

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

Hold fast thy faith

The Sabbath Recorder

THE SNOW STORM

Throughout the silent spaces of the air
The tiny stars of snow come drifting down
Like flakes of moonlight, covering the brown
Old earth, making it calm and white and fair,
Smoothing and purifying everywhere.
Changing the landscape, as the care-worn frown
Fades from the face of man when the white crown
Of silent death comes kindly to repair
His age. And so this snow storm is the breath
Of God as much as any air of spring
Or Summer time. And though it seems but death
And desolation, yet not anything
Can fail or come to naught that He has made,
So dear Heart, be not troubled or afraid.
—Chester Wood, in December Nautilus.

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The Yearly Meeting At Shiloh, N. J.

The yearly meeting of the New Jersey, New York City and Berlin, N. Y., churches was held at Shiloh, N. J., November 26-28. This was one of the very best of the yearly meetings we ever attended. There was a good delegation from all the churches, some going by train and others by automobile, and the audiences were large. The weather on both days was cloudy and lowery; but so many now have autos that drizzly weather makes little difference in the attendance.

The good people of Shiloh certainly kept up their reputation for generous hospitality and their guests were given real banquets in the church parlors, where dinners and suppers were served both days. More than a hundred persons could be served at the tables at once, and the friends of Shiloh and Marlboro did splendidly in entertaining their visitors.

This plan for feeding all the people whether visitors or not, gave splendid opportunity for social intercourse which is always so helpful in such times. The noon hours and afternoon recesses were well improved and greatly enjoyed by all. Even the children seemed to be enjoying the time of their lives.

Sermons were preached by Revs. L. D. Seager, George B. Shaw, E. Adelbert Witter, Willard D. Burdick, and the editor of the SABBATH RECORDER.

Rev. A. J. C. Bond, "pastor at large", who has accepted the call of General Conference to lead all the churches in the Forward Movement, was also there and brought a most inspiring message. The response to his words was hearty and the large congregation expressed its loyalty, and the people pledged to Brother Bond their prayers and support by a standing vote.

The large choir with its excellent singing added much to the interest of the meeting. Praise services led by Brother Seager, Mrs. Luther Davis, and others were enjoyed by the audiences. On the last evening twenty men and boys from the Marlboro Church sang, "Work, Watch, Pray". The closing

testimony meeting was a most fitting climax to the series and many spoke of the blessing that had come to them.

Some Forward Movements One Essential Thing Was Common to Them All

The editor was called upon to preach on the evening after the Sabbath at the yearly meeting in Shiloh, and in the following editorials he now tries to give the substance of what he said there.

Although it seems impossible to say any new thing upon the subject of the Forward Movement, the fact that all denominations are talking up the matter in these days, and that our own people are thinking deeply as to the one thing essential to success, it seemed to us that a brief review of some forward movements in the history of God's people might be helpful just at this time.

Some weeks ago we made a brief reference to Elijah's preparation for a great forward movement in Israel after he was so discouraged that he thought the case was hopeless, and prayed that he might die. He found his preparation at Horeb, the mount of God. As "he stood upon the mount before the Lord, behold the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire, a still small voice" (1 Kings 19: 11, 12).

We read that when Elijah heard the voice of Jehovah he covered his face in his mantle and went out to listen to the message which sent him forth to the best work of his life. This was the beginning of a forward movement that meant much for the people of God in Elijah's day.

The time had come for a change in the methods of work for promoting the kingdom of God on earth. The old blood and thunder methods which culminated in that wonderful day on Carmel were to be replaced by work under the guidance of the Holy Spirit, and before Elijah could succeed in

that he needed to go away alone with his God and listen to his voice in the soul.

It is significant that this great leader in Israel had to go back to the mount of God for the one thing essential to the success of that forward movement. This is all the more so because the leader of at least two other movements before Elijah's time found the one thing needful to success at that same mountain.

There Was Moses When the time drew near for the forward movement that was to bring Israel out of bondage in Egypt, Moses was undoubtedly the one of all others who was best prepared by education and position to lead his people out. His spirit was stirred over the oppression of the Israelites at the hands of cruel taskmasters, and he determined to lead them to freedom. The movement was a great one; and the cause was just. Unless it could be carried out there was no hope for the children of Abraham.

Moses went about the work of liberation with a royal good will, depending no doubt upon the loyalty of his people to rally to his standard and follow his leading. Evidently, he trusted too much in his own ability and in the willingness of his brethren to follow him. We all know of his dismal failure. The cause he loved was hindered rather than helped, and Moses had to flee for his life. Even the Israelites turned against him.

Then followed the forty years in which Moses went to school to God, in that marvelous schoolhouse where Jehovah was afterward to educate his people by shutting them in from the world, and by using Moses as their leader.

Elijah was forty days in reaching the mount of God to hear the voice divine; but it took Moses forty years of discipline in shepherd life to come "to Horeb which was the mountain of God". There, he too heard the voice of God from the Burning Bush, and standing upon holy ground, he too covered his own face when he beheld the glory. There he learned the name above every name, communed with the great I Am, and there in the Shekinah's presence he was commissioned to go and lead the forward movement from bondage to freedom.

No matter how clearly Moses might recognize the needs of his people; no matter how anxious he might be to lead them for-

ward, he was helpless until he stood before the Burning Bush and communed with God. It was there, and there alone, that he received the essential qualification—the one thing needful—for that successful forward movement for freedom.

Again, after Moses had brought Israel forth and, standing by the sea had bid them go forward, he found himself with an unorganized host in the wilderness, and another forward step must be taken. At one time he was as much discouraged as Elijah was in after years, and what could he do? There was but one remedy. Once again he must go to the mount of God. And there all Israel stood before the Burning Mountain instead of the Burning Bush, and for forty days their leader communed with God alone on holy ground, until the law was given by which they were to become an orderly and self-governing nation. That forward movement was to give greater impetus to the kingdom of God on earth than any which had yet been made.

Could Moses and his helpers have carried on that wilderness movement toward Canaan if there had been no Horeb communion, no voice of Jehovah humbling them and causing them to hide their faces in his presence? Small would have been the hope of success had not Jehovah at Horeb revealed himself by fire and answered his servants "by a voice", saying: "Ye have seen that I have talked with you from heaven."

Even when there was need of a place of worship, and another forward step was to be taken, back to the sacred mountain the leaders were called for communion with God. What could Moses have done without his mountain-top sanctuary where the Lord spake unto him "face to face as a man speaketh unto his friend". "And the face of Moses shone as the Lord talked with him."

Wherein Israel Failed One would think that the Horeb experiences would never be forgotten by God's people of old. But alas! for poor fallible humanity. Longing for the flesh pots of Egypt, worldly ambitions and evil passions soon begat a distaste for the manna from heaven, and the influences of the mixed multitude turned their hearts away from God, filled them with doubts and robbed them of a sense of God's presence. So when they reached Kadesh-Barnea on

the very borders of the Promised Land the forward movement was given up and back they went to wander forty years in the wilderness. Times and conditions had changed and there was imperative necessity for unity of action and faith in God. These they did not have. Of the twelve leaders sent out to report on the land toward which they were looking, ten were afraid to stand by the forward movement, and but two were willing to trust God and go ahead. The multitude could see the giants in the way, but they could not see God behind the scenes ready to lead, and so their courage utterly failed.

We find that there are some things which God can not do. He can not bless a people who distrust his power or discount his word. There were enough of the mixed multitude whose hearts were not in the movement to stir up discontent. Some old Israelites became chronic grumblers. The leaders were threatened and Israel was doomed to wander forty years in the wilderness; and that, too, after the land of Canaan was in sight and they had actually tasted of its fruits!

Even After the Land Was Theirs!

When Israel stood on Jordan's banks ready to cross over to their promised possessions, the lessons of the wilderness were pretty well learned and the demand for unity of purpose and concerted action was carefully heeded. They listened to the voice of God and remembered the lessons of the Burning Bush and the Mountain, until the tribes were located throughout the land.

Moses had recorded wonderful directions and warned them lest they yield to the influences of the nations by which they were surrounded. From northern Galilee to southern Judea they were widely scattered. Each section had its own local interests, and naturally there must be some conflicting opinions among the tribes. The all-essential forward movement at that time was a closer central organization; one that should be supported in the spirit of unity and in which all sections should pull together as one man. There would be the greatest danger in sectional differences and misunderstandings. Such things for a small people, surrounded by strong and wealthy ones given to the worship of Baal, would weaken them and seal their doom.

Under such conditions Israel must show

a solid front, remember well the lessons of Kadesh, and the source of their power as revealed at the Burning Bush and at Sinai, or they must perish from the face of the earth.

Will they continue to trust God and one another, or will loss of faith and alienations make openings for their enemies and cause their ruin?

Sad indeed is the record. Jealousies and friction between the sections, personal ambitions supplanting the spirit of self-sacrificing service, hearts turned to idols in spite of the pleadings of a few trusting, loyal souls,—all these went on year after year, with the children of each generation drifting farther and farther away from God, until the bitter end, and then Jehovah raised the cry: "O Israel thou hast destroyed thyself!"

Can it be that our Israel of today, after all the light of the past will allow history to repeat itself?

Look Again at Elijah And Our Text

It was during the reign of Ahab and Jezebel in Israel after the kingdom had been divided that Elijah came upon the scene of action. After he had made that wonderful test of Gods on Carmel only to find that Jezebel was the power behind Ahab's throne and he had to flee for his life, supposing the cause was lost, he was found in the southern desert praying to die. His had been a brave fight indeed but the time had come for a change in his methods of work if things were ever to be any better in Israel.

We are impressed with the patience of God as he dealt with his discouraged prophet when he found him under the juniper tree. Not a word of reprimand was given. He did not even ask the poor man what he was doing there until after he had gone to Horeb and was listening for the voice of his God.

After what we have said about Moses and the source of his power for good, can we not see greater significance now in the going of Elijah back to Horeb, the mount of God? Indeed, it was a wonderful object lesson for all time, when this prophet of fallen Israel was taken back to the mountain of the Burning Bush; back to Horeb where the Shekinah's glory revealed the presence of Jehovah to his people and caused the face of Moses to shine with the illumination of the

Spirit, giving him power from on high for his great work. And now once again the Lord passed by in thunderings and lightnings, and a voice, until the divine fire fitted Elijah for his greatest work.

Can we not see now the one thing essential to success when the people of God would go forward? We saw it in the story of the Burning Bush and of the Burning Mountain where the voice of God spoke to human souls. The divine presence symbolized by fire, that shekinah in the sword and cherubim of Eden "to keep the way of the tree of life", shone forth again at the Burning Bush and in the temple of old. And now its brightness beamed upon Elijah and filled him for his great forward movement.

Again, in the New Testament when the greatest forward movement of the ages was inaugurated, once more the Shekinah overshadowed the disciples and gave them the Pentecostal power for which they had been told to wait and without which they could do nothing.

Every step in the history of God's leadings of his people impresses this one lesson: There can be no successful forward movement among the people of God without the spiritual infilling of those who would carry it on. No matter how much money we may raise, no matter what machinery we may put to work, no matter what plans we may devise, if we can not listen to the still small voice, if the uplifting power of the Holy Spirit is not sought and found, all our efforts to build up the kingdom of God will come to naught.

Why Stay Under The Juniper Tree When we remember the fearful work of the prophet during the test of gods—the awful strain he was under, the crushing burden he bore—only to find at last what seemed to be a victory for Jezebel, we can not wonder at his discouragement. He really needed rest. The best of it all is: he did not stay under the juniper tree. He went to the only source of help and there he found the only thing that could enable him to go forward.

We suppose there are many Seventh Day Baptists under the juniper tree today. And our greatest fear is that they will stay there and die, instead of going to the mount of God and listening for the still small voice. Some may think the case is hopeless because

the prophets of Baal's day are so many, and like Israel of old these discouraged ones are ready to give up. Some are discouraged because we do not grow as a people. This is their lament: "Our schools are in distress; our young people drift away from the faith of their fathers; worldliness is taking us captive; spirituality is waning; our churches have no revivals; ministers are becoming scarcer every year and no young men are ready to enter the sacred calling"—and so the complaint goes on like that of Elijah's under the juniper tree.

Elijah was too wise to remain there. This was his strong point. He took the only course that could save him and bring hope to his people.

What we most need today, even now in our times of discouragement, is to arouse ourselves and listen for the still small voice. God is just as ready to speak to us as he was to Elijah. If we are ready to listen we too may yet be sent forth to do the very best work of our lives as a people.

Jehovah is as patient with us as he was with his prophet of old, and is just as ready to send his angel of help. Then why should we stay longer under the tree of despondency and sleep away our years? This means certain death. Why are we not even now hastening to the mount of God for the spiritual infilling which alone can save our good cause?

The World Too Needs It Our great wide world today is in a certain sense under the juniper tree. We suppose that when Elijah at Carmel saw the Kishon run red with the blood of the slaughtered prophets of Baal; when he saw the thunder tempest and the driving storm before which the hosts of Ahab fled, he might have thought something great was being done. He then could say: "Now this is something worth while. This is the way to conquer! Truth and freedom shall thus be victorious!" But he found he was mistaken.

