

THE dream of the philosopher  
today is often the creed of the  
persecuted minority tomorrow,  
the day following to become THE  
FAITH OF A NATION

Earth changes, but thy  
soul and God stand sure  
---Browning

# The Sabbath Recorder

## THE IDEAL LAND

Sometimes amid contentions and the world's mad rush of life,  
Above the din of restlessness and weary, sordid strife,  
I seem to hear the music of some far-off happy clime,  
That calms my troubled spirit, and the things of sense and time  
Are for awhile forgotten; and anon my raptured ear  
Is turned to catch the sweetness of the melody so clear:  
Oblivion to worldly cares seems wrapping me about;  
And banished from each lurking place are ghosts of fear and doubt.

Some subtle power hath cast a spell, a sweet, seductive band,  
Around me, and I seem to be in the enchanted land;  
Soft breezes fan my temples, spicy fragrance fills the air;  
Unmarred and pristine beauty aboundeth everywhere;  
The finger of the Infinite, by mortals though unseen,  
Hath writ his presence over all in characters serene;  
And the day-dawn of a morning that shall never know a night  
Floods all the hills eternal with its golden beams of light.

Here limpid waters gently flow, their verdant lands between;  
Elysian beauty everywhere sheds glory on the scene;  
And peace and joy ineffable abound; no taint of sin  
Nor aught of mortal strife or woe can ever enter in;  
The effluence of his light and love pervades celestial space,  
And things of sense and time can ne'er its sanctity efface.  
O land of the ideal! home of the soul so blest,  
Where sorrows are transmuted into joy and peace and rest.  
—Retta Bryson Titus

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

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*"Almighty Father, we are made in thy likeness to do thy work. Thou hast shown us what we can do in making this world a part of thy kingdom. May we carry the glad tidings of thy love everywhere, that every child may seek thee, everywhere, that every nation become that happy nation whose God is the Lord.*

*"O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen."*

## Our General Director's First Message

Elsewhere in this RECORDER will be found the first words of our new director of the Forward Movement, who began devoting his entire time to the general work on January 1, 1921. Read what he has to say, and ponder well the thoughts and suggestions; for much depends upon the loyalty of the churches to our chosen leader, if our good cause is to go forward. We do not see how any loyal Seventh Day Baptist can read this first message from Brother Bond without being touched at heart and moved with a desire to take right hold and help to carry the load.

## Dr. Main's Report Of the Federal Council

In this issue Dean Main begins a write-up of the great Quadrennial Council held in Boston, Mass. He was one of our delegates to that body, and if we are to judge by the interest taken in the Council's work as shown by various denominational papers, we are sure Dean Main can give us helpful data regarding the spirit and purpose and important work of the Federal Council.

The message of this body direct to the churches appeared in the RECORDER of December 27, p. 821.

**A Miserable Makeshift** It is becoming more and more apparent that much of the tumultuous agitation over the efforts of the Lord's Day League to push Sunday laws through Congress, is the work of the liquor interests, and of the daily papers that have sym-

pathized with the wets in their opposition to the Eighteenth Amendment.

In the hope of weakening the minds of the people, in their purpose to enforce the Amendment, all the wet newspapers have raised the hue and cry to the effect that the fanatics who had destroyed personal liberty by putting over a prohibition amendment, as they say, "Against the will of the people," are now plotting to enforce the Puritan Sunday by prohibiting all sports and recreations on that day. These wet papers have enlarged on every scrap of evidence that could be made to support their theory, and ridiculed or misrepresented every effort on the part of the Alliance to correct exaggerated reports upon the matter.

To be sure there are efforts on the part of some to push Sunday laws; and we are strongly opposed to any such proposition to unite church and state, and to legislate upon matters of religion. We shall oppose all such legislation to the end, and we know that thousands upon thousands of those who keep Sunday will also oppose such law-making. But we have no sympathy with this miserable make-shift of the liquor men to cast odium upon prohibition by trying to make the public believe that the ban on strong drink was only the beginning of a movement to prohibit every form of non-religious activity on Sunday! Evidently the liquor men feel that if they can persuade the public that in accepting the amendment the way had been thrown wide open for this irritating religious legislation, there might be some hope of reversing the verdict and of securing easier terms as regards the amount of alcohol allowable in beverages.

This effort to mislead those who believe in prohibition, by raising another issue for the purpose of dividing the prohibition army or of securing some compromise, simply shows how desperate the enemy is, and what a life-and-death struggle is on.

It may be that the outcome is still in the balance. But the public is not yet convinced of this; for it believes that prohibition is working well wherever it is given a fair

trial. Knowing how the people feel about this, the wets are willing to raise the cry against a movement for which they care nothing whatever, and in which cry they are absolutely insincere, all in the desperate hope of weakening public sentiment in its opposition to the liquor business!

**But the Drift of Opinion Is All Against Them** Whoever studies the attitude of the American people upon the liquor question must see that the dry sentiment is growing rather than declining. We know that some like to think that there is a weakening of sentiment for prohibition; but when the real facts are considered this feeling can not prevail.

The State of Ohio probably gives one of the best illustrations of the general drift of sentiment upon this matter. And we are glad to use this State as an example because the liquor fight there has been regarded as holding its own enough to make the State a doubtful one.

Every year but one for the last six years the question of liquor or no liquor has been before the Ohio voters in a clear-cut issue. In 1914 a prohibition amendment for the state constitution was defeated by 85,000 majority. Then of course there was a good time for the wets to crow. One year later the same amendment was defeated in Ohio and the wets shouted again. But they did not seem to note the falling tide that left them with only 55,000 majority, or with a loss of 30,000 votes. In 1917 prohibition was defeated for the third time; but with only 1,100 majority. Then came a fourth battle of the ballots in 1918 in which victory crowned the efforts of the drys with the handsome majority of 25,000.

Finally, the persistent wets, in 1919, pushed a campaign for the repeal of the new amendment in Ohio and were defeated by a majority of 42,000.

Then, in 1920, a popular referendum was pushed through to see how the people of Ohio felt about legislation to make the prohibition amendment effective, and the enforcement act was sustained by a margin of 275,000 over the wet vote!

These figures show the trend of sentiment in a State where the battles have been the fiercest, and where the rum power seemed to be strongly enthroned. No one who carefully studies the real facts, should have any

doubt as to which way the tides in the controversy with rum are drifting. On every hand, the signs of the times show that the miserable old hulk of debauchery which has resisted the forces of prohibition for a hundred years, is being swept by an irresistible tide to the rocks of inevitable doom. The breakers are in sight! Soon all will be over! Prohibition has come to stay.

**The Gospel of John Given in Yiddish** Philip Sidersky, the Hebrew evangelist of Baltimore, has recently translated the gospel of John into the Yiddish language giving the Old Testament references to it; thus bringing close together the things in the New Testament referred to, or *foretold*, by the prophets. This is the first effort of this kind. New Testaments have been printed in Yiddish before, but there has been no effort to place on each page the references to show what prophecy is fulfilled in the events recorded.

Mr. Sidersky is hopeful that this translation may be effective in showing his people Israel that Christ was their long-looked-for Messiah. He depends entirely upon the gifts of Christians to meet the expenses of his work.

When first we came to the RECORDER Brother Luckey brought Mr. Sidersky to our office and expressed the hope that he might embrace the Sabbath of the Bible and the Christ, and we have kept track of this enthusiastic evangelist ever since, thinking it might be easier for an Israelite to become loyal to the Sabbath of Jehovah than for a Gentile to do so.

Mr. Sidersky is doing a good work with his nation and that too in a broad and loving Christian spirit. We hope he may find his Gospel by John as helpful as he anticipates. He finds many generous givers to enable him to carry on the work in Baltimore, Philadelphia and New York. He hopes soon to go on a mission to his brethren who are entering Palestine; for he believes the Zion movement offers wonderful opportunities for evangelistic work.

**"Fiddling While Rome Burns"** Evidently the ministers of Philadelphia and the city rulers are having a hot time over the question of enforcement of the old Sunday blue law of 1794 now on the statute books of Pennsylvania.

It seems that the mayor declines to enforce this old Sunday law, and in a mass meeting called to take action the ministers adopted a resolution calling for the impeachment of the mayor. When the committee tried to see the mayor he refused to give them an audience.

In a meeting of the Ministerial Union of Philadelphia some preachers defended the mayor and others bitterly accused him. If we can judge by the newspaper reports, these Christian messengers of the loving Savior said some very unkind things before they got through with their discussion. One thing was evident; there was a house divided against itself. But this was nothing new. It is always in evidence when Sunday laws are being urged; for many good Christians do not believe there is anything to be gained by them.

The committee approved the blue laws, and when its chairman presented his report some ministers defended the mayor and opposed the blue law. Then came a tirade of "scathing remarks" from the advocates of the blue laws about "time servers" and one minister said: "He despised men who seek to undermine the Christian Sabbath."

One man said to the ministers of nearly a dozen denominations: "We are fiddling while Rome is burning. When a great wave of crime is sweeping across the country, why not give our attention to its suppression rather than bother with petty infractions of the law prohibiting Sunday baseball." This same man said: "The blue laws rob the poor of their pleasure on Sunday and allow the rich to run riot on that day."

Still another minister declared that the association was losing the support of large numbers by its action, and that he did not consider the association to be truly represented by the committee of seven. An amendment to modify the demands of the blue law advocates was defeated, and when a motion was made to lay the report of the committee on the table, this was overruled by a large vote of the blue law advocates.

Thus after more than one hundred and twenty-five years the quarrels and quibblings go on over the matter of civil laws in Pennsylvania to enforce Sunday, while the ministers who take the Bible as their rule of life, and who claim to be spokesmen for God, turn their backs upon the only Bible

Sabbath, and forsake all Bible ground upon which to base any sacred day.

No one of them all can give a single Bible authority for putting "the venerable day of the sun"—Baal's day—in the place of God's day and the only Sabbath observed by their Savior and his apostles. So "Rome burns" and "Nero goes on fiddling."

**The Pope's Decree Against the Y. M. C. A.** It is believed by many that Roman Catholic opposition had something to do with the defamatory attacks on the war work of the Young Men's Christian Association by which great injury was done to that body of Christian workers.

This feeling will be deepened by the recent decree of the Pope urging Catholic bishops to carefully watch an organization which, "while professing absolute freedom of thought in religious matters, instills indifference and apostasy to the Catholic religion in the minds of its adherents".

In this decree the Young Men's Christian Association is named as a corrupter of youth, which has received the support of many Catholics who did not know its real nature.

It seems to the SABBATH RECORDER that the Young Men's Christian Association is the last body of Christian workers against whom such a charge could truthfully be made. There is abundant proof that the association is in no way a proselyting body.

**Can Greece Afford It?** Against a fair warning from the Allies, the former king of Greece and pro-German sympathizer, who did what he could to help the kaiser until driven into exile, has returned to his throne and the people of Greece have received him with great enthusiasm. The Allies could not favor his return on account of his underhanded work against them and in favor of their enemies.

When we read of his welcome to Athens by an immense host of Greeks, and that the foreign diplomats took no part in it, and that allied warships sailed away from Piraeus before his arrival in order to avoid paying him tribute, and that the Allies had withdrawn credit to Greece as a result of the king's restoration, we could but ask the question: "Can Greece afford it?"

She is in sore need of the credit in these trying times, and the friendship of the

Allies is so essential in their reconstruction days, it does seem as though Greece is paying too high a price for the privilege of restoring a king who can not command the respect or hold the friendship of the allied nations.

**The South Opposed To the Ku Klux Klan** We are glad indeed to see so many expressions from the Southern people against the new secret order called the Ku Klux Klan. It speaks well for the governor of North Carolina that he ran a Ku Klux organizer out of the State and declared that "there is no need for any secret order to enforce the laws of this land, and the appeal to race prejudice is as silly as it is sinful". The governor of Georgia is equally outspoken against the movement, and in Richmond the press and the pulpit declare against it. The Daughters of the Confederacy also stand four square against the revival of that old society and have petitioned the Legislature to prohibit the use of the name Ku Klux Klan.

The best spirit of the South is voiced in an editorial in the *Richmond Times-Despatch* in these words: "Is it American to go about preaching covertly the substitution of lynch law for the orderly procedure of the courts? Is it American to promote racial rancor and hatreds? Is it American to arouse religious passions and to set creed against creed?"

**Close the Schools of Crime** The nation is shocked almost every day by the wave of crime that is sweeping over our great cities and filling the hearts of men with dismay. We are beginning to see that some great hindering agency prevents the "melting pot" of America from turning out good citizens. Our public schools are doing a great work and the future will show a better citizenship on account of it.

But there are schools of crime which we are allowing, like vipers in the bosom, to poison our very life. There is little hope of saving thousands whose haunts of vice are the poolrooms filled with gamblers, pickpockets, highwaymen, burglars and murderers. It does not take long to graduate a student in these open schools of vice, and so long as they are allowed to run day and night we shall have a full quota of out-laws to rob and plunder and burn. Unless the country awakes to the necessity of closing

its schools of crime, its haunts of ill-fame, its shady dens of vice, it can not save thousands of its boys.

Replace the dens with pleasant recreation rooms where innocent amusements can be supervised and pure and proper entertainments can be found, and one great step will have been taken toward preventing crime. The people are responsible for the schools that educate young men in vicious sinful ways. One good step was taken when the saloons were outlawed. Now it will be far better to provide schools that will prevent shipwrecks, than to wait until the mischief is done and then go to the rocks of ruin and try to *redeem* the hopeless wrecks we have made.

