

# The Sabbath Recorder

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

*Hold fast thy faith*

**F**ELLOWSHIP with Christ—this is the end that a Christian minister seeks to fulfil. That human beings may come to think with Jesus, to love with Jesus, to judge with Jesus, to act like Jesus, on all subjects, in all relations, and in every part of life—this is the end in view. Perhaps we have not set our aim in so simple and clear a light as this, but this is what it is. Jesus Christ is to us the expression of the living God and of all right life and being; he is the available representation of the eternal goodness. In proportion as his mind is breathed into us and becomes our characteristic, we are right in the ruling principle of life; and the Christian endeavor has for its aim and end the bringing of all men and all life into this moral and spiritual fellowship with Jesus Christ.—William Newton Clarke.

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

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 89, NO. 20

PLAINFIELD, N. J., NOVEMBER 15, 1920

WHOLE NO. 3,950

## OUR PRAYER

*"Our Master and Lord, thou didst come to preach the Gospel to the poor, to set at liberty them that are bound, to bind up the broken in heart. Thy sympathies were as far-reaching as human needs. And thou art still the same, ministering to the needs, assuaging the sorrows of men. We thank thee for thy compassions which are unfeeling. We pray thee that we may be so at one with thee that thou canst always depend on us to respond to the promptings of thy Spirit. Amen."*

## Landing of the Pilgrims Bible Day

Nothing can be more fitting in the Tercentenary of the Landing of the Pilgrims than is the setting apart of one day in the program as Bible Day. The Bible is so intimately associated with the history of the people who landed from the *Mayflower*, that their descendants in America may well, in these after-war days, do all they can to enthrone the Book of the Prince of Peace in hearts where the spirit of war has wrought so much ruin.

Then for the sake of religious liberty in this land, to which the Pilgrims came in order to worship God according to the dictates of their own consciences, there should be a Bible Day in which the spirit of religious liberty shall be exalted above the spirit of compulsion by civil laws which so many are cherishing in these years.

When the Bible is enthroned in every home and is read and obeyed conscientiously then will the ideals of our Pilgrim Fathers be realized and the long-looked-for millennium will not be far away. The one book, the teachings of which put courage, faith and sturdiness into the hearts of those who laid the foundations upon which we build can not be made too much of by the present day builders.

It is encouraging to know that officials of the United States Government at Washington, governors of many States, judges of our highest courts, commanders in the army, and presidents of colleges and universities are lending their influence in faithful efforts to encourage and promote this good movement. November 28 is the day set

apart for Bible Day throughout the entire land. With us this day should be celebrated in our churches on Sabbath, November 27.

**"The Parable of the Leaven"** In the Sabbath School page of this RECORDER we publish an article on the parable of the leaven by Marion Stevenson, which Brother Whitford found too long for a place in the *Helping Hand*, and so we give it in this paper for the study of the Sabbath-school lesson for December 4.

Mr. Stevenson is a fellow-member with Brother Whitford of the International Sunday School Lesson Committee. In a personal letter to Brother Whitford, he says he is sending this article to all his fellow editors in Bible-school work. By it he hopes to correct an idea of the kingdom and of the church which has gained some currency through the interpretation of the parables of the leaven and of the mustard seed, as given by a prominent modern writer; which interpretations he thinks are "so mischievous that we ought to try to correct them".

The article will be helpful in studying the lessons regarding the growth of the kingdom for December 4 and 12.

## Prohibition Re-enforced In United States And in Canada

Every one seems to feel that the election returns show beyond a doubt that the prohibition law of the United States is strongly supported by the people, and that the wets have no show whatever for weakening the force of the Volsted Act.

The victory for prohibition in New York State by the defeat of Smith and the election of Miller is due largely to the efforts of the Anti-Saloon League which has made the bravest kind of a fight against the whiskey ring.

In Canada four provinces, already under prohibition laws against selling, but having no law to prevent importing liquors, voted overwhelmingly to prohibit the importation of intoxicating drinks. One province has voted to allow liquors to be sold under gov-

ernment control by dispensaries. Thus eight of the nine provinces of Canada will have total prohibition.

In Nova Scotia the prohibition majority was nearly thirty thousand. Two other Canadian provinces secured ten thousand majority each, and the fourth gained about nine thousand majority. One weakness in the Canada movement is the omission of a law forbidding the manufacture of liquor. The principal distilleries are in Ontario, and so long as they are allowed to make intoxicating drinks, it will be more difficult to enforce the dry laws in other provinces and in the States of our union that border on Canada.

In view of the tremendous efforts of the liquor forces to elect wet legislators and congressmen in both this country and in Canada, we think the dries have great reason to thank God for their victory and to take courage for the future.

Indeed, the wets have defeated themselves. When they so far lost control of their expressions as to rejoice over their own appointment of a wet candidate for president, and when they became so brazen in their determination to elect liquor men for the legislatures and for Congress in order to nullify the laws sustaining the Eighteenth Amendment, then it was that they sealed their own doom. Their utter failure to comprehend the changed sentiment of the people as to the liquor traffic, and their persistency in using the same methods which have succeeded so well in the years before the change of sentiment came, have really been the cause of their undoing. The very effrontery of brewers and distillers has opened the eyes of the people and caused them to set the seal of their approval upon the prohibition movement in a most unmistakable manner.

**"Watchman, What of the Night?"** In this scripture question the watchman is supposed to interpret the meaning of events as they pass—events which have a bearing upon things to come. Israel was in trouble. "Night" referred to the calamities that had befallen the people. How much of the night of trouble is past and what is the outlook for the morning. The signs of the times, what are they? How long must we endure the things that cause us trouble? What does the watchman see in passing events that

bespeaks deliverance and gives hope for the dawn of a better day?

In applying this question to the events of these days the careful watchman may see many things that suggest ominous changes right at our doors, for which we must prepare. The night of economic trouble has been long. Winter is close at hand and under the reign of high wages people have been spending money lavishly, and too many have neglected to save for a time of need.

While we are rejoiced to see the gradual falling of prices on various commodities, with a favorable outlook for cheaper living by further reductions, there are, nevertheless, many events now transpiring that can but fill the careful observer with misgivings. Railroads are discharging from ten to fifteen per cent of their employees. In one city two hundred switchmen and clerks have just been laid off; in another city five hundred were discharged from the mechanical department of one railroad; the New York Central is reported to be about to release ten per cent of its entire force; one thousand men have been laid off by the Reading road; one hundred thousand fewer men are now employed in New York State's industrial establishments than was the case six months ago; and we know shops near by our own town from which much of the life has gone out by the discharge of many hundreds of workmen.

New England manufacturers claim that their orders are so reduced and sales of goods so small that they must either cut wages or shut down entirely, and word comes from the Pacific Coast that one half of the lumber mills will have to shut down because prices of lumber have fallen below the cost of making.

In view of all these things the prospects will seem dark indeed if we look at them only, and fail to look for signs of the morning. The careful observer will see, even at this stage of the reconstruction period, many signs of a coming brighter day. There are enough of these to give us hopeful rather than hopeless views, and the wise men will make the most of them. He will not yield to a spirit of pessimism, but will do his best to make the signs of good come true. The case is not so bad but that we may see a brighter day if we will, and we may hasten the time of its coming.

**Can We Not See a Bright Side?** In these days of social unrest and industrial upheaval the tendency is to see only the dark side, and to forebode nothing but ill. Thanksgiving Day is drawing near, and nothing can be more helpful than a sincere effort to find causes for genuine thanksgiving. May it not be that the world-wide upheaval, the eruption of human affairs that seems to turn the world upside down and makes a new order of things absolutely necessary, is after all the very thing for which the Christian Church should be most thankful?

When the war blew the lid off of everything, and revealed to the astonished world the fact that pent-up forces, of which it knew but little, had been gathering for years even in nations supposed to be Christian, it became evident that social, industrial and international relations had not been organized according to real Christian principles. The idea of Christian service had been too long overlooked. In some ways our religion had been theoretical, a sort of idealism to the neglect of its practical and workable side.

The war has awakened in men the consciousness of a corporate life, of a world-wide relationship, of a human brotherhood in Christ until millions today have a vision of a future in which stewardship under God and fellowship among men shall become the leading characteristics. It is a vision of the days in which there shall be no aristocracy, and in which men shall find their highest happiness in doing something useful and helpful to mankind, something for humanity and for the nations of all the earth. This awakening alone is enough to enable us to thank God and take courage.

We are finding that nations may be completely altered in character, in outlook and in activities in a single generation. Modern Japan and rapidly changing Germany are good illustrations. In America the most astounding changes in public sentiment are already seen, and the upheaval stage in civic, social, and industrial affairs, is fixing the attention of Christian patriots throughout the land.

Civilization is learning that the Christian ideal of service and stewardship can no longer be neglected without disastrous results. The world is rapidly awakening to the fact that nothing short of a conscious-

ness of God and a realization of spiritual life can save it from utter ruin.

It is a time for hopeful forward looking as we stand amid the ruins of a faulty past. With all the discontent and revolutionary plottings, we have seen abundant evidence that the people of America are sound at heart; willing to sacrifice and labor for justice and true freedom. The Church is not ignoring its grand opportunity. It is heeding the call—nay, it is aroused by the challenge—that comes like a Macedonian cry from a world that must be reconstructed. It is already taking the much-needed, hopeful forward look. This is the bright side we would have everybody see. For all these things we can give thanks and make our Thanksgiving Day a real uplift for a world-wide forward movement.

**Monroe's Cyclopedia Of Education Wanted** A personal letter from Rev. C. B. Clark expresses a desire to secure a copy of Monroe's Cyclopedia of Education, second hand, and we wonder if any RECORDER reader has a set slightly used, which could be purchased at reasonable cost. If so please address Rev. C. B. Clark, 824 Arch Street, Ann Arbor, Mich.

### THE TEACHINGS OF JESUS ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

#### Righteousness

Love is the central and essential principle of righteousness, which is being and doing right. Grace, mercy, goodness, kindness, patience, forgiveness, and kindred virtues, are all aspects of the one quality of love.

A word or act right in form, is not really good, unless right in spirit, motive and purpose. Jesus does not condemn externals in religion, unless there is no corresponding inner attitude toward God.

On account of changed and changing social conditions, he is our imitable example, not so much in what he actually did, as in his manifested spirit. For the most part he taught great universal principles, not definite rules, to guide men in solving the problems of human life and relations. A long list of specific rules would tend to develop outward or self-righteousness, and to prevent our having ideal ethical standards. No rules

can set the bounds of perfect righteousness. True Christian liberty sees no end to Christian obligation. The height and depth of all single precepts are to be found in the light of the two great and inseparable commandments (Matt. 22: 34-40). Love for God is a child's trustful, prayerful, obedient, humble, reverent, penitent, grateful, and sincere response to the revealed love of a heavenly Father. Love for man is brotherliness among the children of one Father, in all their relations with one another, whether we are well or ill deserving. Is there one who needs sympathy, help, forgiveness, patience, compassion, forbearance, love, pity, mercy, kindness? And can I give what he needs? It is not a question of worthiness, of equality of station, of mutual friendship, of class, nationality, or race; but of human wants, of supply and of an answering heart. This does not mean unintelligent and unreasoning action, in word or deed (Matt. 7: 6); but brotherly acts inspired and directed by love, intelligence, and reason.

A divine or human friend, however loving, helpful, forgiving or sympathizing, can not bestow his best gifts upon one who is unwilling or incapable of receiving them.

Practical, serving love, does not mean self-defacement, but self-development; for it belongs to a life of effort, fidelity, and thoughtful care, not of inaction, ease, and indifference. And both service and reward are measured qualitatively rather than quantitatively.

A life of self-denying love and service is not austere, unsocial or ascetic. Jesus shared in the blameless things of common life. He neither married nor possessed a competence; but his teaching has a place for both. True righteousness includes the relations of husband and wife, parent and child. And while he teaches that we can not serve God and Mammon, he does not teach that we can not possess both religion and riches. The rights of private property and wealth, are not condemned; but avarice, and the selfish use of our possessions are wholly wrong. Of course, there are dangers here, as everywhere in life; and these can be escaped only by giving God, righteousness, and love, the supreme place. Our Savior taught and practiced the duty of good citizenship; and in doctrine and life, he so wonderfully harmonized things "sacred" and

"secular", lofty and common, ideal and actual, as to lift the latter to the higher levels of thought and action.

His didactic fulfilment of Old Testament laws gives to their deepest meaning its true value; and his attitude toward the inner nature and real value of the Hebrew ritual is not hard to infer. He who perceives, does, and teaches the inner spiritual content of the least things of the law, shall be called great in the kingdom of heaven. Jesus did not abolish the ceremonial laws and enforce the moral precepts. He fulfilled them both in revealing their inner or spiritual meaning, and in teaching that everything is moral that promotes righteousness. A bud is not destroyed, but it passes away, as it develops into fruit and flower. Likewise, there is continuity between the religion of the Old and New Testaments. The Law is not many separate pieces, but one living whole, standing for the one idea of righteousness, and having two outlooks, one toward God and religion, the other toward man and morals.

Husks are as natural as kernels; and the spiritually minded need have no great difficulty in their separation and true evaluation. In Matthew 5: 21-48 Jesus brings moral and social precepts into the sphere of the disposition, for their ground; and Mark 2: 22 and 7: 14-23 are more than a hint that the new religion is less outward and more inward and spiritual than Hebraism.

The great purpose of the Sermon on the Mount is to teach the necessity of real righteousness; of complete conformity to the holy nature and will of God. This is a righteousness that must be done; but the doing can by no means dispense with faith and love.

Jesus was not out of harmony with Moses and the prophets, but with current religious and moral standards (Matt. 5: 20). He fulfilled or interpreted law, prophecy, and Psalm, in what he said, did, and was, by revealing the Divine idea in all its fulness, as no letter, without the spirit, can ever do.

Love requires that we become neighbor to one in distress by helping him; and that we pray for our enemies, and do good to them that may hate us. One must lose selfishness in order to save a true love of self.

