

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*

It is evident that ordinary methods and ordinary rates of increase in membership and in giving will not suffice. The time has come for the extraordinary, and it is probable that this will come through a special outpouring of the Holy Spirit in answer to prayer. . . . The great missionary societies of the world have been built up by years of most careful experimentation, and the able leaders of these societies have spent much time in anxious consideration of ways and means for more thoroughly arousing the churches. Has not the time come for sympathetic, aggressive, and prayerful co-operation on the part of all who believe in a work for the evangelization of the world? . . .

"Stir me, Oh, stir me, Lord, I care not how,
But stir my heart in passion for the world,
Stir me to give, to go—but most to pray;
Stir, till the blood-red banner be unfurled,
O'er lands that still in deeper darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, Oh! stir me, Lord, Thy heart was stirred
By love's intensest fire, 'till thou didst give
Thine only Son, thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee,
That thou canst give thyself again through me."

—Dr. S. Earl Taylor.

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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.
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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.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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PLAINFIELD, N. J., JANUARY 31, 1921

WHOLE NO. 3,961

Be Loyal to Our Chosen Leader

In every well organized undertaking success depends on loyalty to the leader or director. When any business association or company has selected one of its members, according to its best knowledge, to become its director it would be suicidal for that company to ignore the carefully-made plans and fail to follow where the director leads.

Our people are so well acquainted with this great principle, and have learned so well the need of united loyalty if the cause is to go forward, that they have no need to be reminded of the fact that success or failure depends now upon their attitude toward the Forward Movement as represented by Brother Bond.

We therefore look for a general rally all along the line, and knowing what we do of the spirit and purposes and hearts' desires of Seventh Day Baptists, we shall be disappointed if the enthusiasm in a work so well begun shall in any respect decline in the second year of the movement. We know something of the uplift which has come to the hopes of our people through the success of Brother Ingham's campaign. We also know something of the wide-spread desire for a greater spiritual uplift among the churches. And we think we know something of the revulsion of feeling shown wherever doubt is expressed about our being able to keep the standard of giving well up to last year's mark. Our people can not even think of falling down this year without a real heart-ache. And whenever the thought of our inability to hold out is so much as suggested by any faint-hearted one, there comes a general protest, to the effect, that we must not let the good work drag now. Indeed, we can think of nothing more disheartening than would be a failure to hold up to the standard of success secured last year.

We need just the inspiration sure to come in case we do better this year than we did last year. We can not afford to risk the disheartening depression certain to prevail if we fall below the standard. Vital interests are at stake, and next General Conference

will find us either built up in heart or cast down in spirit according to the measure of our success in the Forward Movement.

Keep your eye on the director's writings in the Commission's Page, and may every week find us more eager to do our part.

A New Vision of Christ Is Greatly Needed

To the early Christians Christ was a living reality. He was their risen and glorified Savior who had left a promise to be with them always even unto the end of the world. He had taught them that the Holy Spirit was to be his other self to teach and lead and endue with power for their work. So clear and impelling was their vision of the ever-present Savior that even the unbelieving world recognized the Master in his followers: "They took knowledge of them that they had been with Jesus."

Paul's wonderful power as an evangel of the Christ must have rested in the ever-present vision of his Lord which could never grow dim. To him it was a wonderful reality; hence his power as an ambassador of the kingdom.

Throughout the history of Christianity the cause of God has been advanced by those to whom the vision of the Christ has been vivid and real.

Somehow the power-bringing vision of the divine Christ has become all too dim in these later years. Men do not believe with the life-giving vitality and enthusiasm of the apostles; nor yet with clearness of vision that characterized the great Christians who have "turned the world upside down" in generations gone by.

What think you would be the result if the workers of today could get the first-century vision of the Christ and feel his life-giving power in their souls? The world is longing for a practical manifestation of a present Christ going about doing good, feeding the hungry, reaching out after the lost, exalting the ideals of spiritual life, and manifesting a real passion for souls, rather than for forms and ceremonies and dogmas. What the world needs today is such a vision of the Christ and such a passion for saving

men that the unchurched multitudes shall again take "knowledge of them that they have been with Jesus".

The Spirit of Unselfish Helpfulness, the Light of This Darkened Age

The surest proof of true friendship is given when a man goes out of his way to serve his friend. The most wonderful thing in friendship is its unselfish helpfulness which makes one forget his own interest and moves him to spend and be spent for the good of another. This spirit was manifested in the greatest degree by our Master when he gave himself even unto death for others.

There is a kind of helpfulness, all too common, that thinks of serving self whenever it offers help to another, and performs the kindness belonging to friendship expecting to receive something in return. The very expression, "selfish helpfulness" seems too much like a contradiction, and any deed that comes under that name can hardly be regarded as an act of friendship.

The unselfish spirit that prompts so many Christian workers in these days to sacrifice and toil for the relief of suffering and for the bettering of human conditions in a sin-cursed world is the light of this darkened age.

Never, since our Savior was here among men, has there been so much work in the spirit of unselfish helpfulness, not only for friends, but for strangers, as in these years. And when the ghostly specter of war and crime, and cruelty, and selfishness looms large, we must not forget this beautiful Christlike, wide-spread spirit of unselfish helpfulness that penetrates the gloom and promises to drive away the night.

The evil one has indeed been making desperate efforts to ruin the race for which Christ died; but thanks be to the mighty One who still holds the destinies of the world in his hands, that he has caused the light to shine as never before to counteract the powers of darkness, and that he will see to it that his Son has not died in vain.

The Two Ways For Practical Helpfulness

We are meeting with urgent calls from every quarter in these days for immediate and practical help for the poor. All over the land the American people are giving liberally to supply food and clothing for the needy, and we do not see how any one who calls himself a Christian can with-

hold his gifts in the face of so much suffering. The immediate call just now is for money to save life and relieve suffering, and we ought to furnish it. We will be guilty if we refuse this aid while we are able to give. This is practical helpfulness.

But there is another kind of practical helpfulness, not quite so easy to give, yet if it could be given it would largely do away with the conditions which make calls for money so imperative now. If we could only inspire men and women to be more economical when times are flush with money, teaching them to save for a rainy day, we should render a practical helpfulness beyond all estimate.

During the years of the war when men earned fabulous prices their money went easy and fast, for pleasures and amusements, much of which might have been saved for the hard times they must have known would certainly come. One of the best campaigns the government has been pushing is the savings campaign. The way has been made easy for everybody to make postal savings, and in several ways lay by for time of need, and "Uncle Sam" has let no opportunity pass to instruct his children in regard to the necessity of thrift.

The practical helpfulness most needed in ten thousand cases is the kind that enables men to help themselves. Every step gained in this direction will tend to reduce the annual community chest budgets to a minimum, and at the same time will increase the feeling of self-respect in many who are now willing to be mendicants.

To the Stranger And the Absent Ones

We have been much interested in the bulletin and a "bulletin special" of the church at Battle Creek, Mich.

At the head of the bulletin is the text: "Remember the Sabbath day to keep it holy"; and at the head of the reverse side stand these words: "To the Stranger within our Gates":

"Whoever thou art, whatever thy need, we pray that thou mayest be blest of God, and in being blest depart not hence without a prayer for thyself, for us, and for all mankind."

The *bulletin special* is in the form of a typewritten letter in which "fellow workers" are referred to the bulletin which is enclosed, and requested to make suggestions for any

improvement they may regard as helpful to the work.

Then attention is called to the "forty-seven non-resident members of Battle Creek church, and the hope is expressed that while they are absent they may be missionaries wherever they are, and that they will think of the home church and pray for it. The strength that comes to the resident members by an assurance that the absent ones are loyal, and praying for the church and the causes which all love in common, can hardly be over estimated. The church offers to supply Sabbath literature for its non-resident L. S. K's to distribute, and correspondence is solicited.

We are glad to see the tendency among our churches to reach out hands of encouragement and help to their absent members. The general effort on the part of our boards to keep in touch with the scattered ones is most commendable and should be encouraged by all our people.

Characteristic Meanness Any one who has kept in touch with the cartoons and caricatures of the wet newspapers must have recognized the characteristic efforts of the liquor powers to belittle and ridicule the Protestant clergymen. Evidently the rum element realizes the power of the ministers in the fight for prohibition, and in desperation they seize upon any method, however mean and contemptible, that gives any hope of weakening the influence of the clergy over the unthinking people.

People who can not read English can easily read a picture. No matter how ignorant a man may be, he can understand the cartoons, and however unjust its caricature may be, it goes a long way toward forming opinions as to the worth of its victims.

The systematic effort of newspapers to represent prohibition ministers as preaching the most ridiculous and unheard of things is calling forth the protest of some of the largest denominations as well as that of the Anti-Saloon League.

If all Protestants were as eager to insist upon proper respect for their ministers as the Catholics are of theirs, there would be a protest made that the papers would be likely to heed. It is the acme of meanness to make a mockery of good men in order to create prejudice against the prohibition amendment. If this could be stopped one

of the strongest props would be knocked from under the nullificationists and much of the clamor against prohibition would disappear.

"A Problem Exists but A Program is Needed"

Dean Main's second article on the Fourth Quadrennial Meeting of the Federal Council, held in Boston, Mass., contains much food for thought, as to the existing problems that confront America. The whole world is watching both the church and the United States, urging them to "make good".

Read the Dean's article Number II, and decide as to our part in helping church and school and home to settle the problems as they should be settled.

"Challenge of the Ministry" Reaches Beirut, Syria

The librarian of the Syrian Protestant College, in Beirut, Northern Palestine, sends the following note to Dean Main regarding Rev. Ahva J. C. Bond's book, "The Challenge of the Ministry":

MY DEAR MR. MAIN:

A copy of "The Challenge of the Ministry" has recently come to our Library for which we take this occasion to thank you. The book will be put on the display shelf in the reading room so that it may be of easy access to our students.

Very sincerely yours,
(MRS.) EMMA R. NICKOLEY,
Librarian.

A True and Loyal Ring A friend in a western State sends money for renewal of RECORDER subscription and says of the magazine: "I do not want to be without it and do not intend to as long as I am able to subscribe to any publication. The contents of one issue are sometimes worth to me (if dollars and cents will express such values) more than the price of one year's subscription."

Another friend in the Northwest says: "I could not do without the dear old RECORDER, and I pray night and morning for every one connected with it."

Still another in an eastern State writes: "The SABBATH RECORDER was a great comfort to my mother even when it had to be read to her. So it was to the parents of my husband, and now it is a comfort to me, and I must renew it for 1921."

This friend lends her paper to a colored lady who reads them to her aged mother—eighty-five years old. This old lady thinks

it contains, "Most powerful words, shure, right from de Lord."

We are made glad many times of late by the words of appreciation for the SABBATH RECORDER that have come from those living in various parts of the land. And we pass some of them along now and then hoping they may cheer the faithful contributing editors and loyal writers whose articles appear in its pages, and who do so much to make it interesting and helpful.

The Bible to Replace Shakespeare as a Textbook A newspaper item from Berkeley, Cal., brings the information that Shakespeare as a study in literature has been voted out and the Bible voted in by an upper classmen's vote of 95 to 51, in the University of California. After the class had been advised to consider seriously the relative merits of the two books the decision came in favor of the Bible study as essential to a knowledge of English literature.

Prof. Charles Mills Grayley, head of the English department, will lecture on the Bible next semester.

The Farmers' Magnanimous Offer In response to the call for food to feed China's starving millions and also to relieve the hungry in Armenia and in Europe, the American farmers of the American Farm Bureau, one million five hundred thousand strong, in thirty-seven States, have offered through their representative, President J. R. Howard, to give corn to feed them all.

The farmers offer to give their corn delivered free to their nearest transportation point, if people of the cities and towns will pay the freight to its destination. The corn crop in America never was better in quality, and there is plenty of it to meet the needs. In view of the hard luck that has come to the farmers through shrinkage in prices, this seems like a magnificent offer.

They make the gift on condition that the corn itself be sent for actual food and that it shall not be sold to get money for relief purposes. This splendid offer comes from the farmers themselves and not merely from officials of the association. Gifts are being made in quantities ranging from five bushels to three thousand bushels.

Corn is easily transported and America can spare enough to keep the starving millions alive until they can raise a crop of food grain for themselves.

Now if Mr. Hoover and the government forces at his disposal will get busy and do their best, and if the people in cities and towns respond as true Americans should, our corn, in a very few days, can flow across the oceans and begin to save life on the other side of the globe. Even in a higher and truer sense than in war-time America can again become the savior of nations. She is indeed proving to be the "Good Samaritan among the nations."

One More Prohibition Needed In Order to Save China If "our friend the enemy", worrying over prospective prohibition laws, would like to know what lines of business the American people will be pretty sure to prohibit in the near future, we can easily tell him. No respectable traffic need have any fears; but wherever there is a business like the liquor traffic, which makes its money by ruining the souls and killing the bodies of men and women, and destroying the divine image in man, that business is fated, and will soon be wiped out by the righteous judgment of the American people.

Self defense is one of the strongest traits of man, and just as soon as a nation like ours comes to realize that its very life is jeopardized by any business it won't take long for that people to despatch it. Witness the tidal wave of prohibition as soon as the nation found its armies handicapped by strong drink.

Now there is one other business which is plainly coming under swift condemnation, and that is the opium trade, in every thing excepting for medical surgery. There is already a bill before both houses of Congress to stop all transportation across country and all exports of morphine to China. This is necessary to prevent Japan's contemptible business of forcing the drug upon the Chinese by making the United States a shipping highway from England as well as from America. It is a standing disgrace for enlightened America to be thus aiding Japan to poison and ruin China in spite of China's desperate effort to prohibit the opium trade. England's long-standing disgrace in forcing the drug upon China has met with universal condemnation in this land and we can never afford to stultify ourselves now by becoming a tool for any nation to deliberately ruin China for gain.

Women Arousing to Resist The Tidal Wave of Vulgarity There are many hopeful signs showing a wide-spread reaction in the minds and hearts of the good women of America against the undisguised vulgarity in social life which is rapidly lowering the standard of true womanhood and weakening the morals of the young.

Mention is made in the Philadelphia *Public Ledger* of January 22, of a movement calling upon all women's organizations to unite with the Colonial Dames of America in an effort to secure proper and adequate censorship of theatres, motion pictures, show posters, women's dress and dancing.