There are signs of an awakening to the great truth that there will always be criminals to fear so long as the people allow schools of crime to flourish which make it impossible for those who attend them to live righteous and godly lives.

**Corrections for a Writer On Sabbatarianism** In a Sunday issue of the *Public Ledger* of Philadelphia, an article on the Sabbatarianism of Jeremiah, calls out the following timely suggestions from Dean Main:

#### SABBATH AND LEGISLATION

**To the Editor of Public Ledger:**  
Sir—As an interested reader of the *Public Ledger*, please permit me to suggest to Mr. E. E. Roberts, who writes in the last Sunday issue about the Sabbatarianism of the prophet Jeremiah:

First. That the Sabbath of Jeremiah was the seventh or last day of the week.

Second. That Jesus of Nazareth kept the same day; not, however, after the manner of the Judaizers, but in the freedom of the Gospel of the New Covenant. He taught that the Sabbath was made on man's account, for his benefit and happiness.

Third. That if the church would unitedly return to the Sabbath of Christ and use it as a day of religious worship, rest and joy, it is pretty likely that it would not need very much protection by human legislation.

ARTHUR E. MAIN,

Dean Alfred Theological Seminary, Alfred, N. Y.  
December 28, 1920.

A small boy, says the *Outlook*, told his family that his teacher, when she wanted the children to sit up straight, always said: "Cigarette." Later it was discovered that she really said: "Sit erect!"

## FOURTH QUADRENNIAL MEETING OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

DEAN ARTHUR E. MAIN

This meeting was held in Boston, December 1 to 6, 1920. The attendance including representatives of affiliating bodies was 500. Our Conference was represented by A. J. C. Bond, Clayton A. Burdick, Boothe C. Davis, A. Clyde Ehret, and Arthur E. Main. As is well known the object of the Federal Council of Churches, through its quadrennial meetings, the annual meetings of its executive committee, the monthly meetings of the administrative committee, and by the work of its executive officers and its commissions, is to promote Christian co-operation in all lands and in all activities that tend to further the kingdom of God.

The Council represents about thirty denominations and 20,000,000 of communicants; and is coming to be looked upon throughout Christendom as standing for co-operating American Protestantism.

Among the chief speakers at the Boston meeting were Frank Mason North, the retiring president, and Robert E. Speer, the president for the next quadrennium; James I. Vance; Fred B. Smith; Worth M. Tippy; Bishop William P. McDowell; James M. Speers; President William O. Thompson; James L. Barton; Bishop William Lawrence; President W. H. P. Faunce; William Adams Brown; Joseph A. Vance; President Kenyon L. Butterfield; R. C. Gillie, of England; General Robert Georges Nivelles, of France; Doremus Scudder; S. G. Inman; Nehemiah Boynton; Herbert Hoover; Alfred W. Anthony; Charles L. Thompson; Fennell P. Turner; W. W. Pinson; John R. Mott; Bishop Francis J. McConnell; Professor Felix Frankfurter; Bishop James Cannon; George E. Haynes; President Henry Churchill King; Dean Henry B. Washburn; President George E. Horr; Henry van Dyke; Alexander Ramsay, of England; chief chaplain of the army, Colonel John T. Axton; senior chaplain of the navy, Captain John B. Frazier; and William I. Haven and others, men and women, representing more or less closely affiliated bodies, such as the American Bible Society, the Y. M. C. A., the Y. W. C. A., Home Missions Council, Council of Women for Foreign Missions, the Foreign Missions Confer-

ence of North America, the Committee on Co-operation in Latin America, Federation of Woman's Boards of Foreign Missions, and the Student Volunteer Movement.

Among the principal titles of the addresses are the following: The opportunity and obligation confronting the church today; The church in its relation to the national government; A more effective proclamation of the gospel the fundamental need; The enlarging social program of Christianity; American ideals a heritage from the Pilgrims; The church facing the future; The Present Interdenominational Situation; How can the Federal Council fill the largest place of usefulness in the Church? The Church and its Service to the Community; The Church in the Rural Community; Christian Internationalism; The Church and a World-wide Brotherhood; The American churches and the Orient; The churches and our relation with Latin America; The American churches and the churches of Europe; The American Churches and European Relief; Co-operation in Home Missions; A Nation-wide program for Christianizing American Life; Co-operation in Foreign Missions; The present summons to a Foreign Missionary Advance; The World-wide responsibility of the Church; The Christian challenge to co-operation between employers and employees; Next steps in the temperance crusade; The Church and inter-racial problems; The Church and Christian education; The present challenge to a constructive program of religious education; The relation between the theological seminary and the movement for Christian co-operation; and The Association of theological seminaries and the co-operative movement among the churches.

The Wednesday night meeting was in the historic Old South Church; Thursday, in St. Paul's cathedral, and an Episcopal clergyman presided; Friday, in Trinity Church, where the famous Phillips Brooks used to minister, and Bishop Gailor presided; and Monday night in the historic Park Street Church.

The grand church; memories of the great preacher who for so many years occupied the pulpit; music by the great organ; the singing of a large vested choir of men and boys, and also by a vast congregation, all helped to make the occasion Friday night most impressive. The processional was preceded by a cross and the flags of America

and France. The cross on the large platform between the national flags seemed to me to be a striking symbol of the Christian doctrine that if individuals, churches, and nations, are to be united in good will and friendship, it must be at the cross. Ten or twelve representatives from other lands were introduced to the welcoming audience. In appreciation of their great work in France, General Nivelles, of the French Protestant Federation of Churches, on behalf of his government, decorated with insignia of the Legion of Honor Rev. Henry A. Atkinson, Dr. Frank Mason North, President Henry Churchill King, and Secretary Macfarland. The Rev. J. H. Franklin, being absent, received similar honor at a later session.

The opening service of worship was after the Episcopal order; the presiding bishop gave an address; and two non-episcopal ministers, one English, one American, spoke from the high pulpit. One body in Christ our Savior.

[Note.—The following sentences and phrases are partly in the words of the speakers, partly in my own. It is believed however that they represent fairly the minds and hearts of those who addressed hundreds of interested and edified listeners. In writing up my notes I have made no effort, as is evident, to organize the material into paragraphs of similar ideas and principles.—A. E. M.]

Anti-Hebrew propaganda makes the "Jewish question" a big one. These are awful times; hopes have not been realized; selfishness exists among nations and among churches; yet God is on the throne. Now is the Church's opportunity and obligation. A homesick world needs reconciliation; The ministry of the Federal Council is one of reconciliation. One Jewish Rabbi thinks the Jews will become Christians in fifty years. Peace must come through the Church. Churches are coming into federative co-operation all over Europe. Our national Government should be sacramental; and churches have a spiritual relation to it. Neither Rome nor Protestantism as such has claims upon the government. The government should be an expression of Christian ethics and religion. Commerce and labor should be interpreted in terms of humanity not of dollars. Great ideals and great bodies are mutually dependent. There is needed a passion for

universality, unity, and utility; and a new sense of obligation to evangelize the world. Every occupation should be a ministry, and every person an evangelist. A passion for saving men, far greater than method. Our attitude towards other Christians needs to be changed. Set forth the manly qualities of Christ. Reality not pretense. What shall be the future character of expanding commercial, economic, and industrial conditions? Men are ignorant of what religion means. Organized power needs religion. Men need to be lifted up by expert personal service. The Church sees and feels the world's troubles, but does not seem to know how to help. The world's cure will not be found in multiplied legal enactments. Constructive not censorious criticism. In spite of all obstacles the Pilgrims proved in seven years that they could make a living in New England. Their achievements were economic, political, and religious. Their theology was unscripturally stern; but better than the doctrine that heaven and hell are due to the dancing around of molecules in one's brain. It is ours to sow the seeds of better things than we now know. Pure moral principles call for their practice. The church and the state are divine orders; one great problem of both is to determine right measures of freedom, self-limitation, organization, and authority. Religion and a future life were real to the soldiers; but not the church. International and inter-racial questions are not faced in the spirit of our Master. What does religion mean to the various aspects of our industrial situation? Evangelism appeals to the whole man; Christian education prepares the way for this appeal; an individual and a social gospel must come from a teaching and a preaching church. Two values in a church are ideals and a social life. Saving dynamics come through the lives of saved men and women, working together.

"You ministers have lost the passion, the compassion, for souls," said a business man. A minister was sent to Europe twice in the interests of Christian co-operation; but in his own town he stood aloof from everybody. No hope for men or churches that will not co-operate with one another. Local, national, and world-wide group relations of supreme importance to religion. We need the service of prepared and devoted laymen and laywomen. There is a real difference between rural and city life and conditions;

and religious and social leaders for these two fields need some special preparation for each. Many farmers have lost interest in the church; and there are 30,000 rural communities untouched by Federal Council ideals. Education, good farming, and religion go together. Many good men go from country to the city; not many go from city to country. Country life needs real homes. Community interests draw people together; the church ought to do this too. Frequently a few small and struggling churches might become one strong church. The Christian church is to be tested by the challenge of a true internationalism. New York and San Francisco are nearer today than New York and Boston were 300 years ago. America must lead the world, were the words of an Englishman. Our ideas of nationality must be expanded by the power of a right international mind and conscience. A narrowing sense of nationalism is due to national selfishness. International misunderstanding and suspicion due in part to events of the first-rate, and to men of second-rate. Classes against classes cause great suffering; and there are more deaths now than were caused by the great war. Is anything possible? The world is more humble and teachable. How did we lose our way? How find the right way? How long must we wait for peace, happiness, and plenty? The world is looking toward America, but with varying feelings. Pessimism, if there is no God. In the power of a new spirituality let us sound forth a message of hope. Japan, though militaristic now, is capable of leading Asia. The real Russian ideal is that of human unity. The Occident and the Orient must co-operate in humanizing world relations. Let us unitedly offer Jesus to all mankind, in an enlarged fellowship of this Federal Council. Trinitarianism and Unitarianism do not bulk large in the minds of young Japanese pastors, said a missionary from Japan. (This statement did not seem to be received with enthusiasm. It might be well to drop both terms, and put in their place the creed that Jesus himself said was Divinely revealed to Peter,—Thou art the Christ, the Son of the living God.—A. E. M.) The basis of approved immigration should be fitness for American citizenship. Many foreigners still wonder what our religion stands for. America is on both the Atlantic and the Pacific; and we must look both ways

clearly and sympathetically. One pressing obligation and privilege is to set ourselves right with the Far East.

The reported statement of General Nivelles, of France, "Watch Japan"! was printed in large type by the papers; his formal denial of having made it, in small type. False telegrams are sent out concerning the relation between the United States and Japan and China in order to stir up suspicion and strife; let Congress hear the united voice of the American Church. Latin America is receiving the attention of other nations; let it receive ours. South America a land of great possibilities. Such events as the Mexican war have made the people there suspicious of us; and yet a thousand students in Chili were anxious to hear an American speak; and one student visited the United States for the purpose of learning facts about us. Commercial relations are extending; and advancing knowledge helps to promote spiritual ideas among the people. One possible source of our power for service is our ownership of one-third of the world's wealth. The field of the Federal Council is world-wide; the Holy Spirit knows no bounds. A sinning and suffering world needs the individual touch, the personal contact, of Christians and of local churches; and it needs the group touch of churches and denominations joined in the fellowship of loving service. No persecution on account of one's religion. Millions of starving children in Central Europe need the humane and Christian touch of our sympathy and help. The problem is not one of race but of suffering children. The war dislocated and devastated sources of food supply. The next harvests are likely to bring relief. America helped to save European civilization. The United States flag is in the hearts of boys and girls for whom millions of dollars are now being given. We need both physical and spiritual help, said Rev. Mr. Monod, of France. Three great problems: 1. The relation of England, France, and America to Germany and the German churches. A religious problem. 2. Shall the nations of the earth decide to live together on the basis of universal and Christian ethics? 3. We must reach out helping hands in the spirit of Jesus. The possibilities for good or ill of these days can not be described. The Church needs "The Imitation of Christ", a vision of intangible values. The problem

of life is the problem of friendship, mutual self-giving, community of interests, co-operation in peace as well as in war. The nations were ready to sacrifice for the sake of war; let us now give an undivided and sacrificial Christianity a chance. Millions are starving in famine-stricken China; and the Near East Relief calls for \$1,200,000 a month. Great growth of co-operation on the Home field; but it is so vast that there should be a re-division of territory and forces in order to increase the area covered.

(To be continued)

### TO EXCLUDE ALIENS IN ENUMERATION FOR CONGRESSIONAL REPRESENTATION

WILLIAM H. ANDERSON, PRESIDENT

An amendment to the Federal Constitution to make representation in the National House of Representatives dependent upon citizenship and not population is the national program adopted by the "Allied Citizens of America, incorporated to uphold American ideals and the United States Constitution". A congressional sponsor who will introduce the resolution for such an amendment in the near future has already been secured.

Having in less than two years enrolled some 200,000 covenanted members in New York State, organized by localities and counties, and established the balance of power between New York City and the up-State portion of the commonwealth on enforcement issues, the "Allied Citizens" has adopted this national issue of fundamental Americanism preparatory to the extension of its activity throughout the country.

William H. Anderson, president of the "Allied Citizens", said: "There is ample precedent for the proposed action. The New York State Constitution in providing for enumeration for representation in the popular branch of the general assembly uses the word 'excluding aliens'. No question is raised with the South by this proposition because the negroes are not aliens. It does not touch either immigration or naturalization laws. It merely proposes that if any person who comes to this country wants to be represented in Congress he must become a citizen.