Jesus placed a balanced emphasis on soul and body, heaven and earth, eternity

and time, "sacred" and "secular" things, the supernatural and the natural. He was not opposed or indifferent to earthly things, nature, and human life, as if they were unholy. They are the creation and care of God, our Father.

Money, marriage, fields, flowers, birds, animals, material things and possessions, can not go to heaven with us; but all may help us on our way. A right use of these gifts of Providence depends on our being in a right relation to God and eternity. A normal, healthy estimate of the world must come from our seeing earthly things from a Divine point of view, the first of the Two Great Commandments. In religion, that is, in God, who is the supremely good and perfect One, man is to realize his own developing moral perfection. Heaven means perfecting and perfected personality; and therefore perfecting life, activity, and growth. The doctrine of heaven and eternity is the standpoint for highest goodness. And this perfection of personality is partly of works, partly of grace.

### THE LEGAL RIGHT TO REMAIN IGNORANT

The legal right to remain ignorant is annually granted to thousands of children in States where child labor and education laws are backward. According to an account of the administration of the Federal Child Labor law soon to be published by the Children's Bureau of the United States Department of Labor, only 783 children out of 19,696 to whom certificates were issued, or less than 4 per cent, had attended, or completed the eighth grade, though completion of the eighth grade is generally regarded as necessary to secure even the rudiments of an education.

Only one of these five states has a compulsory school law for children up to 16, even when unemployed, and that law permits many exemptions. Both parents and children, through ignorance of the value of schooling, are apt to take advantage of the legal right to dodge an education. In a recent study of school attendance in Cleveland it was found that 2,550 children were so irregular in their attendance at school as to interfere with their studies, and that the reasons for staying out of school were in many cases trivial. Among foreign groups, children were kept at home

on bargains or market days to act as interpreters for their mothers.

In addition to lax school attendance laws, three of the five States permit children 16 years old and younger to go to work even if they can not read or write or have never been to school. Two require only that the child applying for work shall have gone to school for a brief period during the preceding year. Among the other States in the United States twenty-three require the completion of a specified grade, and twelve more and the District of Columbia require the ability to read and write.

None of the five States where children were granted certificates makes any provision for continuation schools in order to make up for defective education in childhood. Only eighteen States in the United States have laws which make such provision. England, under the Fisher Education Act, which went into effect April 1, is rapidly establishing continuation schools throughout the country, and will shortly compel attendance up to the age of 18. Every effort is being made in that country to get teachers with the best training and to arrange suitable courses of study for working children, in order that they may have every opportunity not to grow up illiterate because they have been unfortunate.

### BESIDE STILL WATERS

MRS. M. E. H. EVERETT

Upon a great elm's twisted root  
I sit, beside a clear still pool,  
Faint shadows flutter in the vale,  
October's evening breeze blows cool.

Below the pool the little stream  
Flows over pebbles brown and white,  
Seaward between its blooming banks,  
It ripples with the sunset bright.

Loosed by the breeze the autumn leaves  
Drop idly to the streamlet's breast,  
And like a flock of water birds  
Find in a shady nook their rest.

No more the robin's evening call,  
For summer birds have taken flight;  
But from a distant hazel bank  
The bluejays hail the coming night.

I tread no more the world's highways  
(Where throngs of busy mortals be,  
But I can hear my Shepherd's voice  
Who by still waters leadeth me.

## 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.
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- + ★ First Brookfield, Leonardsville, N. Y.

### WALKING WITH GOD

In the story of the long ago Enoch stands out as in some respects the most wonderful character of all—he "walked with God". This does not just imply that Enoch had physical comradeship with God. It means that Enoch, in mind and affection, kept close to God—he had daily spiritual fellowship with God. It was the kind of a walk that every Christian today can take as he treads the sod or streets of earth.

The Christian, whatever his calling or temptation, commences his daily walk with God in prayer. Before his head leaves the pillow the plans and duties of the day are laid before God. In essence he petitions: "My Father, be with me as I associate with others, give me courage, patience, skill. Help me to bear my burdens. Watch over my business affairs to thy honor and for my good. Lord, send me light—my path is so often very, very dark that I need thy light to guide me more than I can understand. Above all, thy will be done!"

So he commences his daily steppings with God.

And God answers him. God drives into his inmost soul some richly sacred thoughts that abide with him throughout the day: "My son, I am thy light in the darkness. Keep close to me—be obedient to the simple teachings of my Holy Christ—steady thy life with frequent thoughts of me. Do not run before me, for then thou shalt lose me—do not lag behind else darkness overtake thee. Walk with me beyond the eventide until thy eyes are closed in sleep. More tenderly than the stars I will watch over thee; and through thee shall my perfect will be done."

So each of us—like Enoch in the old, old story—can walk with God.—*The Christian Work.*

HONEST MILKMAN.—"You are charged with selling adulterated milk," said the judge.

"Your Honor, I plead not guilty."

"But the testimony shows that it is 25 per cent water."

"Then it must be high-grade milk," returned the plaintiff. "If your Honor will look up the word 'milk' in your dictionary you will find that it contains from 80 to 90 per cent water. I should have sold it for cream!"—*Success Magazine.*

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

The Fourteenth Triennial Report, 1917-1920, of the Board of Foreign Missions of the Reformed Church in the United States has the following, "Challenge of the Changing Era", on the first page. "The work of Foreign Missions must find a central place in the Forward Movement of our church. Until it becomes the consuming passion of Christians, the Author and Finisher of their faith can not see of the travail of his soul and be satisfied". "Go forward", was spoken by Jehovah to the children of Israel as they stood by the water's edge of the Red Sea. "Go ye into all the world", was spoken by the Savior of the world, to his disciples at the moment of his ascent into heaven. Let us keep this latter command vividly in our minds as we earnestly think of the Forward Movement—its plans and purposes. Only as we go forward in his name, with the saving truths of the gospel unto the ends of the earth, can we look for the day when he shall 'come forth conquering and to conquer'."

The Foreign Missions work of the Reformed Church is located in two countries, Japan and China. The Japan field consists of the six northern provinces with an area of 25,000 square miles and a population of 5,951,156, and a district about Tokyo and Saitama with an area of 2,000 square miles and a population of 3,622,104. The budget for Japan for 1920 was \$182,109.83. The budget for China was \$133,240.00. The field is located to the south and west of Hankow, the two principal central stations being Yochow, with an area of 3,000 square miles and a population of 80,000, and Shenchow with an area of 8,000 square miles and a population of 2,500,000. The budget for the home expenses of administration, education, literature, interdenominational work, and interest on loans, etc., was \$46,450, or 12½ per cent of the total expenditure of the board. The report contains two excellent maps, one of the China field, and the other of the north Japan field.

In a letter to the editor of the *Christian Union Quarterly* a writer makes the following comment: "I think the war illustrated one of the greatest errors in the thought of the modern ministry that has been revealed in the whole history of the church. Because the war in all countries touched off a universal explosion of patriotic enthusiasm, and men and women everywhere willingly worked for war interest, the ministry concluded that that enthusiasm was religion, and most of the ministers took the illusion that the nations were undergoing a moral, ennobling experience. To have talked otherwise was regarded as both unpatriotic and unwise. The ministry appeared to have been entirely unacquainted with the facts of history, as well as human experience, which show that every war has been followed by a period of moral apathy and exhaustion. The result of this ministerial illusion has been that great numbers of men have left the ministry for mercantile pursuits, and likewise great numbers of laymen have shown a marked indifference to church affairs."

In a book on "The Doctrine of the Church and Christian Reunion", being the Bampton Lectures for the year 1920, by Rev. A. C. Headlum, D. D., of the Church of England, is the following paragraph: "The only practical policy for reunion will be based on the mutual recognition of orders. We know what our feelings are in the Church of England; we will certainly have nothing to do with the Church of Rome unless Rome is prepared to recognize our orders. It is exactly the same with the Eastern Church. If they were to come to us and say that our orders were invalid, or doubtful, and that a condition of reunion would be that our clergy should be recognized, do you suppose that we would pay any attention to them? If that be so, can not we understand that that may be exactly the position in regard to the Presbyterians? Do you suppose that the Presbyterian Church of Scotland would accede to any proposals for reunion unless we were prepared to recognize the validity of their orders and ministry? And that recognition would have to be mutual."

In reference to the matter of church union the *Southern Churchman* suggests the following:

"It took about twelve centuries for the

sordid ambitions, the short-sighted enthusiasms and narrow-minded policies of Christian men, aided by the political machinations of the world, to bring the Church of Christ into the disorganized and chaotic condition in which it finds itself, with its consequent impotency and failure of trust. It is only about fifty years that a considerable element in the church has been looking for the way out of this awful muddle and for the healing of those deadly ruptures in the body of Christ. It is a wonder that in so short a time the whole church has not been brought even to a sincere desire for unity, much less to an agreement as to how this ancient and deep-seated evil is to be cured? It has been so long lost sight of that not the wisest of us knows what organic union will be like when it comes. Age-long and world-wide errors are not corrected in a day. Only one greater mistake can be made than to suppose that unity is coming very soon, and that would be to despair of its coming at all."

Perhaps we as Seventh Day Baptists might make an application of these words to our attitude towards Sabbath restoration, and thereby learn patience, which is the basis of enduring hope and courage. "Age-long and world-wide errors are not corrected in a day." Only one greater mistake can be made than to suppose that Sabbath restoration is coming very soon, and that would be to despair of its coming at all. Nor is it likely that any of us can tell just what it will be like when Sabbath restoration comes, or just how it is to come. It is a fact that very many individuals, and very many small groups of people, all by themselves, unattached to any Sabbath-keeping organization are observing the Sabbath of Christ, scattered all over the Christian world. The leaven is at work. It may be difficult to tabulate the visible results, but truth is truth, and sure to win, and those who are in the right can afford to wait, working while they wait.

#### LETTER FROM JAVA

MY DEAR FRIENDS:

I have good news to tell you, praise God, our wonderful Helper and Redeemer, our Refuge in days of trouble, our loving Father who answers our prayers! I have received word from my sister who was in Russia. She is in Holland just now with her hus-

band and two of the girls. God has opened up the way so she could leave that land at last. At Constantinople they still had to face all sorts of difficulties. They had no money to go further; so the girls had to work in an eating house in order that they all could have something to eat. At last they got money from their community in Holland for their traveling expenses. The two sons, married already, and the eldest girl are still in Russia. They had not heard from their daughter and from one of the sons in about a year. God will continue to hear our prayers and make all things well, I am sure.

And here in this work too we realize his merciful help every day in all sorts of things, great and small. Last Sabbath seven dear souls were immersed in the river; and they seem to be in real earnest. I can clearly see how they get victory over their bad temper and other sins. We began a prayer meeting very early in the morning (before five o'clock), some few months ago. At first there were only Kerta and his wife and Priscilla, and sometimes her husband, as he is often ill with asthma. This prayer meeting is for them who want to be filled with the Holy Spirit. I said I would not invite any one; they could come or stay away, just as they chose. Now there are about twelve who are kneeling in the church every morning at five o'clock. One of the women manages to get her rice cooked *before* this meeting, and at six she comes to do her work at my house till twelve; then again from two until six; so when her husband comes home from his work he finds the rice cooked. This man is Soeradi's father who had such a bad and naughty wife, who taught her boy to steal in the neighbor's houses. It is about two years ago she left her husband and in her old village she married another man. So I allowed Soeradi's father to get another wife. He chose a young widow, a Christian. She has been with me all these years, as she came about seventeen years ago, being only a little girl. Her first husband died in the influenza epidemic about two years ago. The man, Soeradi's father, also a Christian, who seemed a backslider when he had his first wife, is quite another man now. He attends the meetings regularly now, he prays heartily, and is faithful in his work. He looks so bright now, and lately I heard him telling

to one of the other men: "I am so happy now; there is peace in our home; we eat together, my wife and I; we are one in heart." I allowed him to take Soeradi home, now that he has a good mother and the little boy is really improving in body and soul.

Oh, it does make me feel happy to see the devil conquered like that. And we mean to go on from victory to victory. Our almighty Leader is going before us, and we lean on his precious promises; for he has promised to give us his Holy Spirit; and when we keep believing, we shall see his glory revealed also in these poor, ignorant, sin-chained souls.

I have often mentioned Kerta in my letters, my faithful Javanese overseer. He and his wife have passed through a severe trial lately. They have only one child, a boy about eight years old now. But nearly three years ago they adopted a little baby, a very sickly, tiny boy, only a few months old. They got to love him so dearly that you would have thought it was their own child. We often thought he would die, this little José; but the Lord restored him again and again. Now he got very ill again and I had very little hope for his recovering. As I had tried all medicines I could think of, I advised them to take the child to the missionary hospital some eight miles away. So he was taken there, but the mother was not allowed to stay, and she came home quite broken-hearted. I found them both her and her husband, crying and sobbing, and I could not comfort them. At first they would not go with us to the river last Sabbath for the baptism. They could not possibly go, they said. But at last I succeeded in persuading them; and I was so glad they tried to conquer their sadness; and in spite of all sorrow we had a blessed time with our dear Lord with us. It was beautiful to see their love for that little boy, even not their own child. They bought him little toys and every day sent something to cheer him in the hospital. I got word that he is better now, and soon will come home. Oh, how happy they are, my dear Kerta and Joanah. He has just been to see me, because he wanted to give a thank-offering to the Lord. Some time ago he had sold his cows; and part of the money he owed to me. After he had paid all, he gave ten guilders as his tithe for Brother Manohah in British India, and now he gave me another ten guilders,

as I had told him about the poor war prisoners in Siberia who do suffer so immensely, so he wants me to send it to get them some relief. I shall send it on to the Society of Friends who are doing so much for war victims.

You see, dear friends, there are beautiful rays of sunshine, rays of our Savior's love, to be seen in these precious souls. Oh, do praise our God with me!

I have received the money sent on by Brother F. J. Hubbard, \$7 from Miss Phoebe A. Stillman and \$2.50 from the Junior C. E. Society, Long Beach, for the Javanese baby, who was found eating leaves along the wayside. He is quite fat now and happy too. His adopted mother loves him so much; she is a very dear soul. She is one of the seven who was baptized last Sabbath.

