountable for what may be said in this address but myself. Yet I claim to belong to that large and growing number of thinkers who are glad of the changing order of thought and expression, believing it to be the safe and sane order; and necessary, if the Church is to awaken to a new and truer sense of on-rushing opportunity and responsibility.

Jesus Christ has been called the Center of the circle of Truth. All radii lead to him. Our moral judgments may require some to take this radius, some to take that; but if in character and conduct we are walking toward the Divine Center, let us be forbearing towards one another, giving diligence to keep the unity of the Spirit in the bond of peace.

When, in the course of this address, I say, We, I do not include all Seventh Day Baptists, but the non-conservative people already described.

True religion is an attitude of mind and heart toward God and the world, and the expression of that attitude, after the manner of Jesus' life and teachings. The Sabbath is the last day of the week used in a definitely religious and Christian way. Challenge means a call to contest; a demand to answer some charge or question, expressed or implied, by word or action. The subject of

this address may be interpreted from two points of view: First, as a demand to be let alone; second, as a call to use every wise effort to save the age from the evils of Sabbathlessness.

THE CHALLENGE:

I. In the name of personal liberty.

Answer:

(a) We neither claim nor believe in any human authority to enforce on others religious observances.

(b) We believe in equal rights to a rational freedom of thought, speech, and action.

The general principle, here, is plain; its broad application to human conditions requires extended knowledge, great wisdom, and extraordinary patience, all controlled by a fraternal spirit.

(c) We challenge you to bring your boasted democracy and personal liberty, in their real motives and ends, to the bar of reason and conscience; to common ideals of human brotherhood; and to humane principles of group solidarity and social service.

As recorded in the forty-first of Isaiah, Jehovah challenges the heathen to go and survey the course of history among the nations, and then to return to the bar of their own consciences and answer whether Jehovah is God, or idols. We challenge you to survey human history and experience, and then to come back to the bar of your consciences, and answer whether selfish character and conduct or unselfish character and conduct is the ideal of human relations.

2. In the name of needed recreation.

Answer: Good biology, physiology, psychology, ethics, and society, are among the elements of good religion.

Religion is one's evaluation of oneself in harmony with his estimate of associated life, and with the universal reign of law.

Religion is one's view of the world; good religion agrees with Jesus' view of the world.

Recreation means the re-creation of body and mind. The practice of religion means the wholesome re-creation of the entire man,—physical and spiritual, individual and social. Recreation and religion are related to each other in a fundamental and vital nearness.

A devout scientist on a Sabbath afternoon might take a class of boys and girls out for a study of nature under his instruc-

tion, and by way of nature lead them reverently to thoughts of nature's God.

In your Sabbath-day recreation, are pleasure, health of body and mind, ennobling companionship, and religious-mindedness, that is, God the present Holy Spirit, —are these tied together in desire and in result?

3. By your failure in point of numbers and of apparent success.

Answer: We acknowledge whatever real witnessing value this has against us in our faith and practice.

But all history and experience show that we are not begging the question when we affirm that such evidence is not conclusive.

Human slavery and the use of intoxicating drink are older than the Bible, the Christian religion, and the Church.

Indeed, the religion and ethics of the Bible; hoary custom; the Church; and a false doctrine of Divine Providence, have been among the forces marshalled for the defense of these unsocial and wicked ancient institutions.

Their overthrow has cost millenniums of bitter conflict.

Rev. John James, of London, a non-conformist, was martyred less than three hundred years ago. In Alton, Ill., in 1837, Elijah Lovejoy was murdered because he was opposed to human slavery.

The fires of a persecuting spirit, of selfishness, pride, avarice, and hate, die hard.

It will take the Church a long time to escape from the influence of pagan religion and irrational psychology and philosophy, and remodel its doctrine and practice after the simplicity of Jesus' life and teachings.

Rational, scientific, historical, social, Christian, views of God; the Bible; religion; Jesus of Nazareth; and human relations—political, industrial, national, and international,—these are now, this twentieth century, in the pangs of a new birth into a higher life, one closer to the Sermon on the Mount.

You challenge us by our failure in point of numbers and apparent success. We fling back a challenge:—By their place in the eternal years of God, truth, right and justice will some day leap from scaffold to throne, in the possession of their triumphant and universal dominion. Only about five thousand votes were cast for the first presidential candidate on an anti-slavery platform.

4. A Sabbath-keeping religion is challenged in the name of more scientific, historical, spiritual, and practical principles.

Our attention is called to essentially such statements as the following:—A happy, even if perilous, fate, has set the Christian Church with the rest of our inherited institutions, in an age indifferent to tradition, fundamental in changes, searching in inquiries.

Evolution, as a cosmic method, is now well established.

Mental ferment; moral and social restlessness; mutual distrust, are widespread; and what claims to be co-operation and unity among men and nations is more outward than real.

The Church, in a large measure, lacks wisdom and moral energy to grasp the threatening situation. It is not willing to be shaken that what can not be shaken may remain.

Modernly educated young men and women object to authority that is imposed from without; they do not believe in imperialism in Church, State, School, or Industry.

Natural and supernatural, secular and sacred, according to the older thought, are misleading terms. Neither is there, in that sense, a supernatural religion, Bible, or Church.

Your Sabbath doctrine and practice are mechanical not spiritual. The spirit needs the letter; but letter without spirit is dead.

Religion must not be separated from the great currents of world affairs.

There are good men and women outside the church, and who do not keep the Sabbath.

The ministry is growing smaller in calibre, and congregations are less in attendance, partly, at least, because religion is not preached in the language of today's knowledge and thought. Truth does not change; but expressions of truth do.

Men talk of God in monarchical terms; and give the impression that he is a kind of absentee Ruler, rather than an immanent Spirit and Power.

The shunning of honest inquiry; and intellectual, moral, economic, and religious neutrality are wrong, because points of view are changing, fundamentally.

There are new conceptions of God; of creation; of the nature and inspiration of the Bible; of the Person and atoning work

of Jesus Christ; and of the great Kingdom-program. Men who hold and teach these new ideas are not infidels and atheists.

The theory of evolution makes the divine creative processes more intelligible; and historical and literary criticism gives to the Bible a new meaning to us as the living word of the living God.

It is not unchanging dogmatism that the world needs; but Jesus the Christ of God, the flower and the crown of religious history and spiritual experience.

Answer: We are glad to get this challenge; for we are in general agreement with the striking statements that come with it.

The discussion of a few of the leading points will show what our general attitude is.

(a) We are believers in the theory of evolution as a divine method.

