

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.

CONTENTS

Editorial. —The Anti-Saloon League Not Guilty.—"The Witnesses Agreed Not Together."—"These Three Are One."—One New Colored Church.—Millions of Children Actually Starving.—More About Sending Second Hand Recorders.—Two Encouraging Signs of Reform	737-741	Woman's Work. —Program of Prayer.—When the Boughs are Bare (poetry).—My Friends—An Introduction . . .	757
Prohibition and Protective Work.	741	Are We Getting Beyond Home Life? . . .	759
The Commission's Page. —Roll of Honor.—Minutes of the Meeting of the Commission at Buffalo, N. Y., November 16-17, 1920	743	Young People's Work. —A Purpose Meeting.—Among the C. E. Societies of the East.—C. E. News From British Guiana	761
Missions and the Sabbath. —Monthly Statement	750	Topics Suggested for United Prayer. . . .	762
"The Apostolic Church", "The Church in the Wilderness", "The Remnant Church", These Three Are One	750	In Memory of Loren G. Waite	763
Milton College Matters	756	Children's Page. —The Two Little Boys (poetry).—Sermon for Children—A Little Boy's Repentance	764
		America's Lost Opportunity	765
		Marriages	767
		Deaths	767
		Sabbath School Lesson for December 25, 1920	768

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Rev. Frank E. Peterson, Leonardville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Fouke, Ark.; Benjamin R. Crandall, Riverside, Cal.

Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Forward Movement Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Director of Forward Movement—Rev. A. J. C. Bond, Salem, W. Va.

Executive Committee—Rev. Clayton A. Burdick, chairman, Westerly, R. I.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; (for 1 year); Rev. Henry N. Jordan, Milton, Wis.; Rev. William L. Burdick, Alfred, N. Y.; (for 2 years); Rev. Alva L. Davis, North Loup, Neb.; M. Wardner Davis, Salem, W. Va.; (for 1 year.)

COMMISSION OF THE EXECUTIVE COMMITTEE

For one year—Rev. Alva L. Davis, North Loup, Neb.; J. Nelson Norwood, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I.

For two years—Alfred E. Whitford, Milton, Wis.; F. I. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

For three years—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—A. L. Titworth, Plainfield, N. J.

Assistant Recording Secretary—A. F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.

Recording Secretary—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary and Treasurer—Prof. Paul E. Titworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.

Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Croaley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.

Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Independence, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—A. F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Jancaville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

Field Secretary—E. M. Holston—Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Recording Secretary—Clark Siedhoff, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.

Field Secretary—E. M. Holston, Milton Junction, Wis.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.

Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Arla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Ingle, Milton, Wis.; Paul E. Titworth, Alfred, N. Y.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 89, NO. 24

PLAINFIELD, N. J., DECEMBER 13, 1920

WHOLE NO. 3,954

The Anti-Saloon League Not Guilty No little commotion has been stirred up in the newspaper world over the recent movement of the Lord's Day Alliance by which it proposes to "restore the Puritan Sunday by national laws".

It is difficult to see all the motives that prompt the specially strong propaganda just at this time; but there is one object that some of the notoriously "wet" papers make too prominent for any one to be mistaken as to what they mean. It is evident that they mean to make the most they possibly can by way of creating prejudice against the prohibition amendment. We can not see that there is any parallel between the Sunday question and the liquor question; but some papers are sparing no pains in efforts to show that the "fanatical passage of the Eighteenth Amendment" has paved the way for any kind of "tyrannical Sunday law" the "cranks" and "fanatics" may take a notion to propagate.

We see nothing in this kind of argument but a sure sign of the purpose of the wets to seize upon every possible opportunity to arouse prejudice against prohibition. This they purpose to do by making it appear that since agitators have succeeded in securing the prohibition amendment, there will now be no difficulty in putting over an amendment for Sunday observance or for any other interference with "personal liberty which narrow fanatics" may see fit to invent. Therefore some of the dailies go out of their way trying to connect the Anti-Saloon League with the Sunday law movement. The League is having nothing to do with this matter, and the strenuous efforts of New York wet daily papers to connect the League with this movement is nothing short of ridiculous.

"The Witnesses Agreed Not Together" When the news came to the newspaper world last week that the Lord's Day Alliance led by Dr. H. L. Bowlby, and the "Tennessee Conference of Sabbath Reformers" are pressing a strong bill with seven sections upon Congress to

enforce Sunday observance, and, that powerful lobbies were at work in many state legislatures advocating strict laws against all outdoor sports, automobile riding for pleasure, picture shows, newspapers, mail and railroad service, opening postoffices, bathing at beaches, and many other things, there was quite an uprising of public opinion, not only by many daily papers, but also by prominent church people in both pulpit and pew.

It is interesting to see the opposing views as expressed by various papers and by prominent men as to the real nature of the Sabbath, and as to the probable effect the national Sunday laws proposed by the Alliance, would have upon the people. While some denominational gatherings are anxious to see better Sunday observance, it is plain enough that even these think Mr. Bowlby and his friends are going too far in this movement, and, as yet, they refuse to take open and positive action in their support.

From the clippings we have made out of ten New York and Philadelphia papers it would appear that the Bowlby propaganda is finding but little open sympathy among church people, to say nothing of the great unchurched world. The general feeling is that the civil law method of compelling people to observe any Sabbath will result in driving men farther away from all religious duties. The proposed bill is a strong one with heavy penalties for disobedience.

As we study the reports of addresses and read editorials, one thing stands out clearly, and shows how sadly the true *Sabbath idea* is fading out of Sunday, even among those who are so anxious to compel its observance by law! If this is so among church people, what can be expected from the great unchurched multitudes? The witnesses for Sunday do not agree together any better than did those who were determined at all hazard to crucify the Christ. It must be that an unreasoning prejudice is stimulating the activities of men who insist that the Bible is the only guide for Christian faith and practice, and then ignoring its plainest teachings, resort to civil laws by which the

Sabbath Jesus kept all his life is to be supplanted by a day God never sanctified, but which was dedicated to Baal!

Even as to the name of the day to be enforced as a Sabbath, the witnesses do not agree. Here are some of the different terms applied to it: "Lord's Day", "American Sunday", "Puritan Sabbath", "American Rest Day", "American Institution", "Seventh-day of Rest", "Holy Day or Holiday", and "God's Holy Day"—all these and more in reference to the "First day of the week commonly called Sunday"! And this too by Christians who claim a desire to impress human beings with the sacredness of Sabbath-keeping in the sight of God! They clamor for civil laws to compel the observance of a day which the world knows has no sanction whatever in the Book they profess to follow.

The newspaper headings in this controversy make an interesting study as showing the spirit of the daily press, and in some instances that of religious teachers on platform and in pulpit. Here are a few of them: "Sabbatarian Tyrants", "Blue Laws Opposed by Trinity Rector", "Church the Only Place to Go and Home the Only Place to Stay", "Sunday Vacuum no Gain", "Taking the Sun out of Sunday", and other similar expressions.

One can not help noticing a sarcastic tone in the headings and in many articles, which reveals a wide-spread contempt for this Bowlby propaganda, and shows where the people stand in regard to national laws enforcing religious tenets.

We call attention here to some of the views of prominent persons as gathered from the papers. They show, not only an opposition to the Bowlby plan, but reveal something of the holiday conception as to Sunday which is rapidly gaining ground. Dr. Bowlby claims, in his report, a strong fighting force with able lobbies in twenty-one state legislatures, all of which is "backed by sixteen denominations".

He also affirms that the South is a unit in support of the measure now before Congress. Here are a few words from his report that will show who he thinks his enemies are:

"In closing we would again sound a note of warning to all friends of the Lord's Day and urge them to help overthrow the coalition of the enemies of the Sabbath, composed of secular leagues, non-Christian sects, Saturday Sabbatarians, 'personal liberty' elements, etc., whose avowed purpose is to propagate their own particular ends.

"The time has come when public officials, both state and national, must be acquainted with these facts and realize how small a part of their constituency, generally speaking, comprises these various elements."

It may be that the doctor has not well counted in making up the list of those who are opposed to his scheme of legislation for a civil Sunday for rest and worship. Many church people besides "Saturday Sabbatarians" are speaking out upon the question in words that can not be misunderstood.

Dr. Manning, rector of Trinity Church, New York City, among other things says:

"This proposed campaign for stricter Sunday laws is one of those well meant but misguided efforts which do harm instead of good to the cause they are intended to serve.

"It is impracticable, wrong in principle and based on a narrow and imperfect conception of the Christian religion. Such a method of securing the observance of Sunday would do far more to drive religion out of the hearts of the people than to draw them toward it."

The above statement is quoted from the *Tribune's* account of Dr. Manning's sermon. The *New York Times* reported this from the sayings of the Trinity pastor:

Dr. Manning went on to concede the setting apart of one day in seven for worship and rest as one of the foundations of religion and of civilized life, but said "we have no right to try to compel the religious observance of the day by law". The law, he thought, should safeguard the right of all to freedom from their ordinary occupations and to opportunity for religious observances, if they wished so to use it, and should stop there.

Dr. Parkhurst was one of many who preached upon the question on the Sunday following the Washington meeting, and this is from him as reported by the *Herald and Sun*:

An attempt has been made to drive morality into the people, and now they are attempting to drive religion into the people. It will not work. . . . I support Dr. Manning in his statement that the Christian religion does not support petty restraints and restrictions. Let there be good music on Sunday—plenty of it. Music, you know, will be the only art in heaven, and let us develop our taste for it here.

William Fellows Morgan said:

"I do not approve of the movement to go back to the 'Blue Sunday'. I believe that more attention should be given to church going on the part of the young, but this is a matter for parents and it can not be accomplished by legislation nor should it be attempted. I believe in a liberal Sunday and, generally speaking, I agree with what Dr. Manning said on the subject in his sermon Sunday."

Miss Laura Skinner said:

"You can't legislate people into righteousness. My feeling is that such a movement gives the people a wrong impression about goodness, as if it were compelling them to be good. I have no sympathy with the supporters of the proposed restrictions. It is going too far."

Bishop Joseph Berry, of Philadelphia, is reported by the *Herald* as saying:

"Such extreme measures as are being proposed by the national organization of the Lord's Day Alliance, are, in my opinion, more likely to retard than to help the attainment of such an observance of the first day of the week as millions of reasonable, right thinking Christians have in mind.

"It is, in my opinion, questionable whether this is a matter for Federal legislation through Congressional action at this time. It may, and possibly will, reach Congress, but I doubt if Congress will attempt to regulate the observance of Sunday by statute.

"It is true, of course, that Congress did make prohibition national. But not, as every one knows, until after a majority of the States had been striving for years to procure this result. Sabbatarian observance is a different proposition. It does not possess the same iniquitous results that were attached to the condition the Eighteenth Amendment was designed to remedy. Going to extremes will not, I believe, help us to have Sunday observed in the way it should be."

The following is from an editorial in the *Times*:

"Now, if any denominations want Sunday kept in a particular way, it is their privilege so to keep it. Churches can enforce discipline upon their communicants. By precept and example they can recommend their theories and practices upon their neighbors. The moment they seek the aid of the law to thrust upon the great body of citizens a code of Sunday observance against which it rebels they are trying to exercise a tyranny over other men's consciences. They are unconsciously creating prejudice against a morality that seems pragmatical to their opponents and even against religion itself."

Dr. A. C. Baldwin, pastor of the Chestnut Street Baptist Church, Philadelphia, in a

recent sermon against enforcing the "Blue Laws" in that city, said:

"Let us have laws that give every one a day of rest a week. Let us have laws that protect every one, so that he can use that day according to his conscience, without invading the rights of someone else. That is the extent of the reach of the law. . . . Give us a movement within the churches to put more into the day, more faith and love. We shall not redeem it by making it a vacuum."

The *Philadelphia Bulletin*, in an editorial says:

"The plans which have been announced at Washington by promoters of a new movement for Sunday legislation by Congress are so absurd, and so tyrannical as well in their spirit, that they are almost certain to be repudiated by the greater portion of the Christian people throughout the United States.

"Such legislation as this would run so far beyond all bounds of sense or reason that it is hardly conceivable that it can be seriously contemplated outside of a relatively small circle of professional zealots who conduct agitations along the line of a truculent or bullying fanaticism."

This is from an editorial in the *New York Tribune*:

"Time will doubtless close up the ranks and clear the air. Meantime one may contemplate with no small remuneration in the way of enjoyment the spectacle of Dr. Bowlby's pure and pious crusaders, reinforced by husky squads of bartenders, lending their lusty voices to the battle hymn of blueness."

We close with a few words from Arthur Brisbane in a Philadelphia paper:

"The International Reform Bureau, which wants birds to stop singing, flowers to stop blooming and human beings to sit indoors and mope on Sunday, is actually taking itself seriously. . . . The Bible says that on the seventh day 'God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it.'"

Does not every one know that all this fuss is concerning a day which God never sanctified, which he never called his holy day, and for which there is no Bible authority for its observance as a Sabbath?

Can not the people see that the Sabbath is a purely religious institution based upon Bible authority alone, and that any legislation upon its observance is religious legislation? An appeal to the consciences of men

is the only way to secure its proper observance. The sheriff's hand and the policeman's club can never make loyal Sabbath-keepers. These will make men hate the Sabbath.

"These Three Are One" The historical article on another page by Robert St. Clair was prepared by the request of Dr. J. C. Branch, evangelist of Michigan, to meet the special needs of the work in that State and elsewhere. We understand that the friends there are in need of the historic facts brought out in this article in order to meet in a courteous manner certain claims and objections put up against them in their work. The matters of history brought out should interest all RECORDER readers. We understand that the brethren in Michigan are planning to save the article in tract form, and we hope it may accomplish the purpose for which they have prepared it.

Some important facts in Seventh Day Baptist history should never be allowed to sink out of sight. History is often a very good and effective preacher.

One New Colored Church One of the churches recently organized in Detroit, Mich., is composed of colored people. We have never done much active missionary work for this people in the United States; but there is no good reason why we should not do so, as the way opens for us. We, or some of us, have in years gone by tried hard to establish missions among the Negroes in Africa, only to find our plans thwarted from no fault of our own. Our South American work looks hopeful and we pray that it may continue to prosper.

As a denomination we have long been friendly to the colored people. For many years previous to 1871 the General Conference passed strong resolutions expressing sympathy for the colored people, and we understand that a good number of these Conference resolutions were read to the new church in Detroit. Its members were much pleased to know that Seventh Day Baptists exhibited their friendly interest in the colored people long before it was a popular thing to do.