"The Attorney-General of New York testified before the Judiciary Committee of the

United States Senate that there are at least one million people in New York City alone who are opposed to all government. Most of these are aliens and yet they are represented in Congress by more than two Congressmen nominated, elected and controlled by Tammany, a situation duplicated in lesser degree by the corrupt city ring in every large city in the country.

"It is outrageous that not merely unassimilated aliens but enemies who seek the destruction of the government shall have just as much voice in Congress as the same number of native-born Americans or persons of foreign birth or extraction who have become American citizens. We are confident that the growing acuteness of the immigration question will hasten recognition of the fairness of this proposal and compel its adoption in the not distant future."

### INFORMATION WANTED

Can any one furnish a really good and sufficient reason why we can not get our *Helping Hands* on time?

Other lesson helps—*Sunday School Times*, etc.—are (with rare exceptions) always on time.

Our own denominational helps—*Helping Hand*, etc.—are scarcely ever on time.

Why?

Brethren, these things ought not so to be. Sincerely yours,

N. O. MOORE.

P. S.—I am speaking, of course, for the Riverside Sabbath School only. I don't know how it is in other places. But I do know that we are only four to six days from the east, by mail.

NOTE.—The *Helping Hands* were mailed to the Riverside Sabbath School on December 17. Allowing the six days mentioned above they should have been delivered at their destination not later than December 23. We find many of the publications coming to this office just as late as any which go out from here.

L. P. BURCH.

"Make no mistake about it, the voice of the distressed if it goes in at one ear and out at the other will go on to be heard against us at the judgment bar, where we must all appear for trial."

## 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, New York
- + ★ Salem, West Virginia
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Connecticut
- + ★ Verona, New York
- + Riverside, California
- + Milton Junction, Wisconsin
- + Pawcatuck Church, Westerly, Rhode Island
- + Milton, Wisconsin
- + Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, New Jersey
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + Nortonville, Kansas
- + First Alfred, Alfred, New York
- + ★ DeRuyter, New York
- + ★ Southampton, West Hallock, Illinois
- + ★ West Edmeston, New York

- + Little Genesee, New York
- + Marlboro, New Jersey
- + ★ Fouke, Arkansas
- + First Brookfield, Leonardsville, New York

★ Churches which have qualified for the Roll of Honor by subscribing their quota in full, beginning with July 1 to correspond with the Conference year.

+ Churches which have over-subscribed their quota.

### THE FIRST WORD FROM THE NEW DIRECTOR

REV. AHVA J. C. BOND

My first word to SABBATH RECORDER readers is not such as I should choose to speak. During the busy weeks that are just passing many things have occurred to me as proper material to incorporate in an introductory speech, upon assuming the responsibility of Forward Movement director. If all the things I have thought should be written down they would make a large volume; but they might not be very coherent, and not all would be helpful, I fear. But many things have come to mind that I should like to say. Perhaps I shall be able to share with you a little later some of the experiences of the last few months of perplexity; of mental struggle and soul agony. It is with no little misgivings that I have yielded to the call of the denomination to start out on this untried way. My fears are not for myself. I am not afraid of failure. What I mean is, I am not afraid to fail, if I shall fail trying to do my duty. I have no interest whatever in a "career" for myself. I should despise myself if there should be any such ambition even lingering about in the shadowy recesses of my soul. I am not interested in a personal success, except as such success is bound up with the success of the Cause as represented by Seventh Day Baptists. From boyhood, I do not know how early, I had a desire to be a minister in the Seventh Day Baptist Denomination. Of this I dreamed and prayed, and for this I planned and labored. And I thought of myself always as a pastor. For seventeen years I have enjoyed the pastoral relation, and for more than seven years, with the dear old Salem Church. The people have been patient and loyal everywhere. They have overlooked my faults, I think, because they believe me sincere. If I have succeeded it is because God gave me the capacity to love

folks. Whether that same element of love for folks can be brought into requisition effectively with a widely separated flock, and without the opportunity for personal acquaintance, intimate and sustained, I do not know. If not, I fear I am defeated. If so, then let us in confidence approach together this task which our Father has laid upon us, and

"Thank God for the might of it,  
The ardor, the urge, the delight of it—  
Work that springs from the heart's desire,  
Setting the soul and brain on fire.  
Oh, what is so good as the heat of it,  
And what is so glad as the beat of it,  
And what is so kind as the stern command  
Challenging brain and heart and hand?"

There, I had to say that much, even though I sat down to write about the particular and urgent matter of finances. It has been said repeatedly and by many that the new Forward Movement director should emphasize the spiritual side of the Forward Movement. Although Brother Ingham did not neglect this side of the movement in his public presentations, still it was necessary to get machinery into operation by which the work of the denomination should be financed. I can testify to the fact that in the Salem Church Brother Ingham did not neglect the spiritual, but gave it emphasis. But the primary push for the first year was for the budget. But for the second year the director must launch out into new fields of endeavor; present a program of larger spiritual depth and outreach; and cause to beat in the heart of a united and unified people holier impulses. Moreover, no one could tell just how this was to be done. This, too, must be worked out by the new director. And in the midst of the busy cares of parish duties, increased by last hour developments, word comes that the boards are borrowing money.

Well, I am not cast down or discouraged. I am not one of those who would divorce funds from the fellowship of service, or giving from other Christian graces. Life is one, and it is at life's springs that we should be spiritual. From a spirit-filled life our gifts will flow as an expression of our spirituality. So after all, it may be that the circumstances of the present furnish as good a starting place as any. In a way it makes it easier for me to get started. It is easier to plunge in than to wade in with uncertainty and apprehension. Since circum-

stances have so decreed it, let this first appeal be the financial appeal.

It is the plan of the Commission to make prominent in our Forward Movement other things than the finances. Yet, if our great denominational program is to be carried to success the money will need to be forthcoming. I am feeling my way toward a policy and a program for the director, and am anxious to know just what the present situation is among the churches as to the financial budget.

I shall be glad to follow the lead of the former director in listing in the SABBATH RECORDER those churches that have made the pledge of their full quota. I am planning, however, to add another feature to this published list. My plan includes recognition of those churches that have not only pledged, but have *paid* their pledge to a given date.

For instance, the church that has paid its full quota for the year 1919-1920 will receive a (1) after the name in the RECORDER. A church having paid for half the year will receive a ( $\frac{1}{2}$ ) after the name. If a church has paid for the first full year and for the first half of this conference year, it will be marked thus: (1) ( $\frac{1}{2}$ ). When the second year is fully paid the fact will be designated thus: (1) (2), and so on through the years of the entire period.

I hope we can soon enroll each church with some such credit. Of course if a given church did not pay as much as half its quota for the Conference year 1919-1920, there will be placed after the name in the RECORDER, when it has been paid up for half this year, or to January one, the following: (—) ( $\frac{1}{2}$ ). In that way such church will be on the "Honor Roll" for the present Conference year, which is what we are working for just now with all churches not having made it last year.

Many churches last year had good reasons, perhaps, for not making their entire quota. They did well, and made wonderful advancement over former years. Let them go to work this year to complete the work so well begun. Read 2 Corinthians 8: 1-15.

Please send all money for the Forward Movement to Rev. William C. Whitford, Treasurer, Alfred, N. Y.

The gifts for January, the first month of the second half of the present Conference year, should be sufficient to pay off every loan. If this can be done with January's

offerings, then we should be able to finish the year in good shape, as far as finances go. And they go a long way, not only in getting the work of the Kingdom done, but in giving impetus to every good interest, and in developing the spiritual life of those who give.

## REMINISCENCES ON THE RECEPTION OF MEMBERS

REV. SAMUEL R. WHEELER

Protestant churches are more or less careful that an unconverted person does not become a member. Therefore candidates are asked to give their spiritual experience, as evidence of their conversion, before the church or some committee of the church. If before the church there is opportunity for parents and others to question the candidates and give encouraging words. Then, no one objecting, a unanimous vote grants the double request of the candidates for baptism and church membership. If a committee examines the candidates and gives a satisfactory report, and no one objects a vote of the church receives the candidates for baptism and church membership.

The relation of experience before the church is always an interesting, profitable, and soul-cheering service; sometimes exceedingly so, when persons, who have for years led a wicked life, relate their fearful struggles with the devil and their sinful habits. Then some remarks as to the significance of immersion and an appropriate prayer are all right.

Such a service gives courage and strength to the candidates and warm hearts to those who witness the baptism.

Praise God that now, at the end of my four score and six years, so many such delightful occasions come to mind; some of them with vivid force.

Several were converted, baptized and united with the church in my two years at Hebron, Pa. Then came my removal to far off Kansas in November, 1868. In the winter a gracious revival gave several converts. Baptism came in March. Thus the first two and a half years after being ordained gave much encouragement. Memory is not accurate, but the number of converts was about twenty with some additions by letter.

BROOKFIELD, MISSOURI

One night near the close of two or three weeks' meetings, several came forward and related their interesting experience. Their request for baptism and church membership was joyously granted by a single vote. The baptism was to take place on the morrow. But a continuous rain set in. The elated condition of my mind and heart with the rain on the roof did not allow me the least bit of sleep. Never have I had such a sleepless night before, nor since. The all-day rain gave me a rest. Yes, I did sleep, and sleep, and rested. At night the young people came with joyous hearts and substantial evidence of their appreciation. The next day baptism and reception into the church set me at liberty to return to my family in the Kansas home. The people of this Brookfield church became members at North Loup, Neb.

In September, 1876, Brother Judson Davis met me at Grand Island to take me the forty-mile trip to North Loup.

### A THRILLING INCIDENT

On the way, while the horses were being watered, a little walk suddenly brought me in contact with a big dog. In a moment he sprang furiously for my throat. The very same moment God most miraculously directed my hands to a firm hold at the base of each ear and also gave me strength to conquer. The dog went down upon his back and his head went up and down on the hard ground until he cried enough. Released, he ran from me, and my life was saved without a scratch on body or clothing.

We reached North Loup in safety. The first sermon was preached the first night of September and the last sermon the last night of the month. Meetings were held in the log schoolhouse. Storms and floods did not stop the people. One night some men stripped off their clothes and took them upon their shoulders till they reached the other shore of the swollen stream. They were glad to get to meeting in that way.

Praise God, thirty were added to this three-year-old church, nearly all by conversion.

### THE WIDE, WIDE FIELD

Kansas, Nebraska, Missouri, and Arkansas made a broad mission field. Kansas was my home eighteen and a half years. I served as pastor of Pardee church, now

Nortonville, for some thirteen years, doing missionary work outside three months in each year, and afterward doing missionary work all the time for some four years. This took me to many lone Sabbath-keepers; some of them in quite remote and primitive places.

Arrangements were made by correspondence, and the neighborhood was notified of the coming preacher and meetings. The places for preaching were mostly private houses and a quite common place was in the country schoolhouses. Congregations were large, usually all the houses could hold.

Thanks be to God that now I seem to feel the warmth of soul given by the welcome greetings and joyous acclamations of encouraged Christians, revived indifferent ones, and the converts, happy in their new-born spiritual life.

"Bless the Lord, O my soul; and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies:

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psalm 103: 1-5).

Boulder, Colo.

#### DO YOU WANT TO GO TO COLLEGE? SAVE IS YOUNG ITALIAN'S ADVICE TO BOYS

Giuseppe Adesso, a fourteen-year-old Italian boy, known among his fellow pupils at Public School No. 8, Hoboken, N. J., as "Joe", just laughs when he hears his school-mates say, "Well I would go to college if my father only had the money to send me there." Little Joe has a ready answer for the boys, he tells them not to depend on their fathers to send them to college, but to save their nickels and quarters and they will have enough to put them through college by the time they grow up.

Young Joe has found out how to do it and accomplish it without hardship. His system involves nothing more complicated than work, saving and safe investment and when the efficacy of these methods is doubted he points proudly to his accumulation of Government Savings securities which he says

are going to serve him as a reserve fund to put him through college or to start him on a business career when he grows up.

Being the son of a prudent hard-working Italian immigrant, young Joe from his early childhood learned how to help out in the work performed by all the members of the family. In recent years Joe's father has been earning more than enough to support himself and he has not felt the need of calling on any of the other members of the family to help in the up-keep of the home. This, however, did not detract from the industry of the children and they all continued to work, earning as much as possible to buy themselves clothes and other necessities.

Since the installation of the Government School Savings plan in the schools, young Joe has been a consistent saver and investor in Uncle Sam's Government Savings Securities. He now has a part-time job after school hours; he worked during his vacations and invested the money he earned in Government Savings Stamps. At the recent Armistice Day celebration in his school young Joe approached the principal of the school just as he was about to start the Armistice Day ceremonies. When asked by the principal what he wanted young Joe produced a fist full of bills, remarking, "I wanta four beega ones." When the money was counted it was found that the boy had accumulated just enough money for four Government Savings Stamps.

The principal of the school where Joe attends said that the young Italian was a model boy both in his studies and in saving his money. He said there is hardly a morning that Joe does not make a deposit of some savings; some days bringing to his teacher five cents while on other days he reports with twenty-five cents. He said that the youngster is an enthusiastic supporter of investment in Government securities because he says Uncle Sam, his big uncle, helped his father get a start when he came to this country as an immigrant and he thinks that he can be trusted with the money that he accumulates. Joe is determined to keep it with his big uncle where it will be available in time of need and yet will be safe and return fair interest.