I also received a package from Mrs. C. H. Threlkeld, Memphis, Tenn., containing "John Stumpf's Magic Hoodoo Paper", to get rid of ants. Oh, it is really very kind to send it to me. I have tried it, and it is indeed splendid! I do thank you for it, dear friend. And so I thank the other friends too, most heartily. May our dear Lord reward you a hundred fold and pour out upon you all his blessed gifts for body and soul.

Yours in his wonderful love,

M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,  
September 10, 1920.

#### MONTHLY STATEMENT

October 1, 1920, to November 1, 1920

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
	Dr.
Balance on hand October 1, 1920.....	\$1,591 42
One-third offering, Northwestern Association .....	5 02
Mrs. Frances S. Clary:	
China field .....	2 00
South American field .....	2 00
Little Genesee Bethel Class, missions..	13 08
Memorial Board:	
Eugenia L. Babcock Bequest.....	11 11
Mary E. Rich Bequest.....	7 64
One-third collection Southwestern Association .....	3 00
A Shiloh Friend .....	2 50
F. F. Randolph .....	5 00
Petrolia Congregation, Western Association .....	5 00
Mrs. Walter Hemphill, Western Association .....	1 00
R. J. Severance, contributions Southwestern field .....	17 54
Conference Treasurer:	
Georgetown Chapel .....	14 43
Boys' School .....	57 71
Girls' School .....	57 71
Missionary Society .....	359 50
Salary increase .....	63 44
First Hopkinton Church:	
Georgetown Chapel .....	2 00

Missionary Society .....	5 00
Washington Trust Company, interest on checking account .....	2 23
	\$2,228 33
Cr.	
Adelbert Branch, September salary...\$	25 00
Rev. Charles R. Brasuell, September traveling expense .....	13 60
Stephen J. Davis, salary, P. S. Burdick .....	25 00
Rev. William L. Burdick, September salary and traveling expenses....	164 67
Dr. Edwin S. Maxson, July-September, Syracuse Church.....	25 00
Mrs. A. G. Crofoot, July-September, West Edmeston Church .....	25 00
Rev. W. L. Davis, September salary....	25 00
Rev. George W. Hills, September salary	58 34
Rev. J. J. Kovats, Hungarian Mission..	20 00
Rev. S. S. Powell, September salary....	25 00
James M. Pope, July-September, Harts-ville Church .....	25 00
Jesse G. Burdick, Italian Mission.....	29 16
Rev. R. J. Severance, September salary and traveling expenses .....	143 36
Charles W. Thorngate, July-September, Exeland Church .....	50 00
Rev. R. R. Thorngate, July-September, Salemville Church .....	25 00
Rev. William D. Tickner, July-September, Grand Marsh .....	50 00
Rev. Luther A. Wing, September salary	41 67
Rev. T. L. M. Spencer, October salary..	83 34
C. C. Van Horn, September salary and traveling expenses .....	110 00
G. Velthuysen:	
July-September salary .....	100 00
Holland appropriation .....	100 00
Monsma .....	25 00
Java and exchange on \$250.....	26 25
Marie Jansz, July-September salary and exchange .....	50 50
Dr. Rosa W. Palmborg, September salary .....	41 67
Edwin Shaw, September salary .....	75 00
Dr. Rosa W. Palmborg, traveling ex-penses .....	38 77
Luther A. Wing, expenses on field.....	26 00
Zilpha W. Seward, part two months' salary .....	54 00
Treasurer's expenses .....	28 00
	\$1,529 33
Balance on hand November 1, 1920....	699 00
	\$2,228 33
Bills payable in November, about.....	\$1,200 00
	S. H. Davis, Treasurer.
E. and O. E.	

### C. E. NEWS NOTES

NORTONVILLE, KAN.—I expect you are wondering why Nortonville never sends any news items. We have not been as active the past two years as we might have been, and therefore we have not sent in any. We hold our meeting every week. We had charge of the Sabbath services, September 11, while our pastor, Rev. H. L. Polan, was in attendance at the Southwestern Association.

We had a Hallowe'en social Sabbath night, October 30. We gathered at the home of Nellie Van Horn; and when all had arrived, Mrs. Polan, Nellie Van Horn, Effie Barthel and Henry Cosby sang a song

that Mrs. Polan had written for the occasion. It was sung to the tune of "There's a long, long trail". We were told that if we would follow the instructions carefully we would be shown what the Y. P. S. C. E. could do. We were told to go out through the kitchen and find a poster to tell us where to go. The poster said to find another one, and so on, till we reached the house where the social was held. The house was beautifully decorated with black and yellow paper, Jack o'lanterns and black cats, etc. Some of the pumpkins had the letters C. E. cut in them. Tomato stems tied on strings and hung in the door ways made you think they were spiders.

A male quartet sang a song and a little girl sang one. A ghost story was read. Then every one was fined for a number of different things. We were supposed to have on our old clothes. A few were masked. Refreshments of sandwiches, cookies, apples, pumpkin pie, pop corn balls and cocoa were served to about fifty, old and young. The cookies were cut in shape of a cat with black paper tied around the neck; black cats on tooth picks were stuck in the pie. After refreshments came fortune telling, etc. About five dollars were received from fines and the fortunes.

CORRESPONDING SECRETARY.

BATTLE CREEK, MICH.—A few months ago the Juniors entertained the Seniors at the regular social. It was held in the College Chapel of the Sanitarium. They had a fine program and served light refreshments. All spent a profitable evening.

The Juniors are sending \$1.50 a month to Dr. Sinclair, our missionary in China, to pay for music lessons for a little Chinese girl.

We, the Seniors, are sending \$5.00 a month to Dr. Sinclair to support a child which she has taken. We have paid \$25 of our apportionment to the church. We have a class studying the Expert Endeavor at present. There seems to be a good deal of interest so we are in hopes to have more Experts soon.

"Would you be found in the advance guard among those who are making good? Then put away your pessimism. Chronic grumblers are seldom successful in the world's great work."

## EDUCATION SOCIETY'S PAGE

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

### DEMOCRACY, EDUCATION, AND RELIGION NEED ONE ANOTHER

DEAN ARTHUR E. MAIN

*Address before the students' assembly,  
Alfred University*

Mr. President, fellow teachers, and fellow students: I count it a privilege and a responsibility to follow so closely the strong address and earnest appeal of our president, a week ago; and, at the threshold of a new year, a year so full of promise and hope as to achievement, to speak to such a group of young men and women. But it is a good time to talk and think together about democracy, education, and religion.

Truth means agreement between thought, feeling, word and deed, and existing facts; facts, things that are.

Knowledge means the mental possession of truth and facts.

Wisdom means skill in the rational right-ous use of knowledge.

The conscious possession, and the wise use of knowledge, makes men and nations free; free to climb toward highest ideals of excellence in individual and group life and relations. But the ancient and the modern cry of our Maker is, My people are destroyed for lack of knowledge.

The term *democracy* comes to us from two Greek words, one meaning *people*, the other *strength, rule, mastery*.

A democracy then is a group of people self-governed, directly or representatively. There may be two persons; a community; a state; a nation; or an international world-group.

A democracy is an organized *government* of the people, by the *people*, for the people. Here are three great ideas: (1) A democracy is a society under control. Ideally the regulating principles or laws are those whose observance promotes group welfare. (2) The ruling, law-discovering, law-proclaiming, power, is with the people themselves. Laws can not be "made"; they are to be discovered and published. (3) A democracy is a group of self-controlled persons,

who have for a supreme end the greatest possible good of every member of the group.

Education means increased personal enrichment by spiritual wealth in the field of truth and fact; growing competency in the use of our knowledge for the sake of human happiness and welfare; and greater and greater freedom and power to realize our ideals of goodness and service in personal and in collective life. A democratic, self-governing people, must be an educated people. One of the most dangerous forms of government is an uneducated democracy.

Religion is a cosmic point of view; an inner attitude toward so much of the universe as comes into one's experience, and the expression of that attitude. A plow came into the experience of a group of pagan Africans. It brought such benefits that they supposed it must have within itself some adequate spirit or power; and so they gratefully adorned it with ribbons and danced around it. This was their religion.

The *Christian* religion is Jesus' view of God, Man and the World; and the practice of that view. This religion is summed up in one principle, Love, love going forth toward God and toward our fellow-men.

Intelligent love for God requires a rational use of his creation,—material and animal. If St. Paul could exclaim, how much more may we, that the whole creation,—wood, coal, iron, copper, silver, gold, steam, electricity, wind, waves, rivers of oil, the fruits of fertile fields, animals, and men,—the whole creation groaneth and travaileth in pain, in the expectation of deliverance, some day, from the bondage of corruption into the liberty of the children of God.

Brotherly love for man is measured by rational self-love; and that by the divine evaluation of human responsibility. One is taught to rate oneself above the whole world, in value.

Supreme love for the Father revealed in Jesus; a love for all his children that refuses to make selfish satisfaction the aim of life and self-will the law of life; and the whole creation redeemed from sinful uses—this is socialized religion, Christianized human relations, the kingdom of heaven, the democracy of God.

To lift a warning voice against allowing a spirit and purpose to find a place in our minds and hearts which stands for might as the law of right; for autocracy; for ambi-

tious world-conquering imperialism; for unjust competition, hatred, and cruel war, among men and nations; for selfish exploitation on land or sea,—to warn against all this is psychological, rational, ethical, social and Christian.

It is right to hate wrong-doing; it is difficult to have Christian love for the wrong-doer.

Jesus, and his two great interpreters Paul and John, taught that God loved us while we were yet sinners. The Master of us all said, Ye therefore shall be perfect, as your heavenly Father is perfect. And four essential elements in our divine completeness and sonship are love, prayer, self-sacrificial service, and non-retaliation in the treatment of our enemies.

Is not war better than a long peace, as some say? Yes, if materialistic philosophy be the true philosophy of life. Is not war a biological necessity, as some say? Yes; just as tuberculosis, fevers, abject poverty, labor-capital strifes, neighborhood and church factions, and unfraternal, undemocratic sectarianism in the Church of God, are biological necessities. If in our ignorance, selfishness, or sins, we furnish the cause, we create the necessity. Is not war historically and psychologically necessary? Yes, if history is not a record of the gradual moral and social evolution of mankind. Yes, if self-seeking and hate are normal and necessary laws of human thought and feeling.

It is reasonable, democratic, and Christian, to hate strife and contention, and every evil thing; to love and help our enemies; to hunger and thirst after individual and group righteousness; and to pray and labor for inward peace and world-wide good will. And nothing less is meant by the proposition of this paper that true democracy, Christian education and the religion of Jesus, are vitally inter-related and inter-dependent.

*A Statement of Principles Which Support the Proposition That Democracy, Education and Religion Need One Another.*

Ideally, democracy is the expression of Christianized human sentiments; that is, of normal instincts organized and directed in harmony with the social and religious teachings of Jesus.

Democracy and religion, as expressions, are not mechanical; they are incarnate life.

There is no room for gulf-separated, un-free or leisure classes. All educational, social, economic, industrial, political, and ecclesiastical relations, of value, must be spiritual, ethical, fraternal.

There is no finality in the ideas of growth of either democracy, culture, or religion. Their progress depends not upon authority, but upon disciplined freedom of action. Their worth is to be measured by results, ideals, and purposes. Reason, truth, and goodness, are the test of institutions; not institutions the test of truth.

In the view of Jesus, evangelization and socialization are the same thing. And in the nature of the case one truly democratized, enlightened, and Christianized group, desires the evangelization and socialization of every other group, however small or large.

Two of the greatest normal facts that confront and threaten democracy are the sex instinct and the instinct of possession and power. Whatever aid human legislation and intellectual training may bring to the solution of the problem, if these instincts are to be brought into the regions of purity, justice, intelligence and reason, and made the source of human happiness and the means of human progress, they must come under the controlling influence of the ethical and socializing religion of the Man of Nazareth. The God of a democratized theology is not an Almighty Autocrat, but a responsible working, helpful, redeeming Father of men. Jesus' doctrine of the kingdom of God is that of a divine-human democracy. And this social ideal forbids the ruin of body, soul, or society, through greed of gain or lust. Thus religion, not less than democracy, challenges conscience and our capacity for achievement, by the scope of its aims; for they relate to knowledge, wisdom, service, progress, and eternal values.

Human life has two aspects,—the need of individual harmony and development, and that of group peace and progress. The great problem is, How can the individual man, neighborhood, or nation, be both end and means? How can the individual and the group contribute each to the other? The religion and ethics of the New Testament are the answer.

The freedom that democracy, education and religion need, is the self-developed and self-trained freedom of intelligent, trust-

worthy, loyal people, who co-operate with good-will, and welcome responsibilities and tasks that enrich individual and group life.

Within a true democracy in any organized human relationship, there is a sense of personal self-respect, liberty, power, and worth, that answers to a sense of dignity, justice, and equality in others. This free action and reaction of great ideas is a stronger bond between men and nations than fear or force. Canada and the United States touch each other at thousands of miles of unguarded frontier, and are at peace because of their democracy, intelligence and religion.

Democracy asks for freedom to think, speak and act. Religion asks for a safe and educated democracy. People and nations must be free and kept free. These ideas must find expression in individual and group life. They must determine our motives, inspire our words, organize and direct our activities, as servants of one another and of the world.

There have been conflicts, sometimes with bitterness, hate, and cruelty, between Liberty and Authority, between democratic religion and ecclesiastical autocracy. And I am well within my subject in pleading for a socialized, democratized, representative self-government of the Church of God; that is, for the *government* of the Church, by the *Church* itself, for the Church's greatest good.

There is a group of denominations called congregational or independent, in their church polity. The only Church is the so-called Invisible Church. It consists of all true believers on earth and in heaven. Outwardly my own church membership is in one of these independent bodies; but I also claim membership in the great visible Church of Jesus Christ. It is the teaching of Jesus, Luke and Paul, that every church which accepts God revealed in Christ as Savior and Lord, is a real part of the one universal though now sadly divided Church of God. I am not a sectarian merely because I hold to certain religious views and practices with intensity of conviction: I become narrow and sectarian when I withhold confidence, fellowship, fraternity, and co-operation from other Christians.