There is no good reason why we should not be more interested in the religious welfare of the colored race; and so far as we are able to do so, we should offer them the

word of life. When a church is organized among them there should be a Christian hand of welcome extended to it, and we should pray for its prosperity.

Millions of Children Actually Starving We have a communication from the Federal Council signed by forty-seven leading American Christians who have visited Europe and personally investigated the pitiable condition of starving children in the war-devastated countries. They say that the awful conditions have not been exaggerated and that the need is desperate.

Great populations are slowly starving to death. Half naked and freezing they become an easy prey to diseases. Food, clothing and medicines must be sent and the American people are urged to supply them.

The closing paragraphs of the letter must touch the heart of every one who reads them:

A pathetic illustration of the need for this call was afforded by an orphanage visited by one of our delegations. The children were quiet and well-behaved, with intelligent faces, winsome children, to whom one's heart instinctively went out. A young woman with one assistant was in charge. Because money is scarce and food dear, they can not afford servants, so these educated and refined young women do all the work of the orphanage themselves—making the beds, cooking and serving the food, and caring for the children. As we looked into the spotlessly clean and well-kept rooms and saw on every side the evidence of thoughtful and loving care, we had a feeling that He who of old took the little children in His arms must be very near to that place. As we went away, we could not forbear asking the young lady in charge: "Can you manage to get enough for all these children to eat?" A wistfully tender look came into her face as she replied: "We give them all we have, but it is not enough. They cry for more. It is very hard. They are little children, and they do not understand."

They do not understand. Do you? "God has forgotten us," a hungry little girl wailed to her sister. The sister's lip trembled, but she bravely replied: "No, God has not forgotten us, he has told somebody to help us, and that somebody has forgotten us."

It was Jesus who said: "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

The United States is the strongest and most resourceful nation in the world and "we that are strong ought to bear the infirmities of the weak."

Collections and individual gifts should be sent to Mr. Franklin K. Lane, Treasurer of

the European Relief Council, Guaranty Trust Co., 140 Broadway, New York City.

More About Sending Second Hand Recorders The response to our call for those who are willing to mail their RECORDERS to any who would appreciate them has been greater even than we had dared to hope for, and we have supplied all the addresses we now have in hand.

There are several others who would be glad to mail back numbers for 1920 to any who will be glad to receive and read them. The response from lone Sabbath-keepers has been generous, and shows how much the weekly visits mean to them. Some of them say that RECORDERS have been such a blessing to them they are glad of the chance to pass theirs along to help others.

If our friends who are interested will furnish addresses for still others who would be helped by the RECORDER, we have several persons who will be pleased to furnish them. Let us hear from you. Some have expressed a wish for the story of the lone Sabbath-keepers by H. D. Clarke. Perhaps there are those who would send all the numbers.

Two Encouraging Signs of Reform In a large New England school the young ladies have entered with enthusiasm into a movement for dress reform. They have adopted a suitable and modest costume, composed of a comfortable blouse, skirts of decent length and fullness, cotton or wool stockings, broad low-heeled shoes, and hair modestly done up. This spirit of dress reform is rapidly growing in some parts of our country, and bespeaks a change for the better so far as dress is concerned.

Another sign of improvement is the fact that the censors of a great State have placed under ban all picture films that portray crime and glorify criminals. When every State in the Union takes such a step there may be some hope of reducing actual crimes and lessening the number of criminals. But this can not be realized until the baneful poison of recent day picture films is out of the blood of the hundreds who have been influenced thereby.

"We have good instincts within us which feel the upward pull as consciously as the boy feels the pull of his kite."

PROHIBITION AND PROTECTIVE WORK

ALBERT E. WEBSTER

(From his report to the Juvenile Protective Association, Chicago, Ill.)

At the annual meeting last year the superintendent reported that prohibition had already proven beneficial to the families coming to the attention of this organization. In view of the practical anarchy that has prevailed this year in reference to the liquor business there was some question as to whether the gains noted would be sustained or only temporary. It is a matter of considerable interest, therefore, to be able to report that in spite of the general lawlessness that has existed even nominal prohibition has resulted in decided improvement in certain conditions affecting children. These changes are here briefly stated: First, complaints of adults contributing to the delinquency or dependency of children on account of liquor decreased 74 per cent. Two years ago there were 443 of these cases; last year there were only 113. The first half of the year was more favorable than the last half for during the first six months only 41 of these complaints were received while during the last six months 72 complaints were received. Assuming that there was an average of four children to each family this means that there were over 1,300 children whose parents presumably gave them proper care but who under former circumstances would have been subjected to such mistreatment or neglect in the home as to need protection from an outside agency. If a partial enforcement of the prohibitory law could produce so favorable an effect on family life a genuine attempt at law enforcement would without doubt be of unestimable value in providing that home environment and care to which every child has a right.

Second, Prosecutions for non-support decreased 20 per cent. Even during prosperous seasons when employment is steady and wages are good intemperance has always resulted in many prosecutions for non-support. Last year there were only 40 of these cases. With real law enforcement this number would be radically reduced.

Third, adult delinquency which includes every aspect of mature misconduct menacing children decreased about 6 per cent; the respective figures are 1,466 and 1,380. When one recalls that this list embraces almost all

crimes, some of which would be little affected by intemperance, a decrease of 6 per cent is not without significance.

Fourth, complaints of disorderly conduct decreased about 50 per cent. In this familiar category are often placed persons whose actions are occasioned by intemperance.

Fifth, the Association has not noted any of the disastrous mental effects on prohibition which were so freely predicted by certain individuals. Complaints involving insanity dropped nearly 60 per cent, from 56 to 30 cases.

Sixth, no complaints of drug addicts were received during the year.

While the above observations are favorable to the Eighteenth Amendment it should be recognized that implicit in the present situation are many dangers to children and to domestic happiness. The physical effects of drinking some of the concoctions that are now being sold are bad while the economic results on families when bread winners spend large amounts of money for high priced liquor are obvious. More than all this it is an important question what the psychological effect on children and young people is when they observe all about them these constant violations of the fundamental law. Is there any method more certain to create contempt for law, to develop radical ideas towards government than by permitting the present system of nullification to continue? While its immediate effect on juveniles can not be measured its influence on their future mental development can hardly fail to be far reaching.

In viewing the social gains resulting from the dry law one's optimism must be tempered a trifle by the increase in certain types of complaints that have been received. The most prominent among these are complaints of cruelty to wife and children. Last year these complaints increased 238 per cent, the figures being 36 to 122. The complaints also increased more rapidly during the last half of the year than they did during the first six months. Officers of the Association attribute this increase to two things: first, the fact that many men who formerly drank heavily have discontinued the practice and a reaction has set in which expresses itself in surliness or abuse to the family. This is what might be expected during a transitional period and it will probably disappear after adjustment to the new order has been com-

pleted. Second, liquor which is being consumed is often impure or poisonous, rendering a person quarrelsome and violent. This applies chiefly to men who are already alcoholics. The mass of people who drink only occasionally if at all are not greatly affected, and the lapse of a few years during which the pathological cases can pass out should bring immeasurable gains to Chicago children and to family life in general.

Desertion or abandonment increased 35 per cent, from 65 to 86 cases, and adult immorality increased 27 per cent, from 135 to 172 cases. It is doubtful that prohibition has had any effect on these acts. They are perhaps symptomatic of the chaotic and uncertain period through which the world is passing.

CHINA'S ADVANCE

It was the purpose of the Boxer Movement to arrest China's progress toward Christian civilization, but it had the directly opposite effect, for never has China made such rapid progress toward Christian civilization as since the Boxer Uprising. The price of the advance was great, but the sacrifice of so many heroic Christian lives was not lost. Through that sacrifice thousands of Chinese men and women have been brought into the kingdom and tens of thousands more will follow. China is on the upward grade and her progress will be still more rapid in the coming years, for the Bible, God's greatest agency in humanizing, civilizing and Christianizing the nations, is to exert a greater influence upon China than ever before, since through the work of the American Bible Society and other agencies, China is to be given God's Word in Chinese. The Bible thus translated will be known as "The Revised Mandarin Bible". By means of this translation many people will have the privilege of reading the Word of God that could never become acquainted with it otherwise. Perhaps China has a better subsoil for the reception of the good seed of gospel truth than any other semi-civilized nation and we may expect to see a great spiritual awakening and a wonderful unfoldment of Christian lives and character in China. "Happy is that nation whose God is the Lord." Perhaps China will be one of the first nations to enthroné Jesus as King.—*The Sunday School Herald.*

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

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

ROLL OF HONOR

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

MINUTES OF THE MEETING OF THE COMMISSION AT BUFFALO, N. Y., NOVEMBER 16-17, 1920

Seventh Meeting

The following is an amplification and partial re-arrangement of the officially approved minutes made by the Secretary at the time of the meeting.

Pursuant to a call of the President, the Commission of the Executive Committee of the Seventh Day Baptist General Conference met at Buffalo, N. Y., November 16 and 17, 1920, at the Hotel Broezel. The members had rooms at the hotel, took their meals for the two days at various restaurants, and held their meetings in one of the first-floor parlors of the hotel, having exclusive and undisturbed use of the room for the entire two days, with no added expense above the cost of the three double rooms and two single rooms of the members.

Six formal sessions were held during the two days, from half past nine o'clock till half past twelve, from half past two till half past five, and from half past seven till half past nine in the evening.

For the most part the members ate their meals together. This afforded an opportunity for relaxation and social visiting, all the other waking hours aside from the formal meetings being occupied with sub-committee work and group discussion of matters concerned with the meeting.

Three of the members arrived Monday night, the others Tuesday morning in time for the first session. Three members remained till Thursday morning, the others starting for home late Wednesday night, after the meeting closed. All who attended were present at and through all the sessions.

Six members of the Commission, the Forward Movement Director and the Secretary attended the meeting. They were Rev. Clayton A. Burdick, of Westerly, R. I., who is President of the General Conference and Chairman of the Commission; Frank J. Hubbard, of Plainfield, N. J.; J. Nelson Norwood, of Alfred, N. Y.; Ira B. Crandall, of Westerly, R. I.; Alfred E. Whitford, of Milton, Wis.; and Benjamin F. Johanson, of Battle Creek, Mich., of the Commission; and the Forward Movement Director, Rev. Ahva J. C. Bond, of Salem,

W. Va., and the Secretary, Rev. Edwin Shaw, of Plainfield, N. J.

The three members of the Commission who were not present were Rev. Alva L. Davis, of North Loup, Neb.; Allen B. West, of Milton Junction, Wis., and Lucian D. Lowther, of Salem, W. Va.

The sessions of the meeting were opened with prayer, and the spirit of prayer was constantly evident in the attitude in which every matter under discussion was approached and considered. And while there was often differences of opinion definitely and positively expressed, there was no formal official action taken that was not unanimously supported.

There was a conscious sense of the great importance of the work undertaken by the Commission. There was a frank recognition of the difficulties and problems, especially those connected with the present day world conditions, and those growing out of the inevitable confusion attending the changes of methods among us as a people because of the establishment of the New Forward Movement. And there was in all the discussions a dominant undertone of hope and good cheer and optimism, by the way of meliorism, to the exclusion of "pejorism".

At the beginning of the meeting the Secretary presented copies of the correspondence with the members of the Commission, by which the meeting had been called, and the arrangements had been made for its entertainment. Among these communications were letters from Rev. Alva L. Davis and Allen B. West stating their inability to attend the present meeting. He also presented an outline program of matters that should be considered at the meeting, and copies of letters he had written to various parties as directed by the Commission at the Alfred, 1920, meeting.

After this the following communications which had been received by the President and by the Secretary were presented, discussion and action being deferred till later sessions in the meeting:

(a) From the Seventh Day Baptist Missionary Society, regarding the action of the Board of Managers concerning the five suggestions made to the board by the General Conference through the report of the Commission.

(b) From the American Sabbath Tract

Society regarding the action of the Board of Directors concerning a suggestion made to the board by the General Conference through the report of the Commission.

(c) From the American Sabbath Tract Society submitting a recommendation of the board which referred to the Commission the question of co-ordinating the work of the present denominational agencies for religious education.

(d) Letter from Rev. Ahva J. C. Bond accepting the call to become the Director of the New Forward Movement among Seventh Day Baptists, to begin his work officially January 1, 1921, and giving such thought, effort, and time to the work in the meanwhile as he can give in connection with his work as pastor of the Salem Church, with a salary at the rate of \$2,200 a year and traveling expenses.

(e) Letter from Lucian D. Lowther stating his inability to attend the meeting and, in the light of that fact, though he would like very much to be present, presenting his resignation as a member of the Commission.

(f) Letter from Albert S. Maxson, of Milton Junction, Wis., asking for instructions regarding supplies of pledge cards and envelopes for systematic financial offerings which were in his hands as an officer of the Board of Finance, now discontinued.

(g) Letter from Rev. Samuel R. Wheeler regarding action by the Commission in reference to denominational methods and customs of procedure in receiving members into a church in connection with baptism.

(h) Copy of preamble and resolutions from the First Seventh Day Baptist Church of New York City regarding games on the Sabbath by the Alfred University football team.

(i) Letter from Rev. Boothe C. Davis, president of Alfred University, regarding the resolutions of the New York City Church, and regarding the playing of football on the Sabbath by the Alfred University team.

(j) Letters from the Secretary of the Federal Council of the Churches of Christ in America, and from others concerning the matter of attendance at the coming quadrennial meeting of the Federal Council in Boston, Mass., December 1-6, 1920, by the official representatives of the Seventh Day Baptist General Conference.

(k) Letters from the Secretary of the Federal Council of the Churches of Christ in America, and from others, concerning an enlarged appropriation from the Seventh Day Baptist General Conference for the support of the work of the Federal Council.

(l) Letter and documents from Rev. William C. Whitford, treasurer of the General Conference and treasurer of the Forward Movement Budget Fund, concerning the funds.

(m) Letter from Rev. William L. Burdick, general missionary on the Western Association Field, regarding the quotas of churches on his field to the Forward Movement Budget.

(n) Letter from Rev. William C. Whitford enclosing communications from the Survey Department of the Interchurch World Movement regarding the matter of financing the work needed to complete the survey now underway in New York State.

Growing out of the discussions of these and other matters, discussions which often involved several topics at the same time, the following definite actions were taken, in about the chronological order as given.