Young Joe says that what he is doing can be done by every American boy.—*Government Loan Organization.*

## MISSIONS AND THE SABBATH

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

### TRACT AND MISSIONARY SOCIETY NOTES

Rev. Paul S. Burdick, pastor of the Fouke Seventh Day Baptist Church and principal of the Fouke School, writes that he is co-operating with the principal of the public school, and they are dividing the high school work so that each school has about half of the subjects, and each teacher has the classes for which he is best qualified, thus making the work easier than it was last year. He says that Miss Williams and Mr. Crandall are both doing well and all of them are enjoying their work very much.

Pastor E. A. Witter writes of special religious efforts of the ministers in Berlin a few weeks ago.

"We closed the extra preaching meetings in the churches a week ago last Friday night. We are making the Sabbath and Sunday meetings evangelistic, and the Sunday night meetings union evangelistic meetings. Then we have eleven neighborhood prayer meetings on Tuesday and Friday nights led by the pastors and laymen. The meetings are in different houses each night, and as far as possible a different leader in each division each night. On Wednesday we hold a union prayer meeting in the Baptist church, because that is most central, led by one of the pastors. This is our method for reaching many who never came to the churches. We go out some three miles in different directions. We are seeking to be filled and led by the Holy Spirit and believe that the Spirit will do its work among the people. There is a picking up of interest. At the first meetings of this kind held last Friday night, in eleven meetings there were one hundred and eighteen persons present and about two-thirds of them either spoke or offered prayer. Should the awakening greatly improve, or we feel that the Spirit so directs, we shall again take up the preaching services in the churches. Business men are showing some awakening. We are out for spiritual quickening in Berlin."

William M. Stillman brought to the office the other day an interesting, rare, and valuable book. The title is, "Sunday: Legal Aspects of the First Day of the Week". The author is James T. Ringgold, of the Baltimore Bar. It was published in 1891 in Jersey City, N. J., by Frederick D. Linn and Co., law publishers. Mr. Stillman has been looking for a copy for a long time, and secured this one at considerable expense. The title page has the following: "Put up thy sword into his place: for all they that take the sword shall perish with the sword."—The Master on the Union of Church and State."

The book consists largely of citations from court decisions of cases which involve the matter of Sunday legislation. The first three chapters treat of the Constitutionality of Sunday laws in the United States. The closing paragraph of this discussion is as follows (page 109):

"The aim of these three chapters has been to demonstrate that an established Sunday means an established church, whence it follows that it has no place among American institutions; that Sunday laws are in their essence immoral; demoralizing and unchristian; and that every effort to defend them involves the maintenance of palpable absurdities."

### WORK OF THE MISSIONARY SOCIETY

The work of the Missionary Society is given below classified in ten divisions, four in the Foreign department and six in the Home department. This is intended as a mere outline, and articles will follow, one on each division, giving in some detail the work, with fixed expenses per year, month, week and day, and estimates of changeable expenses, as cost of traveling and miscellaneous expenses, with discussion of needs and opportunities and prospects in these various divisions.

#### I. FOREIGN DEPARTMENT

##### 1. South America

Mission station at Georgetown, British Guiana, one paid worker, Rev. T. L. M. Spencer, property owned in fine location with house for missionary's family, and room for chapel, soon to be built.

##### 2. Holland

Financial help sent to Rev. G. Velt-huysen, to mission work on that field conducted by local workers, to help work carried on by the Holland churches at Gambong Waloh near Temanggoeng.



Java, and to assist J. A. Monsma, a young man preparing for the ministry.

3. *Java*

Contributions to Marie Jansz of money and sympathetic moral support for her work, a colony of destitute and diseased people at Pangoengsen near Tajoe, Java.

4. *China*

(a) Evangelistic—One paid missionary, Rev. H. Eugene Davis, and several native preachers and Bible women, at Shanghai and at Lieu-oo.

(b) Educational—(a) Boys' boarding school, grades and high school courses, one missionary, Rev. Jay W. Crofoot, and several native teachers, (b) Girls' boarding school, grades and two years of high school work, two missionaries, Miss Susie M. Burdick and Miss Anna M. West. (Though not supported by the Missionary Society, Mrs. Nettie M. West and Miss Mabel L. West are now helping in the school and other missionary work at Shanghai.) (d) Day schools at and near the mission and in the native city of Shanghai, conducted by the missionaries and native helpers. (Mrs. Crofoot and Mrs. Davis often have definite regular work in the schools aside from their home duties.)

(c) Medical—A hospital and dispensary at Lieu-oo, with three graduate physicians, Rosa W. Palmberg, Grace I. Crandall, and Bessie B. Sinclair, with native helpers. Evangelistic and educational interests, though not systematically organized, are carried on at the hospital.

## II. HOME DEPARTMENT

5. *General Missionaries and Evangelists*

(a) Rev. Rolla J. Severance on the Southwest field, with headquarters at Gentry, Ark., general supervisor.

(b) Rev. William L. Burdick on the Western Association field, with headquarters with the two Hebron churches.

(c) Rev. John C. Branch on the Michigan field, with headquarters at White Cloud, Mich.

(d) C. C. Van Horn on the Little Prairie field, with headquarters at Nady, Ark.

6. *Missionary-Pastors*

(a) Rev. George W. Hills, pastor of the Los Angeles Church and missionary on the Pacific Coast field.

(b) Rev. Luther A. Wing, pastor of the Boulder Church and missionary on the Colorado field.

(c) Rev. C. Burchard Loofbourrow, pastor of the Cartwright Church and missionary on the Northern Wisconsin field.

(d) Rev. William L. Davis, pastor of the Ritchie Church and missionary on the Berea (West Virginia) field.

(e) Rev. G. H. F. Randolph, pastor of the Middle Island Church and missionary on the Middle Island field, West Virginia (to enter on the work April 1, 1921).

7. *Missionary Churches*

(a) Fouke Church, Arkansas, where Rev. Paul S. Burdick is the pastor and principal of the Fouke School.

(b) Hammond Church, Louisiana, where Rev. Sylvester S. Powell is pastor.

(c) White Cloud Church, Michigan, where Rev. Mortimer A. Branch is pastor.

(d) Grand Marsh Church, Wisconsin, where Rev. William D. Tickner is pastor.

(e) Exeland Church, Wisconsin, where Charles W. Thorngate is pastor.

(f) Salemville Church, Pennsylvania, where Rev. Royal R. Thorngate is pastor.

(g) Hartsville Church, New York, where Wardner T. F. Randolph is pastor.

(h) West Edmeston Church, New York, where Mrs. Lena G. Crofoot is pastor.

(i) Syracuse Church, New York, where Rev. William Clayton is pastor.

8. *Work Among Foreigners*

(a) The Italian Mission, at New Era, N. J., and in New York City, one paid missionary, Rev. Antonio Savarese, and three volunteer workers from the Piscataway Church at New Market, N. J., who conduct a Sabbath school in English.

(b) The Hungarian Mission, one paid worker, Rev. Joseph J. Kovats, who works among his countrymen in and near Chicago, Ill., and elsewhere. (These two missions are supported jointly by the Missionary and Tract societies.)

9. *Miscellaneous*

(a) At present the Missionary Society is giving help to the newly organized churches in Detroit, Mich., by paying the traveling expenses of Rev. George C. Tenney to preach for them every other Sabbath, by helping pay the rent on the room where the services are held, and by contributing towards the traveling expenses of Rev. J. D. Snowden, a member of one of the churches, to enable him to visit missionary interests and Sabbath interests among people of his own race.

(b) Under the supervision of Rev. Rolla J. Severance the Missionary Society is giving financial assistance at times to Rev. Charles R. Brasuell and Rev. A. J. Williams who assist him in special evangelistic efforts on his field.

(c) The Missionary Society is paying the traveling expenses of the pastor of the Farina Church, Illinois, Rev. John T. Davis, to enable him to visit once a month the missionary interests at Stone Fort, Ill.

(d) From income on permanent funds given for these definite purposes the Missionary Society turns over about \$200.00 a year to the Memorial Board to go with the funds which that board has to distribute for ministerial relief; and about \$150.00 a year, besides that sent to Holland, is given to assist those who are preparing for the gospel ministry.

10. *Administration*

Under this head are the salary of the secretary, the clerical and office expenses of the secretary and the treasurer, and other incidental expenses of the officers and members of the board.

## LETTER FROM ARGENTINA

(Translated from Dutch into English by Jacob Bakker)

Rev. Edwin Shaw,  
Plainfield, N. J.

DEAR BROTHER IN JESUS:

With thanks we received and read your letters (copies of November 30, 1919, and August 9, 1920). We read them rather imperfectly as none of us here understand English. Yet with the helps at my disposal we believe that we understand their contents. Our suspense is now partly past. We know that we are now a part of the Seventh Day Baptist General Conference, yet we are anxiously awaiting the coming of a missionary, who is so greatly needed here, and our means are not sufficient to provide for one. We think we need one who is thoroughly instructed in the Scriptures and whose heart is filled with love for the lost ones, and who can devote all of his talent and strength to the service of the gospel. We had hoped that we might have heard before now what was done at the last General Conference regarding this matter, yet were somewhat disappointed in this.

About a month ago I received a letter dated September 2, from a certain Mr. William Robinson, temporarily living at Berry, Ark., requesting me to inform him regarding our surroundings and country, villages, cities, colonies, inhabitants, distances, etc., which could be visited by a pastor, who without receiving salary from any church or denomination might want to preach the gospel. I have known this person (but only through correspondence) for a great many years, as he preached the gospel in this country at two different times; he speaks Spanish fluently and is also a devout Sabbath-keeper.

About a year ago he went to the United States for reasons unknown to me; but he writes that his heart is drawn to Argentina, because of the great need of laborers in the gospel. I suppose that some of our people in the United States know him, as I understand he was at Battle Creek (possibly at the Sanitarium) for I think that the late Charles H. Greene wrote me something about him.

October 31st I answered his letter as fully as possible and told him of our relations to the General Conference; also telling him of our request for a missionary and of your reply,—adding that in case it might be impossible for the General Conference to send us a missionary, we would be pleased to receive him in that capacity—providing he would be recommended by the Seventh Day Baptist General Conference. During many years he labored in the southern part of this country, where, as I understand, he embraced the Sabbath and also baptized, among others, two people well known to me, one of whom died in the Lord, the other one being my daughter-in-law. He is unacquainted with this part of the country where we live and labor. So in case it might not be possible for the General Conference to send us a missionary, I would suggest that you communicate with him. He has a small family, wife and one girl of seven, but as yet he has not enough funds to return to this country.

We also received the *Year Book* for 1919, and although it is difficult to decipher, I am constantly at it, and so gradually I learn of large plans, organizations, preaching of the gospel, etc., which cause me to give thanks to the Lord of the harvest.

The annual statistical report blank which you sent in June I intend to return filled out after January 1, when we begin a new statistical year in our church.

With brotherly greeting, and praying that God may guide you and us in all things, I remain, on behalf of the church,

Your brother in Christ,

J. J. VAN YSSILDIJK.

Cerro Cora, Argentina,  
November 16, 1920.

## A LITTLE COMPANY IN ANDERSON, IND.

Elder J. D. Snowden, of the Detroit (East Side) Seventh Day Baptist Church of God, made a short missionary tour recently into the States of Indiana and Ohio. The results in Toledo have previously been reported to the RECORDER, and after organizing (partially) the little church in Toledo, Elder Snowden went to Anderson, Ind., where, after holding a number of meetings, a small group manifested their desire to become Seventh Day Baptists, while others, including a number of First Day people, are giving the matter serious consideration.

Dayton, O., where there are certain Sabbath interests, was next visited, but owing to the absence of an important factor in the work, nothing was accomplished, the elder leaving the next day for Columbus, the State capital, where he met with a most gratifying reception. The elder did not deem it advisable to press for immediate decision. The people he visited are endeavoring to secure a hall, and have invited Elder Snowden to return and hold a series of meetings, with good prospects of a number casting in their lot with Seventh Day Baptists.

The name of the Toledo elder referred to in a previous article is Solomon P. Boddie. Elder Boddie was ordained in 1903, and has been temporarily left in charge of the Toledo work by Elder Snowden.

Elder Snowden returned to Detroit about December 20, and is devoting his best efforts towards the completion of the organization of the East Side Church. About a dozen additional persons have signified their desire to unite with that church.

Elder Snowden visited Detroit First Church Sabbath afternoon, December 25, and gave an interesting report of his missionary work. The church was caused to rejoice at the good news, and also the letter from Elder J. C. Branch to the effect that about twenty persons would probably be shortly organized into a Seventh Day Baptist church at Muskegon, a thriving little city in Michigan, after which he would come to Detroit.

ROBERT B. ST. CLAIR.

### NOTES FROM THE SOUTHWEST

REV. R. J. SEVERANCE, MISSIONARY

Since the last report, the missionary for this field spent three days at Belzoni preaching five times for the Rock Creek Church. He has also visited several families of lone Sabbath-keepers in eastern Oklahoma and southwestern Missouri, thus completing the first systematic visitation of the families within his territory in the three States, namely, Oklahoma, southeast Kansas and southwest Missouri. He gives here the names and addresses of the families, and if any RECORDER reader knows of others that should be added he will confer a favor by notifying him at once. Mr. and Mrs. G. W. Russell and son, Hewitt, Okla.; Mr. and Mrs. Emmitt Burdick, Mrs. Bessie Benedict,

Hobart, Okla.; Mr. and Mrs. Buel Burdick, Gotebo, Okla.; Mr. and Mrs. O. L. Moulton and son, Sherley, Grimes, Okla.; Mr. and Mrs. Roy Harkins and daughter, Sayre, Okla.; Mrs. Ruth Morris, Edmond, Okla.; Mr. and Mrs. F. W. Welder and son, Cleveland, Okla.; Mr. and Mrs. P. E. Eaglesfield and two children, Wagoner, Okla.; Mr. and Mrs. E. C. Leonard and seven children, Tiawah, Okla.; Mr. and Mrs. Loyd Bond, Claremore, Okla.; Mr. and Mrs. George Lowell and two daughters, Iola, Kan.; Mr. and Mrs. John Sayre, Mr. Anson Nash, Parsons, Kan.; Rev. L. F. Skaggs, Mr. and Mrs. H. M. Skaggs and four children, Clever, Mo.; Mrs. Elsie Estee, Camargo, Okla.; Mrs. Mina Corlett, 215 N. Madison, Enid, Okla.

