

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*

CHRIST THE ALL IN ALL

Jesus Christ is the heart of the Bible. He is the Shiloh in Genesis; the I Am in Exodus; the Star and Scepter in Numbers; the Rock in Deuteronomy; the Captain of the Lord's Host in Joshua; and the Redeemer in Job. He is David's Lord and Shepherd; in the Song of Songs he is the Beloved; in Isaiah he is the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. In Jeremiah he is the Lord our Righteousness; in Daniel he is the Messiah; in Zechariah he is the Branch; in Haggai he is the Desire of all nations; in Malachi he is the Messenger of the Covenant and the Sun of Righteousness, and in the Book of Revelation he is the Alpha and the Omega and also the Morning Star.—Dr. R. S. MacArthur

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

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

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WHOLE NO. 3,962

Remedy for Skepticism A Modern Pentecost

Many people are worried over what they call the rising tide of skepticism, and are constantly wondering if a remedy can be found. It almost seems as though some persons regard Christianity as a kind of hot house plant endangered by every cold storm and that the only way to protect it is by arguments and counteracting theories. And so they want to fight for it and that too in a spirit that does not seem Christlike.

Such persons seem to forget that the kingdom of God, like a mighty breakwater, is able to resist and overcome any tide of unbelief and to make a safe anchorage where no storms of skepticism can prevail.

We do not need to build a breakwater of arguments and frame theories of defense. Christianity is its own best breakwater and what we need is to make practical use of that. It is much better and more to the purpose to demonstrate the certainty of our own conversion, than it is to theorize over the credibility of the story of Paul's conversion. Let each and every Christian convince the world that he is truly converted; and let him bring forth the fruits of righteousness, and Christianity needs no other defense.

When Christian faith rests in personal experience; when the unbeliever can see that we believe in the Bible because it has really been a light to our feet and a lamp to our path; when he can see that we believe in Christ because he has spoken peace to our souls and cleansed us from sin; when we show by our spirit and our deeds that we have Christ in us the hope of glory, then indeed will we most surely convince the skeptic of the reality of religion and do something worth while to bring in the kingdom of heaven.

The best argument against atheism is a life inspired by the love of God dwelling within and moving us to kindly services for our fellow-men. A heart imbued with the Holy Spirit, preaching the gospel to the poor, healing the broken-hearted, bringing deliverance to the captives, and setting at liberty them that are bruised, will soon bring

a modern Pentecost, and that would be the best and most convincing answer to modern skepticism.

"In the Beginning, Man" As we saw these quoted words in print, we were almost startled. They are not the first words of the Bible; but sometimes we can but feel that if many in this age of the world were to write a Bible, instead of the words, "In the beginning, God", we should find the first verse reading, "In the beginning, man"; and then would follow the story of what the world had done for itself; what it had developed, what progress had been made by men, with God, of course, as a kind of silent partner but not as the Maker, the active creator of all things.

Can it be that the main hindrance to the coming of the kingdom of God with power is the growing tendency to magnify the influences of the kingdom of man? We can hardly accuse modern science of cherishing any hatred of God; but sometimes it does seem as though it is conceited enough to think it can dispense with him as the Maker of the world and of man. As to revelation, is it not coming to be regarded too much as only a story of human "progress" with special emphasis placed upon the superior thought of the modern mind?

What will be the outcome if the growing tendency to dispense with any, "Thus saith the Lord," shall prevail? And what may we expect if the world succeeds in dropping out everything that is distinctively God's direct and special revelation by his divine Son, and by holy men of old inspired to speak as the Spirit gave them utterance?

Drop out those super-human conceptions of Jehovah and of the cross that have given strength and beauty and goodness—all that is worth having—to the uplifting literature of all generations, and what would we have left? What power to reach and save sinful men has been "developed" in the manifold theories of modern times which suggest a tendency to say, "In the beginning, man", rather than, "In the beginning, God"?

In lands where the Bible with its divine revelation has never been known; where the facts of the Incarnation, and the God-given messages of the Old Testament and the New have never been received, and where their influence has never modified or affected pagan morals, there are as yet no signs of any higher moral excellence than that which existed before any revelation was made, or the name of the divine Christ was known. It is only where some contact with Christian ideals, born of a knowledge of God's revealed law has been experienced, that the standard of ethics has been raised.

No Going Back We are gratified to see so many assurances in the great religious weeklies that the people as a whole are satisfied with the progress made in the enforcement of the prohibition laws; and that they are insisting more and more upon the co-operation of state authorities in carrying out the dictates of our Federal Government.

With the municipal and state authorities making it hard for federal officers to enforce laws, it has been especially difficult in some sections, and it is a wonder they have succeeded so well. Every week now strengthens our faith in the law-abiding sense of the American people, and it looks more and more hopeful for complete victory.

When we realize that revenue agents have seized nearly twenty-two thousand distilleries and stills, destroyed nearly one hundred and fifty thousand gallons of contraband liquor, collected \$22,000,000 worth of penalties and taxes, seized more than a thousand automobiles used by bootleggers, and arrested more than twenty-four thousand offenders, it begins to look as though Uncle Sam means business. The second year of enforcement is bound to be better than the first; for the supply of intoxicants in bonded warehouses is greatly reduced and discovery of fraudulent permits will put a stop to many of the forgeries by which liquor has been released for the markets.

With everything against the government in many large cities we think wonderful progress has nevertheless been made, and the way is now well prepared for greater success.

Let the people take courage and never think for a moment of going back. It will be a great help for Uncle Sam to feel that public opinion is strongly in favor of enforcing the laws against rum.

"No Longer a Wet And Dry Issue" These are the words of Governor Davis, of Ohio: "There is no longer a wet and dry issue. It is now the duty of all public officials strictly to carry out the public mandate by an iron-handed policy."

When we remember that this governor was the candidate for the wets before election, but in view of the decisive vote of his State against repealing the amendment, has taken the decisive stand indicated by his words given above, we certainly have reason to take courage.

This is but one instance of the loyal attitude of statesmen upon the prohibition question. Many of them recognize the fact that the people regard the amendment as a decision from which there can be no appeal. Thousands who once favored licensing the liquor traffic and who opposed the amendment, have come out strong and clear against allowing any law to be violated. This is a great gain for the prohibition cause. It is also a wholesome stand against anarchism.

When one stops to think a little he can but see that wonderful progress is being made in the dry sentiment. Governor Miller of New York State who was not a supporter of the Eighteenth Amendment when it was pending, now demands a strong enforcement act for his State, saying that tolerated disobedience of the law can only breed disorder and create contempt for all law.