Our world today has had its fill of blood and carnage. The war god has saturated the earth with the blood of millions, brought starvation and misery to millions more, and the end is not yet. Meanwhile Christians in every land are under their juniper tree fearing that the cause they love is lost.

Nay, but let us not forget that the juniper tree was right on the way to Horeb.

STAUNCH SABBATH-KEEPERS

REV. R. R. THORNGATE

(Conference Address)

From the wording of the subject assigned me, I think we are safe in assuming that it presupposes something of a lack of steadfastness in Sabbath-keeping on the part of Seventh Day Baptists.

Staunch is not a word of frequent use in our vocabularies. Its equivalents are: firm, constant, steadfast, trustworthy, zealous. No doubt these characteristics are often lacking in our Sabbath-keeping; but carelessness in Sabbath-keeping is not peculiar to Seventh Day Baptists alone. It is likely safe to say that for the last twenty-five or more years, at least, the Sunday-keeping Christians of America have viewed with increasing alarm and apprehension the rapidly growing Sabbathlessness.

Our entering, as a nation, into the World War served to create conditions that quickly increased Sunday desecration. The few restrictions by which big business had been formerly bound in the employment of labor and the operating of their concerns seven days in the week were at once thrown aside. All energy was quickly put forth in every line of production that we might win the war. Work and business everywhere went on uninterruptedly seven days in the week.

When Sunday came, it was little evidenced by the cessation of labor, for the hum of industry was almost as incessant as on week days. The result was that it gave a mighty impetus to the spirit of Sabbathlessness which now, after the stress of the war is over, manifests itself as never before in Sunday pleasure seeking and recreation. As a matter of fact, it is quite evident to those who are capable of interpreting the present temper of the American people that they have suffered a spiritual slump as a result of the conditions created by the war. It may be only temporary, and likely is, but those who ought to be qualified to judge express this opinion. Not long ago a prominent journalist, in comparing and characterizing the two great political conventions but recently held, said: "The American people have experienced a spiritual slump as a natural reaction from the high frenzy of the war. They are, at present, incapable of reacting to any high emotional or spiritual demand. They are temporarily tired out. They are not in a mood to stand for any

And what the great world needs today is to hasten to the mountain of Jehovah's presence, listen for the voice of God in the soul, receive the Pentecostal infilling, and then may the people of God hope for peace on earth and good will among men.

It Was the Shekinah All Through the Ages Fire or the divine aura was the God-chosen symbol of his presence in Eden. There the flaming sword and cherubim "shekinah" at the gate of the garden to keep the way of the tree of life. It meant that justice and mercy met there to keep the way of the tree which was removed from Eden to the paradise of God.

From that time on the fire symbol or shekinah was the emblem of God's Spirit among men. Moses saw it at the Bush; as a pillar of fire and cloud it led Israel in the wilderness; cloud-capped Sinai was filled with its glory, and it was this that led the camp to Canaan; its halo illumined the Holy of Holies in the temple; as a star it witnessed the coming of the Prince of Peace; and in the form of a dove it hovered over the baptized Christ accompanied again by the voice from heaven; "and when the day of Pentecost was fully come", it shekinahed in the upper room where the disciples had waited, according to their Master's command, for the power from on high.

Transformed by the power of the Holy Spirit those disciples went forth from that upper room to turn the world upside down.

We need another Pentecost. The discouraged Elijah's of today will find their Horeb in the place where God still speaks with the still small voice to the souls of men. There and there alone shall we secure the needed power to carry forward the work of the kingdom.

A New Church Organized in Detroit On returning from the yearly meeting the editor found a letter from Detroit telling of the organization of a Seventh Day Baptist church in that city under the leadership of Elder J. C. Branch, of White Cloud, Mich. There was a special request for the report to be published in the RECORDER of November 29, but the copy was too late for that issue. We are glad for the interest taken in the matter by our Michigan friends, and hope the good work may go on until a strong church is established in the city of Detroit.

great moral issue. Drives have lost their power of appeal. Moral causes are not impressive. The American people are in a state of emotional, moral and spiritual coma as a result of the high tension so long held during the war."

This I believe, is sound psychology; and it seems inevitable to me that Seventh Day Baptists, as well as others, should have been affected by this spiritual slump, at least to some extent. It is my opinion that never before has there been greater tendency for our people, both young and old, to give up entirely, or become careless and indifferent to, the Sabbath as during and since the war. The economic and industrial conditions have been most favorable to this, with unusual business and earning opportunities as largely contributing causes. I am not saying these things in a spirit of pessimism, for I am confident that there will come soon a vigorous spiritual reaction—if indeed it has not already set in—on the part of the American people. But they are said with the hope that it may help us to more clearly see and understand the significance of the present events of which we are a part, whether we would be or not:—so that we may be on our guard and stimulated to redouble our efforts to realize the spiritual objectives of the Forward Movement, which, just at this time, is of such vital importance to us as a people. Is not all this incumbent upon us as staunch Sabbath-keepers?

"The one truth that has seemed to us to justify our separate denominational existence is the Sabbath doctrine." This sentence is quoted from "A Statement Concerning Religious Beliefs of the Seventh Day Baptist Churches". It has recently been published as a little leaflet by the American Sabbath Tract Society. There can be little doubt but that this statement would be accepted by every Seventh Day Baptist as the real reason for our existence as a separate denomination in the religious world. It logically and rightfully follows, then, that we may be expected to place emphasis on Seventh Day Sabbath-keeping. But where and how shall the emphasis be placed? Shall it be merely a legal and controversial emphasis? And I answer no, a thousand times no! To my mind, any definition or conception of Sabbath-keeping that does not include and emphasize its spiritual, ethical and social value imposes upon us a Sabbath-

keeping that is not only burdensome and repelling; but fails of justification by the teaching and example of the Christ himself. And further, I think there can be no reasonable doubt that when the program committee formulated and assigned this subject they had in mind Sabbath-keeping such as should exemplify these essentials. How, then, shall we keep the Sabbath? What is it to be staunch Sabbath-keepers? I think I can make myself better understood by treating the subject from the negative side, and concretely enumerate some of the things that, to my mind, are indicative of weakness and carelessness in us as Sabbath-keepers.

First of all, I believe that it convicts us of half-hearted belief and lack of confidence in the essential value of the Sabbath to be continually reminding ourselves and our families of the sacrifice we must make, and the business and professional opportunities we must forego, in order to be Sabbath-keepers. And yet, this is the sort of spiritual atmosphere that too often prevades the homes of some of us who count ourselves as staunch Sabbath-keepers. We believe in the Sabbath doctrine; it has been ingrained in us by our forebears; we would like to see the Christian world won to it; and yet, too often we place business and professional success a head of loyalty to religious ideals. Can we wonder that all too often our young people go out from us?

Then I think it is hardly becoming staunch Sabbath-keepers to conceal the fact that they are Sabbath-keepers, when mingling with others, as we frequently do when traveling, in attending conventions or other gatherings, in transacting business, and so on. Is it quite honest and fearless, when one inquires our faith, to say we are Baptists, without adding the qualification and explanation that we are *Seventh Day* Baptists?

Nor do I think it a mark of staunch Sabbath-keeping, nor of genuine Christian conduct, for in the last analysis they are one and the same thing, for us "When at Rome (to) do as the Romans do." The meaning of this old saying is too well understood to need amplification. It is quite loyal for us, when removed from the restraining influences of a Seventh Day community, to forget we are Sabbath-keepers? Ought we to be less careful to be good Sabbath-keepers when away from home than at home?

And again, I can not conceive of it as

being any way indicative of staunch, spiritual Sabbath-keeping for us to fill all the days of the week, and especially Friday, so full of activities of every sort, whether physical, intellectual, social, recreational, or otherwise, that we have no time to give spiritual preparation for the approaching Sabbath; and then, at the end of the week, absent ourselves from the Sabbath evening prayer meeting on the plea of weariness.

Some one has made the striking statement that "the prayer meeting is an expression of democracy". And further, "If the principles of democracy are to prevail in the world of the future, then democracy must characterize the church; and the church, if she is to retain her place in the life of the people, must train for democracy. The prayer meeting in religion, like the town meeting in politics, is an expression of, and a school in democracy." Is the prevailing neglect among us of the prayer meeting an evidence that we as Seventh Day Baptists are losing the democracy of our religious life? I fear that we are often careless of the approaching Sabbath, and neglectful of both the spiritual and physical preparation that should be made to welcome it. On one occasion, at least, within the time I have been a pastor, I have seen the ridiculous, but depressing sight, of a Sabbath-keeping farmer running his team from the field to reach home before sundown on Friday night. His intentions were good; he meant to be a staunch Sabbath-keeper, but his conceptions of Sabbath-keeping were narrow and legalistic; and he had filled the day too full. If this brother felt that it was necessary that a particular piece of work should be finished that day, would it not have been better, after completing it, even if it took till full sundown, to have slowly driven his team from the field, the while meditating on the spiritual significance of the Sabbath? But if we accept the Bible reckoning of time, that is, that the Sabbath begins and ends at sundown, is it any less careless Sabbath-keeping to extend our day's work beyond sundown, to keep places of business open a little after, to transact business, attend non-religious meetings and social gatherings and so on on Friday night, than to take time for these same things on Sabbath day? Wherein lies the difference whether we disregard the sacredness of the Sabbath at its beginning and close or at midday?

Neither do I believe we are in any way justified in wearying ourselves until we have no inclination or capacity for the services of worship and Sabbath school on Sabbath morning. It shows a lack of loyalty to Christ and the church. The farmer, the mechanic, the business and professional man, the teacher and student—each one of us—whatever may be our work, must lay aside our work, with the cares and responsibilities of the week days, and find in the Sabbath an uplifting spiritual influence, if we would recognize its rightful place in our religious life. After all, true Sabbath-keeping is largely a matter of spiritual atmosphere; and the creation of that atmosphere rests in a large measure on the religious and spiritual possibilities within ourselves. And in these days of strenuous activities and perplexing and complex conditions we ought to welcome the opportunity and privilege which the Sabbath affords to get away from business and work, that we may have a little time for quiet, sober thinking and spiritual re-creation.

And again, it does not seem to me to be the proper use of the Sabbath, after we have remained away from the morning services on the plea of weariness, or "morbus Sabbaticus"—a disease often peculiar to church members—I say it hardly seems loyal nor consistent for us to get into our cars in the afternoon, or even before, and spend the balance of the day in motoring, sight-seeing and pleasuring; or doing that which we are unwilling to take the time for from the working days of the week.

One must recognize the fact that economic and humanitarian necessity compels the performance of at least some labor every day in the week; and if such labor is necessary, I am not sure that it is any less justified for Seventh Day Baptists to have a part in performing it than others. But I am inclined to think that often we justify careless Sabbath-keeping on the grounds of necessity, when the real reason is that we are not giving first things their rightful place. We are largely a rural people; many of our numbers gain their livelihood by farming and dairying. As a pastor, perhaps the excuse I have met with, more often than any other one, for non-church attendance is the plea of too much work to be done to make it possible to get to church in the morning; and especially here in the east

where dairying is largely followed. Seventh Day Baptists, great as is the necessity for food production at the present time, it is not required of us that we should produce food at the expense of our spiritual lives! Whenever our farms and dairies have grown so large, or require so much care, that we must sacrifice the religious welfare of ourselves and families, we have gone too far!

In the last analysis, then, into what does staunch Sabbath-keeping resolve itself? Simply this: Staunch Sabbath-keeping means a consistent compliance with and application of the Sabbath doctrine, in which will be found the element and essential of spirituality; and that in turn must find expression in a constant, consecrated, devoted religious life. In the very nature of the case, it can be seen that they must go hand in hand. Where either are lacking, both will be lacking in a large measure.

Not long ago a person said to me: "The trouble with Seventh Day Baptists is that they want to make Seventh Day Baptists out of everyone else." I am not sure of that; but I am sure of this: That if Seventh Day Baptists expect to impress upon the world, with any degree of influence, the Sabbath doctrine which they hold justifies their existence as a separate denomination they must first exemplify, by consistent practice, its spiritual and ethical worth in their own lives. And more than that, they must demonstrate that they possess a consuming and impelling zeal for sharing in the evangelization of the world; that they love and practice righteousness; that they exercise charity and justice toward all men; and are ever ready to share in every good work. These things, it seems to me, are demanded in large measure of those who would be counted as staunch, consistent, spiritual Sabbath-keepers.

How is it in your workshop? Is there a Jesus-finish about your work? Is there a Jesus-fragrance about your relationships with your fellow workers? We are all so ambitious to be stars, while our Savior wants us to be street lamps. And, after all, to a tired wayfarer the lamp is more useful than a star. Oh, if we would only begin with the intermediate task and beautify the commonplace road, we should preserve our own spiritual health, and we should bring vigor and grace to others!—*J. H. Jowett.*

TWO DETROIT SEVENTH DAY BAPTIST CHURCHES

Two Seventh Day Baptist churches of God were organized in Detroit, Mich., within four days' time. The First Church, reported several days ago, was organized Fourth-day (Tuesday) evening, November 23, and the East Side Seventh Day Baptist Church was organized Seventh-day (Friday) evening, November 26.

The two churches decided to endorse the Resolution of the General Conference of 1849 re the numerical designating of days, which, they believe, is in accordance with Scripture.

