

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.

CONTENTS

Editorial.—Making the Annual Canvass Our General Director's Plan.—The Bible Is Up to Date.—The Inestimable Value of Work.—A Deserved Rebuke.—A Good Word for the Jew.—The New Church Building at White Cloud, Mich.—"The Good Samaritan" Among the Nations.—God Got the First and the Best.—Make Practical Use of God.—Shall We Have a New World?—Yes, Shake My House a Little Before It Falls.—Good Words Needed as Well as Good Works.....	65-69	Education Society's Page.—Handel's Messiah by the Milton Choral Union's Chorus	82
Making the Annual Canvass.....	69	A Suggestion	82
The Commission's Page.—Roll of Honor	73	Home News	82
Tract Society: Meeting Board of Directors; Treasurer's Report	74-77	Woman's Work.—Now, Concerning the Collection (poetry).—The Career of a Cobbler.—Worker's Exchange.—Minutes of Woman's Board Meeting.....	84-86
Missions and the Sabbath.—Tract and Missionary Society Notes.—Work of the Missionary Society.—Monthly Statement.....	78-81	The Quadrennial Number of the Federal Council Bulletin	86
		Young People's Work.—Reasons Why Christians Should Tithe.—Christian Endeavor Day.—Friendship Interpreted in Terms of God.—Paid.....	87-89
		Children's Page.—The Knot Hole in the Fence (poetry).—Robert's Change of Mind	90
		Sabbath School.—Minutes of the Sabbath School Board.—Lesson for January 29, 1921.....	91
		Lone Sabbath Keeper's Page.—The Christian's Duty—A Bible Reading.....	93-96
		Death	96

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

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

Executive Committee—Rev. Clayton A. Burdick, chairman, Westerly, R. I.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; (for 3 years); Rev. Henry N. Jordan, Milton, Wis.; Rev. William L. Burdick, Alfred, N. Y.; (for 2 years); Rev. Alva L. Davis, North Loup, Neb.; M. Wardner Davis, Salem, W. Va.; (for 1 year.)

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

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

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Independence, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston—Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.

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

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

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

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

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

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

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

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 90, NO. 3

PLAINFIELD, N. J., JANUARY 17, 1921

WHOLE NO. 3,959

Making the Annual Canvass Immediately following the editorials will be found the well defined plans of our "Pastor at Large" for the annual Forward Movement canvass. Our friends of the churches can not read this carefully without feeling that Brother Bond has thought the matter clear through, and offered the plan in the spirit of consecration; evidently feeling that the success of the whole important movement depends upon the unanimity of spirit with which our people take hold of the matter.

If our dear churches fall in line and carry out the program whole-heartedly as suggested by the director, there can be no doubt as to a successful outcome. We can go to the General Conference in August with all obligations well met; with consciences clear as to our stewardship; and with happy hearts in the Master's service. This is a thing greatly to be desired, and the very fact that all churches have united harmoniously to put the canvass through will tend to bring the spiritual uplift we so much need.

If we join whole-heartedly to carry out this plan and go up to Conference with every debt paid and the work well provided for, can you imagine the difference between the spiritual uplift sure to come and the spirit of depression that must weigh us down if we fail to co-operate and find ourselves under a load of debts? There is offered us the difference between daylight and darkness in this matter. We can make the coming year bright and hopeful or we can make it dark as night. Everything depends upon our whole-hearted co-operation as churches in the good work the Lord has given us as a people. The spirit of Christian unity today, and faithful performance of duty as stewards of the Master will surely make our tomorrow bright. Come on, everybody, let us follow our captain to victory! We would feel sorely mortified if, after doing so well the first year, we should fall down in the second. This we must not do! We can not afford to do any less, and we are well able to do more.

The Bible Is Up to Date One of the wonderful things about the Bible is the fact that as a textbook on economics, social betterment, and industrial conditions it is fully up to date. Almost every textbook upon these matters that was in use ten or fifteen years ago is practically out of date today. Where in all history can we find an equal to Jesus, the Carpenter of Nazareth, as one who has exalted labor and given the laborer an honorable position among men? If the Bible were fully accepted as a rule of life by all men; if the teachings and spirit of the central Person in the Book of books were accepted and exemplified, all the problems that trouble labor and capital would be solved; and bitterness between them would disappear.

No one can ever overestimate the value of the Bible as a textbook to teach men how to live and how to die. It is still the world's greatest book.

The Inestimable Value of Work When God told Adam that he must earn his bread by the sweat of his brow there was nothing in the mandate but the most loving and merciful provision for the future needs of man. Work is the grand panacea for most of earth's troubles, and the all-wise and loving Father who pitieth his children could have given no better evidences of his love than are found in this provision.

The idea, so prevalent with many, that work is degrading is entirely false and ought to be banished forever from the mind. The fact that a man wears overalls and blouse and carries the grime-marks of shop or field should never be allowed to lower him in the estimation of his fellow-men. If such a workman possesses the qualities of true Christian manhood he is just as much a co-worker with God as is the one who writes a good book, or preaches a sermon or prescribes for a patient.

There are many kinds of work besides manual labor, and we are always sorry to see any tendency on the part of those who labor with brain and heart to look down upon the humble toilers in shop or field.

Works may differ but the workers should be brothers, comrades, yokefellows, whether dressed in jeans or broadcloth.

It is good to feel that every man with a clean life who is true to his work is our brother and fellow-worker under God's command to be the light of the world. Anything that tends to arouse bitterness or to create a class spirit must be harmful!

Everything worth while in all life today is the result of some kind of work. Happy is the man who can feel assured that under God he is a builder, a helper to his fellow-men and not an idler,—a parasite living on the strength of somebody else.

All true work is valuable not simply because it builds the material structures of civilization, but because it is a wonderful character builder. No idler or tramp can be self-respecting. The all-important sense of self-respect comes to him who by hand or brain makes better conditions for men and inspires them to truer, nobler living. It is the nature of all worthy work to enrich the heart, broaden the mind and enlarge the spiritual life of the worker. Let every one thank God for the honor he has placed upon work.

A Deserved Rebuke In the New York *World* of December 19, 1920, a writer by the name of Maurice Solomon administers a well-deserved rebuke to Dr. Bowlby of Sunday legislation fame; and we confess to a feeling that the writer was fully justified for all he said, even though we would not care to publish it all here. A man who habitually indulges in such bitter and scathing denunciations of others as does the notorious Sunday law advocate to whom this rebuke is directed, need not be surprised when some of the subjects of his unkind pen take up the quill in self-defense.

After quoting these words from Mr. Bowlby: "It little becomes any Jew, orthodox or reformed, to stand against the American Sunday, which has given him a freedom he never enjoyed in the country from which he came," Mr. Solomon goes on to say:

I am a Jew. I "came" from the United States, where I was born; my father "came" from the United States. I trace my ancestors as far back as the days of the Revolution, when one of my ancestors, from whom I am a direct descendant, advanced every dollar that he could possibly raise or borrow to assist Washington at Valley Forge, which fact was recognized by Congress not very long ago.

My grandfather was a veteran of the Civil War. My father fought with the 71st in the Spanish-American War and I was wounded in the World War. One of my sisters made the supreme sacrifice as a nurse. I was not drafted but volunteered. I have one leg, while Dr. Bowlby has two, and yet he says: "This is a Christian country." He tells me that I fought for a country which I was permitted to suffer for and enjoy by tolerance.

I should like to know where Dr. Bowlby was when I was lying in a hospital in France. I should like to know where Dr. Bowlby was when I lay wounded on the battle-field. I should like to know where Dr. Bowlby's ancestors were when mine were helping to build up the United States, and, who delegated him as the representative of God to amend the Fourth Commandment.

Dr. Bowlby states that "no State has the right to amend God's laws downward; if anything, they should strengthen them." Permit me to call Dr. Bowlby's attention to something that might be of interest to him. I can state that no State or nation has a right to amend the Fourth Commandment, which reads, as Dr. Bowlby states, "Remember the Sabbath day to keep it holy," but does Dr. Bowlby know that the Sabbath day under the original commandment is the seventh day of the week? And not only do the Jews observe it—not only did Christ observe it, as well as the apostles—but the Seventh Day Baptists and the Adventists observe that day in the United States and are as good Americans and as good Christians as our friend the doctor.

Does the doctor appreciate that the boys of the Argonne Forest—that is, the 77th Division—were termed and classified by the New York papers as a "Yiddish division"? Did the bullet make any distinction on the battle-field and stop to ask whether we who fell were Jews or not? Did the man who sold Liberty bonds ask the purchaser who stinted himself to his last dollar whether he was a Jew or not, and did the Government in its appeal for volunteers in every branch of the service make any distinction or reference to creed or faith?

Mr. Solomon pleads with his fellow Americans who fought for this, our country, in the World War, and whose ancestors fought for our flag in the Revolution and in the Civil War, to resent the stand taken by would-be reformers in this matter, and to appeal to the Constitution, which forbids that any man in America shall be made to suffer on account of his creed or faith.

A Good Word For the Jew When Disraeli, the Earl of Beaconsfield, was taunted in the English Parliament with being a Jew, he answered: "Yes, I am a Jew, but let me remind the honorable gentleman that, when his ancestors were savages on the banks of

the Thames, mine were princes in Solomon's Temple!"

It might be well for those who are heaping epithets upon the Jew for insisting upon the Sabbath of his fathers, and for claiming the right to follow his conscience in matters of religion untrammelled by civil laws, to remember that the very best things in this world have come to us through the Jews. To say nothing of the fact that our entire Bible was written by Jews and that our Savior was himself a Jew, the children of Abraham have a splendid record of citizenship even in the nations that have persecuted them. Disraeli stands not alone among earth's noble statesmen to whom the world of today owes a debt of gratitude. Forever will the names of Jews stand high on the roll of honor, as every one must admit who remembers M. Gambetta, the hero of France; Count Van Arnim, and Lasker, the only diplomat whom Bismark feared; Emilio Castelar, Spain's brilliant orator; Baron Hirsch, Montefiore, Rothchilds, and hundreds of Jews whom the world has delighted to honor. Looking among authors outside the Bible, we see poets, artists, novelists, and musicians with Jewish names as familiar as household words. Rubinstein, Rossini and Mendelssohn among musicians will ever stand high in the world of music.

The most important chapter in human history is that which deals with the achievements of the Jew. And when we remember that he has been, for centuries, despised and persecuted and ridiculed and ostracised and maligned by all nations, we are filled with wonder at the patience and unparalleled fortitude with which he has borne it all.

As a class, the Jews today stand among our most loyal and patriotic citizens. They are philanthropic, lovers of home, and loyal to their fathers. Before any Christian deals out bitter denunciation against the Jew, let him ask himself if the so-called Christians of America reveal a higher morality than their Jewish fellow citizens? Is the ordinary Christian home superior to that of the Jew? Are Gentile women more chaste and pure and exemplary than their Jewish sisters? Can Gentiles claim greater courage, truer patriotism, more readiness to make the supreme sacrifice for their country than the Jews? Are the Jews showing more disregard for the so-called Lord's Day than are a majority of their Gentile neighbors?

There is one thing we never could understand: Why do the advocates of Sunday laws exercise such extreme bitterness against Jews for rejecting Christ as their Messiah, and at the same time plead for the venerable day of the sun imposed upon the church by Romans who crucified him? Why not denounce all descendants of Rome for what their ancient fathers did? Do these people favor Rome's day and reject Christ's Sabbath because their Savior was a Jew? Of course if they are determined to denounce everything that is Jewish—even to the Sabbath—there is no other consistent way than to reject all Bible authority and resort to civil laws to compel people to keep a holy day of human device.

The New Church Building At White Cloud, Mich. A personal note from Brother J. H. Hurley of White Cloud, Mich., brings the good news that the new church building at that place is up and covered and promises to be a credit to the people and to the town. It is to "be a fine little building".

Brother Hurley is gaining in health, but as yet does not attend any public gatherings nor read the papers. He is just resting from all study. We all hope he may soon regain his health and be able to go on preaching the gospel.

"The Good Samaritan" Among the Nations America is called the "Good Samaritan of the nations" and we sincerely hope it may be in every way worthy of the name. There are many evidences that this country will measure up to so worthy a standard. All over the land churches are responding generously to Mr. Hoover's appeal for \$33,000,000 to save the starving children of Europe. At the Metropolitan Opera House a Christmas offering of \$650,000 was realized, and at a demonstration dinner in one of New York City's famous hotels the sum of more than \$2,000,000 was pledged for the same worthy purpose. And now comes a proclamation from the President of the United States calling into being a special commission to raise millions for famine sufferers in China. To raise the needed help for China by private enterprises, right in connection with the splendid work for the Hoover European campaign, seems impossible if such help is to be secured in time to meet the immediate appalling necessities of starving China.

The world has never know such a dreadful and far-reaching disaster, and there are many who feel that the approval of the American people would heartily follow an action of Congress to appropriate \$10,000,000 to be expended by the commission in saving the forty millions of starving people.

God Got the First And the Best

The ancient people of God were careful to see that Jehovah was paid his just dues first. The tithe was to come out of the first fruits, and the loyal Hebrew recognized the fact that one tenth of his receipts was not his own. He only thought of the nine tenths as being his, and hastened to hand over God's share at the beginning of harvest. He paid his debt first. He did not wait until the end of the year to see if he had a tithe left after supplying all his own wants and paying expenses. He did not feel that he was just with God unless he gave him the first and the best. Thus he acknowledged his utter dependence upon God for all supplies, without which he would be a bankrupt.

If the religion of the Hebrew went thus far in the matter of giving should not the religion of the Christian prompt him to do even better? We all ought to give God a tenth, and many of us should not stop at the tenth, but should give more.

Make Practical Use of God We noticed this striking remark in one of Dr. Frank Crane's little sermonettes: "What fools we mortals be! We talk and write and read and argue and believe about God, everything but use him. We are as silly as people would be if they wore no shoes, but only praised shoes and prayed for them."

This truth must come close home to many a heart. Its very statement provokes thought; and the more we think about it the more we are impressed with its truth. We hold the idea of God as a helper too much in mere theory without making his helpful presence a practical reality. Somehow we do not appropriate the divine help which is freely offered, but go on speculating and theorizing about it in such a visionary way that we never actually make it ours.

Too many allow day after day to go by while in great need of God's help, without taking time to think of God or to come into

close touch with him. What a rich blessing would come to such hearts if they would only plan to come close to God in thought and fellowship at least once every day. Many a home now in spiritual darkness would find a new light, and receive added strength for the day's duties and a rest for the soul so much desired, if its members, together, could come into close touch with the divine Master and use him as he designs they should. What a change of atmosphere would come into the homes where God is now forgotten, if the members of the household would only cling to the thought of a present and helpful Father God ready to be used in every time of need.

Shall We Have A New World? There have been prophetic visions of a glorious day to come when nations shall disarm and men shall learn war no more; when peace and good will shall prevail, and all hearts shall pulse with a fraternal spirit. Sages have dreamed of a day when the light of true knowledge and the flame of freedom shall make men strong and brave in the spirit of gentleness.

Poets have longed for the season
By gifted minds foretold
When man shall rule by reason,
And not alone by gold.