As the primitive waste, void and darkness, by the creative and immanent power of the moving Spirit of God, gave way to light; the firmament; land and sea; grass, herbs, and trees; sun; moon, and stars; birds, fish, beasts, and man bearing his Maker's image,—in an unfolding cosmic order whose Creator pronounced it good:—

As humanity rose from lower animals and the savage to the dignity of Moses, Amos, Isaiah, Micah, and Jeremiah; and to the perfection of the Man of Nazareth, who, conscious of being the supreme Revealer of God, offers himself to the world as the way, the truth, the life, and the light:—

As religion climbed from superstition and idolatry to the level of the prophets and to the heights of the religion of Jesus and the Sermon on the Mount:—

As the Bible advanced from its primitive language, mythical and legendary in form though profound in spiritual and ethical significance, to such passages as Isaiah 40, Psalms 90 and 103, the Sermon on the Mount, and the eighth of Romans:—

So the true Sabbath broke away from the Babylonian sabbath with its pagan connections, to the Hebrew sabbath, associated, at first, with new moon worship; to the sabbath of the Decalog of Genesis 2, of Isaiah 58; and to the Sabbath of Mark 2, which is the Sabbath of our Savior and Master. Thus the holy Sabbath comes to the Church and world, not with the authority of an imposed commandment, but of a guiding Providence in human history, and

of the immanent Spirit of God who continued to hover over the waste, and void, and darkness of sin and error, until there shined in the hearts of men the light of the knowledge of the glory of God in the face of Jesus Christ.

I know no other ultimate authority, I want no other, for keeping a Sabbath which is not mechanical but spiritual and ethical.

(b) The whole earth, with all its material and immaterial wealth, belongs to our heavenly Father. He watereth the mountains and sendeth springs into the valleys; painteth the flowers and feedeth the birds; causeth grass to grow for the cattle; and bringeth forth vegetation that man may have food, oil, wine and strengthening bread.

And the political, educational, economic, and social history of Seventh Day Baptists, for more than three hundred years, proves that Sabbath-keeping men and women, of loyalty, brains, industry, integrity, and faith, have had a part in directing the currents of human affairs, and a comfortable share in the good things of life.

If, sometimes, there has been a call for self-sacrifice for the sake of righteousness, a title to the kingdom of God has been all the more clear. Sometimes apparent death lies between the planted seed and the golden harvest. And the Son of Man taught that a man's higher life does not consist in the abundance of the things that he possesseth.

(c) The world is almost torn into pieces by self-seeking men and nations. It is only the great and good God, that is, religion, that can subdue selfishness and heal the ugly wounds it has made.

According to the sublime poem of creation in the early narrative of Genesis, whatever interest and importance may attach to the Church's Sunday, it still remains true that the divinely blessed and hallowed Seventh-day is the most ideal symbol, known to history, of religion,—a life lived in him who created the heavens and the earth; and whose supreme Revealer said, The Sabbath was made for man. And we fraternally challenge our brethren of other communions to lead us in the yet unfinished task of preaching the Gospel even to the uttermost parts of the earth; and to unite with us in carrying the witnessing Sabbath to a yet Sabbathless world.

(d) We too believe that the doctrine of Divine immanency removes all real distinc-

tion between such terms as natural and supernatural, secular and sacred. The traditional distinction has really been immoral. Sabatier says that from heaven's point of view everything is natural; from our point of view everything is supernatural. That is, all right things are of God and unto him.

The universal priesthood of believers is a Protestant doctrine. The ordination of ministers is representative and symbolical of that Scriptural teaching. The time of every day is sacred because it belongs to God. The weekly Sabbath represents and symbolizes that sacredness.

Ideally, in our vocations and industries we are partners with God. That makes our callings holy. And the value of life depends upon the use we make of our time and our property.

Permit us, Mr. President, to be so bold as to challenge the Church and the world to show that our position is not historical, scientific, rational, spiritual, Christian and practical.

5. A challenge comes from a Sabbathless age in the name of anti-legalism; the liberty of the Gospel; the spirituality and breadth of the New Covenant.

Answer: We welcome this very common but absolutely unwarranted challenge.

Our answer shall be fair, Biblical, as broad as the Gospel, spiritual, non-legalistic.

(a) Our history refutes the charge. Of course we think that there has been and still is, among us as in other communions, narrow-mindedness and sectarianism. But in England, America, China and Holland, our people have been fellowshipped as evangelical, New Covenant Christians.

(b) We are not sectarian and narrow because we believe in Saturday as the true Sabbath, and in immersion as true baptism. We only become sectarian when we withhold confidence, love, fellowship, and cooperation from other disciples of our Lord.

(c) As a stage of ancient religious history the Decalog, in spite of its limited scope and its recognition of human slavery, represents a high level of religious and moral thought. But though a remarkable piece of religious and social legislation, it is not our fundamental authority for being Sabbath-keepers. Our Sunday-Sabbatarian friends are quite welcome to its use; we are disciples of the new covenant, the more glorious and spiritual ministration of righteousness.

(d) Jesus witnessed to the permanency and universality of the Sabbath when, as in the case of marriage also, referring to its primitive origin, he said it was made for man.

(e) We desire and purpose to follow obediently and trustfully the divine Savior and Master of men. And,—how startling the claim! he announced himself as above the Ten Commandments and the teachings of Judaism. You have heard that it was said to them of old time, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not forswear thyself; Thou shalt love thy neighbor, and hate thine enemy. And nine times, I think, he dares to challenge the world thus: *But I say unto you.*

The laws and ideals of his kingdom were to drive hatred, falseness, immorality, and all evil, from the hearts of men and women, boys and girls.

Professor Jastrow says that the Sabbath became one of the most significant contributions of the Hebrews to the spiritual treasury of mankind. And the value of the Sabbath is in its power, as a weekly witness for God and a symbol of religion, to contribute to inward piety, purity and kindness.

The religious world sings as never before, "All hail the power of Jesus' name!" And we Sabbath-keeping Baptists rest our cause with him, in the full assurance of the faith, hope and love, the law, liberty and loyalty, of the New Covenant, in his precious blood.

Unequal Losses—Frederick was sitting on the curb, crying, when Billy came along and asked him what was the matter.

"Oh, I feel so bad 'cause Major's dead—my nice old collie!" sobbed Frederick.

"Shucks!" said Billy. "My grandmother's been dead a week and you don't catch me crying."

Frederick gave his eyes and nose a wipe with his hand and, looking up at Billy, sobbed despairingly:

"Yes, but you didn't raise your grandmother from a pup."—*Harper's Magazine.*

Cause and Effect—"I am sorry your little boy is sick. He was so delighted with the watermelon that I let him have an unusually large portion of it."

"Well, he is no longer delighted; he is melon-colic."—*Baltimore American.*

WOMAN'S WORK

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

PROGRAM OF PRAYER

For Salem College let us pray with the words of the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord."

Pray that it may be like the city set upon a hill whose light of life can not be hid. That students not only may be instructed in the things that make for this life, but led to choose also the things that make for eternal life.