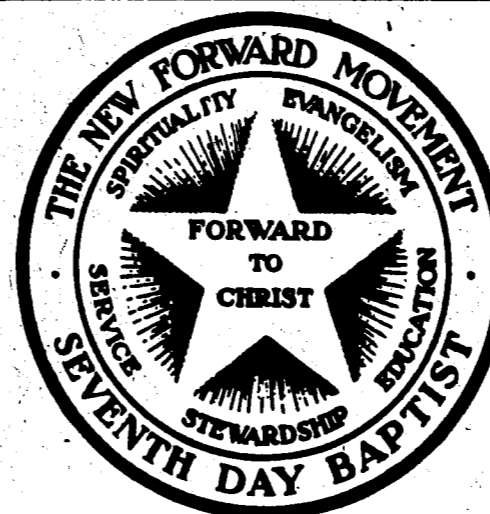
Elder and Mrs. Snowden, of the First Church, Detroit, were transferred to the East Side Church and Elder Snowden will have active charge of the completion of the organization. An ordained sister, Mrs. Lilly Hall, united with the East Side Church. It was voted by the church to recommend Sister Hall to the consideration of the Missionary Board, and in this the First Church concurred. Sister Hall is an evangelist and has visited lone Sabbath-keepers in Lexington, Winchester, Louisville, Frankfort, Paris, Georgetown and Paducah, Kentucky, Knoxville, Tenn., and Sparta, Ga. In Nashville, Tenn., where Evangelist Hall is also acquainted, there is a Pentecostal Sabbath-keeping mission. It is thought that many of these people will associate themselves with us, and it is hoped that the Missionary Board will be able to make provision by which Mrs. Hall will be able to devote part of her time to the visitation of these isolated Sabbath-keepers, and the balance to evangelistic efforts.

The First Church meets every Sabbath afternoon at 2.30 o'clock in the Grand Army Hall, Grand River and Cass avenues, in a central portion of the city. The first public service was held Sabbath, November 27, and was well attended. It was a very refreshing time from the presence of the Lord. The members and others present were very much helped by a stirring discourse from State Evangelist J. C. Branch, based on John 3: 16. Prayer services for Sixth-day (Thursday) evenings were announced.

R. B. ST. CLAIR.

What do we live for if it is not to make life easier for one another?

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

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

FORWARD MOVEMENT

Receipts from October 26, to November 25, 1920

Churches:	
Adams Center	\$ 230.00
First Alfred	187.83
Second Alfred	148.45
Berlin	40.00
Second Brookfield	38.65
Cartwright	17.60
Chicago	161.25
Dodge Center	32.50
Farina	18.00
Gentry	61.50
First Hopkinton	91.68
Independence	150.00
Milton	710.00
New York	180.50
Plainfield	400.00
Richburg	51.00
Riverside	203.80
Waterford	25.50

First Alfred Church for Alfred College. \$2,743.26
15.00

\$2,758.26

William C. Whitford,
Treasurer.

Alfred, N. Y.,
November 25, 1920.

SEVENTH DAY BAPTIST CHURCH ORGANIZED IN DETROIT, MICH.

ROBERT B. ST. CLAIR

The Detroit Seventh Day Baptist Church of God was organized November 23, 1920, after an address by Elder J. C. Branch upon the Articles of Faith, Church Covenant and denominational history. Elder R. B. St. Clair gave a resumé of the history of Sabbath-keeping Baptists from the days of the Apostolic Church until the present time, using "Seventh Day Baptists in Europe and America", Vol. 1, as his chief authority.

The Church Covenant was presented and a goodly number signed, with promise of several more, making a total of about fifteen as a nucleus for the work in Detroit. The roll was held open and the church instructed that up to a certain date those who signed should be considered as charter members.

Among those who united with the Detroit Church were Elder and Mrs. J. D. Snowden. This brother and sister are both ordained evangelists and have already done much to further the cause of Christ and his Sabbath. They have established believers in the Sabbath truth in Basket, Kentucky (where they have a church building); Evansville, Terre Haute and Anderson, Ind., Dayton and Toledo, Ohio, Dannville and Chicago, Ill. As many of these good people are deeply attached to Elder Snowden, it is thought that they too, will come into the Seventh Day Baptist church.

The Detroit Church voted to recommend

to the Missionary Board that special consideration be immediately given to these important interests and the establishment of Elder Snowden as an evangelist to make a circuit of these churches, conserving the interests already created and the further development of the fields.

Brother J. Hampdon Biggs was elected deacon of the church and Elders J. D. and E. W. Snowden and R. B. St. Clair will act as elders. Services will be held weekly, probably in the G. A. R. Hall.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 14, 1920, at 2 o'clock, President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alex W. Vars, Edwin Shaw, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, George B. Shaw, James L. Skaggs, Willard D. Burdick, Clayton A. Burdick, William C. Whitford, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Rev. A. J. C. Bond, Edward M. Holston, Abert Whitford, Mrs. Willard D. Burdick, Mrs. Edwin Shaw, Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. William C. Whitford, D. D.

Minutes of last meeting were read.

The Advisory Committee presented the following report:

So far as the committee now knows there does not seem to be an opening for Brother Socwell under the supervision of the Tract Society for such work as is suggested in the letter.

Inasmuch as there is need of co-ordinating and building up the religious educational work of our denomination; therefore be it

Resolved, That we ask the denominational Commission to consider the whole question of a system of religious education that shall co-ordinate the teaching of the pulpit, the Sabbath school, the Christian Endeavor societies, colleges, homes and religious day schools.

WHEREAS, Both the Sabbath School Board and the Tract Society have been interested in conducting vacation Bible schools; and

WHEREAS, It is desirable that this work should be conducted with entire harmony of purpose and effort; therefore,

Resolved, That we recommend to the Board of Directors of the American Sabbath Tract Society that it place its vacation Bible School work for the summer of 1921 in the hands of its Corresponding Secretary for the direction of our workers in these schools, and that he be instructed to ask the Sabbath School Board to lead in this work and to give that Board his full and cordial co-operation in such activities.

Report adopted.

Voted that a copy of the last resolution be forwarded to the Commission of the Executive Committee of the General Conference for their meeting to be held this week.

The Supervisory Committee presented the following report:

Last meeting we reported shortage in newspaper stock, but through influence of some friends of the publishing house we have been able to get very satisfactory rates and deliveries for a year, so we are now on "Easy Street" as far as RECORDER stock is concerned.

We recently purchased a second hand No. 14 job press, a flat top desk and chair for \$160. Press is in good condition, and today new, it would cost \$394. This will soon be connected with motor. A second-hand 28-inch perforator has been recently installed. Calls for this work were becoming insistent.

The manager has succeeded in getting two young men. One has been sent to the Linotype School, and is now working in the office and is making good; the other one will soon follow.

The first four months of the Conference year, July, August, September and October, showed the total of job and commercial sales to be \$12,775; against \$10,784 for same period last year. The pay roll was \$6,502; against, for the same period last year, \$5,401.

The Sabbath School Board requested us to issue the new *Junior Graded Lessons* on September 27. We agreed to do so if copy was in our hands by September 13. Part of it was in our hands by that time but part of it was two or three days late. We did push them through and mailed them on September 27, but it was necessary to delay the RECORDER one day to do it.

November 14 there were 160 pages of the 1920 *Year Book* printed, out of about 350 pages for entire book. These are the boards' reports that were made to the General Conference. None of the minutes are in type yet.

Helping Hand, Intermediate Graded Lessons, Junior Graded Lessons must be in the mail by December 15, hence the Conference minutes must be put one side. None of the *Junior Graded Lesson* material has been received yet.

Our rush season for denominational work of the year is just coming on. With their problem just mentioned the Supervisory Board are wrestling.

The Committee on Distribution of Literature reported 890 tracts sent out, and a net

gain of 12 subscribers to the SABBATH RECORDER.

Voted that the Missionary Board having discontinued its Joint Committee, we therefore hereby discontinue our Joint Committee as one of the regular standing committees of the Board.

The Committee on Italian Mission reported meetings held as usual, assistance being rendered as usual by members of the Piscataway Church.

The Committee on RECORDER Drive reported having sent out 98 letters to delinquent lapsed subscribers to the SABBATH RECORDER.

Voted that the matter of the preparation of a denominational calendar as suggested by Secretary Shaw be referred to a committee consisting of Secretary Shaw, the Committee on Distribution of Literature, and Business Manager Lucius P. Burch.

President Clayton A. Burdick of the Missionary Society spoke encouragingly of the special effort in the distribution of literature now being pursued.

President William C. Whitford of the Education Society explained his interest in the work of the Society. He suggested that it was his desire that we educate in order to equip our students and ourselves for denominational work, rather than for pecuniary profit solely.

Secretary Holston of the Sabbath School Board spoke interestingly of the work of the Society, and especially of some recent converts to the Sabbath.

Mrs. David E. Titsworth expressed the desire that if possible we might do something financially for the further maintenance of Milton College.

Rev. A. J. C. Bond, Director of the New Forward Movement, spoke of his struggle in coming to the acceptance of this position, and could not have done so, had he not felt he would be supported by this, and the other organized bodies of the denomination. He referred to our special work as regards the Sabbath, and his interest in that work, and bespoke our earnest support of his efforts, as he shall take up this denominational work.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

A QUESTION ANSWERED

DEAR EDITOR:

As one of your readers I want to answer the question, "Why do so many of our young people leave the Sabbath?" from a mother's viewpoint. Looking back over the years I see myself a little child, learning my first Bible lesson, Matthew 5: 1-9; with my mother explaining each verse to me. My daily lessons were made so interesting by her explanations that the Bible soon became a treasure house to me. After a few lessons in the New Testament she started me to read the Bible through from the first of Genesis to the last of Revelation. And these lessons continued as long as I was a child at home. But her mistake in teaching me, and the only one that I can remember, was that Sunday had always been observed as the Christian Sabbath by the churches of Christ. She said that she was informed by her father who was a Missionary Baptist minister.

"Lack of knowledge" is the main cause of young people leaving the Sabbath. They are not "grounded and settled" in the Sabbath doctrine by their parents, as they should be. It is not enough to tell children to read the Bible, it must be read and explained to them while their minds are tender and easily impressed. First impressions are hard to erase, and so the doctrine of a Seventh-day Sabbath for Christians had no interest for me until my seventh child was a baby; from then on I have been a believer in the Seventh-day Sabbath for the whole world, cattle as well as for men, for land as well as for people.

My failure in regard to my own children was caused by my "lack of knowledge" by which to instruct them as they should have been. A stronger will than mine controlled their religious education. The only one, a girl, that was allowed to stay in the home with me, ever seemed interested in Sabbath truth. She at the age of twelve became an earnest and faithful Sabbath-keeper, and her sufferings on account of her faithfulness to Sabbath truth ended in 1905 when she was called up higher. Had I been taught the Sabbath truth when young and had I married a Sabbath-keeper a different story might now be told concerning my children.

M. E. FILLYAW.

"Start the day with a smile or a song."

MISSIONS AND THE SABBATH

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

MISSIONARY BOARD MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Sunday afternoon, November 21, 1920.

Members present: President Clayton A. Burdick, Edwin Shaw, D. Burdett Coon, John H. Austin, Walter D. Kenyon, Mrs. O. U. Whitford, Mrs. Charles W. Clarke, Charles H. Stanton, Harlan P. Hakes, Mrs. Edward B. Saunders, Herbert M. Swinney, Edwin Whitford, James A. Saunders, Ira B. Crandall, Samuel H. Davis, Frank Hill.

Visitors: Mrs. D. B. Coon, Mrs. Frank Hill, Mrs. L. Langworthy, Mrs. Allen Whitford, Tacie Coon.

Prayer was offered by Frank Hill.

Frank Hill was chosen Recording Secretary *pro tem*.

President Burdick announced as the committee to consider the future needs as to workers on the foreign and home fields, Rev. D. Burdett Coon, Dr. Edwin Whitford and Dr. Anne L. Waite.

Rev. H. Eugene Davis by letter informs the Board that he has decided to devote his whole time to the interests of our China Mission.

In response to the request of the church, it was voted to appropriate the sum of \$400 in aid of the Ritchie (W. Va.) Church, for 1921.

Rev. G. H. F. Randolph announces his acceptance of the call to the Middle Island (W. Va.) field, and he will begin labor January 1, 1921.

Communications were read from Rev. J. W. Crofoot, Rev. J. T. Davis, Rev. J. C. Branch, Rev. C. B. Loofbourrow, Rev. M. G. Stillman, C. C. Van Horn, Rev. W. D. Tickner, Rev. William L. Burdick, Rev. R. J. Severance, Robert B. St. Clair and others.

Special prayer for the work of Brother Tickner on the Fairview and Grand Marsh field was offered, led by Rev. D. Burdett Coon.

It was voted to refer the matter of fur-

ther increase of the salaries of workers on the China field to the Committee on Work in China, report to be made to the January meeting.

Referring to the communications from Brethren Branch and St. Clair, it was voted that we commend the effort being made at Detroit, Mich., and that the matter be left with the Corresponding Secretary.