One of the most significant things that has happened yet is the fact that the Assembly of New Jersey, whose governor became notorious by declaring that he would "make the State as wet as the Atlantic", voted to ratify the Eighteenth Amendment by a vote of 51 to 4. It also repealed the Edwards beer bill by a unanimous vote. When we remember that law-makers in this State, only one year ago, passed a law to nullify federal prohibition within its borders, we may get some idea of the rapid progress of dry sentiment, even in the notorious strongholds of the liquor interest.

Chancellor Day Insists Upon the University Rule A friend in Syracuse, N. Y., sends us a clipping from the *Syracuse Journal*, in which the Chancellor of the University states in a letter to the college paper, his views upon what happened at the senior ball.

We give the letter in full as published in the *Journal*.

"Again it becomes my duty to insist upon the rule which the University has had from the beginning, against campus smoking. The violation of this rule had been serious in our gymnasium. It was disgraceful at the Senior Ball, and it was dangerous. How men can smoke into the faces of ladies on such an occasion can be explained only by a lack of self-respect. It is perilous. No tobacco burns so persistently as a cigarette stub.

"At the Senior Ball, material was inflammable; the dresses—what there were of them; the decorations, and the floor itself invited a conflagration and death. This suggested no restraint to the young men who found it impossible to endure the separation from their darling cigarette dope. The fact that they were nauseated by the doped cigarette was no restraint; the fact that our insurance was threatened, probably never occurred to men with whom the cigarette displaces every other thought and consideration.

"The quantity of cigarette stubs swept out of the gymnasium the morning after the ball was startling. Nothing remains for the administration but to refuse the building hereafter to all gatherings reckless and indifferent to our rule, well known and insisting against loss of life and property by fire.

"Every week brings through the press instances of fires and often with fatalities by the cigarette habit. Smoking is forbidden upon the campus and in the buildings of Syracuse University. For Heaven's sake, be men! Be bigger than a cigarette.

"JAMES R. DAY."

In these times when every restaurant, banquet room, amusement hall, and many a gathering place for both men and women are made into choking, nauseating smoke-houses by those who persistently puff their smoke-saturated breath in the faces of women and of men to whom it is always sickening and offensive, it is refreshing to find here and there a man with gentlemanly instincts who is willing to lift his voice in protest against the evil.

Not long ago, in one of the finest department stores of New York, we took some lady friends to the magnificent restaurant on the upper floor. We were surprised to see in a place where many tables were occupied by fine looking ladies, that before the men were fairly through their lunch, cigars and cigarettes were lighted and many a cough was soon heard from choking women; for the great room where hundreds were eating was soon made blue with smoke.

What did the men seem to care for that? So far as we could see no one so much as asked permission! No one seemed to think of the inconvenience he was causing others! And no one seemed to care for anybody but self when he lighted his cigar.

But Who Is to Blame? Whenever our attention is called to the cigarette evil which has made such unheard of headway since the war began, we can not refrain from asking, "Who is to blame for it all?" Of course most people will blame the war. But it is not likely that the war would have made such universal wreck of good habits among the soldiers if the Christian women of America had not fairly run over each other to see who among them could give the most cigarettes to the departing soldier boys!

What do we mean? Just this, by way of a practical answer. We were coming from the West on an express train with several cars of soldiers attached bound for Camp Sherman. Wherever the train stopped companies of recruits were taken on, and many friends were out to bid the boys good by. When we reached a certain large town, there must have been some two thousand persons crowding about the station, with a fine band of music, giving their boys a great send off. The train had to stand some time before all could get aboard, and a number of fine looking young women kept themselves busy as bees urging cigarettes by the handful upon every soldier they could see! They carried boxes and baskets and even tin pans filled with cigarettes, pushed them up to the car windows and clamored for the boys to take them—in some cases where the soldier seemed reluctant about doing so, and even where the boys' looks showed that they did not care for them.

This sort of thing happened in thousands of places. The women of America lost their heads, and fairly vied with one another to see who would crowd the most cigarettes upon the boys as they went, and then kept sending them to the camps at home and abroad! No wonder that the cigarette habit has gained such a ruinous hold upon the young men of America. And this is but the beginning! The next generation must reap the fearful harvest from the seed-sowing of nicotine poison which the women of America so eagerly helped the tobacco trust to sow in the fertile fields of young America!

So when we hear complaints of ungentlemanly disregard for the ladies in the use of cigarettes we can but feel that the women are partly to blame. They are reaping the natural harvest of what they have sown. And the pity is that they have helped to start such far-reaching results which they

now have no power to stop, even though they would be glad to find a remedy.

Things You Can Not Afford to Miss If our readers do not read with care the minutes of our various board meetings as they are published from time to time in the SABBATH RECORDER they will miss some important matters which they can not afford to lose if they desire to keep up with the denominational news, and to be in touch with the workers.

If you did not notice, carefully, the minutes of the Missionary Board meeting published in last week's paper you will do well to turn to page 140 and read every item. We seldom have a meeting in which matters of greater interest are considered. The calling of Rev. D. Burdett Coon as field missionary secretary in charge of the evangelical work in the United States is a forward step which should meet the approval of every one interested in home missions.

Then you should study the report of the special committee on page 142 with its six vital points and its resolution. In company with this study the article by General Director Bond; "Fifteen New Students in the Seminary", etc., page 134, will be full of interest.

There is much in last week's RECORDER that needs more than a mere passing notice. Please keep the paper around and study it.

SABBATH REVIVAL IN MICHIGAN AND OHIO

ROBERT B. ST. CLAIR

God is blessing us so much in Michigan and Ohio that we hasten to tell the SABBATH RECORDER readers the good news. In the issue of January 29, the *Detroit Free Press*, a nationally known newspaper, there appeared under the caption: "Seventh Day Baptists to Hold Ordinations" the following item of interest:

"Revival services under the direction of State Evangelist Dr. John C. Branch are being conducted by Detroit Seventh Day Baptists. These meetings will conclude with a grand rally Saturday afternoon in the G. A. R. Hall, and the sermon will be preached by Pastor Kelly of the Battle Creek Seventh Day Baptist Church. Following this, an ordination service will be conducted by Dr. Branch and Pastor Kelly."

Similar articles were published in the *Detroit News* and the *Detroit Journal*, thus

appearing in about 450,000 copies of the daily press.

Gospel measure became ours when Elder A. J. C. Bond, our Forward Movement director, appeared upon the scene and Detroit had, in reality, a red letter Sabbath.

CROSSED SWORDS WITH DR. BRANCH

The meetings during the week had been interesting, especially the one of so-called Thursday night. At this service, after a stirring sermon by Evangelist Branch, a representative of an antinomian mission in this city crossed swords with our standard bearer. His views were: The law is abolished; the four Gospels are for the Jews; the fourteen Pauline epistles for Christians. As a result of the discussion, all of our own people were greatly strengthened, and several others announced they could see the Sabbath truth more distinctly.