GOD'S SMILE

The gentle white-capped nurses sped swiftly to and fro in the long corridors of the crowded city hospital, on their errands of mercy; but even their kind faces could not banish the gloom of the heavy-laden sky of which the patients could catch glimpses through the large windows, nor break the dreary monotony of the steady patter of rain against the window-panes.

"It was one of those cold cheerless days that sometimes come late in May.

"Out in the Women's Ward the patients did nothing but lie and stare through the windows at the cheerless, forsaken streets, or send, now and then, a stray glance of glad recognition as the nurse came to prepare them for the visit of their doctor.

"In the private ward where mother lay, it was even more lonely and cheerless, for when the doctor had made his visit and the special nurse had gone off duty, if the patient did not feel sleepy, there were only her own thoughts for company; save, of course, a book, if the doctor allowed it.

"Just then came the postman with letters, and, yes, there was a package.

"The nurse brought them in to where mother lay in that quiet lonely room so far from the loved ones at home.

"The letter (or rather letters, for the envelope was full of home letters—even Baby Boy did not forget to write each day to mamma) were opened and read, one by one,

until there remained only the mysterious package.

"When the nurse undid the wrappings she uttered a little cry of delight, for she saw the bright scarlet of wintergreen berries nestling on their bed of shiny dark green leaves. 'Oh! I haven't seen any of these,' she cried, 'since I left my childhood home away off in another State! How gay they look and how sweet they smell!'

"Mother offered her some and she pinned a festive little bunch onto the bib of her white apron, and another little bunch on the fold of the lace curtain at the window. It shone there like a ray of light from the far-off country home.

"At mother's request the nurse carried a little bunch to each patient in the Women's Ward, where its bright presence seemed to dispel the gloom, and bring a ray of hope into each stolid face.

"The superintendent of the hospital, on her rounds, looked into the room, spied the bright berries, and stopped for a little chat because they reminded her of her home in far-away Canada.

"Later when the doctor came he gladly accepted a bunch for his buttonhole, and declared they shed brightness all around.

"The Children's Ward was not forgotten—for it was the dear home children who had sent the token of spring, so a nurse was prevailed upon to carry a bunch to each child in the ward.

"Even Minnie, the little foreign-born waiter girl, lifted her hands in an ecstasy of delight at the sight of the bright berries, for had she not picked them often in her home across the sea?

"She took a little sprig to pin on her breast, and begged for one to take to the kitchen for Christine.

"So it was that the loving thought that prompted the children to send mother a breath of sweet country air in those shining berries and bright green leaves, not only helped mother, but made a ray of sunshine for very many others in that great hospital.

"So the little plant fulfilled a great mission: It brought cheer, and that is alike indispensable to doctor, nurse, patient and workman. It is a boon from the Great Father to his children and as a poet has said—'God's smile is always a flower.'"

I once knew a settlement worker who loved bright colors, loved them above almost

anything. Her little room, far down on a particularly crowded side street, was a marvel of gay cretonne, and cheerful chintz, of copper candlesticks, and flowers in a blue bowl.

"This room," she used to tell me laughingly, "is more than a room to me. It is an escape from the dirt and dinginess of the city; it is an oasis in the desert of the slums; it is a home!"

It so happened that a teacher in a mission house sent a little child, one day, with a message to the settlement worker. The little child was a small temperamental Italian with a love of the artistic and beautiful in her breast that no one, not even she herself, suspected.

The child came from the mission house, the message—which was a once white note—clasped between a dingy thumb and forefinger. She knocked timidly at the settlement worker's door and was told pleasantly, to come in. Shyly she pushed open the door and stood, gasping, on the threshold of what seemed a small heaven to her amazed eyes. The note dropped from her dingy little hand.

"Ain't it—grand!" she breathed.

The settlement worker looked across the room into the soul of the little slum girl.

"Don't you want to come in?" asked the settlement worker softly.

The child stepped, like some one in a dream, across the threshold.

"I ain't never seen such a pretty place," she said, slowly, "at home it's dirty—an' brown an' gray colored."

Well, the settlement worker kept the child with her for an hour or so, and when the child left she gave her some gay bits of cretonne and a handful of flowers and a long yellow candle.

It would make a long story to tell, in detail, how those scraps of bright color transformed that dull tenement room. But they did. They transformed it so much that an untidy mother set to work scrubbing floors, and a laboring-man father scraped the mud off his shoes before he came in and—because his home was bright and attractive—he stayed in, instead of going to the corner saloon, after the evening meal.

And the little child, because she was clever enough to work out the theory of cause and effect, decided that she would always keep the home neat and colorful.

That's the reason why a certain Italian family no longer lives in the slums. That's why a certain little girl, no longer a little girl, is a successful secretary to a big business man.

God's smile may be a flower, or a bit of bright color. God's smile may be an expression on some stranger's face or a cheery look upon your own. God's smile may be the little bright incident that changes the day for you—or a larger, more potent something that changes your life!

Never doubt, no matter how full of sorrow and suffering and war the world may seem, that God *does* smile! Just look at the face of a crowd of little children, just listen to a choir singing, just walk at dusk into a dewy garden—and you'll know!—*Margaret E. Sangster, in Christian Herald.*

WORKERS' EXCHANGE

Welton Ladies' Benevolent Society

It has been some time since our society has sent any word to the SABBATH RECORDER. However, we have been working and busy in our own way.

Our particular interests now are centered on a sale and sociable to be held November 10, and a community dinner at the church basement Thanksgiving Day. We are hoping to have Rev. Loyal Hurley and family with us that day to help us observe it in its true spirit.

As usual, we hold all-day sessions every two weeks. The member who entertains furnishes dinner to the other members and to any neighbors or friends who wish to come. Each one is expected to pay ten cents for his or her dinner. The collections often indicate however that more quarters than dimes fall into the dish which is placed in the center of the table for that purpose. The school children, besides members of the various families who can't belong to a *ladies'* society, or strangers who happen to be working in our locality, attend these dinners when they are held in places convenient for them to reach.

Besides the usual sewing and work we sometimes have programs. It is our aim to keep these meetings free from gossip and we feel that we usually succeed rather well.

This last year the society has made a practice of sending bouquets of carnations to sick ones in the community. Some

money has been sent to the Java mission, one hundred dollars given to help pay for lighting the church with electricity, besides seventy dollars for furnishings. Some assistance has been given the church trustees who have been busy during the summer enlarging and cementing the parsonage cellar and installing a furnace.

One play was given during the summer and preparations are being made for another this winter. Much credit is due our able president, Mrs. L. A. Van Horn, for her untiring, efficient efforts.

MAE E. MUDGE,
Corresponding Secretary.

Welton, Ia.,
October 25, 1920.

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

REV. HERMAN D. CLARKE

CHAPTER XXVIII

"Williston, N. D.,

"October 25th.