Applications for place in the Master's work were received from Brother A. T. Bottoms, Athens, Ala., and D. Paul Zeigler, Lawrenceburg, Ind., also that aid be given E. W. Perera in his work in Ceylon. Following an informal talk on the evangelistic work of the Society, it was voted that the Evangelistic Committee be requested to report as to the advisability of the Board's appointing an Evangelistic Secretary, at the meeting to be held December 19, 1920.

The meeting closed with prayer by the President.

THE NEEDS OF THE NORTHWEST FIELD AS WE SEE IT

W. D. TICKNER

(Address in the Northwestern Association)

When the moderator informed me that I was on the program for a six-minute talk, I at once realized that in so short a time, one could hit only a few of the high points. I have tried to hit but one.

"The need of the Northwest field as we see it" is the common need of all men, whether in the Northwest or the Southeast, whether on the home field or in foreign lands. There is no greater need than this: To become acquainted with God. This requires more than a formal introduction. Such, most men have had. The Gospel of love and salvation must be given by both living testimony and by the printed or written page, not once only but again and again; for men and women in these days are so occupied with things that appeal to the physical senses that they are disinclined to give much thought to what they are pleased to call mysticism. Especially is this true in the great Northwest. Now, as in days of old, it requires precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. So great is the work that we are led to exclaim as did another, Who is sufficient for all this? To depend upon the ordained ministers for all this is use-

less. If we understand the situation correctly, the number of ordained ministers is not sufficient to properly care for the fields partly worked, to say nothing of the broad fields scarcely touched by the laborer.

So needy are these field and so scarce is the help, that many a soul has echoed the cry, "The harvest is great but the laborers are few." Shall we then give up in despair? Shall we exclaim as did Elijah—"The children of Israel have forsaken thy covenant, thrown down thy altars and slain thy prophets and I only am left and they seek my life to take it away."

Rather let us listen to the still small voice, "Yet I have left me seven thousand of Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him."

There are today thousands of men and women who are loyal and true to their covenant with God, every one possessed of one or more special gifts, a heritage from their Sovereign Lord. These men and women long for the prosperity of Zion. They would gladly do something to help extend the boundaries of Christ's kingdom if they only knew what to do and how to do it; but these are problems that many have not solved even to their own satisfaction. This great army of men and women, yes and children too, must be mobilized.

One or more days each month during the summer should be consecrated to the Lord's work. We have heard it strongly intimated that automobile riding is one of the prominent causes for there being so many empty pews in church. Be that as it may, no greater instrument for good can be found if the auto as well as its owner is consecrated to the service of God.

These Christian auto owners have the means in their power of carrying the Gospel of the Son of God to thousands of inland villages. Every auto owner should study the problem, How can I use this God-given blessing so as best to honor the Giver? No universal rule can be given, but a few suggestions may not be out of order. There should be some one elected or appointed, who is especially gifted as an organizer, to marshal this host of men who have autos and the men, women and children who have none, but who are willing to go with those who have, and sing or proclaim the message of salvation. This leader, whoever he be,

must be *alive* unto God, full of zeal toward God, and have a fair knowledge of men. He should acquaint himself as much as possible, with the peculiar conditions of the several fields and with the adaptability of the several workers to these fields.

We all know the power of music. The quartet work of our college boys has proved beyond all doubt that music has charms. During the summer months no church building will be required. The open canopy of the heavens will be sufficient for a roof, the houses on either side of the street for walls and the sidewalk for the floor. A crowd will surely gather when the sing begins. Sing the message with the spirit and with the understanding also.

A few words of exhortation, if possible, may be given. Distribute short heartsearching leaflets, entirely undenominational, then move on. These visits should be made frequently. The children should have a part in this work, but not to the exclusion of adult singers or speakers. The work could in this way be carried on with little or no expense to the Missionary Society. Once begun the field of labor would rapidly enlarge, for men are not so indifferent concerning spiritual things as they would have us believe. A little fire is, sometimes, but the beginning of a mighty conflagration.

"How great a matter a little fire kindleth."

THE PATH OF THE JUST

MRS. M. J. GREEN

(Read at the Semiannual Meeting of the Minnesota and Northern Wisconsin Churches)

The wise man tells us that the path of the just is as the shining light, that shineth more and more unto the perfect day; and in contrast to this that "the way of the wicked is as darkness: they know not at what they stumble".

Indeed, are there any who know not something of what it is to stumble, along in the path of sin, falling in the darkness, groping around to find the way, only to fall again, rising, stumbling, falling, again and again, until hopelessly lost in the thickness of blackness and despair.

Thank God, the Christian knows from experience that this pitiable condition need not continue always; that whenever one will lift his eyes heavenward one may see Jesus, from whom emanates a radiance of love, upon the beams of which are borne to the

weary wanderer the precious promises of salvation. The dazzling whiteness of this glow renders blacker the surrounding gloom until he, by faith, steps into the light and plants his feet upon the solid promises.

This is but the beginning of the Christian life. Oftentimes the halo of this experience surrounds one for weeks or months or even for years and it seems easy to advance up the shining way by leaps and bounds, but the rulers of the darkness of this world will not yield up a victim without a struggle and sooner or later the pathway is overclouded by divers temptations or a gloom that sometimes can be attributed to nothing but the shadow of the big black wing of the adversary. In such cases our progress seems slow, but it is ours to step carefully by faith in what remaining light we have and as the sun bursts forth with increased radiance when the storm clouds pass away, so will the love of Christ shed a more radiant illumination upon our pathway when we have bravely stood the test and overcome the temptation that darkened the way.

Other pilgrims with similar experiences we find along the narrow way and the fellowship of the saints often adds a gleam of hope and comfort to light us along, but most blessed of all is to have the fellowship of him who is the "Light of the World". In 1 John 1 we find this message: "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." We are not to infer from this that we have nothing more to learn or to overcome. The possibility of the path of the just becoming brighter is contingent to the very fact that we are ignorant concerning spiritual things and that we are subject to mistakes.

We may be walking in all the light we have, living up to every known duty and feel the assurance of sins washed away, and yet as we study the Word some truth hitherto unknown to us flashes its light before us and we find that we can not walk just as we had done and claim the cleansing of the blood.

We must step up into this new light which opens up our vision to see still greater bless-

ings and so our pathway brightens as we go.

Not long ago a lady at the close of an evangelistic service was heard to remark to her sister, "Strange how we were brought up through so many years to believe that Sunday was the Sabbath and now to find it is not!" A bystander said, "You see it now, do you?" "Yes," she replied, "It is plain as can be; strange I never saw it before." Here was one who evidently was treading the path of the just and this radiant beam bearing the precious Sabbath truth came to her as a special illumination; and so to each one who is steadfastly traveling Zionward will come gleams of truth that will cause his path to shine more and more unto the perfect day when darkness and gloom will be banished forever.

NEWS NOTICE FROM THE WORLD-WIDE BARACA-PHILATHEA UNION

The thirtieth anniversary of the founding of the Baraca Class Movement was celebrated in Syracuse October 20. The Baraca has been a great factor in men's Bible-school work. Its world-wide membership reached the million mark just before the war with 13,000 chartered classes. Through the Baraca, and its sister class, the Philathea (for women), thousands of young men and women have been won to Christ and into the church. The classes are adapted to every denomination and already exist in most of them. They emphasize loyalty to the Bible, the Bible school and the church.

A request addressed to the headquarters of the World-Wide Baraca-Philathea Union at Syracuse, N. Y., will bring free literature descriptive of these classes, suggestions for organizing and related information.

The founder, Mr. Marshall A. Hudson, is still living and would like to see this anniversary celebrated by the formation of at least a thousand more classes.

Behind us are all the mysteries of God's love in Jesus Christ. Before us is a great opportunity, a clear space where a man may do marvelous things if he will only remember that God counts upon him for them. There are things waiting for you which God knows only you can do in this world. Go forth and do them in God's name.—*John Kelman.*

EDUCATION SOCIETY'S PAGE

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

[Director General Bond who by acceptance of his new task, becomes Pastor-at-large of the denomination, has generously contributed the following sermon on education with the hope that it might be read particularly by lone Sabbath-keepers or be used in appropriate instances in pastorless churches on Education Sabbath, December 11, 1920.—P. E. T.]

"And Pharaoh's daughter said unto her, Take this child away, and nurse it for me and I will give thee thy wages. And the woman took the child, and nursed it" (Exodus 2: 9).

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son" (Exodus 2: 10).

"And he led the flock to the back of the wilderness, and came to the mountain of God" (Exodus 3: 1).

In these three sentences there is indicated the three-fold educational opportunity of Moses, the great religious leader and law-giver. What Moses finally received in spiritual equipment, and after much delay and disappointment, should become the possession of every young man and young woman as a part of their education, and before they are called upon to take their place in the affairs of the world.

The first opportunity, that of proper home training, most of the young people of my congregation have had. And I am thinking just now of the entire Seventh Day Baptist Denomination as my congregation, or at least that part of our people who read the SABBATH RECORDER. Most of our people have enjoyed the blessings of a Christian home. A home whose atmosphere has been wholesome and healthful, and whose ideals and precepts have stimulated pure thoughts and earnest endeavor. The home life and surroundings of the child make the most lasting impression, and their influence on life and character are never wholly lost.

For two mornings in succession recently I was obliged to take the morning west-bound train from my home town, and on both mornings as I passed through a neighboring

village I saw that which stamped upon my mind a picture which remains with me. I was looking out of the car window, when suddenly over against the hillside there opened the door of a little white cottage, and out bounded a small boy.

As he ran along the hillside which had an eastern exposure, the bright tin pail which he carried in his right hand reflected the rays of the morning sun. He was stretching his legs as far as their length would allow, on his way to school.

I do not say that he was eager to be in the schoolroom. That is not my point. I really think he was trying to beat the train to the station. Perhaps this was a daily stunt. The station, however, was on the way from his home to the schoolhouse, and the latter was his ultimate destination.

But the thing upon which I reflected most was not the picture which I saw with my eyes, and which I have tried to describe to you. But with my imagination I saw inside the cottage a picture which I could not see with my eyes. I knew that inside that house there was a woman, the mother of the lad, who had prepared his breakfast, and who saw to it that he got it finished in time for school; who helped him find his books and cap, and who had packed that little dinner pail, which later he would visit with eager satisfaction. Possibly if my train had only waited long enough to see, there was a little girl, not so anxious to see the train, but who would get to school on time just the same, and who only now was having her hair combed and her ribbon tied on. And then,—and then, too, further in the background of my mental picture there was a man. I could not see him quite as plainly as I could the mother. Mothers are so very much the same; their tasks are so similar as they perform the duties of motherhood. But the occupations of fathers differ. Nevertheless there was a father in the background somewhere. Doubtless he had already gone to his work; and whatever that work was, it had the object and purpose which gives every man zest for his job, and joy in it. He was working for that little mother, and for the boy and girl.

The atmosphere and training of that home was doing more for that boy just now than the school was doing. Perhaps soon the two would balance each other. By and by the school influence will overbalance that

of the home. It is in the early years that the home life counts most.

Moses never got away from his home teachings. The character of that home may be inferred from the successful way in which the rescue of the baby boy was carried out. When they could no longer keep him hid, they devised a plan to save his life, and then executed it in a way to show that the family had initiative and purpose. They timed the hiding of the ark so as to catch the princess who came to the river with her maids. They instructed the sister so carefully that she was able to carry out her part of the ruse perfectly. Every detail of the transaction was worked out so perfectly as to evidence the unity and devotion of the family, and its purpose and constancy as well.

And always here again I seem to see a figure in the background. There is plainly pictured for us the little ark among the flags. The sister may be clearly seen a little way back, waiting the opportune time to make her presence known. And in the extreme background, the mother anxiously waits the outcome of the plan which had been prayerfully worked out at home. And then,—and then, too, in the hidden distance but not too far away, there is a man. Of course he had no business at the front just now. This was too delicate a matter for man's bungling hands. Only a woman—only a mother—could perform such a duty. But I doubt not the father was an active partner in it all. It was the strong hand of a man—a father, who applied the pitch, and who saw to it that the boat would not leak, and that all was in order and readiness. And even now he was not so far away but what he could observe the progress of the proceedings, and rejoice at their success.

In this Hebrew home Moses' education was begun. It was the example and teachings of that home that determined his future course. No wonder he could not forget his own people in the years of his strong manhood. Not all the glitter and glory of the court of that great nation, in which he was a prince, could dim his vision of that Hebrew home, where love ruled, where religion dominated the life, and where God was worshiped. It was in the terms of his own home that Moses thought of his race, and nothing could separate him from them.

We can not overestimate the influence of

the home life in the education of the children. How is it in our own homes? What is the dominant influence in our homes, the character of our table talk, and the themes of our fire-side conversation?

Recently we had as a guest in our home a young man whom it was my privilege to baptize a few years ago. He is one of the most dependable members of the football team, and is a manly young man in every respect. We were regretting certain practices among some of the young men, from which he has always remained absolutely free, as we all knew. When he had gone, the matter was discussed in the family, and the girls began to recount the boys who do not use cigarettes. It was quite a long list, and led to this remark by one of the girls: "Why couldn't all boys be raised Seventh Day Baptists?" The facts as reviewed naturally gave rise to the inference that Seventh Day Baptist homes are above the average in their influence upon the children of these homes. That there is room for improvement we must all admit. Let us make it a conscious part of our Forward Movement to clear up the atmosphere of our homes. Let parents and children together seek to make the home life happily cultural and joyously religious.