The women of the various patriotic societies in Philadelphia are becoming convinced that the morals of the young people are surely being undermined by the notorious waves of vulgarity that give color to the entertainments where they gather. A call will be extended to all women's clubs, and to other organizations, to unite in a crusade in favor of decency in dress and in amusements, and against every one whose actions tend to undermine purity and good morals.

REPORT OF THE PASTOR OF THE FIRST VERONA SEVENTH DAY BAPTIST CHURCH

(Requested for publication)

The usual sense of incompleteness and imperfect work has its depressing influence as I try to place before you an account of the year's work. Yet I am not indifferent to the many reasons for gratitude to the great Head of the church for his abounding goodness that has characterized his dealings with us.

My record book must furnish the data for the following outline of the work of 1920: Number of sermons and addresses during the year, sixty-eight. This includes preaching aside from our own church, at Scott, New London, Durhamville, Verona Village, Brookfield, Adams Center, Lowell, Showdy Schoolhouse, Goodrich Corners and Greenway, and addresses at Alfred and DeRuyter. The smallest audience was six and the largest was six hundred, the average for the sixty-eight sermons and addresses being fifty-eight. There were four Sabbaths at home without preaching on account of the cold and depth of snow. Five Sabbaths in the latter part of the winter worship was

held at the parsonage on account of difficulty in warming the church.

The pastor was absent eight Sabbaths of the year as follows: One Sabbath at Brookfield in exchange with Pastor Hutchins, four at Scott as member of Missionary Committee of Central Association and director of Religious Day School, one at Alfred (General Conference), one at DeRuyter (association) and one at Adams Center.

The following persons have conducted the services in the absence of the pastor: Mrs. Lelia Franklin, Mrs. Van Horn, Rev. J. C. Reichart, Rev. John Warren, and Rev. L. A. Whiston. Rev. Dr. Niles spoke one Sabbath for the Anti-Saloon League and Mr. Edward Holston was with us one Sabbath in the interests of the Sabbath School Board.

On May 29, following Decision Day in the Sabbath school, six children were baptized and joined the church. Besides these, five adults, three by letter and two by verbal testimony, were added to the membership. We must record with sadness the loss by death of two of our members, Henry Davis, and our aged brother, Alexander Rhoades. The pastor was called to conduct three other funerals, that of Lyman Saunders, of Adams Center; Mrs. Calvin Cobb, of Scott, and William E. Witter, of Oneida, the latter a friend and loyal supporter of the church. He was also called to assist at the funeral of our aged friend, George Smith, father of our Superintendent Smith of the Sabbath school. It has been my joy to officiate at two weddings.

Two hundred and eighty-five calls have been made. This does not include many brief calls contingent to Religious Day School work.

It is not easy to tabulate herein some other things without which a report like this would not be complete. But it must recognize the patience of the people with the imperfect service rendered, their unfailing kindness in misfortune, their generous attention to the needs of the pastor's family and their supplementing of the salary in various ways. And above all else I want to express my gratitude for the sympathetic co-operation of the membership in all the plans proposed for the advancement of the kingdom as represented by this church.

Earnestly soliciting your continued co-operation and prayers, this report is submitted.

T. J. VAN HORN,
Pastor.

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.

FIFTEEN NEW STUDENTS IN THE SEMINARY IN THE NEXT FOUR YEARS

REV. AHVA J. C. BOND

The opportunities for service in the Seventh Day Baptist ministry were never greater than they are today. The needs are urgent, and the call is loud. One has but to lift up his eyes, and look on the fields; for they are white already to harvest.

The character of the service required demands the best young people that our churches afford. Strong young men are needed; young men with great souls, warm hearts, and good intellects. Young men consecrated to the service of the Master, and trained in heart and mind for the work of the ministry.

I would not seem to hold that ministers are chosen by men, and may be arbitrarily selected for this sacred service. Neither would I presume to place a limit to the number of young people whom the Lord may call into the ministry in any given period of time. In order, however, to stimulate our people in their thinking on this most vital subject, and if possible, to make our prayers more definite, and more availing, the following goal is suggested for the period of our Forward Movement. For I do believe that the Holy Spirit speaks through human agencies, and that praying congregations may give birth to preachers of the gospel. Why not set a goal for ourselves in this matter, and undertake to pray to it? Jesus was never more explicit and definite than when he asked his disciples to pray the Lord of the harvest, that he would send forth laborers into his harvest.

Is it too much to hope that within the next four years fifteen young men shall be

in the seminary preparing themselves for spiritual leadership among us, all having finished their college course? It would be from four to seven years before they should be ready for full time service, and manifestly the number is not too large.

Fifteen young men would mean an average of but three from each of the associations in which our colleges are located, the Southeastern, Western, and Northwestern; two each from the Eastern and Central associations; and one each from the smaller Southwestern and Pacific Coast associations.

Viewed in this light it would seem that the goal has been set rather low. The associations should doubtless do better than that. And yet that is a rate which exceeds anything in our past history. This would mean that there are fifteen young men now in college, or who have finished their college course, who shall get the vision, and answer the call, in the next four years.

In view of the need this is not too much to ask; and in view of the character and consecration of our young people, it is not too much to expect.

The world was never calling so insistently for spiritual leaders, and the opportunities were never so great, if the right kind of leaders can be found. This is true with reference to certain specific and waiting fields, which must be occupied by Seventh Day Baptists, if at all; and of other fields which may be occupied by them if they do not wait too long. It is likewise true in the widening field of co-operative Christianity, where Sabbath-keeping Christians exert an influence commensurate, not with their number which is comparatively small, but with the consistency of their position in regard to the Word, and with their devotion to truth.

Shall we not pray and hope and labor for this so glorious a consummation of our five-year Forward Movement program. A consummation of the five years that will be the beginning of a forward movement, indefinite in length, and more glorious than we now dare to think.

May the Master himself touch the hearts of our young people, even those whom he shall choose, and lead them out into the fields where the harvest is ripe and waiting for reapers. May those whom he is calling, not mistake the sound of his voice, but may it come to them distinct and clear, as they

stand in his presence, with a sincere desire to be guided, and with purpose firm to do his will.

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

NO. II

DEAN ARTHUR E. MAIN

Doubt as to the final triumph of the Kingdom of God is a menace. We are equal to the covering of the entire field with our efforts, in city and country, if we will. For our tasks there is needed a higher type of God's men and God's women, vitalized by communion with the *life*. Sometimes machinery, organization, opportunity, are too big for the man. The world is saying to the Church, Make good. The liquor business is a dangerous and desperate criminal. Prohibition is here to stay; but it needs the support of vigilance, education, a national conscience, economy, and constant service. In one way and another it was said again and again, The world is watching the United States. Christians need to be Christianized with Jesus' interest in humanity. The king, under Him, yet uncrowned, is Public Sentiment. The Negroes have a race consciousness as never before; and the racial problem is not an easy one. The dark races are prejudiced against the white races. Plymouth Rock and Jamestown still exist, and are at war in spirit; and how is the United States going to treat the Negro? The South needs both the negro and the mule; but if existing conditions and relations are wrong, the white man must right the wrongs. The educated men and women of both races are not in friendly fellowship with one another, excepting in the case of ministers. The Federal Council of Churches can have very much to do in the bettering of conditions. The best negroes are not understood. Modern history condemns everything of the nature of oppression. A problem exists, but a program is needed. Although the program must be social and individual, yet fundamentally it must be religious. Slavery, force, indifference, have all been tried, but they have failed. The South as a whole is really open-minded. Germany possessed such power as education brings, but misused it. Christian education should prepare us for mighty tasks, both intellectu-

ally and socially. Personality must be revered—one's own and that of others. We are not to say: I will conquer a child's will whatever it may cost him; but I will help him to conquer his own will, whatever it may cost me. Personality is the holiest aspect of existence. The world stands in great need of religious and moral education that shall promote mental and spiritual power, and increase human fellowship. We are spending much for public education, and little for religious training. Religious and social life must depend upon co-operation in the sphere of personal religion. Unity of faith needs the help of unity of organization. Our differences may be unduly magnified by wrong emphasis. The rational way of defining God is in terms of Christian experience. Each Theological School must stand for its own convictions, and have these as its holy contribution to the church universal. Our worship should be an expression of our spiritual experience. Great good came from a conference of the representatives of seventy Theological Seminaries, held at Harvard not long ago. The great business of our Theological Seminaries is to train future leaders. The great function of the minister is to teach, preach and lead in social service, after the manner of our Master. We are face to face with the present duty of securing recruits for the ministry. A large share may be done by parents and pastors. The church should take the lead in training many into manhood and womanhood. There exists among denominations as well as among nations the need of disarmament, for denominations should be allies.

(To be continued)

GOLDEN WEDDING

The golden wedding of Mr. and Mrs. Frank Saunders was celebrated at their home in Boulder, Colo., Monday, January 10, with a family reunion and dinner and reception for friends during the afternoon and evening. Frank Saunders and Mary Witter were married at West Hallock, Ill., in 1871. In 1875, they moved to Farina, Ill., where they resided for twelve years, after which they went to Hammond, La., where they lived for thirty years. In May, 1917, they came to Boulder, purchasing a home at 423 Marene Street, where they now live.

There are three children, Mrs. E. M. Irish and Herbert Saunders, of Boulder, and Mrs. F. B. Thomas, of Hammond, La.

A family dinner was served at one o'clock Monday noon, at which covers were laid for seventeen. Those present were Mr. and Mrs. E. M. Irish, son Glenn and wife, Mr. and Mrs. Herbert Saunders and children, Margaret, Geneva, Francis and William, commonly known as "Billy"; Mr. and Mrs. William Saunders, of Robbinsdale, Minn., Mrs. Emma Pullan (a sister of Mr. Saunders) and Mr. F. A. Saunders, of Milton, Wis., and Rev. L. A. Wing and wife, of Boulder, Mrs. Wing and Mrs. Saunders being sisters.

An order for pleasant weather had been put in some weeks ahead, but on account of a change in weather forecasters in Denver, the order was not filled and the day was very stormy with quite a heavy snowfall. However, the storm did not prevent a large number of friends from calling during the afternoon and evening to extend congratulations and good wishes. During the evening some of the old Hammond friends who now live in Boulder furnished several pieces of music to guitar accompaniment—singing the sweet southern melodies so dear to the hearts of Mr. and Mrs. Saunders. The beautiful gifts received by the couple were on exhibition—among which were a number of gold pieces of no small size, from members of the family. Friends of Hammond sent a substantial gift of money. Beside these were many cards, letters and messages of good cheer from friends far and near.

Mrs. Wing composed a poem in honor of the occasion and presented a guest book in which all who called during the day inscribed their names.

Altogether the day was a most enjoyable one—and one long to be remembered. Mr. and Mrs. Saunders are faithful members of the Seventh Day Baptist church of Boulder, and have many friends in the church and city who wish them health and prosperity and many more years of happy wedded life.

L. R. W.

"We would see Jesus!" It is a great prayer. To offer it is to set your face towards heaven, and to have it answered is to feel even here the joys of the redeemed.—James I. Vance.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The Missionary Board has called Rev. D. Burdett Coon to become the "Field Secretary" for missionary and evangelistic interests on the home field. The preamble and resolution, growing out of which this action came, are found in the story of the



board meeting which is published in this department this week. Brother Coon has accepted the call to this great important work so much needed among us, and will be ready to go out upon the field, possibly by April or May this coming season.

Reference to the story of the board meeting will also give the information that the salaries of our married missionaries in China have been increased in order to meet the financial necessities which have been caused by the great advance in the cost of living in China, as in other places. There are other matters of interest that are also mentioned in the report of the board meeting. Read it carefully, thoughtfully, and hopefully,

and be prepared to support the work faithfully and generously.

Brother T. L. M. Spencer writes, "We have had the privilege of receiving into fellowship three newly baptized converts, and during the month we celebrated our seventh anniversary with special thanksgiving services. They were well attended by strangers, and I believe our cause will be benefited by the effort." Because of a 50 per cent increase in the rent on the building where the mission services have been held it has been decided to give up the place and to hold meetings in the house on the property which the Missionary Society owns, until the small buildings are removed and the new chapel is constructed. Twenty-six dollars and fifty-three cents were raised on the field for local expenses.

From Exeland, Wis., the wife of the pastor writes, "Our annual church dinner and business meeting were held at our house on Sunday, January 9. It was a very pleasant social affair, and all matters of business and the election of officers seemed to be carried on with the best of feelings. Some of our young people are attending school at Ladysmith, and sometimes sickness in the family, or fear of it, keeps people away from the church services. But there are always those who attend, and our services are always helpful and inspiring. We are hoping and praying that we may have more to report next quarter." The society at Exeland made a special contribution for Milton College, and another on Christmas Day for the Near East Relief. Arrangements are under way to erect sheds for the protection of the horses at the church.

A letter from the missionary-pastor of the Ritchie Church at Berea, W. Va., expresses the appreciation of himself and the people on that field for the interest shown by the Missionary Board and the Tract Board for the work there. Sabbath Evangelist Rev. George B. Shaw, visited that field and although the roads were most unfavorable for travel fifteen very helpful and instructive meetings were held within two weeks. Last year the church was blessed by a gracious revival, and the people are praying for yet better things.



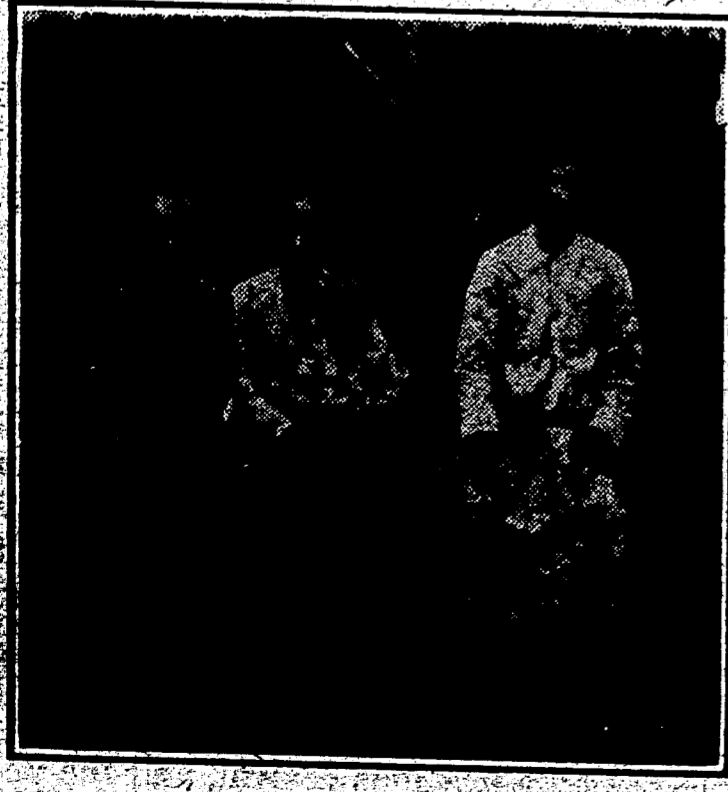
No. 1. Pangoengsen, Java. People making wadding, spinning, etc.