We believe that such a day is promised; and we can but hope that in God's own good time it must come, even though the way seems long and the outlook dark. Never in human history were there so many souls longing and praying for peace on earth. There never was a time when so many were toiling in the spirit of sacrificial love for the relief of suffering and the uplifting of their fellow-men. And there has never been such an impressive object-lesson of the utter folly and hopelessness of war. Will the world profit by it? Shall we learn the lesson well? Or will we go on hating and fighting as before?

The leaven is in the lump; but its workings are so slow! Every person who is not a part of the leaven only retards its progress. When every individual begins to think the right thoughts, do the right things and show the right spirit then will the new world be near at hand. Each one must bear a part in the good work if men are ever to see the glad day so long foretold. "Ye are the light of the world. Let your

light so shine before men, that they may see your good works and glorify your Father who is in heaven."

Yes, Shake My House A Little Before It Falls

The following little poem by George Whitman, D. D., will doubtless find a responsive chord in many a heart whose footsteps are drawing near the end of life's journey. It makes an appropriate prayer for any mortal who is conscious of the uncertainty of life, and who cherishes the hope that "in evening time it shall be light".

Lord, shake my house a little, ere it fall!
Give me a warning when the end is near;
Nor let me be unheeded of the warning call,
That tells the end of my existence here.

I would not pass away by sudden blow
Of some dread accident, or killing breath:
Lord, shake the house a wee, that I may know
Before it comes the moving-day of death!

For I would have around my dying bed
The friends I cherish more than earthly years,
To hear their words of comfort softly said,
And feel the calm that follows after fears.

So shake my house a little! Let me come
To my last days prepared, and sin-atoned;
Then will I calmly quit this earthly home,
Resigned and glad to greet the house beyond.

Good Words Needed As Well as Good Works

A good interest in all the secular matters of the church is certainly desirable. A neglected and shabby looking house of worship is never a good advertisement by which to win outsiders to the fold. We always love to see a well cushioned, clean and comfortable place of worship. Careful attention to the social side of church life is also helpful to those within and attractive to those without. It also speaks well for a church to have its finances well cared for, with its bills fully paid when due. All these things are essential to an efficient church.

But these good works must be greatly discounted if the spirit of Christian charity is found wanting. The good Book teaches that though we have all these things that belong to church activities and "have not charity, we are nothing".

We know of one great church well equipped for Christian work that is actually committing church suicide—making spiritual shipwreck—because the all-essential quality of charity and forbearance is wanting among the members. It is an easy matter for church members whose hearts are filled with

the spirit of censure to bring a church to shipwreck by fault-finding and criticism instead of rendering charitable and encouraging judgments. It does not take much critical and unloving fuel to start a fire which will become a great conflagration.

What is true in church-life is equally true in denominational matters. The people of God should take heed to every expression of sentiment that may in any way tend to class them with Christian wreckers. There is greater danger to the church from unloving people within it than from outsiders who would openly fight the causes we love.

MAKING THE ANNUAL CANVASS

FORWARD MOVEMENT DIRECTOR

OUTLINE PROGRAM

Two or three weeks before the canvass—
The pastor's annual letter.
Ten days to two weeks before canvass—
Appointment of solicitors.
Eight days before the canvass, (Sabbath)—
Solicitors and date announced, message on denominational program.
One week before the canvass, (First day)—
Membership divided among solicitors.
Day before the canvass, (Sabbath day)—
Message on Stewardship, solicitors set apart by prayer.
The appointed day, (First day—all day)—
Every-member canvass.
Same day, in the evening—Report of solicitors.
One week after the canvass—Final reports.

THE GENERAL PURPOSE

The annual simultaneous every-member canvass is a well established institution in many churches, and its method has become practically standardized. In presenting the following suggestions the purpose is, in the first place, to encourage those churches not having any regular system for the annual canvass, to adopt one; and, in the second place, to offer suggestions that may be incorporated in the regular yearly program of those churches that annually make a canvass along similar lines.

The denomination no longer depends upon special appeals and spasmodic giving to finance its program of Kingdom service. There are not so many separate interests to be presented to the churches by the various boards, and at different times throughout the year. Such methods make uncertain

the support a given interest receives, and confuses the conscientious giver who is anxious to support the entire work of the denomination. Each board prepares its own budget, based upon the probable cost of maintaining its present work, and upon the necessary enlargement of its activities if it is in any way to meet its growing responsibilities and enter the doors that are constantly opening. These budgets are then assembled and reviewed and revised, in view of the whole program, and are presented to the churches as one.

It is hoped also that a canvass made in essential harmony with these proposed methods, will not only succeed in raising the funds to carry on the work of the churches through the various boards of the denomination, but that it will prove an annual spiritual experience; to be looked forward to with anticipation, and to be looked back upon always as a milestone of accomplishment in the work of the church.

If giving is a Christian grace, as Paul declares it is, then the opportunity to exercise this grace in the most effective way, and in the fullest sense, should be offered regularly to every member of the church, and should be received by him with a thankful heart, and with a ready response.

THE PASTORAL LETTER

The first item in the program of the church, as it prepares for the annual canvass, is a letter from the pastor to every member, resident and non-resident. It will be all the better if this is not his only letter within the year, especially to the absent members. But the pastor should not hesitate to write to his people on the subject of finances. He should take it for granted that the members want to know what the denomination is doing that calls for the expenditure of money, and that they will welcome the opportunity to have some part in the work through their gifts to the church. Usually it will be discovered that the assumption was correct. Where this is not the case, it furnishes an educational opportunity for the pastor, and makes an occasion for bringing matters of denominational interest to the attention of the entire membership of the church. This privilege rightly used goes a long way toward preparing the minds of the members of the church for the canvass.

A LARGE COMMITTEE

The successful simultaneous every-member canvass calls for a large soliciting committee. A committee in number equal to ten per cent of the membership of the church is a good basis. There are several advantages in having a large committee. In the first place, on such a committee you will have a large percentage of your largest paying members, for this is work for adults; for men and women. Of course there should be young people on the committee, but they will not be in the majority. With so large a percentage of the members on the committee they are learning of the needs, and are getting into the spirit of the movement, as arrangements for solicitation progress. With a large committee no one will have to see many people. In this way the canvass is more likely to be completed in a single day. More time can be given to talking over the work of the church, and the various interests for which the budget provides. A large committee gives more persons a part in the work, and makes a greater number of contacts of member with member, which tends to unify the membership of the church in spirit and in service.

THE COMMITTEE APPOINTED

The soliciting committee should be appointed by the regular finance committee of the church, where there is such a committee. Members of the finance committee should accept appointment as solicitors, except that the chairman of the committee may well be excused, since it will be his duty to convene the canvassing committee for their necessary meetings until the canvass is completed. Especially is this desirable in a large church, where the canvassing committee is correspondingly large.

Where there is no standing finance committee the canvassing committee may be appointed by the advisory committee of the church, by a special nominating committee appointed by the church, or by any method that will insure care in their selection.

This annual canvass of the church is one of the most important events in the church calendar. It should be planned with great care. Its success will depend largely upon the spirit with which it is undertaken, and the faithfulness with which the solicitors carry out the details of the plan.

MESSAGE ON PROGRAM

On the first Sabbath morning after the committee has been appointed, or one week before the solicitation is to be made, the names of the members of the committee are read, and the time for the making of the canvass is announced.

At this service the pastor will present the work of the church, and of the denomination, in its various phases, and as represented in the budget. This should be done in a way to impress the unity of the denominational program. There are many lines of service represented by the various boards: Evangelism, missions, the Sabbath truth, publications, religious training, religious education, a better equipped ministry, etc. These and other interests should be presented in such a way as to emphasize their importance. But the attempt should be made also to give the people a vision of the one great field of service, the one big program of Seventh Day Baptists. This is the time to present in detail the work for which money is asked. The time to present the year's program of the denomination.

Where there is no pastor, some one should be appointed to do this important service for the congregation. If no one seems available, or there is uncertainty as how to proceed in a given church, then that church should get in touch with the Forward Movement director. He may be able to help the church to get the matter going.

THE MEMBERSHIP DIVIDED AMONG THE SOLICITORS

The following evening the soliciting committee should be called together. The names were read from the pulpit the previous morning and the committee who made the appointment took notice of the absentees, and gave them due notice, so that all have been notified of their appointment, and of the time of this first meeting of the committee. At the beginning of the meeting they are grouped in twos. This, too, should be done by the committee making the appointment. They should have been appointed in pairs.

There are advantages in going out two by two. There is Scriptural precedent for such a method. It emphasizes in the mind of each solicitor, as well as in the mind of the one solicited, the importance of the task in hand. Each solicitor stimulates and sup-

ports the other, and both together are enabled to make a stronger presentation of the subject than either could do alone. Three persons talking over the work of the church and of the denomination will come to a fuller understanding of their importance than will two. To begin with, whatever indifference there may be on the part of the person canvassed, the group will be two to one for the proposition.

The entire list of members should be read aloud. As a name is read, some one, or rather some two, agrees to see the one whose name is read. This will usually be done voluntarily. Where this is not the case, the group together decides just who should see the one not voluntarily taken by some one. And so throughout the entire list.

It may be well to have a certain two solicitors write to the non-resident members. However, as the solicitation is continued from year to year, it will be found advisable to distribute the names of the non-resident members among the whole committee. In that case each solicitor will have to write to but few, and the letter can be made more personal.

MESSAGE ON STEWARDSHIP

On the following Sabbath morning the message of the pastor will be on stewardship. On the previous Sabbath he has explained the purpose of the canvass, and the interests to be supported. On this Sabbath his sermon will be to the people direct, with the purpose of exalting in their minds and hearts the Kingdom of Christ on earth, and of pointing out to them their responsibility as stewards. Money is muscle and brain and energy converted into a medium of exchange. Money honestly earned is therefore life-stuff. Part of it may be legitimately used to support life, and to provide the comforts for one's own family, and to give the children of the home the opportunity for proper development. But no one rightly lives in this world who does not devote a proportionate amount of his earnings to the spread of the Gospel of Jesus Christ. These are matters to be emphasized in this morning sermon.

At the close of the sermon the solicitors should gather in a semi-circle about the pulpit, and while the entire congregation stands, the members of the committee should be set apart to this special service

by prayer. This prayer service helps to deepen in the minds and hearts of the solititors the conviction that they are entering upon an important duty as church members and as Christians. It solemnizes the congregation, and prepares the people to receive in the right spirit the solicitor, who comes in the name of the church, and in the name of its Head.

The canvass is made the following day.

REPORTS

At the close of the day set for the simultaneous canvass the committee meets to make a report. Each sub-committee of two, reports the number of persons they were to solicit; the number canvassed; the number having subscribed; the number yet to see, if any; and the total amount subscribed, with the cash received, if any. It will be found doubtless that the work has not been completed. Some members were not at home, and for other reasons certain ones have not been seen. Some wanted more time to consider their obligation in the matter. The absent members will not have been heard from. Of course this is what was to be expected. It is a part of the regular plan to have another meeting just one week later, on the following Sunday night. At this meeting all reports are handed in as far as completed. If the work has been at all faithfully done the committee need have no further meeting. If there are still members of the church who have not been solicited, or who have not responded, some one is made responsible for each such one, with the instruction to report direct to the finance committee, or to the treasurer, or whoever takes charge of the pledges.

A quarterly statement should be sent to each subscriber during the year.

"See that ye abound in this grace also."

Roman Catholic bishops have organized the National Council of Catholic Men, in which all existing Catholic laymen's organizations, including of course the Knights of Columbus, are to be federated. It is indicated that the strength of the organization will be used with Congress to lobby against the Smith-Towner bill, which provides for a federal department of education and for appropriations to aid the States in educating immigrants and other untrained populations.

—The Continent.

CORRECTIONS TO THE YEAR BOOKS, 1918-AND 1919

The following minor corrections to the Seventh Day Baptist Year Book for 1918 should be noted:—

Page 26, omit "be" at the end of the fourth line of the second paragraph of the biography of Rev. James F. Skaggs; page 28, supply "fi" in the word "Brookfield"; page 31, add "enry" in the name "Charles H. Greene"; page 35, change "10:50" to "10:30" as the time of calling Conference to order; page 38 write "Ame" for "Amie" in "Amie D. Van Horn", page 41, write "c" for "r" in "Doctor MacFarland"; page 43, complete the quotation marks in "Star Spangled Banner"; page 59, add "s" to circumstance in the third paragraph from the bottom; page 60, supply "to" after "ought" in the paragraph beginning "Theodore J. Van Horn"; page 61, add "es" to "witness" in paragraph "(c)"; page 64, read "obtaining" for "observing" in the paragraph beginning, "We recommend that the communion. . ."; page 65, read "proportionate" for "proportionment" in the paragraph beginning "The Board then . . .".

Also, for 1919, the following corrections may be noted:—

Page 17, add "es" to "witness" in paragraph 3; page 18, strike out the sixth line in Mr. Perara's letter and in its place read "life. I wonder if you have any leisure hours, you being the corres-"; page 20, in the first line of the "Report of Church in Argentina" (and elsewhere in the Year Book read Bompland for Honpland for Bonpland as some copies of the Year Book have it); page 28, read "it is impossible" for "it impossible", in the paragraph beginning "Under the leading . . ."; page 31, omit "Miss" before "Ethlyn Davis"; page 40, add "in" to "corporation" in the heading to the Report of the Committee on the Incorporation of the General Conference; page 41, read "at" for "to" in the fourth line from the bottom of the page; page 49, read "meetings" for "meeting" in the heading "Meeting of the Commission"; page 67, read "2.50" for "2.40" in the third column after "Roanoke"; page 76, read "excess" for "access" in the paragraph beginning "Your Committee on"; page 77, read "Lanphere" not "Lamphere" under "First Genesee".

J. NELSON NORWOOD,
Recording Secretary, General Conference.

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 (1) (1/2)
- ★ Battle Creek
- ★ Hammond (1) (2)
- ★ Second Westerly (1)
- ★ Independence (1)
- ★ Plainfield (1)
- ★ New York City (1) (1/2)
- ★ Salem (1)
- ★ Dodge Center (1)
- ★ Waterford (1) (1/2)
- ★ Verona (1/2)
- ★ Riverside (1) (1/2)
- ★ Milton Junction (1/2) (1/2)
- ★ Pawcatuck (1/2)
- ★ Milton (1/2)
- ★ Los Angeles (1/2) (1/2)
- ★ Chicago (1)
- ★ Piscataway
- ★ Welton (1)
- ★ Farina (1)
- ★ Boulder (1/2)
- ★ Lost Creek
- ★ Nortonville
- ★ First Alfred (1/2)
- ★ DeRuyter
- ★ Southampton
- ★ West Edmeston (1/2)
- ★ Second Brookfield (1/2)
- ★ Little Genesee

Marlboro

★ Fouke
First Brookfield (1/2)

★ Churches which have subscribed their quota in full, beginning with July 1, 1919, to correspond with the Conference year.

(1) Churches which have paid their full quota for the Conference year 1919-1920.