There seem to me to be in Christendom two growing tendencies or schools of thought; one toward ecclesiastical autocracy and imperialism; the other toward democracy. Democracy does not mean self-gov-

ernment on the basis of mutually respected personality and citizenship; but isolated democracies can not remain secure in isolation. The principle of democracy is inclusive; its aim world-wide extension. St. Paul's figure of the Church as a body with many parts vitally inter-dependent, is very striking and very serious. Denominationalism or schools of thought in religion, education, science, art, literature, and politics, seem to be psychologically necessary. Sectarianism and partizanship are not necessary, democratic or Christian.

Devoutly believing that the Church should speedily set herself at the task of answering our Lord's prayer for the witnessing oneness of his disciples, with a consecration, zeal, and forbearance never yet shown, I am ready to co-operate with any Christian body in some substantial re-organization of the more free wing of the Church on the basis of principles taught by the democratic Christ.

At a meeting in Garden City, N. Y., held in the interests of Christian unity and union, such extremes as Friends and High Church Protestant Episcopal Bishops, with the rest of us between, sang, prayed, and talked together. We seemed to realize, in large measures, the presence and power of God. I was asked to speak from the Baptist point of view; among other things I said substantially this:

From a somewhat careful study of the New Testament it is my firm conviction that, for example, the Christian churches of Chicago are the Church of Chicago. And were I living in that city, with my present high regard for Bishop Anderson, I would be willing to help elect him to the bishopric of that Church, under a constitution that should make it a representative democracy,—a *spiritual government* of the churches, by the *churches*, for the churches.

A brief reference to the question of Religious Education, a major in our college, seems essential to the completeness of this address. By Religious Education I mean education in the Book, the beliefs and the life of religion.

It is estimated that there are 50,000,000 of people in our land, young and old, largely unmoved by the things of the spirit and of religion. And there is reason to believe that never before in the world's history have men of affairs, touched by the mighty



current of events, seen so clearly that religion is normal, human, and necessary. Only Jesus, who spoke to hill-girt Galilee, can with divine authority speak to tempest-tossed groups and nations now, "Peace, be still."

Democracy means the separation, not the opposition, of state and church. The state should make it possible for its citizens to be religious; it must not enforce or teach religion. A free religion and a free state are essential to progressive well-being. The state needs intelligent citizenship; but observing men are fearing a godless and therefore unsafe democracy, and are asking religious leaders in church and school to teach religion as they have never done before. Protestantism means freedom and fellowship, not uniformity; and therefore has no place for ignorance, in intellect or conscience. Social evolution and changes are opening a great door and effectual to a free Church and to free Christian colleges. Though a great and spreading movement, it is new and not well understood.

World situations, as Professor Winchester says, are compelling us to re-examine seriously the foundations of democracy; for it can not stand the tremendous strain now being put upon it, without religious faith, knowledge, and idealism. The Roman Catholic church is too autocratic; the Jewish too national; a state church too un-free; the rest of us too sectarian. But the religious education that I plead for is democratic, Christian, and scholarly, in spirit, method, and scope.

If religious education is to deserve and win due respect, it must do its work as well as our public schools and colleges do theirs in the field of general education.

Representative leaders in modern life and thought teach us that a rational and Christian study of the Bible is replacing the legal view of religion with a moral view, and transferring a large measure of emphasis from correctness of belief to correctness of life, from individualism to the ideal of social salvation. The religion of the Bible, as Mr. Wallis reminds us, is escaping from entanglement with the church-and-state system; and "now exists in the more progressive part of civilization without the support of external authority; and the principle of the separation of Church and State tends constantly to spread".

State and Church belong to distinct but

not opposing realms of life and action. We look to the state to make it possible for us all to be religious, and rationally loyal to conscience. The state can not teach religion; but its representatives are saying, We want our children educated for God-loving and man-loving citizenship.

The situation is opportunity and responsibility for the home, the church, the private school, free Christian colleges, and for community, interdenominational week-day cooperation, in connection with a perfect understanding with public school authorities.

It is probable that 20 or 30 national, state, local, denominational and interdenominational plans are being tried and suggested; and much may be expected from the labors of the Commission on Christian Education of the Federal Council of the Churches of Christ in America.

Our great war was a conflict on battlefields and in minds and hearts between national individualism and democratic internationalism. If kindness, fellowship, cooperation and other democratic principles, shall indeed have been strengthened by war experiences,—which may be a matter of grave doubt,—it will still remain for democracy, and pre-eminently for North American democracy, to justify itself in the midst of many changed conditions in the sphere of extended exercise of central Authority.

The coming democracy, Dr. Macdonald's "North American Idea", ought to be a modern expression of the spirit and principles of the Great Galilean, who taught that the saving of oneself would be the reward of losing oneself in service, in the kingdom of men, women, and children, who are on the way to perfected personalities.

Religious education, in the name of a living, energizing, humanizing religion, is a most timely subject. For if democracy is to justify itself it will need a Christianized and therefore a socialized Mammon, a Christianized and socialized individualism, denominationalism, society, industrialism, commercialism, and patriotism. These things are essential to the conservation of human life and happiness; to good public morals; to just, humane and soul-saving prison management; to the protection of women and children; to purity and temperance;—in a word, to the increase of human wealth through the enjoyment of the fruits of in-

telligence, industry, and world-wide loyalty of man to man.

The Christian Church originated in a spiritual, ethical, and social movement; and was the first international society to be built on the basis of human solidarity and neighborly love and kindness. We are members of this Church; have we been loyal to its Founder and to one another? Concerning the Church Professor Hoffding writes:

"Many men have only been enabled to lift up their eyes and see the stars by her help. She has opened the world of thought and of poetry to great multitudes, and without her these multitudes would have perished in the battle of life dully without having come in contact with ideal powers. The concentrated and concentrating force of religion has enabled the Church to work more widely and deeply than any other society has been able to do. . . . A social organization which, in its noblest forms, has shown itself able to work with such concentration and resourcefulness, and to influence such large circles, stands alone of its kind. At present no other social form of culture is capable of undertaking the functions the Church has hitherto discharged."

It is not for the church to furnish an exact social, industrial, or political program; but it is for her to teach high ethical and social ideals and principles, and to generate a spiritual and moral energy, that shall make her indeed the living Church of the living God, the pillar and bulwark of the truths of religion.

In democracy, in church or state, office is a public trust received from the people; and the officer is a servant of the public. With a balanced emphasis on individual freedom and group life, personality is developed and group life enriched.

A democratic group, in state or church, may sin; for sin is selfishness. There is needed a social Gospel; a gospel of salvation from collective selfishness. The local church, elected to practice and teach religion, with its ministry, sabbaths, baptism, the Lord's Supper, and its doctrines of the Person and Work of Christ,—the church needs democratizing and socializing. Men and communities are saved by loyalty, through a Person, its Founder, to a religious and democratic group called the Church, which, ideally, is the spiritual Body of Christ. Continuity, vestments, a ministry,

doctrines, do not constitute a church; the possession of the spirit of Jesus is its conscious life and power.

With his mindedness it is the kingdom of God; an organized fellowship, fundamentally, of righteousness and sacrificial service, in and through which the Spirit of God is realizing his redeeming and guiding purpose in human life and relationships. The church is group life organized in harmony with the will of God and the ideals of Christian democracy. It gives to every member a chance of personal development through service for the group and for all men. Democracy, whether political, social, or educational, needs democratized religion and theology as a spiritual bond, as a basis of ethical strength and unity, and as a teleological interpreter of history. Reason may find a place for evil in the doctrine of God as Father and Friend of man who helps on the evolutionary progress of moral, social, free beings, through the gradual elimination of the bad, and the discovery and conservation of the good.

Democracy is a challenge to religion to Christianize and socialize its philosophy of God as the responsible Savior of his children; and its ideas of human freedom, rights, duties, and destiny. Religion is a challenge to educated, disciplined democracy to help it save itself from narrowing individualism and cold intellectualism, by a rational adjustment of principles of liberty and brotherhood to the supreme facts and forces of spiritual realities.

If the church needs to repent of its un-social theology, and its collective sins against the community life of men, women and children, democracy needs to be saved from immoral ideas and un-Christian methods of social salvation. If religion needs to blend the consciousness of God with the good Samaritan's consciousness of being the neighbor of wounded and robbed humanity, democracy needs to bring all that is wrong in our social order into the field of an educated, religious vision and purpose; for the wrongs of our existing social order can be set right only by way of the social ideals and gospel of Jesus, the Nazarene Carpenter's Son. This is the only way of escape from lawlessness, oppression, and distress, to equality of opportunity to live, pursue happiness, possess property, and ennoble existence.

Theology is an intellectual or philosophical apprehension of religious truths; and is necessary to systematic and deep thinking about God and man. Rational democracy is a challenge to religion to re-interpret itself in a socialized theology; to watch, with infinite intelligence, its action and reaction in connection with new social and world conditions that are multiplying with swiftness and are overwhelming in significance; and to teach that group sin, salvation, and righteousness, are as real as individual wrongdoing, redemption, and goodness; that the church's pious outwardness in forms of godliness is an offense to high heaven unless we, her members, do justly, love kindness, and walk humbly with our God.

Democracy, education and religion, as tests of each other's value, can not be static. The church, with its individual and social gospel, is divinity in a human democracy, in which men and women are trying to find out how the world can best live, work and serve together, as they think with freedom, and exercise self-expression. Such democracy is not mechanical; but becomes increasingly, the incarnation of ideals and principles. Therefore educated personality is needed in a democratic church no less than in a democratic state.

Democracy means the interdependence of democratic groups, rational nationalism and fraternal internationalism; co-operative goodwill; faith in human beings as the Children of God; community of interests, each a brother's or sister's keeper; equality, security, and freedom, for both the few and the many; in a word, the intelligent organization of the whole of life upon the highest possible levels. But into such gardens of God the subtle serpents of self-seeking, avarice, immortality, autocracy, and militarism, are likely to seek an entrance. Therefore isolated democracies are not safe; ideally, the principles of democracy must be progressively world-wide. Isolated democratic churches are not secure in their isolation. Our conscientiously held religious differences upon which the life of separate Christian groups depends may be vital and precious to ourselves; but if these differences prevent community of interest and effort for the world's welfare; if they hinder our being fitly framed together, and our growing into a holy temple in the Lord, in whom

we are to be builded together for a habitation of God in the Spirit, then are they in danger of losing their vitalizing power over our own lives. Extended democracy means increased safety, happiness and power, because we share with others a common life and mind. The individual needs the group, the group the individual.

Democracy means the best possible distribution of justice, service, and human well-being, and the least possible remedial benevolence and curative punishment. It is as big as religion and education, and religion and education are as large as democracy. The Kingdom of God is group self-government in harmony with the teachings of Jesus. Christianized intelligent democracy plus socialized educated religion equal the Kingdom of God, which is human goodness loving and serving with divine wisdom, the gift to men of eternal goodness. The kingdom of God comes when, as Professor William N. Clarke says, the relations of man with man, of man with woman, of parent with child, of neighbor with neighbor, of individual with society, of class with class, of trade with trade, of citizen with state, of strong with weak, of nation with nation, of race with race, are determined and pervaded by the mind of Christ, which is the will of God.

Religion, democracy and education, each in danger without the other, are called to the group incarnation and practical realization of the ethical and social idealism of Jesus,—an idealism which the church is commissioned to furnish. A spiritually and practically united Church can only come from a democratized, Christian and intelligent religion; and men and nations can live together in mutual goodwill only within the realm of Christianized democracy. Religion, education and democracy are forms of life and ways of action. One emphasizes the holiness of God; one the value of knowledge; and one the sacredness of humanity. All witness against an irrational and un-Christian use of such class terms as supernatural and natural, sacred and secular, the church and the world, priests and people, rulers and subjects, capitalists and laborers. Let us learn the mind of the Lord; for of him, and through him, and unto him, are all things.

There is bad theology and poor ethics in

the following lines written for children to sing:

"I'll leave my sport to read and pray,  
And so prepare for heaven.  
O may I make this blessed day  
The best of all the seven."

They would better sing:

"I love to play and read and pray,  
And so make earth like heaven."

For if the play of boys and girls does not help fit them for heaven, it will prepare them for the other place. And if the social, church, school, community, industrial, business, and political activities of our maturer years, do not tend to make earth like heaven, let them be *anathema*. The outward forms of life, in persons and in human actions, should reveal the realities and the truth of life.

Holy love and service in God or man can not but be democratic; and it seems to me that Christians ought to show forth this love by worshipping, communing, and serving together; and by teaching that to evangelize the world means to preach a gospel of personal salvation, social justice and world-wide human welfare.

Religion is spiritual capital when it is normal. It has ethical worth when inward and vital. And the time has fully come for churches to democratize themselves for the sake of religion, personal goodness and social righteousness.

It is believed that there are very thoughtful men and women, with high ideals of religion, purity, human brotherhood, and service, who, because of their intellectual honesty, can not subscribe to creeds as they understand them, and so remain outside the church in which they might be learners, leaders, and teachers. An ideal church is a group of learners in religion, ethics, and service, sitting at the feet of the world's greatest of all Masters and Servants.

A democratized church will honor personality in its entirety, and respect intellectual honesty. It stands for religion as faith in the existence and conservation of moral and social values, and thus opens up a wide and promising field for human endeavor.

Rationalized democracy witnesses to the conviction that we are part of a great system of potential values on the way to becoming actual. Religion is the conviction

that cosmic principles make possible the realization of these values. Human progress is a Divine work in a world of moral intelligences, inter-related and mutually dependent.

Religion is of inestimable importance to democracy and education because it furnishes highest motives and ends; extends our view of both the real and the ideal; and promotes the co-operation of all forces of spiritual and material good, which are mutually dependent.

It is religion alone that offers a field for the exercise of every human capacity; and educated democratic religion has room for physical science, psychology, aesthetics, ethics, reason, imagination, reasonable self-assertion, intelligent self-surrender, social service, and for every right human relationship and activity.