THE WORK OF THE MISSIONARY SOCIETY

III. JAVA

Strictly, or officially, the Missionary Society has no work in Java. The Seventh Day Baptist interests there grew out of mission work fostered by our people in Holland, and our Missionary Society has no authority, or supervision, or official right to guide or control.

On the other hand our people have taken a deep interest in these Seventh Day Baptist agencies that are at work in Java, and our boards make definite contributions, and many people make individual offerings, and many groups; (for example, a class in a Sabbath school) give help to this work in



No. 2. Pangoengsen, Java. Overseer Kerta and family

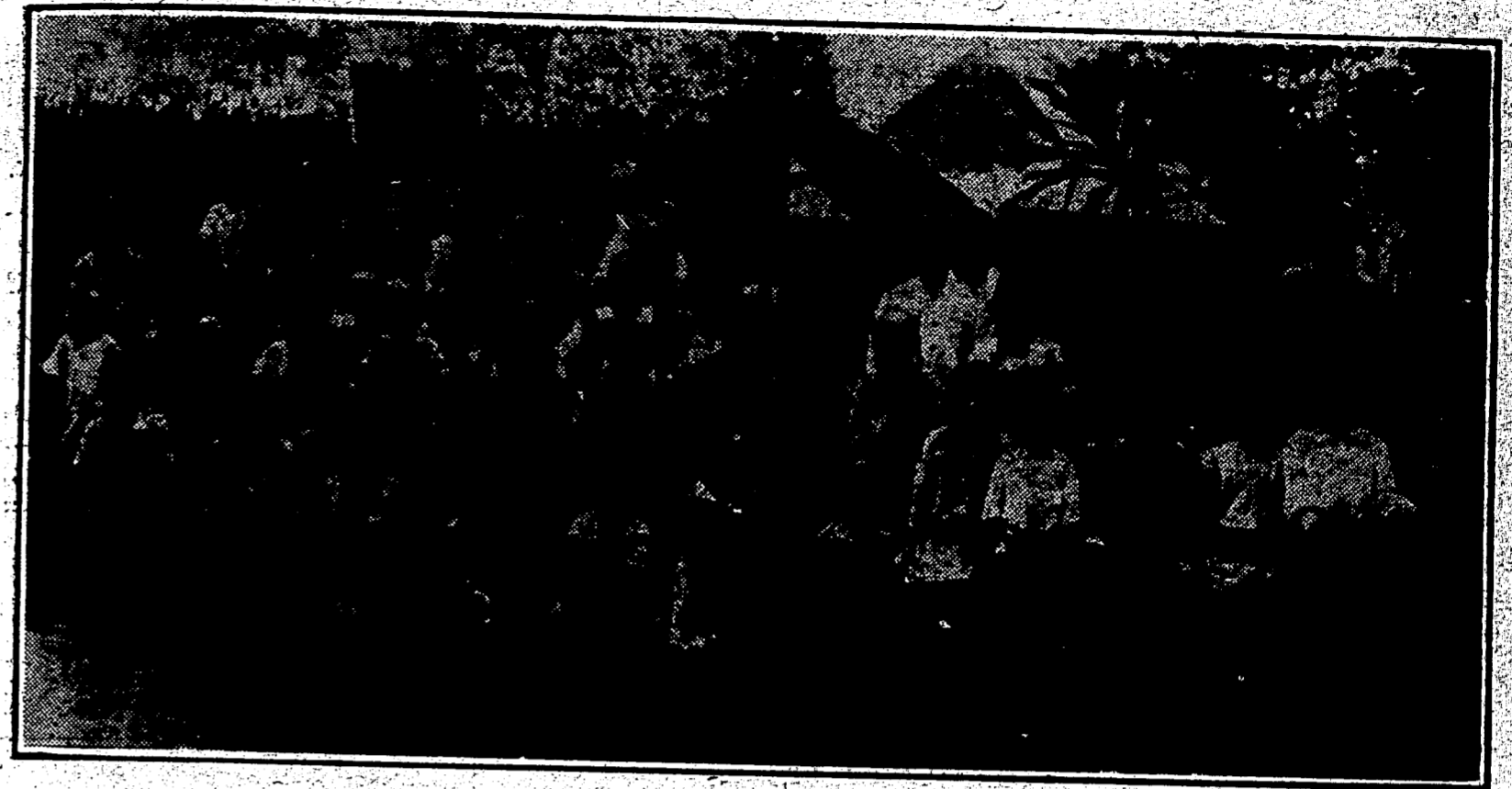
Java. I am now just about to go to the post office to send ten dollars to Sister Marie Jansz, a personal gift that came to me for that specific purpose.

In the annual report of the Missionary Society as presented at the General Conference at Alfred last August were four pictures of the work at Gambong Waloh, with explanations. These pictures were also given in the SABBATH RECORDER of July 19, 1920, together with an article by Brother G. Velthuysen.

In this number of the SABBATH RECORDER there are four pictures of the work of Sister Marie Jansz, at Pangoengsen, with descriptions written by her, except for cut 3. Her description of this picture has been in some way lost here in the office. It will come to light in time, but the necessity is upon me just now to supply the description myself.

EXPLANATION OF THE PICTURES

No. 1—Some of the people busy making wadding. In front, those who work the little hand-mills to remove the seeds. Others are spinning; but the wheels are not seen. At the back two women with wadding that is ready. The man at the left, standing at the back, with a white coat, is the overseer for this work; he is a cousin of my head overseer, a very sickly, feeble man, but an earnest Christian. Next to him stands a man just coming from working in the bush with his axe on his shoulder. At the right are the men making cord out of the fibers from pine-apple leaves. One of them is scraping the leaves. One can see how thin



No. 3. Pangoengsen, Java. A group of school children

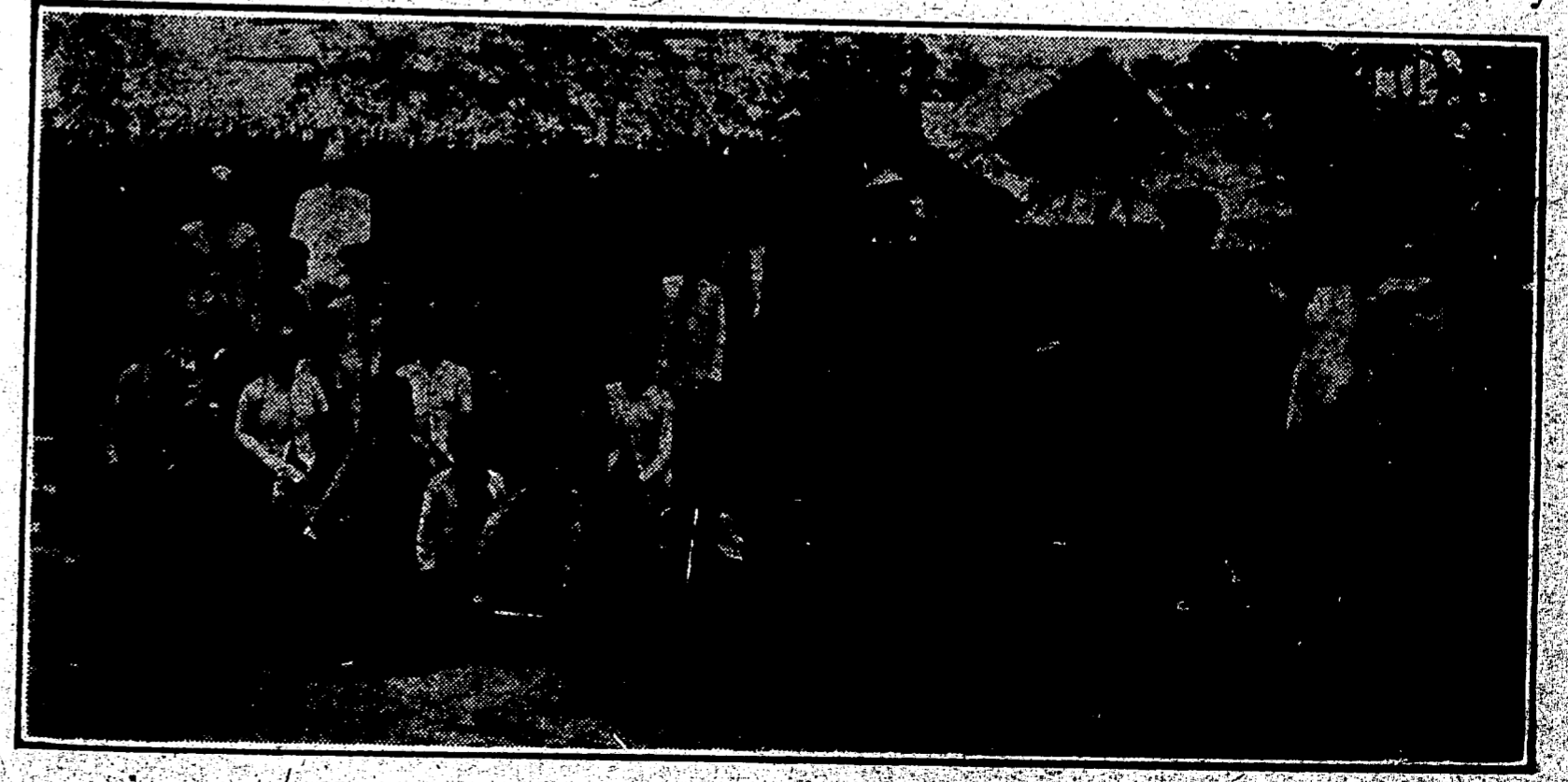
these people are; they are not able to do any hard work.

No. 2—My faithful Kerta, the head overseer with his family. The little one on the mother's lap is an adopted child, brought here when he was only a month old, his mother being dead. His name is Jose. The picture of our Lord held by Kerta's son, Gideon, is a favorite of the father; it is hanging always in his front room. The name of Kerta's wife is Johanna. She is a very dear Christian.

No. 3—This is evidently a picture of the younger people at school. A blackboard, or chart of figures is seen, and a picture is

held aloft which very likely was sent to Java from Amercia. Sister Jansz is seen in the central background with a thin weak-looking child supported on her shoulder. About fifty children, besides the teachers and others, are shown in this picture.

No. 4—The cow has moved; so it looks like a skeleton; but in reality she does not look so very bad. The man who holds the cow is a very faithful Christian; he is the overseer over the cowhouses. At the back is a buffalo; the cows and buffaloes were just coming home from the fields so these few were taken in the photo. The man who is holding the horse is blind; he is earnestly



No. 4. Pangoengsen, Java. A group of people at the colony

seeking after God. The boy standing at the back with a white coat is crippled. He is assisting Brother Visjak in his book-binder's shop. In the front are five of my pupils in the highest class. Behind them are the girls who are working in my house, folding the rice stampers. The girl at the front is winnowing rice. In between the boys one can see sheaves of rice. At the left is another blind man holding his stick. Behind him is his little daughter, who often leads her father. At the other side of the blind man is Priscilla (Priskilah in Javanese), married to Sarpin (the overseer over the wadding-making). She, too, is an earnest Christian; she helps me in my house work, and she has four orphans at her home, looking after them very faithfully. Behind the girls are four old men sitting; they are Christians. Next to me is a boy with his empty grass baskets. The head overseer, Kerta, is standing beside the crippled boy.

MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society met in the parlors of the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 19, 1921, at 9.45 a. m., with the President, Rev. Clayton A. Burdick, in the chair.

Prayer was offered by Ira B. Crandall and Mrs. Charles W. Clarke was appointed recording secretary, *pro tem*.

The following members were present at the meeting: Rev. Clayton A. Burdick, Ira B. Crandall, Samuel H. Davis, Albert S. Babcock, Frank Hill, Charles H. Stanton, Rev. D. Burdett Coon, Rev. Edwin Shaw, Mrs. O. U. Whitford, John H. Austin, Mrs. E. B. Saunders, Edwin Whitford, Mrs. Loren G. Waite, G. Benjamin Utter, James A. Saunders, Harlan P. Hakes, Walter D. Kenyon, and Mrs. Charles W. Clarke.

Visitors: Mark Sanford, Mrs. D. Burdett Coon, Mrs. Allen C. Whitford, Mrs. Charles Witter and Mrs. LaVerne Langworthy.

The minutes of the October meeting and the minutes of the two special meetings on November 21 and December 19 were read, corrected and approved.

The Treasurer presented his report, duly audited, for the quarter ending December 31, 1920, and it was received and ordered recorded, as follows:

QUARTERLY REPORT	
October 1, 1920—January 1, 1921	
S. H. DAVIS, Treasurer, In account with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.	
By Months	
Dr.	
Cash in Treasury October 1, 1920.....	\$1,591 42
Cash received in October.....	\$ 636 91
Cash received in November.....	2,357 88
Cashed received in December.....	2,424 47
	5,419 26
	\$7,010 68
Cr.	
Expenses paid in October.....	\$1,529 33
Expenses paid in November.....	1,012 76
Expenses paid in December.....	2,911 08
	\$5,453 17
Balance in bank January 1, 1921.....	1,557 51
	-\$7,010 68
Balance on hand, Jan. 19, 1921 with all bills paid to date, \$818.92.	