A HIGH DAY IN ZION

One of the largest attendances so far reported was a feature of the Sabbath afternoon (January 29) service. After a short Sabbath school session, Elder St. Clair conducted a brief fellowship service, and gave way for Elder Kelly, pastor of the Battle Creek Church. Brother Kelly preached concerning the transfiguration and the people listened with rapt attention, many an eye being filled with tears. The inspiration of the hour will not soon be forgotten.

After singing a hymn and contributing an offering which reached the high-water mark, the expectant people settled back in their seats for

ANOTHER SPIRITUAL TREAT

This time the "meat in due season" came from our beloved brother, Elder A. J. C. Bond, of Salem, W. Va. The people eagerly drank in every word, and long will they treasure up the deeply spiritual message of our Forward Movement director; greatly did they rejoice when they heard of people in all parts of the United States seeking out the Seventh Day Baptists, in one case, even through the agency of Sears and Roebuck, Chicago, Ill.

Elder Bond's message forced home upon us the conclusion that

OUR CAUSE NEEDS BUT TO BE MADE KNOWN in order to gather adherents by the hundreds and the thousands. Our Michigan friends realized that this was particularly true in our own State, where the fields appear to be white ready to harvest.

Brother Bond's message, based upon Revelation 3: 20, touched all hearts.

The church is very anxious to be again visited by both Elders Kelly and Bond.

THE ORDINATION SERVICE

which followed was very impressive. Brother J. Hampton Biggs, son of Elder Biggs, formerly pastor of the Cumberland, N. C., Church, now resident in the southwest, was questioned by Elder Branch as to his beliefs, and, upon motion of the church, was ordained as a deacon by the ministerial brethren present. There was Holy Ghost power in the ordination prayer offered by Evangelist Branch.

The people were dismissed by the benediction given by Elder Kelly, after which the friends were introduced to the visiting brethren. Shortly afterwards, Elder Kelly returned to Battle Creek, and Brother Bond left for "the West Virginia hills".

On the day following, Elders Branch and St. Clair went to

TOLEDO, OHIO

to visit the saints of that place. Elder S. P. Boddie had written inviting them to come down, and they accepted the invitation, Detroit First Church meeting a portion of the expenses.

Upon arriving at the place of meeting, they were introduced to a number of the believers and were requested by Elder S. P. Boddie to preach upon the Sabbath question. They complied, gladly, with this request, after a fellowship meeting in which burning testimonies freighted with divine power and glory were given. Elder Branch selected for his text, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isa. 30: 21), and preached in the demonstration of the Holy Ghost and power with the result that there was

A MINIATURE PENTECOST

and the forty persons present were consequently exceedingly blessed of the Lord. The Truth was presented very plainly, so that from the least to the greatest, all could understand.

Elder St. Clair followed, mentioning certain other phases of the Sabbath question, making manifest that it was "all of grace", and that all persons who walked after the Spirit of God, intelligently, would have the righteousness of the law, including the Sabbath, fulfilled in them. (Rom. 8: 3, 4).

Upon requesting a decision as to how many would covenant to follow God fully and keep all of the commandments,

SIXTEEN ACCEPTED THE SABBATH

which, with the eight already established, makes a company of twenty-four.

Evangelist Lillie Hall, of our East Side Church, Detroit, Mich., was in attendance at the service, and has been in Toledo for two weeks conducting meetings and Bible readings. Her faithfulness has been rewarded. May all RECORDER readers continue to pray for her.

Elder Snowden, who paid two visits to Toledo, with excellent results, is now in Anderson, Ind., where a Seventh Day Baptist Church of God mission has been opened at 1600 Chase Street, with living quarters for Brother and Sister Snowden at the rear. There are four Sabbath-keepers here, besides Brother and Sister Snowden, and there are twelve or fifteen more anxious to join the Detroit East Side Church so soon as a location can be secured, and Elder Snowden returns.

The good news of twenty new believers at Muskegon, Michigan, brings the total of new Seventh Day Baptist members and adherents in these four centers up to over eighty in two months' time. May God continue to add to the church such as shall be saved.

"READ BETWEEN THE LINES" AND "GUESS"

An internationally known clergyman, pastor of one of the largest churches in Detroit, very recently wrote our Deacon Biggs, in response to a letter containing literature from the American Sabbath Tract Society:

DETROIT, MICH.,

THE MINISTER'S STUDY,

MY DEAR MR. BIGGS:

I have received and read with interest your letter and tracts. You are quite right when you say that there is no Biblical basis for the change and no direct supernatural authority for the First Day.

We may read between the lines in the New Testament the record of the change and guess at the reasons. But the Christian Sunday depends for its sanction rather upon the spirit of the new dispensation than the commandment of the Old. I thank you for your letter and

Am respectfully,

January 15, 1921.

This letter greatly encouraged our little company, especially the new beginners.

ROBERT B. ST. CLAIR.

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 (1) (1/2)
Hammond (1) (2)
Second Westerly (1)
Independence (1)
Plainfield (1) (1/2)
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)
Pawcatuek (1/2)
Milton (1/2)
Los Angeles (1/2) (1/2)
Chicago (1)
Piscataway (1/2) (1/2)
Welton (1)
Farina (1)
Boulder (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2)
DeRuyter
Southampton
West Edmeston (1/2)
Second Brookfield (1/2)
Little Genesee

Marlboro (1/2) (1/2)
Fouke
First Brookfield (1/2)

(1) Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.

(1/2) Churches which have paid one-half their quota for the Conference year 1919-1920.

(1) (2) Churches which have paid their full quota for the two Conference years beginning July 1, 1919, and ending July 1, 1921.

(1/2) (1/2) Churches which have paid half their quota for each of the first two Conference years of our Forward Movement, ending July 1, 1921, or for the calendar year 1920.

The churches in the above list which receive credits this week for the first time are Battle Creek, Piscataway, Lost Creek, and Marlboro. Plainfield receives an additional credit, having paid up to January 1, 1921.

There has been some misunderstanding on the part of certain churches that have had a star. Through this misunderstanding at least one church has been carrying a star whose year coincides with the calendar year. We are therefore wiping all the stars off the slate. Doubtless they have served their purpose, which was a good one, in encouraging churches when making their pledges to begin with the beginning of the Conference year. The (1) after the name of the church will indicate those churches which have paid their quota for the first year of the Forward Movement. This is more important just now.

The passing of the stars and pluses is an indication of the fact that we have passed out of the initial stages of the Movement. We are now well into the second year. The second year of any movement or organization is usually a testing time. The impetus necessary to launch an enterprise will carry it forward for a limited time. When this momentum is lost there is likely to follow a period of slackened speed, if not an actual slump.