Religion does not strengthen individual or social ethics when it immerses men in feelings that keep them out of touch with real life. We need not be unmindful of a future in this life or in the world to come; but our ruling purpose should be to produce here and now highest personal and group values. We ought to think more of living a heavenly life, than of getting within the gates of pearl by and by.

Democracy needs an enlightened ethical capacity to recognize actual values, and a religious faith in the ultimate triumph of the good, to keep it from unreasoning pessimism and ruinous anarchy; and to inspire it with hope, cheerfulness, and courage, in the battle of life. And the heart of religious faith is confidence that this world was created to be the scene of a thousand victories of good over evil.

#### CONCLUSION

Fellow teachers and fellow students, we are in a school that, in respect to origin, history and loyalty, has been and ought to be rationally and in a broad Christian sense, denominational; but I am proud to say has always been on its denominational side non-sectarian, democratic, free and in spirit, purpose and work, inter-church.

I have read that the days of our years are three score years and ten, or even by reason of strength four score years; yet is their pride but labor and sorrow, for it is soon gone and we fly away. The days of the years of my own pilgrimage are hasten-

ing on to three score and fifteen years, and even now labor and sorrow may be on the track of strength and pride.

A materialistic and a spiritual philosophy of life are struggling for supremacy. Suffer then the word of exhortation that we re-evaluate personality, conscience, the things of the spirit, and the symbols of our holy religion; seek anew the deepening and enrichment of our own religious life; emphasize anew the holy fact that we are the spiritual builders of men and society; and, by precept and example, persuade the people who come under our influence that no soul can live an abundant life without religion; and that, unless with all our getting we get an intelligent and vital faith in the whole of existence, in God, in man, and in the eternity of truth, beauty, purity, and goodness, our inner poverty will make us unable to see the big problems and the great tasks of our day, and unready to answer the call for competent men and women of clear social vision, and of spiritual power, to help make the world a Democracy of God.

*Alfred University,  
October, 1920.*

### SEVENTY-FIFTH ANNIVERSARY OF WALWORTH CHURCH

(Celebrated at the quarterly meeting of the southern Wisconsin and Chicago churches, October 15-17, 1920.)

The quarterly meeting of the southern Wisconsin and Chicago churches opened at Walworth on the evening of October 15 with the enthusiasm that only such a speaker as a resident Daland of Milton College can instill into a meeting. The general theme of the meeting was "Harvest Time" and President Daland gave a most excellent address followed by a conference meeting in which a great number took part.

Sabbath morning came brighter than was the evening before because in the early evening previous we received much needed hard rain. Our hopes were rewarded when the yard was full of cars and a good crowd was on hand to worship with us and to listen to Rev. E. D. Van Horn, of Milton Junction, deliver a timely address.

Sabbath afternoon a young people's service was conducted by Rev. H. N. Jordan, of Milton, and the following subjects were dis-

cussed by the speakers indicated: "The World Call", Eling Waung; "God's Will for My Life", Paul Van Horn; "Prayer for the Workers", Helen Loofbourrow; "He Depends on Me", LaCiede Walters; "Clean Fields", Ted Stillman; "Harvest Depends on Preparation and Cultivation", Professor Alexander Kenyon. This service was inspiring because of the effective messages brought by the young people and the fact they are the future church placing a challenge before those active now.

Sabbath night we listened to an evangelistic sermon by Rev. C. S. Sayre, of Albion. His subject was "Can We Save the Grain". This service was well attended by both our own people and many of the local townspeople. Professor Stringer, of Milton, led the singing Sabbath Day and gave a very excellent solo in this evening program.

Sunday morning was devoted from ten to ten-forty-five to business discussions. Following this service Rev. G. E. Fifield, of Chicago, brought a powerful message which was enjoyed by the large number present to hear him. After the service all remained to a dinner spread in the church basement. Then began the celebration of the seventy-fifth anniversary of the founding of the Walworth Church.

The afternoon service was devoted to the celebration of this event and a program was arranged as follows: History of the Church, Deacon H. I. Coon; History of Deacons and Elders, Deacon W. R. Bonham; poem by Mrs. Larkin; solo by Elder Simeon Babcock, a former pastor; letters from former pastors and their wives, read by Miss Pheobe Coon and Mrs. G. D. Hargis; talk by Elder Babcock; echo by Mrs. Whitford of her father's pastorate; solo by Professor Whitford; closing song, "Blest be the tie".

The two histories are given below and also the poem. Elder Babcock still retains his sweet voice and brought us a message of days long ago when he was here. Letters were read from Mrs. Powell, of Hammond, La., and Mrs. O. U. Whitford, of Westerly; R. I. Mrs. A. E. Whitford told us of her remembrances of early girlhood days in the Walworth Church during her father's pastorate here.

The meeting closed with a feeling that it was good to be here and looking forward to a great gathering at our next meeting.

### HISTORY OF THE WALWORTH SEVENTH DAY BAPTIST CHURCH

DEACON H. D. COON

In October, 1843, Deacon Alfred Maxon and his family, Charles Dowse and wife, and Joseph Crumb and family, united in holding Sabbath services in the township of Walworth, Wis., Elder Stillman Coon, of Milton, preaching to them at the home of Joseph Crumb.

In 1844 other families came from the East, and Elder Daniel Babcock, of Johnstown, Wis., alternated with Elder Coon in conducting services.

In February, 1845, a Seventh Day Baptist Society was formed with sixteen members pledging themselves to endeavor to the best of their ability to sustain weekly religious services, prayer meetings and Sabbath school, also to engage a pastor to settle in the society as soon as practicable. About this time plans were laid for building what has been known as the cobblestone schoolhouse, about two and one-half miles east of Walworth village. Dr. Harry Clark, a prominent figure in the early history of the State, with Joseph Crumb, whose homes generously extended their hospitality to many of those who were emigrating westward, each pledged \$25, and \$25 more being pledged from others as a part of the building fund for the proposed schoolhouse, provided it was built large enough for a meeting house, it was therefore so planned.

In December, 1845 a meeting was called at the home of Dr. Clark to consider church organization, a committee consisting of Elder Stillman Coon, Elder Zuriel Campbell, William Redfield and N. L. Bassett was appointed to draft Articles of Faith and Covenant.

This committee reported by resolution as follows: "We, the undersigned members of Seventh Day Baptist churches in different places, and living in Walworth and vicinity, believing that it would be for the glory of God and the good of our own spiritual interest to organize into a church, therefore do agree to so organize and adopt the following articles as our religious faith and the subjoined covenant as our rule of practice."

#### "ARTICLES OF FAITH"

"Art. 1 We believe in the divine authenticity of the Old and New Testament as containing all the revealed will of God to

man, and that all the precepts of the Decalog and moral institutions and distinctions contained in the Old and all the doctrines and institutions of the Gospel contained in the New Testament, are binding upon all men in all ages of the world.

"Art. 2 We believe that all the commandments and doctrines of the Bible are expressed so plain that they need no comment or illustration, but are to be taken in their most plain and obvious sense.

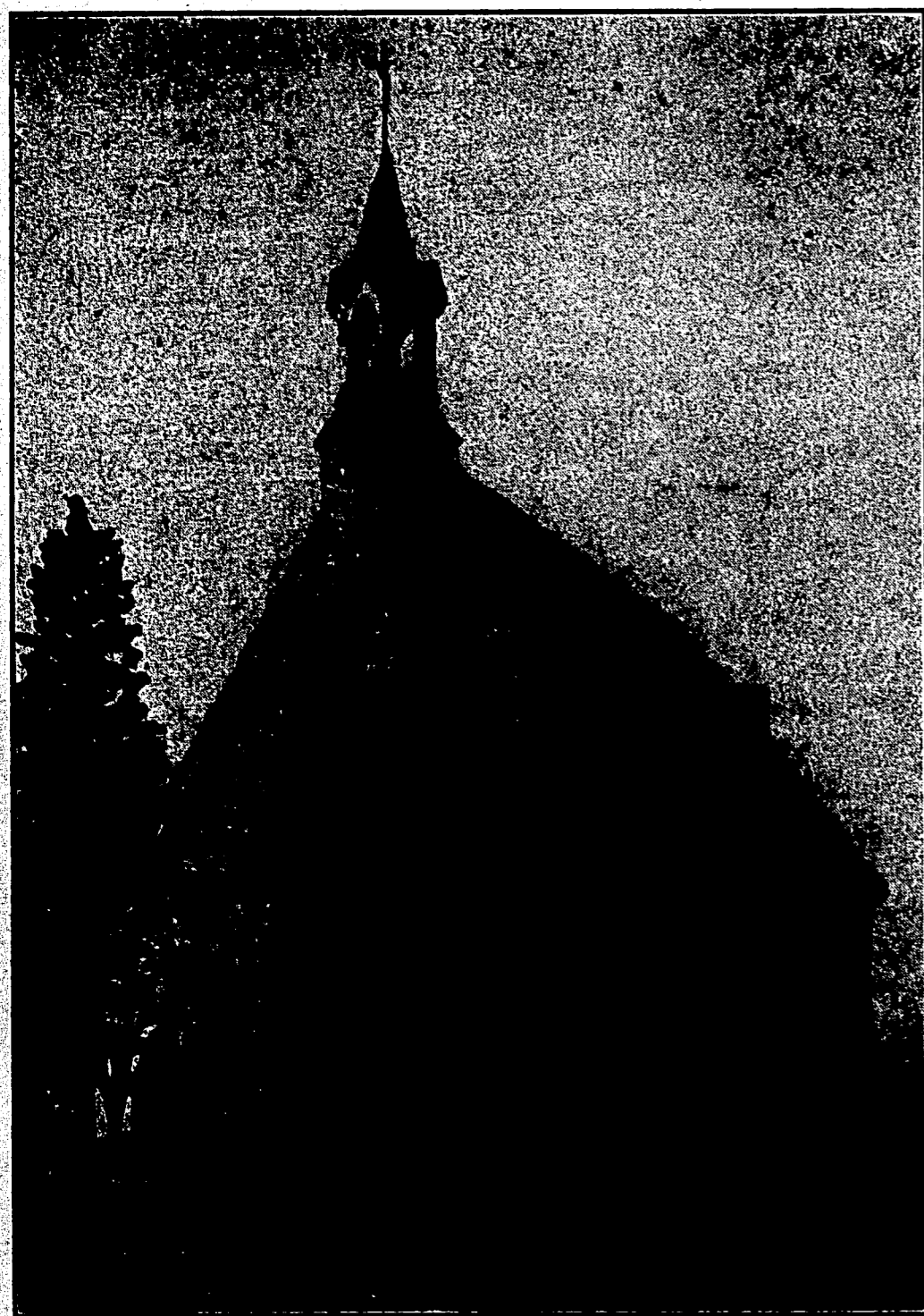
"Art. 3 We believe therefore, that the seventh day of the week is the Sabbath of the Lord our God, and should be observed by all Christians, and that the baptism of believers by being immersed in water is the only way that the Scriptures teach to practice that ordinance."

These were adopted, and the following named persons agreed to enter into covenant and constitute the Seventh Day Baptist Church of Walworth: Deacon Alfred Maxon, John D. Maxon, Nathan L. Bassett, Charles Dowse, William David, Harriet E. Coon and Hannah M. Coon. Elder Stillman Coon preached the sermon, Elder Daniel Babcock offered the consecratory prayer and Elder Coon gave the right hand of fellowship.

In February, 1846, Elder Coon held protracted meetings at which a number were converted and united with the church, baptism was administered at what is known as the amphitheater, on the then Dr. Clark farm. The persons added to the church at that time were William M. Clark and wife, George B. Clark, Mills Clark, William S. Clark and Tacy Maxon. In the following April Harlow M. Coon and Cyrena Burdick were baptized and united with the church.

Elders Coon and Babcock and occasionally Elder P. W. Lake, a First Day Baptist minister, continued to supply the church until March 1, 1847, when Elder Coon was called to the pastorate.

In June, 1847, at a regular business meeting of the church, a proposition was presented and accepted regarding the forming of an association of the Wisconsin churches. Elder Coon, Deacon Alfred Maxon and William S. Clark were appointed to act as delegates to meet with the church at Milton to consider the matter. The association was organized, and held its third session with the Walworth Church, later it was named the Northwestern Association, which has



Walworth (Wis.) Seventh Day Baptist Church

convened with this church in the years 1849-77-84 and 1901.

In 1856 the church committed itself as the uncompromising advocate of human freedom and the cause of temperance, and in 1858 put on record its convictions in regard to slavery in the following resolution: "Whereas, the great mission of the church militant, is to vindicate God's truth and oppose all wickedness, therefore, as a church and as Christians we will not only oppose all organizations and all endeavors, which have for their object the perpetuation of this, (slavery) the sum of all villianies, but will labor in all legitimate ways for its total abolition." Also some drastic action was taken in regard to members who might vote for candidates, Buchanan and Breckinridge, at the Cincinnati convention.

About the same time the following temperance resolution was adopted: "Whereas, believing that the whole tenor of the Scriptures on this subject is against intemperance, and believing that the use of alcoholic liquor as a beverage results in evil, and that continually, therefore, Resolved, that as a church and as individuals, we will use our influence against the manufacture and sale of the same, except for mechanical and medicinal purposes, and that we discountenance their use as a beverage under all circumstances." This action was called forth by the fact that when the church center was removed to the village of Walworth, it was found that a low saloon and gambling den had been established in the village, where drunken revelries were of frequent occurrence. The church believing it to be a part of its mission to seek to put down evil, and remove temptation from the young, under the leadership of their earnest and fearless pastor, Rev. O. P. Hull, undertook the defense of this principle, and succeeded in the attempt.

From the first, the church has been an advocate of education and high ideals in social and religious life. Some of its members, together with other pioneers, took upon themselves the necessary labor and burden of establishing Bigfoot Academy, as they said, "For the higher good of future generations." This meant much courage and sacrifice in the effort to realize their worthy ambition, which was stimulated by the efforts of Professor Henry C. Coon and wife who were then teaching a select school in the village.