By Classification

Cash Received	
General Fund, including balance brought forward..	\$3,301 73
Home Field.....	487 16
China Field.....	955 44
South American Field.....	162 47
Marie Jansz.....	2 00
Specials.....	15 00
Income from Permanent Funds.....	2,100 00
Life Members.....	25 00
Memorial Board.....	18 75
Interest on Checking Account.....	3 13
	\$7,010 68

Disbursements

Corresponding Secretary, and General Missionaries..	\$2,023 14
Churches and Pastors.....	550 00
China Field.....	1,929 07
South American Field.....	250 00
Hungarian Mission.....	60 00
Italian Mission.....	87 48
Specials:	
W. T. F. Randolph, Ministerial Educational Fund.....	50 00
American Sabbath Tract Society, Year Books.....	60 73
Robt. St. Clair, Special, J. D. Snowden.....	50 00
Holland and Monsma.....	225 00
Java and Marie Jansz.....	75 00
Cost money order and draft..	1 75
Treasurer's expenses.....	91 00
	\$5,453 17
Balance in bank January 1, 1921.....	1,557 51
	\$7,010 68

S. H. DAVIS.

The Joint Corresponding Secretary presented his report for the preceding quarter. This was received and ordered recorded as follows:

REPORT OF THE CORRESPONDING SECRETARY

During the quarter ending December 31, 1920, the Secretary has attended the three regular meetings of the Board of Directors of the Tract Society at Plainfield, N. J., the regular and the two special meetings of the Board of Managers of the Missionary Society at Westerly, R. I., a meeting of the Commission of the General Conference at Buffalo, N. Y., and the Yearly Meeting of the New Jersey, New York City, and Berlin, N. Y., Churches at Shiloh, N. J.

He has preached on Sabbath Day, once at Rockville, once at Westerly, once at Ashaway, once at Hopkinton, two times in New York City, and one Friday night at Waterford.

Matters connected with the preparation for these six meetings of the two boards and the meeting of the Commission, and matters growing out of these meetings, together with the usual and unusual correspondence, with the preparation of material for a Seventh Day Baptist Calendar for 1921, the providing of material for the department of Missions and the Sabbath in the SABBATH RECORDER and other denominational work, have occupied the time, thought and effort of the Secretary throughout the entire quarter.

Traveling expenses for the three months chargeable to the Missionary Society, \$13.72; postage, stationery, and office expenses, \$9.87; total \$23.79.

Respectfully submitted,

EDWIN SHAW,
Secretary.

Plainfield, N. J., January 1, 1921.

The Joint Corresponding Secretary also made a verbal report of various matters, and submitted a schedule of the financial obligations for the year 1921 as required by the work now in hand, showing that there was a balance of about \$2,000 that might yet be appropriated before the limits of the budget were reached, if the entire Forward Movement budget were realized. He also showed that for the six months, July-December, 1920, only one-fifth of the regular amounts in the denominational budget for the year had been received. He then reported for the workers on the field, following the classification of the work as it has been published in the SABBATH RECORDER, giving some sort of a report from every field. The Board by vote approved of the action of the Secretary in reference to the making of a table and benches for the chapel at New Era for the use of the Sabbath school there.

The resignation of the Recording Secretary which had been received at the Octo-

ber meeting was taken up for consideration. After remarks by Albert S. Babcock, Ira B. Crandall, Rev. D. Burdett Coon and others, and prayer by Dr. Anne L. Waite, the resignation was accepted, and on motion the President appointed as a committee to nominate some one for the office thus made vacant the following, Ira B. Crandall, Mrs. E. B. Saunders and Walter D. Kenyon.

The Missionary-Evangelistic Committee presented a report which after discussion was adopted as follows:

The Missionary Evangelistic Committee would recommend that the following action be taken:

1. That an appropriation of \$25.00 a month for six months, beginning February 1, be made to Rev. J. D. Snowden for Missionary work to be done in and about Detroit, Mich.

2. That the Board express to Rev. R. J. Severance its confidence in his judgment in regard to the wisdom of his supervision of the work and workers on the Southwest field.

3. That we express to the Committee of the Welton Church at Welton, Iowa, our willingness to assist the church in the support of a pastor, but we do not think it advisable to employ a field missionary at the necessary added expense.

4. That we express to the Stone Fort Church our joy that Brother Ellis R. Lewis has consecrated himself to the gospel ministry and is to become their pastor, thereby supplying a need that we have long been endeavoring to fill.

5. That a small appropriation be made to Rev. Angeline P. Abbey to enable her to do field work among lone Sabbath-keepers.

Respectfully submitted,

IRA B. CRANDALL,
D. BURDETT COON,
ELIZABETH A. CLARKE,
FRANK HILL,
EDWIN SHAW.

It was voted to approve the suggestion that Rev. R. J. Severance visit the group of Sabbath-keepers near Edinburg, Tex., as soon as his plans can conveniently be arranged to do so.

It was voted that an appropriation at the rate of ten dollars a month be made for six months to Rev. Mrs. Angeline P. Abbey as provided for in the report of the Missionary-Evangelistic Committee.

The Joint Corresponding Secretary reported that up to the present time he has failed to get any response from the State Department at Washington, D. C., in reply to his letter making inquiry for information in reference to the Abyssinian Commission that recently visited the United States.

Rev. D. Burdett Coon reported progress and invited suggestions in reference to the

disposal of the property at New Auburn, Minn.

At this point in the meeting, after prayer by Rev. Edwin Shaw, a recess of about an hour was taken for luncheon which was furnished in the parlors of the church by the pastor's Sabbath school class. The Board appreciates and enjoys very much these luncheons at the quarterly meetings provided so freely, lovingly and bountifully by this class.

The afternoon session was opened with prayer by John H. Austin. On behalf of the China Committee, Charles H. Stanton made a report, and offered a resolution, similar to the one he presented at the November special meeting, that the salaries of Rev. Jay W. Crofoot and Rev. H. Eugene Davis be increased each \$300 a year, and that the allowance for children of the missionaries in China be increased \$25 a year. After discussion the resolution was adopted.

This makes the salary of the missionaries \$1,600 a year, and the allowance for children of the ages 5 to 16 \$100 a year. It was understood that this advance in salary carried no guarantee in reference to exchange dependent upon the value of the Mexican dollar, inasmuch as the present value of the Mexican dollar is only about fifty cents, and therefore the former guarantee of 1.75 has no bearing upon the matter.

Rev. D. Burdett Coon, as chairman of the special committee to prepare a list of needed workers for the next several years, presented a partial report as follows:

Your committee appointed to make investigations and report a definite, conservative list of the needs of this board for the next several years of teachers, evangelists, medical missionaries for the foreign and home fields, and pastors and Christian workers for our churches, has this partial report to make at this time.

1. We believe that at least twenty young people should very soon be in training for pastoral service.

2. We believe that at least two missionaries should be secured at an early date for forwarding our cause so auspiciously opening to us in Michigan, Ohio, and Indiana.

3. We believe that for meeting the needs and demands in the great Southwest we should plan to have at least two more missionaries engaged there as soon as possible.

4. We believe that we should plan to place at least two missionaries on the great Pacific Coast field within the next few years.

5. We believe that we should heed the urgent call from our little church in Argentina, South America, for a man and his wife who shall know

the Spanish language well, to come to them for forwarding our work in that great Republic.

6. We believe that at least two should be in training for engaging with Brother T. L. M. Spencer in pushing forward our work in British Guiana, South America, and nearby sections.

This means that at least thirty people should be preparing themselves for these various lines of Christian service in the very near future. We know that a call to these people for such service will avail nothing for the kingdom unless they are called of God. "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

Furthermore, we believe that because of the ever increasing needs and demands of pastors, churches, missionaries, and mission fields for the constructive work that should mean the building up of our cause and making us stronger in membership and spiritual power this Board should adopt the following resolution:

Resolved, that we employ as soon as possible a man who shall devote his entire time to looking after and caring for the missionary and evangelistic interests of our home field, to be known as a Field Secretary.

D. BURDETT COON,
ANNE L. WAITE,
DR. EDWIN WHITFORD.

On motion it was voted to receive the report as a report of progress, and to adopt the preamble and resolution of the closing paragraphs.

After a discussion and consideration of the matter it was unanimously voted to extend a call to Rev. D. Burdett Coon, pastor of the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., to become the Home Field Secretary, as provided for in the foregoing resolution, with a salary at the rate of \$1,600 a year and traveling expenses, to begin his work as soon as he can make arrangements conveniently to give up his pastorate of the church.

The special committee appointed to nominate some one for the office of Recording Secretary, made vacant by the resignation of Albert S. Babcock, presented the name of G. Benjamin Utter, and on motion he was duly elected to that position.

A letter was read from E. W. Perera, of Ceylon, and it was voted that the Board most cheerfully commend all good work that Brother Perera is doing for Christ and the Sabbath.

A communication was received and read from the Ritchie Seventh Day Baptist Church at Berea, W. Va., concerning its relationship with the Missionary Board.

Letters were read in reference to Rev. W.

N. D. MacCullough, and various other correspondence was presented.

As a measure to test the value of meetings more frequent than quarterly it was voted to hold a special meeting on Sunday, March 6, 1921, at 2.00 p. m.

The minutes of the meeting were read and approved, and adjournment was voted after a closing prayer by Mark Sanford.

A CHRISTMAS LETTER FROM POLAND

One of the Christmas letters that has come from a Polish woman this week tells what the birth of a child means in Poland.

"The most noble beautiful gift from the American people given out by the American Red Cross in Poland is the layette for a new born baby. What is there on earth more sweet, innocent and helpless than a baby just born?"

"The war has ravaged through Poland and left many families in quite helpless circumstances. The climate here aggravates the conditions, for the summers are barely three months long and the winters are bitter cold. Fuel is a great luxury and obtainable only with great difficulty. I want to give you an idea as to conditions right here in my own village, which, thanks to the generosity of the American ladies had been greatly helped.

"On my weekly tour among the poor of my village I stopped near a little shanty which I had always thought was uninhabited. In front of the broken-down door were two old women greatly excited. They said that a poor woman had just been confined and that there was nothing to be found to clothe the baby. When I entered the room the mother was lying on the floor with just a handful of straw under her and near her, wrapped in a sheet of newspaper, was the new born child, crying with cold. I was in my fur coat, well wrapped up, and did not feel any too warm, and here this tiny baby was covered only with newspaper. It was all they could find for it.

"The mother, a half-starved, hard-working woman, whose husband had been killed a few weeks earlier on the battlefield of Kijow, had had no money, no time and no strength to provide for the coming infant.

"The feeling of a mother is always the same, rich or poor. When a baby is coming the rich mothers devote their time to hunting in all the finest stores in town for the prettiest outfit for their little baby; the

dainty little dresses, shirties with ribbon bows, a sweet crib to hold the heart's treasure. What feeling must be in the heart of a mother whose darling has nothing, positively nothing, not even a covering. The baby is cold, there is no way to warm it, it cries, and the mother's heart breaks.

"I took off my warm waist, wrapped the naked little body in it, and warmed it as well as I could. It went to sleep, and the poor mother looked at me with grateful eyes and smiled, being too weak to talk.

"A layette for babies like the generous sweet American ladies have sent through the American Red Cross—and many have already reached our village—has always brought great happiness, and when these poor mothers ask me how to thank those who worked on these layettes I promised to thank in their name every lady who has ever made one, or even the smallest piece. I also take this opportunity to ask the American ladies as well as the American Red Cross to keep up this noble generous work, for more than ever your help is needed, and God bless you for everything.

"Believe me sincerely yours,

"SOPHIE JEANNE KAMMERLING.

"*Kalwarya Zebrzydowska, Poland.*"

NOTICE

Edward W. Perera, of "Ithalagama Wal-auwa", Madampe, N. W. P., Ceylon, "requests the brothers and sisters of our faith to send him tracts, booklets, and old magazines for free distribution. Also books, or second-hand books to lend, and books of reference for his own use, and oblige". Brother Perera has been supplied with Sabbath literature tracts for free distribution by the Tract Society for several years, and the SABBATH RECORDER is sent to him regularly. Friends who have magazines and books to send to him can be assured that he will make a wise and helpful use of such literature.

E. S.

The world expects, and rightly, that the Christian should be more gentle, and patient, and generous, than he who does not profess to be a disciple of the Lord Jesus. For the sake of those who take their notion of religion from our lives we need to put up this prayer earnestly: "Cleanse thou me from secret faults."—*Mark Guy Pearse.*

EDUCATION SOCIETY'S PAGE

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

THE CALL OF THE CHRISTIAN MINISTRY

The present need is in itself a loud call. The opportunities today in law and in medicine, in commerce and in manufacture, in the work of engineering and of education, are great. Into these callings, however, strong and useful men are steadily going in such numbers that no cry of need arises from these quarters. But in all sections of the Union and in all branches of the church there is a sore lack of young men possessed of sound health, good sense, trained intelligence, social sympathy and Christian devotion, who in the ministry should furnish that spiritual leadership which is the greatest need of these times of stress. There is an insistent demand for a more competent and helpful interpretation of the literature of the Bible. There is a steady call for men who wisely and effectively can apply Christian principles to social conditions and industrial problems. There is a cry for men who can uncover the deeper sources of motive and stimulus for those whose wills have gone lame under the burden of war conditions. There is an unmet desire for men who can bring the eternal verities of the Spirit before congregations of wearied and baffled men and women with power, thus affording strength, cheer, courage, and comfort for the hard experiences of the work-a-day world.

The field of action in the ministry is wide, the rewards are rich and perpetual, the opportunities are like wide-open doors, but the strong, wise, and devoted leaders are all too few. The young man of energy, parts and consecration can not anywhere on earth, in my judgment, invest his life with a clearer chance for self-realization in the development of his own best powers, or with a steadier sense of real service to his fellow beings or with a warmer or more direct sense of God's own approving favor, than in the ministry of the modern church. The Father sent Him as the True Vine and now He would send us as branches and projections of the same mighty organism of moral

recovery and spiritual guidance.—Dean Charles R. Brown, Yale School of Religion, in "The Intercollegian".

AMERICA IN EUROPE

The following appreciative account of American welfare work in Europe is by an Australian contributor, E. R. Peacock, to the *London Spectator*, which was reprinted in *The Living Age*.

There is an impression in many minds that America has failed Europe, refused to ratify the Peace Treaty, and withdrawn from participation in the great work of reconstruction—in other words, has practically abandoned her former Allies in their time of greatest need. Yet what is the actual fact? America has been doing more for the relief and reconstruction of Europe than all the other powers put together. This is a bold statement, but from personal experience I believe it to be absolutely beyond dispute, and probably the measure of her help is only feebly indicated by that comparison.