The second phase of Moses' education was the technical training which he received in the Egyptian capital. This training was essential to his later success. Moses could never have become the successful leader of a vast company of untrained and organized slaves but for this training. I am not saying that in the power of his Egyptian education alone he could have succeeded. The impotency of that training, when trusted in alone, was fully demonstrated in his first abortive attempt to relieve the oppression of his fellow-Hebrews. Fresh from the school of Pharaoh he felt fit to wrench, unaided, from the cruel and unwilling Egyptians his oppressed kinsmen.

His was not an unusual experience, nor his failure an uncommon one. He was trusting in the technical training of body and mind for his success, and he signally failed.

It remains true, nevertheless, that this training was a necessary part of his equipment. I doubt not Moses was an apt student in all that Egypt had to offer. He had that quality, characteristic of his race, which

is better than genius; he had the disposition and ability to apply himself, and to stay with his task until it was done.

It would seem that Moses demonstrated his ability to lead men even as an Egyptian. There is a tradition to the effect that at one time the country was invaded by enemies from the south. City after city had fallen before the invading foe. None of the Egyptian generals were able to drive the enemy back. Finally Moses was put in command of the Egyptian forces. Immediately the tide turned, and by a successful attack under his skilled leadership, the enemy was routed and driven from the country. While this is merely a tradition, as such it indicates a popular impression for which no doubt there is some grounds.

The training of the mind should take a very important place in any properly balanced system of education. As society is at present constituted there is an increasing demand for men and women of highly technical training. Our complex interests and needs call for men proficient in a given line, which demands expert knowledge and skill. The education of three hundred years ago for instance, would not suffice for today. One who was educated in the schools of those days has left this record: that the tongue-and-lip teaching inculcated by them "never ascended up to the brain and head and therefore was some spitte out of the mouth againe". Our colleges today are well equipped to give the knowledge and skill which the times demand. Millions of money have been poured into our educational institutions, in order to provide this education of the head and hand.

Ante-bellum Germany had attained the highest efficiency in all that such education supplies. And she was not only admired but copied by all the other nations. Perhaps America just now takes the lead in supplying this type of education.

I am not decrying this type of training as a part of a sane educational system. It served Moses well in his most worthy task. Without it he could never have done for Israel and for the world what he did. It was a part of his preparation. But there is another, a higher phase of training, without which no one can gain true success in any worthy endeavor. It is the training of the heart; the education of the spirit.

If our first two texts suggest the two

thoughts developed thus far, then our third text may furnish the basis for the third item to be considered. "And he led the flock to the back of the wilderness, and came to the mountain of God." Moses' home training was ideal, and his technical education was of the best. But in spite of all this his first attempt to carry out his cherished and most worthy ambition proved a flat failure. He was driven into the wilderness, defeated and humiliated. He was not defeated because of his preparation, but because he trusted in material things; his strong right arm, and his superior mind. There was lacking the crowning element of a true education. He had not developed the heart life, which is necessary to give motive and poise and power. It took forty years of silent shepherding in the boundless expanse of God's out-of-doors to bring him to the mountain of God. A full forty years barely sufficed to convince him that what was impossible for human knowledge and skill, could be accomplished through the power of God when these same powers of mind are surrendered to Him. When after forty years of meditation he was ready to acknowledge God and to seek his help and guidance, then he saw the vision and heard the voice. His former education had been incomplete. These years in the school of God so developed the spiritual side of his life that henceforth it dominated his thoughts and actions.

For a generation and more our American schools have stood for the education of the head, with some attention given to the training of the hand, and less to the cultivation of the spirit. With the increased number of vocational schools and the emphasis that is being placed upon this phase of education everywhere, the order seems to have been changed somewhat. Or if the training of the hand has not been given first place, at least it is receiving greater attention. The training of the heart seems still to be considered of least importance. Many are awakening, however, to the folly and danger of such neglect of the fundamental ends of education. Except the powers of the soul be conserved and developed, the end will be disaster and defeat, both for the individual and for society.

This cultivation of the spirit, this development of the soul, should not be thought of

as an adjunct to education. It should not be considered either as a side issue or an afterthought. Always, in home and school and church, the atmosphere and instruction should be such as to develop the soul life.

May every educational agency of the denomination, during the years to come, be so directed as to perform for us this higher service. This is the best service that can be rendered to the young people for their own sakes, and nothing else will fit them for their work in the world, and for the kingdom of righteousness and truth.

The Education Society is in receipt of a communication under date of November 18, 1920, from Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education, which deserves publication even at this late hour. It is a striking coincidence that the Bureau of Education at Washington should be calling upon us to observe "School Week" at the time when the Seventh Day Baptist Education Society had suggested to our pastors that they preach on education. While religion is our first line of defense against anarchy and disintegration, our schools and colleges constitute the second line. We must not waver in our support of them.

The letter from Dr. Kelly follows:

The Bureau of Education at Washington calls for the co-operation of the churches in the observance of "School Week," December 4-11. The Council of Church Boards of Education desires to emphasize the significance of this effort to call the favorable attention of the American people to the activities and needs of our school and teachers.

Ideals of education in America were originally conceived and largely developed not by Government officials, but by private individuals who were as a rule directly or indirectly representatives of the churches. These men sought to provide the best education in institutions permeated by Christian convictions and ideals.

The later, and in recent years rapidly increasing, attention of town, state and federal governments to education is an indication that the action of the churches has leavened the entire nation. During the proposed "School Week" the people can not think too much, and pastors, professors and teachers can not talk or preach too much about questions concerning the education of the children and youth of the land.

Let the pastors and the people of the churches, and the teachers and students in all institutions

of learning, private and public, vie with each other that "School Week" may strengthen the will of the people to support more adequately all these institutions, and to provide educational facilities, methods and processes more than ever worthy of the confidence and devotion of the nation.

A. W. HARRIS,
President.
ROBERT L. KELLY,
Executive Secretary.

SANDY DOES HIS BIT

Sandy is a little Irish Terrier. He is the pet of everybody at National Headquarters of the American Red Cross, where he is often pressed into service as a messenger. He trots from one bureau to another, carrying the envelope in his mouth.

Recently a moving picture film company, hearing of Sandy, asked permission to include him in a movie. Sandy was as overjoyed as any of the Red Cross workers and acted his part in front of the great marble building in Washington, which is the home of the Red Cross, in the most approved fashion, even to the wagging of his bushy tail at the most dramatic climax.

But Sandy's part in the drama of life did not end there. A great metropolitan newspaper printed his picture with a short sketch of his feats and the name of his owner. This story and picture were copied in a newspaper in a middle west city where dwelt an anxious mother, aged, ill and alone, who had not heard from her only son for many weeks. He was in Europe with the Red Cross forces caring for those suffering because of the terrible war. She saw Sandy's picture and read his story and found that his mistress had the same name as her son's commanding officer. Could it be possible that the way had been opened to find her son?

In a letter to the Red Cross she told of reading the story about Sandy and seeing the name of his mistress, and she asked if some means could be found to discover what had become of her boy. When her letter reached Washington no time was lost in making investigation, and it was speedily disclosed that the son was safe and well, but in turbulent Poland, where the mails had almost ceased to travel. The glad news was flashed across the continent to the anxious little mother, and Sandy was told all about it. He had carried his message widely and well.—*Red Cross Juvenile.*

WOMAN'S WORK

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

THE GOAL AND THE WAY

JOHN OXENHAM

The future lies
With those whose eyes
Are wide to the necessities,
And wider still
With fervent will,
To all the possibilities.

Times big with fate
Our wills await
If we be ripe to occupy;
If we be bold
To seize and hold
This new-born soul of liberty.

And every man
Not only can,
But must the great occasion seize.
Never again
Will he attain
Such wondrous opportunities.

Be strong! Be true!
Claim your souls' due!
Let no man rob you of the prize!
The goal is near
The way is clear,
Who falters now shames God and dies.
—From "The Vision Splendid."

"THE CAREER OF A COBBLER"*

(As told by Vishnuswami on the edge of
a deserted bazaar in India.)

MARGARET T. APPLGARTH

"Nor knowest thou what argument
Thy life to thy neighbor's creed hath lent."
—Emerson.

CHAPTER I

SUNSET: VISHNUSWAMI INTRODUCES THE
COBBLER

A chattering monkey or two frisked overhead in the palm trees which skirted the village market place, deserted now that the sun was setting. But to your eyes and mine the objects of conspicuous interest would have been two turbans, like gaudy tulips of gold and scarlet, nodding in the slow unhurried conversation of the East, as their owners sat at the edge of the bazaar, facing the sunset.

*Copyrighted by the Federation of Woman's
Boards of Foreign Missions of North America.

"Now concerning the white sahib, it is to be admitted that he died full of good works," agreed Chunder Singh with complacent indifference.

"You must indeed admit it," said he of the golden-yellow turban, "although his death was as nothing compared to his life. I that speak unto you have made inquiries, and surely no hero in all India, no god in all our sacred books performed such deeds as his. Seventy-three years is old age, my Kinsman, and had I the tongue of a speaker I would fill your ears with the tale of it."

"Imposter! Time is endless," drawled Chunder Singh, "and here I sit with endless leisure. The cool of the evening is upon us, so tell me in all truth—think you that the gods in truth have liked this man? Did not they let rain-clouds burst with violence on the day of his funeral?"

Vishnuswami nodded: "Put down your ear and listen to me, Chunder Singh, for I myself was in the crowd of Hindus and Mohammedans who lined the roadway on that most unhappy day. It is true that rain poured on us; but on reaching the grave the sun shone out in splendor, so I ask: What make you of that omen?"

"Ah! I am consumed with curiosity! Tell me of this hero whose paths the gods made smooth, giving him a glorious end. Behold I sit in silence. You have inquired with fullness, so spare me no details. Was he, perhaps, of high caste and of great wealth?"

"My friend, you mistake; for even in England, where they have not the castes of India, he was despised for his low-caste occupation. You will have noticed that these Englishmen wear leather shoes upon their feet? Well, by trade he was a cobbler, one who makes poor men's shoes for a living."

"A worker in leather? Ah! one who stoops to deal with skins of dead animals is low caste indeed," said the man in the scarlet turban, scornfully, "You hardly need weight your tongue with the tale of a mere pariah! It is beneath our notice."

"No, no, you mistake! Think not to despise him for the work of his hands," begged Vishnuswami earnestly, "for though of humble parents, and quite poor, he was fed by sacred fire, and when only a lad he sat up in the boughs of a tree with his young comrades and caused their very hair

to rise on end with strange new tales of far-off countries, which men of England had discovered. Even when he grew older those far-off places beckoned to his inner spirit, until, from pieces of brown paper, he pasted together a map of the whole wide world; places, my brother, of which you and I do not dream. Englishmen also did not know much, or care much, *but he cared*. And he hung his home-made map upon the wall opposite his cobbler's bench. On it he wrote in the English language facts about every country until it was as if all the world had come to dwell in his heart where the sacred fire was burning. Fix it before your eyes, my brother; one poor unknown cobbler, with never enough to eat, stretching out his arms to the ends of earth, while others throughout England were indifferent."

"Why should I fix a paper map in my memory? The whims of low caste cobblers do not interest me!"

"You will do well to write it on your heart, however. For one day in every seven this cobbler spoke to gatherings of Christians in houses known as churches, until finally he was ordained to be a person called a minister. You must not think this like our priesthood, since he did not play on the fear of his people in order to wheedle gold from their girdles, neither did he seek to live in luxury. For be it known to you that even while exhorting them most eloquently, one day in every seven, he was still so poorly paid that he made shoes on all the other days, and even for a space of years he taught school to support his wife and children."

"What! Do you say he was a pundit, scholar and learned?"

"My friend, it was the sacred fire again. He could not rest until the unknown was known, yet never could he go to places of high learning, colleges and such. Picture him with nails and leather making boots, but always with a book beside him. This was his college, a poor cobbler's cottage with roses growing round the doorway, and his wooden sign swinging on its hinges. A simple life, yet he became a man of six new tongues!"

"A strange word you say; what can you mean—*six tongues*?"

"Ah, friend of my childhood, surely it is known to you that in India many tongues

are spoken. It is even so outside, in other places; there are tongues of men long dead and gone, and tongues of men still living. This cobbler Carey learned six languages while cobbling shoes, although they say when but a child he learned the speech called Latin. There was the tongue called Greek; when he first saw its curious hooks and curves he traced them on a piece of paper, and walked long miles to ask a man of his acquaintance in a distant village what language this might be. By walking to this man for lessons, he grew to master that tongue. Hebrew, also, he learned as well as Dutch and French, while cobbling shoes and gazing on his curious map. No wonder that the sacred fire was warm within him!"

"Now concerning this sacred fire," said Chunder Singh, with curious heart, "if it could turn a man who worked in leather into some one wise and learned, of what nature was it?"

"A wondrous thing, my brother, for it was of an unselfish nature. They who would sit comfortably in England and worship the Living God, were doing wrong he felt; for there were words in his Holy Book of Heaven which continually spoke to his heart. They were the parting words said by the Living God while on the earth long years ago; listen while I quote them: 'Go ye into all the world and preach the Gospel to all nations,—and lo, I am with you alway!'"