In 1858, the church rented the chapel of the academy building and the church services were then held at that place. A few years later, the financial burden of maintaining the institution made it impractical to longer maintain it as an academy.

In 1861, the Seventh Day Baptist Religious Society was organized under the laws of the State, in order that they might legally hold property, after which all legal papers and record of the church were turned to that organization, and this organization purchased the academy building to be used as a house of worship, allowing it to be used for a select school or academy, free of rent, by any person approved by the trustees in respect to moral character and literary attainment.

The church membership then numbered about one hundred and seventy-five. In 1873 and 1874, the present church building was erected, and dedicated March 24, 1874. In 1878, the academy building was sold to the school district, and the present parsonage was built with the money.

In order to simplify matters pertaining to our organization, in 1917, after taking the necessary legal steps, the church was incorporated under the laws of the State, thus making one organization meet all purposes.

In 1865, the Sabbath school was organized with twelve scholars, the first Bible school in the town, Z. M. Heritage being the superintendent, and Deacon William S. Clark its first chorister. These men held their offices for five consecutive years. In the early years of its history, some of the pastors served as superintendents. In 1878, the membership was one hundred and thirty-nine, and ninety-two of its members were members of the church. Deacon E. R. Maxon was the efficient officer or teacher for fifty consecutive years, and one present member of the school has been an officer or teacher for forty-eight years.

The young people's work has been carried on by three different societies, namely: The Young Ladies Mission Band, The Young People's Prayer Meeting and the Young People's Society of Christian Endeavor. The Young Ladies Mission Band raised \$425 for mission work, during their eleven years of existence. The Christian Endeavor society was organized in 1888 by people from both churches of the village, later however, the Congregational society was organized independently. The largest membership at any one time was fifty-five.

The Christian Endeavor society and Junior society, still continue though small in numbers.

The women, from the first, have faithfully assisted in the material and spiritual development of the church; they gave substantial assistance, through individual and organized effort in the furnishing of the church building, raising about one thousand dollars for that purpose, and their continued, untiring service and sacrifice in all the years since has been an indispensable asset in sustaining the church and forwarding Christ's Kingdom.

The church has always been blessed with good pastors, and supplies. From its earliest history, it has been associated in very friendly relations with the Brick Church Baptists, the oldest church organization in the town, and in later years united in friendly service with the churches more recently organized.

The attendance and interest in church and prayer meeting service has held a commendable average up to the present time. The covenant meetings were held Friday afternoon until about 1885 with a good attendance. The covenant and communion service are held bi-monthly.

In the establishing of a pioneer church, there are necessarily hardships and trying experiences to overcome that demand united effort to a common end. One of the influences that contribute to the permanent life and growth of the church, was that the pioneers were men and women of strong faith, and independent views. In the effort to keep its life true to standard, there were many cases of discipline which might now seem extreme, but the fact that these disturbances did not disrupt the church, gives evidence of enduring principle and loyalty to God and his truth, as they saw it. Aside from this inner life the environment of the early life was doubtless a strong factor in the permanent life of the church. The majority of its members and supporters emigrated from central New York, the others a little later from southern New Jersey. These living the necessary simple life of the early days, found more time and inclination to think of the things which made for strength of character, and thus laid the foundation for permanence and growth.

## PASTORS AND DEACONS OF WALWORTH CHURCH

DEACON W. R. BONHAM

It is with a great degree of diffidence, and feeling of inability to do justice to the subject of Pastor's and Deacon's that I give this. As I have only been here since 1866, and been a member of the church since 1877, therefore the records will have to be my guide.

The pioneer preacher and first pastor was Elder Stillman Coon, who took charge in 1845, for one year. He was a man of strong faith, eloquent in prayer, a great Bible student, a good counselor, and preacher of righteousness, and esteemed by all. Nineteen were baptized by him during his stay.

The next pastor was Elder O. P. Hull, from 1851 to 1857. Under his labors fifty-nine were baptized by him, and added to the church. He was an eloquent and persuasive preacher, a very pleasant and social man, and the children's friend.

In 1861, Elder William Jones came to the pastorate of the church, which place he acceptably filled for six months. He was a noted missionary during the early part of his life, being sent to Burma, Haiti, and the Holy Land. Before he became a convert to the Sabbath, being distressed on the subject, he applied to Rev. Eli S. Bailey, M. D., for a book on the Seventh Day Baptist doctrine and history, one containing a summary of arguments. The answer was, "Yes sir, we have a book, and we think it is very good indeed, we know of none better. If you haven't one, I shall take great pleasure in presenting you with a copy; it is the Bible, and it is our only rule of faith and practice."

Elder Varnum Hull supplied the church for six months in 1861.

Elder Charles M. Lewis, the evangelist preacher, was pastor during the year 1863, and a part of 1864. He began his labors with a revival; and as a result of these, forty were added to the church. He was an everyday preacher. No one with whom he came in contact could fail to recognize that his mission was to save souls; and in his work he was earnest and faithful. He held meetings in adjoining neighborhoods with good results. He was a man of strong faith, and powerful in prayer. His efforts were greatly strengthened by his devoted

wife in the exercise of her excellent gifts of prayer and song.

Elder James Bailey labored with us as pastor one year, in 1865, and 1866, also one year in 1869, then again he preached as a supply in 1886, coming each week from his home in Milton. Nineteen were added to the church by baptism during his pastorate. He left us to go on the home mission field. In July in 1892, he passed to receive the crown reserved for the faithful. In 1866, Elder Solomon Carpenter, returned missionary from China, consented to serve the church as pastor for one year, although suffering from the depressing influence of an enfeebled constitution, which had been caused by being so long subject to the enervating climate of China. Yet the fruits of his labors here, in the souls added to the kingdom, attested the faithfulness of his service. His was the meek and quiet spirit that in the sight of God is of great price. His Christlike life and example was an inspiration to many to rise higher in Christian culture and attainments. His physical condition did not permit him to continue longer in this work, and he returned for a time at his home in Milton. However, after a few years of rest, he was again drawn to the field of his early choice; and he returned to China, where, in a short time, his noble and faithful wife laid down her life among the people she loved and for whose elevation she had been willing to give her best labor.

Soon after this Elder Carpenter gave up the mission work in China, and spent a large part of the remainder of his life in London, where he died in 1891.

Elder L. M. Cottrell commenced his labors with us in 1868. He was an earnest, and zealous preacher of the gospel, putting his whole heart and mind in the work. Seventeen were added to the church during his labors. Next came Elder L. E. Livermore, whom we all knew but to love, he had a great influence over the young people and succeeded in drawing a great many of them into the church. Although a part of the time he was principal of the Walworth Academy, it only gave him the greater power in the community and church, for whatever he put his hands to, he did with his whole mind and heart, he was a very successful pastor, baptizing thirty during his labors with us, which was nearly seven years.

Elder O. U. Whitford became our next pastor, in 1877. He was conscientious, and his perception of the right was very clear to him, to know the right was to do it. He preached the gospel with power, and the spirit of Christ. Eleven were baptized during his stay with us, which was about six years.

Elder Alexander McLearn became our next pastor in 1883, and in all of his work with us stood uncompromisingly for a high standard of moral and Christian life. Sixteen were baptized by him during about three years that he was with us.

Elder S. H. Babcock, our next pastor, began his labors with us in 1887. He is a gospel singer and conscientious preacher of the gospel, which he lives, and a faithful friend to all who love Jesus. He closed his labors here in 1896. Many were added to the church during his stay here. Elder S. L. Maxson came in 1896 and labored with us for about six year, preaching to us the living Christ, and urging us to accept him, and we should live also.

Next came Elder M. G. Stillman and his good wife, both of whom certainly tried to lead us in the best way to go, the only way to go, the way through Christ to light and liberty.

Elder A. P. Ashurst from the sunny South, came to us for a season, but his health would not permit him to stay with us long. While here he preached to us sound doctrine, backed up by a true life lived for Christ.

Mr. H. E. Davis came to us in 1912, and worked acceptably with us for three years. He was a good worker and leader with the young people, and was the means of starting many of them in the better way. While here he was ordained to the gospel ministry.

In the fall of 1915 Mr. C. B. Loofbourrow came with his fire, enthusiasm and great gift of telling of this wonderful love of Christ for sinful men and power to save. Mr. Loofbourrow was ordained to the gospel ministry at Walworth June 21, 1919, and resigned his pastorate with us July 1, 1920. He supplied the pulpit though until Elder G. D. Hargis arrived, and began his work with us, the first Sabbath in September, 1920. If we give him the support that we should, I know the work will prosper in Walworth, for God is always helping his

people when they are willing to work with him.

I must not forget to mention among our supplies, when we had no regular pastor, Elders Jenkins, Mullan and Drake, from the Brick church, and Rev. M. N. Clark of blessed memory, who so willingly helped us out. President W. C. Daland, of Milton, also came and assisted us. We called him "our adopted pastor". May God abundantly bless us as a people, that we may do better work in his service.

### DEACONS

The first deacon of the Walworth Church was Alfred Maxson, one of the constituent members of the church. He came from the Leonardsville, N. Y., Church where he was an honored deacon and esteemed for his sterling integrity and worth, a man of strong faith, and very efficient in prayer, was skillful in rebuking sin without offending the sinner.

In 1858, there was ordained William S. Clarke, who remained in that capacity with us until 1880, when he moved to Farina, Ill., where he remained until he passed away in 1903. He was faithful to all the appointments of the church, conscientious with regard to his religious duties, and lived his religion every day. I can hear him singing, "O, Happy Day" now. Lucian Covey who also was ordained in 1858, as a deacon, was a man of quiet demeanor, of sterling integrity, and moral worth, loved and esteemed by all; who, after a few years of faithful service was stricken with tuberculosis, and laid to rest in the Cobblestone Cemetery.

William B. Maxson was also ordained as deacon in 1858, and served the church faithfully, setting an example worthy to be followed, until he was ordained to the gospel ministry, and went to other fields of labor.

E. R. Maxson, who was also ordained, at the same time and place, was true and faithful in the service of Christ, setting a good example to all with whom he came in contact. In 1880, there were ordained as deacons, H. M. Coon and O. P. Clarke. Deacon Coon was one of the first additions to the church and one of the first to help along the cause of Christ and build up his church on earth. Deacon Clarke is a son of Dr. Henry Clarke, one of the first Seventh Day Baptists to come to Walworth and helped to organize our Religious So-

ciety. Deacon Clarke is one of the mainstays of the church, and is ever ready, and trying to exemplify the life of Christ on earth. W. H. Crandall was ordained as deacon in 1893, and served us well in that capacity, doing the Lord's will, until he was called to rest. W. R. Bonham was also called to the office of deacon at the same time, but please think of the good that I have tried to do and not of the mistakes and failures that I have made.

In 1916, there were ordained as deacons, H. I. Coon and George R. Boss. Deacon Coon is filling quite a large place in the church assisting in the choir besides many other things he is doing to help the church along. Deacon Boss soon moved to Milton, where I think he is doing the same efficient service.

I must not forget to mention Deacon Arza Coon, with his happy smiling face, and kindly greeting for everybody, a true follower of the meek and lowly Jesus.

Deacon Henry Glaspey, of Shiloh, N. J., but later of Farina, Ill., was with us for a time, with his quiet ways, but with his heart and hands ever ready to work in the cause of Christ.

### HISTORICAL POEM

JENNIE C. LARKIN

Seventy-five years ago, near this village—  
(Big Foot it was called in those days,)  
A church was established by Baptists,  
By a sect, which was called Seventh Days.

The first members were seven in number,  
I believe none are living today.  
They were faithful and true to their teachings  
With what influence for good, who can say?

The first meetings were held at the farm home  
Of Dr. Harry Clarke, a pioneer, one whose  
name  
Was loved and revered in each household,  
And who helped the church by-laws, to frame.

Also with Harriet Coon, Joseph Crumb, Alf  
Maxon,  
Hannah Coon—charter members were they,  
All have descendants who are loyal  
And are members of this church, to this day.

Then, as the church grew and waxed stronger,  
And thus overflowed the farm homes,  
The meetings adjourned to the schoolhouse,  
Well builded with mortar and stones.

And here for a few years there gathered—  
Old and young, for their quiltings and larks,  
And here the old-fashion schoolmaster,  
Trained their voices to the old tuning forks.

In eighteen fifty-six, as they prospered,  
Big Foot Academy they helped to erect,  
And from miles 'round came the young people  
Eager for knowledge, regardless of sect.

Seventeen years they held here their meetings,  
Meanwhile a church edifice was planned,  
Which took shape, and reached culmination  
In the building in which we now stand.

Eighteen seventy-four, the date that this building  
Was dedicated with rejoicings and praise,  
Can you see them—the faithful and loyal,  
Hearts o'erflowing as voices they raise?

It meant days of hardwork and privation,  
To furnish a structure so grand—  
For it was for those days, a fine building,  
Erected by this small faithful band.

And we wish to commend the young people  
Who with work consecrated and rare,  
Held their various meetings and socials,  
And the burdens of church helped to bear.

And we'll say a few words for the pastors,  
Faithful shepherds, who herded their flock,  
Who shared sorrow and joy with their people  
And whose convictions were firm as a rock.

S. H. Babcock was the sweet-singing pastor  
Of the church, when the time did arrive,  
To celebrate in good fitting fashion  
Its fiftieth year, eighteen ninety-five.

Elder Stillman Coon was the first preacher,  
Elder Bailey, C. M. Lewis, O. P. Hull,  
O. U. Whitford, Elders Livermore and Stillman  
Are names, pleasant memories recall.

S. L. Maxon, H. E. Davis, of China,  
And a host we've no time to enumerate,  
Now, our outgoing preacher is Loofbourrow,  
G. H. Hargis is our pastor, to date.

Now this church of Seventh Day Baptists,  
Established in eighteen forty-five,  
At this date—ninteen hundred and twenty,  
We wish you to know—is alive!

And not only alive, but is active,  
Its influence is felt far and wide,  
For it stands for the best in all things,  
And for the right, whatsoever betide.