Since the Armistice, I have visited most of the countries between Asia Minor and Denmark, and between the English Channel and the Baltic Provinces. Everywhere I have found social service agencies from America working along unostentatiously, but very practically and efficiently, in the interests of the people suffering from the effects of the war. There is no regard for nationality, race, religion, or politics, but simply the recognition of human need. The American is positive, practical, and constructive, and anything that touches his sympathy makes a strong appeal to his idealism. The principal agency whose work is most far-reaching in the relief of suffering is the Child Welfare Work, originated by Mr. Hoover in Belgium during the war. This has dropped out of public sight, but has gone on increasing in magnitude and far-reaching benefit.

It is a big thing to supply one good meal to, say, 100,000 persons, even greater when the number has another cipher put on to the figures, making it a million. We have got so used to talking in big figures since the war that they have lost real significance. The mind can not imagine the task of feeding a million people as a single voluntary gift. But here is America not simply feeding 1,000,000 children once, but supplying

the food gratuitously, rendering the organizing service and supervising the feeding of between 3,000,000 and 3,500,000 children every day,—day after day, week after week, and month after month, during the Armistice and right up to the present time. I have seen a lot of the actual work being done. It would be a long story to describe the great kitchens and distributing centers, the scores of thousands of tons of food, the very best obtainable in America, transported from inland centers, shipped across the Atlantic, and taken right to the hungry children of Germany, Austria, Serbia, Czechoslovakia, Hungary, Poland, Lithuania, Latvia, Esthonia, and Finland.

Most of this has been due to American national generosity or contributions to reconstruction and reconciliation. Some of it has been the outcome of private and individual sacrifice. At Christmas time tens of thousands of American children sent their self-denial contributions of little Christmas packets to hundreds of thousands of children in Central Europe. If this Child Welfare Work alone had been the only contribution of America to the restoration of Europe, it would have been a mighty one, and must have saved thousands upon thousands of lives, to say nothing of the pangs of hunger assuaged in little children. . . .

The organization that bulks next in importance in my observation has been the American Red Cross Society. In America the Red Cross Society is a peace-time organization, extending its service beyond medical and surgical needs; so in Europe it has been carrying on general social service work, distributing food, clothing, and rendering help in a variety of ways, as well as giving skilled medical aid. I have no figures to quote, but the magnitude of its effort is beyond description. Away out in Central and in Eastern Europe, large staffs are working continuously distributing comforts and trainloads of clothing and food, as well as combating disease and pestilence. We have heard very little of the work in the Russian refugee camps in Poland, or of the typhus plague there; but the American Red Cross has been at work there all the time. One item alone in Poland is but an illustration—it took a huge dismantled Russian army barracks and reconstructed it on modern lines, with all the latest arrangements and equipment, as an up-to-date hospital of 1,000 beds, associated with the newly

founded university at Vilno, and also as a training school for nurses. This is being staffed and carried on entirely by Americans.

Away up in Dvinsk I saw a full train of clothing and food being distributed among the distressed population. In Riga and surrounding areas still greater and more extensive relief work is being done, while staff and stores were waiting for the Bolshevik barrier to fall so that they might go right into Russia, where disease and want were known to exist. Early last year, when typhus was raging in Poland, the then Prime Minister, M. Paderewski, was greatly distressed and did not know where to look for help. The most likely to respond to his appeal were the Americans, so he went to President Wilson with the result that the largest sanitary expedition in the history of the world, comprising 1,600 railway cars of equipment, and between 500 and 600 men, was immediately dispatched, Germany facilitating its transport right across Europe. The cost of this outfit alone is about £10,000,000, and has been granted to Poland on a five years' credit without interest. It is doubtful if it will ever be paid for and if it is not it does not much matter. In the meantime, whole populations are being disinfected and cleaned up and saved from destruction. . . .

Among other organizations carrying on extensive reconstruction and social work are the American Friends' Service Committee—food, clothing, medical supplies, and honorary service—and the American Young Men's Christian Association. The latter has a very large staff, comprising some hundreds of highly skilled social service agents, and is developing its organization entirely at American expense, not as a trading concern, but as a regular part of the army organizations in Czechoslovakia and Poland, teaching men how to develop ideal manhood. The American Young Women's Christian Association has a large contingent working among women and girls, helping in the manifold ways that only women know how to do. The Gray Samaritans is another body of Polish-American women supported by America, helping in the general work of relief among women and children. American university students (not a wealthy class, most of whom are working their way through) are contributing funds to enable

impoverished European students to continue their studies.

All these, except the Sanitary Equipment, are America's free, generous contribution and efficient help in the tremendous task of reconstructing Europe in accordance with the spirit of President Wilson's declarations. Of course, she has taken her part in the International Commissions, facilitating transport and arranging barter contracts to mutual advantage between hostile peoples. She has also carried the greater part of the expense of the League of Red Cross Societies' research expedition to Poland in connection with typhus fever, and there is good ground for believing that the work carried on in this field of scientific investigation has been successful.

This does not pretend to be a complete account of America's work in Europe, being simply that which has come before the observation of a single traveler. It demonstrates, however, that America is not standing out of the work, or abandoning the Allies, but, on the contrary, is in it up to the neck—saving lives, healing the sick, clothing the naked, feeding the hungry, especially women and children, bringing more than a ray of hope, comfort, and sunshine into a sorely ravished world, and winning the gratitude of millions upon millions of unfortunate people who have had no share or influence in bringing about the disaster which has come upon them. It is not too much to say that Americans are doing more than all other countries combined; and yet barely touch the fringe of the need.—*Red Cross Bulletin*.

ASSURANCES OF THE GOOD TIME COMING

God will judge between the nations, . . . and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2: 4).

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa. 11: 9).

Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord.

Glory to God in the highest, And on earth peace among men in whom he is well pleased (Luke 2: 10, 11, 14).

He became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth (John 1: 14).

He hath showed strength with his arm; He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, And hath exalted them of low degree (Luke 1: 51-52).

As many as received him, to them gave he the right to become children of God, even to them that believe on his name (John 1: 12).

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Matt. 11: 28, 29).

Now abideth faith, hope, love, these three; and the greatest of these is love (1 Cor. 13: 13).

NEW YEAR'S PETITION

MRS. M. L. W. ENNIS.

(On her seventy-seventh birthday)

Dear Lord Jesus, I would be True and faithful unto thee, I would walk from day to day, In the straight, the narrow way, Follow where thy footsteps lead, And thy will be mine indeed.

'Mid the world's turmoil and stress, As I touch thy seamless dress, Wilt thou life and strength impart To this weary, fainting heart, To these feet, and to these hands, That would fain do thy commands.

Thy compassion give to me, For distraught humanity, Starving for the Heavenly bread, Tossed about and exploited; Scorched by heat, and chilled by cold, With no shepherd, and no fold.

Make my countenance to shine With the light of love Divine, That its glow may be a guide To the tempted and the tried, To the feet that go amiss, Toward the brink of the abyss.

If dear Lord it be thy will, Longer here, I linger still, Give some humble task I pray, Keep me helpful while I stay, Let my last days be my best, Ere I enter into rest.

Ashaway, R. I.,
January 14, 1921.

WOMAN'S WORK

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

REAL STRENGTH

There are days when skies are sunny, there are days when skies are gray,

There are times when joy and laughter seem to lead us on our way.

Then the clouds begin to gather, and the doubts and fears arise,

And the tears of grief and sorrow dim the happiest of eyes.

Oh, it's then you need your courage and it's then you must depend

On your faith in God above you to sustain you to the end.

You can live your days of sunshine all unaided and alone.

You can share with men the pleasures and the treasures that you own.

You can whistle cheery snatches of some gay and lilting song

When the sun is high above you and there's nothing much that's wrong.

But when darkness settles round you and when death is at the door,

Man has not the strength to give you that your soul is crying for.

When the world is at its brightest life's an easy thing to live,

From the store of mortal gladness we can take and we can give,

But I notice when our burdens seem too much for us to bear

Then we seek Divine assistance by the avenue of the prayer,

And we calmly face our trials and we suffer every test

If the voice of faith shall tell us that whatever is, is best.

—Author Unknown.

THE CAREER OF A COBBLER*

MARGARET T. APPLGARTH

CHAPTER III

STARLIGHT: THEY THAT TURN MANY TO RIGHTEOUSNESS

Silently, one by one, Vishnuswami saw the stars thrusting themselves through the blueness of the heavens, and suddenly pointing upward in an ecstasy, he cried: "Could you count them for me, oh, friend, so wise in figures?"

Chunder Singh laughed outright: "With two small eyes? You ask too much! Be-

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sides what have the stars to do with Carey Sahib: full well I know some hidden meaning behind your words?"

"Look closer," Vishnuswami said, "and you will notice stars of greater light and stars of lesser light, which make this darkness bearable. Fasten your eyes while I name the bigger stars in order: the one straight up above the hut of old Ram Pooa—I name it, Carey Sahib; next in line—I call it Marshman Sahib; the next, Marshman Mem Sahib; then William Ward Sahib—"

"Stop! Stop!" cried Chunder Singh, "why should I store so many names under my turban, names of English strangers of whom I never heard?"

With mock pathos came the gay reply: "Poor scattered man! Yet I am hard put to it to tell more of Carey Sahib unless I also mention Marshman Sahib and his wife, also Ward Sahib. Write their names upon your heart! The lesser stars I will come to much later: Krishna Pal, Gokool, Krishna prosad—wait, and you shall hear."

"Men of India, those last," Chunder Singh remarked with certainty. "And now, no doubt, you will go on with the tale of Carey Sahib and his factory, making indigo."

"But only for the briefest minute! For you must hear of a bad season of a most disastrous flood, of pirates seizing precious cargoes on the ocean, of Carey Sahib seeing that his factory must be closed for sudden lack of rupees. At once he sent a letter across the many seas to England, telling Andrew Fuller Sahib and the Baptist Society who held the ropes, that he was now acquainted both with tricks of Hindu natives and with the lowest rates for housekeeping in India; wherefore it had been borne upon his heart that six or seven families could be kept for almost the same expense as one. He earnestly drew out his soul to the sahibs in England to set their faces toward him and send new men to tell about the Living God. Have I named these men? No, I have saved their title until now—'missionaries' they are called. And Carey Sahib especially put it down on paper that these sahibs should bring wives as hearty in the work as their husbands were. He also wrote his plan: These families all should live together in a cluster of straw houses, in a line or square, no one was to have anything of his own, but all must hold their

things in common. Moreover, there should be fixed rules regarding eating, drinking, worship, learning, preaching and the other daily things they had to do."

Chunder Singh slapped his knee vigorously: "Ha! Ha! he must have eaten the fruit of madness to suggest a plan like that. Even the gods could never live without high quarrels, and it's only human to desire one's own. Poor Carey Sahib, he was doomed to disappointment! Or perhaps no men were found brave enough to cross those many oceans which you say rise up like mountains and sit down like valleys."

Vishnuswami pointed to the stars again: "Did not I name them to you? Marshman Sahib and his wife, Ward Sahib also? For you must hear how men in England called to mind the great unselfishness of Carey Sahib years before, refusing money when he was receiving also from his factory. Therefore they sent him his arrears in salary and found men eager to come across to India at once. Men who also had the sacred fire. It is curiosity but one day before leaving England, Carey Sahib met Ward Sahib, a man who was by trade a printer. Now mark the words that Carey Sahib said to him that day, five years before: 'If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures.' And see, William Ward was of the sahibs who arrived with Marshman Sahib and his wife. As for this woman, I could tell you tales to last until we both grew bent with age. Oh, what a woman is she, friend of mine! You do not dream such females live."

With scant politeness came a grunt: "Dwell not on women! Am I not full now with tales of them? I tell you frankly they can not draw out my heart. But tell me more of Carey Sahib's plan of small straw huts,—'tis plain to see he envied much the kind of huts we build!—I like it in him."

"Oh, foolish neighbor! Has it entered your heart to ask why he craved such great uncomfortableness? He, who was used to windows made of glass and things called chairs to elevate his body from the earth and so extend his legs, as well as other things these English think are necessary."

"Well, was it not because he liked our ways the best?"

"You package of conceit! Let it pene-

trate your turban that he wished it only for our sakes, and for others such as we—so that when we looked we might not be offended by the differences between us, but might whisper in our beards: 'Behold this man of England is like a brother to me.' So all this he wrote to England to that society of which I have said much."

"You prick me awake! Did these sahibs from England indeed live in small straw huts like ours?"

"You hurry my tale too much, Chunder Singh, let me proceed in order, telling first how they arrived without passports from the East India Company, which—though composed of men called Christians—places love of gold before all else in life, and were bitter against men of the Living God. There was one to warn these English sahibs not to land in Calcutta, but in town called Serampore, full eighteen miles away. This town belonged to the nation known as Denmark, you must know. So it was from Serampore that Sahib Ward traveled down to Mudnabati to meet Carey Sahib. Picture in your head how earnestly they talked, how Carey Sahib came to see that since he was no longer manufacturing indigo he dare not stay on English soil in India, to preach the Living God without a license from that so ungracious East India concern. Ward Sahib pressed the benefits of Serampore—under Danish rule, you understand—and Carey Sahib saw with happy eyes its possibilities and went there to dwell until the end of life. Now the date of this going was the year 1800, as the English reckon time."

"I am consumed with impatience—you still make no mention of straw huts!"

"Well you shall now hear, poor creature! You shall hear that they looked long and hard for land big enough to hold those huts, but none was to be found. So now I tell you of a change in plan. For in the center of the town was found a house, so large it cost six thousand rupees, brother. But in their hearts they saw how it would answer for every purpose, for it had a cool and broad veranda and a hall, with two rooms on each side; rather more to the front, two other rooms, quite separate; and on one side, a storehouse, which the sahibs planned to use as an office for printing. Now as to situation, picture a large plot of ground beside the Hoogli River, picture the wall

around it with a garden at the bottom and a fine large pool of water in the middle."

Chunder Singh replied in awe: "You strike me between the eyes, old friend! This sounds like the palace of a rajah, of great magnificence!"