Chunder Singh nodded his scarlet turban approvingly: "The words are clear, the meaning also. It is a strong command."

"Ah, what a curiosity! Clear to you, a Hindu; and clear to me, a Hindu; but to Christian men in England it was most unwelcome that the cobbler should make mention of it. Picture him one day among a crowd of Christians,—all preachers, Chunder Singh, the same as he; and with solemn calls to service he quoted the command, and made earnest pleas to send the Gospel to the waiting world. Well you should have heard the disapproval! 'Sit down, young man!' said one sahib of many years, 'You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first.' And before another moon had waxed and waned a preacher of

the Living God assured him: 'If God wishes to convert the heathen he will do it without your help or mine!'"

(To be continued)

THE PERVERT

DR. W. H. MORSE

He permits me to tell the story, but not to use his name. Were I to do so it would be recognized as that of one who is well known as a Sabbath-keeper, and the name is one of the most familiar patronymics in the English language. I was not a little surprised when he told me that he was born in Naples of Neapolitan parents. Coming to the United States, he soon acquired English, and for business reasons, upon taking out his citizenship papers, he had adopted his present name, which is his Neapolitan name Anglicized. Previous to his emigration, he, with his parents, was religiously indifferent; but some time after reaching this country he began attending a Methodist meeting, and after a while was received into the church "on probation." After that he drifted, and did not take full membership, though calling himself Methodist. He prospered in business, and was doing well when for the first time he began to think about love and marriage.

He met a young woman who pleased him, and who from the first was pleased with him. This mutual pleasure soon made rational growth, and he made up his mind that he would ask her to be his wife. While perfecting this resolution he learned that which might have disconcerted some young men. The young woman was a Sabbath-keeper, as were her parents and the entire family; and moreover, for at least two generations its members had never married other than Sabbath-keepers, and were strongly prejudiced in the faith. An uncle of the girl was a bachelor, and the story was that in his youth he had been in love with a Presbyterian girl, but because of his prejudice, could not marry her, and found no other to take her place in his heart.

The young man, learning of the uncle's story, and of the family's disposition, still did not hesitate. He determined to know his fate. Meanwhile the girl's affection was manifested, and she divined as to what was coming. It came, all in the dewy

time. (When he told her of his love, no answer could have been more satisfactory to a lover. But next minute she threw cold water on his hopes, by asking him if he would identify himself with the church of which she was a member, before their marriage?)

He tried to laugh it off, but she was obdurate.

"What! Go to church on Saturday, and keep my store closed!" he said, and attempted persuasion. "Oh, why?" he persisted.

"I want a church wedding," the girl said.

"Of course! Why not?" he asked.

"But if I married a Methodist we would not be married in the church. We would have to go to the minister's house, or have him come to our house."

"How is that?" he asked.

"Of course it is not obligatory," she answered, "But you know that is the way when a Catholic marries a Protestant, and I like the idea."

He failed to see with her eyes, and the matter was left unsettled at the time. But such things do not long continue unsettled. It was the girl who first relented. She consented to name the day, conditionally.

"Although I do want a church wedding," she said, "we will go to the minister's. Now listen!" she continued, "If we have children, will you agree that they shall be brought up in our church?"

"Why certainly!" he replied.

"You will never say a word against our church—about Sabbath, baptism, or anything?"

"Agreed!"

"And I may name the first boy for our minister, and the first girl for his wife?"

He laughed when he said "Yes."

"And we will have family worship every day, night and morning?"

"Sure."

"And you will read the Bible regularly every single day?"

"Yes. Anything more?"

Nothing else. This was in February. With a very little persuasion she would have liked an Easter wedding, but he had it deferred until June, as he was to be absent from the city in the spring for some time on a business trip. June tenth was set as the day.

The day previous was Monday. That

afternoon the young woman noticed the florist carrying flowering plants into the church. Out of curiosity, just at dusk she walked over there. The florist's men were arranging a bower of roses.

"What is that for?" she asked them.

"Your wedding," was the sententious reply.

"But I am not to be married here!" she said, and stamped her foot, provoked.

Twenty minutes later she endeavored to get the young man on the wire, but was unable to do so. To her parents she expressed her mind. It was "mean" to arrange things in that way without her knowledge! She would be married at the parsonage, or—not at all! Her father and mother declined to discuss the matter, and she went to bed unhappy.

Morning came. The hour set for the ceremony was high noon. It had been planned by her that the happy man was to meet her at the parsonage door punctually. When with her parents she was driven thither, there he, his best man and her bridesmaid waited. As she left the carriage she noticed that the people were flocking into the church, the hour propitious for the factory people to witness the ceremony. The parsonage was next door, and as the couple went up the gravel walk to the house, she smiled to herself to think how perplexed those in the church would be when they waited in vain for them.

The minister greeted them pleasantly, and after a moment suggested that they step around the corner to the rear door of the church, and look in on the scene, themselves unobserved. He led the way, and the couple followed with their attendants. The next minute they were in the church, and before the girl hardly realized it, they stood beneath the bower, and the ceremony proceeded. But at her responses she bit her lip. When the minister pronounced them man and wife, he quietly observed that they were both members in regular standing. The bride bit fiercely then.

When they reached the carriage, and were driven away, the young husband explained. He had been baptized into the membership at a church in another city in May, and conversion to Christ was conversion to her faith.

"Convert?" she whispered, and the bitten lip smiled. "Pervert!"

WHAT TOM'S PIG DID FOR HIM

Tom was a twelve-year-old colored boy down in Mississippi, who belonged to a pig club organized by one of those wide-awake State supervisors of rural schools. The town bank agreed to buy pigs for the boys and girls if each one signed a promissory note for twelve months at the legal rate of interest, agreeing to work with the pig for that time and pay the note from the sale of the pig's offspring.

Tom could hardly write his name. The banker called in the supervisor to help him make out the name and address. Tom borrowed \$15 from the bank on September 9, 1915. "One day in July, 1916," says the supervisor, "I noticed Tom walking down the street on the opposite side, and he had a great, big smile on his face. He saw me and he came running across the street, and said: 'Mr. H., I have something to tell you.' He pulled out of his pocket the canceled note and said: 'It cost me \$16 and a few cents, interest and principal,' and he had calculated the interest and knew exactly what it would be. He got one of his brothers to help him in the calculation, and when he went to pay the note he knew the exact amount. That was not all. He pulled out of his other pocket a bank book.

"The bank had credited him with \$76, as proceeds from the pigs he had raised that spring. That was the happiest boy I have ever seen, with that great, big smile on his face, seeming determined to do greater things in his life. I felt that was a turning point in the history of his life.

"Today Tom owns about \$700 worth of pure-bred live stock, which, he tells me, he is going to make pay his way through high school and college."—*Southern Workman*.

"The joy of the Lord is your strength" (Nehemiah 8: 10). There is no joy like the joy of living in the presence of God. the joy of asking him for what we need, the joy of receiving his blessed answers to our prayers. It is the joy of joys to realize our true position before him, and to be assured of power in prayer. It is the joy of a great peace, the joy of a holy privilege, the joy of a perpetual fellowship, the joy of a perfect satisfaction.—*W. H. Griffith Thomas*.

YOUNG PEOPLE'S WORK

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

THE SPIRIT OF GENEROSITY

Christian Endeavor Topic for Sabbath Day,
December 19, 1920

DAILY READINGS

Sunday—Defective offerings (Mal. 1: 1-10)
Monday—Generosity to the poor (Job. 29: 11-17)
Tuesday—Offering to God (Exod. 25: 1-16)
Wednesday—God's builders (1 Chron. 28: 1-15)
Thursday—A call to generosity (Hag. 1: 1-11)
Friday—"All that she had" (Mark 12: 41-44)
Sabbath Day—Topic, The spirit of generosity
(2 Cor. 9: 6-15) (Christmas meeting)

OUR YOUNG PEOPLE AND THE FORWARD MOVEMENT

(Paper prepared by Marjorie J. Burdick, of the New Market, N. J., Church, on the general theme of the New Forward Movement and read at the Eastern Association.)

Have we young people a duty to our denomination? Yes! Do we feel this responsibility? What the Seventh Day Baptist Denomination expects of us, it has the right to get. We are in debt for generations of noble lives which have made our church possible. Are we repaying that debt? What the denomination is in the future depends upon us and what we do now. If we are not faithful now, we are not liable to be in the future. But if we are active now, we will be more so in the future. Let us start now!

First we must learn what the denomination expects of us. I believe that it expects and wants nothing more than to have us live real, sincere, consecrated Christian lives. I believe too, if we lived that kind of a life the denomination would feel the Forward Movement a success. Why? Because a consecrated Christian would be living out every side of the Forward Movement. Let us think of some of the things in our lives that should be consecrated, and whether or not we have really surrendered our lives wholly to Christ.

There are our talents and our strength. We may have different talents but we all have the same opportunity to do the best with what we have. If we say that we have no talents and start in "running ourselves down", are we not criticizing God's work?

Emerson says, "Make the most of yourself for that is all there is of you." No one knows what talents he has until he tries. Just because you can not do everything, do not refuse to do one thing. Physical strength aids spiritual strength and action. If we are tired from lack of sleep, we can not serve or worship God with the best spirit. Let us remember the words:

"We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift,—
Be strong!"

It has been said that the lowliest service of God is higher than the highest service of worldliness. Let us consecrate our strength also, that we may better use our talents.

Our influence and social life should be consecrated too. If we see a beautiful picture or sunset, we can not help feeling its uplifting, and it is the same with a beautiful life. We do not want to live so that it will be said about us: "What you are thunders so loud in my ears, that I can not hear what you say." We have influence in our social life. Is it for the good? There are amusements, such as card playing and dancing, which lead young people to their ruin. Perhaps you can do these and not seemingly hurt yourself, but you may be influencing someone else to do it, who is not so strong and who may fall. We should give these up, if for no other reason, than our influence.

Then there is the part of our money, that should be wholly consecrated to God. I know a kind woman who has money to give to the church in large sums, and people wonder about it. The secret is that she tithes. I believe if every one in the church tithed, the denomination would not need to worry about its financial conditions. One does not realize how little he is giving until he tithes. If he does not tithe he is cheating himself, because he does not receive the blessings that a giver receives.

Our time also should be consecrated. We may not all have money; we all have time, but some have the ability to use it well. Let us learn to use our time better. If we have a good book to read, or there is a party to attend, we manage somehow to get the time if we have to stay home from prayer meeting to get sleep. Why do we neglect the higher things of life for those of less importance? Even if we take time to say prayers and attend prayer meeting, we do

not always take time to pray and sincerely worship God. Perhaps you have heard of the invalid who desired to attend church services, and one morning as the bells were ringing she fell asleep and had a dream. An angel came to her and took her to church, but as she neared it, she heard a great babel of voices. One person was discussing his business, another her neighbor's dress, and only a few were really worshipping. The angel said, "These are the real thoughts of the people." Then there was dead silence, broken once in awhile by a few words of the service, often stopping in the middle of a sentence. The angel said, "This is what God hears in heaven."

We get the most help from the friend with whom we are a great deal of the time, and we grow like that person. If we spend a great deal of time with our Lord we will realize more help from him, learn more about him and grow more like him. Every time we live out a Bible truth, the Bible becomes more precious to us and consequently our time spent with him means more to us: Let us make our prayers, our worship, more consecrated and more sincere.

Then our thoughts should be consecrated; for are we not really what our thoughts are? We should keep them high, for they govern, to a great extent, our actions—our friendships too, for in our friends we can see God. Drummond says, "Friendship is the nearest thing we know to what religion is. God is love. And to make religion akin to friendship is simply to give it the highest expression conceivable by man."

Our service should be consecrated. It has been said that we do not really join a church unless we work with it. We should give our attendance regularly to the church services. Let us look at the best workers in our churches—all of them are regular attendants. We should be also, and not let a poor excuse keep us away from God's services. Let us study and learn what God has for us to do and then with his help—do it. Do it because Jesus wants us to. As Jesus told the man, "You are not far from the kingdom of God," so he may be telling us. We may know the truth and be near the kingdom, but we are not in it until we live out these truths.

If we as young people fully consecrate our lives and each thing in our lives, will we not be doing as the denomination wants us

to? And this is nothing more than God wants us to do. It was once said that if we truly love God, we need not ask, "Am I keeping his commandments?" So we would not need to say, "Am I living up to the New Forward Movement"; for we would serve him as we should. Are we going to shun the struggle? No, with God's help we will face it.

ARE WE EMBRACING OUR GREATEST OPPORTUNITY?

A. G. CHURCHWARD

(Read at the Minnesota and Northern Wisconsin Semiannual Meeting)

The writer of this paper has been told that the general theme of this meeting is missions, including home missionary effort, and is based on the sending out of the Seventy. Our Lord's statement to the Seventy is still true,—“the harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest”.

This brings us right up to the question we are now facing as a denomination. We are short of laborers in the field. Are we praying the Lord of the harvest enough? As we are short in the one we are probably short in the other also. Our young people are not entering the field as laborers, in the sense this lesson teaches. The writer asks, "Why?"