If this be true as a general principle—that there is danger of a lessening of interest, and, therefore, of effort when the newness of a movement is worn off—it is equally true that this testing time proves the worth of the movement itself, as well as the character of those who back it. In the appeal of the Forward Movement just at this time Seventh Day Baptists are experiencing a double testing of their faith and zeal. On top of this "second-year" test, we are facing, in common with others, a very

decided financial depression. This is felt perhaps first and most keenly by the farmers, of whom there are many in our ranks.

Our pledges were made at a time when the tide of idealism and self-sacrifice, at full flood during the war, was still running high. The ebb tide has been going out very rapidly during the last twelve months, and it is but a truism to say that America is suffering a reaction. I am profoundly convinced that our Forward Movement, launched when it was and in the spirit of prayer and consecration, will prove to be the salvation of Seventh Day Baptists, in this time of great temptation to trim down our benevolences.

In order to give evidence of my sincerity in this matter I want to quote from a sermon which I preached three years ago. The theme was "A Denominational Building", a project which is now but a part of our great Forward Movement. From this sermon, preached in war time, I make the following quotation. In imagination go back three years, and in the atmosphere of those stirring times read.

"I am in favor of making this campaign now, in the second place, because I believe that in time of war we should prepare for peace. I am not unaware of the tremendous issues involved in the present titanic struggle with determined autocracy. I have some sense of the significance to the world of the victory of the Allies. It is the duty of every American citizen to do his bit, which is his best, for the triumph of democracy. But when the war has been won we will simply have made the opportunity for building a new world order. The materials for a new Christian civilization will have been released. It will still be necessary to fuse them into a homogeneous and living social order. This can be done only by the Divine Spirit working through men who are obedient and trustworthy, and who have the vision to see. A united effort now on the part of Seventh Day Baptists to provide this better material equipment, will not only add a much needed asset, but will unify us in spirit, and give us a running start, as it were, for our part in the work of reconstruction.

"While we are making great sacrifices to win the war, let us go far enough to make sure that the fruits of our sacrifice shall not be lost in an aftermath of spiritual depression. There is great danger that we shall

come to feel that in our support of the nation in this most worthy cause we have laid up merit for the future. We shall be tempted to make good our financial losses, and feel that we have purchased a religious indulgence by our support of the national cause. We shall need a spiritual impetus and a denominational interest that will carry over into the after-the-war work of the church."

This moral slump, this spiritual depression, this selfish "safety-first", material reaction did not come upon us as soon as some had feared. But that America is now in great danger of losing her way no one will deny. Let us thank God for our Forward Movement, which calls for consecration, and service, and sacrifice. Let us thank God for this challenge of our faith and of our mettle. If when we made our pledge the financial outlook for us was brighter than it is now, the added self-sacrifice which the payment of that pledge calls for but increases our fellowship with the Master who gave all. In this hour of soul-shrinking selfishness and of death-dealing doubt let us rejoice in this opportunity which our Forward Movement gives us of demonstrating our faith in God, and our devotion to the spread of his kingdom.

And may I say a word, in love, to those who have not pledged their generous support to the Forward Movement. I would not judge any one in the amount that he ought to give, but it is my earnest prayer that no one shall lose the blessing of sharing the sacrifice, through a fear of missing some of the comforts of this life. A life of ease is an empty life. To give what one can easily spare is not worthy of one bearing the name of Christian. To reduce first of all our benevolences, when the necessity to economize is upon us, is a thing wholly out of harmony with the religion which we profess.

The program of Seventh Day Baptists for the next four years is a challenging one. In its comprehensive character and in its definite aims each one may clearly read his own duty and responsibility.

Seventh Day Baptists are facing the biggest opportunity of their history. Intelligent support of the Forward Movement, freely and fully given, means service to humanity, growth for the denomination, and blessing for every individual soul who shares in the holy emprise.

AHVA J. C. BOND.

GENERAL CONFERENCE TREASURY

Receipts, December 26, 1920 to January 25, 1921

Forward Movement:	
First Alfred	\$ 435 17
Second Alfred	305 05
Albion	126 50
Battle Creek	600 00
Berlin	55 37
First Brookfield	90 67
Second Brookfield	125 00
Chicago	70 00
Cosmos	5 00
DeRuyter (Sabbath school \$25)	98 59
Farina	64 66
Friendship	169 74
Gentry	84 00
Hartsville	15 00
First Hopkinton	5 00
Independence	200 00
Jackson Center (Ladies' Benevolent Society)	12 50
Little Prairie	15 00
Marlboro	535 81
Milton	550 00
Milton Junction	868 00
Middle Island	10 00
New York	191 18
North Loup	1,250 00
Pawcatuck	950 00
Piscataway	356 20
Plainfield	400 25
Richburg	21 00
Roanoke, Sabbath school	10 00
Rockville	70 00
Syracuse	29 50
Walworth	60 00
Waterford	31 75
Second Westerly	110 00
Mr. and Mrs. J. W. Crosby	10 00
Dr. W. H. Tassell	15 00
Interest, University Bank	5 50
	\$7,951 44

Less correction for Milton Junction... 1,565 00

\$6,386 44

For various funds of the budget:

Conference Expense:	
Shiloh	\$ 68 05
Milton Junction	106 13
Salem	46 70
	\$ 220 88
Scholarship and Fellowship:	
Lost Creek	\$ 11 38
Shiloh	13 61
Milton Junction	21 23
Salem	9 34
	\$ 55 56
Historical Society:	
Shiloh	\$ 6 80
Milton Junction	10 61
Salem	4 67
	\$ 22 08
Theological Seminary:	
Shiloh	\$ 16 33
Milton Junction	25 47
Salem	11 21
	\$ 53 01
Alfred College:	
Shiloh	\$ 68 05
Milton Junction	106 14
Salem	46 69
	\$ 220 88
Milton College:	
Shiloh	\$ 68 05
Milton Junction	106 14
Salem	46 69
	\$ 441 76
Salem College:	
Shiloh	\$ 68 05
Milton Junction	106 14
Salem	46 69
	\$ 220 88

Ministerial Relief:

First Genesee	\$ 120 86
Shiloh	68 05
Farina	1 62
Milton Junction	106 14
Salem	46 70
	\$ 343 37

Woman's Board:

Piscataway	\$ 56 00
Gentry	5 00
Salemville	50 00
Milton Junction	106 14
Salem	46 70
	\$ 263 84

Young People's Board:

Nortonville	\$ 28 00
Milton Junction	2 45
Shiloh	18 68
First Genesee	48 35
	\$ 97 48

Sabbath School Board:

First Genesee	\$ 30 95
Lost Creek	20 02
Milton Junction	38 21
Salem	16 81
	\$ 105 99

Denominational Building:

First Genesee	\$ 262 58
Shiloh	204 15
Milton Junction	193 40
Salem (Liberty Bond)	500 00
Cosmos	5 00
	\$ 1,165 13

Tract Society:

Lost Creek	\$ 38 26
Shiloh	95 41
Albion (for Miss Jansz)	5 00
Milton Junction	148 80
Salem	65 47
	\$ 352 94

Georgetown Chapel:

First Genesee	\$ 14 50
Shiloh	8 17
Milton Junction	12 74
Salem	5 60
	\$ 41 01

Boys' School:

First Genesee	\$ 58 01
Walworth, Junior Society	5 00
Shiloh	32 67
Milton Junction	50 94
Salem	22 41
	\$ 169 03

Girls' School:

First Genesee	\$ 58 01
Shiloh	32 67
Milton Junction	50 94
Salem	22 41
	\$ 164 03

Missionary Society:

First Genesee	\$ 2 53
Lost Creek	95 65
Shiloh	239 40
Milton Junction	372 38
Shiloh, Primary Class	5 00
Salem	164 28
	\$ 880 24

Total for various funds as above... \$4,597 23

Also for General Conference:

Stone Fort	\$ 8 25
Cosmos	2 00
First Hopkinton	61 50
Second Alfred	49 50
Milton	74 25
Friendship	20 00
Scott, Ladies' Aid	6 00
Grand Marsh	4 75
Gentry	8 00
Andover	7 75
Albion	39 00

Middle Island	13 25
Riverside	16 25
	\$ 310 50
For Near East Relief:	
North Loup	\$ 90 83
Alfred, N. Y., January 25, 1921.	

William C. Whitford,
Treasurer.

RELIGIOUS AND RACIAL MINORITIES

One of the grave problems of the present day concerns the rights of religious and racial minorities. We had hoped that the struggle for religious liberty had been won among civilized nations, that the world recognized that the right to worship God according to the dictates of one's conscience is among the most precious rights of man; that the adherents of any and every faith should have unchallenged freedom to endeavor to win converts by persuasion; that every one has a right voluntarily to change his faith; and that any constraint by either church or state upon those who prefer their own faith is repugnant to every sane and enlightened mind. The Peace Conference at Paris expressly sought to guard the rights of religious minorities and articles for their protection were incorporated in the treaties.

Among the disappointing conditions that have followed the war, however, is the recrudescence of persecution in a disturbing number of countries. The changes of frontiers have sometimes united separated members of the same nationality or creed into a new state. In other cases these changes of frontiers have broken old ties. Minority groups have arisen which are separated by creed, language, or by nationality from the majority of the people in the state to which they now belong. The protective clauses of recent treaties are, in many instances, being disregarded, and minority groups are being subjected to tyranny and oppression ranging all the way from petty annoyances to the most atrocious cruelties. In some cases those whose rights are being restricted are Protestants, in other cases Roman Catholics, and in still others Jews; although in certain lands all three are the objects of persecution.

We are not unmindful that political, economic and racial factors are frequently involved. But we must remember that the alleged interests of the state have ever been the excuse of officials for persecuting a religious minority. As for the excuse that persecution is for economic rather than reli-

gious or racial reasons, why is it, then, that it includes women and children as well as multitudes of men who are not engaged in business? And why does it not include men of other faiths who are notorious for the kind of financial dealings that are objected to? If persecution is primarily racial rather than religious it is none the less reprehensible. Race prejudice and religious bigotry are twins.

America and Great Britain, of all lands, are the ones where neither religious nor racial enmities might be expected to exist, for they prided themselves upon their civil and religious liberty. While, however, we were engaged in studying the rights of religious minorities in other countries we were startled and humiliated by the outbreak of propaganda against the Jews in England and the United States. Inflammatory and abusive articles, pamphlets and newspapers are being diligently circulated among public officials, editors, teachers, clergymen and many others. A determined effort is apparently being made to poison the minds of those who make and enforce our laws and who mold public opinion. The scale upon which propaganda is being conducted indicates a liberally financed organization. The crux of the charge is that "there has been for a century a hidden conspiracy of Jews to produce revolution, communism and anarchy by means of which they hope to arrive at the hegemony of the world"; that "this is really a conspiracy against civilization", and that the revolutionary Bolshevik movements in many lands, and the innumerable strikes of working men (from the day of the armistice until today not a single week has passed without a strike, we are told) has been directly due to "this conspiracy". No matter where trouble has occurred, in Russia, Poland, Hungary, Austria, Portugal, France, Great Britain, or America, it is all charged back upon these arch conspirators. Disturbances everywhere, even the Turkish revolution, are said to be the work of this "Jewish conspiracy".

One's first feeling toward this propaganda is contemptuous indifference. It seems incredible that such palpable bigotry should be taken seriously. But we should not underestimate the influence of constantly reiterated charges upon uninformed minds; nor should we imagine that the appeal to racial and religious fanaticism can no longer arouse the passions of the mob. The editor

of the London *Daily Chronicle* rightly observes that, "in the case of a few comparatively over-strung people the war strain has produced a species of quasi-insanity. Men, some of whom formerly had qualities fitting them for responsible positions, have been worked into a condition where their minds run amuck. They suffer from war hysteria. They are a prey to violent and groundless obsessions which they do their utmost to convey to others, and in the excitement of their effort they are apt to leave the most ordinary scruples behind".

We freely recognize that there are Jews who are prominent in some movements that are dangerous to society and government, but it should also be recognized that Jews are prominent in most beneficial movements; that Jews are among the most intelligent, patriotic and philanthropic citizens of our country; and that all dangerous movements include non-Jews. Jews, like other people, are good, bad or indifferent, and they have no monopoly in any one class. Americans may well remember, with shame, that some of the Bolsheviks, whose hatred of our organization of society we justly reprobate, were formerly residents for a time in America, and that their experiences in the slums of New York, the mines of Pennsylvania and the stockyards of Chicago were not calculated to lessen their hatred. A mistreated immigrant today may, like Trotzky, become a world menace tomorrow. Americans did not make and can not tolerate destructive ideas, but they can, and they should, create an atmosphere in which such ideas will not thrive.

In order that these and related important questions may be carefully studied and an effort made to arouse a public moral sentiment in the interests of justice and fairness, The American Committee on the Rights of Religious Minorities has been formed. We confidently count upon the co-operation of all Americans who cherish the noble traditions of our free and tolerant native land.

In this time of world unrest, when the minds of men are still torn by the passions of war, when suspicion, jealousy and fear deeply permeate the public thought, and when special and solemn responsibility rests upon the American people to help heal the world's wounds, we appeal to all people of good will to condemn every effort to arouse divisive passion against any of our

fellow countrymen; to aid in eradicating racial prejudice and religious fanaticism; and to create a just and humane public sentiment that shall recognize the fatherhood of God and the brotherhood of man, and shall demand that no men shall be denied the inalienable rights of freedom of conscience and worship because they belong to another race or profess a different faith.