It would take too much space to tell you about each one of these families, their trials and discouragements, their hopes and determinations; suffice it to say that the most of them are devoted to the principles of our blessed Savior and more true and loyal to the Sabbath than many who have better opportunities.

If any one feels that the time and money expended in these visits are not profitably used let him spend a few hours in almost any one of these homes and the missionary is sure he would be convinced of his mistake. His experience is that there is no ministry which yields greater compensation in the way of grateful appreciation than these visits among the loyal L. S. K's. And when compared with other forms of spiritual work the expense is very nominal indeed.

*Gentry, Ark.*

### THE COUNTRY CHURCH AS A NATION BUILDER

HON. E. T. MEREDITH, SECRETARY OF AGRICULTURE

I wonder if we fully realize the remarkable contribution which rural communities make to all our great cities, our great professions, and great manufacturing industries. Perhaps we know this in the abstract, but we must visualize it concretely if we are to appreciate the strategic position of the country church.

The Office of Farm Management of the Department of Agriculture has recently compiled two maps which illustrate, more effectively than anything else I know of,

the immense contribution which typical rural communities have made possible to our national life. These maps give a graphic record of the migration of young people of high school age from the farming community surrounding the village of Belleville, N. Y. A special study of the history of this community has been undertaken by the department, not because it is exceptional, but because it is representative of hundreds of rural neighborhoods in the United States. In the past forty-five years every farm but two in this community has contributed young people, trained in rural schools, to other parts of the nation—a total of 207 points outside New York State and approximately 255 to points within the State, but outside the home country!

Here is the point I wish to emphasize: Aside from the schools, the institutions in this little community that gave form and character to these 462 lives were two country churches.

#### WHERE LASTING IMPULSES START

Who can measure the vital part played by these typical country churches? Nowadays we know enough of psychology to realize that the most lasting influences in life are those exerted before the completion of the adolescent period. The young people who went forth from Belleville were what the Belleville homes, Belleville churches and Belleville schools made them. Do you wonder that I urge the importance of the rural church, particularly when we remember that the history of Belleville is multiplied hundreds, if not thousands, of times in this country?

Here is another point. These maps show that in the past generation the migration has been very largely to the great cities. If you think the contribution from a typical rural community is not a vital one, let me call your attention to the fact that many distinguished names are found among these Belleville emigrants—a governor of Wisconsin, a governor of Minnesota, Daniel H. Burnham, the famous architect, and Charles N. Crittenton, a wholesale New York druggist who in later years devoted all of his time to the establishment of the Florence Crittenton missions and homes.

But of even greater importance than these conspicuous few, is the incalculable influence which this little farming community has exercised on the national life through

those who have joined the great rank and file in our cities. We recognize the importance of guarding the purity of a spring; we do everything possible to protect the sources of a community's water supply, but are we doing enough to make pure and strong the moral forces in rural communities from which flow these living streams that enrich even the remotest parts of the nation?

My plea for the country church is not based on commercial considerations. But it is also true that proper support and development of the country church is a matter of large importance from the business standpoint. Develop the country churches as they should be developed and you form the nucleus of communities which possess tremendous buying power. The right sort of a community—the one with a good church and a good school—is one of the best buying constituencies to which an advertiser can appeal.

#### STOP THE DRIFT TO THE CITIES!

In what I have written, I hope it is clear that there is no implied approval of the very exhaustive drain on the country life which results from an excessive migration to the cities. As a matter of fact, the department is doing everything in its power to aid in making farm life more attractive and farming more remunerative, to the end that the farms will be better able to hold their own in competition with the cities. I wish I had time to describe the effective work the department is carrying on for better rural homes, better rural education, better marketing facilities for the farmers, better and more efficient agricultural practices. But, under the most favorable conditions, the farms will continue to supply a quota of young people, large in the aggregate, to the towns and cities. Consequently, whether the farm-to-city migration continues at the marked rate which has obtained in the past, or whether it assumes the more normal proportions which we hope will result from present efforts at rural betterment, the rural community's position in the nation is peculiarly strategic. And foremost among the institutions in the rural community is the rural church.—*Exchange.*

"Giving for the sake of receiving in return is not exactly being generous. The Bible calls it unchristian."

## EDUCATION SOCIETY'S PAGE

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

Moses is a prime representative among Bible characters of the educated man.

He knew his job. Any man who could, humanly speaking, persuade a stiff-necked Pharaoh to release 600,000 profitable slaves, who could inspire in his followers a belief in his leadership, who could adjudicate the thousand-and-one cases of friction arising in an undisciplined, half-civilized horde, who could provision his people with food and drink during the forty years of wilderness wandering, who could be court, legislature, and executive to his fellows, who retained the favor alike of God and of Israel for two generations, who prevailed with Jehovah to pardon Israel after their worship of the golden calf, this man must have possessed rare professional ability. What prime minister of any present-day government, what Pitt or Bismarck or Gladstone, has ever shown the ability to maintain his place of influence for forty years? Moses must have known his work, not only in its broader sweep, but down to its very fibrelets. This ability in minutiae and this vision of the aspects of his task in its wider relations are hallmarks of the vigorous and disciplined mind. But this is not all.

Moses was concerned more for the welfare of his nation than for his own. He realized that men are not men when they are alone but only when they relate themselves sympathetically to their fellows. He was one of the three outstanding social thinkers of antiquity. King Hammurabi, lawgiver of Babylon, being the first in time (ca. 2200 B. C.), and Draco of Greece (ca. 800 B. C.) being the third. In moral grandeur and in the influence, which his laws have exercised upon the lives of modern men, however, Moses towers above both. Any one studying the laws contained in Pentateuch can not but be amazed at the range of human interest and need which the Mosaic legislation covers. The multiplicity of regulations which Moses drew up in his thought and care for the life, righteousness, and happiness of his people, argue

for his belief in a highly organized society where no one should be ignorant either of his duty toward God or toward fellow-man. Moses meant these laws to teach each man, not only a sense of his rights, but also a sense of his duties, upon which depended the happiness of Israel. That this ideal should be translated into the flesh and blood of the people, Moses spent himself tirelessly for forty years. A truly educated man is always, like Moses, a community-minded man, a man consecrated to the service of God and humanity. But even this is not all.

Moses was most of all a magnificent personality. He was more than the sum of all his acts, yea, even more than the tireless, devoted servant of his people. Like other human storehouses of energy, he possessed reserves of power upon which he had little drawn. Why, otherwise, was he, of all the children of Israel, chosen to hear God speaking from the midst of 'the burning bush? Why did he alone ascend Mount Sinai to receive the law? Why did Jehovah allow Moses alone a glimpse of himself? How otherwise could Moses have descended from the mount of thunder with so intensely luminous a face unless he possessed a responsiveness to God that other folk did not have? He alone seems to have been of the metal which Jehovah could make incandescent with his awful presence. While some men get an occasional peep of God, Moses must have perceived him almost continuously. His God-responsiveness capacitated him to be an aeolian harp which responds not only to the whirlwinds of existence, but which vibrates to the slightest whisperings of the Spirit. A few men spring into life with—apparently—a full-blown spiritual life, but most men, like Moses, achieve it only by tedious years of cultivating a reluctant soil.

Moses was an effectual worker, a devoted servant of his nation, a God-responsive personality—this is all.

"The main difference between pleasant and unpleasant people is mainly that the latter demand consideration and the former are quick to give it."

"If a person would be really generous toward himself, he must be generous toward others also—in word, thought and attitude as well as in deed."

## SABBATARIANS MAY ENDANGER LAW OF 1794

To the Editor of Public Ledger:

SIR—So much discussion has taken place recently on the subject of our so-called blue laws and Sunday observances and such a disparity of opinion has developed on the subject, not only among the laity, but among the clergy, that a few words on the legal aspect of the subject might not be amiss.

Our statute was passed on April 22, 1794, but I am not one of those who think that because the law is old it of necessity becomes antiquated and useless. We must, nevertheless, remember that times change and modes of conduct change with them. No one would be foolish enough to argue that there is any less necessity for a proper observance of the Sabbath since the law was put on our statute books one hundred and twenty-seven years ago, or is there any less reason why it should not be observed generally as a day of rest or abstention from any "unlawful game" or other occupation unless of a charitable nature or required for the necessities of the public.

At the same time it must be recognized that if the law (passed, as it was, at a time where less complex conditions existed) was strictly enforced today no wheel on a railroad or street car line could turn, no chauffeur could drive an automobile and no newspaper could be sold on the Sabbath day. Some of these things are necessities, but only at times, and some are purely conveniences or for amusement, and yet public opinion and the courts of justice have declared that they can not be stopped by legal process under our present law. The experiment has been tried by the Sabbatarians with the street railroads and with Sunday newspapers, but without success.

It is now the purpose of the enthusiasts to introduce some stringent laws for the observance of the Sabbath, and to do it by federal legislation. Their purpose is to make it impossible to do anything on Sunday except what they approve. They know that they can not pass effective legislation that will compel people to go to church, but they intend to prevent them from doing anything else. Do they hope to force people to attend divine service because all other places are shut up? Such an effect would be contrary to human experience.

The churches must make themselves at-

tractive to interest the multitude, and many honest churchmen recognize this. And how about the hours when churches are not open for service or the people to whom Sunday is their only day for healthy recreation? If the persons proposing more stringent observances are successful, it is to be feared that they will not only make Sunday a bug-a-boo but also inculcate in the masses a spirit of dissatisfaction and a willingness to become furtive lawbreakers, as is the practice since the passage of the prohibition amendment.

If baseball is not an "unlawful game", as provided in the act of 1794, why should it not be played at places where churchgoers are not disturbed, just as golf, tennis, rowing, sailing, riding and motoring are practiced every Sunday by those who have the facilities? But the Sabbatarians claim that all these things are unlawful games or diversions. I reply by asking the question, Where is there any authority for such a statement? Such games and amusements are not unlawful in themselves, and the statute only forbids such as are unlawful from being practiced on Sunday. It does not attempt to define them as against the law. A penal statute is always to be construed strictly, and I am wondering why the point has not been raised before.

The statute does in terms forbid any worldly employment or business except for necessity or charity, and there is no doubt about the meaning of the language used; but we all know that this provision of the law is being violated constantly because such entertainments as free motion pictures and free concerts are given without interference. I presume the reason that there has been no attempt to have these stopped is because no gate money is collected. The fact that an admission has or has not been charged seems to be the criterion in the minds of the usual prosecutors, induced, no doubt, by the decision some years ago in one of the country state courts that even a camp meeting would infringe the statute if a fee for entrance was received.

There is not a word in the act of Assembly about admission fees or other charges, and it would seem that the offense rests entirely upon the actual worldly employment or business or unlawful games or diversions conducted on Sunday.

I do not believe that the proposers of more stringent legislation for the conduct of man-

kind on the Sabbath day are going to get very far with their scheme, and their efforts will only tend to the repeal of the old statute or its further disregard. If people are determined to enjoy themselves on Sunday without disturbing others, and if they incidentally become happier or more healthy, they should be permitted to do so. Their free and open minds induced by exercise and good health should be the incentive to turn their thoughts toward God. If such means do not avail restriction and intolerance will never do so. They never have in the history of the world.

The promoters of the new or old gospel of Sunday observance should bear in mind what was well said by the Supreme Court of Pennsylvania in the case of *Commonwealth vs. Mathews*, 152 Pa. State Reports, pages 166, 169, where the seller of a newspaper on Sunday was prosecuted: The act of 1794 is a wise and beneficial statute, and we would regret to see it interfered with. We must, however, be allowed to express the fear that too literal an interpretation and enforcement of it may create an antagonism that may lead to its repeal or, at least, serious modification. There may be such a thing as excessive zeal in invoking its penalties in extreme cases. The act is more in danger from its friends than from its enemies.—*G. Heide Norris, in Public Ledger, December 27.*

### IT'S ALL GOING TO COME RIGHT

Why drys are not excited over the present riot of illegal liquor-selling in this country is very sensibly and accurately explained by Samuel G. Blythe, writing in the magazine which he so constantly adorns with his curbstone wisdom, the *Saturday Evening Post*. He justly says that the sole reason of their calm is that they have seen the same kind of a thing so often before. They know it for the prelude not to any breakdown of prohibition but to its complete success.

The experience Mr. Blythe alludes to has been gained in the States which turned out the saloon years before the country at large came to the same conclusion. In all such States the run of affairs after prohibition was adopted was identical—first, no drink at all; second, a tremendous amount of it, secretly and illegally sold to those "knowing the ropes" and third and finally, after the people got thoroughly tired of being flouted by a gang of greedy boozers, an enforcement

of the law which wiped out the traffic in intoxicants for good and all. And Mr. Blythe says that the nation, following the adoption of the Eighteenth Amendment, is now in the second stage of this oft-repeated history.