"DEAR FATHER AND MOTHER LIVINGSTON: Leila has thus far done about all the writing for a year or more, but as you have inquired about my plans for the future, I will write at length myself. But first I wish to express my gratitude to you for your gift to me of her whom I now love above all earthly beings or things. It is always due the parents of a lovely and pure young woman to acknowledge obligations to them who gave her to the world. I think King Lemuel was a prophet and was looking down the ages to you, Mother Livingston, when he said, 'Her children arise up, and call her blessed; her husband also, and he praiseth her.' And of Leila he said, 'Many daughters have done virtuously, but thou excellest them all.' As for myself, by virtue of her wisdom and help, 'Her husband is known in the gates, when he sitteth among the elders of the land.' I might say more, but these few words are enough to tell you the joy and appreciation I have for your good faithful lives and that you so willingly consented to trust her to me. You shall never regret it, grace assisting me to be true to the trust.

"I was puzzled to know why you ask if I contemplate entering the ministry. I am a novice though I have a few times given addresses in religious meetings. I esteem

too highly the calling to think of attempting such a work. But right now I want to assure you that the present and most common excuse of young men for *not* studying for the ministry is not mine. I suppose there may be some good reasons why so many excellent and religious young people talk about salaries, and that they do not want to spend the best ten years of their lives and thousands of dollars in schools preparing for a work that will hardly support a small family decently. Coal shoveling is a calling and not to be despised, an absolute necessity to all our industries and to the comfort of our homes; and such a man without a common school education can earn more wages and save more for a rainy day than can a well educated minister. And so it is of other vocations that require muscular strength. They pay better from a worldly view than the hard and often thankless activities of a pastor. But I repeat, these are not the reasons that keep me from the ministry if I were inclined to enter it. I consider there are joys and rewards even in this world that come to the faithful pastor, greater than money considerations. But I think I can do my service as a layman better than in the ministry. My neighbors talk about the great sacrifices I have made in leaving a great and wealthy church and denomination to affiliate with a very small and almost unknown one. I laugh at them and tell them that I have not sacrificed much but have gained more than I could possibly have looked for among my parents' people. Is not the consciousness of accepting a great but neglected truth a satisfaction worth millions to any man? Is not the promise of God to one who takes up a cross like this, worth worlds of material things? It has brought me nearer the King and kings and into his family where I can realize his favor more than millions who are satisfied with error, and who never search for the mine of purest gold and for God's greatest gifts to men.

"I am not yet acquainted with your people, having seen only your family and one or two others in my lifetime, but I am persuaded that such a people in such a position and with such duties and privileges are a people of great moral bravery, and a bravery far-removed from bigotry. Such moral courage lifts a people above the common level of many who refuse to make honest

investigation of the truth and who are satisfied to take the easier way of staying where they are. The quality of character that moves men to suffer worldly loss and refuse worldly honors in order to obey the commands of God will make any people strong and good and true. If all who take the Bible for their guide would yield their own wills to obey its plainest teachings they would realize more fully what it means to square their lives by the 'law of liberty'.

"If I have been rightly informed your people have had many noble leaders during their history, who have been broad-minded and far-visioned, well qualified to lead in a consistent defense of what is plainly revealed in God's Word. It is my hope that many more such men may be raised up for the ministry. I am glad whenever I see among us those who are God-fearing and capable, and who are ready to sacrifice popularity if need be in order to stand foursquare against the popular errors of our times.

"You will be interested to know that I am making a collection of denominational works to add to my library, a thing every family of Seventh Day Baptists should do. I am persuaded that while the most of our people know why they keep the Sabbath, there is a vast deal of ignorance as to the history and the arguments that have to be met occasionally as we come in contact with others. I have the most of Dr. A. H. Lewis' works and I was much pleased to read his 'Letters to Young Preachers'. Every layman ought to read them so as to better appreciate the gospel ministry and the messages proclaimed. I have secured the standard tracts and Leila and I are reading them by course Sabbath afternoons. I want Randolph's 'History of West Virginia Sabbath-keepers' and so on until I have a complete denominational library. Every lone Sabbath-keeper should have all these and become familiar with history. It would greatly strengthen young people to have a systematic reading of the history of the denomination.

"But I have in view a work, if I can well inform myself and have the opportunity and privilege, and that is to better organize the lone Sabbath-keepers and have a circulating library, brief and to the point, and a systematic correspondence with them through the lone Sabbath-keeper secretary and assistants.

Other things will suggest themselves as I study up this matter. More missionaries ought to visit these non-resident members of our churches and keep in touch with them and watch for openings to hold tent meetings or otherwise give the message to strangers. Our Adventist friends should hold no copyright on any of these approved means of stirring up investigation and appealing to the Christian world to come back to the Sabbath of Christ. You see I am getting used to saying 'we' and 'our'. I have come to the Sabbath through great struggle and conversion in every particular. Every repentant sinner should face this matter and if he does he will have the deepest convictions and come to regard it as necessary to his salvation, the same as I did. The wages of sin is death. According to God's law, it is obey and live, sin and die. The wages of sinning against the Fourth Commandment is death as much as sinning against the one about theft, adultery, idolatry. In fact Sabbath-breaking is theft and adultery and covetousness and having 'other gods before me'. The Sabbath-breaker steals God's holy time for his own selfish purposes, he covets what is not his own to use as he pleases. The Christian is married to Christ and when he knowingly disobeys he severs his relations and is of the family of the adversary. He worships the author of the rival of Jehovah's holy day. I wonder that I never saw this before. It ought to be a matter of great concern to the professed Christian and repenting sinner. When your preachers get this vision and preach it for all they are worth, you will see conversions. Too many I fear talk in 'glittering generalities' and get nowhere at the conscience of men. We have a message for the whole world. Talk of the 'need of the world'! We have what the world needs and God says give it to them. Are we going to do it at any and all costs? But I must close. More anon.

"Your new son,
"MELVIN."

Mr. and Mrs. Livingston were so pleased with this letter that they sent it to Frank and Hazel; to return, and then it was read at church as a part of the pastor's sermon to stir up his congregation on the Sabbath question. There were some Sunday-keepers present at the time and it made a profound impression upon them, coming as it did

from one who was so recently a member of the "Established Church".

And so time passed on. Frank was fairly well prospered and was becoming a young man of some influence, while his wife was a live wire everywhere. His North Dakota experiences as a wanderer from God and home-teaching and influence left their scar, but he tried to redeem the time, now that almost miraculously, he said, he was rescued from apostasy.

Two years went by quickly. Mr. Martin planned a grand reunion of all the family at the home of his father-in-law on a New Year's Day. For weeks preparations were being made and economy practiced that they might have "the time of their lives" as Frank called it. Letters of invitation were sent out to the many friends east and west but who, of course, could not come, but they sent kind messages and expressed interest in the "home coming".