It was voted, inasmuch as Rev. William C. Daland, one of the four duly appointed delegates of the General Conference to the Federal Council will not be able to attend the meeting of the Council in Boston, Mass., December 1-6, 1920, that Rev. Clayton A. Burdick be appointed as the official alternate for that meeting.

It was voted to appropriate from the General Conference funds \$100 for the current Conference year for the support of the work of the Federal Council of the Churches of Christ in America.

Concerning the communication from Rev. William C. Whitford in reference to financing the Interchurch World Movement survey for New York State it was voted to refer the communication back to him with the statement that it does not appear to be a matter within the jurisdiction of the Commission, and with the suggestion that he refer it for consideration to the Seventh Day Baptist churches of New York State, as individual churches, or perhaps to the Central and Western associations through the Executive Committees of these associations.

Concerning the resignation of Lucian D. Lowther as a member of the Commission, it was voted to send to Brother Lowther the sincere regret of the Commission that he was unable to attend the meeting, expressing sympathy with him in the accident which hindered his attendance, asking him to withdraw his resignation, and confidently depending on him to attend the next meeting of the Commission.

By vote of the Commission a Financial Committee to work with the Director of the Forward Movement was established, to consist of two members of the Commission. The President, on authorization by the Commission, appointed as that committee Frank J. Hubbard and Benjamin F. Johanson.

Alfred E. Whitford, as a member of the Auditing Committee, presented a report which was approved as follows:

Bills approved.	
October 10, 1920.	
A. S. Maxson, pledge cards	\$ 4 50
Paul E. Titsworth, secretary of the General Conference:	
Postage	\$2 70
Clerical labor	50
	3 20
Rev. Gerald D. Hargis, on account College Students' Scholarships Fund	150 00
October 27, 1920.	
Local Committee of First Alfred Church:	
Expense procuring caterer	29 17
Use of chairs and cartage	13 00
Broken dishes	11 08
Kitchen help	88 96
Engineer for steam boiler	24 00
Fuel and water at dining hall.....	37 00
Napkins, paper table cloths, and kitchen	16 00
Ice	6 75
Towels, combs, soap, etc., rest room	9 97
Auto hire, Entertainment Committee	10 00
Rest room, use of toilet, plumbing, etc.	165 00
Janitors, including electric lantern	14 45
Music Committee:	
Director	\$50 00
Books, 100	21 26
	71 26
	\$538 33
November 13, 1920.	
W. C. Whitford, printing by Sun Pub- lishing Association:	
500 envelopes	\$5 25
500 Forward Movement state- ments	9 00
	14 25

November 16, 1920.

W. H. Ingham, expense of Forward
Movement Director 69 13

Total \$779 41

Respectfully submitted,
A. B. WEST,
A. E. WHITFORD,
Committee.

The resolution from the Tract Board was as follows:

"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 Commission of the General Conference 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, the colleges, the homes, and the religious day schools."

This matter was discussed at some length, and from a consideration of the literature which might and should be prepared concerning it, the discussion involved the whole question of literature for the promotion of the Forward Movement, and a Literature Committee was established to consist of two members of the Commission to work with the Director, and it was suggested that a part of the Forward Movement literature should deal with the question involved in the resolution of the Tract Board, at least to the extent of giving information concerning places where material may be found that is useful in all these lines of religious education, and suggesting that under the leadership of the pastor, each church in its own way, by methods adapted to its own conditions, might, could, and should develop and co-ordinate the work of the teaching agencies in its midst.

On direction by the Commission, the President appointed as the Forward Movement Literature Committee, J. Nelson Norwood and Alfred E. Whitford.

The General Conference at the last meeting referred to the Commission for consideration the address of Alfred E. Whitford, which he gave as president of the General Conference. The discussion of this address centered about the suggestions which it contained in regard to definite programs for local churches including surveys to discover actual present conditions, and the setting forth of aims, purposes and goals, to-

gether with the individual acceptance of responsibilities.

Benjamin F. Johanson brought to the Commission interesting and enlightening data which had been gathered in the first phases of a survey recently undertaken by the Battle Creek Seventh Day Baptist Church. Out of the discussion there came valuable suggestions for material to be used in the Forward Movement literature, concerning such topics as systematic giving, family worship, decision day, evangelistic efforts, prayer, stewardship, etc.

Frank J. Hubbard on behalf of the College Students' Scholarships and Seminary Fellowships Committee, with certain explanations and comments, presented the report of the committee which was approved and adopted as follows:

REPORT OF COMMITTEE ON SCHOLARSHIPS AND FELLOWSHIPS

To the Commission of the Executive Committee of the Seventh Day Baptist General Conference:

Your Committee on College Students' Scholarships and Seminary Fellowships beg leave to report as follows:

Before the close of the recent session of the General Conference at Alfred, N. Y., a College Students' Scholarship was awarded Rev. Gerald D. Hargis, pursuant to the advice of the Commission, for the pursuit of his studies in Milton College.

Since the close of the session of the General Conference at Alfred, we have received applications as follows:

From Elizabeth R. Randolph, an application for a Seminary Fellowship to aid her in pursuit of her studies in the Oberlin Theological Seminary.

From Rev. John F. Randolph, pastor of the Friendship Church, who is taking a year's furlough for study, an application for a College Students' Scholarship to aid him while at Alfred.

From Wardner T. F. Randolph, pastor of the Hartsville Church, who has been studying at Alfred for some time, an application for a College Student's Scholarship, to aid him in his study.

These applications, with their supporting documents, are herewith transmitted to the Commission for the following reasons:

1. By its action in adopting the report of the Commission at its recent session at Alfred, the General Conference would appear to have limited the beneficiaries of the fund to one individual for the current year. (See Report of the Commission, p. 3, paragraph 8, under the heading "Things to be Done".)

2. All these applications present certain features, respectively, that, in the judgment of the committee, do not conform to the spirit—

if not to the letter—of the conditions prescribed for the administration of this feature of the New Forward Movement.

3. From information available at the time of writing this report, it isn't at all clear that there will be available funds this year sufficient for more than the one scholarship already awarded.

In view of the fact that functions of your committee involve a constant interpretation of the conditions under which these scholarships and fellowships were established, as well as the administration of funds of considerable amount; and, further, in view of the fact that he is no longer a member of the Commission and not wishing to establish a precedent that might in any way be a source of embarrassment in the future, the chairman of the committee has declined to assume any authority, since the close of the last session of the General Conference, beyond conducting the correspondence of the committee and attending to routine details and has so informed all applicants for scholarships and fellowships. These applicants have also been informed that their applications would be placed before the Commission at this meeting.

Respectfully submitted,
CORLISS F. RANDOLPH,
F. J. HUBBARD,
Committee.

November 14, 1920.

It was voted that Corliss F. Randolph, though not now a member of the Commission, be continued as a member and chairman of the Committee on College Students' Scholarships and Seminary Fellowships.

After discussion it was voted that the supply of books belonging to the General Conference called "Seventh Day Baptists in Europe and America: Historical Papers", be distributed free of charge to certain libraries, according to a list prepared by Corliss F. Randolph.

It was voted to authorize the Secretary of the Commission to supply the officers of the General Conference and the Forward Movement Director with suitable stationery.

It was voted to authorize the treasurer of the General Conference to pay the salary of the Forward Movement Director the first of each month, and to pay his expense accounts on presentation of statements without audit.

It was voted to authorize the Forward Movement Director to employ such stenographic and clerical assistance as he may

need at the expense of the General Conference.

The following report was received:

REPORT OF COMMITTEE TO PREPARE A MANUAL ON THE ORDINATION, RECOGNITION, DEPOSITION AND RESTORATION OF MINISTERS

Your Committee on the Ordination, Recognition, Deposition, and Restoration of Ministers would report that since the report to the Commission at its meeting in Alfred in August the chairman of the committee has rewritten the most of the manual and included in it the suggestions that were made by others at that time.

If there are no other delays, the manual can be ready for publication in the near future.

Respectfully submitted,
W. L. BURDICK,
Chairman.

It was voted to continue the Committee on Preparing a Manual on Ordination, Recognition, Deposition and Restoration of Ministers, said committee to consist of Rev. William L. Burdick, Corliss F. Randolph and Rev. Edwin Shaw.

It was voted to refer to the Committee on a Manual on Ordination, etc., the question for favorable consideration of enlarging the content of the proposed manual to include usages and customs among Seventh Day Baptists in reference to the ordination of deacons, in reference to the methods of procedure in receiving members into the church and in dismissing members, and in reference to administering the Lord's Supper. It was voted to refer to this same committee the communication from Rev. Samuel R. Wheeler.

The matter of the Forward Movement Budget was considered at several of the sessions, and the following recommendations, as presented by the Finance Committee were adopted:

The Finance Committee recommends that in view of the necessity of the Commission being constantly in touch with the financial situation the Treasurer be requested to make quarterly reports to the Finance Committee of all funds received and disbursed by him during the quarter, said report to show the condition of the funds designated for scholarships and fellowships, of the funds designated for expenses of the Forward Movement, including those of the Director and of the Commission, and of the funds for General Conference expenses.

We further recommend that the Treasurer and the Finance Committee be authorized to borrow money when necessary.

We further recommend that in view of the changing conditions of work by the different boards, and considering that the entire budget has not as yet been pledged or raised, and that no contingent fund was provided in the original budget, the Secretary request each of the boards and societies to submit to this Commission a revised budget of their financial requirements for 1921 to the end that, if possible, a new apportionment may be made that will meet the needs of the boards at the present time, it being understood that the denominational budget shall not be increased.

We further recommend that the Director get in touch with all churches and not only complete the canvass of churches which have not yet met their quota, but also adopt measures looking to the payment of pledges already made.

The Secretary was directed to send a copy of these recommendations to the treasurer of the General Conference and of the Forward Movement Budget Fund.

Growing out of the continued discussion of plans and programs for the Forward Movement a committee of two consisting of Alfred E. Whitford and J. Nelson Norwood, together with the Director, was appointed to gather up the suggestions made, and to put into suitable form a sort of epitome of the message of the Commission to the denomination.

The Secretary was directed to write to the churches that began their contributions to the Forward Movement Budget January 1, 1920, asking that they pay the half year (July-December, 1919) apportionment for Conference expenses. This action was taken because the Conference treasury is in arrears, due very largely to the fact that such churches by beginning their pledges January 1, 1920, paid only half of their quotas for the Conference expenses for the year ending June 30, 1920. A list of such churches, with the amounts thus coming from each, was supplied by the treasurer of the General Conference, and this action was taken on his suggestion.

The resolutions of the New York City Church and the letter from President Boothe C. Davis were given most careful, prayerful, thoughtful, and continued consideration. Letters were received and read from two

absent members regarding the question, from Rev. Alva E. Davis and Allen B. West. It was felt that the Commission, as representing the people of the denomination through the General Conference, was charged with the responsibility of recognizing the situation and of expressing a policy or attitude towards it. Near the close of the meeting the following action was unanimously supported:

Resolved, That the Commission, while disclaiming any responsibility for the administration of Alfred University, nevertheless respectfully declares that it fully endorses the old rule of the university, prohibiting athletic games of any kind on the Sabbath, and from the point of view of the denomination it deplores the exceptions to the rule.

It was voted to send a copy of this resolution to the President of Alfred University.

Growing out of repeated discussion of the denominational budget, the following preamble and resolution was adopted and the Secretary instructed to send a copy and a letter to each church and auxiliary organizations of the denomination.

WHEREAS, There still appears to be some confusion in regard to the money required to be raised by the various boards and societies of the denomination, and

WHEREAS, The budgets of all boards and societies were included in the denominational budget, therefore

Resolved, That we request the churches to send all money raised for denominational purposes, either by the church itself, or by organizations within or connected with the church, to the Forward Movement Treasurer for apportionment as provided in the denominational budget.

Concerning the letter from Rev. William L. Burdick in regard to the quotas of the churches on his mission field for the Forward Movement Budget, it was suggested that the best plan would be for the churches to go over the top on the same basis as other churches contribute, and then when that is accomplished, go out to raise what they can for the Missionary Society as a special offering to apply on the salary and expenses of the general missionary.

One of the topics considered was the Denominational Building, and growing out of the discussion it was voted that it is the sense of this Commission that the Tract

Society proceed with the construction of the Denominational Building as soon as in its judgment it seems wise.

Considerable time was given to a discussion of the program for the General Conference at Shiloh, the President asking for suggestions to help and guide him in its preparation. Among the suggestions made were these:

Make a large use of laymen as speakers.

Let the young people have a large share in the program.

Cut out statistical elements in reading the reports.

For devotional hours the name of Rev. George C. Tenney was suggested.

Stress some of the things that make an efficient church.

Fred B. Smith was suggested for a speaker from without.

A theme, or general subject, was talked about, but nothing definite was reached.

There was a sense of loss of power in the absence of the three members who did not attend. There was a feeling that while the meeting had been held rather late, yet the way was now well laid out, and with the Director ready to give full time to the work by January 1, 1921, the Forward Movement would accomplish very much during the Conference year.

With the general understanding that the next meeting would be shortly before the next General Conference at some place not far from Shiloh, the meeting adjourned, after prayer by Alfred E. Whitford, to the call of the President.

LINCOLN'S CARE FOR THE BIRDS

A fellow traveler of Abraham Lincoln once related the following incident:

"We had passed through a thicket of wild plum and crab-apple trees, and stopped to water our horses. One of the party came up alone. 'Where is Lincoln?' we inquired. 'Oh,' he replied, 'when I saw him last, he had caught two young birds which the wind had blown out of their nest, and he was hunting for the nest, that he might put them back in it.' In a short time Lincoln came up, having found the nest and restored the birds. The party laughed at him, but

he said, 'I could not have slept if I had not restored those little birds to their mother.'"

If each young American would form himself into a Lincoln league of one for the protection of birds' eggs, and later of the little birds themselves, he would do much toward increasing the number of our feathered songsters, who grow fewer and fewer each year. Every boy who is *truly brave* will have a kindly care for his winged brothers, for you know some one has said, "The bravest are always the tenderest." And that's very, very true.—*Our Dumb Animals*.

THE MATTER WITH AMERICA

What's the matter with America these days? Answer:

Too many diamonds and not enough alarm clocks.

Too many silk shirts and not enough blue flannel ones.

Too many pointed-toe shoes and not enough square-toe ones.

Too many serge suits and not enough overalls.

Too much décolletè and not enough aprons.

Too many satin-upholstered limousines and not enough cows.

Too many consumers and not enough producers.

Too much oil stocks and not enough savings accounts.