(Signed)

Arthur J. Brown, *Chairman*; Linley V. Gordon, *Secretary*; Henry A. Atkinson, Nehemiah Boynton, William J. Byran, Henry Sloane Coffin, President Emeritus Charles W. Eliot, Samuel A. Eliot, Abraham I. Elkus, James Cardinal Gibbons, Hamilton Holt, Herbert C. Hoover, Charles E. Hughes, Frederick K. Knubel, Lauritz Larsen, Robert Lansing, J. H. Lathrop, Albert G. Lawson, Frederick Lynch, William F. McDowell, Charles S. Marshall, Louis Marshall, William P. Merrill, Henry Morgenthau, Alton B. Parker, Joseph Schrems (in Europe), Oscar Straus, William Howard Taft, Worth M. Tippy, James J. Walsh, Stephen S. Wise.

A LESSON FROM THE ORIENTALS

In New England where every city is dotted with busy shops making every sort of a hardware implement, many Chinese workmen will be found. These Celestials are very bright workmen and many are graduates from colleges in America. Their government sends them to this country to become educated and to learn various trades. On their return they are made officials in their own land. They make fine machinists, although they do not rank quite as high as the Japs. Very few Japanese can be found in the shops, yet they are the best mechanics known extant. Recently an Eastern concern shipped a box of bits to Japan as a sample of American workmanship. The bits were returned with a minute hole bored from one end to the other of the bit without spoiling the cutter.—*Clarence T. Hubbard.*

"Our need is that Christ should reproduce in us his character, his grace, his gentleness, his humility, his forbearance, his long-suffering, his prayerfulness, his fidelity, and, in short, his very likeness."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

There will go as a supplement to the SABBATH RECORDER next week a calendar for 1921, printed in two colors. The cover design is by Charles F. Neagle, of Plainfield, N. J. This calendar is being sent with the compliments of the Tract Society. The information which it contains is of value, and is available in convenient form for desk, pocket, table, and wall uses. A limited supply will be printed for sale, and may be secured at ten cents a copy, or a dollar a dozen to one address. When the calendar arrives with the SABBATH RECORDER of February 14, those who desire extra copies for their own use, or for distribution, will do well to order immediately, addressing the American Sabbath Tract Society, Plainfield, N. J.

In commercial and business circles, and as a local address, our proposed denominational building will have to have some specific name. "Seventh Day Baptist Denominational Building" is an accurate name, but too long for practical purposes. The same is true of "American Sabbath Tract Society Publishing House". The secretary has thought about the matter for several years, and he would like to suggest as the name by which the building is to be known, as its official post office address, "The Bible Sabbath Building", Plainfield, N. J.

I have before me a four-page circular letter describing a "Course in Town and Country Church Methods", to be given by correspondence. A few days ago in New York City I called at the office of *The Christian Work*, and had a brief interview in reference to this course with the editor, Rev. Frederick Lynch, the associate editor, Rev. Henry Strong Huntington, and with Dr. Edward de S. Brunner, under whose special direction this course is to be given. In the office of Dr. Brunner I had the privilege of looking at the manuscripts of several of the lessons which were then in

course of preparation. I can most heartily commend this course to any of our pastors, students, or other Christian workers who are especially interested in the problems of country life.

"It is the most practical and comprehensive course of ten lessons on Town and Country Church Methods that has ever been drawn up."

"It includes the experience of the most successful one hundred town and country churches."

"It analyzes the methods which are being used everywhere to relate the church more closely to the community."

"It devotes lessons to such concrete matters as church organization, religious education, leadership training."

"It deals with the kind of preaching found most effective in town and country congregations."

"It reviews successful methods with the young people, and other special groups."

"Best of all, it offers you the privilege of correspondence concerning your problems with some of the most experienced leaders in this field."

Send to *Christian Work*, 70 Fifth Ave., New York City, N. Y., asking for circular of information concerning "A Correspondence Course on Rural Church Methods".

Rev. George B. Shaw, as a representative of the Tract Society is spending two weeks on the field at DeRuyter, N. Y., and vicinity, in Sabbath evangelistic gospel work.

A letter from Stone Fort, Ill., tells of a deep religious interest there, and that several people are asking for baptism and church membership.

Dr. John C. Branch, our general missionary for Michigan, has been spending about two weeks in Detroit. The work there is growing in numbers and in interest, and we are looking for a more extended report to present in the near future.

A letter from Berlin, N. Y., encloses a card bearing a picture of the pastor of the church and these words: "My dear co-laborer: May this New Year be one filled with the joy of believing in Christ. In experience may you find him in shadow and sunshine fulfilling his word, 'Lo I am with you always'. E. Adelbert Witter."

Mrs. Angeline P. Abbey, who has been for some time with her mother at Oskaloosa, Kan., will soon begin again her work of

visitation among lone Sabbath-keepers. She writes that she may possibly select Minneapolis, Minn., as her home address, while she is engaged in this work.

Mark Sanford, of Little Genesee, N. Y., began work with the Waterford Church, near Waterford, Conn., January 1, as a supply or acting pastor.

The pastor of the church at Ashaway, R. I., has been supplying the church at Hopkinton for several months, the services being held Sabbath afternoon. When he takes up the work of missionary secretary May 1, four churches in Rhode Island, at Ashaway, Rockville, Hopkinton, and Bradford, will be without pastors.

"Pastor" Ahva J. C. Bond says "fifteen new students in the seminary in the next four years". For this let us earnestly, continually, and believingly work and study and pray.

The report of the special committee of the Missionary Board says, "Twenty young people should very soon be in training for pastoral service." And then the report suggests ten more, as a *partial* list for specific missionary fields. For the accomplishment of this ideal let us earnestly, continually, and believingly work and study and pray.

WORK OF THE MISSIONARY SOCIETY

IV. CHINA, SHANGHAI

In carrying the evangelistic message to the people of non-Christian lands, missionaries of the cross have made use of schools and hospitals. Knowledge, instruction, information, training are needed, and schools have been established, especially for children. The care of the sick and helpless, relief from physical pain and distress, the cure of bodily disease, are needed, and hospitals have been established. These agencies are more than a means of approach to the gospel message, they are part of it. I can conceive of a type of social service that is not Christian, but I can not conceive of an evangelistic message that is not shot through and through with social service.

Our pioneer missionaries in China had this view of the matter and from the beginning made use of these agencies of schools and hospitals.