"It is true it was unlike the simpleness they had in mind, and Carey Sahib liked it not on that account, but even in the midst of largeness one need not spread one's self on with vanity! So it was there they lived even as Carey Sahib planned at first:—all preached and prayed in turn, one person superintended the affairs of the household while one moon was waxing and waning, then another took full charge; Carey Sahib was treasurer, kept the chest of medicines. Each week they devoted one evening to adjust their differences and pledged themselves anew to love each other. Also, they promised not to engage in private trade, but to do all for the benefit of the Serampore Brotherhood. Ah, it draws out my heart to hear with how perfect a love they dwelt together, of one heart, of one soul; neither said any of them that any of the things he possessed were his own; all things were held in common!"

Chunder Singh smiled discreetly: "I make no doubt it lasted not over long, however!"

"You err, oh, man of many quarrels, for I give you the truth when I say that for seventeen years they thus lived in perfect peace, until their numbers outgrew the house and others must be builded. Indeed, I breathe into your ear this splendid word: there never came one breath of trouble to those men in India; moreover, neither was there trouble across the sea in England so long as Andrew Fuller lived, the sahib who—but surely I have said it many times—he who was the secretary of the men who held the ropes while Carey Sahib came to India. But when this Fuller Sahib was gathered to his fathers there arose in England other sahibs doubting that these missionary men in India could be left to manage things alone. Ah, it is sad, my Kinsman, when worshipers of the same God look on each other's affairs with doubting eyes, and think unpleasantness concerning rupees. But store it in your heart, how Carey Sahib went his even way till now all men cast happy eyes upon his years in India, saying, 'Behold a saint!'"

(To be continued)

WORKER'S EXCHANGE

NORTONVILLE, KAN.

You have not heard from Nortonville Society for some time but we are still in existence and it is the fault of the Press Committee that nothing has been sent in for the Woman's page.

Our society is divided into two circles, one consisting of the young ladies, and those a little past young folks go to make up the other circle. Some of those in the latter circle are well along in years. "Aunt Angelina" Babcock being eighty-six and "Aunt Alma" Maris eighty-two, but they are nearly always present and seem as young as the rest of us. Mrs. Polan is a worker in both circles but really belongs to the younger ladies' circle.

The older ladies' circle meet every two weeks for an all day meeting. We usually quilt or tie comforts and sometimes piece a quilt top which we sell when quilted, if there is no other work on hand. At the noon hour reserve seats are held for our pastor and family and we all enjoy a social time together as we gather around the table with our plates filled in cafeteria style. How our pastor always knows when dinner is ready is a question, but when he with his family enter the basement all understand it is then time for Mrs. Ellen Vincent to pour the coffee.

The young ladies meet once a month unless there is special work to be completed. They have done miscellaneous sewing, such as making children's clothing, working buttonholes and piecing quilt tops of which they have sold a number.

The regular business meetings occur the first Thursday in each month. We have a Literary Committee which furnishes us with an interesting program following the business session. About Thanksgiving time a special committee was appointed to prepare a program. They presented the well-known play, "The Destrict Shule" and held a food sale immediately after the close of the play; this together with the thank offering box netted the society about \$40.00. During the year we have held several food sales which have been very profitable. One of the merchants has hired us to make comforts for his store, both this year and last. We have had as many as seven quilts at one time for quilting. At one of our meetings some

of our ladies tied five comforts while others almost completed a quilt.

We have met the first half of our apportionment and assisted in remodeling our church basement. Plans are under way for another entertainment to raise funds for the completion of the basement. During the year we have raised in various ways quite a good sum of money.

MRS. H. C. CADWELL,
January 17, 1921. Press Committee.

A HISTORIC MOMENT

That was a historic moment when Sir Herbert Samuel, the High Commissioner for Palestine, landed at Jaffa to take up his duties of first Jewish ruler in Palestine for millenniums. The *Maccabaen* describes it.

"The thunder of the cruiser's guns woke the echoes seventeen times as the High Commissioner left her deck, and in an amazingly few moments the strains of 'God Save the King' from the military band upon the quay announced that he had set foot on shore, and the shore battery rendered a responsive salvo of ten guns. Sir Herbert was in full ceremonial dress, white, with gold-braided collar and cuffs, a sash of purple, a court sword at his side, and on his breast glittering stars of his orders,—a figure of dignity and of power. The guard of honor was inspected, the consuls, civic representatives and the members of the Zionist Commission introduced, addresses of welcome delivered. The High Commissioner responded briefly but eloquently, with the assurance to hold evenly the scales of justice in this old land which is ever a new land. So through the streets, thronged with welcoming citizens and two solid walls of fixed bayonets, the High Commissioner ascended to the Mount of Olives, where General Bols bade him welcome, and departed."

Some days later Sir Herbert attended synagogue with his staff, and himself read the passages for the day. They were thrillingly opposite in the light of the great historical tragedy of Israel,—that from the law being Deuteronomy 3: 23 to 7: 11, repeating the final exhortation of Moses, and the other from "the Book of Comforts", Isaiah 40: 1-26, "Comfort ye, comfort ye my people, saith your God," the words of cheer which closed an earlier exile.—*Record of Christian Work.*

UNDER THE PAGODAS OF PETCHABURI

As from either the north or the south the traveler draws near, they rise up before him, these pagodas of Petchaburi on the high verdure-clad hill which looks down over the wide-stretching paddy fields, south-eastward to the sea and northwestward to the hills, which begin the great mountainous undeveloped country of western Siam.

The pagodas look down upon the plain, but they do not command it. Other forces are at work there, and they have crept up now to the very foot of the hill on which the pagodas stand, and have built there, next door to the monastery, a training school which is to send boys out to teach Christian schools wherever they can find a foothold in the plain. And Dr. Eakin, who has charge of the itinerating work in a field two hundred miles long, reaching from the north of Petchaburi to Koh Lak in the south, has a thousand communicants and inquirers in preparation for baptism in sixty villages in this great field.

From the pagodas on the hill, moreover, not one hand has been lifted to heal the sickness and disease of the people, and the great idols sitting there in their passive calm are untouched by any sound of suffering, or call of need and pain. In their high retreat, aloof from men, their only message is that all is vain, that his joy is best who neither thinks nor feels nor laughs nor cries, but beyond desires has forgotten himself and all mankind.

A mile away, where the crowds of humanity pass on the river bank, where the boats can bring the sick and helpless, the mission hospital stands with its doors wide open, the beds lining its single wards, the operating room one of the best equipped in all our hospitals in Siam, and a surgeon's skill waiting to do whatever can be done to relieve suffering and distress. We should have been very glad while in Petchaburi to climb the hill and visit the images of Buddha and the high pagodas, but our interest was in the plain and the people of the plain and the market places of the city, "where cross the busy ways of men", and there we went with Dr. Eakin and his son Paul, who has come back as a missionary to the land of his birth and has taken up with his father the work in this great field of Petchaburi.—*Robert E. Speer.*

YOUNG PEOPLE'S WORK

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

THE KINGDOM IN MY HOME

ZEA ZINN

Christian Endeavor Topic for Sabbath Day,
February 12, 1921

DAILY READINGS

Sunday—Taking the Kingdom home (Luke 18: 9-14)
Monday—A home transformed (Luke 19: 1-10)
Tuesday—A mission to the home (Mark 5: 1-19)
Wednesday—A miracle at home (Mark 5: 21-24, 35-43)
Thursday—The King in the home (John 12: 1-8)
Friday—Changed hearts make new homes (Acts 16: 25-33)
Sabbath Day—Topic, Thy Kingdom come II. In my home (Matthew 6: 7-15) (Consecration meeting)

In the first meeting of this series, the topic of which was "The Kingdom in My Heart", we probably decided for ourselves what Jesus meant when he spoke of the Kingdom of Heaven or the Kingdom of God. A kingdom implies two things: a king, and a realm in which to rule. Since Jesus said, "The Kingdom of God is within you," the realm is evidently man's spiritual nature, and the king is of course Christ. The title king implies power and absolute control on the part of the ruler and unquestioning allegiance on the part of the subject. Such ideas in connection with national government are distasteful to most people now, because the world is doing away with the kingdom. But we are not so far away from it that we can not still understand the figure of Christ's oft repeated words. The ideas of absolute control and unquestioning allegiance in connection with Christ's Kingdom in our hearts are not distasteful to the Christian because he knows that they are the secret of a victorious and a happy life.

When a man subjects his spiritual nature to the sway of Jesus Christ, his whole self acknowledges the surrender; for the spirit is the man, and the outward life is but the expression of the spirit. When two people, the founders of a home, have the Kingdom in their hearts, the realm of King

Jesus in that home is a large one. When this realm exists in many homes, the prayer, "Thy kingdom come", begins to be fulfilled. This is true because of the deep and far-reaching influence of the home on human life. No one can trace or measure the good that results from a truly Christian home. We need only to look into our own lives and see what part our home training has performed in them to understand that we could get along better without schools, or churches even, than without Christian homes. It is our parents, living faithful to the laws of Christ's Kingdom, who surrounded us, in the period when we were most susceptible to environment, with the best influences. The example of their lives, which perhaps now we consciously admire and strive to imitate, was once the force which—unknown to us—gave direction to the growth of our characters. The atmosphere of a Christian home tends to inspire each member of the household to high living. Thus the influence of the home goes out into the world with every member of the family.

Surely it should be one of the aims of every Christian Endeavorer to have his home a center from which Christian influences radiate. What are the tests of a Christian home? This is a question that may be discussed in the meeting, and I shall not attempt to answer it here. But perhaps the following questions will be suggestive:

Is courtesy in the home a mark of Christ's rule in the hearts of those who live there?

Can you test the character of a home by the nature of its pleasures?

What kind of hospitality in the home would best carry out Christ's teaching? See Luke 14: 12, 13.

What is the attitude of Christian parents toward the training of children?

Should parents assume any responsibility in teaching the Bible to their children, or should they leave that to church organizations?

How may a home be made an agency for good in a community?

How can young people raise the standards of life in their own homes?

What modern application may we make of Jesus' command in the account of the healing of the demoniac in Mark 5? "As He was embarking, the man who had been possessed asked permission to accompany Him. But He would not allow it.

"Go home to your family," He said, "and repeat to them all that the Lord has done for you, and the mercy He has shown you."

MAKING A NEW START

NILE, N. Y.—Our C. E. society has re-organized and is trying to grow larger and do better work. We have had several socials and our C. E. prayer meetings have grown more interesting and more have been present since we started over again. We want other Y. P. S. C. E.'s to know that we are trying to do our best. Not so long ago our society became very sick with paralysis, that is, the paralysis of old age; for the Nile C. E. is not a child although it has not developed according to its years. There are some hopes of recovery since Dr. Holston has called and has prescribed as a remedy reorganization.

During Christmas vacation we were told to meet at the parsonage at seven o'clock. Not long after the appointed time a truck arrived and we piled in. It was a lovely night for a ride and what fun we did have sitting in the straw and tucked in by blankets!

After riding for about three miles the truck stopped; and on climbing out we saw we were at Well's. Every one knew they would have a glorious time, for one always does at that house. Our social committee (George Wells is the chairman) has done splendid work ever since they were elected. During the evening we had a nut hunt, games, and stunts. Each boy ate with the girl whose name he found written on a slip of paper in a walnut shell which he had received earlier. Refreshments consisting of cake, cocoa, and sandwiches were served. We sang songs and after saying the C. E. benediction we started for home. We had a delightful time. There were many home from college and school, as well as the usual visitors which Christmas brings.

C. C.

To be called friends by our Master, to know him as the lover of our souls, to give him entrance to our hearts, is to learn the meaning of living, and to experience the ecstasy of living. The higher friendship is bestowed without money and without price, and is open to every heart responsive to God's great love.—*Hugh Black.*

THE ADVENT HOPE

There must in some form be a second coming to complete and vindicate the first, to say right out so that all can understand what at Bethlehem and ever since has been said in hints, though hints of ever-growing clearness. The whole race is learning that it can not save itself. Half unconsciously the human heart begins again to look for a Savior from heaven. The course of events is bringing home to men the meaning and necessity of the advent hope,—the expectation of a great unveiling, when that which God has so long been patiently working at in human history and human hearts will stand revealed, and his true place in his universe at last be flashed upon all, even as a sudden sunrise reveals the sun and the world together. How it will happen we can not know. When it may come we surely are not meant to be calculating. But we have the accumulating signs of the times which suggest that some great change is near, and we have the same spirit of expectancy abroad which stirred in Palestine before the first coming. At least we do well to watch, and to strip our minds of such prepossessions as blinded and betrayed the Jews of that age.

The crowning tragedy would be if he came again and were again rejected!—*E. A. Burroughs, in "The Way of Peace":*

The largest budget in over a hundred years was announced today by General Secretary Frank H. Mann for the American Bible Society. It amounts to \$1,222,367, and is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will provide millions of new readers in the next few years. Children can learn the new script in three or four hours, and illiterate men and women in as many weeks.

The American Bible Society is 105 years old and has issued 140 million copies of the Scriptures in 150 languages and dialects.

CHANGE OF ADDRESS

We request that all of our correspondents hereafter address us at Tichnor, Ark.

C. C. VAN HORN.

CHILDREN'S PAGE

THE SERMON FOR CHILDREN—GOD AND THE HOTTENTOT

HARVEY J. MOORE

How many of you children know why it is colder in winter than in summer? Perhaps some of you would answer that it is because the sun is farther away in the winter. But that isn't the reason, for the sun is actually nearer us in winter than in summer. The reason is that in summer the sun is almost directly over our heads and shines straight down upon us, while in winter the part of the earth on which we live is turned away from the sun and it shines at an oblique angle. So you see the sun only seems to be farther away in winter.

I wonder if any of you have ever seen a Hottentot child. You know they live away down in southern Africa. They are black and they wear almost no clothes at all. They are not taught to read or write or to do any of the things we are taught to do. They belong to the lowest class or tribe in the country. They are considered so low that sometimes when the other tribes build churches or chapels they put a sign over the door that reads "Dogs and Hottentots not allowed." The children are of so little account that many of them are left outdoors without food or shelter or clothing of any kind to die. Some of these starving little boys and girls have been picked up by missionaries and given a home and have been taught to read and to do other things. I have seen a little Hottentot boy who was taken up by a good man and brought to this country, where he wears good clothes just as you children do. He can read and write and sing and do almost as many things as any of our children. And he says he loves Jesus and intends to work for him all his life. He says that when he grows up he will go back and tell his little Hottentot brothers all about Jesus and what he has seen and learned here in America.