And we wish to be liberal, broad minded,  
With ideas that are high and progressive  
A desire for the uplift of mankind  
And not in a way that's aggressive.

So on this anniversary occasion,  
We gather here to rejoice, and proclaim  
That the good of our church be our motto,  
The advancement of its cause—be our aim.

Cease your complaints against the man-  
agement of the universe, and look about you  
for a chance to sow some seeds of happi-  
ness.—*van Dyke.*

## WOMAN'S WORK

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

### PROGRAM OF PRAYER

"Hear instruction and be wise, and re-  
fuse it not."

Pray that the influence of the Fouke  
School may continue to be a blessing.

Let us not forget to pray for the ad-  
vancement of our foreign schools in  
Shanghai and Java; and, that many blind  
eyes may be opened to the Light of Life.

### TWILIGHT—A SONNET

The golden sun sinks slowly in the west,  
And crimson tints adorn a cloudless sky  
With hues more gorgeous e'en than those  
which lie

So fondly on the rainbow's arching breast  
When storms are o'er, when tempests are at  
rest;

The din of life grows faint and fainter still,  
As twilight fades beyond some western hill,  
And leaves the earth in sable garments drest,  
As though the hour of final doom had come.

But ah, there is a charm in twilight's ray,  
A voiceless language in the wind's low hum,  
That thrills the heart and will not die away,  
E'en when the anxious spirit longs for some  
Bright realm where love and nature ne'er decay.

—*Stanley McCormick.*

### A DAY IN HONOLULU

(Extracts from a personal letter from Miss Ma-  
bel West)

To resume my chronicles of a week ago  
I shall begin with the morning of our ar-  
rival in Honolulu. Breakfast was to be  
served at eight o'clock so every one was  
stirring early. We were wakened in our  
cabin by one of our fellow passengers who  
wished us to get up at 4.30. At 5.45 the  
little girl and I found ourselves on deck  
watching the approach of Hawaii. We  
passed Sugar Bowl and another mountain  
at our right and were slowly nearing Dia-  
mond Head at the extreme right of the har-  
bor as we faced it. The lighthouse off that  
point was still flashing its signal of warning,  
but as we stood there it stopped for the  
day was come. The little Carolina girl who  
is one of our cabin mates remarked that it  
seemed like a dream that we are seeing the

things we read about in our geographies  
that never had seemed real. I quite agreed  
with her. The sunrise was rather pretty  
through the clouds but the sun did not stay  
out long for the heavy clouds soon brought  
us a shower, somewhat dampening the spirits  
of the sightseers who were to spend the day  
in the city of Honolulu.

After breakfast we were on deck again  
to watch the little launches which came out  
to meet us. One was the U. S. Mail boat  
and I know it had a big sack to carry back  
if it took all the letters and cards that had  
been written the few days previous. The  
doctor was brought on another launch to  
inspect us all before we were allowed to  
go ashore. All of the steerage were out,  
just filling their part of the deck. All pas-  
sengers were lined up while we were count-  
ed and merely looked over. By this time  
we were nearing the dock and the divers for  
coin were to be seen swimming along side  
the boat. Someway I had always thought  
of these divers as much smaller. However  
they were very skillful in catching the coins,  
sometimes in their mouths as they fell, or  
by diving for them if they missed them the  
first time.

As we drew into dock and the boat was  
being made fast we saw friends come down  
to meet some of our fellow passengers and  
Mr. Crofoot suggested that we keep watch  
for the Hulls, Lester and wife and her mo-  
ther, Mrs. A. W. Kelly. Soon I saw them  
and went off to meet them. I had seen  
other passengers being decorated with beau-  
tiful wreaths as they were greeted by  
friends and what was my surprise to have  
one thrown around my neck also. They  
are called "leis", pronounced lay. I hur-  
ried back to get the Crofoots, and we were  
soon whirled away in a big touring car which  
they had gotten for the occasion. Then  
the excitement began for me. It was a  
wonderful trip up the mountain side, past  
first a business district with large stores  
such as one sees in San Francisco, past the  
Japanese residence district, through a Ha-  
waiian quarter and out in the more open  
country gradually winding up to the break  
in the mountain range which occupies the  
center of the island, to where we could see  
the other shore. At this point we stopped  
and got out of the car to take in the view  
better. There before us was a steep precipi-  
ce over which in the eighteenth century,

the king from a neighboring island drove the army and thus conquered the island and later united them all under one rule. It is called the "Pali", (Polly). We saw the road ahead of us winding down the valley where were fields of pineapples, grown for the Libby McNeil packers. There were also rice fields under water and darker green fields, which we were told were sugar cane. The mountains on either side of us were thickly covered with a heavy green vegetation. The mists were clinging to sides in places. In the distance before us was the beautiful ocean, which by the way, looked much better to me at that distance than it had on some of the days of the week before.

We felt we were really in the tropics as we came down the mountain. There were rows of royal palms, wonderful bushes of hibiscus, great oleander trees as well as vines with beautiful red, yellow and purple blossoms. We left the automobile on the grounds of a great Hawaiian school established by one of the Hawaiian princesses for the education of Hawaiian children. We sat under a great banyan tree and rested awhile, or until it rained too hard to stay there. We then went into the museum. Here we saw the noted feather capes made of the feathers with which the islanders paid their taxes. These are made of the feathers from a bird having but two feathers of the desired color, so you see it means the slaughter of birds at an awful rate.

We were glad when the Hulls suggested going home. That trip to their home on the street car was as interesting in some ways as any experience so far. The cosmopolitan crowd which boarded the cars was decidedly different from anything I had ever seen before. The Hawaiian woman, you may remember, wears the mother Hubbard dress, the costume given her by the first missionaries in 1820. This garment is the dress up dress, and so may be made of the finest silk or linen and trimmed with real lace. But to one now accustomed to the short dress of the American, it seemed awful to see these beautiful dresses sweeping the streets, for they seemed to be made with the effect of a train if not actually one, for they are very long and full. The Hawaiian is of larger stature than the Jap or Chinese. As she walks along in this costume she has almost a queenly air. It was a very funny sight to me. Then there was

the little Japanese woman with her regular Japanese kimona and the Chinese in her native dress, with the trousers and the long upper garment. They tell us that there are as many Japanese as all other nationalities put together. This was election day, so there were crowds out for the purpose of voting.

We were glad to reach the home of our friends which is on the campus of Punaho School. Both Mr. and Mrs. Hull teach in this school which was established for the children of the missionaries, but is now open to all white children. They have an enrolment of about nine hundred, I believe, which includes all grades. There is a college in connection with this school, too. This was a quiet place and we were not hard to persuade to take a rest. I had a good nap before lunch time and I think the others did too. While we were eating we heard a cocoa-nut falling out in their yard. For my part I was glad I was not under that tree. The day before one had come down and knocked down the mail box. About the house we found all sorts of flowers and trees. Lester had picked a huge bunch of bananas a few days before. They were not very ripe but he had to pick them as soon as they began to show yellow in order to save them, for the Hawaiian boy is always on the job to get everything he can. As I remember it there were over thirty dozen in the bunch. They have limes, lemons, dates and some other kinds, the names of which I do not remember, all on the place.

Honolulu, which by the way is Honolulu, lies mostly along the bay. Off towards Diamond Head is their famous bathing beach. Many from our boat went out for a swim and were a little, no, a considerable sorer for the experience. It is so warm here that they never need fires in their houses and yet cool enough so that they can keep comfortable, so they say. There was a good breeze back where the Hulls live, but I was pretty hot at times that day. It was damp and sultry. Another interesting thing we noticed was the ease with which it rained. Sometimes it was raining on one side of the street and not on the other side. The sun would be shining, as it did all that day whether it rained or not.

At five o'clock we boarded the boat, really

glad to be on. We had felt a bit wobbly all day and it seemed more natural to be on board again. Many of our passengers had friends down to see them off, and so did we, for as long as we could see there were the Hulls and Mrs. Kelly waving their handkerchiefs. Among those who got on there were some Japanese wrestlers, and what was my disgust later to find them in the cabin next to us. They looked so rough and uncouth, this together with their profession made them anything but desirable as neighbors, however they have not disturbed us much.

Mr. Crofoot led the morning meeting, which was entirely devotional today. It was most helpful and more satisfactory than the Bible studies that one of the other missionaries has been conducting. He has such queer doctrines and at times seems almost illogical so that many are disappointed in the plan. People were pleased with the change today.

Last night there was a good concert given by some talent on board. One of the missionaries told some negro stories. This was exceptionally well done. A lecture by a naturalist who is going to India to get some rare specimens was very interesting. He told about bringing home some baby elephants and other animals.

As yet I have had no need for warm clothing. It may get colder as we near Japan. We are due there a week from today. We make but one stop so that will mean a busy one for me with shopping and a little sightseeing. The lady at our table who is going to India wants to get some china so we will probably go shopping together. Then we both are to go to some mission to see a friend of Miss Burdick's—that is I go for that reason and Miss M. Lean because the mission is under the same board that sends her out.

We saw a very large school of porpoise today, the largest most any had ever seen—there were over one hundred and fifty in all they say. We often see the frigate birds and flying fish. One of the latter jumped in a port hole and thus killed itself so we got a good view of him. He is white underneath and dark above, but often looks silvery as he skims over the water.

We get to Shanghai the twentieth they say, a day earlier and we are not sorry.

We would not mind missing another day next week. It does seem queer to skip from Wednesday to Friday.

*On board the steamer "Nanking",  
Near the 147th meridian,  
October 8, 1920.*

#### PRAYER

Almighty God, our Father in heaven,  
We have beheld thy glory and thy goodness,  
Shining in the face of Jesus Christ, the Savior  
of mankind.

Send forth thy light and thy truth, we beseech thee,  
And draw all people that on earth do dwell  
Into the fellowship of Jesus and the joy of  
thy salvation.

O thou who has so greatly loved the world,  
That thou hast given thine only-begotten Son,  
the Redeemer,  
Communicate thy love to the hearts of all be-  
lievers,  
And revive thy church to preach the gospel to  
every creature.

O thou who rulest by thy providence over land  
and sea,  
Defend and guide and bless the messengers of  
Christ:  
In danger, be their shield; in darkness, be their  
hope;  
Enrich their word and work with wisdom, joy,  
and power,  
And let them gather souls for thee in far fields  
white unto the harvest.

O thou who by thy Holy Spirit workest wonders  
in secret,  
Open the eyes that dimly look for light to see  
the day-star in Christ,  
Open the minds that seek the Unknown God to  
know their heavenly Father in Christ,  
Open the hearts that hunger for righteousness to  
find eternal peace in Christ.  
Deliver the poor prisoners of ignorance and cap-  
tives of idolatry,  
Break down the bars of error, and dispel the  
shadows of the ancient night,  
Lift up the gates, and let the King of Glory and  
the Prince of Peace come in.

Thy kingdom, O Christ, is an everlasting  
kingdom!  
Strengthen thy servants to pray and labor and  
wait for its appearing,  
Forgive our little faith and the weakness of our  
endeavor,  
Hasten the day when all nations shall be at  
peace in thee,  
And every land and every heart throughout the  
world  
Shall bless the name of the Lord Jesus, to the  
glory of God the Father. Amen.  
—Written for the Livingstone Centenary, by  
Henry van Dyke.

## YOUNG PEOPLE'S WORK

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

### THE THANKSGIVING HABIT

Christian Endeavor Topic for Sabbath Day,  
November 21, 1920

#### DAILY READINGS

Sunday—Remembering the past (Deut. 5: 15, 32, 33)  
Monday—Causes for thankfulness (Ps. 107; 1-43)  
Tuesday—A method of gratitude (Prov. 3: 5-10)  
Wednesday—Speaking our thanks (Luke 17: 11-19)  
Thursday—Remembering our duty (Ps. 50: 1-15)  
Friday—Practical thank-offerings (Rom. 15: 25-33)  
Sabbath Day—Topic, The Thanksgiving habit (Ps. 103: 1-22) (Thanksgiving meeting)

### STORIES FROM HOME MISSIONS

Christian Endeavor Topic for Sabbath Day,  
November 27, 1920

#### DAILY READINGS

Sunday—Timothy won (Acts 16: 1-8)  
Monday—An echo of Pentecost (Acts 4: 23-31)  
Tuesday—New generosity (Acts 4: 32-37)  
Wednesday—Christ's transforming power (Acts 9: 1-9)  
Thursday—Christ's healing power (Acts 9: 32-35)  
Friday—Peter delivered (Acts 12: 1-17)  
Sabbath Day—Topic, Inspiring stories from home mission fields (Acts 10: 1-6, 34-48) (Missionary meeting)

### CHRISTIAN ENDEAVOR FOR CHRIST AND THE CHURCH

RUBIE CLARKE

(Western Association, June 24, 1920)

This is June the month of graduations, or, as sometimes called, commencements. "Commencement of what?" we might ask, and the answer would probably be, "The commencement of life according to one's own ideas." To most people this means entering into some business or profession, for which the school life has to some extent prepared them. To be really successful in any business or profession, it is essential that the person entering any particular field of work, be well trained for his work. Note the business school, medical schools, normals, and agricultural schools.

"But what shall it profit a man, if he

gain the whole world and lose his own soul?"

Business should occupy only six days of the week in a person's mind. The seventh day of the week is a day of rest, according to God's command. What shall we do on Sabbath Day? Most people really desire, deep down in their hearts, to have the respect and esteem of their neighbors. If they have been brought up in a church community, they will realize that living an honest, respectable life is not enough. How then can this best be accomplished? By living a true Christian life, for we owe civilization itself to Christianity. Christ gave his life for us, and the least we can do for him is to enlist with his followers and work in co-operation with the church.

Religious life, however, needs training to acquire success fully as much as business life; and this training should be started about the same time that school life is, for that is the time when knowledge is most easily acquired and character most easily molded. Imagine, if you will, a man starting out to take a long trip in an airplane, who had received no previous training in flying and who knew little or nothing of the machinery or methods used. "Rank foolishness!" you would say, and rightly too. Yet many people take up their position in the church and assume duties and positions as adult members who do not know how to do the work and have no idea of the extent of their real field of service which is open to them. Do you wonder, then, that our churches are not more alive? That plans for new work slow up, and then are dropped altogether because of lack of leaders and efficient workers—more especially *workers*?