Too much envy of the results of hard work and too little desire to emulate it.

Too many desiring short cuts to wealth and too few willing to pay the price.

Too much of the spirit of "get while the getting is good" and not enough old-fashioned Christianity.

Too much discontent that vents itself in mere complaining and too little effort to remedy conditions.

Too much class consciousness and too little common democracy and love of humanity.—*Fargo Forum*.

"Legislation can no more force a million Jews in New York to live like the farmers of Iowa than it can force a million Italians in New York to forget their past, their country, their language, their customs, and their standard of living."

MISSIONS AND THE SABBATH

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

MONTHLY STATEMENT

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
November 1, 1920, to December 1, 1920	
Dr.	
Balance on hand November 1, 1920.....	\$ 699 00
Ashaway C. E. Society:	
Shanghai Boys' School	16 00
Shanghai Girls' School	16 00
Albion Sabbath School, General Fund..	18 15
Albion Church:	
Forward Movement	5 00
Collection in church	2 80
Ainsie Saunders, China Mission	5 00
Ainsie Saunders, Retired Ministers Fund	
(Special)	10 00
J. H. Coon, Albion Church, Forward	
Movement	20 00
Mrs. Minnie B. Miller	10 00
Mrs. Eva B. Hickey, Special for J. W.	
Crofoot	5 00
D. B. Coon, General Fund	5 00
Dr. William H. Tassell	25 00
Contributions on Southwestern field,	
September and November	36 11
Conference Treasurer:	
Georgetown Mission	20 19
Shanghai Boys' School	80 78
Shanghai Girls' School	80 78
General Fund	503 26
Salary Increase	88 81
Rockville Sabbath School, General Fund	
Ministerial Education Fund, for money	
paid out for said Fund	100 00
Income Permanent Funds	1,300 00
	<hr/>
	\$3,056 88
Cr.	
Adelbert Branch, October salary	\$ 25 00
Charles R. Brasuell, 11 days' work and	
travelling expenses	50 95
Rev. William L. Burdick, October salary	
and travelling expenses	172 33
Rev. W. L. Davis, October salary	25 00
Rev. George W. Hills, October salary ..	58 33
Vance Kerr, October salary	25 00
Rev. J. J. Kovats, Hungarian Mission..	20 00
Jesse G. Burdick, Italian Mission.....	29 16
Rev. S. S. Powell, October salary	25 00
Rev. R. J. Severance, October salary,	
Southwest field	94 79
Rev. Edwin Shaw, October salary and	
travelling expenses	86 88
Rev. T. L. M. Spencer, November salary	
Dr. Rosa W. Palmborg, October salary.	41 66
C. C. Van Horn, October salary	75 00
Rev. Luther A. Wing, October salary..	41 66
Mrs. Jennie Carpenter, salary, Cart-	
wright Church	16 67
W. T. F. Randolph (Ministerial Educa-	
tion Fund)	50 00
George E. Crosley, balance evangelistic	
expenses	30 00
Mrs. Zilpha W. Seward, salary, October	
31-November 13, 1920	27 00
Treasurer's expenses	35 00
	<hr/>
	\$1,012 76
Balance on hand December 1, 1920.....	2,044 12
	<hr/>
	\$3,056 88
Bills payable in December, about.....	\$2,500 00
No outstanding notes.	
E. & O. E.	S. H. Davis, Treasurer.

"THE APOSTOLIC CHURCH", "THE CHURCH IN THE WILDERNESS", "THE REMNANT CHURCH", THESE THREE ARE ONE

ROBERT B. ST. CLAIR

Of the Gospel Church in its three different phases, it is said in the Holy Scriptures, first, of the Apostolic phase:

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4: 31-33).

Of the "wilderness" form assumed by the Church during the long, dark years of Papal supremacy, the Revelator in chapter 12, verses 6, 11, 13 and 14 writes:

"And the woman [the Gospel Church] fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. . . . And they [the brethren] overcame him [the Devil or Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. . . . And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

And of the third and last era, in Revelation 12: 17 and 14: 12, it is declared:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

All three forms of the Gospel Church are one in keeping the commandments of God and the faith of Jesus. The remnant is the last era even as the word itself signifies. Thus the church when it reaches the remnant era has reached the last stage of its history, and to this the "Standard Dictionary" agrees: "Remnant, n. That which remains of anything; a remainder (remnant) (Archaic) Remaining. Ppr. of

remaneo. Specifically: The piece left after the last cutting, as of cloth."

And the remnant is not something which merely resembles, it is of the identical stock, or, to again refer to the terminology of the shop, it is of the same piece, bolt or roll of cloth. No matter how closely it may resemble the particular grade of goods, unless it is of the same bolt, it can not be a remnant. This same rule applies to the Church in its various eras and should be borne in mind when Revelation 12: 17 is under consideration.

That the Apostolic Church kept the seventh-day Sabbath is evident from the pages of the New Testament. Volumes have been written concerning the loyalty of the early church to the law of God and we need at this time but to re-affirm that which we believe we have, in other treatises, firmly established.

APOSTASY CREEPS INTO THE CHURCH

"With the death of the apostles and the passage of Christian history westward from Palestine, the men of culture who became associated with Christianity were nearly all from the ranks of Grecian and Roman Pagan philosophers. . . . Beginning with Justin Martyr, about the middle of the second century, these leaders gave utterance to the largest type of no-Sabbathism, claiming that the Sabbath was only a Jewish institution, that Jehovah to whom it was sacred was only an inferior deity, and that the Old Testament had little or no binding force upon any but Hebrews. This doctrine with its attendant errors, was one of the leading influences which changed Christian history, soon making it more pagan than Christian, according to the standard set by Christ and his immediate followers. Hence a sharp struggle ensued in which the Sabbath maintained its place with the common people long after it had been theoretically set aside through the influence of the Pagan-Christian leaders. That struggle continued for four or five centuries." (Dr. A. H. Lewis).

SCOTLAND, IRELAND AND ENGLAND KEPT THE SABBATH

Numerous instances of seventh-day Sabbath-keeping during these first five hundred years are given in both Andrew's and Lewis' excellent histories of the Sabbath, and we will not repeat the evidence they have previously presented upon this stage of the Church's history. This testimony applies not only to the Oriental Church, but to the British Church also. Writes Professor Moffat (Church in Scotland, p. 140):

"It seems to have been customary in the Celtic churches of early times, in Ireland as well as in Scotland, to keep Saturday, as a day of rest from labor. They obeyed the commandment literally upon the seventh day of the week."

When Margaret, the Saxon and Roman Catholic princess, became the wife of Malcolm III, King of Scotland, about 1070, one of her complaints against the Scottish people was, according to Skene's "Celtic Scotland", Vol. II, pp. 348, 349: "That they did not reverence the Lord's day, but that they held Saturday to be the Sabbath."

Venerable Bede, II, 4, p. 118, intimates that the same condition of affairs obtained in England.

SABBATH-KEEPING PERSISTS IN SPITE OF PAPACY

In fact during the "Dark Millennium" (approximately 500-1500), the Papacy never succeeded in driving the Sabbath wholly from its dominion. The faithful ones were, however, the subject of much persecution, and were driven, literally, into the wilderness. These people were known by different names in the several centuries, but we shall speak of them under the general name of Waldenses. They were the "church in the wilderness". They believed the Romish Church to be the Anti-Christ, spoken of in the New Testament. They were not of Spiritual Babylon, they preserved the pure faith of their ecclesiastical predecessor, the Apostolic Church.

"Purchase's Pilgrimage", a sort of universal history published in London, England, in 1625, states that the Waldenses "keep Saturday holy, nor esteem Saturday fasts lawful; but even on Easter they have solemn services on Saturday, eat flesh, and feast it bravely like the Jews."

THE CHURCH IN THE WILDERNESS

In Edward's "History of Redemption", period 3, part 4, sec. 2, we have testimony of interest concerning the Waldenses. Says President Edwards:

"Some of the Popish writers themselves own that this people never submitted to the Church of Rome. One of the Popish writers, speaking of the Waldenses, says, 'The heresy of the Waldenses is the oldest heresy in the world.' It is supposed that they first betook themselves to this place among the mountains, to hide themselves from the severity of the heathen persecutions which existed before Constantine the Great. And thus the woman

fled into the wilderness from the face of the serpent (Rev. 12: 6, 14). The people being settled there, their posterity continued (there) from age to age; and being, as it were, by natural walls, as well as by God's grace, separated from the rest of the world, they never partook of the overflowing corruption."

Benedict, in his "History of the Baptist Denomination", p. 33, thus speaks:

"Theodore Belyedre, a Popish monk, says that the heresy had always been in the valleys. In the preface to the French Bible, the translators say that they (the Waldenses) have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the same by the apostles, having in fair manuscript preserved the entire Bible in their native tongue from generation to generation."

A MISSIONARY PEOPLE

As the extent to which they spread in the countries of Europe, Benedict, at p. 31, testifies as follows:

"In the thirteenth century, from the accounts of Catholic historians, all of whom speak of the Waldenses in terms of complaint and reproach, they had founded individual churches, or were spread out in colonies in Italy, Spain, Germany, the Netherlands, Bohemia, Poland, Lithuania, Albania, Lombardy, Milan, Romania, Vicenza, Florence, Veleponetine, Constantinople, Philadelphia, Slavonia, Bulgaria, Diognitia, Livonia, Sarnatia, Croatia, Dalmatia, Briton, and Piedmont."

OF GREAT ANTIQUITY

In Jones' "History of the Church", Vol. 2, chap. 5, sec. 1, we read:

"Their enemies confirm their great antiquity. Reinerius Saccho, an inquisitor, and one of their most cruel persecutors, who lived only eighty years after Waldo (A. D. 1160) admits that the Waldenses flourished five hundred years before that preacher. Gretser, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief that the Toulousians and Albigenes, condemned in the years 1177 and 1178, were no other than the Waldenses."

In the same history, but in sec. 4, we have the following:

"They kept the Sabbath-day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God."

WALDENSES KEPT THE SABBATH

Mosheim, in "Ecclesiastical History", cent. 12, part 2, chap. 5, sec. 14, and Benedict, in the "General History of the Baptist Denom-

ination", Vol. 2, p. 414, ed. 1813, unite with others in testifying that the Waldenses observed the seventh day of the week as the Sabbath. And so prevalent was this practice that Pope Gregory VII, in the year A. D. 1074, or thereabouts, anathematized those who "taught it was not lawful to do work on the day of the Sabbath".

Space does not permit of additional quotations from these and other historians, and therefore, after quoting from "Andrews' History of the Sabbath", p. 425, we will present certain testimony from the pen of Mrs. Ellen G. White. Andrews, after an exhaustive examination of evidence upon the point we have been considering, concludes:

"Thus it is seen that within the limits of the old Roman Empire, and in the midst of those countries that submitted to the rule of the Pope, God reserved unto himself a people who did not bow the knee to Baal; and among these the Bible Sabbath was observed from age to age."

MRS. E. G. WHITE WRITES OF THE WALDENSES

In the "Great Controversy", 1885 edition, published by the Pacific Press Publishing Co., at Oakland, Cal., for the author, Mrs. E. G. White, much valuable information concerning the Waldenses is to be found. On page 66, she tells of the observance of the Seventh-day Sabbath by the Waldenses, and on page 67, refers to the keeping of the Sabbath in Britain, and on page 69, the author states that the Waldenses "refused to yield to the authority of the Pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. Some crossed the Alps, and raised the standard of truth in foreign lands. Others retired into the more secluded valleys among the mountains, and there maintained their freedom to worship God . . . Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the Apostolic Church".

Mrs. White also declares: "The Church in the Wilderness", and not the proud hierarchy enthroned in the world's great capital, was the true Church of Christ, the guardian of the treasures of truth which God has committed to his people to be given to the world" (p. 64, G. C. Ed. 1903).

These noble men and women, says Mrs. White:

" . . . declared the Church of Rome to be the apostate Babylon. Through ages of darkness and apostasy, there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and his honor. They would not yield one iota of the truth.

"Behind the lofty bulwarks of the mountains,—in all ages the refuge of the oppressed and persecuted,—the Waldenses found a hiding-place. Here the lamp of truth was kept burning during the long night that descended on Christendom. Here for a thousand years they maintained their ancient faith" (op. 70, 71, ed. 1885).

A PERSECUTED PEOPLE

Mrs. White concludes the chapter on "The Waldenses" thus:

"The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit" (p. 84).

The dark weary years of Papal persecution, in which from 50,000,000 to 100,000,000 men, women and children fell victims to the woman who rode on the Scarlet-colored Beast, finally passed away, and the age of the Remnant Church appears.

THE SABBATH STILL PRESERVED

"When the Reformation swept back the darkness that rested down on all Christendom, Sabbath-keepers were brought to light in many lands" ("Great Controversy", p. 179, ed. 1885).

Speaking of Mrs. John Traske, a member of the Seventh Day Baptist Church, in London, England, known as the Mill Yard Church in later times, a church which was organized between the years 1580 and 1617, and to which the writer has the honor to belong, Mrs. White, in "Great Controversy", pp. 181, 182, says:

"She was declared even by her enemies to be a woman endowed with many virtues worthy the imitation of all Christians. She was a school-teacher of acknowledged excellence and was noted for her carefulness in dealing with the poor. This noble

woman was seized and thrust into prison. The charge brought against her was that she taught only five days in the week, and rested on Saturday, it being known she did it in obedience to the fourth commandment. She was accused of no crime; the motive of her act was the sole ground of complaint. She refused to purchase liberty by renouncing the truth. For nearly sixteen years this feeble woman remained a prisoner, in privation and great suffering. Her name was cast out as evil on earth, but it is honored in the heavenly records. She was registered among the number who have been hunted, maligned, cast out, imprisoned, martyred; of whom the world was not worthy. 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.'"

ELDER JOHN JAMES, THE SABBATH-KEEPING MARTYR

Mrs. Traske was released by death only a short while before Elder John James, one of the first pastors of the Seventh Day Baptist Church worshiping in Bull Stake Alley, Whitechapel Road, London, (since known as the Mill Yard Church), was arrested in his pulpit on Sabbath day, October 19, 1661, after twice being rudely interrupted by officers of King Charles II. A packed jury quickly condemned him, and, although guiltless of any crime other than that of being a Sabbath-keeping Christian, he was sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off and placed first on London Bridge and afterward set up on a pole in Whitechapel Road opposite to the meeting-place in Bull Stake Alley; his body to be cut in quarters and placed on four of the seven gates of the city. The sentence was executed November 26, 1661. He was bound to a sled and drawn through the slush of the streets to Tyburn, where he spoke with such power and prayed with such fervor that the hangman would not execute the full sentence, but permitted life to become extinct before he was drawn and quartered. This godly man gave up his life in much the same spirit and expression of love and forgiveness as the great protomartyr, Stephen, another Sabbath-keeping Baptist, whose death and burial are recorded in the Book of Acts, chapters 7 and 8.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord,

holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6: 9-11).