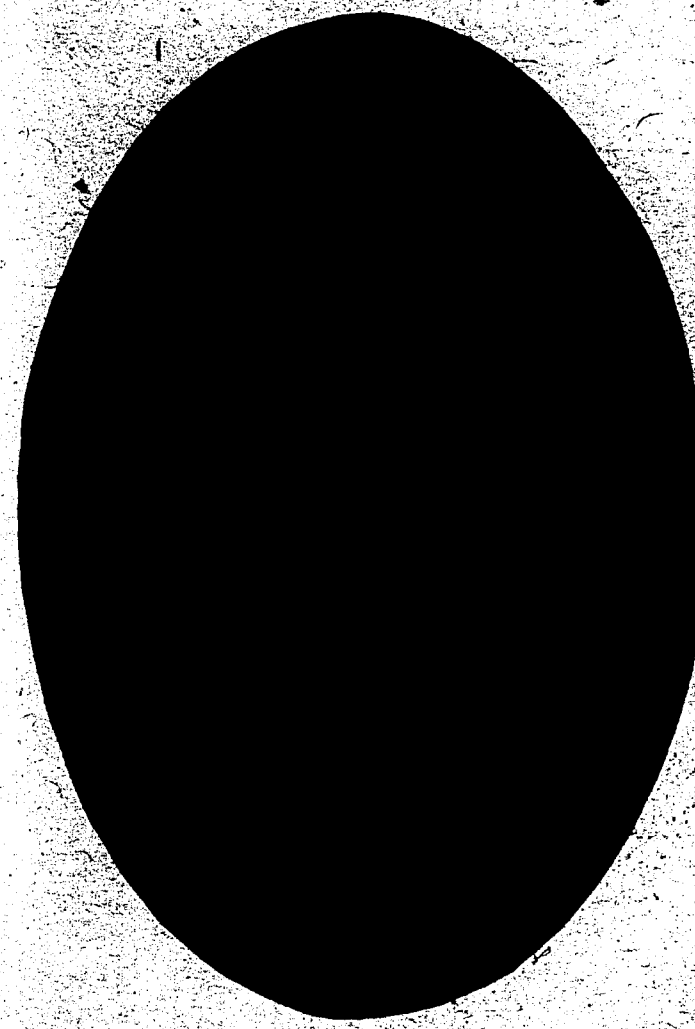
Our mission at Shanghai maintains two boarding schools, one for boys and one for girls, and such day school work as can be



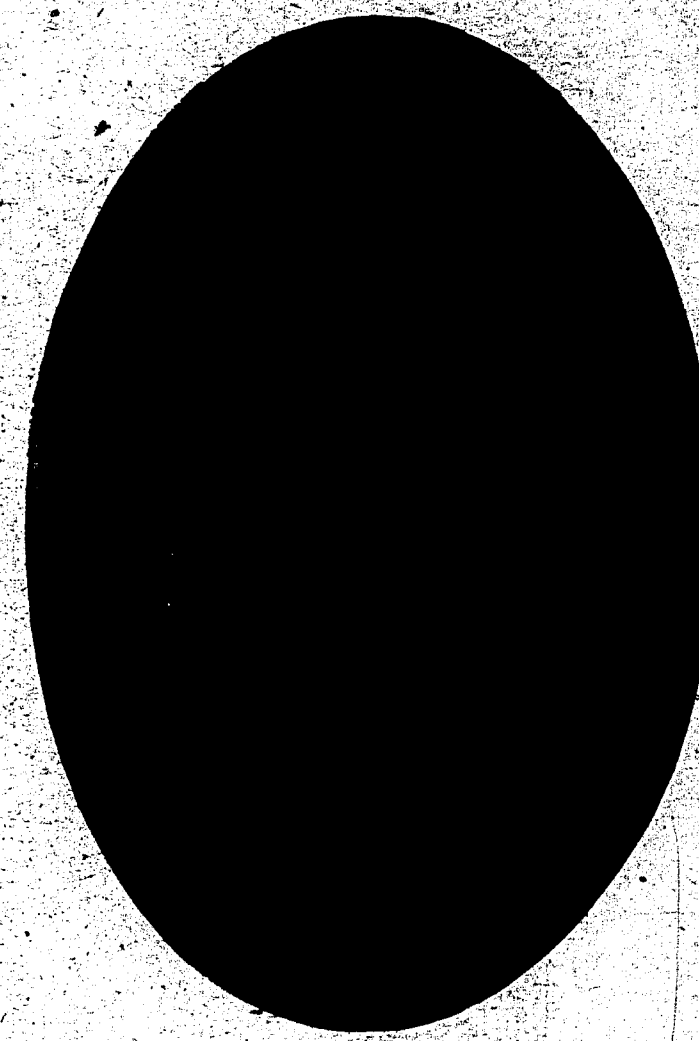
Sarah Gardiner Davis. (Mrs. David H. Davis)
For many years (1879-1919) a missionary at Shanghai. Now living at Plainfield, N. J.



Rev. Jay W. Crofoot, Principal of the Grace High School, Seventh Day Baptist Mission at Shanghai, China.



Rev. H. Eugene Davis, Director of the Evangelistic Work, Seventh Day Baptist Mission at Shanghai, China.