Doubtless you think it is now time that I explained where this training can be obtained. "The Christian Endeavor society is a training school for church work." It was founded by Rev. Francis E. Clark, the pastor of the Williston Congregational Church in Portland, Me., in 1881. Although it has not yet reached its fortieth birthday, already it has societies and representatives in every country of the globe, including eighty different denominations. Do you know of any religious organization more powerful or far reaching in its influence? Did you know that it was the C. E. that started the slogan, "A saloonless nation by 1920"? You know

the results. The Interchurch World Movement is truly great, but C. E. has always been an interchurch movement.

Originally the C. E. was organized for young church members who found it hard to take part in adult prayer meetings and so on. Since then Junior and Intermediate departments have been added and while their meetings provide interest and amusement for the youngsters, many older people might envy them the knowledge and training they gain. For instance, the Intermediate society of this church studied the history of the Seventh Day Baptist Denomination and made a note book in which pictures of churches and pastors were placed. Wouldn't you like to be able to name the leading men in our denomination at sight? I would. Or to be able to name the books of the Bible quickly? Many Juniors can.

Undoubtedly most of you have heard the expression, "Christian Endeavor Expert". Do you know what it really means? The United Society of C. E. has published a textbook called "Expert Endeavor", to help C. E. members to become really efficient in church work. When the C. E. members have studied this book and passed an examination on it, they are entitled to the term "C. E. Expert".

Some idea of the value of this book may be gained from a mention of the contents of a few chapters in it, as the following: The prayer meeting: How to prepare for and take part in it.

The duties of various officers, such as president, vice president, recording secretary, corresponding secretary and treasurer.

How to conduct the music in a religious meeting.

The work of the Junior and Intermediate superintendents. Committees: Of what their work consists, how to do this work well, and how to give reports.

How a leader should conduct a prayer meeting.

Besides these, there are many suggestions for Christian Endeavorers; work that they can do, ways in which to improve their own ability.

Is C. E. really successful? Look over your own church and its leaders in various lines of work. How many of your officers and teachers in the Sabbath school were once, if not now, C. E. members?

Where do you go to get young people

to help in all lines of work? Why, the C. E. members, of course. Then if you are convinced that C. E. is really worth while, when you go back to your own churches, boost your C. E. society. Give them your sympathy, encouragement, interest and aid. Praise them when they do something really worth while. For in so doing, you are adding to the future ability and faithfulness of your own church. Therefore, in the present crisis, *boost* for an efficient Christian Endeavor—for Christ and the church!

### WRITE THEM A LETTER

DEAR C. E. WORKERS:

Have you any absent members, especially ones who are to be away at Thanksgiving time? Don't you think that they would appreciate a letter from the "Home Society" at this season? Please try it by having several write to each one.

Also, are there any that have gone away from your society who are lone Sabbath-keepers? If so, please write to them too as a letter from the home society often tides them over a critical point in their decision about the Sabbath.

The Young People's Board is quite anxious to get in touch with all of our young people who are lone Sabbath-keepers and we are asking *you* to help by sending the names of all who are L. S. K's from your society.

This work was started last year and several responses were received, telling how letters were appreciated. We want to revise our list and with each society co-operating, this can easily be done.

If you have any suggestions of ways to carry on this work to make it more interesting and inspiring, we would be very grateful to receive them.

Please do not forget to write the letters mentioned above and to send your list of L. S. K's to the superintendent.

Thanking you for your assistance I am,

Yours in the Master's cause,

FRANCES FERRILL BABCOCK,

Lone Sabbath-keepers' Superintendent.

156 Goodale Avenue,

Battle Creek, Mich.

Success does not depend so much on external help as on self-reliance.—*Abraham Lincoln.*



## SABBATH SCHOOL

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

### THE PARABLE OF THE LEAVEN

MARION STEVENSON

A parable, according to Dean Alford, is "a serious narration within the limits of probability, of a course of action pointing to some moral or spiritual truth." Parables are written in figurative language, none of the elements of which are to be closely applied. To attempt to do so would be to make the parable "go on all fours." This would be to identify the things symbolized with the symbol itself.

Some of the parables of Jesus are so plain that they need no interpretation. Others have Jesus' own explanation in connection with them. For the understanding of the others we are dependent upon the Bible meaning of whatever symbolism they may present.

The parable of the Leaven, in the absence of any explanation of Jesus, has been made in some quarters to yield a very pessimistic judgment concerning the condition and prospects of the church of Christ.

According to a popular interpretation of the parable by prominent author,<sup>1</sup> the woman "stands as a representative of authority and management in the matter of service to God."

The meal is "a symbol of the perfect communion established between the worshiper and God upon the basis of the worshiper's service. From the simple rites of home life was taken that which was to be the perpetual symbol of dedication to God in service as the ground of perpetual communion with him."

The leaven "is not a type of good but of evil, as it is in every other case in Scripture.

"It is thus the type of a principle which effects for evil the Kingdom testimony of this particular age. . . . Uniformly from its first mention to its last with one exception (the parable of the Leaven)—if it be

<sup>1</sup>"The Parables of the Kingdom", by G. Campbell Morgan.

<sup>2</sup>Morgan, op. cit., p. 119.

<sup>3</sup>Morgan, op. cit., p. 118.

an exception—leaven is a type of evil. In its actual effects leaven ever produces disintegration and corruption, and in all other cases it is used in harmony with this fact, as a type of evil."

According to this interpretation of the parable, "if we turn from this interpretation of our parable to the facts of history, what do we find? Has it not been the case that the church's power to speak authoritatively of the mystery of God, and to exhibit the benefits and enforce the claims of the Kingdom in the world, has been paralyzed by the evil things of which the New Testament clearly teaches leaven to be the symbol?"

"Is it not true that the church's power to bring the world under conviction concerning the Kingdom of God is feeble because of her complicity with evil things? She is still weakened by the leaven of hypocrisy, which is profession with possession; by the leaven of rationalism, which is denial of the supernatural; by the leaven of materialism, which is the adoption of the world's standpoint and principles, making the fact of Christ one of ostentation rather than one of purity and power."

We have four objections to this popular interpretation.

First, the woman, throughout the Scriptures is never a "type of authority and management." On the contrary, whenever woman is used as a symbol, it is the church, the bride of Christ (Eph. 5: 22-33; Rev. 19: 6-9; 21: 17).

It may be also true that the scarlet woman of the Book of Revelation is a symbol of an apostate church.

If the popular interpretation of this parable of the Leaven is correct, the woman should have eaten the leaven instead of putting it into the meal.

Second, the meal is not "the symbol of service and fellowship." Nor is it, as this interpretation seems to make it appear, a symbol of the church into which evils are introduced. In fact, it is very difficult to discover that meal is ever used in the Scriptures as a symbol of anything.

Third, it is not true that "uniformly, from its first mention to its last, leaven is a type of evil."

The point of the parable is not in the

<sup>4</sup>Morgan, op. cit., p. 113.

<sup>5</sup>Morgan, op. cit., p. 125.

quality of the leaven, but in the thoroughgoing pervasiveness of the action of the leaven. There may be a leavening with good as well as a leavening with evil. It is quite as proper to think of the leaven of truth as of the leaven of error. It is abusing the "argument from silence" to assume that leaven, in the New Testament, always typifies the working of evil because there does not happen to be as specific reference to the working of the leaven of truth or of good.

And fourth, leaven itself, in the Scriptures, is not evil, but contrary-wise, good. We discover from Leviticus 2: 11; 7: 13; 23: 15-17 that leaven was an acceptable offering to God. This could not have been true if it was essentially evil or uniformly a symbol of evil.

Leaven and honey might be offered as "an oblation of first fruits unto Jehovah" (Lev. 2: 11, 12). Cakes of leavened bread were prescribed as the proper oblation with the sacrifice of a man's "peace offerings for thanksgiving" (Lev. 7: 13). At the Feast of Weeks, fifty days after the Passover, the New Testament Day of Pentecost, the offering of first fruits unto Jehovah was two wave loaves of fine flour baked with leaven (Lev. 23: 16-17). Leaven was therefore a holy thing that was offered unto Jehovah on proper occasions. The Jews had numerous feasts in which they ate food. Only in one feast, the Feast of the Passover, is it prescribed that they should use unleavened bread, and on this occasion the unleavened bread is called "the bread of affliction" (Deut. 16: 3). In strong contrast with this feast, a memorial of affliction, was the joyousness of the feast held fifty days later on which leavened bread was offered unto God.

This popular interpretation of the parable which pessimistically speaks of a paralyzed church so enfeebled and weakened that when it shall have done its best to bring the world to Christ, our Lord shall find no faith on the earth when he comes,<sup>6</sup> is in startling contradiction to the prediction of our Lord concerning his church, that "the gates of Hades shall not prevail against it" (Matt. 16: 18) and that the gospel which it is charged to preach to the whole world is "the power of God unto salvation to every one that believeth" (Rom. 1: 16).

<sup>6</sup>Morgan, op. cit., pp. 126, 127.

This popular interpretation not only does fantastic violence to all methods of sane Scripture interpretation but calls into question the very truth of our Lord concerning his church.

If we wish to interpret this parable by symbols, a Scriptural interpretation may be something like this:

The parable has to do with the Kingdom of Heaven. Instead of having, as in other parables, the sower the Son of man, and the seed the word of God, or the sons of the Kingdom, and instead of having the field the whole world, we have the woman, representing the active personality of the parable, the leaven, the instrument with which she works, and the meal, that in which the woman put the leaven to work.

According to the symbolism of the Scripture, the woman may represent the church.

The leaven with its pervasive power may symbolize the gospel, "the power of God unto salvation to every one believing." The three measures of meal may represent the world-field as people knew of it in the time of Jesus, Europe, Asia, and Africa. The result is then the same as forecast in other parables, the spread of the Kingdom, its power and influence, throughout all the world.

It will be interesting in this connection to recall what happened on the day of Pentecost. This was the occasion of the Old Testament feast of the First Fruits, when an oblation of leavened loaves of bread was offered. On this day, for the first time, the gospel of Christ was proclaimed by the apostles. The Lord Jesus had not only suffered on the cross for the sins of the world, but had risen from his tomb and had ascended into the heavens and sent forth the Holy Spirit of power and truth to the disciples in order that they might be his witnesses unto the ends of the earth, preaching the gospel to the whole creation.

Before them and listening to the gospel were devout men from the three quarters of the globe; from Europe, from Asia, and from Africa.

Through the working in them of the leaven of the gospel, the power of God unto salvation, three thousand of them became good seed, the sons of the Kingdom, the "first fruits." They became the church unto which believers were added, symbolized by the woman of the New Testament Scrip-

tures, the bride of Christ. They, the new church, went back to their homes into the three quarters of the world, symbolized, if you please, by the three measures of meal. The leavening influence of the gospel has continued to work in the world from that time.

If any one doubts that the leavening influence of the gospel as it spreads through the world is "the power of God unto salvation," he reads current history with a heart void of understanding. He has eyes that see not, and heart that feels not. He can not recognize the presence and power of the Spirit of the living Lord as it brings spiritual and moral order out of spiritual and moral chaos, even as it brought life to the earth from the chaos of its beginning.

#### Sabbath School. Lesson IX—Nov. 27, 1920

HOW JESUS WAS RECEIVED. Matt. 11 and 12

*Golden Text*.—"Come unto me all ye that labor and are heavy laden and I will give you rest." Matt 11: 28.

#### DAILY READINGS

Nov. 21—Matt. 11: 1-6, 16-19. How Jesus was Received  
Nov. 22—Matt. 11: 20-30. Warning and Invitation  
Nov. 23—Luke 7: 18-25. A Question and Answer  
Nov. 24—Luke 11: 14-26. A House Divided  
Nov. 25—Matt. 12: 9-14. A Withered Hand  
Nov. 26—John 6: 60-70. A Band of Believers  
Nov. 27—Isa. 53: 1-6. A Man of Sorrows  
(For Lesson Notes, see *Helping Hand*)

#### HOME NEWS

LITTLE PRAIRIE, ARK.—We were delayed several days in Gentry after the association on account of sickness, but are now on the field and find our people anxious for something to be done and seemingly ready to co-operate in any forward movement. Three families were hindered at first from attending on account of sickness and one Sabbath Day rain prevented a meeting. The interest, however, is quite encouraging.

We have visited all of our people who live within reasonable distance. Many of the First-day people express themselves as glad we have come, and are ready to help in any movement for the uplift of the community. It will take great faith in God and prayer to overcome the obstacles and carry forward the work here. We earnestly ask

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Lucius P. Burch, Business Manager

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Forget the praise that falls to you

The moment you have won it;

Forget the slander that you hear

Before you can repeat it;

Forget each slight, each spite, each sneer,

Wherever you may meet it.

"Remember every kindness done

To you, whate'er its measure;

Remember praise by others won,

And pass it on with pleasure;

Remember every promise made,

And keep it to the letter;

Remember those who lend you aid,

And be a grateful debtor.

"Remember all the happiness

That comes your way in living;

Forget each worry and distress,

Be hopeful and forgiving;

Remember good, remember truth,

Remember heaven's above you,

And you will find, through age and youth,

True joys, and hearts to love you."

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If I have caused one foot to go astray,  
If I have walked in my own willful way—  
Good Lord forgive!

If I have uttered idle words, or vain,  
If I have turned aside from want or pain,  
Lest I myself should suffer through the strain—  
Good Lord forgive!

If I have craved for joys that are not mine,  
If I have let my wayward heart repine,  
Dwelling on things of earth, not things divine—  
Good Lord forgive!

If I have been perverse, or hard, or cold,  
If I have longed for shelter in Thy fold  
When Thou hast given me some port to hold—  
Good Lord forgive!

Forgive the sins I have confessed to Thee,  
Forgive the secret sins I do not see,  
That which I know not, Father, teach Thou me—  
Help me to live. —Author Unknown.

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