They were all preserved in usual health by a kind providence. The photographer was sent for that they might each have a keepsake. But the best of the group, said "Grandma Livingston", were Gail Martin and Albert Rusk Livingston.

"Gail, you see," said Leila to the minister who was present, "was our first school teacher out in Dakota and we loved her so that I wrote her I was going to name my first girl after her."

"Your first girl? Sakes! how many girls are you planning on?" asked Frank. "But the elder will want to know where we got the name of Albert Rusk. He was the man who owned the farm we were on so long before we went to Dakota. I wrote Mr. Rusk asking him if he had any conscientious objections to the name for our first-born, and he replied with a twenty dollar bill for the baby's outfit. We at once put the twenty dollars in the Savings Bank and are to add the interest semiannually until he is of age. Can you figure that out, elder, for twenty-one years?"

"Ought to buy a farm or send him to college. But don't go clear away from Sabbath-keepers to bring him up," replied the elder.

"I do not think he will," said Mrs. Livingston. "He has seen too much of that kind of 'scatteration'. But my heart goes out to the lone Sabbath-keepers every day,

knowing their struggles and hardships, and yet I know that there are many who could tell a better story than we can. Not all have had our experiences and some have had most providential guidance and a blessing for their loyalty. But—O well, I will not talk about it. I only hope that Melvin's plans will mature for the encouragement and help of the lone Sabbath-keepers."

"Come to dinner," called the cook who was secured for the occasion. "Don't sit there talking about North Dakota. You will not need to send twenty miles for a doctor when you get through this meal of victuals."

(The End)

MORE OF THE AMERICAN DISH

Children of the United States are wonderful boys and girls in the eyes of the children of Europe. That is why the American dish, mush and milk, is becoming popular across the sea.

In Albania the children, brought up on quaint customs, voiced many objections when lined up at a Junior Red Cross School before a steaming pot of cornmeal mush. The tattered children, each hugging a big white bowl, filed past the kettle and received a portion of sweetened mush, flooded with rich milk. One black eyed youngster of ten, wearing a red fez, came back and handed his bowl to the American girl in charge of the dining room.

"I never ate that before, and I don't know what it is," he pleaded. Others were gazing in wonder at the contents of their dishes, but not eating.

"Oh, dear," said the Red Cross girl. "Why American children love that dish."

"Is that what the American children eat?" chorused the little Albanians. The laughing girl assured them that it was.

There were a few minutes of busy breakfasting and the American girl felt a tug at her apron. The black eyed little youngster in the red fez was holding out his empty bowl like a young Oliver Twist pleading for "more". And behind him the others were lining up again with empty bowls. "Some more of the American dish," they were clamoring—and thereafter mush and milk was daily demanded by the little Albanians who hope to be like American boys and girls.—*Red Cross Bulletin.*

YOUNG PEOPLE'S WORK

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

YOUNG PEOPLE'S BOARD MEETINGS

The meeting of the Young People's Board was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare Office of the Sanitarium, September 7, 1920.

Members present: Mrs. Ruby C. Babcock, Mrs. Frances Ferrill Babcock, Mrs. Nettie Crandall, Miss Edna Van Horn, Miss Zea Zinn, B. F. Johanson, W. B. Lewis, E. H. Clarke, I. O. Tappan, L. S. Hurley, L. E. Babcock, L. A. Van Noty

Prayer was offered by several members.

The following report from the Treasurer was read and approved:

E. H. Clarke, Treasurer,
In account with
The Young People's Board.

<i>Dr.</i>	
Amount on hand August 1, 1920	\$380.74
Riverside C. E.	10.75
Collection Eastern Association	10.25
Chicago C. E. Sabbath School Class	5.00
First Hopkinton Church for Fouke	5.00
Conference Treasurer:	
Second Alfred	\$3.86
Bangor	.49
Berlin	2.45
First Brookfield	3.62
Second Brookfield	2.75
Cartwright	2.45
Chicago	3.46
Dodge Center	.72
Farina	.25
Greenbrier	.25
Hammond	14.72
Hartsville	1.23
Second Hopkinton	1.23
Independence	2.45
Jackson Center	.61
Milton	9.82
Milton Junction	2.50
Pawcatuck	.12
Portville	.37
Rock House Prairie	.33
First Verona	.39
Waterford	1.72
Welton	7.20
Mr. and Mrs. and Lucia Waldo	.74
	63.73

\$475.47

<i>Cr.</i>	
Corresponding Secretary	\$ 5.00
Goal cards	9.50

E. M. Holston, salary and expenses	81.13
Balance on hand	379.84
	\$475.47

Bills were allowed as follows:

Exhibit at Conference	\$ 3.57
Junior Banner	3.23
Postage for the Board	5.00

Totals\$11.80

The Goal Superintendent presented a report for the year which was accepted and placed on file. The West Edmeston Society was awarded the Goal Banner for this year.

The other banners awarded for the year are as follows: Junior Banner, Milton; Christian Endeavor Experts, Salem; Greatest gain in Efficiency, Alfred; Highest Efficiency, Salem; Intermediate, Milton.

Correspondence was read from Rev. T. L. M. Spencer.

The Board decided to send weekly letters to the societies for a time at least in order to explain to them fully the plans of work for the coming year, especially along the lines of the goal, missionary study, Efficiency work, finances, social fellowship, etc.

The following motions were carried:

That L. S. Hurley and E. H. Clarke be appointed a committee on stationery.

That Mrs. Ruby Babcock, Mrs. Frances F. Babcock and C. H. Siedhoff be a committee to prepare a letter of instructions and information to the associational secretaries.

That a letter of appreciation be sent to all persons who took part on the program of the Board at Conference.

That we concur in the action of the Sabbath School Board to raise the salary of the Field Secretary to \$1,200 a year, and that we agree to pay our portion of the raise.

The minutes were read and approved.

Adjournment.

Respectfully submitted,

B. F. JOHANSON,
Recording Secretary.
C. H. SIEDHOFF,
Secretary pro tem.

A special meeting of the Young People's Board was called to order by Vice President Dr. W. B. Lewis in the Welfare Office of the Sanitarium, September 26, 1920.

Members present: Mrs. Frances Ferrill Babcock, Miss Frances E. Babcock, Miss Edna Van Horn, Mrs. Nettie Crandall, Dr.

W. B. Lewis, Dr. B. F. Johanson, L. E. Babcock, I. O. Tappan, L. S. Hurley and E. H. Clarke.

Visitors present: Rev. Paul Burdick, Mrs. B. F. Johanson, Miss Carrie Nelson and Miss Oma Pierce.

Rev. Paul Burdick presented the needs of Fouke and its relation as proposed to the public school of that town. After some discussion it was voted that the Young People's Board concur in whatever decision the board and the teachers of the Seventh Day Baptist Fouke School deem advisable to do in the matter of the Seventh Day Baptist school and the public school of Fouke in co-operating during the coming year, and that the support of the Board be continued according to our previous agreement.