(1/2) Churches which have paid one-half their quota for the Conference year 1919-1920. If the second parenthesis contains a "2" it indicates that the church has paid its quota in full for the present Conference year. So far Hammond is alone in that distinction so far as my figures go. I think she has a rival or two, when all data can be secured.

If the second parenthesis contains a "1/2" it means that the church has paid up to January 1, 1921. This is what we are wanting to see following the name of every church soon.

I am convinced that there are other churches which should be given some rating on the above basis, but I have not the information in my possession. In the above credits I have taken the figures from the records of the Forward Movement treasurer except in two cases. In these cases members of the respective churches gave the information. And I want to say right here that I will take the word of any member of any church who will write to me and say that his church should have certain credit. I am not keeping accounts. I simply want to indicate the progress of the financial end of the Forward Movement. I trust some one in each church where the money is not sent to the treasurer of the Forward Movement will do us this favor, and set his church right, on this page. No record is made here unless the amount paid in equals the amount due for one-half the year's pledge. Several churches are about ready for advance credits over what appears at the present time.

I have simply taken so far the churches that have made their subscription for the full quota. I hope soon to add the names of churches that have not subscribed their full quota, but which have paid an amount equal to one-half their year's quota for a given year.

Doubtless there will be disappointments because churches will not have their proper credit. But let everybody be patient, and lend a full co-operation in making the report tell the truth. A beginning had to be made if this method of recognition was to be continued. This is a sort of feeler-out in the matter. Let any one who has information for his church send it in to the Forward Movement director. Send money to the treasurer.

A. J. C. BOND.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 9, 1921, at 2 o'clock p. m., First Vice President William C. Hubbard in the chair.

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

Visitors: Mrs. William Seward, Errington Clark, Russell Burdick.

The Board, standing, engaged in the Lord's Prayer in concert.

Minutes of the last meeting were read.

The Advisory Committee presented the report of Rev. George B. Shaw on three weeks work recently in West Virginia.

The Supervisory Committee reported that the rent of the Publishing House would be increased to \$100.00 per month on February 1, and might be further increased on April 1, and leased only from month to month.

The Committee on Distribution of Literature reported 2,813 tracts sent out during the month, and 19 new subscriptions to the SABBATH RECORDER. Some subscriptions were discontinued for various reasons.

The Committee on Italian Mission reported through Mr. Savarese meetings held during December, with average attendance in New York of 7 and New Era 19. Four sessions of the Sabbath school were held with average attendance of 21. Tracts distributed, 117.

The committee recommended that the Tract Society assume charge of, and authorize the committee on Italian Mission and Rev. Willard D. Burdick, to organize a boy scout troop of the Mission at New Era, N. J. Recommendation adopted.

The Committee on Publications of the Sabbath School Board offered the following suggestions:

1—It is understood that the Sabbath School Board is to be wholly responsible for the editorship of its publications, financially and otherwise.

2—It is understood that the Tract Society is to finance for the publishing house all cost for

material, printing, and circulation of these publications, and is to receive all income from subscriptions and sales.

3—It is understood that the Sabbath School Board will intensively promote the introduction of these publications in our Sabbath schools, and encourage their continued and enlarged use.

4—It is understood that the Tract Society will care for all subscription lists and orders for supplies, and will keep all accounts, making a report quarterly, through the Sabbath School Publication Committee to the Tract Board and to the Sabbath School Board, as to the supplies sent out during the quarter, the amount in stock, financial situation, etc.

5—It is understood that while each board has the ultimate responsibility and authority in its own realm, yet neither board will take any action of moment without first consulting with the other board and arriving at a mutual and satisfactory agreement, through the Publications Committees of the two boards.

Voted that the above be adopted as a desirable relation between the Sabbath School Board and this Board, as to our Sabbath school publications, providing the same should meet with the approval of the Sabbath School Board. The Treasurer was authorized to make such refund or adjustment of accounts as will conform to this action.

The report of the Treasurer for the second quarter was presented, duly audited and adopted.

The special committee on the consideration of an income gift agreement between the American Sabbath Tract Society and respective donors, presented a form of agreement, together with literature on the subject, and recommended the adoption of the same.

On motion, the report was received and the recommendation adopted, and the committee consisting of Frank J. Hubbard and Orra S. Rogers continued.

Voted that the Treasurer be authorized to place insurance on the office furniture and fixtures and other material in the Secretary's office in the Babcock building.

Correspondence was received through President Randolph from Mrs. Thomas W. Richardson, relating to the recent death of her husband.

Voted by rising, that the Secretary express to Mrs. Richardson our sympathy in her bereavement, and our appreciation of the labors of Mr. Richardson for this Society.

Correspondence was received from Senator Ernest R. Ackerman relating to a hearing on a law concerning the observance of Sunday in the District of Columbia.

Correspondence from O. W. Babcock of the Welton, Iowa, church was by vote referred to the Advisory Committee with power.

The Committee on "RECORDER Drive" reported 44 letters sent out to delinquent subscribers, making a total of 280 letters, in the effort to secure renewals of subscriptions.

Voted that the matter of the continuation of Field Work as formerly conducted by Rev. George B. Shaw, be referred to the Advisory Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY—TREASURER'S REPORT
For the Quarter ending December 31, 1920

F. J. Hubbard, Treasurer,
In account with
The American Sabbath Tract Society

Dr.	
To amount reserved for Marie Jansz	\$ 128 25
To amount reserved for B. C. Davis' sermons	300 00
To amount reserved for Denominational Building Fund	8,911 28
To balance cash in General Fund	340 03
To Funds received since October 1st as follows:	
Contributions to General Fund:	
October	\$373 17
November	265 95
December	325 07
	964 19
Contributions to Marie Jansz:	
October	\$ 5 00
November	5 00
December	52 50
	62 50
Contributions to Antonio Savarese:	
December	5 00
Contributions to Denominational Building Fund:	
October	\$285 63
November	756 48
December	552 33
	1,594 44
Collections:	
One-third Northwestern Association	\$ 5 02
Southwestern Association	3 00
One-third Southeastern Association	16 23
	24 25
Income from Invested Funds:	
October	\$ 82 27
November	939 31
	1,021 58
Publishing House Receipts:	
"Recorder"	\$897 28
"Recorder" stock sold	267 19
"Visitor"	95 87
"Visitor" stock sold	2 09
"Helping Hand"	333 33
Tracts	4 25
"Junior Quarterly"	47 25
	1,647 26
G. H. Schneider and Co., balance refund taxes on Morton S. Wardner property	148 26
Payments on Life Memberships. (Note.—\$60.00 of this amount is for En-	

dowment, income to be used for maintenance of Denominational Building	100 00
	<u>15,247 04</u>
Cr.	
By cash paid out as follows:	
G. Velthuysen, appropriation	\$ 200 00
Thomas W. Richardson, salary	37 50
Rev. T. L. M. Spencer, appropriation, printing	37 50
Rev. George B. Shaw: Salary	\$ 93 75
Expenses to West Virginia	37 14
	130 89
Rev. W. D. Burdick, salary	93 75
J. G. Burdick, Italian Mission	87 50
Rev. J. J. Kovats, Hungarian Mission	60 00
Rev. Edwin Shaw: Salary	\$250 00
Expenses	26 11
	276 11
M. Jansz, contributions, July to September	128 25
Clerical assistant to secretary	108 00
Office expenses:	
Rent	\$ 75 00
Light	3 00
Telephone	9 79
Postal Guide	1 50
Transfer cases	5 05
Lettering door	7 50
Underwood Typewriter	92 25
	194 09
President's expenses, typewriting	8 55
Committee on Revision of Literature:	
Books	\$ 9 00
Tract racks	36 75
	45 75
Clarence W. Spicer, expenses, Commission of Executive Committee, Alfred, N. Y.	8 12
Rev. Theodore L. Gardiner, balance expenses Verona, Conference and association	52 93
Publishing House Expenses:	
"Recorder"	\$3,196 82
"Visitor"	460 88
"Helping Hand"	788 12
Tracts	9 75
	4,455 57
S. H. Davis, treasurer, one-third balance refund of taxes, M. S. Wardner property, Chicago	49 42
Curtis F. Randolph, treasurer, one-third balance refund taxes, M. S. Wardner property, Chicago	49 42
Liberty Loan Bonds, purchased with Denominational Building Funds	1,171 36
Liberty Loan Bonds, contributed to Denominational Building Fund	50 00
Liberty Loan Bonds, contributed to Life Membership Fund	50 00
Balance on hand:	
Amount reserved for Antonio Savarese	5 00
Amount reserved for Marie Jansz	62 50
Amount reserved for B. C. Davis' sermons	300 00
Cash, Denominational Building Fund	9,284 36
	\$9,651 86
Overdraft, General Fund	1,699 53
	<u>7,952 33</u>
	<u>\$15,247 04</u>
F. J. Hubbard, Treasurer.	
E. & O. E. Plainfield, N. J. January 7, 1921.	

Examined, compared with books and vouchers, and found correct.

Charles P. Titworth,
O. B. Whitford,
Auditors.

January 9, 1921.

Receipts for October, 1920

Contributions to General Fund:		
From a friend in Shiloh, N. J.	\$ 2 50	
From Verona, N. Y., friends	10 00	
Forward Movement contributions	360 67	373 17
Contributions to Denominational Building Fund:		
Martha A. Davis, W. Va.	\$ 5 00	
Harriet Burdick, Watson N. Y.	10 00	
Mill Yard Church, London	37 50	
Forward Movement contributions	168 55	221 05
Income, Denominational Building Fund:		
Interest on bank balance		64 58
Contributions to Marie Jansz: Walwerth, Wis., Sabbath School Comrades Class		5 00
Income from Invested Funds:		
Eugenia L. Babcock Bequest	\$ 11 10	
George H. Babcock Bequest	63 54	
Mary E. Rich Fund	7 63	82 27
Publishing House Receipts:		
"Recorder"	\$114 60	
"Recorder" stock sold	137 59	
"Visitor"	3 05	
"Visitor" stock sold	2 09	
"Helping Hand"	20 74	
Tracts	1 00	
"Junior Quarterly"	24 68	303 75
Collections:		
One-third collection, Northwestern Association	\$ 5 02	
Southwestern Association	3 00	8 02
G. H. Schneider and Co., balance refund of taxes on Morton S. Wardner property, Chicago		148 26
		\$ 1,206 10

Receipts for November, 1920

Contributions to General Fund:		
Harriet A. Burdick, Glenfield, N. Y.	\$ 10 00	
Albion, Wis., church	20 00	
Forward Movement contributions	235 95	265 95
Contributions to Denominational Building Fund:		
Mary J. Hoffman, Shiloh, N. J.	\$ 5 00	
Mill Yard Church, London	1 25	
Forward Movement contributions	504 90	511 15
Income, Denominational Building Fund:		
Interest on bond and mortgage	\$ 12 50	
Liberty Bond coupons	232 83	245 33
Contributions to Marie Jansz: Eva B. Hickey, Cottage Grove, Ore.		5 00
Income from Invested Funds:		
George H. Rogers Bequest	\$ 30 00	
S. Adeline Crumb Fund	28 68	
Rosannah Green Bequest	75	
Lois Babcock Bequest	2 25	
George S. Greenman Bequest	281 75	
Susan E. Burdick Bequest	21 72	
Eliza M. Crandall Bequest	4 50	
George Greenman Bequest	61 25	
Elizabeth L. North Bequest	3 00	
Richard C. Bond Bequest	3 00	
Julius M. Todd Bequest	3 00	
Electra A. Potter Bequest	100 69	
Sarah E. Saunders Bequest	2 00	

Mary A. Burdick Bequest	1 20	
Marv S. Stillman Bequest	5 00	
Sarah A. Saunders Bequest	40	
Mary Saunders Bequest	40	
Reuben D. Ayres Bequest	5 00	
Charles Saunders Bequest	1 00	
Benjamin P. Langworthy, 2nd, Bequest	1 00	
Villa Ridge, Ill., Church Fund	2 38	
Sarah Elizabeth Brand Bequest	97	
Fannie R. Shaw Bequest	30 00	
Marilla B. Phillips Bequest	23 75	
Amanda B. Greene Bequest	26 25	
I. D. Titworth Bequest	6 25	
Sarah E. V. Stillman Bequest	6 25	
Maria L. Potter Bequest	6 25	
Orlando Helcomb Bequest	30 00	
Joshua Clark Bequest	9 00	
Russell W. Green Bequest	4 50	
Miss S. S. Saunders, in memory of Miss A. R. Saunders	4 50	
Rhoda T. Green Bequest	30 00	
Eliza James Bequest	6 75	
Eliza Maxson Bequest	1 25	
Mary B. York Bequest	1 32	
Life Membership Fund, Liberty Bond coupons	14 86	
John G. Spicer Bequest	8 12	
North Branch Church Fund	2 12	
B. R. Crandall Gift	1 06	
Alfred Collins Bequest	6 39	
Nancy M. Frank Bequest	1 33	
Arietta C. Rogers Bequest	8 67	
I. H. York Bequest	3 00	
George Bonham Bequest	3 00	
Greenmanville, Conn., Church Fund	4 50	
Mary P. Bentley Bequest	4 50	
E. Sophia Saunders Bequest	3 00	
Relief A. Clark Bequest	24 00	
Sarah C. L. Burdick Bequest	3 00	
Eliza W. Crandall Bequest	30 00	
Martha G. Stillman Bequest	3 00	
Elizabeth U. Maxson Bequest	1 50	
A. Judson Wells Bequest	1 50	
Deborah Randall Bequest	48 00	
Parsonage Fund, Berlin, Wis.	6 75	
Mary Rogers Berry Bequest	15 00	
Publishing House Receipts:		939 31
"Recorder"	\$231 41	
"Visitor"	54 01	
"Helping Hand"	159 59	
Tracts	1 00	
"Junior Quarterly"	13 31	459 32
Payments account Life Memberships:		
Jane L. Clarke, DeRuyter, N. Y.		40 00
		\$2,466 06

Receipts for December, 1920

Contributions to General Fund:		
Mrs. D. C. Waldo, Venango, Pa.	\$ 2 00	
Mrs. Harriet Burdick, Lowville, N. Y.	20 00	
A Friend, Shiloh, N. J.	2 50	
Franklin F. Randolph, New Milton, W. Va.	5 00	
Forward Movement contributions	225 57	
Pacific Coast Association, excess collections on field	70 00	325 07
Contributions to Denominational Building Fund:		
Dr. Grace I. Crandall, Shanghai, China	\$ 50 00	
Forward Movement contributions	482 68	532 68
Income, Denominational Building Fund:		
Liberty Bond coupons		19 65
Contributions to Marie Jansz: Mr. and Mrs. W. H. Hardy, Portsmouth, Va.	\$ 25 00	
Mrs. Jessie Stillman, Earlville N. Y.	50	

Mrs. Austin, Earlville, N. Y.	50	
Mrs. Hattie Washburn, Earlville, N. Y.	50	
Theophilus A. Gill, Los Angeles, Cal.	5 00	
Battle Creek, Mich., Church	21 00	52 50
Contribution for Antonio Savarese:		
Theophilus A. Gill, Los Angeles, Cal.		5 00
Collections:		
One-third collection, South-eastern Association		16 23
Publishing House Receipts:		
"Recorder"	\$551 27	
"Recorder" stock sold	129 60	
"Visitor"	38 81	
"Helping Hand"	153 00	
Tracts	2 25	
"Junior Quarterly"	9 26	884 19
Payments, account Life Memberships:		
Franklin F. Randolph, New Milton, W. Va.		60 00
		\$ 1,895 32

A BOWERY TROUBLE CLINIC

They have a new version of "Tell your troubles to the police" on the Bowery now. Not that the cop is any less sympathetic than when the saying was in vogue, but that Mike Hickey and Harry Haines think they know better the answer to trouble.