The above scene immediately precedes the seal which brings to view the vision concerning God's great day of wrath. Then shall the murderers of Elder James and the rest of the holy martyrs be brought before a just tribunal and render an account of the wicked deeds done in the body!

MRS. E. G. WHITE WRITES OF SEVENTH DAY BAPTISTS

In speaking of these Seventh Day Baptists (p. 183, G. C.), Mrs. White says:

"Through their labors this truth was planted in America at an early date. Less than half a century after the landing of the Pilgrims at Plymouth, the Sabbath-keepers of London sent one of their number to raise the standard of Sabbath reform in the new world. This missionary held that the Ten Commandments were moral and immutable, and that it was the anti-Christian power which thought to change times and laws, that changed the Sabbath from the seventh to the first day. In Newport, Rhode Island, several church members embraced these views, yet continued for some years in the church with which they had previously been connected. Finally there arose difficulty between the Sabbatarians and the Sunday observers, and the former were compelled to withdraw from the church, that they might peacefully keep God's holy day. Soon after they entered into an organization, thus forming the first Sabbath-keeping church in America."

WALDENSES AND SEVENTH DAY BAPTISTS ARE ONE

Elder C. S. Longacre, head of the Religious Liberty work of the Seventh Day Adventist Denomination, intimates in *Liberty*, the magazine of which he is the editor, (issue for the Fourth Quarter, 1920) that the Waldenses when they crossed the Atlantic Ocean took the name of "Seventh Day Baptists", and in this, in so far as he refers to the Waldenses being Sabbath-keepers, the predecessors ecclesiastically of the Seventh Day Baptists, he is supported by many eminent authorities. Editor Longacre says:

"It is claimed that later in his life, Roger Williams espoused the cause of the persecuted Waldenses, who after their migration to Rhode Island assumed a new name, 'Seventh Day Baptists'. These people had been great champions of religious liberty in the cantons

of Switzerland and Holland during the cruel reign of the Papacy, and so after they fled to America they found a new and able friend in Roger Williams, as well as a convert to their old-time faith in the immutability of God's law of ten commandments as written by the finger of God at Mt. Sinai" (p. 105).

God graciously preserved his church from becoming a part of spiritual Babylon, hence the cry "come out of her, my people!" does not apply to Seventh Day Baptists or their denominational predecessors.

SEVENTH DAY BAPTISTS THE REMNANT CHURCH

That the Seventh Day Baptists were the Remnant Church was also held by Elder Edward Stennett, pastor of the Seventh Day Baptist Church in Bell Lane, London, in a letter addressed to the Sabbath-keepers of Rhode Island. The truly humble spirit of this great man was manifest in the opening and closing of his letter. He begins: "Edward Stennett, a poor, unworthy servant of Jesus Christ, to the remnant in Rhode Island who keep the commandments of God and the testimony of Jesus, sendeth greeting"; and in closing he begs their "earnest prayers for a full supply of all grace for me, a poor sinful wretch, that I may be found worthy to praise him."

This letter was dated, "Abingdon, Berkshire, February 2, 1668", over one hundred years before the American Revolutionary War. He addressed the Remnant Church, whose denominational ancestors were, "The Church in the Wilderness" and "The Apostolic Church". He addressed a body of people who are to stand among the denominations as Israel did among the nations of old—as a witness to the world of the God who made heaven and earth and rested upon the seventh day from all the work he had created and made.

GREAT GOOD ACCOMPLISHED BY SEVENTH DAY BAPTISTS

Of this people, Mrs. White (G. C. p. 184) writes:

"From that time (1672) the work gradually extended, until thousands began the observance of the Sabbath. Among the Seventh Day Baptists of this country have been men eminent for talent, learning, and piety. They have stood for two hundred years in defense of the ancient Sabbath."

Referring to those converts to the Sabbath at Newport, R. I., who did not leave the First-day church, Mrs. White remarks:

"These Sabbath-keepers had flattered themselves that they could obey the fourth commandment and yet remain connected with Sunday observers. It was a blessing to them and to after generations that such a union could not exist; for had it continued, it would eventually have caused the light of God's holy Sabbath to go out in darkness" (G. C., p. 184).

There is much food for thought in these words! But God did not allow the Remnant Church to go astray. He preserved that Church, that remainder of the roll or bolt, as it were, for a great and glorious mission it had to fulfil in the world, not the least of which was to lead the Sunday-keeping Adventists, and Mrs. White herself, to the observance of the true Sabbath, as is attested by the following statements issued by Seventh Day Adventist publishing houses.

SEVENTH DAY BAPTISTS LED SUNDAY-KEEPING ADVENTISTS TO THE SABBATH

The church historian, Elder J. N. Andrews, in his "History of the Sabbath", p. 506, Review & Herald Publishing Co., Washington, D. C., says:

"The Sabbath was first introduced to the attention of the Adventist people at Washington, N. H. A faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place brought with her the Sabbath of the Lord." Statement is made that "she instructed them in the commandments of God, and as early as 1844 nearly the entire church in that place, consisting of about forty members, became observers of the Sabbath of the Lord. The oldest body of Sabbath-keepers among Seventh Day Adventists is therefore at Washington, N. H."

Seventh Day Adventist Elder J. N. Loughborough, in his "Great Second Advent Movement" (Review & Herald Pub. Co.), at page 249, speaking of the Seventh Day Baptist, Mrs. Rachel Preston, from the First Verona, N. Y. Seventh Day Baptist Church states that the Washington, N. H., Sunday-keeping Adventist Church "through her missionary labors accepted the Sabbath of the fourth commandment".

ELDER BATES AND MRS. E. G. WHITE ACCEPT THE SABBATH

Upon page 250, Elder Loughborough, speaking of Elder Joseph Bates, says he accepted the Sabbath in 1845, and continues:

"His experience was on this wise: Hearing of the company in Washington, N. H., that were keeping the Sabbath, he concluded to

visit that church, and see what it meant. He accordingly did so, and on studying the subject with them he saw they were correct, and at once accepted the light on the Sabbath question."

In 1846, Miss Harmon (afterwards Mrs. White) visited Elder Joseph Bates (Elder Loughborough's book, p. 255):

"Elder Bates was keeping the Sabbath, and urged its importance. Miss Harmon did not at that time feel its importance, and thought Elder Bates erred in dwelling upon the fourth commandment more than the other nine."

Miss Harmon (Mrs. White) then had a vision, and the Sabbath was presented to her. She thereupon accepted it (p. 256).

SEVENTH DAY BAPTISTS URGE ALL TO COMMENCE SABBATH AT SUNSET

Somehow or other, the Adventists got mixed upon the question as to when to commence the Sabbath. Mrs. White and many others held to 6 p. m., as the starting and closing point, and in 1849, at Rocky Hill, Conn., Mrs. White being present, Elder Chamberlain became greatly exercised and, apparently in vision, drew a clock-face (with chalk) upon the floor, placing the hands in position to indicate 6 o'clock. This confirmed them in that practice until 1855, despite the effort of the Seventh Day Baptist General Conference of 1849 to set them right. The Seventh Day Baptist resolution stated that "the beginning of the Sabbath is at sunset on Sixth-day" (Seventh Day Baptists in Europe and America, Vol. 1, p. 188), and this resolution was in harmony with both the Scriptures and the teaching of Elder Edward Stennett, whose letter of February 2, 1668, to the Seventh Day Baptists in Rhode Island, has previously been noted. Elder Stennett, according to "Seventh Day Baptists in Europe and America", Vol. 1, p. 95, "Besides asserting the duty of keeping the seventh-day Sabbath, taught its observance ought to be commenced after the manner of the Jews, at sunset on Friday".

THE MISSION OF THE REMNANT CHURCH

Thus the members of the Remnant Church (Seventh Day Baptists) have had and still have a mission to perform, and while rejoicing in the accession of converts to Christ and his Sabbath through any agency whatsoever, are still convinced that by God's grace, and the gracious influence of the Holy Spirit they will be able to accomplish much

more for the Savior before he shall appear in the clouds of heaven.

Looking backwards to the glorious heroes of faith in the days ago, the members of the Remnant Church are the better enabled to pursue the onward journey, made resolute by the determination that these lives shall not have been offered in vain, and that, in the Day of the Lord, a strict accounting must be given. God help us to be faithful!

8044 Harper Avenue,
Detroit, Mich.,
November, 1920.

MILTON COLLEGE MATTERS

ARTHUR M. MILLS

Milton students have organized a college press bureau, through the medium of which daily and weekly papers in all parts of the United States will be supplied with live news about the local institution and its student activities. A special effort will be made to send news articles to the SABBATH RECORDER and to papers in towns and cities where there are Seventh Day Baptist churches.

The new press bureau consists of Professor L. H. Stringer, Arthur M. Mills, '23, and Lowen G. Merrill, '24. One or two more members may possibly be added later if additional help is needed.

The object of the college news organization is to spread the name of Milton College over a broader territory than heretofore, to acquaint members of the denomination and others with the needs and purposes of the school, and to build up the student body, which now numbers barely 110 young men and women, exclusive of pupils in the School of Music.

After a lapse of several years Milton College is to take up intercollegiate debating again, according to a decision reached by the student body at a recent meeting of the Oratorical Association. Clifford C. Thomas, '21, son of Professor W. D. Thomas, was chosen to serve as debate manager for this year by a majority vote of the students. Professor L. H. Stringer, head of the Department of Public Speaking, has offered to coach the debaters. Negotiations for debates with such colleges as Lawrence, Beloit and Ripon have already been started.

The following new officers for the Oratorical Association were elected at the annual meeting of the organization: President J. E. Johnson; vice president, Miss Leona Sayre; secretary, Miss Mizpah Bennett; treasurer, Albert H. Babcock. These officers represent the Philomathean, Iduna, Miltonian and Orophilian Lyceums in the order named.

The annual banquet of the Orophilian Lyceum was held Sabbath night, November 20, in the parlors of the Milton Seventh Day Baptist church. The meal was served by the ladies of Circle No. 2. A feature of the program was an address by Willis P. Clarke, '61, the oldest living member of the society. Mr. Clarke presented the organization with fifty dollars to be used as the members may think best for the welfare of the society. Others who took part on the program were: W. A. Kenyon, '19; C. F. Oakley, '22; Miss Goldie Davis, '21; Carroll Hill, '24; Vincent Raukuce, '21; Miss Sybil Reid, '21; Arthur M. Mills, '24; Floyd F. Ferrill, '21, and Leslie Bennett, a former student.

Milton College was represented by eleven delegates at the first annual state student conference of the Y. M. C. A., held at Carroll College, Waukesha, Wis. Although Milton was the smallest school represented at the conference, it had the largest per capita delegation, according to state officials of the Y. M. C. A. In actual numbers present Milton was exceeded by only three schools—the University of Wisconsin, Milwaukee School of Engineering and Milwaukee Normal School. Among the prominent speakers at the big gathering were Dr. C. W. Gilke, pastor of the Hyde Park Baptist church, Chicago; the Hon. J. Stitt Wilson, formerly mayor of Berkeley, Cal., and A. J. ("Dad") Elliot, student secretary for the Central Region of the Y. M. C. A.

"Our Father" (Luke 11: 2). You may search all relations possible between God and man, you may search human speech for a word to express such a relation, and neither for relation nor for expression can you find a word equal to this,—*father!* It is the word above all others which expresses not only tenderness, mercy, compassion, forgiveness,—sweet, precious, wonderful as these are,—but beyond them all, love.—*Henry G. Weston.*

WOMAN'S WORK

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

PROGRAM OF PRAYER

Pray for the work of Rev. William L. Burdick who has accepted a call to become general missionary for the Western Association. He has a needy and promising field, and is already looking ahead to special evangelistic efforts in the near future.

The Northwestern Association has several small churches that are pastorless. A missionary pastor is needed on this large field. Pray that these churches may not be allowed to die out for lack of the needed help, and encouragement. Pray for Dr. Branch of the Michigan field, and remember the Hungarian missionary, Rev. J. J. Kovats, in Chicago.

WHEN THE BOUGHS ARE BARE

When the boughs are bare, and the rustling leaves
Flit over the fields where they bound the sheaves;
And the stars shine keen, and cold, and high,
Where the pale moon sails through an alien sky;
And the sun lags late in the mornings chill,
And sinks too soon in the evenings still—
Then the pulse beats strong, and the eyes shine bright,
And the hands are sure, and the feet are light,
And the quick thought leaps, and the strong will springs,
And the work is wrought with a heart that sings,
And the doing of deeds makes life seem fair—
'Tis the work-year's June, when the boughs are bare!

—Minnie Leona Upton

'MY FRIENDS—AN INTRODUCTION

ALICE S. BRIMSON

Executive Secretary of the Christianization Americanization Department of the Woman's Baptist Home Mission Society.

"A new-found friend is a new-found joy." New friends I have found this winter who have broadened my view and deepened my appreciation, women whose friend-

ship I count most dear. May I introduce some of them to you?

Turn down the board walk which leads to the rear of the building. Up the narrow, steep stairs we climb. The big collie is the first to greet us, strangely out of place in the wee little flat which boasts no back yard. Then comes Katie, with her cheery smile and hearty handshake. We all sit in the immaculate kitchen. Katie wants to learn English. She wants to speak so "sweet", drawing out the word "like an American".

"Do you know what soul is, Katie?"

"Yes," thoughtfully, "soul is, heart—live forever."

To form our rounded letters seems hard to Katie. I place my hands around hers as once, many years ago, the teacher did for me, and move her fingers to make the strange letters. Oh! the joy in her face when, after painstaking effort, at last she has written her name.

Katie tells of the little cottage in Hungary with the dirt floor and the thatched roof. "Oh, maybe you don't think my house is very nice," she says as she looks about her little rooms; "but oh, I wish my mother could see it! She would think it is wonderful. . . . We never had enough to eat at home in Hungary. Many a night I have seen my mother take the frying pan and put it on the stove; then she would put in flour, without any fat, and stir and stir until it was brown, and then put in water, and that soup was our supper."