Adjournment.

Respectfully submitted,
C. H. SIEDHOFF,
Recording Secretary.
E. H. CLARKE,
Secretary pro tem.

The meeting of the Young People's Board was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare Office of the Sanitarium, October 7, 1920.

Short prayers were offered by several of the members.

Members present: Mrs. Ruby C. Babcock, Mrs. Nettie Crandall, Mrs. Frances Ferrill Babcock, Miss Edna Van Horn, L. Emile Babcock, Allan Van Noty, I. O. Tappan, Dr. W. B. Lewis, Dr. B. F. Johanson, E. H. Clarke.

The following report was accepted as presented by the Corresponding Secretary:

Number of letters written, 25; number of weekly letters sent out, 200; number of Goal cards distributed, 924.

Riverside, Exeland, New Auburn, and Battle Creek have not been supplied with Goal cards.

Word was received that the Hebron Society has reorganized and is doing encouraging work, also that the Little Genesee Society is reorganizing for the coming year.

Correspondence was received from Miss Hancy Brooks, Miss Clara Lewis, Gordon Langworthy, N. O. Moore, Secretary Edwin Shaw and from Field Secretary, E. M. Holston.

The Central Associational Secretary reports that he has written to all of the societies in that association.

Respectfully submitted,
FRANCES FERRILL BABCOCK,
Corresponding Secretary.

A report was given for the month by the Treasurer.

The following bills were allowed:

One-half of expenses of R. R. Thorngate to Conference	\$ 6.92
For making of banner	7.00
Postage	5.00
	\$18.92

Upon examination of the reports of the Intermediate Superintendent the Board voted to award the new Intermediate Banner to the Milton Society.

Owing to the fact that Lyle Crandall is to teach at Fouke this year the Board voted, with regrets, to accept his resignation as Tenth Legion Superintendent. The President was authorized to appoint a committee with power to select a Tenth Legion Superintendent. Mrs. Frances Ferrill Babcock and Miss Edna Van Horn were appointed.

The President gave a report of her trip to Dodge Center, Minn., to attend the Northwestern Association.

Reading of the minutes.

Adjournment.

Respectfully submitted,
C. H. SIEDHOFF,
Recording Secretary.
DR. B. F. JOHANSON,
Secretary pro tem.

WHAT SHALL I GIVE?

Why give something perishable for a Christmas present, that can last at most but an hour or a day or a week, when the imperishable is under your hand? And if, among these imperishables, you choose The Youth's Companion, your gift has this special quality: the newness of the gift, its freshness, is not at once exhausted. A jewel, a picture, or a piece of attire affords no surprises after the first inspection, but The Youth's Companion brings unsuspected delights and untasted sources of pleasure and happiness with every succeeding weekly number.

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CHILDREN'S PAGE

BILLY'S GOOD TURN

ALICE ANNETTE LARKIN

"It's going to storm," announced Dick Lennox, when he came in to dinner that noon. "And I promised Bert I'd help him get his wood piled in the shed, so Billy'll have to carry Colonel Carter's letter out to grandfather's."

Billy Lennox had entered the dining room just in time to hear Dick's last remark. "Oh, but I can't, Dick," he protested earnestly. "I might not get back early enough to take the General down to the hall, and today's the last chance to enter him in the poultry show. It's awfully important, Dick, honest it is."

Billy Lennox's big brother looked down on the round, eager face and smiled—not the making-fun kind of a smile with which some boys would favor those younger than themselves, but a real friendly, big brotherly smile.

"I'm sorry to have to ask you to go, Billy," he said regretfully; but you see Bert's father worries so over that wood, and when a sick man worries it isn't very good for him. And Colonel Carter's letter seems to be a very important affair; but I don't believe 'twill keep the General from taking first prize at the poultry show. Now you eat your dinner and start right off, and I'll get your rooster all ready for you to take before I leave home. All you'll have to do will be to stop and get him, and I'm sure you'll be in time, for the entries don't close 'till three o'clock. He certainly is a fine Plymouth Rock bird, and I don't wonder you're proud of him."

Billy's face glowed at this praise. He had taken a great deal of pains with the General, and he did want him to win a prize. "I'll go," he said as he looked out of the dining room window, "and I guess I'd better hurry, for it almost rains now."

It looked still more like rain when Billy finally took that important letter of Colonel Carter's and started down the street. It was a mile and a half to grandfather's, but Billy had walked it many a time, so there was nothing new about that. Perhaps there

would be a chance to catch a ride with somebody, either going or coming, and that would save such a lot of time.

Billy was unusually fortunate just then; for no sooner had he thought about a possible ride than an auto horn tooted behind him, and Dr. Harris was slowing down and asking him if he didn't want a lift out to the farm. A few minutes later he was delivering Colonel Carter's letter into grandfather's hand, and grandmother was urging him to stay and try some of her new cookies. But she stopped urging when she heard about the Plymouth Rock rooster, and even consented to his leaving at once.

"I'll sample the cookies on the way," said Billy, as he hurried out of the house. "I know they're great!"

It was raining now great splashing drops that felt like hail as they fell on Billy's blue cap. But Billy didn't mind them, only he couldn't seem to hurry so fast. "I believe I'll go 'cross lots," he thought as he came to the narrow path that would shorten the distance considerably. "Only Dan Boyd's father has all those trespassing signs up, and he's so terribly cranky about everything. But I guess I will, for it must be more'n two o'clock already. I'm glad I won't have to wait for the General."

The more Billy thought about the Plymouth Rock rooster, the faster he tried to hurry; but suddenly he stopped right there in the narrow cart-path that led to Dan Boyd's father's woodlot. What was that noise? It seemed to come from the old red barn back there in the east meadow, and it sounded as if somebody might be trying to tear the building to pieces.

Billy started on again. "There's somebody groaning dreadfully in there, too," he said as he began to run. "Perhaps it's a horse or a cow."

It didn't take Billy Lennox long to reach the old red barn or to decide that something terrible was really happening inside. What could he do about it? He tried frantically to open the door, but it was locked tight. And there was the noise again, louder than ever, and, oh, such groans! Billy went close to the side of the barn and listened. He thought at first that Mr. Boyd's horse must be dreadfully sick with the colic, but horses that were sick that way pawed, and this was not a pawing noise. It was more like kicking against the side of a

stall, and the kicks fairly shook the old barn and made Billy jump back.

"Oh, I must do something," he thought as he tried to raise the window in front. "There must be some way to help." But either all the windows were too high or else they could not be opened from the outside, for all Billy's efforts amounted to nothing. Where could everybody be? Billy called and called, but there was no answer, so he started for the house as fast as he could go. It seemed strange that Dan or his father hadn't heard the noise, but perhaps they were away. They might be in town entering Dan's rooster at the poultry show. It was a Plymouth Rock rooster, too.