It would seem only fair that Hickey and Haines should be pretty well versed in troubles of the character to which the Bowery habitue is subject. Hickey spent fourteen out of forty years in "stir", which most folks would call Sing Sing, or Dannemora, or some other like State hotel, and Harry Haines was a boarder in the same place for eleven years. They are now the leading spirits in the "Make Good Club" of the Bowery Y. M. C. A. at 8 East Third Street.

Membership in the "Make Good Club" is limited solely to men who have served time in prison or reformatory, and its object is exactly expressed by the name. The members are sore on the board furnished by the State, or certain curtailments of their liberties in spite of the Mutual Welfare League, and they have resolved not to patronize these places any more. Mike and Harry are trying to see that they make good, and out of their efforts came the club of that name.

Hickey was a burglar, hold-up, or second-story—anything to which he could turn his hand—and Harry Haines was a bank robber, trained under one of the most notorious safe crackers the world has ever known, and participant in many famous robberies. Haines was hiding from the police in a room on Broadway, when he heard a street meeting on the corner below. They were sing-

ing a song that his mother, had crooned over him in his childhood and it awakened memories of her. He went to the corner to listen, in spite of the remonstrance of his pals, telling them that the police would never look for him at a religious meeting. That night he renounced his profession and his pals and joined the mission. Then he gave himself up to the police, restoring a large amount of stolen bonds and other securities and for a dozen years was busy making good with State authorities and others who had charges against him. Having finished these he began to make good in life. Aided and encouraged by George A. Sanford, local Army Y. M. C. A. secretary, and Fred Eldredge, one of the State Y. M. C. A. secretaries, he overcame the odds resulting from his past and is now a Y. M. C. A. secretary on the Bowery.

Hickey came by the mission route, also, the mission superintendent being a pal with whom he had served time. He now has a wife and babies, and is likewise a Bowery Y. M. C. A. secretary.

Pasted on the door in the Bowery Y. M. C. A. is a rather crude sign—"Trouble Department. Make Good Club. Come tell us your troubles, we know the answer."

"I went through so much trouble myself," said Harry Haines, "that I ought to be a pastmaster in trouble, and the troubles that I have not had experience with, Mike Hickey has, and between us we think we know about all the troubles that the 'ex-con.' experiences after release from prison. We surely know how we got out of trouble and the Power that enables us to keep out, and we are so grateful that we want other men who have gone wrong to know how to get right and stay right. Our trouble department is simply a little room where we can sit down with a man, talk things over and point him the way to rectitude. Our 'Make Good Club' has about seventy-five members now, every one of whom is walking the 'straight and narrow' and really making good. We do not advise men to 'tell their troubles to the police'. That used to be a favorite phrase of mine, for I had no use for a man with a tale of woe. Now I am glad to listen to them and try to lift the burden from the other fellow's shoulders.

"Oh, our trouble department is popular all right, and I guess it is here to stay, for it seems to fill a great need."—*Christian Work.*

MISSIONS AND THE SABBATH

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

TRACT AND MISSIONARY SOCIETY NOTES

The following items are taken from the reports of home missionaries and pastors for the quarter ending December 31, 1920:

Rev. Rolla J. Severance, Southwest Field

I have encouraged financial support of the Missionary Society, and have received contributions from various places, and sent them to the treasurer. Organized a church at Belzoni, Ark., called the Rock Creek Seventh Day Baptist Church, assisted by Rev. Charles R. Brasuell, and have regular appointments there once a month, with five preaching services at each appointment. (This appointment has been taken by Brother Severance himself, by Brother Brasuell, and by Brother A. J. Williams.) Have visited the scattered Sabbath-keepers in Oklahoma, southern Kansas and southwestern Missouri. There are many open doors for missionary-evangelistic work. The great need is for spirit-filled consecrated workers. The great problem is to know how to direct the meager forces so as to produce the greatest possible results.

Rev. William L. Burdick, Western Association Field

The only special work undertaken during the quarter is a survey of the township in which the two Hebron churches are located. When I came to this field the first of September I asked the Christian Endeavor society of the First Hebron Church to make a religious survey of the township. They very willingly agreed to do it, but it was delayed because of the pressure of the fall's work, which had to be closed out then or never. The survey is being made this week, and the results will soon be tabulated and made ready for use. (A member of this society who was interested in this work went to Alfred as a student, and as chairman of the Missionary Committee of the Christian Endeavor Society there led in the survey which has recently been made of Alfred township. See SABBATH RECORDER of December 27, page 817.)

Rev. John C. Branch, Michigan Field

The special need of the Michigan field is work, diligent work, loving personal work. We should have a good supply of the leaflet prepared by Robert B. St. Clair to distribute among unattached Sabbath-keepers. We need more spirituality, more earnest prayer, more money, so we can hire halls in cities for public meetings, and for weekly services for groups of Sabbath-keepers. We need a mission tent and a quartet for warm weather campaigns. (Two churches have been organized in Detroit, and prospects are good for one to be organized in Muskegon soon. Brother Branch has visited also in Battle Creek, Kalamazoo, Bangor, Hartford, and Grand Rapids, and has led in a union evangelistic campaign at White Cloud. His report mentions the trouble he has with his eyes, and closes with these words: "If I am able to go on with this work, some one should follow up and furnish the little flocks with preaching, and not leave them alone to die.")

C. C. Van Horn, Little Prairie, Ark., Field

We have attended and assisted in every session of the Sunday school held since we came. We have worked preparing the Christmas program among the children of the public school. We have provided garments so one anxious mother could attend our Sabbath school. Several weeks ago I ordered tracts but none have been sent. Possibly I did not properly address the order. (A later letter says the tracts and the rack have arrived.) We have arranged for a short talk or the reading of a sermon at every session hereafter.

There were twenty-six at one of our sessions, all of which so far have been in daylight except our Christmas program by the public school, at which the audience was satisfactorily large and orderly. This was encouraging. As long as God and the Missionary Board and others are over and around and with us we are yours in the work for Christ's sake.

Rev. George W. Hills, Los Angeles Church and Pacific Coast Field

Two weeks ago three adults, true and tried, sisters, joined our church here by letter from eastern churches. We think more are coming soon. It sounds like a small gain to people of the East but to us it means a

good deal, and we are rejoicing and thanking the Master of the vineyard. (He reports an average congregation of twenty-seven at Los Angeles, calls fifty-eight.)

Rev. Luther A. Wina, Boulder Church and Colorado Field

During this quarter I have visited at Denver, Fort Collins and Loveland in the interests of our people living in those places. At Denver there is an interest in having a Sabbath school organized for those who are there. I think it can be brought about after awhile. I hope so at least. A number of people are expecting to unite with the church soon. (He reports an average congregation at Boulder of fifty-nine, calls fifty-eight, two added to the church.)

Rev. C. Burchard Loofbourrow, Cartwright Church and Northern Wisconsin Field

I have organized a teacher training class in connection with the Sabbath school and regular weekly meetings are held. The conditions on this field are favorable, and there are opportunities for much good to be done. There was no prayer service when I came, because of the scattered location of the people, but we began a prayer service the first Friday evening in December, and have held five, from house to house, with an average attendance of fifteen, and a good interest manifested. I am keeping a horse, as many of the people live from three to twelve miles from the parsonage.

Rev. Paul S. Burdick, Fouke Church and Fouke School

The almost total collapse of the cotton market will make it well-nigh impossible for our people to meet their quota of the Forward Movement this year. However, we are working to raise what we can. We need tracts. A request was sent in for a rack, too, but we have not heard from it. We should like the tracts anyway. (The next mail brought a post card that the rack and tracts were already at Fouke at the home of the church clerk. He reports an average congregation of thirty.)

Rev. Mortimer A. Branch, White Cloud, Church

I am truly glad to be numbered with the splendid workers whose names appear in the letter which was sent to me. (See SABBATH RECORDER of January 10, under "Work of

the Missionary Society.) I am foreman in the construction of our new church building, and have worked almost night and day so you will understand why I have not done more preaching; but we feel proud of our progress on the building, and we are expecting great things when we can meet in our own house. The building we are using now is cold in winter weather.

Rev. William D. Tickner, Grand Marsh Church

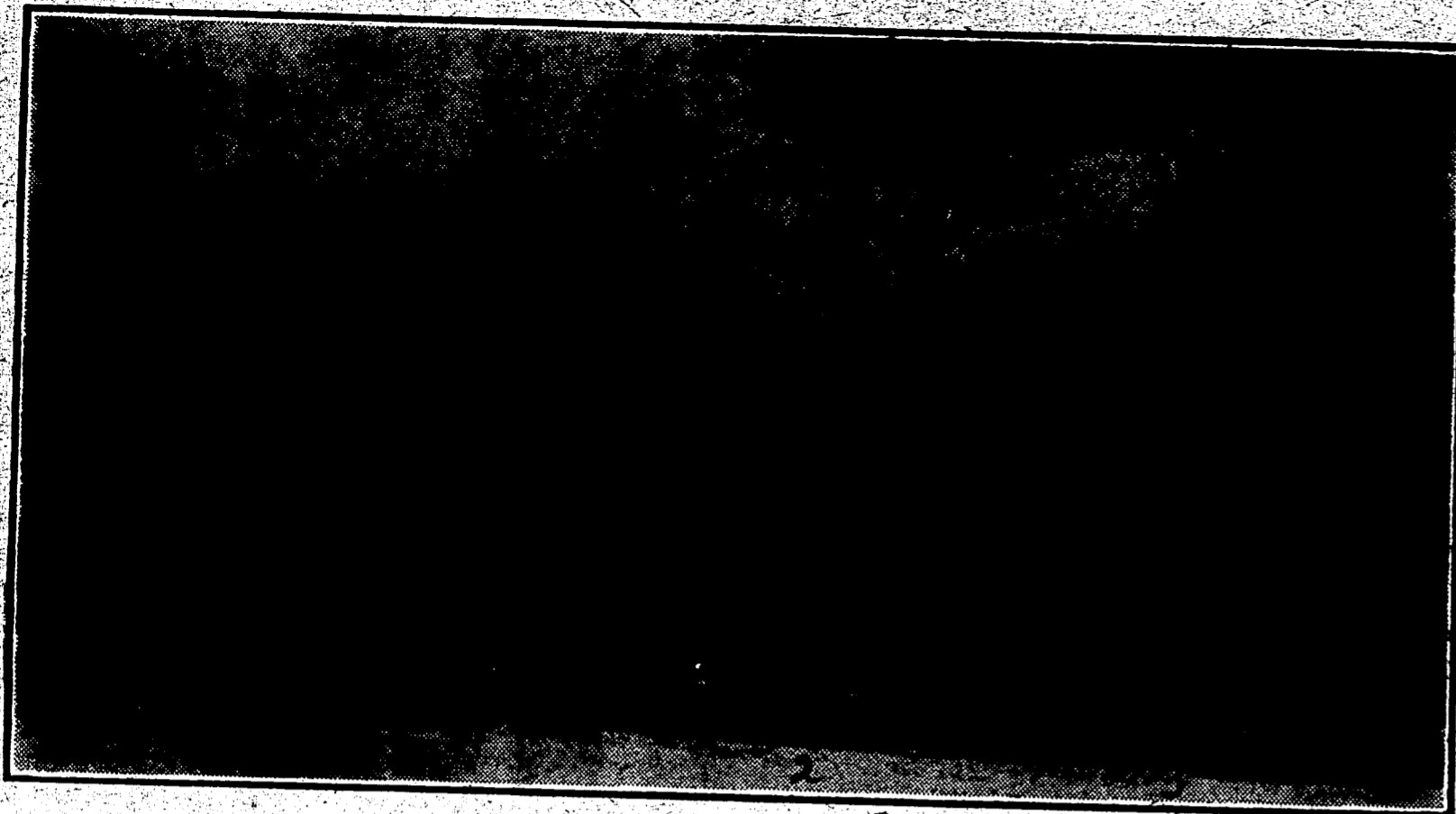
October 25 to November 4 work was done at Fairview. Congregations ranged from seventeen to forty-two. Had abundant evidence that some of the seed sown found lodgment in good soil, and the blade had appeared even before we left. The name of this church has been legally changed from the Rock House Prairie Seventh Day Baptist Church to the Grand Marsh Seventh Day Baptist Church. I preached only nine times at Grand Marsh owing to storms and sickness. One week we met at a private house for a session of the Sabbath school, mercury ten degrees below zero.

Mrs. Lena G. Crofoot, West Edmeston

Mrs. Crofoot reports thirteen sermons and addresses for the quarter, one hundred and eight calls, and an average congregation for Sabbath morning services of thirty-five. The field secretary for the Sabbath School and Young People's boards was with the West Edmeston people at all the Sabbath services the first week in December. The next session of the semiannual meeting of the Brookfield churches is to be at West Edmeston in the spring. There is good interest in the Sabbath school, with the use of graded lesson helps beginning in January.

Rev. Royal R. Thorngate, Salemville Church

Pastor Thorngate in reporting fifty calls and an average congregation of forty says that no special work has been undertaken during the quarter. The people would like to have an evangelistic effort made during the winter, but at present they have failed to find an available worker from outside to help. He says that no doubt it would help to liven up the church if it were possible for some denominational representative to visit Salemville during the winter. (Warm up the guest chamber at the parsonage, Brother Thorngate, some one will visit you.)



SEVENTH DAY BAPTIST MISSION PROPERTY AT GEORGETOWN, BRITISH GUIANA. Smaller buildings to be removed to give space for the chapel. Larger building to be fitted up for home for the missionary's family. Mr. Spencer, with his bicycle, is seen near the steps.

Rev. William Clayton, Syracuse Church

We are endeavoring to give instruction during a part of the Sabbath school hour in regard to our missionary work in various places. We are arranging for a strong effort for the Forward Movement this year. I can report a course of Bible studies. We have taken up the book of Hebrews, which sets forth the plan of salvation very clearly. The first Sabbath in the quarter I visited Scott and was pleased to see the interest shown. The people turned out well, and we had a good time together. The Sabbath of November 27, by appointment with the Missionary Committee of the Central Association, I spent at Adams Center, preaching and taking part in the Sabbath school and the Young People's meeting. (The Adams Center Church is now without a pastor.)

Rev. Antonio Savarese, Italian Mission

In making his quarterly report concerning the work of the Italian Mission Brother Savarese reports twenty-six prayer meetings, twenty-eight sermons, four conversions, four hundred and one calls, one Sabbath convert, three hundred and fifty-three tracts distributed, with an average congregation in New York of seven and at New Era of nineteen. (A boy scout troop is to be organized at New Era by the Tract Board Committee of the Italian Mission, with Ferris Whitford as scout master. Steps are being taken to provide better arrangements at the chapel for

the classes in the English Sabbath school, carried on by workers of the Piscataway Church at New Market.)