To be sure, the good citizen must not take too indifferently the present carnival of lawbreaking, marked though it is by what Mr. Blythe aptly calls "the hysteria of the wets". The detailed facts he gives of the present organized distribution of intoxicants throughout the nation are uncomfortable reading, whether the reader thinks most of the dangerous scatteration of mischief-making drink or of the demoralizing indifference toward their sworn duty which is shown today by so many officers appointed to enforce the prohibitory law. But the comfort which may at least assuage either worry is the reflection that it won't last long. The hour of public disgust has already struck; the reaction is already manifest. The people very decidedly in the late election, and in many equally certain if less obvious ways since, have shown their determination to have the law enforced and get rid of men who won't enforce it. The pledge of the incoming administration on this point is perfectly clear and sufficiently emphatic, and *The Continent* does not doubt that President Harding will do just what the recent Federal Council resolved to ask him—retain in their positions all prohibition agents who are sincere and replace with honest men all the tricksters and grafters and shirkers.

We hope too that President Harding will indorse that other recommendation of the council—that prohibition shall be extended to Americans in China, all of whom are under jurisdiction of the American consuls there. They have to keep other American laws while living among the Chinese; why should any of them be permitted to violate the law against vending alcoholic beverages? For that matter, why doesn't prohibition apply in the Philippines? That was another question the Federal Council raised. Doesn't the constitution follow the flag?—*The Continent.*

"Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. . . . Hold fast the form of sound words."

## WOMAN'S WORK

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

### BILL JONES' NEIGHBORS

I got all kinds of neighbors where I'm livin' by  
the Crick—  
Some Yankees and a Polock and the Dutch is  
pretty thick,  
An' there's seventeen Norwegians that haul milk  
along the road,  
An' the's Irish, some; an' others I ain't figgered  
where they growed.  
An' some of 'em is differ'nt in their livin' way  
to mine—  
I reckon it's their raisin'—an' I never got a line  
On the half a dozen lingoos hearn around a  
threshin' bee,  
For I wuz born a Yankee, and that's good  
enough for me.  
But somehow, when my wife was sick an' I was  
mighty blue,  
Then Hilda—she's my neighbor's gal—come up  
and pulled us thru;  
An' when I broke my laig last fall an' huskin'  
not begun,  
The Polock brought the Dutchman and they  
cribbed 'er number one.  
An' when my neighbor's horse got cut, an' laid  
up plowin' time,  
An' Irishman he lent Bill one, an' never charged  
a dime;  
An' take 'em here and yander, as fur as I can  
see  
The lot of 'em together is just like you and me.  
I'm proud that I'm a Yankee, an' Pete's proud  
that he is Dutch,  
But the lingo makes no differ, an' the creeds  
don't matter much,  
Fer we're going to pull together—Yank, Swede,  
Mick an' Finn—  
'Till we've sowed a crop of Brotherhood, and  
brought the harvest in.  
Fer that's the way we figger that our boys an'  
gals 'll git  
Their chance as we've had our'n, an' we'll help  
to fashion it!  
An' the' ain't no man can stop us, and the' ain't  
no one can say  
That the neighbors down on Farmers' Crick  
ain't pullin' all one way. —*Exchange.*

### WOMEN AND THE COMMUNITY SPIRIT

MRS. WALTER D. KENYON

(Paper read on the Home Economics Night, in  
the Ashaway, R. I., Grange)

Should woman's interests be limited to her home affairs or should she find time to do community work?

This question seems to find answer in the scriptural text, "No man liveth unto him-

self." In the present age it appears almost impossible for woman to have no part in community work, and she who desires to have no interest outside of her household has become almost a nonentity. Although in the lives of women there are many who, for some years, give the best of their thought and service to the care and training of the children that have, one by one, been given to their keeping, the time arrives when home responsibility lifts, to a degree, and they may take their place with others in helping manage affairs outside. One of our Chautauqua superintendents has said: "The time when a woman of forty-five dons cap and spectacles and hies to the chimney corner with her knitting, is past. This, and on beyond, is woman's best age."

Enriched by experience, that most wise instructor, capable of discerning where awaits the greater opportunity for service, she may choose with wise judgment where her time and talents may best serve humanity. The true woman's interest *can not* be limited to her household. The community spirit emanates from her *home*, which receives the first out pour of her service and realizes the choicest fruits of her ambition for the uplift of her community.

It is woman's duty as well as privilege to enter every open door of usefulness. Ways to enter the fields outside of our homes are many and varied and there are distorted ideas of community work which receives more than it gives, but this may be classed as selfishness with no real desire to serve, or individual indifference to conditions with inability to make use of opportunity. To be sure there are mistakes made, even granting that women have sometimes neglected their homes with a wrong idea of community helpfulness. But this need not be said of one who has at heart the best interest of her own and her neighbor also.

If, as Pollyanna so often quoted, "A woman's hand and heart make a home," how fitting it is that she shall step out to help make the whole world a good place to live in. The hands which mankind has told us "were made soft only to cuddle babies with" may reach far out in their effort to scatter broadcast the underlying principles of the *real home*, which is to help mold and strengthen with loving sympathy the best that is in each one.

It is not evidenced that to belong to or-

ganizations means to neglect our home interests. Men have said, and may still say, "Woman's place is at home." Yes, this is her place. Home is her sphere, her realm. This is the spot where her best interests are centered, where she seeks to realize her dreams of the ideal. The well ordered home never feels the neglect of the manager who gets the true idea of service.

We need the shoulder to shoulder help received by working with others in betterment places. We have heard a public speaker say recently, referring to an honored organization, "I wish I had joined it when my daughter was a child. I should have been a better mother; I should have known better how to train her." One of the finest women we have ever known, who has traveled over the world as an educator and reformer, told us one night of being introduced by so many titles that, when riding home, her little son looked into her face and said: "Are you all those things that man said you were?" She told him that she was *some* of them, others she was not guilty of. After a bit he again asked, "Mother, which had you rather be, all those things that man called you, or my father's sweetheart and my mother?" She said she thanked God the time had come when a woman could be a boy's mother and his father's sweetheart and fill a place in helping make men and women purer and the world a better place in which to live. It is true that the world's work is fast becoming community work for women, and that it in no sense lessens her ambition as a home maker.

Contact with the world workers enlarges her vision, broadens her intellect, and makes those "soft cuddling hands" more capable and efficient. Women are demonstrating that they can successfully help do some of the other work, while holding in deepest reverence the most honored position with which womanhood has ever been crowned. The following statement is from a recent newspaper: "The widening of the opportunities for women in industry, in business and in the professions, has not lessened her appreciation of the job of home making. In the long run, no doubt they will be found to have brought about the making of better homes because of the broader vision of the young women who, able to do either, have chosen home in preference to factory or office." Our plea is for a better understand-

ing of what community work really means and the use of a rational portion of our time spent in the service which shall be helpful alike to the home and to that of advancing the best interests of the communities where we live.

### NEW DAY FOR RURAL CHURCH

I believe that a new day for the rural church has already dawned. The new rural church is winning the support of the most progressive farmers of the community in which it is located, an increasing number of whom have enjoyed the benefits of scientific agricultural training. The new rural church is becoming not so much a gathering of listeners as a body of Christian citizens who think in terms of the community and the nation. Furthermore, they believe that the true rural church, while in no sense lessening its spiritual emphasis and services, must inevitably broaden its activities, as many have done so successfully, to serve the best social interests of the community.

I believe that an increasing number of rural churches will have resident pastors, men who understand farm life—men who are social-minded teachers and spiritual-minded preachers. To secure such men, training of a specialized sort must be supplied.

The drift of the last seventy years has been from the country to the cities. The little red schoolhouses and the little white churches have been supplying much of the dynamic power which has brought about the marvelous transformation on this continent to which America points with such pride. Let us never forget or neglect the spiritual needs of these rural communities which have made, and still are making, such contributions to the national life. Let us guard these living springs of national vigor. If we, as Christian people, can make adequate provision for the moral and religious life of our rural communities, we shall have gone a long way toward keeping pure and eternally vigorous the life of the whole nation.—*Christian Advocate.*

The early Christians were taught to live Christ and to preach Christ throughout the world, "beginning at Jerusalem". Our own Jerusalem is the heart of each of us.

### LOCHABER NO MORE: OR, A CHRIST TO SAVE, AND A CHRIST TO SATISFY

For five generations the Macdonalds had lived in their little croft on the edge of a moss in the wild region of Lochaber. But hard times had come upon the crofters, and the death of the wife and mother, caused the aged crofter with his only daughter to leave the heather-clad cot in which they had both been born, and in which their fathers had lived and died. It was a sad day to them, when with their few belongings and their faithful sheep-dog Rover, they set foot on the boat that was to bear them from the land of their childhood never more to see it again. Need we wonder that the aged man's haggard cheeks were wet with tears as he took a last look at the familiar hills, while Mary, his daughter, sobbing as if her heart would break, exclaimed—"I'll never see my mither's grave again." They were leaving all that they had known and loved of earth, for a land of strangers, and, worst of all, they were strangers to grace and to God. They had no Christ as a present Savior, no title to, or certainty of heaven as their eternal home.

Pitiable indeed was the state, and cheerless the prospects of the aged crofter of Lochaber and his daughter, that day. But there are thousands like them so far as eternity is concerned. Do you know any one in such a condition, reader? Are you?

"There's an old man and his daughter come to live in the land. They are very lonely like, they do not seem to know anybody. I think I'll go up and ask them to come along with me to the Tent at Queen's Park Gate on Sunday night, and maybe God will save them." The lassie says her mother died a year ago, and she often cries when she speaks about her."

On the following Sunday evening Ronald Macdonald and his daughter Mary sat under the canvas at Queen's Park Gate, alongside their neighbor, who had invited them, called for them and prayed that God would incline them to come and hear "the old, old story of Jesus and his love". Among the sea of upturned faces, there was none more reverent, more earnest in expression than those of the crofter of Lochaber and his daughter. The Lord was working mightily in these meetings; sinners from all parts of the city

were being arrested and saved, even some of the "upper ten". Religious people too, were brought under the power of the Word, and there was no small stir about "the way". Some of the daily newspapers, being short of more sensational matter, took the "Tent" in hand, and by some not over-flattering comments on the preachers and the preaching, sent hundreds more out of curiosity, to hear the "strange doctrines" which it was alleged were preached. Mary Macdonald was deeply convicted of sin and converted to God that night, and Ronald, her father, went home less pleased with himself and his prayers than ever he had been before. It took some time to break down the prejudice and root out the false ideas the old man had, and especially to convince him that salvation was within the reach of everybody and not "the elect" only as he had been taught; that God's gospel invited "whosoever will" to come, and that there is no need to wait for some mysterious operation, or some high degree of holiness, before accepting God's free gift of eternal life through Jesus Christ alone (Rom. 6: 23).

Mary was so full of her new-found joy, so happy in the knowledge that she was saved, that her very countenance seemed to reflect the change within. The careworn look, the sad expression had passed away, and to one who observed and spoke of her changed appearance, Mary replied—"Aye, it was worth leaving Lochaber for, to get a Christ to save and a Christ to fill the empty heart." Before the Tent came down, Ronald was "born of God", as he ever loved to term the great change, for he ascribed the cause of it all to the grace of God. It was a joy to see the two, night after night, drinking in the Word of God, and not content with being saved alone, they became diligent in bringing others under the gospel's sound. Lochaber was sighed for no more, for their hearts were turned to their new Fatherland, and they could and did oftentimes sing, as every truly converted sinner can—

"Heaven is my Fatherland,  
Heaven is my Home."

Reader, are you saved? Have you a Christ to save and a Christ to satisfy? If not, what then?—*John Ritchie, Aberdeen, Scotland.*

"Penny-wisdom is not pound-foolishness when you haven't the pound."

## YOUNG PEOPLE'S WORK

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

### A FORTIETH ANNIVERSARY CRUSADE

February 2, 1921, marks the fortieth anniversary of the organization of Christian Endeavor. It would be interesting at this time to recount the things accomplished by Christian Endeavor during the last forty years; but that is not the purpose of this article.

The intent of this article is to call attention to the Fortieth Anniversary Crusade program that was inaugurated September last by the Board of Trustees of the United Society of Christian Endeavor. Five great goals were named as the objective of the Crusade; but as the time limit set for the accomplishment of two of the goals has expired only the three remaining goals are named below as the ones to be attained during January, February and March, as follows:

1. 600,000 vacant seats to be filled at regular and mid-week services.
2. At least 600,000 young people urged to accept Christ and unite with the church.
3. A systematic canvass of individuals for contributions for the adequate financing of Christian Endeavor at home and abroad.

The above figures seem large, and they are, but the achievement of the goals which they represent is not at all improbable or impossible when we remember that Christian Endeavor is an interdenominational organization; and week by week hundreds of societies from nearly all the evangelical denominations are contributing their bit toward attaining the goals as a whole. No less than others societies have the societies of our own denomination the opportunity and privilege of helping in the realization of the splendid things hoped to be accomplished in this great Fortieth Anniversary Crusade. Will we do our share?

### MISSION RESULTS IN AFRICA

MARIAN INGHAM

Christian Endeavor Topic for Sabbath Day,  
January 22, 1921

#### DAILY READINGS

Sunday—Christ for the world (John 3: 16)  
Monday—The world for Christ (Phil. 2: 5-11)  
Tuesday—One result—Paul (Acts 9: 10-22)  
Wednesday—Results in Samaria (Acts 8: 1-8)  
Thursday—A missionary church (Acts 13: 1-5)  
Friday—A church that failed (Rev. 3: 1-13)  
Sabbath Day—Topic, Missionary results in Asia (Isa. 52: 7-15) (Foreign missionary meeting).