Billy knocked and pounded on the back door; then he hurried around to the front of the house and rang the bell, but no one came. "Oh, if they'd only hurry!" he sighed impatiently. "I'm losing every chance of getting home in time, and that noise is awful. I'll just have to go and send somebody else back, somebody that's bigger and stronger."

This decision having been reached, Billy lost no time in starting away from the Boyd house. From somewhere in the distance came the sound of singing or cheering, which was it?

"It's the Dayville Grammar School on their way to the basketball game," he concluded, as the voices sounded nearer and nearer.

"Hip-rah-rah!
Zip-rah-boom!
Dayville Grammar School,
Give 'er room!"

rang the cry, loud and clear.

"If they come this way, they'll be sure to hear the noise and stop," thought Billy, quite relieved. "Now, maybe I can go on. I'll tell the folks at Caxton's if I see them, though."

No one was in sight at the Caxton house, however, and the faint cheers and calls that came from the members of the basketball team told Billy that the boys had taken the other road. "Gee, it makes me feel mean," he thought as he hesitated in front of the Caxton house. "I'd make a good Boy Scout, wouldn't I? And here I've been wishing and wishing to be old enough to be one. I guess Dick wouldn't act like this—no, sir. He'd do his good turn, whatever happened, and here's mine just as if I was

a Scout, and I'm running away from it as fast as my legs will carry me."

Billy Lennox gave a big sigh that seemed to start somewhere in his throat and then work itself right down into his toes. "No, I'm not running away." He suddenly denied his own thoughts. "I'm going for help. Ralph Thompson's father is almost always home, and I'll get him in five minutes."

Billy was true to his word. In spite of the rain that was making him feel half drowned, he managed to reach the next house and ask for help. Mr. Thompson was just hitching up to go to town after his daughter, so he was soon ready to accompany Billy to the old red barn, though he thought that a place by a good fire would be much better for a small, wet boy than a cold rain.

Billy was the first to reach the door of the old barn. The noise was still there, only weak and faint now, and he could hardly wait for Mr. Thompson to break the lock.

"Well, that cow's about done for," Mr. Thompson announced the minute he had stepped inside the barn—"cast in her stall and her head turned under her." With his knife he quickly cut the rope that tied her, and she sank back exhausted, but still alive.

"Five minutes more would have finished her," was Mr. Thompson's next remark, "but with good care she'll be all right in a few days. There are no bones broken. John Boyd has somebody to thank for a narrow escape, my boy. That's a valuable cow, and money's none too plenty here."

"Oh!" was all Billy Lennox could say. Was it the cold that made his teeth chatter, or was it a glad, happy little thrill that went all through him and make him shaky all over? Billy didn't know, and he didn't quite know how he got home, some time after four o'clock; but he did understand how good a Boy Scout felt when he had done his good turn. What were prizes and Plymouth Rock roosters compared to this? What Dan Boyd's father said to Billy no one but Billy himself knew, but it was something that made his brown eyes sparkle and snap.

"There'll be other times for you to show your fine feathers," he said to the General, as he and Dick were taking the big Plymouth Rock rooster back to the henhouse.

"But there wouldn't have been any other time for that poor cow."

"The General shall have his day all right," replied Dick, as he smiled down upon the round-faced little boy. "We'll see to that. And, Billy, I'm proud of you."

And this, to Billy Lennox, meant everything.—*The Beacon*.

HOME NEWS

SCOTT, N. Y.—Notwithstanding the exceedingly busy season of the year something of an interest has been awakened and the effort to revive the religious sentiment and activities in this community was by no means in vain.

Meetings have been held about every Sabbath, with some one of our number reading a sermon; also an interesting Sabbath school. We enjoy singing from the "Pentecostal Hymns." Scott never lacks for singers.

The plan of Mr. Van Horn to have some preacher come here about once a month has been carried out. Rev. J. H. Reichert, of Clay, N. Y., with his son and Mr. Schneider, a Seventh Day Adventist, came by auto, August 7. Mr. Reichert is preaching for a Lutheran church but is quite interested in the Sabbath question. He conducted Sabbath school and preached a good sermon and later, by request, gave some of his views about the Sabbath which were different from what we had ever heard.

Rev. Harold Crandall and family, with Mr. Lyman Coon and family, came over from DeRuyter in September. We enjoyed an interesting sermon after the Sabbath school. The ladies served a dinner in the gallery of the church, having prepared the food before the Sabbath. After dinner we had a song service led by Mr. Crandall and wife.

The third party to come was Rev. William A. Clayton, wife and son, and a young man friend named Miller, all of Syracuse. It was a spiritual feast. They were strangers to nearly all of us. We again ate dinner at the church. By so doing it afforded us a chance to get acquainted with the friends. After lunch we held a song service and Mr. Clayton, in the midst of the service, gave us another soul inspiring talk on "Faith".

Last Sabbath, October 23, Rev. Harold R. Crandall and family, and about fifty others

from DeRuyter came and joined in our worship. Mr. Crandall, assisted by Rev. Leon Burdick, conducted the meeting, preaching a brief but most excellent sermon which was followed by communion service. We had dinner at the church as before, only the friends from DeRuyter brought lunches, fried chicken, fried cakes and fancy cakes, etc., galore. We joined them with chicken pies and other "pies en thing".

At two o'clock Rev. Mr. Burdick gave us another fine sermon which was much enjoyed by those who had the privilege of hearing it. Thus closed the religious program of the day. It was an ideal day and we appreciated the meeting and getting acquainted with these friends of like faith. We hope they will come again. Autos make neighbors of those who would otherwise be strangers many times.

Our ladies have organized an Aid Society with Mrs. F. M. Maxson as president.

Yours in Christian fellowship,
MAY B. FISKE.

October 26, 1920.

SOME QUEER TRAVELERS

Quite a number of animals are habitual travelers. Notable among them are the geckoes—green lizards from four to eight inches long, which emigrate in ships from the tropics, where they belong, to all parts of the world. They are widely distributed in hot latitudes, and quite commonly they embark in trading vessels, unobserved, with cargoes of dye-woods or fruit.

The skinks, which are likewise small lizards, are much addicted to making long journeys by water. They are found on all the islands of the Pacific—even on coral atolls which possess no other form of animal life whatever. The puzzle is to imagine how they came there, but it seems altogether likely that they took passage in the outrigger canoes of the Polynesians, who, in former days, navigated all the wide reaches of those seas.