Rev. Charles R. Brasuell, Southwest Field

Brother Brasuell has been employed by the Missionary Board only twelve days during the quarter, at Belzoni, Ark., the time the Rock Creek Church was organized. In that time he reports seven sermons, twenty calls, and an average congregation of fifty. (Brother Brasuell is engaged in religious efforts as an independent worker, and also in connection with the Pentecostal people, sometimes called "Apostolics".)

(At the time of making these extracts, January 11, the reports had not arrived from Rev. William L. Davis of the Ritchie Church and Berea field, from Rev. Sylvester S. Powell of the Hammond Church, from Pastor Charles W. Thornate of the Exeland Church, from Pastor Wardner T. F. Randolph of the Hartsville Church and from Rev. Joseph J. Kovats of the Hungarian Mission.)

WORK OF THE MISSIONARY SOCIETY

I. THE MISSION AT GEORGETOWN

At the last session of the General Conference a paper was presented by Ira B. Crandall in reference to the history and present condition of the Seventh Day Baptist Mis-

sion at Georgetown in British Guiana, South America. This paper was published in the SABBATH RECORDER of September 13, 1920, on pages 333-335.

Our Missionary Society is providing one paid worker, Rev. T. L. McKenzie Spencer, on that field, with a salary of \$1,000 a year and \$100 for traveling expenses. It is expected that soon he will also have for his home the use of the dwelling house on the property, which has recently been purchased, thus saving him the expense of rent. This property is situated in a favorable location, and there is space for a chapel which is soon to be built.

Brother Spencer is very desirous of help to support more workers, and feels that much missionary and gospel, and Sabbath evangelistic work could be accomplished in his part of South America by colporter methods, by those who travel about from place to place selling and distributing religious literature. He publishes a little paper called the *Gospel Herald*. In this work he is aided financially by our Tract Society, which also supplies him with such tracts as he desires for free circulation.

It was estimated several years ago that a mission building could be secured for about \$3,000, but with the changed conditions of the present, it will require about \$5,000. The Denominational budget provides for only \$3,000. Some other arrangement must be made, or the completion of the chapel will have to be postponed for a time.

MONTHLY STATEMENT

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
December 1, 1920, to January 1, 1921	
Dr.	
Balance on hand December 1, 1920.....	\$2,044 12
Providence friend, Marie Jansz work...	2 00
Young People's Board, Dr. Palmborg's salary	75 00
First Hopkinton Church, Georgetown Mission	44 54
One-third collection Southwestern Association	16 22
Detroit C. S. K. Union, Missionary work	1 43
Mrs. George P. Kenyon, (Western Association)	16 00
Edith M. Burdick, (Western Association)	1 00
Mrs. Walter Hemphill, (Western Association)	1 00
Petrolia Congregation, (Western Association)	5 00
D. B. Coon, sale organ, New Auburn, Minn., Church	15 00
B. Frank Lake, Life Membership.....	25 00
Conference Treasurer:	
Georgetown Mission	14 77
Boys' School, Shanghai	59 07
Girls' School, Shanghai	59 07
Missionary Society	367 99
Salary increase	64 95

Shiloh Church:	
Georgetown Chapel	4 54
Boys' School	18 18
Girls' School	18 18
Missionary Society	112 11
Salary increase	79 96
R. J. Severance, Southwest field.....	21 60
Second Alfred Church, China Missions..	10 00
Woman's Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
Work Southwest field	250 00
Income Permanent Funds	800 00
Interest on checking account90
	\$4,468 59

Cr.	
Adelbert Branch, November salary	25 00
Jesse G. Burdick, Italian Mission.....	29 16
Rev. William L. Burdick, November salary and traveling expenses	166 67
Mrs. Jennie Carpenter, November salary ..	32 33
W. L. Davis, November salary, Ritchie Church	25 00
Rev. George W. Hills, November salary ..	58 33
Vance Kerr, November salary, P. S. Burdick	25 00
Rev. J. J. Kovats, Hungarian Mission ..	20 00
Dr. Rosa W. Palmborg, November salary ..	41 67
Rev. S. S. Powell, November salary, Hammond Church	25 00
Rev. R. J. Severance, November salary and expenses Southwest field.....	115 52
Edwin Shaw, November salary	75 00
Rev. T. L. M. Spencer, December salary ..	83 33
C. C. Van Horn, November salary.....	75 00
Rev. Luther A. Wing, November salary ..	41 67
John C. Branch, November salary, Michigan field	83 33
Edwin Shaw, postage, stationery, etc.	12 02
Dr. John C. Branch, November traveling expenses	44 62
Mrs. Zilpha W. Seward, November 28-December 11 salary	27 00
H. Eugene Davis, salary and child allowance	285 50
S. M. Burdick, October and November salary	133 33
A. M. West, salary	200 00
Dr. Grace I. Crandall, salary.....	200 00
Bessie B. Sinclair, salary	200 00
Girls' School account	75 00
Evangelist and incidental account.....	125 00
J. W. Crofoot, salary	325 00
Extra for exchange	221 47
American Sabbath Tract Society, Year Books	60 73
Robert St. Clair, special for J. D. Snowden	50 00
Treasurer's expenses	28 00

Balance on hand January 1, 1921.....	\$2,911 08
	1,557 51
	\$4,468 59
Bills payable in January, about.....	\$2,300 00
No outstanding notes.	
	S. H. Davis,
	Treasurer.

"To say that the Puritans were narrow, bigoted, and intolerant, is not to assert that they were bad men; many a good man has made mistakes. John Calvin probably believed that in compassing the death of Servetus he was doing God service."

"No man can answer for another in the judgment; therefore one can not be conscience for another."

EDUCATION SOCIETY'S PAGE

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

HANDEL'S MESSIAH BY THE MILTON CHORAL UNION'S CHORUS

The performance on December 22 of Handel's Messiah by the Milton Choral Union's Chorus of over one hundred voices and thirty players from the Milton College Orchestra assisted by eminent soloists from Chicago was pronounced by competent critics in the large audience of nearly five hundred people the most satisfactory and impressive concert ever given at the college. The only professional musicians aside from those in the college were the members of the solo quartet. The chorus and orchestra, under the direction of Professor L. H. Stringer acquitted themselves so well as to gain commendation from many visiting musicians, all of whom said that no such chorus and orchestra work was ever to their knowledge accomplished in any but a large city. Such a noble rendition as was given of this great oratorio in a village like Milton and in connection with so small a college is a veritable achievement.

CORRESPONDENT.

A SUGGESTION

I suggest that the following might be wholesome reading for those who are advocating rigorous and almost persecuting Sunday legislation: Such men for instance as Cardinal Gibbons, ex-President Taft, ex-President Eliot of Harvard, Robert Lansing, Herbert Hoover, Charles Evans Hughes, Alton B. Parker, Rabbi Wise and Henry Morgenthau,—Catholics, Protestants, and Jews—declare that one of the grave problems of the present day concerns the rights of religious and racial minorities; that minority groups are being subjected to tyranny and oppression; and that "the alleged interests of the state have ever been the excuse of officials for persecuting a religious minority."

A. E. MAIN.

Alfred, N. Y.

HOME NEWS

NORTH LOUP, NEB.—The early morning prayer meeting Sabbath morning was just fairly well attended, and we believe all who attended were fully repaid for the effort. It was a good, helpful meeting.

Pipes were attached to the furnace boiler, so a part of the cooking for the church dinner was done by steam in the furnace room. It is hoped that before long connections can be made so that all cooking can be done by steam in the furnace boiler.

The church meeting Sunday forenoon was well attended all things considered. The report of the treasurer was not as encouraging as it might be—all bills have been paid, but the surplus in the treasury is too small. By vote it was decided to continue the publication of the *Bulletin* for another year.

The social Sunday night was certainly enjoyed by those present. The older ones laid aside their dignity and played "Slide, Kelly, Slide" with all the enthusiasm and zest of their younger days. And, too, we readily confessed that we did not like our neighbors and rushed to secure seats with more congenial spirits. Sure, it was lots of fun and should be repeated.

The letters from the absent members were read, at the time of the church dinner, with a good deal of interest. The committee in charge had sent requests to absent members that letters be sent to be read by the interested ones. The response was more generous than the committee had expected. Some not members of the church sent letters, among them being one from E. A. Bohne, who was in the hardware business in the village in the eighties. He wrote that his daughter, Emma, is a missionary in China, and that she recently met Dr. Grace Crandall, also formerly of this place.

Last Sunday the annual New Year's dinner was enjoyed at the Seventh Day Baptist church. Owing to the small pox scare and for various other reasons, the crowd was smaller than a year ago, but over two hundred meals were served and those present enjoyed the bountiful supply of good things prepared. Since it was possible to seat all those present at one time, except those serving and the waiters, a new feature of the occasion was introduced in the way of after-dinner speeches, with Claude Hill as efficient toastmaster. Toasts of sense as well as nonsense were responded to by W. G. Rood,

E. J. Babcock, Mrs. Cora Hill, Pastor Davis, Mrs. Wells and Mrs. Jennie Bee.—*North Loup Loyalist.*

LEONARDSVILLE, N. Y.—At the annual church meeting of the Seventh Day Baptist church Sunday afternoon, a call was given to Rev. Mr. Peterson to remain with them. Reports show the church to be in a flourishing condition, \$1,529 having been raised for church expenses, \$1,490 for the Forward Movement, about \$200 raised by the Sabbath school, \$63.44 for Near East Relief and nearly \$300 by the Benevolent Society.

Last Thursday evening about thirty of the young people were invited to the Seventh Day Baptist parsonage for a social time. As so many were home for a brief vacation it proved a grand time for a reunion of the home comers. Games and guessing contests, music and refreshments, all had a prominent feature in the evening's events, and all had a most enjoyable time, declaring Rev. and Mrs. Peterson ideal entertainers.

The Choral Union for the third time presented the Christmas cantata, "Star of Bethlehem," Sunday evening, at the Seventh Day Baptist church. A large and appreciative audience was present, West Winfield, Unadilla Forks and West Edmeston being represented, who expressed themselves as highly pleased with the evening's entertainment.—*Brookfield Courier.*

NEW MARKET, N. J.—The Sabbath school of the old Piscataway church, New Market, held its Christmas exercises on Thursday evening, December 23. It consisted of a play by the children entitled, "The Boy Who Found the Christmas Spirit," and a cantata entitled, "While Shepherds Watched." The body of the church was filled with an appreciative audience who declared it to be one of the most beautiful Christmas plays ever given in this community. An offering was received for the benefit of the Near East Relief fund which amounted to \$81.00. This with other donations from the Young Men's class, C. E. Society and Ladies' Aid, amounted to \$145.00.

A great deal of credit for the success of the entertainment is due Miss Edna Bur-

dick, chairman of the Christmas Committee, who was assisted by Mrs. Ferris Whitford, Mrs. Frank R. Kellogg, the Misses Ethel Rogers, Marjorie Burdick, Dora Whitford, and Russell Burdick. SUPERINTENDENT.

DERUYTER, N. Y.—Although there has been nothing from DeRuyter for some time in this column, it is no indication that we are asleep or that our interest is lagging. On the contrary we believe that there is a steady healthy growth in interest in the things pertaining to the kingdom of God.

The annual meeting and dinner occurred Sunday, January second, at the spacious and hospitable home of Deacon and Mrs. C. J. York. This was well attended, in spite of the fact that there is much illness, at present, among our people. The reports of the various officers and committees showed the society to be in a healthy, prosperous condition. Although this is a bad year for farmers, financially, and funds for the Forward Movement have come in slowly the past six months, we fully expect to have our second year paid up before July first.

Deacon and Mrs. George W. Burdick went to Boulder, Colo., in August, and Mr. and Mrs. R. W. Wing, Mr. and Mrs. A. L. Wing and baby Virginia, in September. The Wing family will remain for an indefinite time, but Mr. and Mrs. Burdick will return to DeRuyter in the spring. We miss all these in our services and in the community. Mr. Arthur Truman and family, members of this church, have recently purchased a home in the village and moved here from Kirkville.

Our Sabbath school made a special offering on Christmas Day for the starving children overseas, amounting to \$27.50. The Christmas tree and concert were enjoyed the evening after the Sabbath, December 25.

H. R. C.

"Christ lived in me" (Galatians 2: 20). Saint Paul believed in a real presence of Christ, not simply in a holy memory of him; and the real presence he believed to be continuous and identical with the presence that meant so much for the disciples of Jesus, changed only in that it is now more intimate and abiding.—*G. A. Johnston Ross.*

"True generosity 'blesseth him that gives and him that takes'."

WOMAN'S WORK

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

"Now, Concerning the Collection"

"What can I spare?" we say:
"Ah, this and this,
From mine array
I am not like to miss."

"And here are crumbs to feed some hungry
one:
They do but grow a cumbrance on my
shelf"—
And yet, one reads, our Father gave his Son,
Our Master gave himself. —Selected.

THE CAREER OF A COBBLER*

MARGARET T. APLEGARTH

CHAPTER II (Continued)

"Let me pour into your ears the kind of man this cobbler was, for he who had been poor was now receiving two hundred rupees a month, plus commissions. I doubt not you are picturing gorgeous pictures, but Carey Sahib sat him down and wrote a letter in the English language to Andrew Fuller Sahib back in England, secretary of the men who promised they would hold the ropes if Carey Sahib came to India. Now, my brother, hold your breath, for I tell a true thing, Carey Sahib wrote the words which plainly said he had now so many rupees that they need not send him any more from England, but use their funds to send new men to other lands to speak about the Living God to those who knew him not. Moreover, Chunder Singh, write it on your heart, that so simply did he live that regularly he gave back about one-third of all he earned to carry on his work for God among the men of Mudnabati. For every day he taught those in his factory about God; he visited the villages that were round about, he started schools and used his money for the good of men like you and me."

Chunder Singh gasped: "You do not say it! What a man! Surely his God must have hung blessings round his neck."

"Not as you and I count blessings," Vish-

nuswami answered, "for it was at Mudnabati that his little son, just five years old, ceased to breathe the breath of life. Indeed, I tell through tears that the very men employed by Carey Sahib's money refused to help him bury his son according to the English custom. No carpenter would make the little coffin, so the hands of Carey Sahib drove the nails. To dig the grave he hired four Moslems, no one of whom dared do this deed alone because the child was Christian, so all shared equally the shame,—indeed, the head-man of their village said they had so lost their caste that he forbade his people to eat or drink or smoke with them. In a time of sadness, such conduct smote the heavy heart of Carey Sahib, and he pondered much upon the foolish ways of India."

Chunder Singh bristled indignantly: "How mean you? That the ways of India are not right? That our fathers and our fathers' fathers worked foolishness for us, their sons?"

With strange gentleness Vishnuswami calmed his wrath: "Oh, man of my own village, I ask you—how can we see ourselves? It is like staring at one's own reflection in a jungle pool,—you see your front and go away much pleased; but a stranger looking at you from behind sees the hump upon your back, and the said condition of your turban and your garments. Even so with Carey Sahib, he brought new eyes to see us."