"But do you really love America, Katie?"

Raising her hand, with a look of reverence the answer comes, "Before God, I love America." Katie is never idle. All day she crochets or knits. She is now planning a curtain made of filet crochet for the glass door. The pattern on it is to be the Statue of Liberty.

Another friend of mine is Mrs. Piccininni, from sunny Tuscany. She is sure to greet us with a kiss and welcome us gleefully into her pretty home. Then there is Mrs. Macros who is taking care of the baby in most approved American style and is anxious to learn to talk better and be "all American" for his sake. While we sit and have refreshments, her eyes will shine if we talk of the beauty of the homeland.

Mrs. Tsaikos lives in a house on the back of the lot in one room and an alcove. Here Mrs. Tsaikos lives with her twin boys of four, and the smaller lad of two, and, of course, the baby. She has two chairs, and the bed and table and stove so nearly fill the room that we could not be far away from the stove. We try to explain to Mrs. Tsaiko our errand.

"No English, Greek," is the answer with a shake of the head.

"We teach," is the reply.

But again, "No English, Greek."

Then, from a shelf, she brings a pencil and paper: "You write—man read," was the request.

With more smiles we leave, promising "next Wednesday".

The next week she smiles her welcome and brings the chairs, and we try again. "Chair, stove." She repeats it, and this time my visit ends after a very successful lesson. This must be the beginning of a long series of visits. Sometime, after she has learned to love me, I can tell her of the Friend who loves her more than I do; who knocks at the door of her heart just as we did at the door of her little backyard home, and then, if I introduce Him, perhaps she will let Him in.

It is hard to be a stranger in a strange land when the language is all unknown. It is hard, in these days of high prices, to make the family income go round the family needs; but when you are a widow it is infinitely harder. There is much that an American friend can do for Mrs. Costakes. She has five sturdy children, all loyal Americans. A few weeks after Christmas was the Greek New Year and, according to the custom of the old land, Mrs. Costakes prepared to take the whole family to the Greek church; but to her surprise she met opposition. "No, mother," said the oldest boy, "We are not Greeks. We are Americans and we have to go to school today. We can not go to the Greek church."

"And I want to be an American, too," Mrs. Costakes said, as she told the story. But, if being an American means abandoning the religion of the "old country", is it not the obligation of Christians in America to substitute the bulwark of our religion?

Down a narrow walk we go between two houses, until our progress is disputed by a great, big hog. He does not deign to recognize us. Neither does he make any attempt to follow us up the back stairs. Amelia is a housekeeper, though she is only fourteen years old. Back in Amelia's mind is a memory of the distressing day, two years ago, when in another house than this, she was startled by the sound of a shot in the next room. Crushed by a weight of care, so heavy it seemed she could no longer bear it, the Polish mother forced her way out of this cold world, and left to the little daughter the bloody vision, the crowd and excitement of many women coming and going and gossiping, and the realization that she must fight against the hardships that her mother could not face. So, in these two little rooms, she keeps house for the father who can not yet speak the English language.

"Why don't you go to night school?" we asked him. An embarrassed laugh follows our question.

"Too old for school," Amelia explains. He is ashamed to go. We tell him that he can come to the mission and there he can learn the English.

"Is Amelia coming to sewing school?" Her eyes shine. She will soon be ready. She has finished her work, and it is well finished too, for there is no speck of dust or disorder in all her domain. Amelia loves the mission and is never absent when it is open. What hope does the future hold for her except through the mission? Her friends there must take the place of her mother and interpret America to her, its snares and its glories, as her father can not.

Sweet-spirited service to a stranger is the key which unlocks the door of such friendships and brings to many a new American the first Christian interpretations of the new land; and to the older American the enrichment of a new friendship. This is the true method of Americanization—*Selected.*

More Light Needed—You and I know that prices have dropped. The newspapers know it, too, and won't it be fine when the storekeepers find out about it?—*Seattle Post Intelligencer.*

ARE WE GETTING BEYOND HOME LIFE?

HOSEA W. ROOD

At the last meeting of our Patriotic Club Miss F. read a paper upon the subject of Home. In the course of her reading she stopped from time to time to say something she had not written down, and that made it all the more interesting. She spoke of home songs as they used to be sung, especially "Home Sweet Home". She said that such songs are not nearly so common now as they used to be when families united in singing them. She did not say that home songs are not sung in these days, but that they are becoming less common.

When Hamlin Garland spoke here some time ago he told in particular of the songs his family, with that of the McClintocks—his mother's people—used to sing when all together. They all knew the words of several songs, and both old and young sang them together with spirit—songs not known to this generation, and the music of which can not now be obtained. He intimated that the popular songs of these days are of a lower grade than those his father and mother and uncles and aunts sang in their farm homes. He did not speak kindly of the jazz music that too many of our young people are being reared on.

Miss F. said that as the community spirit becomes more manifest we are getting out of the home into various groups—that people are spending their evenings away from home much more than they used to do.

SO MANY THINGS TO JOIN

She spoke of having a talk with a lady whose boy had come along to high school age. The lady mentioned the fact that her son was attending the meeting of a certain boy's club, of which I do not remember the name. When Miss F. remarked that she should think such a club good for the boys, the mother replied, in substance, "Yes, it is a club with a good purpose, and I think it is helpful to him. But in these days there are so many things for boys to join that my boy, in order to be in with others of his age, belongs to several societies of one kind or another, and so it comes about that in order to keep up with them, he is away from home nearly every evening in the week. All of these societies or activities that take him away are supposed to

be helpful, yet they have robbed me of my boy and broken up the home association that used to be so dear to me. What was his home has come now to be not much more than a place in which to eat and sleep. It may in a certain sense be helpful to him, yet I have lost my boy."

Miss F. went on to say that this is the case with older folks as well as young. Many men are such "joiners" that if they attend their various lodges regularly they have no evenings to spare for their homes and families. Also there are so many societies for women, all good in their way, that their home life is considerably broken up.

And then there are the movies every night and on Sunday!

While Miss F. did not condemn this growing tendency among people to be interested in matters outside the home, in group activities, in community life, in being interested in other people, she gave it as her opinion, that after all, the home and its interests should by all means be held as the most sacred of all. She said that our country as a whole is made better by the best of home influences, and that the home must lose its sacred influence in the formation of character when matters outside are all the time drawing members of the family away from it, especially in the evening, the only time when those who are workers and they who are in school have the opportunity to be together. Before there were so many organizations to which to belong this was not so.

A QUESTION

When Miss F. was asked—granting that the many societies to which men and women belong are for social, ethical or civic betterment—if she thought it would be better for them to cease to exist and people's interest and satisfaction be centered in their own home life, and so become less altruistic, she wisely declined to give a positive answer. She said, "I don't know"; but then she added that "while much good comes from the community spirit, the group tendency to work together for outside good, nothing can ever take the place of the real home in its influence for good. The better, the more nearly ideal, the homes, the better for our communities and our large community, our country, are the men and women who are reared in those homes."

IT IS A REAL PROBLEM

Somewhere between an exclusive home spirit in which a family is all-sufficient unto itself, with little care for others, and the other extreme in which the home is only a kind of boarding house, all real interest bestowed on this or that or the other thing outside, may be found what is best. It is a question to be considered seriously and conscientiously by every individual in every home.

We must not forget, however, that nothing can take the place of home.—*Madison (Wis.) Democrat.*

TITHING STORIES AND A CHALLENGE

Three preachers and a merchant were holding down two plush seats on a slowly moving train, headed toward a certain convention city. After a time the merchant, evidently bored by the aimlessness of the conversation, plagiarized the preacher's copyright to the extended index finger and pointing toward his seat mates, challenged them with the question: "What are we going to do for money to carry out the demands of the Five-Year Program?" One of the preachers, patting his pocket, said: "We are just dripping with money." Another preacher declared: "Yes, we are rotten with money." "But," returned the merchant, "how are we to get it out?" Then he added: "I am a tither and have been for many years. I can take you to my office, open my tithing books and turn back to any year or month and show you just what I gave to the kingdom." "Then," chimed in the preacher, who was also an editor, "you are ready for the Angel Gabriel to audit your books." "Now," continued the merchant, "I have made money every year since I have been in business, and I will agree to be one of a group of one hundred or even of twenty-five, to pledge to give from now on until I die twenty-five per cent of my income. Or I will sign an agreement with a group of other men to go on making money as long as I am able to do so, and I will devote every dollar that I make to gospel work. Or," he went on, "I have five pieces of property and I will make my will so that an agreed portion will, if others will do the same, go to the cause of Christ."

During the discussion of these proposals,

several incidents were related by the preachers illustrating some of the foibles and failures of some tithers. One woman sent money to her mother and sister as a loan, and charged it to her "tenth". Another, a railway engineer, refused entertainment at association and state convention meetings, putting up at the best hotels, and paid for it out of his tithe. A third story was told of a merchant who charged off all his bad accounts to his tithe, thus making the Lord an endorser, "without recourse", of all his dishonest and poverty-stricken customers. Then there was the physician in a big city, with marble and mahogany offices, who, upon being appealed to as a tither, replied: "You see, I have many very wealthy clients and am obliged to live in a fashionable section of the city. Thus it happens that we are invited to many weddings that demand costly presents, and therefore my 'tithe' is used every month. Finally came a story on the other side. At an associational gathering in Missouri a woman testified to the joy that she and her husband had experienced as tithers, adding, "But we never take our gifts to feed, or clothe, or aid the poor out of our tithe. We read in the Bible, 'He that giveth to the poor, lendeth to the Lord,' and so while we owe him the tithe, the gifts to the poor are loans which we have in his hands to our credit." These stories are interesting, but how can we overlook the merchant's challenge.—*The Standard.*

A gentleman received a note from his lawyer, which he was unable to decipher. On his way to his office he met a friend at the door of a drug store. The friend, after vainly attempting to read the note, suggested that they step inside and hand it to the druggist, without comment. The druggist, after studying in silence for a few minutes stepped behind the prescription case and in a short time returned with a bottle of medicine duly labeled and bearing directions. When the gentleman saw his lawyer he was informed that the note was a notice for him to call at his office between three and four o'clock p. m. of the following day.—*Kind Words.*

God will not send the winds to drive our ships of salvation, unless we have faith to lift the sails.—*Billy Sunday.*

YOUNG PEOPLE'S WORK

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

A PURPOSE MEETING

Christian Endeavor Topic for Sabbath Day,
December 25, 1920

DAILY READINGS

Sunday—Jesus' purpose (Heb. 10: 1-7)
Monday—Paul's purpose (Phil. 1: 21; 3: 8-14)
Tuesday—Jacob's resolution (Gen. 28: 16-22)
Wednesday—Isaiah's purpose (Isa. 6: 1-8)
Thursday—Purpose in the balance (1 Kings 18: 21)
Friday—Ready to obey (Rom. 1: 13-17)
Sabbath Day—Topic, A purpose meeting (Ps. 63: 1-11)

AMONG THE C. E. SOCIETIES OF THE EAST

For some weeks past Field Secretary Holston has been working among the Sabbath schools and Christian Endeavor societies of the Central and Western associations. His first visit was made at Adams Center. Here he found the Christian Endeavor society rather disorganized, owing to the fact that so many of the executive officers had gone away to school or elsewhere. At a meeting held to talk over the possibility of reorganization the matter was favorably settled. At this preliminary meeting a nominating committee was appointed to select new officers and report on Sunday night, at which time a social was held in honor of the field secretary. The new officers selected were: President, Mrs. Laura Withington; vice president, Lawrence Maltby; recording secretary, Hazel Langworthy; corresponding secretary, Anna Scriven; organist, Lona Green. Committee chairmen—Prayer meeting, Mrs. Martha Colton; Lookout, Will P. Jones; Social, Mrs. Laura Withington; Workers, Mrs. C. C. Williams; Music, Kenneth Horton.

At this meeting some eighteen or twenty persons signed up, renewing their pledge as active members; and the field secretary expressed himself as being very hopeful that the work would go on there with renewed interest. The meeting time was changed from Friday evening to Sabbath afternoon.

The field secretary's next visit was at Little Genesee. Here he found an active

C. E. society. On their own initiative an Executive Committee meeting was called at the parsonage; and a lively interest was manifested in the conference that followed on Christian Endeavor work. The society decided to take up the Efficiency work; and Leland Hulett was appointed Efficiency superintendent.

The third society visited by the field secretary was that at Nile, on the occasion of the semiannual meeting of the churches of the Western Association. At an evening luncheon held at the home of Miss Mabel Jordan the young people were invited in to consider the advisability of reorganization. It was thought best to do so; and the following officers were elected: President, Mrs. John F. Randolph; vice president, Christine Clarke; recording secretary, Ruby Jordan; corresponding secretary, Mabel Jordan; treasurer, Irene Burrows. Committee chairmen—Lookout, Margaret Voorhees; Prayer, meeting, Mabel Jordan; Social, George Wells; Music, Paul Barker; Missionary, Vinna Burrows; Information, Bernice Voorhees.

It was also decided to hold a class in expert Christian Endeavor work, and also in mission study, in the near future. The society is to meet on Sabbath afternoons.

At Independence there is a C. E. society, working along the line of the regular prayer meeting; and doing good work the field secretary reports. At Andover and Richburg there are no societies.

The field secretary expresses himself as happily surprised to find a good-sized active C. E. society at the First Hebron church.

The meetings are held on Sunday evenings. The night the field secretary was in attendance there were some forty in attendance; and a regular up-to-date C. E. program was carried out.

The next visit of the field secretary was at New York City. Here, on account of the difficulty of getting together, the young people hold their C. E. meeting every other Sabbath after the church services. Though it was not the Sabbath for their regular meeting, the field secretary had an opportunity to meet the young people at the close of the church services; and in the conference that followed on C. E. work he met with a hearty interest. The field secretary was much pleased to find these same young people in the Friday evening prayer

meeting; and taking their part along with others.

From New York the field secretary planned to go to Leonardville, Brookfield and West Edmeston.

C. E. NEWS FROM BRITISH GUIANA

The following bit of Christian Endeavor news of the work our Sabbath-keeping Christian Endeavor friends are doing at Georgetown, British Guiana, is clipped from the last issue of the *Gospel Herald*, the little paper published by Rev. T. L. M. Spencer in the interest of our mission work at Georgetown.