Can you tell me why our children are so well treated, why they wear such good clothes and have so much to eat, and why they are sent to school to study and learn while these little boys and girls down in

Africa are treated so badly? Perhaps you think it is because God is so much farther away from them than from us. We say that every good thing comes from God, so of course that must be the reason. They do not know anything at all about God or about Jesus. But God is not farther away from them than he is from us; he only seems farther away because of the way in which the truth about God has been taught to us. If the little Hottentot boy only knew it he could kneel down beside his bed at night and say, "Now I lay me" and "Our Father" just as we say it, and God would hear him just as he hears us. But the trouble is this little boy does not know that. The only way he ever does know it is when we give our money to send some missionary over there to tell him about it. If we do not send missionaries he will always be ignorant and dirty and hungry and without clothes. If we keep on giving money and sending missionaries sometime he will be just as smart and as well fed and as clean as we are. And he will know that God is near to him and loves him and that will be the best thing of all. Don't you think it will be fine for us just to keep on giving some of our money to help the poor Hottentot boys and girls?—*Christian Work.*

THE GREAT ELM

Of all the trees that Billy knew, the very tallest was the great elm in the meadow lot near the river. He heard that the spire of the new church at the village was more than a hundred feet tall, and he felt sure that his tree was taller than that.

One day Billy and his cousin Robert were playing in the meadow. They sat down to rest for a minute in the shade of the great elm.

"I wish that I could find out how tall this tree really is," said Billy.

"Why, that is easy enough," said Robert.

They ran to the barn, where Robert picked out a small pole from a pile of lumber. With a foot rule, which Billy brought from the house, they found that the pole measured almost exactly ten feet in length. Taking both the pole and the foot rule, they hurried back to the meadow. "Now you sit down and watch me," said Robert.

He stuck the pole into the ground, not far from the elm, but outside the place where its great shadow fell. Then he care-

fully measured the shadow that was cast by the pole, and with equal care measured the distance from the base of the tree to the end of the shadow cast by its topmost branches.

"Your elm is one hundred and twenty-eight feet tall," he said, a moment later.

"How did you do it?" cried Billy.

"There could be nothing easier," said his cousin. "The pole is ten feet tall, and I found that its shadow is just five feet in length. Now that means that it takes two feet of the pole, with the sun where it is now, to cast a foot of shadow. Of course, it is the same with the tree. I found that the length of the tree's shadow is sixty-four feet. This means that the tree itself is twice sixty-four feet, or one hundred and twenty-eight feet high. Do you see? That is the way our teacher had us find out the height of our flagpole."

Billy was quick enough to understand and before another day had passed he had measured the height of a score of trees in the meadow.—*The Lutheran.*

HOME NEWS

BOULDER, COLO.—Having been requested to write the RECORDER something of the Boulder church and its interests will give a brief review of the year's work here, although part of the ground may have already been covered by the letters from our good clerk.

Our little stone church is quite centrally located at the corner of Twelfth Street and Arapahoe, and there has been a steady increase in attendance during the year.

Being so widely separated from other churches of the denomination, we appreciate very much visits from members of other churches, and we have surely been blessed in this respect. Early in the year 1920 Brother Holston spent several days with us in the interests of the Sabbath school work, and though the "flu" ban was on at the time and no public meetings were held, his visit was much appreciated.

Some time later Elder George C. Tenney and wife, of the Battle Creek Sanitarium, stopped with us over the week, in their return home from a visit to the coast, Brother Tenney speaking to us on Sabbath Day.

During the summer Brother A. L. Davis and family, of North Loup, were here for their vacation; also Brother W. L. Burdick

and wife, formerly of Alfred, spent some time here. Both men gave us very pleasing discourses.

After Conference Mr. and Mrs. Osborne and daughter, of Riverside, Cal., spent a Sabbath with us, the daughter, who had attended the Conference at Alfred, giving us an interesting review of Conference interests.

Three Seventh Day Baptist families have settled here during the year: Mr. Rogers and wife and daughter, from Farina; Rev. Ira S. Goff and family, formerly located at Second Alfred; and R. W. Wing and family from DeRuyter, a brother of Pastor Wing.

We also have with us Mr. and Mrs. G. W. Burdick, of DeRuyter, who are spending the winter here with their son.

J. W. Crosby and wife, and son and family, who have located near Denver, occasionally spend a Sabbath with us.

The Woman's Missionary Society has kept up its usual interest and bi-monthly meetings under the direction of its president, Mrs. Mina Coon.

A good interest has been maintained in the work of the Sabbath school during the year, and we have our banner as a standard school.

The Teachers' Training class under the direction of Brother Goff is very enjoyable, and a C. E. society has again been organized.

December 4 was decided upon as Roll Call day, and letter were received from thirteen of the twenty-five people written to.

Our annual dinner and business meeting January 2, was well attended, ninety-three being-served at dinner. Dr. F. O. Burdick after a year's rest from the work of moderator, was again elected to this position. D. M. Andrews, who had faithfully served the church as treasurer for thirteen years, declined to accept the responsibility this year, and H. W. Saunders was elected in his stead.

January 10, 1921, Mr. and Mrs. F. R. Saunders, formerly of the Hammond church, celebrated their golden wedding. Mr. Saunders is a cousin of our late missionary secretary, and his wife is a sister of Mrs. Wing. Mr. and Mrs. Will Saunders, located near Minneapolis, Minn.; T. A. Saunders, and Mrs. Emma Pullan, of Mil-

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Lone Sabbath Keeper's Page

LONE SABBATH KEEPERS' CORRESPONDENCE

A LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

MY DEAR FRIEND:

No doubt you looked for a letter from me before now and I had no intention of waiting so long when I received yours. But one thing after another seemed to cross my path in such a way that I had to let much of my writing lie over from week to week. It seems almost impossible for me to get daytime now to write and often when night comes I am too tired.

I counted on staying in the house and doing some work that has been on my mind a long time, and letting other people do the cotton picking this fall, and winter, but the other people stayed away and it looked like I just had to go at it or see a good deal of it rot on the ground for lack of being gathered. As soon as it is ripe enough, it begins to fall on the ground, and then every rain damages what is on the ground. And so I have been picking away, day after day, all the time I could spare from cooking and washing and other necessary housework. Some days we eat only two meals so that I can pick in the warm part of the day, for we have had some cold mornings and evenings.

After breakfast I pick until twelve or one o'clock, then put on dinner, and while the dinner cooks I wash out a few pieces; and so on every day till Friday when I finish up the week's washing and do a little ironing. When a rainy day comes I mend up some things and do a lot of washing if needed. As there are only two of us at home, my cooking is a small job, and I keep the wash boiler on the side of the stove from Monday morning till Friday noon, when I take it off and put on a pair of irons; and while they heat I do my cooking for our dinner, and by cooking a double or triple quantity of whatever I put on I have enough left to last over the Sabbath.

And so you can just imagine what a rush I am moving in. But after I had a good start on our cotton, some hands came and picked a few days now and then, but

there is much to do before all is in. We have had to pay one dollar and fifty cents per 100 pounds for the last two months and over, and many of the hands around here can pick 200 pounds a day easily. That price with the low price we can sell cotton for will cause us a loss of \$2,000 if we can not hold our cotton until the price rises, as it generally does in the early spring and summer.

Nearly everything that we have to sell now is at a low ebb. Only chickens and eggs bring a fair price now, while the things we have to buy are still out of reach. I shall have to go without any new clothing this winter so far as I can see now, and my son is wearing his last winter clothes. But if we can go through this winter, I hope a change will come and prices will be more reasonable. Nearly all of our crops were part failures for it seemed impossible to get them properly tended during the growing season.

So far as I am personally concerned, while I would like to live among Sabbath-keepers, and enjoy their company, I am content to live wherever the Lord has work for me to do, and I am well satisfied that place has little to do with the faithfulness of one who has made a complete surrender of himself to the Lord. Who could have had more unfavorable surroundings than Abraham during his first years in Canaan before he became acquainted with Melchizedec? Or Jacob in his uncle's home? Or St. Paul as a prisoner at Rome? Who had better company than Judas, until he left the passover table to seek the company of those who desired him to destroy his Master? The Lord has a place for every one of his children, and where he puts them is the right place for them to be, whether in congenial company or among enemies and scoffers. At the same time we are not to seek the company of those who are "of corrupt minds and destitute of the truth, supposing that gain is godliness". When we try to make known to any one the truth and find that they are full of "perverse disputings" it is our business to "withdraw ourselves" (1 Tim. 6: 5, 6) and be contented to stay at home, or go where we can have opportunity to sow the good seed without getting into a quarrel.

After I became a Sabbath-keeper I lived within walking distance of a Seventh Day Baptist church from 1885 to 1919, when the

church and the land with it was sold to the government because it was within Camp Bragg territory. Now the nearest Sabbath-keeping family is twelve miles from here and I find it somewhat lonely. But I have the Bible for company and the Holy Spirit for teacher and guide. I have good papers also: the SABBATH RECORDER, the *Gospel Herald* and the *Jewish Evangelist*, they I consider the best. The *Christian Herald* has some very good reading matter, and some that I dislike.

I am not at all in favor of community churches when the sole aim seems to be numbers rather than conscientious regard for the pure doctrines taught by the Holy Scriptures; and I am opposed to the League of Nations for in it I see a chance for the papacy to become mistress of the nations once more. As long as the pope at Rome favors it I am suspicious of it. I think he sees in it a stepping stone to world power. The popish festival of Hallowe'en is gaining a great deal of ground in Protestant churches just now. The C. E. society in one church is said to have observed it according to the customary rules of black cat decorations, fortune telling and ghost story telling—three things plainly forbidden in Scripture, as the black cat belongs to witchcraft, fortune telling to astrology and ghost tales to spiritualism, a form of witchcraft.

I am certainly glad to hear that two Seventh Day Baptist churches have been organized in Detroit, Mich., for I have reason to believe they will hold fast to the faith doctrines found in Scripture.

Well, I will close now as it is late, though I wanted to say a little about prayer. But you know the two things necessary to an answer of prayer, I suppose.

Write soon to your sincere

FRIEND IN THE SOUTH.

A REPLY FROM THE LONE SABBATH KEEPER
IN THE NORTH

MY DEAR SOUTHERN FRIEND:

I feel a great deal of sympathy with you in the hard times which so many tillers of the soil have been passing through, and perhaps it will help you a little to know how we have had so abundant blessings in these days of trial.

My mother began when she first commenced housekeeping by eliminating debt. If we did not have money to pay for a thing,

she preferred to go without it. On the farm, if we did not have money to pay for fertilizer, we refrained from going in debt for it, but curtailed our crops according to what fertilizer we could save from the few cows, horses and hens we had. If the crops were a success, we set apart a small amount in the fall for fertilizer the next spring; but we always took precautions to shelter our wood ashes, stable and poultry dressing, where the weather would not leach away the richness, so in the spring we always started our crops clear of debt. As a result, after years of experience, we do not always have as extensive crops as some others, but what we do have is our own, and we never find ourselves in face of debt when winter severity comes, because God blesses our efforts to plant less and have ample time to care for it, rather than to go into debt to plant more than we can handle successfully. Among our own neighbors we have those who are trained so differently, but we think they would get so much more benefit out of life if they had learned our way while young. And I believe our way is more like God's way, from what I have learned from his Word.

I agree with you that the head of the religious corporation in Rome is seeking for universal power, and he will get it if individuals let him, whether the League of Nations or any other public benefit appears as a possible aid. I agree with you about Hallowe'en and similar "good times" among Christian Endeavorers. I am not against all good times, but I believe some youth have a perverted taste that chooses what is dwarfing to their mental caliber. Older church members ought to encourage entertainments which do not strengthen the popularity of that monarchial idea which aims to place all Christendom under the authority of one man. The progress of German autocracy has been checked by God through his enlightened servants. Now our youth must be enlightened to check any and every religious autocrat who aims to control every human soul. William E. Griffis' histories are admirable educators along this line, especially the most recent one on the Pilgrims. I hope our young people may become interested in them, wherein they show what we of 1921 have of value in our heritage, and though Griffis does not accept the Sabbath of Jehovah, we who are strong in

Sabbath truth can see how the way has been paved by Jehovah for the future victory of his Sabbath.

And here is where your suggestions regarding prayer are timely. When we have done all we can toward a desired object, then we can lay the burden at the feet of him who sees the end from the beginning. Sometimes he will answer just as we ask, because our mind and will are in harmony with his. Again sometimes he answers as we do not expect an answer, or he refrains from answering, because our mind and will are out of harmony with his; and if we continue our faithful prayer, we soon come to the point where we can see his way is the best way.

I am sending you a clipping about H. C. Killgore, of Tometa, Tex., head of the Sabbath-keeping company which makes cotton mattresses, thereby assisting quite a few Sabbath-keeping cotton growers to a livelihood. He sells mattresses and cushions very reasonably. The women help manufacture them, while the men are occupied with the more arduous work of tilling the fields for the cotton crops. They appear to be independent of avaricious middlemen as far as sale of their product is concerned.

I must now wish you a hearty farewell and God-speed in all your undertakings. Write again when you feel so disposed, to

YOUR FRIEND IN THE NORTH.

January 16, 1921.

(Continued from page 154)

ton, Wis., were here to attend the celebration. Dinner was served for the immediate family and in the afternoon friends of Mr. and Mrs. Saunders came to extend their good wishes.

In many ways the outlook for the work in Boulder is quite encouraging, and we are asking that we may be remembered at the throne of Grace the coming year, that much may be accomplished for the work here.

AN INTERESTED MEMBER.

January 20, 1921.

HOPKINTON PASTOR PRESENTS RESIGNATION
Rev. D. Burdett Coon, pastor of the First Hopkinton Seventh Day Baptist Church, presented his resignation to the church at the morning service Sabbath. Mr. Coon is to become field secretary for

the Missionary Board of the denomination and will have charge of the missionary and evangelistic work of the board in the United States. The resignation takes effect the first of May. He has been pastor of the Hopkinton church for nearly three years.—*Westerly (R. I.) Sun.*

HONORS TO A WAR HORSE

On June 25, 1876, occurred the battle of the Little Big Horn, in Montana. On that day five companies of the Seventh Cavalry commanded by General George Custer, were surrounded by a horde of Sioux Indians, and, after hours of desperate fighting, were all killed.