But Chunder Singh would not calm down: "Name me the things he counted foolishness!"

"You ask me, so I answer. First of all, our idols. He saw us bend the knee to monkeys carved from stone, to elephants of teakwood; he saw us offering gifts to the goddess of smallpox, Sheelutla, she who has no head and rides a headless horse, as well as all the thousand other idols we implore to save us. Sadness settled on his soul, for in his Book of Heaven his God had put a warning to mankind: 'Thou shalt have no other gods before me; thou shalt not make unto thee any graven image.'"

"Well, I admit I never know which to placate in my special troubles, such fickle beings as they are, off on a journey, maybe, or asleep. Name other things."

"He liked not our ways with women and with little girls. He who dealt gently with

his own reluctant wife, shuddered to see the beatings put upon the backs of India's women and disliked to see small maidens wedded at an early age. Widowhood I have made mention of already, how Christian custom is far gentler than our way of tearing off all jewels, shaving the head and naming her 'untouchable' forever. Moreover his deepest soul was stirred that he got laws enacted to stop our old-time practice of suttee, when the widow was burned upon her husband's funeral pyre."

Chunder Singh spoke in high displeasure: "I have heard it was this sahib who fought hard and long to stop the custom. But is there no end to the things he tried to change? He, almost a pariah, a mere worker in leather! My blood runs hot to hear one of his caste berating others higher up."

Vishnuswami calmly added new insults: "Well, he liked it not when mothers flung their infants in the Ganges to gain peace; this, too, he stopped by law."

"Oh, as for that, I have no doubt a wreath of marigolds flung on the stream does just as well. Have you finished?"

"Finished? I have just begun! For how he hated caste, yet how cautiously he acted in so delicate a matter. Now caste, my brother, is as if we built us hills to hills to bring separation, so that men of the writer caste dare not touch men of the goldsmith caste, nor any of us live with any of those low caste men who do work in leather or who sweep the streets. Even the shadow of such hills is great unpleasantness. Yet now that Carey Sahib has walked up and down my village I have learned an old truth: down underneath the hills lies the same earth. Carey Sahib said it yet another way, translating from his Book of Heaven: 'God hath made of one blood all races of men for to dwell on the face of the whole earth!'"

Chunder Singh laughed loud and long: "'One blood', say you? What? The sweeper and the Braham one? You play with words, my brother, for can one say to the hill: 'Sit down!' Neither could Carey Sahib say to men in India: 'Change your ways.'"

But Vishnuswami had his word also: "But, dense man of one idea, if the hill be too unpleasant, low I can walk out with my spade in the cool of the evening and I can shovel it away with diligence so that when morning breaks my neighbors cry approvingly: 'The

hill is gone—how far we now can see, brother seems to live by brother! This new way is better. Ah, Vishnuswami, you are like the gods, you willed it and the hill was gone! But deep in my own heart would I not know it was my spade that dug away the hill? So Carey Sahib sought a tool to level ignorance and caste. I dare not name that tool until I have gone further with his story."

"Tell me its name!" cried Chunder Singh impatiently.

"Not yet, unbeliever! You would not credit it with power unless I told the tale in order as it comes. Bind peace around your forehead, brother, for the evening lies before us. You shall hear!"

(To be continued)

WORKER'S EXCHANGE

SHILOH LADIES' BENEVOLENT SOCIETY

It has been some time since our society has been heard from through the SABBATH RECORDER. However, we have been working and busy in our own way.

At our annual meeting a year ago the society was divided into four sections, each section being responsible for some special feature. Two of these sections have held bake sales the other two, suppers and a bazaar.

The members have met for an all day quilting three times during the year. Two hundred eighty three dollars and ten cents have been raised, a large portion of which was paid towards our denominational budget. Eleven regular and two special meetings have been held with fair attendance.

On August 4 an all day picnic was held at Tumbling Dam Park, Bridgeton. In the morning our regular business meeting was held. Each one was then asked to tell the "funniest thing" that had ever happened to her, which caused quite a ripple of merriment. A delicious dinner was then served to twenty-five members and several visitors. In the afternoon the blocks of a quilt were put together. After our work was done we enjoyed watching the bathing and canoeing on Sunset Lake. At the close of the day we watched one of the most beautiful sunsets.

We have lost one member by death during the year. Four new members have been added, making a membership of sixty-seven.

Flowers, fruit and a bed quilt, as well as financial aid, have been given to the sick and needy.

A Sabbath Rally program was given at the June meeting.

We have given one half hour at each meeting to the reading of a book entitled, "The Child in the Midst," which has been full of interest and filled our hearts with new sympathy for those in heathen lands. "Surely the harvest is great but the laborers are few."

MRS. E. E. SUTTON,
Press Committee.

Shiloh, N. J.,
December 30, 1920.

MINUTES OF WOMAN'S BOARD MEETING

January 3, 1921, the Woman's Executive Board met with Mrs. J. H. Babcock. The members present were: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. L. M. Babcock, Mrs. E. M. Holston, Mrs. E. D. Van Horn. Visitor: Dr. Rosa Palmberg. Mrs. West read the one hundred twenty-first Psalm. Mrs. Morton and Mrs. Babcock offered prayer. Minutes of the last meeting were read.

The Treasurer read the report for December. Total receipts were \$293.81; disbursements, \$1,169.00. The report was adopted and the Treasurer gave the quarterly report, showing receipts of \$1,387.19, disbursements, \$1,236.05. This report too, was adopted.

Letters were read from Mrs. W. Hepinstall, White Cloud, Mich., and Mrs. H. G. Whipple, New York City. The Corresponding Secretary read letters from the Committee of Reference and Counsel, and from Secretary Edwin Shaw. Mrs. West read a letter from the Council of Women for Home Missions, giving the time set for the "Day of Prayer" as February 18, 1921. It was voted that the Corresponding Secretary be instructed to send for a sufficient number of the cards, "A Call to Prayer", so that each Associational Secretary may send them to the local societies.

A letter from Rev. A. J. C. Bond, the new Forward Movement director, requested material for a leaflet to be prepared setting forth the aims and program of work of the Woman's Board. On motion it was voted that Mrs. A. B. West and Mrs. J. H. Babcock be a committee to prepare the leaflet requested.

Mrs. West read a letter from Miss Mabel West, from Shanghai.

Minutes of the meeting were read and approved.

Adjourned to meet with Mrs. J. J. Dennett in February.

MRS. A. B. WEST,
President.

MRS. E. D. VAN HORN,
Recording Secretary.

THE QUADRENNIAL NUMBER OF THE FEDERAL COUNCIL BULLETIN

The January issue of the Federal Council Bulletin contains an attractive and valuable summary of the proceedings of the recent Quadrennial Meeting of that organization at Boston. The faces of the leading speakers and of several of the foreign visitors to the Quadrennial brighten the pages of the magazine which publishes in brief form most of the important addresses which made memorable the Boston meeting.

In the interest of economy, the usual thick volume of the fifty or more addresses given at the Quadrennial Meeting will this year be omitted, though the reports and business proceedings will be published after due revision within a few months. The January Bulletin thus offers the readiest means of learning what happened at Boston and should be in the hands of every interested person. Send ten cents for a copy to the Federal Council of Churches, Room 612, 105 East 22d Street, New York City. The annual subscription is only fifty cents.

JASPER T. MOSES.

The Mormon Church extends its domain by going into valleys with colonists for whom it buys tracts of land and sells to their people on easy terms. Western Wyoming is a well-known illustration. An exchange compares this habit with a similar habit of the Roman Catholic Church, for example in Quebec, where it is well known. Also the Quebec Church is helping colonize Vermont with French-speaking Canadians. As to Mormonism, we should be awake to the fact that the Mormons have increased in a more rapid ratio since the last census than any other religious body, there being now 403,000 as against 215,000 ten years ago.—*Christian Advocate.*

"The more bountiful our gift, the more abounding our life."

YOUNG PEOPLE'S WORK

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

REASONS WHY CHRISTIANS SHOULD TITHE

GRAYDEN E. MONROE

(Read at the Western Association)

Pagans, Jews, Christians, all alike, feel the force of the law of indebtedness to Deity, and all seek to satisfy it. It was obedience to this law that actuated Cain in making his offering; and Abel's offering was "more acceptable" because it included both offering and sacrifice.

Let us now, for a few moments, consider from the standpoint of human reason as well as from Biblical requirements, some of the reasons for tithing. It is as unreasonable to suppose that God would put into the hearts of his children a universal sense of obligation to him and a universal desire to pay this obligation, and at the same time leave them in total ignorance as to the amount they should pay, as to suppose some earthly creditor to say to his debtor: "I have furnished all your time as well as every dollar and every particle of property you have in the world. Now for your own good I desire and expect you to pay me something from your income as a reminder that you are indebted to me. I know you want to do this, but you must guess at the amount, or be guided by your reason, emotions, or impulses—one or all of them, just as you wish. The Bible does not leave us in ignorance as to God's will concerning the tithing of income (not capital).

A very common error is the failure to distinguish between tithes and freewill offerings. Many will say, "Oh! yes, we owe everything to God, and the tithe is the only practical way of continually recognizing this obligation. But we should make sacrifices for Christ; we should give until we feel it." Here again giving and paying are confounded. Do we "give" to the merchant the money we owe him? Do we "give" the interest to the man of whom we borrowed money? No! We pay our tithes; we give gifts or freewill offerings. Truly, the only method by which we can pay God what we owe him is by giving the amount to our

fellow-men for holy uses. We can neither pay nor give anything to God directly. To them it is our gift, but to him it is payment.

Giving "until we feel it" is not a fair test, for we often sorely "feel" the payment of our debts. But do we take any special credit to ourselves because of that? Tithing gives a threefold pleasure: (1) the pleasure of helping some one who needs help; (2) the pleasure of helping along a good work; (3) the pleasure of making a payment to our heavenly Father who always richly rewards us for so doing.

The one great protest of Christians against tithing is the plea that they can not afford it. But according to those who are members of the Tenth Legion it seems that they progress better financially than those who are non-tithers. It is the unselfish tither whom the world is most willing to trust.

An oft repeated question is: Should not the rich give more than the poor? Yes, most emphatically, yes! They should give more; but, as stated before, giving and paying are widely different. A rich man is no more bound to pay his debts than a poor man, but he may give more in a freewill offering. However, there is no such thing as a freewill offering until the tithe or debt to God has been paid. We should be just before we are generous.

Now let us summarize rather briefly some of the reasons for tithing:

First, The first and most important reason is, that it is God's law and we owe it to him; and second, we promote our spiritual and temporal interests. In short it pays. It pays in the highest and best sense of the word in spiritual blessings, in temporal prosperity, in peace of mind in having a question of duty settled. It transfers from us to our heavenly Father the responsibility of how much it shall be; permits him to decide whether the tenth shall be little or much as he prospers us.

Third, We know we are doing the will of our blessed Savior, who always commended the law of tithing to the Pharisees. The keyword of Christ's teaching is *do—do*.

Fourth, A fourth reason is that tithing the income leads to system. It is, in fact, system itself; and the harvest or reward of system in business, or labor, or farming, or professional life, or in the promotion of God's kingdom on earth, is prosperity. This does not mean that one will

get rich by the system of tithing, but he will be more prosperous in his temporal affairs than if he did not tithe.

Fifth, We young people have been and are at the present time, forming numerous habits which later will govern our lives to a great extent. Hence we may well acquire this unselfish habit of paying our debt to our Father in heaven by an efficient and systematic method. Also our interest in Christian work will be increased because we know we are paying our share toward the support of this great work in our own denomination as well as in other Christian service. Then, too, the giving of our financial support is no small factor in the C. E. Loyalty Campaign.

Time will not permit the enumeration of other important reasons for tithing our income, and I conclude with this Scriptural quotation:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6: 38).

Jesus said: "It is more blessed to give than to receive."

CHRISTIAN ENDEAVOR DAY

Christian Endeavor Topic for Sabbath Day,
January 29, 1921

DAILY READINGS

Sunday—A call to youth (Prov. 1: 1-9)
Monday—Training in service (Matt. 7: 12)
Tuesday—In prayer (Luke 11: 1-13)
Wednesday—In testimony (Luke 9: 1-6)
Thursday—In co-operation (1 Cor. 12: 4-13)
Friday—In duty (Luke 17: 5-10)
Sabbath Day—Topic, Christian Endeavor accomplishments and possibilities (Phil. 3: 7-14) (Christian Endeavor Day)

FRIENDSHIP INTERPRETED IN TERMS OF GOD

As fields are made beautiful by flowers and homes made happy by children, so life is made fragrant by friendship. The spirit of friendship, like the spirit of God, is always with us, and is ever seeking to make life richer, purer, happier and more complete.

Some friendships are born while the kindly breezes of spring sing of hope to the drowsy buds and flowers. Others awaken as the warmth of God's love expresses itself in the summer heat. Again

others find their friends in the maturity of life when the glory of the autumn sunsets is reflected by the ripening grain and the ruddy fruit. There are friends who discover each other in the chilly days of winter, when hope and success are only thought of in terms of yesterday. No matter at what season friendship comes it always brings new meaning to life.

Friends always have a common interest in life, and generally this is the dominant interest in their minds. Most men find their friends among those who pursue the same vocations. Farmers form friendships with farmers, lawyers with lawyers, carpenters with carpenters. Some find their friends among those who enjoy like pleasures. The yachtsman, the fisherman and the golfer understand this. Others find friends in those who have similar ambitions, and not a few in those who have experienced common sorrow. But the most royal friends are those who have found in each other a common spirit. They find themselves to be the complement of each other and interpret life in higher terms than of things which are seen and heard.

The story of the most exalted friendship of history is told in that brief phrase, "Abraham was the friend of God." The spirit of Jehovah found a home in the heart of Abraham and this unique friendship resulted. The Shepherd of the Stars and the herdsman of the plains were possessed of a common spirit which resulted in a sacred fellowship. And we too may become friends of God if we will but make room for his spirit in our hearts.

Happy is the man who can interpret friendship in terms of God.—*Watchman-Examiner.*

PAID

SUSAN HUBBARD MARTIN

"If you did not have to spare the money now," said the minister's wife, as she put the two five-dollar bills in the old pocketbook. "I'm glad, of course, for you to make a payment on the doctor's bill; but, with the coal so near out, and the children needing shoes—"

The minister laid a gentle hand on the tired shoulder, for there had been sickness in the parsonage for weeks and weeks.

"Our debts come first, Annie," he said. "And you must remember how good the doctor has been, coming so many, many

times, and whenever he thought he was needed. I don't know how we could have borne up under all this illness, if it had not been for him. There's no telling how large a bill we owe, either, but I can, at least, find out, and make the first payment on it today."

The minister's little wife suddenly laid her head against his shoulder.

"Forgive me, dearest," she said. "Of course, we must pay our debts, and I'm as glad as you are to give him this money. It must be that I have a wrong viewpoint, from being shut in so long. My mind will keep running on the things we need."

"Our God will supply our needs," said the minister, solemnly, as he kissed her.