You will pardon me if I state that I believe it is the spirit of commercialism which is so prevalent today. The whole spirit of the times is such. Papers and magazines are full of it. We all talk about it; it is given us from many a pulpit. No less a character than Governor Coolidge, of Massachusetts, in an address before the graduating class of the Holy Cross College, said that property-holders keep the church alive. Governor Coolidge would have the students believe that the church as an institution could not exist were men of money to take away their support. He and his property-holders seem to forget that one of the greatest religious organizations—from the standpoint of its real worth to mankind in the saving of humanity, the Salvation Army—has thrived almost entirely on the mites donated by those who may be termed as propertyless. They seem also to have forgotten the early history of the church. The

church can, and has, lived without money, without property, and without wealth. In the days of its infancy it did not perish although the men of property were almost unanimously against the Church of Jesus Christ. The church thrived on poverty and in face of all its opposition. "It was most Christlike when its temples of worship were the Sea of Galilee, the River Jordan, the Garden of Gethsemane, and the Hill of Calvary". Evidence seems to point to the fact that the church has become weaker in vitality, less Christlike, as gold has poured into the collection box, as frame and wooden structures have given away to stone and marble, and as benches have given way to soft comfortable pews.

It might benefit us all to study the history of the church from the stable of Bethlehem, through all the generations when Christianity was compelled to hold up its banner in the hovels of the poor while licentiousness and paganism thrived in the palaces of the powerful. We might all read Christ's command to the rich young man, "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying he went away sorrowful, for he had great possessions."

It would seem that we are all prone to measure one another and ourselves by the yardstick of the greatest financial success of the church or community. This financial tape-measure is what we should aim to get away from. It can't measure spirituality or spiritual success or the real success of any life. The writer has known a number of ministers of the Gospel who are prone to use this yard-stick a great deal, and, although the mandate was, "take neither script nor purse, nor two coats, nor shoes" yet I have heard these discuss very much at length about the salaries other men get and what they should have. I know one who is exceedingly jealous of what other men earn financially, yet he is well fixed so far as property goes and draws a good salary. To the writer these things invariably sound like a reproof of oneself for having chosen what should be and is one of the greatest of life works, which, because of the very nature of it, must carry with it financial sacrifice. The very spiritualness of it must not be hampered by thoughts of things material.

Yet I must make it plain that the writer blames no one for falling into line with the spirit of the times which seems to be commercial. We have it handed to us everywhere. Careers are sized up by what the individual has been able to gain financially. Church reports are furnished to boards and conferences, and the church covered by the report, is given a rating, based largely on what it has done financially, instead of what it has accomplished spiritually. Perhaps the theory is that the amount of money raised is the indicator which measures the spirituality of the church. This, to my mind, is no longer true if it ever was. Men consider it their duty as well as privilege to support any organization to which they belong and whose benefits they enjoy. It isn't so much their spirituality that teaches them to give.

As evidence of this allow me to call to your attention the fact that most church members, now-a-days, give to the church according to their means, and not according to the spirit which prompted the widow to give her two mites. Is giving according to wealth, then, a measure of the spirituality of the church? Is it the measure of a successful life? If business men measured success in this way every man would be measured according to the amount he contributes to his Commercial Club and its activities. The business world measures its successful man by what he does for business and the successful ideas he has been able to work into his business and others are able to benefit by.

A leading New York business magazine says, "It is coming to be recognized among modern business leaders that the rolling up of a gigantic fortune is no longer accepted as success unless the process has been accompanied by service of commensurate value to mankind", and William E. Towne says, "All success is a matter of service. We get paid—whether our employer be the public or an individual—for what we can actually deliver. Therefore, the direct route to success involves a study of the methods by which we can increase the value of our service."

B. C. Forbes, a former English writer, now writing in America, defines success not according to a man's material accumulations, but, "Success is finding, or making, that position which enables you to contribute to the world the very greatest service

of which you are capable, through the diligent, persevering resolute cultivation of all the faculties God has endowed you with, and doing it all with cheerfulness, scorning to allow difficulties or defeats to drive you to pessimism or despair".

Note in this definition we are to "cultivate the faculties God has given to us". Surely if God gives us the faculty, we ought to cultivate it; and "if we are made of firm stuff, if we have the backbone of a man and not a jelly-fish, if we have confidence in ourselves and faith in God, if we know we are giving our lives to a clean, worthy, healthy, helpful purpose, then we pull our belts a notch tighter, we grit our teeth a little harder, we face East, eyes front, and, with unfaltering step, rush forward, determined to halt not and whimper not until we finally gain our goal."

Keep the spirit right and the conscience clear by obeying its dictates. The demand in all walks of life is for conscience, for character, for men and women wholly upright. Certainly genuine lovingkindness and a bad conscience can not both inhabit the same human being. With a clear conscience comes a kind and loving disposition which finds real genuine pleasure in doing for others, as the song says, "I'll do what you want me to do, dear Lord". Julius Rosenwald says, "the only form of pleasure which never gets old is the pleasure derived from helping others to help themselves", hence, the only real joy-factory is within ourselves, helping others to help themselves and developing the talents God has given us. "Freely ye have received, freely give." And if we put out best qualities into our work we must put our whole heart and soul into it.

By the work we do and the manner in which we do it we will add to the happiness of others about us. As we work let us ask ourselves if the quality of work we are doing is good enough to raise the standard. Are others doing better work because of the work we do? The true question in life is, What do you do; What do you accomplish? *Not*, What do you gain? "Happiness is usually to be found in effort." "The young man who sets up gold or getting as his standard or his God, can not avoid becoming selfish, and no selfish person ever yet made a real success of life and living." "The measure of a person's success is what he is and does, not what he has."

Some timidly confess they do not measure up to the standard, financially, or in ability, and, with that confession, sometimes forget to "light the little corner where you are", yet, those who keep the little corners lighted are literally the Marys and Marthas of the church. Some stand in awe, apparently of what others seem to be able to do; not so the Marthas. They are those who know that real happiness is to be found in effort. They are always watching for the little things to do. They use such talents as God has given them and are happy in the doing, the secret of their happiness being in their helpfulness. Everybody loves the Marthas and the Marys of any church or community—those who seize every opportunity to do the needy tasks about them. We, like them, can all be rich in our own minds, and that, after all, is where the most worth while wealth is.

You know I like the idea of a true willingness to do all the many little things about us but I also like the lesson taught in the sending out of the Seventy, how he sent them out two-by-two. They went forth to teach and to preach and to heal the sick. I know of two present-day denominations who do likewise. These denominations have come to expect that their young people shall give two years to missionary work and many of their young people do it. These denominations have had a wonderful growth. I have met many of these young missionary workers and they seem very happy in their work. They are doing things, and, at the same time are better fitting themselves for a fuller life of usefulness, and actually gain by the time spent. They are trained for the work. They are taught Bible and church history; they are filled with enthusiasm through the efforts of chosen evangelists. They are imbued with the value of good work and the glory there is in doing for others.

For years the writer has wondered if our denomination might not grow if we should adopt a like or similar method of work. Whenever I have thought of our denomination, its size and age, this thought has come to me; as I have met these missionaries doing their work I have wondered about it.

I am of the firm belief that if we have a principle worth sticking to in the face of all obstacles and opposition then that principle is worth working for, and, if we work

for it it will grow. The work is worth while; the experience is worth the price; the time is not wasted; it is gain; it is the most valuable experience one can have. Such work makes for a life truly successful. What greater satisfaction is there than rendering a service to others, the spreading of the real Gospel of truth, and making other people happy?

An organ grinder was sitting on the corner of a man's lawn, grinding his organ and causing his monkey to dance, when the owner, whose temper, unlike wine, does not mellow with age, came out and ordered him off, asking him what excuse he had to offer for being there. The Italian smiled, showing his white teeth, glanced over the little crowd of children that had gathered and answered, "I make the children happy." What better motive would one want for living than to make other people happy. Everywhere in life, the true question should be, "What do we do?" and "What accomplish?" What are the results?

You know I am wondering if we might not begin to sound this idea right now so that our growing young people may come to think of the idea and some may adopt it as logical and practical. In connection I am wondering if our young people, like those of some other denominations wouldn't enjoy the benefits of a real Bible conference, accompanied by our pastor who would attend to adapting the given material to our needs and the needs of our young people. We have such a conference every summer at the Chetek Chautauqua grounds. I wonder if a goodly number of our young people might not like to attend, with our pastor if proper preliminary arrangements should be made as I have been assured by the authorities we might.

Jesus Christ has given us the one workable, common-sense rule by which such disputes as are agitating the world can be adjusted: "All things whatsoever ye would that men should do unto you, do ye even so unto them." We heartily believe that there is not one of these disputes which would not be satisfactorily settled if both parties to the dispute would act upon the principle of this golden rule; and that there are few that would not be ameliorated if even one of the parties should act upon it.

—David Keppel.

HOW I PREACHED MY SECOND SERMON

PAUL EMERSON TITSWORTH

"Tell me," said I to an old pastor one day as he was seated on my piazza, "how came you to be a minister?"

He smiled before answering the question. "That isn't as much of a story as how I preached my second sermon. I often recall it as a true comedy of errors."

"Please let me hear about it," I said, eagerly. The old gentleman had lived an eventful life, and he never dipped into the rich storehouse of his experience without bringing forth something that gripped my attention because of its mellow human quality, its sparkling humor, and his narrative power.

"You know," said he, "I was born and brought up in England. I was planning to be a lawyer until an old-fashioned revival struck me and decided me for the ministry. Soon after I entered a seminary, the church, desiring me to try my wings in preaching, sent me to a rural parish to hold forth on Sabbath. In spite of some experience at public speaking, I looked forward with actual dread to standing in a pulpit. There was something solemn about speaking from the chancel of a church that impressed me deeply. After sweating copiously over my so-called sermon, I at once began to worry about ever again being able to put together another, because I seemed to have used up all my material on my first effort.

"The Sabbath came and I found myself in a country chapel. It was not an independent edifice with all the trappings of magnificent ecclesiasticism, but an appendix to the dwelling of a well-to-do farmer. I got my sermon off with some gusto and satisfaction to myself. Indeed, I believe I was rather surprised to find how easily a discourse might be delivered. At the farmer's dinner table I gathered from the casual conversation that I should be expected to fill a second appointment—of which I had previously heard not the slightest whisper—in another and not far distant country chapel. This was a little more than I bargained for, but 'All right', I thought, 'that will be a very simple affair. I am quite ready for the second service, for I now have my sermon well in hand.' With this vain thought I comforted myself that I should come off yet more gloriously than I had done from the first service, and accordingly I gave my-

self up to enjoying thoroughly the bountiful country repast.

"When I was setting out for the afternoon appointment, I was not too delighted to observe that the farmer and his family—he had a big one which had made up a large share of my morning congregation—were going to accompany me. This feeling of discomfort deepened into something akin to dismay, as, in our progress to the second chapel, one by one my morning listeners all joined themselves to our company. You can well imagine how completely upset I was. The confidence gained from my morning's effort vanished in a trice.

"Coming soon out of its stunned condition, my brain began some frantic and rapid thinking. 'What shall I do? What can I say to them?' Of course, I had no second sermon to fall back upon. I had offered up my one ewe-lamb in the morning. My anxiety and nervousness increased with every step. Certainly the good folk trudging to church with me could have no idea of the travail of my spirit during those trying minutes. Fervently I prayed that the Lord might fill my mind with ideas, that he might discipline my stammering tongue, and that he might give me a real message to these devout people.

"In the mist of my trouble, a comforting thought came to me. I might use the sermon which my own pastor had preached the Sabbath before, a discourse which had made a deep impression upon me. Clutching at this idea as a life-saver, with perspiring brow I commenced to recollect as much of the outline as I could, and then set myself to clothe it with all the ideas I could recall, and was able to contribute from my own frenzied thinking. Perhaps it is not too much to say that I composed a very fair sermon. But could I remember it when the time came I ascended the pulpit, my knees all a-tremble. Again I prayed that the Lord might bless my thoughts and powers of speech, multiplying the worthy ones, as he once did the loaves and fishes. I begged ardently that I might not fail, that I might truly feed this people. After the prayer, I sat with bowed head, quite spent from anxiety and effort.

"Then I looked up and glanced about the little auditorium. At the back of the room whom should I discover but my pastor himself? It seemed to me this was too much,

that I had not at all deserved this slap of fate. For a few seconds I did some rapid-fire thinking. Should I after all discard the borrowed discourse, the child of my travelling and worried spirit? There was slight opportunity to hesitate. I saw that there was but one course to take. Shutting my teeth, I went at my work viciously, never daring to glance at the man in the back seat to see how he was taking my performance. Somehow I finished, and my listeners came forward to tell me how much they had enjoyed my sermon. When I could no longer avoid it, I spoke to my pastor. I expected from him something in the way of censure for my bold plagiarism. He was, however, unusually cordial, and told me how well I had done. He went so far as to ask me if, in default of other and a better method of transportation, I should like to ride back to the city with him. Although I shrank from being so long a time alone with him, for I expected he would then criticise my performance as he had not dared to do in public, I really had no other way of getting home, and could therefore have no reasonable excuse for not accepting his invitation.