Snakes, especially young boas, frequently reach the ports of the United States in bunches of bananas from Central America. A bunch of bananas, as it grows on the plant, has its "hands" arranged with the fingers (individual fruits) turned upward, thus affording a first-rate resting-place for concealed passengers. Young opossums

(Continued on page 607)

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

A MESSAGE FROM THE SABBATH SCHOOL BOARD

DEAR FELLOW WORKER:

In behalf of the Sabbath School Board, I wish to extend to you words of greeting. May this year be the best in the history of your school.

We have nearly finished the first quarter of this Conference year and the outlook for a splendid year of Sabbath-school work is very encouraging. Officers and teachers are taking added interest in the general Forward Movement as it applies to the schools, and we hope and expect very definite results to follow.

Schools are adopting the new series of graded lessons in the Junior and Intermediate departments, and an advance step in religious education is being taken.

The greatest ambition of the Sabbath School Board is to be of service in helping to make the schools more efficient in their efforts to provide this instruction.

At the suggestion of our field representative, Brother E. M. Holston, who is spending most of his time with the schools, we will score the schools this year through two periods of three months each. The first period will be composed of the months of November, December and January. The second period will be the spring months of April, May and June.

During these months we ask the secretaries to keep careful records in the record books which we sent you the first of last July, so that we can accurately average the scoring when the books are returned to us the first of next July.

The extra markings that are called for in these months will be in respect to the number in attendance at the workers' meetings; number of resident church members in the Sabbath school, and the number who have spent at least 20 minutes in the study of the lesson.

Please give this especial attention and begin the scoring record the first Sabbath in

November and continue it through the last Sabbath in January.

Trusting that we shall have your most cordial support in this matter, I beg to remain,

Most sincerely yours,

A. L. BURDICK,
Secretary.

October 24, 1920

Sabbath School. Lesson VIII—Nov. 20, 1920

THE TWELVE SENT FORTH. Matt. 10

Golden Text.—"Then saith he to his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Matt. 9: 37, 38.

DAILY READINGS

Nov. 14—Matt. 10: 1-7. The Mission of the Twelve
Nov. 15—Matt. 10: 8-16. Freely Giving
Nov. 16—Matt. 10: 17-27. Suffering Persecution
Nov. 17—Jer. 1: 1-10. A Prophet's Call
Nov. 18—Acts 8: 1-8. The Church Persecuted
Nov. 19—John 4: 31-38. White Harvest Fields
Nov. 20—Isa. 40: 1-11. Comforting Promises

(For Lesson Notes, see *Helping Hand*.)

(Continued from page 606)

have been discovered hidden in this way, and likewise, in frequent instances, tarantulas and centipedes.

As for the boas, they climb the stalk of the plant, and, nestling in the cavities about the stem which supports the fruits, easily escape attention.

Rats are the most famous of traveling animals. Scarcely a vessel leaves port anywhere in the world without a goodly number of these long-tailed passengers, and it is in this way that they have spread all over the habitable globe. Many insects, especially cockroaches, have been distributed in the same fashion. The big black roaches are of Asiatic origin, and the "croton bugs", now unhappily so familiar on this side of the water, are comparatively recent immigrants from Germany. Nearly all of our most destructive bug pests are importations from abroad, including the worst of the grain weevils, which, arriving in cargoes of grain, have been known to devour a large part of the cereal merchandise on the voyage.—*Our Dumb Animals*.

"The Lord is my shepherd; I shall not want" (Psa. 23: 1).

MARRIAGES

BAKER-BROOKS.—Married at the home of the bride's parents, Mr. and Mrs. Burten A. Brooks, in Waterford, Conn., at eight o'clock in the evening after the Sabbath of October 30, 1920, by Rev. Edwin Shaw, Mr. Freeman Gorton Baker and Miss Martha Ella Brooks.

DEATHS

RICHMOND.—George Harrison Richmond, son of Daniel C. and Aurilla Richmond, was born in DeRuyter, in the State of New York, March 25, 1842, and died at his home in Hemmet, Cal., August 16, 1920.

When he was thirteen years old, he, with the rest of his father's family, moved west, stopping at Utica, Wis., where they lived two years, and then to Coloma where he grew to manhood. He went later to Iowa where he became acquainted with and married Miss Eldora Lane who was a devoted member of the M. E. Church. Two boys and two girls were born of this union. The two surviving daughters are Mrs. Clara Brown, living in the old home at Hemmet, Cal., and Mrs. Maud Ofstad, of Los Angeles, who deeply mourn the loss of an affectionate father.

Of a family of ten children, of which he was the oldest son, there still remain Welcome B. Richmond, of Jeffrey, Emma Babcock, of Wells, and Carrie Green, of Mora, all in Minnesota, and Ellison D. Richmond, of Proberta, Cal.

Since the death of Mrs. Richmond in December, 1916, Mr. Richmond has been quite feeble. Though in much pain and suffering he was always cheerful and patient. His keen and active mind was unclouded to the end and with thoughtfulness every detail of affairs was planned for the comfort of the bereaved ones. His friends characterized him as sympathetic, tender in his love, loyal to his friends, honest and conscientious.

Though brought up a Sabbath-keeper, after his marriage he joined the M. E. Church with his wife and was a consistent member to the end. He has always had a deep interest in the old friends and members of the Seventh Day Baptist Denomination, and when he knew that the end was near he requested that as many of the Seventh Day Baptists as could should attend his funeral.

C. H. W.

SAUNDERS.—Lyman Nathan Saunders, eldest son of Joel and Miranda Reynolds Saunders, was born in Berlin, N. Y., April 14, 1839. He died October 14, 1920, aged 81 years and 6 months.

He was married September 17, 1860, to Loretta A. Greene. Four children were born to

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Lucius P. Burch, Business Manager

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this union, Byron D., who died at 8 years; Nellie (Mrs. Porter Greene), Myra (Mrs. W. D. Scriven), and Horace J., all of Adams Center, N. Y. There are four grandchildren, Anna, Gladys and Harold Scriven and Lora Greene. Early in life Mr. Saunders became a member of the Adams Center Seventh Day Baptist Church and retained his membership there until his death. He followed the life of a farmer as long as his strength permitted. Since the infirmities of age came upon them, Mr. and Mrs. Saunders made their home with their children. Less than a year ago. Mrs. Saunders passed away.

Death came to Mr. Saunders with but brief warning at the home of his daughter, Mrs. Scriven.

The funeral was held on Sabbath afternoon, October 16, at the home of Mr. W. D. Scriven, conducted by Rev. T. J. Van Horn, of Verona, N. Y. Burial was made at Union Cemetery at Adams Center, N. Y.

T. J. V.

CHILDERS.—Asher S. Childers was born in Doddridge County, W. Va., December 27, 1844, and died at his home in Salem, W. Va., October 19, 1920. Extended obituary on another page.

A. J. C. B.

Say not that friendship is only ideal.

That truth and devotion are blessings unknown;
For he who believes every heart is unreal

Has something unsound at the core of his own.

—Eliza Cook.

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