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

How many of us in quoting this verse, realize the full significance of its assertion? "For God so loved the world", is the spirit that prompts all missionary activity. From the time of St. John down to the present, every effort to spread the teachings and life of Christ has been based on the great love of the Father for the whole world.

We are apt to flatter ourselves on being Americans and to hold aloof from those whose skin is not white. But is it to our credit that we were born in America and that our pigment is not black or yellow? Christ died to give everlasting life to all who believe in him. Is it not the privilege and duty of those who know of his life and sacrifice for us and the love of God toward every individual, regardless of his country or color, to tell this wonderful message to those who have not heard?

In the reading for Monday, Philippians 2: 5-11, we are reminded of the humanism of Christ. Instead of following the natural tendency to continue his earthly father's carpentry, he withdrew to the wilderness for forty days to ponder over his life work and to consider what it meant. At the end of that time he was able to meet any temptation and was ready to follow the calling of his heavenly Father. He so fulfilled his will that "God highly exalted him and gave him a Name above every name, that at the name of Jesus, every knee should bow."

We read of Saul's conversion in the daily reading for Tuesday. His change of heart was a result of missionary labor and as Paul, he was as zealous in preaching the Word as he had been in condemning and

imprisoning the adherents to the Christian faith.

What is the purpose of the study of conditions in Caesarea, Samaria, and Antioch and how is it applicable today? History repeats itself and we find Sauls, Pauls and Barnabases today as we did two thousand years ago. There are many to be converted as was Saul, to whom God sent Ananias to call him to his work. There is an Ananias for every Saul and a Saul to become a Paul.

The results of missionary work today are evident from the reports of our workers in China, Java, South America and Holland. But there is much to be done. The least we as Christian Endeavorers can do, is to learn of conditions in other lands. Then give to the needs in these fields a large part of our thoughts, our prayers and our purses.

Not long ago I heard Rev. and Mrs. Henry Topping, missionaries home from Tokio, Japan, on a furlough, speak about the people in that country. In the twenty-five years that they have been working among Japanese, they have seen some of these people change from a superstitious, criticising attitude to an enthusiastic, eager desire to know more of the Christian religion and to go to the "Jesus school".

In preparation for this meeting the leader might assign topics for individual research based upon such questions as:

- What progress is seen in China?
- What is India's attitude toward Christ today as compared with her attitude fifty years ago?
- How can we help to advance missions?
- Have we not a caste system in America?
- What should be our attitude toward immigrants?

### A WORD TO INTERMEDIATE ENDEAVORS

DEAR INTERMEDIATE ENDEAVORS:

This is my first message to you since Conference time. I have lost a splendid opportunity to suggest to you some definite work which all our Intermediates can do and, at the same time, feel that the rest of their fellow Endeavorers are doing. I know that you are standing by your own society, the superintendent, the officers, the pastor; I daresay you have faithfully been taking part in your devotional meetings; I feel quite sure you are on hand for the sociables when the times for the "eats" and "stunts" come

round. That's fine. But there is something more.

The great Endeavor movement of this year is to be known as the year of the Fortieth Anniversary Crusade. It marks the fortieth anniversary of the organization of Christian Endeavor. It looks as though this is to be the greatest year that Christian Endeavor ever has had. You want to be in the front ranks. You have the right to be there. Will you do it?

So far as the superintendent knows there are only seven Intermediate societies in the denomination. These are at Riverside, Salem, Nortonville, North Loup, Alfred, Alfred Station and Milton. I am going to suggest four definite activities as the goal toward which you all will work before the next Conference. These are:

1. *Church loyalty.* Better support of the pastor, the prayer meeting, and more faithful attendance upon the church services. Keep a record of what the members are doing to better care for the things of the church.

2. *Personal devotion.* Every member of the society a member of the church. Every member of the society a Comrade of the Quiet Hour. Every member a member of the Tenth Legion. Every member taking some part in the prayer meetings.

3. *Studies in our denominational history.* (The best help at hand is Simpson's Studies in Seventh Day Baptist History. Write L. E. Babcock, Battle Creek, Mich., Route 7, Box 208.)

4. *Bible study and missions.* Will you not write me telling me what you are doing or are planning to do by way of special work? We want to keep in close touch with each other so that we can do our best. A Happy New Year to you in your service for Christ and the church.

Faithfully yours,

HENRY N. JORDAN,  
Intermediate Superintendent.

Milton, Wis.

I wish I might make his loveliness stand out so clearly and distinctly that every man would long to be linked to Christ in such a way that nothing could sever him from him, that he would simply talk Jesus perpetually, think of Jesus incessantly, and live Jesus forever and forever. For this Jesus longs and waits.—Robert E. Speer.

## BEING READY

"I'm going to give up my class at the end of the quarter, Mrs. Barron."

Louise Bradshaw's voice had a new sharpness as she addressed the "junior" superintendent.

"Tell me exactly why," answered Mrs. Barron with the intimate directness that endeared her to many people, as she pushed the girl gently into a comfortable chair.

"Because I am not fit to teach a class. How can I teach these girls to pray when my own prayers are useless?"

"Tell me about it," suggested the older woman, with tender interest.

"One thing is music. I've loved it all my life; I could sing the airs of several songs before I could speak the words. When I go into a house in which there is no piano, the house seems empty—and I've lived in empty houses all my life!"

"Then—I've wanted to go to college. That seems silly to you, no doubt, but it is hard to go on with my life without that start."

The words choked in the girl's throat. The woman nodded in sympathetic silence.

"But what chance have I? Teaching in a dreary little country school! I've prayed about it until I haven't the heart to pray. I am twenty-one, and I am no nearer these things than I was five years ago. When a Christian prays for things—right things—and does not receive them, how can he have faith?"

"Louise," Mrs. Barron leaned forward earnestly, "if the Lord should grant your petition today, are you ready to accept it?"

"What chance have I to get ready?"

"Then you are wasting energy in praying for what you could not use if you had it. If I were you, I should strive to be ready for the opportunities. I am afraid that we do not pray for strength to accept whatever is offered. The 'being ready' is our part; the sending of opportunities is God's part. And believe me, he knows what is best for us better than we do."

"But even 'being ready' demands opportunities. I am afraid that doesn't help my difficulties much, Mrs. Barron."

"You have never had a music lesson, Louise, because you had no piano. Mrs. Clark would be glad to let you use her parlor organ, I am sure, while you are boarding there. And Miss Fisk's rate for lessons is

within your reach. That is a humble beginning, but when you have gratefully learned all that Miss Fisk and the little organ can teach you, who knows what opportunity may be waiting?"

"The little country school gives you long, lonely evenings for study. Why not get ready for the college course alone?"

"I—hadn't thought of that," admitted Louise, but her look brightened.

"Sometimes being ready is the opportunity, Louise. Sometimes the one who is 'ready' for college has more real learning than the one who went to college unprepared. Sometimes the one who has 'got ready' for a musical career by making the most of each humble advantage has as much music in her life as the graduate of the most celebrated conservatory. If I could be granted one wish for all my friends, it would be that they might be honestly ready for whatever life brings them."—*Youth's Companion*.

## GROWTH OF THE MOTHERS' PENSION MOVEMENT

CHILDREN'S BUREAU, WASHINGTON, D. C.

Forty out of the forty-eight States have now adopted some form of Mothers' Pension, according to facts made public today in the Annual Report of the Chief of the Children's Bureau of the U. S. Department of Labor. They have recognized the principle that children should not be taken from their mothers because of poverty alone. The rapid extension of the Mothers' Pension movement indicates the general belief of the country in the paramount value of home life and a mother's care.

However, although large grants have been made in many of our States, the amounts in general are far too small. The increased cost of living has not been met and the full purpose of the laws is not attained. Some of the States are now making careful studies of increased costs so that allowances may respond to the higher prices.

The systems of administration vary widely in the different States. So also do the amount of the allowances and the methods of supervision. The Children's Bureau points the necessity of making a careful investigation of the methods in use in all the States so that the country may be given the benefit of all the experience which has been gained through the operation of these laws.

## CHILDREN'S PAGE

## BILLY

One day Billy was a stranger—at the end of a week he was as much at home as any boy on the street.

"We are glad he came," Teddy Farr said. "We like him."

And the other boys said pretty much the same thing.

"Why is this Billy such a favorite?" Mr. Farr asked Mrs. Farr.

"I don't know yet," said Mrs. Farr. "I am watching to find out."

When three more weeks had passed, she thought that she knew.

A group of boys were out in front of her gate one afternoon, and she heard one of them say:

"Pshaw! What can we play? I wish the snow hadn't all gone into mud."

"We had just finished our fort," said another, "and were ready to begin. But it washed down in the night."

"Anyway, we had fun making it," said Billy. "Let's not waste the whole afternoon. Let's start and play something that doesn't need snow."

When Mrs. Farr looked again they were sailing ships down the gutter and discovered the Mississippi with great excitement.

Another time Teddy had to go on an errand and asked the others to keep him company.

"Oh, we can't!" objected somebody. "We've got it all planned to walk out in the other direction and see the place where the fire was last night."

"Why wouldn't it do," said Billy, "to go with Teddy first? We needn't come all the way back, need we? There ought to be some short cuts, I should think."

Well, when they had put their heads together, they remembered that there were.

Then there was the day when Joe Hall lost his arithmetic. Joe and Billy were the best in the school in arithmetic. Joe hated to miss any of his lessons.

"Never mind," said Billy. "My book will do for both until yours turns up. We are pretty quick at it, you know. We can manage."

When the mud froze hard and the snow came again, and the boys brought out their sleds to go coasting, Billy appeared with the funniest home-made one that was ever seen.

"It isn't very pretty," he said cheerfully when the others were trying to be polite, and look as if they saw nothing different in it. "But it will do. When you go scudding downhill on it the feeling is just the same."

"If," said Teddy, during a rainy recess, "Will Prichard had only come to school today, we could try that new game he was telling us about."

"Let's try it anyway," said Billy. "We can play all we remember and make up the rest. That will do until we can get the real thing."

On one sad afternoon, when they were having a game of ball in the schoolyard, Billy broke a cellar window.

After a crash there was a pause of dismay.

"We must have kept getting nearer to the house without noticing it," said Billy.

"How would it do," suggested Joe, "to be quiet until we are asked about it? Maybe Mr. Nevin will think that the street boys did it. They broke one."

"It wouldn't do at all," said Billy, quickly. "It wouldn't be fair."

He told Mr. Mervin and paid for the pane, and after that he was short of money for some time; for Billy was poor.

After the three weeks, Mrs. Farr said to Mr. Farr:

"I think I know why the boys like Billy."

"Why?"

"Because he has a delightful habit of getting the best for himself and his friends out of what he has at hand. He makes things 'do'—except the things that won't do at all. I like Billy myself," she said, smiling. —*C. E. World*.

## THE LITTLE GIRL'S CHRISTMAS WISH

EVOCA NORTH

It was a clear cold snowy day—the day before Christmas,—and the Little Girl next door had come out to play. But somehow she did not feel just like playing so she sat on the top porch-step with her little chin propped up by her mittened hands. She was thinking and thinking and as she thought she kept her eyes fixed on the big white house where the Bachelor Man lived. Once

as she looked, a bent and feeble old man came out and shouted a mumbled greeting to her.

"Hullo!" answered the Little Girl, but her voice lacked its usual cheery note and her sunny smile was missing.

She sat there a long, long time but her face still wore its troubled look, when at last she rose and walked slowly to the kitchen door.

Mother was baking pies when the Little Girl entered and did not notice as she settled herself on the kitchen stool.

"Mother, I want to know something," she began.

"Yes, dear," came mother's cheery voice, "and what do you want to know now?"

"Mother, why do you s'pose the Bachelor Man always looks so sorry? He doesn't ever smile like he used to, an' I can't remember hearing him whistle in a long, long time! What do you s'pose is the matter?"

"Well, dear, I don't know as you would understand if I should tell you. I just think perhaps he isn't very happy."

"He hasn't quarreled with his Nice Lady, has he?" asked the Little Girl anxiously. "Mother, why do you s'pose the nice Lady doesn't come to live with the Bachelor Man and be married like you and daddy? I sh'ud think he'd be happy then!"

Mother paused on the way to the oven and smiled a queer smile at the Little Girl.

"I think that is the whole trouble," she said. "Perhaps your Nice Lady *might* come if the Bachelor Man *asked* her, but I am very sure he never will, as long as old Billy is there. You see it would be quite a trial for her to care for old Billy."

"But, mother, why does Old Billy stay there? Why doesn't he go and live somewhere else?"

"Well, you see," said mother, "the Bachelor Man's father took Old Billy long before the Bachelor Man ever lived. And while he was a little boy Old Billy always took care of him, even saving his life once or twice, I believe; so the Bachelor Man feels greatly indebted to him, and feels he must care for Old Billy as long as he lives."

"But mother, what is the matter with Old Billy that makes him look so funny, and talk so queer? Is he always sick, do you s'pose?"

"No, dear, he isn't sick, but his mind is

clouded from a fall he had when a child. Now I wouldn't bother my head any more if I were you," continued mother, "you may set the table if you will please, dinner is nearly ready."

"All right," said the Little Girl as she slid from the stool.

That evening while mother and daddy were trimming the Christmas tree, the Little Girl skipped over to the house next door with her present.