"En route to the city, instead of reproaching me, the good man, it seemed to me, showed the height of forgiveness by again congratulating me on my work. He then went on to say that, strangely enough, he had a discourse on a like theme, but had developed it in a direction very different from mine. At first I thought that gentle sarcasm on his part, but as he talked on in his characteristically kind manner, I grew convinced that he had not the slightest suspicion that my sermon owed anything to his. Needless to say, I did not enlighten him until some years afterward.

"So you see," said my narrator, in conclusion, "I have very good reason for never forgetting how I preached my second sermon.—*Presbyterian Advance.*

The Bible is the Book of Great Souls, and one who studies it comes into fellowship with these men and women of God, who seemed to have access to him, to know and to do his will, and to have been put in a position where by precept and example they could influence the lives of other folks in the channels of the spiritual life.—*Christian Advocate.*

CHILDREN'S PAGE

A BOY'S FIRST ROOM

I've got a room, now, by myself,
A room my very own.
It has a door that I can shut,
And be there all alone;
It has a shelf, a closet, too,
And window just for me,
And hooks where I can keep my clothes
As neat as neat can be.

A lovely paper's on the wall;
A rug is on the floor—
If I had known how fine it was,
I'd had a room before.
I like to go there after school,
'Way off from every one;
I felt—well, sort of scared at first,
But now I think it's fun.

The voices of the folks downstairs
Seem faint and far away.
I hear the rain upon the roof;
I watch the birds at play.
O, yes, it's often very still,
At night there's not a sound—
But I let mother in, of course,
When bedtime comes around.
—*Youth's Companion.*

SELLING THE COLT

"I have sold the colt," announced Mr. Kent, one morning at the breakfast table.

He and his wife had talked it over before and considered that feed for horses was so high that he would have to sell the colt. He disliked to tell the children because they all thought a lot of her; so this morning when he said he had sold "Pet" all faces looked clouded.

"We have too many horses to winter," he continued. "We will then have Guy, Trusty, Beauty, Doll and your pony Prince."

"Oh! don't sell my Pet!" cried Joyce, in a burst of sorrow. "I don't like to let her go!"

"Never mind, dear," said Mrs. Kent, soothingly, passing her hand over Joyce's curls, "you will still have Prince."

"To whom did you sell her?" asked Stuart. "Will she have a good home?"

"To Mr. Smith," answered his father, and she will be kindly treated, though perhaps she won't get sugar every half hour. He will be after her this morning, so you can all go out after breakfast and give her your parting pet."

They hurried over their breakfast and went out and found Pet quietly eating on the far side of the yard; but she came trotting up to them as usual. They all gathered around her—Mildred, Stuart and Baby Malcolm patting her head, the twins, Donald and Dorothy on either side, and Joyce on her back.

She seemed to understand and stood with her nose in their hands and never moved a foot.

Mr. Smith came and found them still petting her; he had a talk with Mr. Kent, then putting a halter on her, led her slowly out to the road.

"Oh! when can I ever see her again?" mourned Joyce. "Maybe mother will go there to visit some day and you can go, too, and pet her to your heart's content," said Dorothy in a sprightly tone.

Then the girls and their mother went into the house, and Donald and his younger brother Stuart and their father went to the barn, while Malcolm stayed out to play with his kittens.

It was the hardest for Stuart, Joyce and Malcolm because they were the youngest, and the pony belonged to the older three.

But the day came to an end and they were put in bed, then one day and another passed till it had been a whole week since Pet had gone to live in her new home.

One day Stuart and Joyce didn't have to go to school, so they were getting their weekly work done.

Malcolm sat with Joyce playing blocks, Donald was gathering the beets, turnips, etc., from the garden for the winter, and Mildred and Dorothy were baking, when Mildred, passing the window, saw a horse coming down the road on a gallop and, thinking it was a runaway, stepped to the door, but at that instant the horse stopped in front of the house, and who should it be but Pet! Mildred called "*Pet is back!*" Then rushed out the door, closely followed by Dorothy. Soon Donald came from the garden, Joyce and Malcolm from the parlor and Stuart from his work. Oh! how they did hug her! "My dear Pet!" sang Joyce, "I knew you would come back to me!"

Malcolm cooed and crowed, and Donald went to find their father and mother. He soon returned with them, and Mr. Kent patted Pet on the neck and said:

"Well, if you think as much of us as this, I'll have to see if you can stay."

So that afternoon he drove over to Mr. Smith's. When he came home he said, "Mr. Smith thought if she was so attached to us we'd better keep her and he would take Doll in her stead."

So in a few days he came and got Doll. They all gladly bid her good-by, and watched him lead her away.

Then Joyce went happily to the barn with some sugar and a carrot for Pet and to tell her she was going to stay.

So Pet was again established in her old stall, and got as much sugar and patting as ever.—*Linda M. Davis, in Christian Work. (Age 13).*

A CALL TO THE KINGDOM

MARGUERITE THORNGATE

(Read at Semiannual Meeting of the Minnesota and Northern Wisconsin Churches)

In the Bible we read so many times of the "Kingdom of God". I think the Kingdom is the rule of God in the human heart, and that the Kingdom is made up of people trying to do God's will in the everyday affairs of life.

Christ invites every one to become a part of his Kingdom, but it is his desire that all its members remember the ideals of the Kingdom.

The first one, upon entrance is repentance. Jesus very early began to preach, "Repent ye; for the kingdom of heaven is at hand." Repentance does not mean merely being sorry for our mistakes, but resolving never to make them again.

And he does not want us to be like the Pharisees, who cleanse the outside of the cup, but within they are full of extortion and excess. He does not care for us to do things to be seen of men, but desires sincerity in the heart.

Brotherliness is the foundation of the Kingdom. Christ was a model, for he said, "A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 34, 35). "Love is the greatest thing in the world". Lack of fellow feeling and lack of brotherly love is one of the greatest hindrances to the extension of his Kingdom. "Love your

enemies" and "forgive seventy times seven" is what he commands us.

Our common need should draw us all together. Non-Christian religions do not include humanity in their benefits. Individual men as men are nothing in their sight. Can we judge as to who need saving, and who do not? Every man of every nation is wanted in the Kingdom.

Loyalty can not be mere words, but loyal action, and Christ shows his loyalty in Matthew 10: 40, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Each of us ought to make loyalty to the Kingdom of God our supreme motive in life. It insures us friends and success. How much better one feels to know that he is working for a definite purpose. Many are now striving to make every thought and word and act in accordance with his will.

Jesus said if we leave *all* to follow him, we shall inherit eternal life. It is most difficult for men and women today to give up wealth, ambitions and life plans for his sake, yet Jesus thought that for his cause, no sacrifice was too great. Every great cause requires service and often times great sacrifice, and men must be willing to go *any* lengths.

A Christian should consider that every one has equal rights in the Kingdom of God. Men and women of every race, through fellowship with Jesus Christ have developed strong characters.

The results of Christianity are wonderful. Its influence is felt everywhere. Why do people choose a town of churches in which to live? Democratic institutions, education, development of the Christian home, and organizations for relief of misery are distinct gains.

True Christianity will permeate everywhere. Kingdom standards are actually above other standards. More is expected of Christians than of other men.

"The Great Commission expresses completely the whole spirit of Jesus' life and thought." If every worker, and even the one-talent Christian did their part, who can tell what might be accomplished for his cause?

Cheerfulness and contentment are great beautifiers and are famous preservers of youthful looks.—*Dickens.*

MARRIAGES

SEVERANCE-LUFKIN.—Married at the Seventh Day Baptist parsonage at Dodge Center, Minn., by Pastor H. C. VanHorn, Mr. Irving Osborn Severance and Miss Jessie Wiltse Lufkin, October 9, 1920.

CRANDALL-DUNN.—In Brookfield, Mass., November 13, 1920, by Rev. Sherman Goodwin, Mr. Daniel Alva Crandall, of Rockville, R. I., principal of Brookfield High School, and Miss Grace Abbie Dunn, daughter of Mr. and Mrs. Ezra B. Dunn, of Block Island, R. I.

WITTER-CROSBY.—At the home of the bride, November 20, 1920, by Rev. J. C. Reichert, Rev. E. Adelbert Witter, of Berlin, N. Y., and Mary A. Crosby, of Adams Center, N. Y.

DEATHS

SAUNDERS.—Sarah J. Saunders was born August 20, 1833, and died November 7, 1920.

She was the daughter of Edward and Margaret William Saunders. She was the last to survive of a family of six girls and one boy. In early life she joined the Darien Seventh Day Baptist Church, located about twenty miles from Buffalo. This church became extinct about sixty years ago and she moved her membership to the First Alfred Church, and there remained a member until her death. She was one of the Daughters of the Revolution, her father having served in the war of 1812. The last eleven years of her life have been spent with her niece, Mrs. William Bass, of Alden, N. Y. She is survived by many nieces and nephews.

Funeral services were held at the home of her niece, conducted by her pastor, A. Clyde Ehret, and she was laid to rest in the village cemetery. A. C. E.

COATS.—Saryntha M. Coats was born April 15, 1848, and died September, 1920.

She was the daughter of Benjamin and Lois Whitford Coats. Her two brothers, Albert and David Coats died some years before. She is survived by three nieces and three nephews. She was born in the vicinity of Adams Center, near where she lived the greater part of her life. In April, 1920, she went to the Keep Home at Watertown where she was living up until the time of her death. In early life she joined the Seventh Day Baptist church of Adams Center and remained a faithful and consistent member until her death.

Funeral services were conducted by her pastor in the church she so much loved and she was laid to rest in the Adams Center Union Cemetery. A. C. E.

A CITY MAN'S NOVEL SCHEME TO GET BACK TO THE FARM

For men who are disgusted with city life, and who want to get back to the farm, a scheme discussed in an editorial in *Farm and Fireside*, should prove of the greatest interest.

A subscriber to *Farm and Fireside* with a family to support and little chance to save, but who had a nest egg of \$2,000 as the result of twelve years' economy, discussed a co-operative farming scheme with some of his friends who were in a similar position, and most of whom were farm-bred. They planned to move to some section of the South where land is comparatively cheap and to settle as a community on a tract that would provide a farm of about eighty acres for each family. The plan was to buy the equipment for the farm on some co-operative basis, also improved breeding sires for stock raising, and building, house and farm supplies in the same way. With \$2,000 apiece they would have enough and to spare.

"It was agreed that one or two heavy tractors and several light ones would furnish power to operate the machinery on a dozen farms, and by hiring one practical successful farmer to manage the entire farming operation, a reasonable degree of success could be counted on from the start. This plan appealed quite strongly to most of the men present who were farm-bred, and to the number of about fifteen altogether. What won the favor of a majority of these men was the idea of being able to establish an up-to-date school and provide conveniences such as running water and electric light by co-operative means from the start. This would be brought about by locating the homes in a little settlement in the center of the tract purchased.

"This seems to be an absolutely new angle of the back-to-the-farm movement," says the editor. "Of course there have been real estate boom schemes floated along somewhat similar lines, but the development of a plan by members of a city church club to carry church and school and social organization and modern city conveniences into farm pioneering puts a new phase on the city-to-country movement."

The straight and narrow path is not congested by heavy traffic.—*Life.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 43d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenegr, Pastor, West Riverside, Cal.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

"To retreat from a commanding location because property values advance or because the complexion of the human skin surrounding the church changes its shade is certainly not statesmanship."

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager

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Advertising rates furnished on request.

Sabbath School, Lesson XII—Dec. 18, 1920

JESUS FEEDS THE MULTITUDES. Matt. 14

Golden Text.—"They have no need to go away; give ye them to eat." Matt. 14: 16.

DAILY READINGS

Dec. 12—Matt. 14: 13-23. The Multitude Fed

Dec. 13—Matt. 15: 32-38. Compassion on the Multitude

Dec. 14—2 Kings 4: 38-44. Elisha's Meal

Dec. 15—1 Kings 17: 8-16. Elijah and the Widow

Dec. 16—Ex. 17: 1-7. Water from the rock

Dec. 17—John 6: 24-35. The Bread of Life

Dec. 18—John 17: 17-26. Jesus' Prayer

(For Lesson Notes, see *Helping Hand*)

"In the final struggle the allied forces of Christianity must win on the "western front"—our cities—or evacuate the whole field to the enemy."

"It is poor strategy to send out our battalions of life into foreign lands and retreat before the battalion of death in our own land."

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The Sabbath Recorder

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

Hold fast thy faith

ALWAYS NEAR

We may not see the path ahead,
So thickly shadows gather here,
But we can trust the One who said—
"I love thee—there is naught to fear."
Can feel him near us day and night,
If we but stretch our hand and cry,
"O Father!" Faith becomes as sight,
And all our griefs and fears pass by.

O near, so near! We touch the hand
That bears the scar of Calvary,
And though I may not understand,
I know this Savior died for me.
Oh, the great heart of God is warm—
Its love, its yearning who can tell?
So welcome sunshine, welcome storm—
God's love is round me—all is well!

In steadfast trust I will abide,
Believing, come what may, that he,
Is ever near me—at my side—
And that is heaven itself to me.
What comfort in the thought that he—
We have no merit we can boast—
Is always near to you and me,
And nearest when we need him most.
—Eben E. Rexford.

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