The only creature left alive was Comanche, a favorite war steed of General Custer. The general had not ridden him that day, however, but had loaned him to one of the soldiers. Comanche was desperately wounded, but managed to find his way to his master's body. Two days later, when relief came, the noble horse was found still keeping guard beside the dead general, and still erect, though he had at least a half dozen severe wounds. Throughout the two days following the battle the horse, despite his own sufferings, had maintained his faithful vigil.

Some of the soldiers wanted to shoot him, but others begged that an effort be made to save his life by attending to his wounds. The wounds bandaged, like those of any other brave soldier, Comanche was carefully and tenderly conveyed to the fort, where faithful nursing soon brought him back to health.

An order was issued by the War Department that he must never be ridden, which order was faithfully observed. Wherever the Seventh Regiment went Comanche went with them. In every parade he was given a post of honor. He survived the massacre of the Little Big Horn sixteen years, passing away at a ripe old age in 1892. He was buried with full military honors.—*The Visitor.*

Take us out of self so that we shall neither fear nor covet for ourselves, but shall live gladly and freely for others. And when we have thought deeply, wished wisely and aimed purely, may restful sleep refresh us for a new day of Christ's service.—*J. G. K. McClure.*

MARRIAGES

DUNN—HUSTED.—At the Seventh Day Baptist parsonage, Marlboro, N. J., November 20, 1920, by the pastor, Rev. L. D. Seager, Charles S. Dunn, of Lower Penns Neck, N. J. and Ethel M. Husted, of Shiloh, N. J.

HEMPHILL—VAN HORN.—At the home of the bride's parents, Mr. and Mrs. A. M. Van Horn, by the bride's uncle, Rev. Edgar D. Van Horn, of Milton Junction, Wis., December 25, 1920, Paul Hurley Hemphill and Chloe A. Van Horn, both of Milton, Wis.

LEACH—RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. Reuben Randolph, of Milton Junction, Wis., January 10th, 1921, by Rev. Edgar D. Van Horn, Roy Marion Leach, of Duluth, Minn., and Pearl A. Randolph, of Milton Junction, Wis.

DEATHS

CORNWELL.—Frederick E. Cornwell was born at Colden, Ill., in 1879, and died at his home in Adams Center, N. Y., November 21, 1920.

At the age of four his people moved east and he spent his early life in Adams, N. Y.

On September 8, 1908, he was married to Janie Whitford, of Adams Center. The greater part of their married life was spent in Albany and Schenectady, N. Y., where he worked with the American Express and the General Electric Companies. About two and a half years ago he moved on a farm near Adams Center where he resided at the time of his death.

At the age of fifteen he joined the Methodist Church, and remained true to his belief in his Savior all through his life. After moving to Adams Center, he and his wife attended the Seventh Day Baptist church of that place. He was an interested member of the pastor's Baraca Class, and true to the Seventh Day as his Sabbath.

He leaves to mourn his loss his wife; one brother, John S. Edmonds, of Chicago; three sisters, Mrs. W. D. Lawrence and Mrs. Carrie Wilson, of Adams, N. Y., and Mrs. Grace Hammond, of Schenectady.

Funeral services were conducted by his former pastor, A. Clyde Ehret, and he was laid to rest in the Adams Center Union Cemetery. A. C. E.

AYARS.—Melissa Noble Ayers, daughter of Shepard and Mary Noble, was born in Salem County, N. J., April 18, 1842, and died at Shiloh, N. J., December 23, 1920, aged 78 years, 8 months, and 5 days.

Mrs. Ayers was baptized March 27, 1854, and April 4, 1858, she united with Marlboro Seventh

Day Baptist Church of which she remained a member until her death.

She was married April 16, 1861, to Gilbert Ayars who passed away January 30, 1915. One sister survives her, Mrs. Margaret C. Palmer, widow of the late Dr. William E. Palmer of Hornell, N. Y.; also two nieces, Mrs. Jessie Bates, of Indiana, Miss I. J. Palmer, of New York City; and two nephews, Everett Palmer, of Plainfield, N. J., and Ellis Ayars of Minnesota. Mrs. Maggie Williams, a niece of her husband, who was reared in their family as a daughter, also survives.

Realizing that the end was near she truly

"Only waiting till the shadows are a little grown
Only waiting till the glimmer of the day's last
beam is flown."

Funeral services were conducted by her pastor, Rev. L. D. Seager, and she was laid to rest beside her husband in the beautiful Shiloh Cemetery. L. D. S.

CRANDALL.—Calvin Byron, son of Jared and Alzina Crandall, was born in Brookfield, N. Y., November 23, 1841, and died in the hospital at the National Military Home, Leavenworth, Kan., December 31, 1920, aged 79 years, 1 month and 6 days.

While a student at DeRuyter Institute he was converted to Christ and joined the Seventh Day Baptist Church at that place, some years later removing his membership to Nortonville, Kansas.

From DeRuyter he enlisted with the cause of the Union in the Civil War. He was severely wounded in the battle of Spotsylvania Court House (one of the major battles of the Wilderness), was taken prisoner, was confined for three months in Libby prison, from which he was liberated through exchange of prisoners, receiving his final discharge from the Army at the close of the war, having served two years and ten months.

Later he was a student at Alfred University, and choosing dentistry as his profession, he entered the Philadelphia Dental College, from which he graduated. After several years of successful practice, he took a post-graduate course at the Chicago Dental College, soon after which he moved to Nortonville, Kan., where he practiced successfully until failing health compelled him to retire.

He was married to A. Janette Langworthy, September 14, 1880, who survives him. He also leaves his adopted daughter, Mrs. Amos H. Leech, who has given him loving care during his declining years; also a half-sister, Coralyn A. Crandall, and several nephews and nieces among whom are Dr. Grace I. Crandall, of Lieu-oo, China.

Funeral services were held at the Crandall home at Oskaloosa, Monday afternoon, January 3, conducted by his pastor, Rev. H. L. Polan, assisted by the pastor of the Presbyterian church and Mrs. Angeline Abbey. The body was laid to rest in the Oskaloosa cemetery. H. L. P.

COONROD.—Mabel Greene Coonrod, daughter of Denio and Rebecca D. Greene, was born at Berlin, N. Y., February 15, 1879, and died of consumption at the home of her father in Berlin the morning of January 2, 1921.

She was converted in early life and united with the Berlin Seventh Day Baptist Church June 16, 1894.

She was united in marriage with L. Lavern Coonrod November 17, 1898, who passed on before January 5, 1920. After months of failing health and suffering she heard the call home.

She leaves a daughter to feel the want of a mother's love and care, a father, a brother, and a large circle of relatives and friends to mourn their loss. A mother, daughter, sister and friend has folded her tired hands and gone home.

Farewell services were had from the church January 5, conducted by the pastor, E. Adelbert Witter, who spoke from John 13:7. E. A. W.

JOHNSTON.—Loanza C. Austin, daughter of Stephen and Sarah (Kenyon) Austin, was born in Hopkinton, near Rockville, R. I., January 27, 1845, and died in Ashaway, R. I., January 8, 1921.

She spent practically all her life in the township of Hopkinton. For more than fifty years she has made her home in Ashaway. In 1884 she was united in marriage to David Johnston who, besides her brother, John Austin, of Westerly, R. I., and a sister, Mrs. Mary Lewis, of Ledyard, Conn., remain to mourn their loss. Although a great sufferer in recent years from heart trouble she bore her afflictions patiently, and had many a smile and kind word for all her friends.

In early life she united with the Rockville Seventh Day Baptist Church. In 1873 she took a letter from that church and united with the First Seventh Day Baptist Church of Hopkinton, in Ashaway. She remained firm and steadfast in her Christian faith to the last. Her funeral services were conducted from the home January 10, by Pastor D. Burdett Coon. D. B. C.

DAVIS.—Mary A. Rose, daughter of Lyman and Diantha House Rose, was born October 21, 1848, in Cuyler, N. Y., and died at Lincklaen January 8, 1921, aged 72 years.

She was united in marriage to Burdette F. Davis February 11, 1868, and to this union was born one son Edgar.

Many years ago Mrs. Davis was baptized and has lived a helpful Christian life. She attended services at the Lincklaen Center Seventh Day Baptist Church when circumstances permitted.

She is survived by her husband, to whom for nearly fifty-three years she has been a true helpmeet, her son, a grandson and three brothers, Charles, Art and Chauncey Rose, and two sisters, Mrs. Delia Thayer, and Mrs. Nellie Ingersoll.

The largely attended farewell service was held at the late home Tuesday, January 11, conducted by Pastor H. R. Crandall of DeRuyter, with burial at Lincklaen Center. H. R. C.

BARNES.—Richard Barnes, a resident of Milton Junction for thirty-five years, entered into rest, January 9, 1921. He was the second of the three children of Richard and Elizabeth Baldoc Barnes and was born in County Kent, England, August 24, 1832.

The family came to America in December, 1841, and settled in central New York in Oneida County. In 1856 Richard, the son, came to Wisconsin

and settled in the Rock River valley not far from Milton.

In 1866 he was united in marriage to Miss Ella C. Peck. To them were born two children, Mary Luella, deceased April 15, 1915, and Elmer L., of Milton.

Mr. Barnes was confirmed and reared in the faith of the Church of England. The family began the observance of the Seventh Day Sabbath when they moved to Milton Junction April 1, 1885, and all united with the Seventh Day Baptist church excepting Mr. Barnes.

He was an industrious, thrifty, conscientious man, a worthy citizen, a man of good judgment whose friendship was shared by many.

He is survived by his widow and son, five grandchildren, two great-grandchildren, one brother and four half brothers.

Burial was in the cemetery at Milton Junction.

H. N. J.

BURDICK.—Philena Babcock Burdick, the third daughter of Able and Lucy Ann Babcock, was born in Scott, N. Y., April 30, 1826, and died in Milton Junction, Wis., January 9, 1921.

Her early girlhood was spent on a farm near Lake Erie in the State of Pennsylvania. At the age of sixteen she removed with her parents to Wisconsin and settled on a farm in the town of Lima, about four miles east of Milton.

When about fifteen years of age, just before coming to Wisconsin she was converted and baptized and joined the Baptist church near her home in Pennsylvania. Later when her people settled near Milton she became a member of the Milton Seventh Day Baptist Church. Then when the Milton Junction church was organized in 1875 she became one of its constituent members and has since remained a faithful and honored member to the time of her death.

Philena Babcock was married to Ethan Lee Burdick March 20, 1845. To this union were born two children, G. D. and Myra May, both of whom are deceased. In the fall of 1861 they adopted a little girl who grew to womanhood and through all the years has been the faithful daughter and companion of her mother, giving to her those loving ministries which only a true daughter could give.

"Aunt Philena" as she was affectionately known and called was a Christian woman of the noblest type. She loved the Bible and believed that it was given her through the journey of life. She therefore read it carefully, believed its counsels and put its teaching into daily practice. She lived a most careful and conscientious Christian life, loving and serving her brothers and sisters of the church and doing unselfish acts of service for all the home and community who might need her help and sympathy.

To few, it is given to live the long life she lived or to suffer what she has suffered. A helpless invalid for twelve long years, wasted and worn by suffering, she longed for the time to come when she could go home and be at rest. She had waited long for the summons, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world."

She leaves to mourn her loss two sisters and one brother, Mrs. Lydia Maxson, of Riverside, Cal., Mrs. Artie Mendenhall, of Milton Junction,

and Edwin P. Babcock, of Clinton Junction, Wis., and three grandchildren besides many other relatives and friends.

Funeral services were conducted from her late home by her pastor, Rev. Edgar D. Van Horn, assisted by Rev. George W. Burdick and Pastor Jordan from Milton.

The large circle of friends and the many floral offerings testified to the high esteem in which she was held.

Mrs. Edward Hull and E. M. Holston rendered two beautiful duets, "Jesus Lover of My Soul" and "Beyond our Sight." E. D. V. H.

SMITH—Josephine Higbee Smith, daughter of William and Emma Ayers Higbee, was born at Shiloh, N. J., March 6, 1855, and died her home January 13, 1921.

She came to Walworth with her parents when about fourteen months old where she resided all her life. She was baptized by Rev. David Hakes January 22, 1871, at which time she joined the Seventh Day Baptist church.

On June 10, 1908, she was married to O. L. Smith at her home in Walworth by Rev. L. A. Platts.

From girlhood Mrs. Smith was actively engaged in all branches of church activities, namely, Sabbath school, Young People's meetings, Junior Christian Endeavor, Ladies' Benevolent society, and was a generous supporter of the church. She was a dependable worker among the sick in her locality and her valued services as such will long be remembered.

Mrs. Smith is survived by her husband, O. L. Smith, three step-children, Mrs. C. L. Haugan, of Beloit, Wis., Clarence Smith, of St. Paul, Minn., and Raymond Smith, of Chicago, Ill.; also by one brother, E. J. Higbee, of Walworth.

Funeral services, conducted by the pastor were held in the Seventh Day Baptist church at Walworth, Wis., December 16, 1920, and burial took place in the Walworth Cemetery. G. D. H.

"Keep yourselves in the love of God" does not mean keep yourselves loving God, but keep believing and rejoicing that God loves you.—*Maltbie D. Babcock.*

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Sabbath School. Lesson VI—February 12, 1921

LESSONS OF CITIZENSHIP.

Deut. 8: 6-11; Matt. 22: 15-22, 34-40

Golden Text.—"And he 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 great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Matt. 22: 37-39.

DAILY READINGS

Feb. 6—Matt. 22: 15-22

Feb. 7—Deut. 8: 6-11

Feb. 8—Phil. 3: 17-21

Feb. 9—Rom. 13: 1-10

Feb. 10—Rom. 12: 1-9

Feb. 11—Rom. 12: 10-21

Feb. 12—1 Cor. 13: 1-13

(For Lesson Notes, see *Helping Hand*)

If a believer would be faithful to his Lord he must fight the good fight of faith; if he would extend the frontiers of the kingdom of heaven he must endure hardness, as a good soldier of Jesus Christ.—*J. H. Jowett.*

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