She found the Bachelor Man sitting in his big chair by the fireplace.

"I've brought your 'Christmas'," she cried as she sprang into his arms, "and you can't even peek until tomorrow."

"Well, well, thistle-down!" said he, "Isn't it rather chilly for my lady-bird to be out? Or are you 'keeping company' with Jack Frost?"

The Little Girl laughed gaily as she rubbed her rosy cheek against his.

"Aren't you going to see my Nice Lady tonight?" she asked. "And what did you buy for her 'Christmas'?"

"Yes, I'm going presently," he said. "But indeed, little catechism, I don't know what to take her. What would you suggest?"

The Little Girl looked at him with big eyes.

"Honestly haven't you *anything* to give her?" she asked incredulously.

"Yes, Little Girl, I have something"—said the Bachelor Man gently, "something I'd like to give her—but I'm not sure—I'm afraid I can't—not yet."

"Might I see it?" asked the Little Girl timidly.

The Bachelor Man slipped his hand into his pocket, bringing out a tiny velvet box. When he pressed the spring the top flew up showing a beautiful diamond in a slender setting.

"Oh, oh!" said the Little Girl breathlessly. "It's just like the Christmas Star, isn't it, all so clear and sparkly! Oh, I know most sure the Nice Lady would like that."

"She might, possibly," said the Bachelor Man, as he put the ring away, "but I can't give it to her tonight."

On the way home the Little Girl saw the big candle that mother always put in the window on Christmas eve to make it light for the Christ Child's feet. She always loved to watch it flicker. Somehow it made a big gladness in her heart. So she stopped

a minute to watch it and as she watched a great big wish came into her mind.

She clasped her little mittened hands together and with her eyes fixed on the candle she whispered softly:

"Dear little Christ Child that walks the earth tonight, please uncloud Old Billy's mind, and make it so my Bachelor Man can have his Nice Lady and be happy again. Amen!"

It was late the next morning when the Little Girl awoke and mother was bending over her to kiss her and wish her Merry Christmas.

"I have something to tell you," mother said, "so hurry and dress."

The Little Girl was soon ready and mother took her up on her lap.

"You know you were asking me about Old Billy yesterday," she said. "Well last night he went to sleep as usual, but when your Bachelor Man went to call him this morning he had waked up in the Beautiful Country where all is made right."

"Oh!" said the Little Girl as she looked at mother with shining eyes. "I'm jus' so glad! I *knew* the Christ Child would uncloud Old Billy's mind if I asked him! And now the Bachelor Man can give the Nice Lady that ring with the Christmas Star—and be happy! Oh mother, I'm so glad it happened on Christmas! Aren't you?"

### HOME NEWS

LEONARDSVILLE, N. Y.—Sabbath morning services at eleven o'clock. The pastor will preach a New Year's sermon: "Yesterday, Today and Tomorrow."

Sabbath school follows the morning service. Let us begin the new year right by determining on the more faithful study of God's Word. You can do this by joining a Sabbath school class.

Prayer meeting on Friday night at 7:30. "Come thou with us, and we will do thee good." Subject: "How can we make the prayer meeting a means of doing more good?"

The Christmas cantata given by the Choral Union in the Seventh Day Baptist church on Thursday evening, and in the M. E. church on Sunday evening, was one of the finest local talent musical programs given in Leonardsville for years. Much credit is due

to the leader, Rev. C. W. Barrett, for its success.

The following collections have been made and forwarded to headquarters for the Near East Relief: Thanksgiving collection, \$29.74, which was credited equally to the two local churches; by subscription, \$27.13; Christmas collection last Thursday evening, \$21.44; total, \$78.31.

The December birthday tea of the Ladies' Benevolent Society was well-attended, and everybody seemed to enjoy a good sociable time. The following made birthday offerings: Mrs. Miles Kenyon, Mrs. Charles Mayne, Mrs. D. Meeker, Mrs. Adon Brown, Miss Flora Washburn, Miss Evelyn Green, Glenice Welch, George Rogers, M. H. Brown, Wendell Brown, F. D. Green, Rev. F. E. Peterson, Stuart Allen.—*Brookfield Courier*.

BROOKFIELD, N. Y.—About one hundred persons, young and old, gathered at the Seventh Day Baptist parsonage, Sunday evening, for a "Christmas social". An informal musical program was given, including chorus singing by the youngsters, soprano and tenor solos, mixed quartet and piano selections. Various games were played, and candy, popcorn and apples for all were enjoyed, the candy being made in the parsonage kitchen by the young people. Undoubtedly, the chief feature of the evening's entertainment was a beautifully decorated Christmas tree, and from its boughs presents were distributed to the children and to Pastor and Mrs. Hutchins. The enjoyment of the evening will long be remembered by those present.

AN APPRECIATION, BY PASTOR HUTCHINS AND FAMILY

We formed a plan some weeks ago that to the parsonage all should come; but others, who had planned also, sent messages to every home. And so, instead of pastor's treat, these messages bore ample yield, and many came from every street, with goods from cellar, store and field. A short program of Christmas song took up the time for a little space, while games pleased many of the throng, till lunch brought smiles to every face. But the pleasantest hour of all the night was when the superintendent came, and the tree, all full and bright, was watched with every eye aflame. Presents for the children all were found, and many others, too, were blessed, but on the pastor all did "pound" and



everywhere did presents rest. Now how can we our thanks express, for all these gifts from friends so kind? It calls for words a sage would dress, which other men would fail to find. We'll long remember such deeds of love, and hearts will very often turn to our loving Savior, Christ above, and pray that we his love may learn.—*Brookfield Courier*.

WEST EDMESTON, N. Y.—At the Seventh Day Baptist church next Sabbath morning the pastor will give a sermon for the New Year, and Miss Althea Langworthy will lead the C. E. meeting at 3 p. m. The services last week were appropriate to Christmas, and very much enjoyed. The pleasant social time that the church spent together in the evening at the parsonage will long be remembered.—*Brookfield Courier*.

### THE PRODIGAL FATHER

A certain man had two sons. And the younger of them said to his father: "Father, give me the portion of thy time and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living, in that he paid the boys' bills and sent them to a select preparatory school, to dancing school, to college, and tried to believe that he was doing his full duty to his boy.

And not many days after the father gathered all his interests and aspirations, and ambitions and took his journey into a far country, into a land of stock, bonds and securities and other things that do not interest a boy. And there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money but had failed to find satisfaction there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship. But when he came to himself he said: "How many of my acquaintances have boys whom they understand and who understand them, who talk about them and

associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Make me as one of thy acquaintances.'"

And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment and instead of running and falling on his neck, he drew back and was ill at ease.

And the father said unto him: "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend." But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel; but you were too busy. I received the information and received the companionship, but I got the wrong kind; and now, alas, I am a wreck in soul and body, and there is nothing you can do."

It was too late.—*The Continent*.

How little we know the hearts of those with whom we touch elbows. The man who goes about his daily task with a smiling face may be carrying a great load of anxiety and sorrow. This world is full of brave and gallant souls who exemplify in every-day life as high a courage as was shown by our soldiers at Chateau-Thierry or in the Argonne. The hero of the common life may walk by our side, and we know nothing of his bravery until he has disappeared from the ways of men. It becomes us to be charitable in our judgments.—*The Baptist*.

### Sabbath School. Lesson IV—January 22, 1921

PROMOTION IN THE KINGDOM.

Matt. 20: 17-28.

*Golden Text*.—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28

DAILY READINGS

Jan. 16—Matt. 20: 20-28

Jan. 17—Luke 18: 9-14

Jan. 18—Luke 14: 7-11

Jan. 19—Phil. 2: 1-11

Jan. 20—Jas. 2: 1-9

Jan. 21—Jas. 1: 19-27

Jan. 22—Isa. 53: 4-12

(For Lesson Notes, see *Helping Hand*)

## MARRIAGES

BARTLETT-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Frederick L. Stillman, 816, West Fourth Street, Plainfield, N. J., October 5, 1920, by Pastor James L. Skaggs, John LeRoy Bartlett, of Roselle, and Miss Grace Lillian Stillman.

STEBBINS-LANGWORTHY.—At the home of the bride's parents near Dodge Center, Minn., December 16, 1920, by Pastor H. C. Van Horn, Frank Stebbins, Jr., and Miss Leta Langworthy.

LANGWORTHY-TENNEY.—At the home of the bride's parents, Rochester, Minn., December 29, 1920, by Pastor H. C. Van Horn, John Langworthy and Miss Hazel Amelia Tenney.

RICHARDSON-ELLISON.—At Bowes Park, England, August 11, 1920, William Albert Richardson, second son of the late Lt.-Col. T. W. Richardson, and Miss Clementine Helen Martha Ellison, daughter of Mrs. Martha Helena Ellison.

## DEATHS

SEPP.—Mary Olin Sepp, second daughter of Henry S. and Annie P. Olin, was born June 23, 1861, at Freeborn, Minn., and died at Dodge Center, December 22, 1920.

She was first married to Lawrence Hefferman, November 3, 1880, with whom she lived five years. After his decease she spent some time in Milton, Wis., where she attended college. Returning later to Minnesota, she with a friend, went to the northern part of the State and took a homestead. While there she formed the acquaintance of August Sepp, and they were married February 21, 1904. Desiring to be nearer their people and where they might have church privileges they moved to Dodge Center in 1908 where they have since made their home.

"Mate", as she was called by her friends, was a great reader, always choosing something worth the while. She and August spent many pleasant hours in this way. She loved music, the following stanza being from one of her favorite hymns:

"A home on high not made with hands  
A home prepared for me;  
And while God lives and angels sing  
That home my home shall be."

She was unselfish and generous, never sparing herself or her means in helping others. Neighborhood needs, church needs and missionary needs were for her opportunities to minister in the name of the Master.

In early childhood, Mrs. Sepp was baptized by

Elder C. M. Lewis and joined the Trenton Seventh Day Baptist Church where she remained a member until transferred to the Dodge Center Church. She stood firm to her convictions of what she thought was right, and through the changing scenes of life her firm faith in God and his promises was unshaken.

Farewell services were conducted at the church by Pastor H. C. Van Horn who spoke from Revelation 21: 4. Interment was in the River Bend Cemetery.  
H. C. V. H.

CARPENTER.—At the home of his son, Mr. E. H. Carpenter, in Hebron, Pa., December 19, 1920, William Dennis Carpenter, in the seventy-eighth year of his age.

Mr. Carpenter was the son of Ezra and Sally Carpenter and was born in Jasper, N. Y. His father died when he was eight years of age and when twelve, he, with the rest of the family, moved to Millport, Pa. The rest of his life was spent in Millport and Hebron.

He enlisted in the Federal Army February 2, 1864, and honorably served his country until the close of the war, being mustered out July 14, 1865.

June 30, 1870, he was united in marriage with Miss Viola Haynes, and to them were born nine children: E. H. Carpenter, of Hebron; Mrs. Susie Madison, of Colesburg, Pa.; Mrs. Eliza Prindle, of Royers Ford, Pa.; Charles Carpenter, of Salamanca, N. Y.; Andrew Carpenter, of Coudersport, Pa.; Louis Carpenter, of Cuba, N. Y.; Ernest Carpenter, of Roulette, Pa.; and two children who died in infancy. Beside his wife and children he is survived by a large circle of friends.

About forty years ago, under the influence of a campaign being made in his neighborhood by the Adventists, he made a profession of religion and commenced to observe the Sabbath. Twenty years past he joined the First Seventh Day Baptist Church of Hebron and of this church he remained a faithful member till called home.

Funeral services, conducted by Pastor W. L. Burdick, were held at Coneville, Pa., December 23, and burial took place in the Rathborne Cemetery.  
W. L. B.

If religion is to be taught, under church auspices, in our homes, our churches and our communities, and if all ages from infancy to maturity are to receive such training and instruction, we must find some way to organize, systematize and administer such instruction and training. When we have done this, we will have a system of religious schools paralleling the public schools. The creation of such a system of schools is the greatest immediate task before the Protestant churches of this country.—*Athearn*.

"The Lord loveth a cheerful giver" and we can give cheerfully always if we give Christianly."

## SPECIAL NOTICES

Contributions to the work of Miss Marie Janst 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 42d 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. Balinger, 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.

"Speech is a power that has propelled Christianity through the world and is still its voice. Yet the living gospel has ever been the most potent expression of the truth, the only gospel that saves, without which the spoken gospel would be an empty echo and impotent."

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

Lucius P. Burch, Business Manager

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Dr. John G. Hill, head of the religious education department of the University of Southern California, says that teachers in the field of religious education estimate that no less than 40,000 paid church workers can be placed within the next five years. In order to meet this current demand Dr. Hill says it is hoped that the brightest and best young people in our colleges will take the training and be ready for some of these positions.—*Christian Advocate.*

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# The Sabbath Recorder

THE dream of the philosopher today is often the creed of the persecuted minority tomorrow, the day following to become THE FAITH OF A NATION

Earth changes, but thy soul and God stand sure  
---Browning

"The people that walked in darkness have seen a great light" (Isa. 9: 2).

The outer world is dark, my room is bright.  
It is not fair that I should have the light  
While others wander on in darkness still,  
I'll place my lamp upon the window sill,  
And keep it burning brightly, that its ray  
May cheer some traveler on his homeward way.

The outer world is dark; my world is bright.  
It is not fair that I should have the light,  
My life be freed from sorrow and from care,  
While others faint with burdens I might share.  
I'll keep my heart's lamp burning, that its ray  
May cheer some soul upon his lonely way.  
---Exchange.

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