At our last consecration Endeavor meeting six members were enrolled. The following are the members of the C. E. committees: Flower Committee—Miss A. Haynes, W. Stephen, M. Alleyne and I. Burrows; Missionary—Mr. W. Gill, Misses A. Inniss and T. De Abreu; Prayer Meeting—Mr. J. Salmon, Mr. G. Brathwaite and Mrs. C. Matthews; Look Out—Mrs. E. Stephen, Mrs. K. Reid, Miss B. Sebastiani, Mrs. Dominique and Mrs. C. Goddard; Social—Mrs. Margaret Gill, Miss Clarice Barrow, Mrs. M. Forde.

It is a noticeable and interesting fact that the names of the Christian Endeavorers that appear above are quite dissimilar to those that would be found in most of our societies in the States; and is indicative of the diversity of Christian Endeavor, but yet of its common interests.

TOPICS SUGGESTED FOR UNITED PRAYER

Sabbath, January 1, 1921

TEXTS FOR SERMONS AND ADDRESSES

- "I will lift up mine eyes unto the hills, from whence cometh my help." *Psalms* 121: 1.
 "Behold how good and how pleasant it is for brethren to dwell together in unity." *Psalms* 133:1.
 "In the world ye shall have tribulation; but be of good cheer I have overcome the world." *St. John* 16: 33.
 "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me." *St. John* 17: 20-21.
 "The communion of the Holy Ghost be with you all." *2 Cor.* 13: 14.

Sunday, January 2, 1921

THANKSGIVING AND CONFESSION

- THANKSGIVING—For world-wide desire for closer fellowship among those who love and serve Christ.
 For the testimony of prominent statesmen that only in the teachings of Christ can the way of true and lasting peace be discovered.
 For the discernment of a deeper sense of human brotherhood, and the determination by multitudes to serve one another by love.
 CONFESSION—Of the weakness of our faith, and failure to commend by our lives the Savior.
 Of the search for the solution of world evils by material means alone.

Of the continuance of needless divisions before a world that needs a united Church.
 On account of declension from Truth and Love on the part of many who profess to follow Christ.
 Of the lack of recognition that Christians while in the world are not of the world.

SCRIPTURE READINGS—*Psalms* 32; 84; *St. Luke* 4: 16-32; *Gal.* 4: 1-11.

Monday, January 3, 1921

THE CHURCH UNIVERSAL—The "One Body" of which Christ is the Head.

THANKSGIVING—For the earnest search of the pathway to Christian unity.

For the spirit of brotherhood and love manifested among Christian leaders denominationally separated.

For the deepened desire to make Christ King in every department of human life.

PRAYER—That the one Flock may be united under the one Shepherd, Christ Jesus.

That in the power of the Holy Spirit all stumbling blocks in the way of Christian unity may be removed.

That intolerance may be destroyed and religious liberty be established everywhere.

That the Scriptural teaching concerning the coming of the Kingdom of Christ may be emphasized throughout the Church.

SCRIPTURE READINGS—*Isaiah* 11: 1-9; *St. John* 15: 1-10; *Ephesians* 2: 11-22; *Acts* 20: 28-35.

Tuesday, January 4, 1921

NATIONS AND THEIR RULERS

CONFESSION—That many leaders of the nations, long privileged with the knowledge of Christ, have forgotten his claims to their allegiance.

That defective moral standards, rather than the laws and principles of Christ, have guided national and international policies.

That nations have been the victims of selfishness and of a belief that true well-being lies in the abundance of possessions.

That the Lord's Day, his Word, and commandments are being neglected.

PRAYER—For all sovereigns and heads of States, that they may have the spirit of Christ, and may show it forth in their rule.

For all legislative assemblies, that they may be guided to enact measures that are in accord with the ideals of the Gospel.

That the nations may be guided and developed under God to the establishment of enduring peace and international good will.

For the deliverance of all peoples from love of money, from excessive devotion to pleasure, and from the sins of impurity, gambling and intemperance.

For the enlightenment of all unions of employers and employed, so that they may recognize that they have a common interest in doing justly, loving mercy, and walking humbly with God.

For those who have it in their power to assuage the motives of class conflicts, that they may regard the good of the whole and not only the interest of sections.

For all public servants, that they may discharge their duties as a trust from God.

SCRIPTURE READINGS—*Deut.* 4: 39-40; *Psa.* 82; *St. Matt.* 22: 15-22; *1 Tim.* 2: 1-4.

Wednesday, January 5, 1921

MISSIONS AMONG MOSLEMS AND HEATHEN

THANKSGIVING—For the generous free-will offerings of the Lord's treasure-keepers for the carrying of the Gospel to the world.

For increased recognition that the maintenance of missions is the duty of all Christians.

For mass movements, indicating the presence and power of God the Holy Spirit.

That the rule of the Turk in the Near East has been restricted and that Palestine has been freed from his domination.

PRAYER—That the Gospel message may be fully and completely preached to all nations.

That new problems due to the growth of national consciousness amongst Christians of the older civilizations may be solved in the spirit of truth and love.

That men and women of faith and vision may be called by God to take their place in the missionary ranks.

That European residents in non-Christian lands may

be examples of the power of Christ to regenerate life.

That the inroads of Western materialism in Eastern lands may be arrested, and that grace may be given to all missionaries in dealing with the problem.

That the Church may keep in mind the fact that her main task is world evangelization.

SCRIPTURE READINGS—*Psa.* 2; *Isaiah* 60; *St. John* 12: 20-26; *Acts* 2: 37-40; *Rom.* 15: 17-29.

Thursday, January 6, 1921

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG

PRAISE—For the spirit of devotion and sacrifice shown by Bible school teachers and Christian workers among the young, in leading them to a knowledge of Christ and of the laws of his Kingdom.

For the Christian family and all that it means to the world.

PRAYER—For parents, that by example and teaching they may be led to train their children in the knowledge and fear of the Lord.

For the young, that they may devote their lives to the service of God and their fellow-men.

For the increase of the practice of daily family worship.

That all university, college and school teachers may realize the responsibility of the religious training of all committed to their charge.

That consecrated Bible school teachers may be multiplied in all centers of Christian life.

That all in charge of the religious training of the young may be endowed with special grace and wisdom.

SCRIPTURE READINGS—*1 Sam.* 3: 1-10; *St. Mark* 10: 13-16; *Ephesians* 3: 14-21.

Friday, January 7, 1921

HOME MISSIONS

CONFESSION—Of continual slackness in the task of making America truly a Christian nation.

Of the neglect of opportunities of evangelism amongst our own people.

Of spiritual apathy and indifference in great centers of industrial activity.

PRAYER—That those engaged in work among our immigrants and other groups with special needs may be given grace to deal wisely with the conditions of their life.

That as the Gospel of Christ alone can meet prevailing unrest and social upheaval, there may be in the Church more evangelistic preaching and teaching.

SCRIPTURE READINGS—*Hosea* 14; *Malachi* 4; *St. Luke* 14: 16-24; *Rom.* 10: 1-4.

IN MEMORY OF LOREN G. WAITE

There are few men in social and business life whose going out would be more keenly felt than that of Loren Waite, and the homes in southern Rhode Island which have been thus saddened are indeed many.

Loren Waite was a friend to everybody and he is going to be missed beyond the vacant chair and his own hearthstone.

Standing out among his many sterling characteristics was his unusual spirit of optimism which gave him the courage and faith to master difficulties which would have overwhelmed many others. He had the rare ability "to meet with triumph and disaster and treat these two imposters just the same".

He has bravely borne heavy burdens, faced discouragement, and he has known the full joy of real service for others. It was his ambition to be helping somewhere and

this was what he was always doing in religious, social and business life. These are the places where his influence was felt and where he will be missed.

We are glad to have known Loren Waite. We are glad for the memory of his helpful life and that we can say he was one of our personal friends. He fell, like a good soldier, at his post of duty, and had he been told one hour before that his time had come he would have smiled and said, "All right."
 —*The Westerly (R. I.) Sun.*

WHERE THE HUMMING BIRD BUILDS HER NEST

Probably it isn't quite so long a chase as that in the story where the children sought the "bluebird's" nest, but when one goes out to find the nest of the humming bird he'll discover that it takes sharp eyes indeed, and, once the nest has been found, that it is well protected from its foes.

The little humming bird is among the most defenseless of creatures, but Dame Nature, in turn, has furnished it with a wisdom that far exceeds that of many larger creatures, bird or otherwise. Not alone does the humming bird build its nest with an outer covering of lichens and tree-moss the very color of the branch it builds on, but it takes goodly care, whenever possible, to locate this nest among sharp spines or thorns, on the tree. Thus any of the cat tribe or other prowlers that might slink up another bough and, finding her home, feast upon its contents, are warded off by the sharp spines of the tree, and the humming bird needs only guard against aerial foes during the time that she incubates her tiny egglets.
 —*Our Dumb Animals.*

Jesus Christ has based this golden rule of his upon an even more precious principle, the principle of love: "Thou shalt love the Lord thy God with all thine heart. . . . and thy neighbor as thyself." Thus the Christian is linked by the chain of love to God above him and to his fellow-men about him. Looking at the rivalries of life as it were through the eyes of God, he can not take a selfish and petty view of his own class interests. He not only will willingly apply the golden rule, but will do so not from the cold standpoint of expediency but with the mellow warmth of love.—*David Keppel.*

CHILDREN'S PAGE

THE TWO LITTLE BOYS

The good little boy and the bad little boy
Both live in the house with me;
But it is quite strange—I can look and look,
Yet only one boy I see—
Just one little boy with sparkling eyes,
And the funniest pudgy nose,
All brimful of life from the top of his head
To the tips of ten stubby toes.

And yet there are two of him I am sure,
For one is a bad little boy,
And I am so sorry that he lives here
To bother the good little boy;
Yes, pester and bother the good little boy
Till he sometimes drives him away;
And the bad little boy is alone with me
For the rest of the long, long day.

And I ask him to go for the good little boy
And bring him again to me;
But I take him up and I hold him close
While I talk to him lovingly;
And while I am talking he sometimes laughs,
But oftener far he cries—
And I see that the good little boy is back
As I look in the bad boy's eyes.

—Lutheran Observer.

SERMON FOR CHILDREN—A LITTLE BOY'S REPENTANCE

Little Norris was only four years old, yet he had learned much about the good Father above and his love for little boys. His dear old grandmother had taught him what it means to talk with God, to ask God to forgive him when he had been bad and to bless him and help him to be good. Yet, like many other little boys, he sometimes forgot to be obedient and mind what mother said.

One day Norris' mother left a bowl of puffed rice on the dining table and told him that he should not eat any of it while she was gone. Of course when mother was gone he could not get his mind away from that bowl of puffed rice, and beside he was very fond of it, and it seemed to him that he had never wanted puffed rice quite so much as he did then. So he quickly slipped over to the table and reached his chubby hand out to the bowl and took all that it would hold. He knew that he had disobeyed mother and wanted to hide, so he

crept under the table and munched his rice and thought on what he had done.

In a short time his mother returned and saw him sitting under the table. She knew at once that something was wrong and looking at the bowl on the table she knew just what was the matter. Looking at her little disobedient boy she said: "Norris, did you take some of mother's puffed rice while she was gone?" He said, "Yes, mother." Then his mother said, "Little son, do you not know that the heavenly Father is displeased when his little boys steal puffed rice and disobey mother?" Again he said, "Yes, mother, but the heavenly Father will forgive me if I ask him, won't he?" The mother assured him that the good Father would forgive when we ask him, so the little fellow knelt down beneath the table, folded his little hands and asked the heavenly Father to forgive him for stealing the puffed rice and disobeying mother. After his prayer was over he said to his mother, "I believe the heavenly Father has forgiven me, mother." The mother replied and said, "Son, I am so glad that you believe that the Father forgives when we ask him. Now my little boy won't take puffed rice again and disobey mother, will he?" "No," said Norris, "not until mother goes upstairs."

Now Norris was learning much about the Father and his willingness to forgive, but he had not learned the true repentance. Like a good many little folks, he was sorry not that he had gotten the rice and disobeyed mother and grieved the heavenly Father, but because mother had found it out. Some day he will learn that he should have been sorry because he had done wrong and grieved the heavenly Father, and that the Father only forgives those who really are sorry for their wrong doing, and sorry enough to keep from it ever after.—Rev. Stanley W. Hayne, in *Christian Work*.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son" (Revelation 21:7).

All the wealth of this world and all the planets,—everything,—is mine; I am joint heir with Jesus Christ. Find out what Jesus Christ is worth, and I will tell you what I am worth. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Think of that,—the son of God!—D. L. Moody.

AMERICA'S LOST OPPORTUNITY

If ever a nation had a God-given opportunity to enter into the life of the world as a healing, quieting, vitalizing, redeeming influence and power, such was the opportunity that came to the United States of America at the close of the great international war. Two years ago we wrote, with much assurance and gladness of heart, an editorial on "America's Moral Prestige". It was at a time when the torn and distracted nations of the old world were speaking with universal and unqualified praise of our national idealism, our unselfishness, our devotion to the cause of human brotherhood, our desire for universal justice, our defense of weak and oppressed peoples, and our courageous antagonism to all the secret and subtle designs of the selfishly ambitious Powers. Never before, in all history, has a nation stood at such a point of world-wide advantage. Throughout the entire globe the United States was trusted, honored, loved, and especially looked to for leadership as no other nation had ever been.

Had our country responded to this opportunity with prophetic vision and statesmanlike purpose it could have led the world, like Joshua of old, out of the wilderness of international chaos into the promised land of world-fraternity and peace. Turks, Armenians and Arabs were alike eager to commit themselves to our leadership and control. Constantinople, the key not only to interior Asia, but to international fraternity in all the Eastern Hemisphere, was hoping to gain rest and security by putting itself under the mandate of this country. Had our government been big-brained and great-hearted enough and, better still, spiritually competent to accept such a mandate it could have determined the character and material conditions of western and middle Asia for a thousand years. From the most ancient Babylonia down to the universal conquests of Greece and Rome, and the still later sword-sweeping conquests of the Moors, that primeval portion of the world has been subject to misrule, oppression, exploitation, devastating wars, sorrow and poverty of body, mind and soul. It has been a world of vast spiritual possibilities and ceaseless spiritual hunger. It has been the birth-land of the world's five great religions. It has given mankind its most gifted spiritual leaders—

its sages, seers, prophets and apostles; its Confucius, Buddha, Zoroaster, Mohammed, and, towering heaven-high above all, its Christ. Its garden of Eden was the birth-place of history. Its Mesopotamia and Palestine were the scenes of antiquity's noblest and saddest events. These lands witnessed a fertility of soil and of soul, a prosperity and spiritual development, that make their names eminent and hallowed in the annals of mankind.