Without another word, she slipped the old pocketbook, containing the two five-dollar bills, into his hand. The next moment the door closed on him, and he was gone. The doctor was in his office.

He was a young, broad-shouldered man, with keen eyes and strong, rugged features. He put down the book he had been studying, when the minister came in.

"Sit here," he said, genially, pushing a chair forward, "How are our invalids?"

"So near well I have come to make a payment on that large bill I owe you. I wish I could pay all of it, but you know how it is. In a large family, with only a country minister's salary to depend on, there are so many places for money—but I've saved you ten dollars. This will make a beginning, and I'll reduce the debt further as soon as I can."

The minister took out the old pocketbook and extracted from it the two five-dollar bills. There was no other money left in the pocketbook. The doctor looked at him, at the kindly worn face, the shabby coat.

"So you've saved me ten dollars," he said gently. And then he put the two five-dollar bills back into the minister's hand.

"Let me tell you something," he said, gravely. "I'm a busy man, and I haven't done a large amount of good. People disappoint me a great deal, and, once in awhile I can't help being a little pessimistic, but the contact with you and your family has changed all that. I have to admit, through knowing you, that I've been wrong. Religion is a very vital thing, and something the world can't very well do without. And so, as a little thank-offering, I'm going to make you a present of the bill you owe me. Don't

you suppose I know something of the struggle you and your wife have with your flock of little ones? And that doctors see and observe things that no one, perhaps, gives them credit for? You owe me nothing, and just as long as you need a doctor, I'll be glad—glad to come, my friend."

The minister's lips suddenly quivered. He put his hand to his eyes.

"I—I never expected this," he said, tremulously. "I am so used to carrying burdens, when one is suddenly lifted I am a little dazed. And yet how good God is. I don't mind telling you that my wife and I have lain awake nights planning and contriving how we might pay that bill, and now you have given it to us!"

The doctor shook his head. "Not given it," he corrected. "Don't you see," he added, "that you have given me more than I ever could you? I haven't been going to church, but last Sabbath I went to hear you—you've given me back my faith. I'm paid in full."

But the minister had dropped his head, for in his eyes were happy, happy tears.—*The Standard.*

America is what it is today in character, spirit and essence, and in all we mean when we speak the word "Americanization" in its best sense, because of the Pilgrims. Splendid as were all the early strains of life that flowed into the American continent, the dominant strain—though not by any means the largest in point of numbers—was the Pilgrim strain, and he would be a blind man indeed who did not see that the Pilgrims were the dominant force in the new world life because of the religious element in their lives; and he would be still blinder who did not see that the supremacy of conscience in their lives and the thirst for liberty in the church—in short, their right doing which has perpetuated itself in all our life down to the present time, had its origin in a true consciousness of God, born from the study of God's Word.

This, it seems to me, is the real lesson that we are to learn from the tercentenary; and the anniversary celebration of the landing of the Pilgrims this fall will be vain indeed if it does not point the American people to the Bible and to a new study and appreciation of it, and to a new enthronement of it in their thinking and in their daily activities.—*Dr. Ambrose M. Bailey.*

CHILDREN'S PAGE

THE KNOT HOLE IN THE FENCE

My chum and I have lots of fun,
He lives next door to me,
And there's a high board fence between
His yard and mine, you see.

But still we've got a meeting place,
We think it's just immense,
We see each other often at
The knot-hole in the fence.

I traded there my pocket-knife
For two long pencils new,
The hole was plenty big enough
To push the bargain through.

The other day he spent a cent
For a taffy-on-a-stick,
And passed it through the hole to me,
So I could have a lick.

We meet there many times a day,
On this or that pretense,
I don't know what we'd do without
The knot-hole in the fence.

—The Advance.

ROBERT'S CHANGE OF MIND

"I wish such a thing as 'word' had never been thought of—never!" impulsively exclaimed Robert Wheeler as he pushed back his chair from the study table in his Uncle Richard's comfortably furnished library. "Words aren't interesting like geography and history, and I don't see why a person has to learn to spell them. It takes lots of time—for nothing."

Dr. Richard Fulton, Robert's uncle, entered the room just as his nephew was speaking. "What's that, Robert?" he asked, smiling indulgently at the boy's serious face. "Words are not"—

"Not interesting, Uncle Richard," interrupted Robert as he closed the Glencoe notebook, which contained the next day's list of words for the class to spell. "That's what I was saying."

"Words not interesting?" And Doctor Fulton reached for the notebook in his nephew's hand. "Why, words are among the most curious and fascinating things we study."

"Just plain words?" And there was an incredulous expression on Robert Wheeler's face.

"Certainly."

"You don't mean words like those Mr.

Thompson gave us for tomorrow's lesson," pressed Robert, unconvinced by his uncle's assertion.

"I do." And Doctor Fulton smiled with quiet assurance. "Nearly every one has some interesting story to tell if we but realized it."

"Well I—I never knew that before," returned Robert.

"Suppose we look over Mr. Thompson's list." And Doctor Fulton opened the notebook to the page that Robert had been studying.

"All right." And Robert moved his chair nearer to his uncle's.

"Here's the first—'umbrella,'" remarked Doctor Fulton, having rapidly glanced over the column of words before him.

"There is nothing interesting in that," declared Robert in an "I-told-you-so" tone.

"No?"

Robert looked a bit doubtful after his uncle spoke, owing to the peculiar inflection of his voice.

"An umbrella," explained Uncle Richard, "is nothing more or less than a little cloud. You look up 'umbrella' in the dictionary, and you will find that it comes from a Latin word, 'umbra,' meaning a 'cloud.' So, as I said, an umbrella is a small, or a little, cloud. Let's see what the next word is."

"Tantalize," declared Robert, who but a short time before had struggled to learn to spell it.

"Yes; and that word comes from the name of an old mythological character who committed a serious crime and as a punishment for his wrong doing was compelled to undergo perpetual hunger and thirst. Do you remember the story?"

"Yes, sir," replied Robert quickly. "Tantalus, the man you refer to, had constantly suspended before him a cluster of cherries; and whenever he reached to eat them, they were immediately withdrawn. And there was always water near him; and when he attempted to drink, the water receded. I—I see it now; but I never knew before what 'tantalize' came from, and that it had such an odd history. That is interesting."

"The third word," continued Doctor Fulton, consulting the notebook, "is 'crutch.' That comes from another Latin word, 'crux,' meaning a 'cross'."

"O, I understand!" exclaimed Robert

(Continued on page 92)

SABBATH SCHOOL

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

MINUTES OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday, December 19, 1920, at 8 o'clock. The President, A. E. Whitford, presided and the following Trustees were present: A. E. Whitford, G. M. Ellis, G. E. Crosley, H. N. Jordan, L. M. Babcock, E. D. Van Horn, E. M. Holston, L. A. Babcock, William D. Burdick, J. H. Lippencott, D. N. Inglis and A. L. Burdick.

Prayer was offered by Field Representative E. M. Holston. The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been sent to all members of the Board.

The report of the Committee on Publications was presented by the chairman, Prof. D. N. Inglis. The report covered matters relating to the publication of the graded lesson helps. The report was adopted and the committee was instructed to correspond with the American Sabbath Tract Society: First, Inquiring if the bill presented for the printing of the Junior Graded Lessons was sent intentionally or by mistake; Second, If the bill was sent by mistake, we hope the policy of the Tract Society in financing the Junior helps will be continued during this Conference year; Third, That both boards look toward a readjustment of budgets at the coming Conference so that the Sabbath School Board can take over the financing of all Sabbath school helps.

The report of the Committee on Field Work was presented by the chairman, Rev. E. D. Van Horn. The report recommended the sending of the Field Representative to the meeting of the International S. S. Association to be held in Chicago, in February 1921, and announced that arrangements were being made to send him into the Southwestern Association for a few weeks' work. Mr. Holston's quarterly statement was also included in the report. On motion the report was adopted.

The Treasurer's quarterly report was presented and adopted as follows:

L. A. BABCOCK, Treasurer,
In account with
The Sabbath School Board
Dr.

Sept. 15—Balance	\$522 20
Sept. 30—Mrs. A. E. Whitford, Treasurer Women's Board	10 00
William C. Whitford, Treasurer Forward Movement	34 93
First Genesee Church	12 63
Oct. 13—E. H. Clarke, Treasurer Young People's Board, one-half salary and expenses of field secretary	49 61
O. P. Sweeney, one-third collection Southwestern Association	3 00
Oct. 26—William C. Whitford, Treasurer	43 28
Nov. 6—E. H. Clarke, Treasurer Young People's Board	49 61
Nov. 18—Withdrawal certificate of De- posit, Bank of Milton	100 00
Interest on same	2 75
Interest on Babcock Bequest	10 88
Nov. 27—William C. Whitford, Treasurer	32 99
Interest on Hocker \$500 Bond	10 62
	<hr/>
	\$882 50

Cr.

Sept. 22—E. M. Holston, balance August expenses	\$ 31 20
Mrs. E. M. Holston, sewing on banners	6 40
George W. Heavey, painting banners...	15 00
L. A. Babcock, postage	2 00
Oct. 5—E. M. Holston:	
Salary for September	100 00
Advanced expenses	100 00
Dr. A. L. Burdick, postage	10 00
Nov. 4—R. E. McGill, S. S. Council, 50 per cent Council expenses Lesson Committee	13 75
Mrs. Harriet C. Van Horn:	
Salary on Junior Quarterly	70 00
One-half extra on Quarter for as- sistance on Lesson Helps	8 75
Balance expenses to Plainfield	2 33
American Sabbath Tract Society:	
Conference Reports	23 78
Reply Postals	3 25
1,500 Junior Lesson Helps	183 64
1,200 Intermediate Lesson Helps ..	126 14
Davis Printing Company, Circular Let- ters	9 65
E. M. Holston, October salary	100 00
Dec. 15—E. M. Holston, part salary for November	75 00
Dec. 19—Balance on hand	1 61
	<hr/>
	\$882 50

Correspondence was read from Edwin Shaw, Secretary of the Tract Society, concerning, First, A readjustment of budgets, as suggested by the Commission of the General Conference. This matter was referred to a committee composed of Dr. G. E.

Crosley, Dr. A. L. Burdick and the Treasurer, L. A. Babcock. Second, Concerning the printing of more Cradle Roll Supplies. This was referred to the Committee on Publications with power. Third, Concerning a resolution passed by the Tract Society relative to Vacation Bible Schools. This was referred to the Committee on Field Work and the Field Representative.

It was voted that the Board give its approval to the course of action outlined by the Field Representative at the recent meeting of the Tract Society, and the arrangements proposed for carrying out the work.

It was voted that the matter of securing cuts for pictures for the Junior Series of Graded Lessons be referred to the Committee on Publications.

On motion it was voted that the President and Secretary be authorized to borrow such funds as may be necessary to meet the current expenses of the Board until the Forward Movement funds shall be available.

The minutes were read and approved, and after prayer by Pastor E. D. Van Horn, the meeting was adjourned to meet at the call of the chair.

A. L. BURDICK,
Secretary.

Sabbath School. Lesson V.—January 29, 1921

JESUS GREETED AS KING.

Matt. 21: 1-46

Golden Text.—“Blessed is he that cometh in the name of the Lord.” Matt. 21: 9

DAILY READINGS

Jan. 23—Matt. 21: 1-11

Jan. 24—Matt. 21: 12-17

Jan. 25—Matt. 21: 23-32

Jan. 26—Matt. 21: 33-43

Jan. 27—John 18: 33-40

Jan. 28—John 19: 13-22

Jan. 29—Psa. 47: 1-9

(For Lesson Notes, see *Helping Hand*)

CHILDREN'S PAGE

(Continued from page 90)

eagerly. “A crutch is really a kind of cross, called so, I suppose, because of the way it's made.”

“That's it,” agreed Uncle Richard.

“The next word is ‘palace,’” said Robert, running down the list.

“And that derives its name,” explained Doctor Fulton, “from ‘Palatine,’ one of the seven hills of Rome. Here was situated

the home of the Caesars, hence the term ‘palace.’”

“I—I guess I agree with you now, Uncle Richard,” acknowledged Robert enthusiastically. “Words certainly are, just as you said, full of interest. Let's take another.”

Doctor Fulton hurriedly glanced at his watch. “Very well; I think I have time. The next word Mr. Thompson gave you is ‘Dahlia.’ This word, the name of a flower with which everybody is familiar, is derived from the surname of a noted Swedish botanist, a Mr. Dahl.”

“Really?”

“Yes,” returned Doctor Fulton.

“Now just one more,” pressed Robert. “It's a small one—the next word after ‘Dahlia’—‘jot.’”

“‘Jot’ is merely another form of the Greek word ‘iota,’ which is equivalent in the Greek alphabet to our letter ‘i.’” And Doctor Fulton reluctantly arose from his chair by the table. “‘Not a jot,’ you see, an expression which we very often use, means ‘not so much as an i's worth of anything.’ This, of course, would be an exceedingly-small amount.”

“I see.”

Doctor Fulton laid his nephew's notebook back on the table.

“I wish you had time to explain the rest,” added Robert. “There's ‘hector’ and ‘bedlam’—that must be an interesting one—and ‘news’ and ‘handkerchief’ and”—

“Suppose you look them up,” suggested Doctor Fulton, “and find out what you can about them that's curious and instructive, and then we'll discuss them when I have a little more time.”

“Surely I will,” replied Robert. “I tell you, Uncle Richard, I'll never be so foolish as to say again that words aren't interesting. Why, they're”—

“As interesting as history or geography?” interrupted Doctor Fulton playfully.

“More so,” was Robert's enthusiastic response.—*Adelbert F. Caldwell, in Christian Register.*

The true mission of the Christian is to save souls. This is his work; whatever else he does is only incidental. William Carey had the right idea when, in stating his business, he said that it was to preach the gospel, adding, “But I cobble shoes to make expenses.”—*Liberty.*

Lone Sabbath Keeper's Page

THE CHRISTIAN'S DUTY—A BIBLE READING

MRS. R. L. BUTLER—A LONE SABBATH KEEPER

“If I am a Christian, what then?” Must I endeavor to be popular before the world or will I endeavor to live a Godly life? Shall custom, or the Bible be my guide? We are living daily as examples before the world; what shall our example be, that of a Christian life or a worldly life? What is my duty? Paul says in 1 Corinthians 11: 28, “But let a man examine himself”; and in 2 Corinthians 13: 5, “Examine yourselves whether ye be in the faith.” It is one of my duties to examine myself. Do I, from the very depths of my heart love God or is it merely a profession? Am I willing to follow Jesus even to the cross; to be ridiculed as Jesus was? If not I am not worthy of him. Matthew 10: 38.

“Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me” (John 5: 39). The Bible is given as the Christian's guide, therefore we should make it a study. The writer once stood by the bedside of a young woman dying, whose request was for all who heard her to read their Bible more, saying, “I am going home; please pray that I may have a free entrance. The way doesn't look as clear as I would like. I have not read my Bible enough.” Oh, may this not be my regret when “the sun of my life” is going down! “The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge” (Prov. 18: 15).

“He that turneth away his ear from hearing the law, even his prayer shall be abomination” (Prov. 28: 9).