Yet these lands, with all their achievements, glories and possibilities, have never been free. They have never known the joys of opportunity, emancipation, democracy. They have always been under the heel of tyranny and oppression. Over them have swept from age to age the armies of imperial ambition and greed. Whether the prey of Chaldean, Assyrian, Egyptian, Hittite, Greek, Roman, Turkish, Arab or Moslem power, for six thousand years these oriental lands have known no moment of freedom or release.

At last, in the providence of God, the hour came with the overthrow of imperial autocracy, the downfall of kings, the signing of the armistice, and the assembling of the Peace Conference, when all this sad history could be changed. America stood at the forefront of the new opportunity. Her program of justice and brotherhood was hailed with world-wide joy and exultation. What she had done for Hawaii, Cuba, Porto Rico and the Philippines she could now do for Constantinople and Armenia, and thus directly and indirectly for Palestine, Mesopotamia, and all interior Asia. She could have carried the enlightening and educating power of our schools and sanitary science, our industrial arts and inventions, and better still our religious ideals, liberties and agencies, into all the hungry lands of the Eastern Hemisphere and in an amazingly short time have transformed the desert of poverty and neglect, of ignorance and spiritual blight into a world throbbing with aspiration, courage, hope and a new-born life.

Never have politicians been so blind to an unprecedented world-opportunity as at this supreme moment in history. Never have veritable statesman of unselfish vision and purpose been so lacking in our national affairs as in the presence of this supreme world-crisis. No man of vision, of broad

human sympathies, can view our present national failure without distress of mind and heart. Our pettiness and partisan controversies in the presence of such need and such immeasurable opportunity are not only pathetic and disheartening but criminal. They spell disaster where there might have been world-unity and world-reconstruction, and a new era of universal peace, prosperity, progress and power.

Would that it were not too late to recover this lost opportunity! The prayers of every lover of humanity should ascend to the God of all brotherhood and love that, with supernatural power, he might yet open the eyes of our national leaders to the blindness and fatality of their folly, and to the greatness and glory of the privilege they have missed.—*Dwight Mallory Pratt, D. D., in Christian Work.*

PLENTY OF SUNSHINE

Nearly all of God's creatures need it, whether in field or factory, trees or towns. Mushrooms, of course, are an exception. A friend of mine found that, by dedicating a large, damp and unused cellar to the cultivation of mushrooms for market he turned a liability into an asset. The less sunshine the more mushrooms. But who wants to join the mushroom tribe? Roses, apples, oaks need sunshine and plenty of it. And so do folks—sunshine both outward and inward. We can not grow healthfully in an atmosphere of gloom. We need smiles, songs and joy. "A merry heart doeth good like a medicine." Few of the soul's most dangerous microbes can thrive in an atmosphere of Christian good cheer. Join the Happy Band. Propose yourself for membership if you can not get anyone else to hand in your name. Live where God can shine into you—plenty of sunshine.—*George Clarke Peck.*

SANG PRAISE FOR AMERICA

From shattered walls, broken balconies and hacked and gashed church steeples floated the flags of the United States and Belgium. Great crowds were swarming into the little city of Roulers. It was a day of excitement and importance to those Belgians. They were participating in the exercises which marked the laying of the cornerstone of a monument to the kindness of America

that would stand through the years to come. The monument was to be a fully equipped medical and surgical dispensary built by the American Red Cross.

After the speeches and after the stone had been lowered to its place the school children, who stood in a great group, sang first the national anthem of their beloved Belgium and then amid cheers they sang America's anthem, "The Star Spangled Banner".

The exercises closed with a speech by a little slip of a girl, one of the 200 children of the Junior Red Cross colony of Roulers, who voiced in beautiful words the thanks of the children of Belgium for what the children of the United States had done for them.—*Red Cross Juvenile.*

THE BURDEN

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle

Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"

And the Thorn-Crowned and Patient One
Replied, "*They thronged me too. I too have seen.*"

"But, Lord, thy other children go at will,"
I said, protesting still,
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin—
Drag at my heart. For them I serve and groan
Why is it? Let me rest, Lord. I have tried"—

He turned and looked at me;
"*But I have died!*"

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine. I brought not forth this host
Of needy creature, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of One divine;
He turned and looked at me. "*But they are mine!*"

"O God," I said, "I understand at last—
Forgive! And henceforth I will bond-slave be
To thy least, weakest, vilest ones;
I would not more be free."

He smiled and said,
"*It is to me.*"
—*Lucy Rider Meyer*

Going to church don't make anybody a Christian, any more than taking a wheelbarrow into a garage makes it an automobile.—*Billy Sunday.*

MARRIAGES

PRESTON-HILLS.—At the Seventh Day Baptist parsonage, DeRuyter, N. Y., November 27, 1920, by Rev. H. R. Crandall, Mr. James Preston and Mrs. Alice Hills, both of Cuyler, N. Y.

BROWN-LECKEY.—At Ord, Neb., October 9, 1920, by Rev. Mr. Hosman, Edward M. Brown and Miss Carrie Leckey, both formerly of North Loup, Neb.

DEATHS

DAVIS.—Charles Sumner Davis, son of Uriah and Adelia Clarke Davis, was born in the town of Andover, July 25, 1864, and died of cancer at his late home near where he was born, November 28, 1920.

When twenty-two years of age he was married to Miss Leona Green and to them was born one daughter, Miss Angela Davis, of Hornell. The wife and daughter, with two brothers, Louis and Roy, and a wide circle of friends and relatives remain to cherish his memory. He united with the Independence Seventh Day Baptist Church May 21, 1881, and of this church he remained a member until called to the life beyond. He was also a member of the I. O. O. F.

He loved God's out-of-doors and enjoyed walking in the fields near his home even in the last few weeks of life when failing strength would seem to make it inadvisable. His genial and jovial disposition won him many friends, a hundred or more of whom called upon him in his home during the past few months. These who helped to cheer the lonely hours of his painful and lingering illness were especially appreciated.

Funeral services were held in the Andover Seventh Day Baptist church November 30, conducted by Pastor W. L. Greene. Interment in Hillside cemetery. W. L. G.

MASON.—Desire Elizabeth Bass Mason, daughter of Ebenezer and Betsy Saunders Bass, was born June 27, 1825, and died November 30, 1920, aged 95 years, 5 months and 3 days.

She was married in 1845 to William Lewis Mason, who departed this life about forty years ago. To them were given six children only two of whom survive, Mrs. I. L. Cottrell, of Alfred, N. Y., and Mrs. Ella M. Meeker, of Leonardsville, N. Y. She is also survived by a brother, William J. Bass, of Parish, N. Y., a daughter-in-law, Mrs. Esther Mason, of Leonardsville, N. Y., and by six grandchildren and three great-grandchildren. For sixty-seven years she made it her home on a farm in Plainfield, N. Y. She was baptized in early youth and has been a life-long attendant and supporter of the Leonards-

ville Seventh Day Baptist Church. Being an invalid for the past five years she was tenderly cared for in the home of her daughter, Mrs. Meeker.

Sister Mason was a woman of few words, but of many kindly deeds, who lived her religion in daily life.

Farewell services were held at the home and grave, conducted by her pastor, Rev. F. E. Peterson. "For me to live is Christ, and to die is gain." F. E. P.

CRANDALL.—William Ray Crandall, son of Nelson Crandall, was born in the Crandall homestead in the town of Andover, July 12, 1847, and died suddenly of heart failure at his late home in Independence November 28, 1920.

For these seventy-three years he has been identified with the Independence religious, social and business life and he has been a strong factor in the upbuilding of our neighborhood life. Modest and retiring, affectionate and sympathetic in his personal relations, genial and possessed of a fine sense of humor he has left a deep impress upon all who knew him.

December 21, 1870, he was happily married to Miss Emily Benjamin and to them were born two children, Samuel B. and Anna Laura, who have been at home as a help and comfort in the last years of their father's and mother's life. They also made a home for Fred Turk now of Alfred. Mrs. Crandall after nearly fifty years of married life passed on in May of the present year. Of the immediate family of brothers and sisters there remain Maxon A. Crandall, of Independence, and Mrs. Clara Titsworth, of Plainfield, N. J. These with a wide circle of friends who have known and respected him and shared the hospitality of his home mourn his passing.

He attended Alfred University for a time and has always been interested in its progress. Early in life when but a small boy he gave his heart to the Master and united with the Independence Seventh Day Baptist Church of which he remained a loyal and interested member these many years, freely giving of his means and vitally supporting the cause for which this church has stood. With tireless energy and unceasing industry he has carried the tasks of life until the last. He died as he desired with the harness on, carrying the burdens for others as well as his own.

Farewell services were held in the Independence church Wednesday, December 1, conducted by Pastor W. L. Greene, assisted by Rev. W. L. Burdick. W. L. G.

"Are you still engaged in an effort to signal to Mars?"

"Not at present," replied the scientist. "Signaling isn't so easy these days. I regard myself fortunate if I can attract the attention of a street-car conductor for strictly local communication."—*Washington Star.*

Struggle is the law of growth—another way of writing strength.—*James I. Vance.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Janz 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 4th 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. Balenger, Pastor, West Riverside, Cal.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. 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.

Employer—"The boy I had before is worth twice as much as you are."

Boy—"Did he get it?"—*Boston Transcript*.

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year \$2.60
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Sabbath School. Lesson XIII—Dec. 25, 1920

A MISSIONARY LESSON

W. D. B.

Golden Text—"We have found the Messiah, which is, being interpreted, the Christ." John 1: 41.

DAILY READINGS

Dec. 19—Matt. 28: 18-20; Acts 8: 4
Dec. 20—John 4: 28-42
Dec. 21—Acts 10: 1-8
Dec. 22—Acts 10: 9-22
Dec. 23—Acts 10: 23-33
Dec. 24—Act 10: 34-48
Dec. 25—Romans 1: 1-16

(For Lesson Notes, see *Helping Hand*)

HE COULDN'T HELP HEARING

The teacher gazed sorrowfully at the small boy who stood in front of her. He was convicted of the heinous charge of stealing toffee from one of his school fellows.

As it was his first offense, however, she did not desire to inflict corporal punishment—a moral lecture, she thought, would fit the case.

"Bear in mind, Bobby," she concluded, "that these temptations can be resisted if determination is used. Always turn a deaf ear to temptation."

The child gazed solemnly at her. "But, teacher," he exclaimed, "I ain't got a deaf ear!"—*Tit-Bits*.

RECORDER WANT ADVERTISEMENTS

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

FOR SALE—Eighty acres five miles from New Auburn, Wis.; 28 acres broken. Small saw timber; saw mill near. H. M. Ernst, New Auburn, Wis. 10-18-tf

ALFRED UNIVERSITY COME TO SALEM!

A modern, well equipped standard College, with Technical Schools.

Buildings, Equipments and Endowments aggregate over a Million Dollars.

Courses in Liberal Arts, Science, Engineering, Agriculture, Home Economics, Music and Applied Art.

Faculty of 44 highly trained specialists, representing 25 principal American Colleges.

Total student body over 400.

College enrollment over 200.

College Freshman Class 1920, 75.

Combines high class cultural with technical and vocational training.

Social and moral supervision emphasized.

Expenses moderate.

Tuition free in Engineering, Agriculture, Home Economics and Applied Art.

Endowed Scholarships for worthy, needy applicants.

For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President

ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

AMERICAN SABBATH TRACT SOCIETY

Publishing House

Reports, Booklets, Periodicals
Publishers and Commercial Printers
The Recorder Press Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year 60 cents
Ten or more copies, per year, at 50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

SEVENTH DAY BAPTIST GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

Intermediate Series—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

S. ORESTES BOND, ACTING PRESIDENT, Salem, W. Va.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts of various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

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

Hold fast thy faith

The Sabbath Recorder

CHRISTMASTIDE

We may not view the matchless heights
From which the Savior came;
Yet every grateful heart delights
In his most wondrous name,
We may not know the gems inwrought
That formed his diadem;
But we this day may live in thought
With him in Bethlehem.

We may not with the wise men see
What brought them from afar;
Yet shining in our hearts may be
The Bright and Morning Star.
We may not with the shepherds keep
The flock upon the plain;
But melodies sublime and deep
We each may hear again.

We may not, like the wise men, bring
The fragrant spice and gold;
But as the one exalted King
We may the Christ behold.
May we proclaim him Lord of all
And make his cause our choice;
May all mankind obey his call
And in his gifts rejoice.

Rejoice, O Earth, that Christ was born
And came from realms above;
And gladly keep this Christmas Morn
And say that "God is love."
Let gladness reach each distant shore,
Let all contentions cease;
Let every race and tribe adore
And praise the Prince of Peace.
—T. Watson.

—CONTENTS—

Editorial.—Foregleams of Christmas— The Giving Spirit Prevails.—"Except Ye Become as Little Children"— Peace and Good Will Must Surely Come.—Getting in Debt Again.— Many Respond to the Call for Second Hand Recorders.—Lone Sabbath- keepers Enjoy the Visits.—Books for the Blind.—The Commission Ap- proves Alfred's Standing Rule.— The Prayer League's Appeal.— Matters in Detroit	769-772
Tract Society—Meeting Board of Di- rectors	773
Death of Lieut.-Col. Richardson	774
The Commission's Page.—Roll of Hon- or.—For Churches Beginning Budget System January 1, 1920.—Letter to Churches and Auxiliary Organiza- tions	775
Boston Meeting of Federal Council Faces World Task in Hopeful Spirit.	776
Missions and the Sabbath.—Letter from Mable L. West	779
Christmas, 1920	780

Woman's Work.—Program of Prayer. —Voice of the Christ-Child (poetry). —The Career of a Cobbler.—Minutes of the Woman's Board Meeting	781-783
Notes from the Southwest	783
Thanksgiving Offerings for Milton College	784
The Christmas Singers (poetry)	784
Notice to Sabbath Schools	784
Young People's Work.—The Kingdom in My Heart.—Minutes of the Young People's Board	785-787
Unto the Least of These	787
Children's Page.—Christmas Time. Christmas Night (poetry).—On the Farm	790
Forward Movement Notes	791
Sabbath School.—Reclaiming Waste Places.—Suggested Program of Sab- bath School Evangelism, 1921.—Les- son for January 1, 1921	792
Home News	793
Our Weekly Sermon.—A Day of Op- portunity for Young People	795-798
Deaths	799