In Timothy 4: 3-4, Paul says: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.” It seems that that time indeed has come. Shall I be strong enough to “earnestly contend for the faith that was once delivered unto the saints” (Jude 3) amidst the many professing Chris-

tians who trample underfoot the sweet Sabbath day? Am I willing to take up my cross and follow Jesus? What is my duty? Shall my religion be only a form; to stand in the best society, or shall it be with the love of God in my heart willing to give up myself, and my pleasures, to follow him “to the ends of the earth” desiring to live according to God's will? What is God's will? His holy word.

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night” (Psa. 1: 1, 2). Is my delight in the law of the Lord? Conscience, what sayest thou? Do I love the Lord my God with all my heart and with all my mind? If I love him thus I must love his law and his holy Sabbath.

“Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thy neighbors as thyself” (Luke 10: 27). “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matt. 22: 37-40). If we love the Lord our God as we are commanded, we will love all the law for on love hangs all the law. Can I love God with all my heart and soul and mind without loving his law in which is contained his holy Sabbath? Indeed I can not. I do love it, indeed; therefore it is my duty to uphold it before the world; to “Be a light for Jesus every day.”

In Romans 13: 10, Paul says: “Love is the fulfilling of the law.” And in 1 John 5: 3, we read: “Whosoever believeth. . . . By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep the commandments and his commandments are not grievous.”

“Wherefore the law is holy and the commandment holy and just and good. Was then that which is good made death unto me? God forbid” (Rom. 7: 12, 13). And St. John says: “And I know that his commandment is life everlasting” (Chap. 12: 50).

"My covenant will I not break nor alter the thing that has gone out of my life" (Psa. 18: 34). "I know that whatsoever God doeth it shall be forever; nothing can be put to it nor anything taken from it (Eccl. 3: 14). This shows the strength and durability of God's commandments in which is the one to "Remember the sabbath day to keep it holy."

"Let us hear the conclusion of the whole matter. Fear God and keep his commandments: for this is the whole duty of man" (Eccl. 12: 13). What then is my duty as a Christian?

"Do we then make void the law through faith? God forbid. Nay we establish the law" (Rom. 3: 31).

Jesus said: "Think not that I am come to destroy the law or the prophets: I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5: 17-21).

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2: 10-13). So if we do not commit adultery nor kill, yet if we refuse to obey the commandment concerning the Sabbath we are transgressors of the law.

"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law" (1 John 3: 4).

"For as many as have sinned without law, shall also perish without law, and as many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2: 12, 13).

"And hereby we do know that we know him, if we keep his commandments. He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby we know that we are in him" (1 John 2: 3-5). Have I a "conscience void of offence"? Can I say that the observance of the commandments (the whole law) is of no importance? "If I am a Christian, what then?" What is my duty? Remember the parable of the builders. Shall we build upon

the Rock or upon the sand? The Bible is the rock (the foundation) upon which stands the Sabbath truth: therefore the observance of the first day of the week as a sabbath or rest day has only the foundation of sand. Remember the parable of the sower. Shall we be as he that received seed among thorns? Shall the care of the world and money choke out God's word? Matthew 13.

In Romans 12: 1, Paul says: "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Are we presenting ourselves a living sacrifice when we trample underfoot God's holy Sabbath (for the sake of what the world will think of us or for the gaining of money) and substitute in its stead the first day of the week in accordance with the command of the Roman emperor, Constantine? The Catholics boast that they have won the Protestant world in that much.

When we are led to see Jesus in the Garden of Gethsemane, as he suffered and bled, "and his sweat was, as he suffered and drops of blood falling down to the ground" (Luke 22: 44), and when we see him upon the cross for us, are we not willing to present ourselves a living sacrifice; to keep the Sabbath that God commanded and that Jesus kept and taught us how to keep? Shall we not follow in his footsteps, even if it does require the sacrifice of our own pleasure?

Jesus said, "He that taketh not his cross and followeth after me is not worthy of me" (Matt. 10: 38). If we love popularity or money more than him are we worthy of him?

"Verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber" (John 10: 1).

If we feel like praising God for his wonderful gracious love toward us, do we not also feel it our duty to "Be a shining light" to uphold before the world his Sabbath; to present our bodies a living sacrifice? It is easy for even the hypocrites to praise God with their lips. "This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15: 8, 9). "By their

fruits ye shall know them." Our life is our fruit. Is my life going to be in accordance with the Bible or with the commandments of men? What is my duty as a Christian? My conscience and the Bible must be my answer instead of the fear of losing popularity or friends or money. Am I honest with God? He knows my heart.

"If the world hate you remember that it hated me before it hated you" (John 15: 18).

"For even hereunto we were called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (1 Pet. 2: 21). Of course Christ kept the Sabbath, and his disciples also kept it after his death and resurrection. The following references from the book of Acts are evidence of their regard for the Sabbath after his ascension: Acts 13: 14, 42, 44. "But when they were departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day and sat down." "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath." "And the next sabbath came almost the whole city together to hear the word of God." And in Acts 15: 21, we find: "For Moses of old time, hath in every city them that preach him, being read in the synagogues every sabbath day." Again in Acts 16: 13: "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorteth thither." "And Paul, as his manner was, went in unto them and three sabbath days reasoned with them out of the scriptures" (Acts 17: 2). "And he reasoned in the synagogues every sabbath, and persuaded the Jews and the Greeks" (Chap. 18: 4). Some say that Christ kept the Sabbath only as a Jew. If this were true his example was only for the Jews, and he came to save only the Jews; then we as Gentiles would be left out. But this can't be for the Sabbath was instituted long before a Jew was born; at the beginning of the world.

"What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? Even so faith, if it have not works, is dead, being alone" (James 2: 14, 17).

"The sabbath is a sign between God and his people forever" (Ex. 31: 13-17).

Some find an excuse for observing Sunday instead of the Seventh-day Sabbath in the "two covenants". Reading thoughtfully and prayerfully the ninth and tenth chapters of Hebrews enlightens one concerning this. "Wherefore the Holy Ghost also is a witness to us; for after that he had said before. This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts and in their minds will I write them" (Heb. 10: 15-16). The difference is that it is written in our hearts and minds instead of being written upon tables of stone, and the blood of Christ is shed for our sins instead of the blood of goats and calves.

It has been asserted that the observance of the Sabbath is not essential to salvation. Love is essential and the Bible teaches that obedience follows love as sure as resurrection follows death. ("By their fruits ye shall know them.") Then if we do not love to obey we do not love God with all our hearts. ("For on love hangs all the law.") If we love only with a view of going to heaven, to escape eternal punishment, it seems a selfish love. Then is it really love? Are we willing to take up our cross?

In Deuteronomy 5 and Isaiah 58 there is much spiritual food concerning God's holy Sabbath which should be a pleasure and delight to all Christians.

It has been asserted that the New Testament makes null and void the Old Testament. This is made clear in Christ's words in Matthew 5: 17-20: "Think not that I am come to destroy the law," etc., and how can any one believing in the Bible make such an assertion. The whole Bible, in its true sense, works altogether all the way through in sweetest harmony. If it were not thus it would be nothing. (Matt. 12: 26, Mark 3: 26, and Luke 11: 17.) "A kingdom divided against itself cannot stand."

What is my duty then as a Christian? Will I be honest with God? Will I worship a denomination, an organization of men, or the living God "the same yesterday, today and forever"? Since God has pardoned my sins, and I feel his love in my heart, it is my duty to take the Bible as my guide, to love God's will, honor him by the life I live, by showing my love for his law, not only by words of praise, and by going to church. So I must either believe the whole Bible and

keep the whole law or be an infidel. "Ye cannot serve God and mammon" (Matt. 6: 24).

Any good encyclopedia gives the origin of Sunday as a rest day. Will I obey the commandments of men or those of God? "If I am a Christian" God's holy word must be my guide.

Thy word is a lamp unto my pathway; A light unto my feet, And to thy holy will I bow In submission sweet.

Thy holy Sabbath is my delight; It leads me nearer to thee: It is a symbol of the rest That remaineth in heaven for me.

"The troubles of life may be many The frowns of the world may be cold To me it will never-more matter When I stand on the streets of gold."

DEATHS

AYARS.—D. Franklin Ayars was born June 6, 1856, not far from the Rhode Island and Connecticut line. His parents, Jacob and Amy Davis Ayars, both died when he was about seven years old. His one brother died when in the Union army, and his four sisters are dead.

Mr. Ayars was brought up in the home of Deacon Bond Davis at Shiloh, N. J. In early life he accepted Christ and united with the Shiloh Seventh Day Baptist Church, and he continued a member as long as he lived although he attended the services of the Seventh Day Baptist church at New Market for several years before he died.

On May 4, 1881, he was united in marriage, by Dr. T. L. Gardiner, to Miss Matilda Carll. To them was born one son, Dr. Oscar Ayars, of Salem, N. J.

Mr. Ayars worked at the carpenter's trade while living at Shiloh. About eighteen years ago he came to New Market to work in the

—TYPEWRITERS—

Used and Released by U. S. Government. Remington No. 6, or 7 (blind) \$14.50 Remington No. 10, visible, 2-color ribbon.. 45.00 Underwood No. 4, one-color ribbon..... 35.00 Underwood 4, 2-color ribbon, back spacer.. 52.50 Royal No. 1, one-color ribbon..... 35.00 Royal No. 5, 2-color ribbon..... 47.50 Oliver No. 3.....\$15.00 Oliver No. 5..... 22.50 Oliver No. 9..... 35.00 Monarch 2 and 3. 37.50 Smith-Premier 10, Linotype Keyboard, rebuilt..... 95.00 Guaranteed in good used condition all ready for long hard service. Satisfaction guaranteed or purchase price refunded. Which size type will you have Pica or Elite. Orders filled promptly. Ribbons, any color or colors, for any make of Machine, each 75c delivered. State make and model. Carbon paper per box of 100 sheets, \$1.95 delivered.

EMPIRE TYPE FOUNDRY, BUFFALO, N. Y.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor Lucius P. Burch, Business Manager Entered as second-class matter at Plainfield, N. J.

Terms of Subscription Per Year \$2.50 Per Copy .05 Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

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

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

Advertising rates furnished on request.

factory for Brother J. G. Burdick, and continued in the same line of work till his death. He loved his work and was happy in doing it. Especially bright spots in his life, were the days when he visited his old friends and the scenes of his early life at and near Shiloh.

On Friday before his death on Sabbath afternoon he sang a few words of a song that he has loved for years, one verse of which is:

"I have found the Savior precious, And I love him more and more. He has rolled away my burdens, And my mourning days are o'er. I have found the Savior precious, And I find him precious still, And my life is consecrated To his service and his will.

"I have taken up the cross, And will never lay it down, Till I see his face in glory, And receive a starry crown."

Funeral services were held at his home in Dunellen, N. J., on the night of November 29, conducted by Pastor Willard D. Burdick, of New Market. Prayer was offered by Pastor Skaggs, of Plainfield, and remarks were made by Dr. T. L. Gardiner, one of his former pastors at Shiloh. The following day the body was taken to Shiloh where services were conducted at the church by Pastor Sutton, and burial was made in the Shiloh cemetery. W. D. B.

RECORDER WANT ADVERTISEMENTS

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

FOR SALE OR FOR RENT—A good 180-acre dairy farm one mile from Alfred University. E. P. Saunders, Alfred, N. Y. 1-3-2w

WANTED—A copy of the "Sabbath Recorder" for October 25, 1915. The Sabbath Recorder, Plainfield, N. J. J-17-2w

WANTED—Single man to do general farm work. Write me. H. H. Babcock, Edgerton, Wis. J-17-3w

ALFRED UNIVERSITY

A modern, well equipped standard College, with Technical Schools. Buildings, Equipments and Endowments aggregate over 2 Million Dollars. Courses in Liberal Arts, Science, Engineering, Agriculture, Home Economics, Music and Applied Art. Faculty of 44 highly trained specialists, representing 25 principal American Colleges. Total student body over 400. College enrollment over 200. College Freshman Class 1920, 75. Combines high class cultural with technical and vocational training. Social and moral supervision emphasized. Expenses moderate. Tuition free in Engineering, Agriculture, Home Economics and Applied Art. Endowed Scholarships for worthy, needy applicants. For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President ALFRED, N. Y.

Milton College

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

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

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

Classes in Elocution and Physical Culture for men and women.

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

Rev. W. C. Daland, D. D., President Milton, Rock County, Wis.

AMERICAN SABBATH TRACT SOCIETY

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

THE SABBATH VISITOR

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

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

HELPING HAND IN BIBLE SCHOOL WORK

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

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

SEVENTH DAY BAPTIST GRADED LESSONS

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

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly college education, "Come!"

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

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

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

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

We invite correspondence. Write today for details and catalogue:

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

The Fouke School

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

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY Catalogue sent upon request

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

Chicago, Ill.

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

BOOKLETS AND TRACTS

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

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

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

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

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

AMERICAN SABBATH TRACT SOCIETY Plainfield, New Jersey

THE 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

TRUTHFUL WORDS FROM AN OLD-TIME STATES- MAN

The kingdom of God was to be in the earth and not of it. I hope soon all church organizations will make it their exclusive mission to preach the gospel of Jesus Christ, and to reach the conclusion that the world is to be regenerated by regenerated men and women, and not by regenerated laws and ordinances.

Christ lived when the greatest despotism that the world has ever known ruled the habitable globe. Yet the only recorded statement of anything he said with reference to the Roman Empire was, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." The Christ was not engaged in repealing bad laws nor in providing criminal punishments for the violators of good ones. Jesus was more than a reformer; he was a regenerator. . . . He brooded over Jerusalem as a hen broods over her chickens, and yet he never strove to make bad Jerusalem appear to be good Jerusalem.—Hon. Thomas R. Marshall.

—CONTENTS—

Editorial.—Words That Are Always New.—"I Don't Worry, but I Have Been Worried."—Michigan University on the "U-Hop" Question.—What is Behind all This Clamor?—They Prove Too Much.—Seeking Justice for Aliens.—Walking in Darkness.—After Forty Years. . . . 97-100	to Prayer.—Prayer Service.—Day of Prayer for Missions.—Woman's Executive Board.—Treasurer's Report 115-118
Milton Junction.—Pastor's Report. . . . 100	The Minnesota and Northern Wisconsin Semiannual Meeting 118
Alfred Theological Seminary.—Correspondence Work 101	Concerning Grand Marsh (Wis.) Church 119
The Commission's Page.—Roll of Honor.—Waiting Fields 102-105	Young People's Work.—A Victorious Life.—A Suggestion.—Annual Report of First Hopkinton C. E. Society.—Young People's Board Meeting. 120-123
An Appeal to Christian People. 105	Children's Page.—Two Sails (poetry).—Mildred's Blue Day 124
Missions and the Sabbath.—Work of the Missionary Society 106-111	Home News 125
An Appreciation 111	Three Answers to Our Question 125
Education Society's Page.—Two Notable Educational Meetings 112-114	Sabbath School Lesson for February 5, 1921 127
Woman's Work.—Let Us Pray.—A Call	Marrriages 128
	Deaths 128