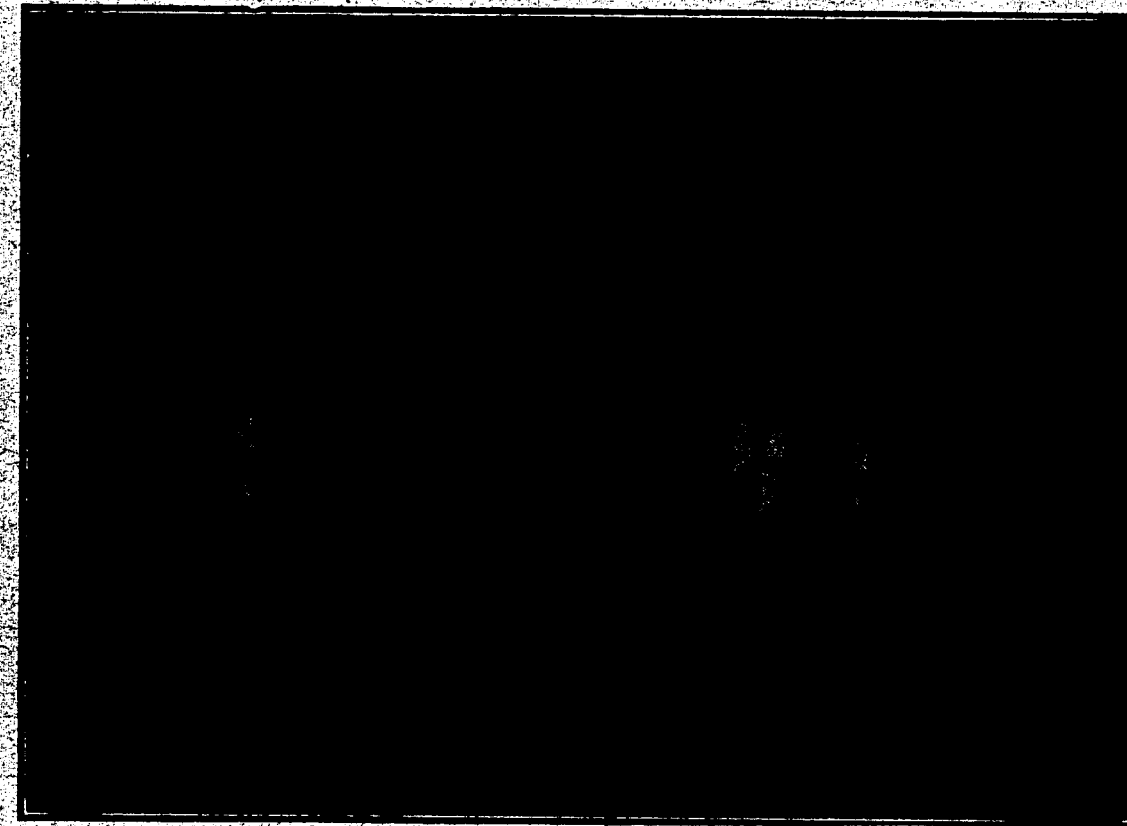


Miss Susie M. Burdick, Principal of the Girls' School, Seventh Day Baptist Mission at Shanghai, China. (Home on a furlough.)

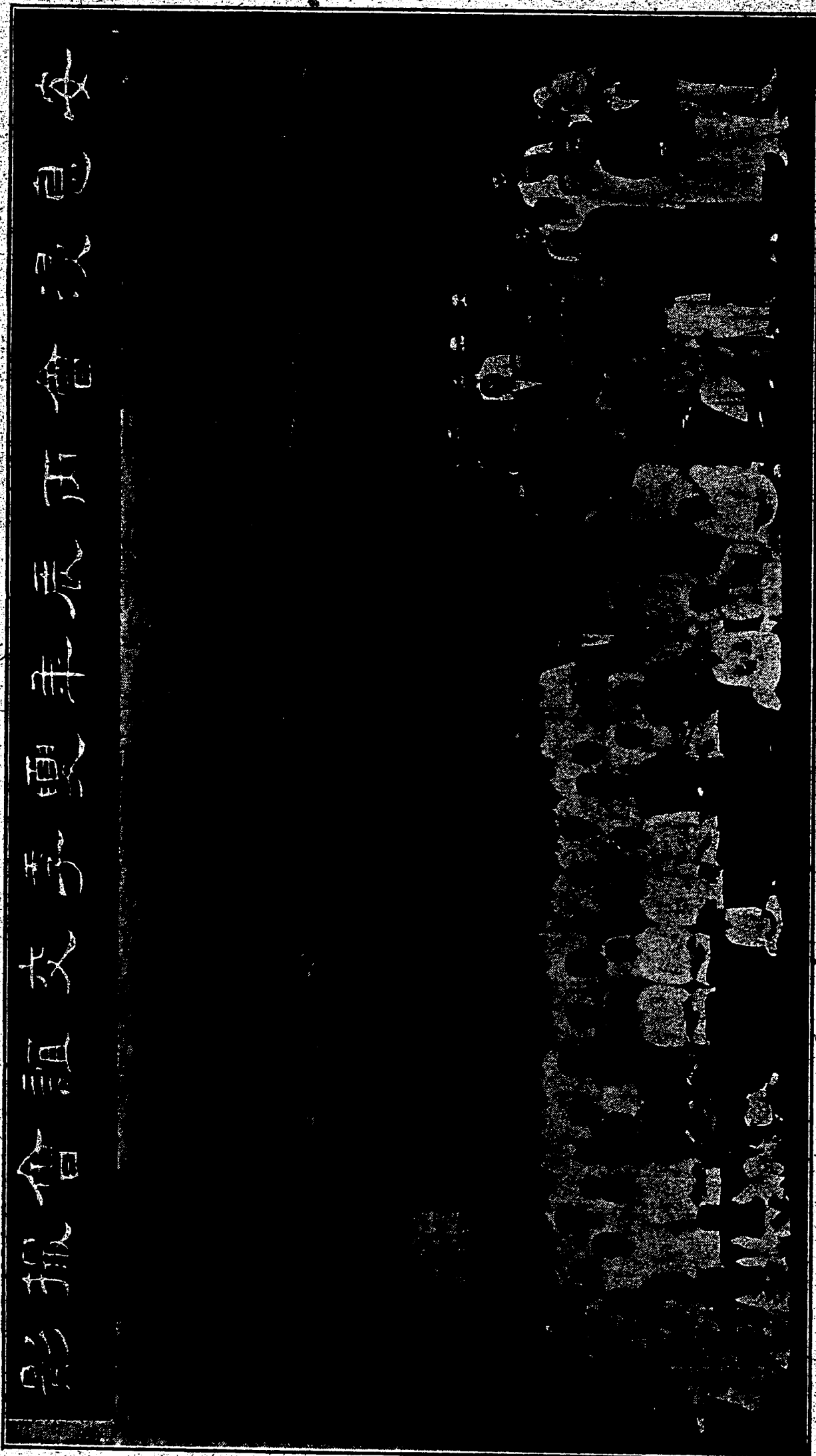
conducted by the limited number of workers. The Boys' School is known as the Grace High School, and has a four year course above the grammar grades. The Girls' School has two grades above the grammar grades. The most recent data concerning these mission schools can be found in the SABBATH RECORDER of August 30, 1920, on pages 263-266, and in a semi-

annual financial report in the issue of August 9, 1920, pages 171-172.

Our Forward Movement budget has an item in it for new buildings for the two boarding schools. These new equipments are very much needed. The budget calls for \$12,000 for each school, or \$2,400 a year for five years. This can not be realized unless the people as individuals and as



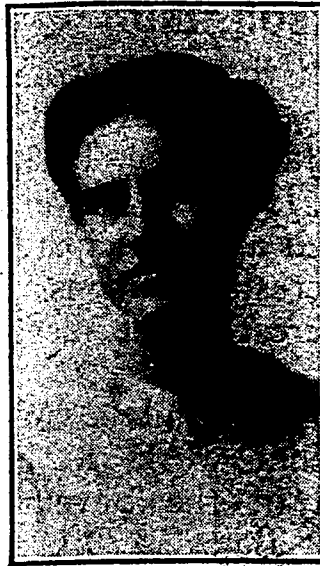
Day School, Seventh Day Baptist Mission, Shanghai, China.



安恩會所長年更交誼會

Group at a Church Sociable, Seventh Day Baptist Mission, Shanghai, China.

churches do better than they did last year, and better than has been done thus far this year. Here is a great mission work for which we as a people are wholly responsible. Its financial support is tied up with the general budget of the denomination. Let us all with earnestness and prayer, combine our forces in a united effort to meet in full these obligations which have been set before us by our General Conference.

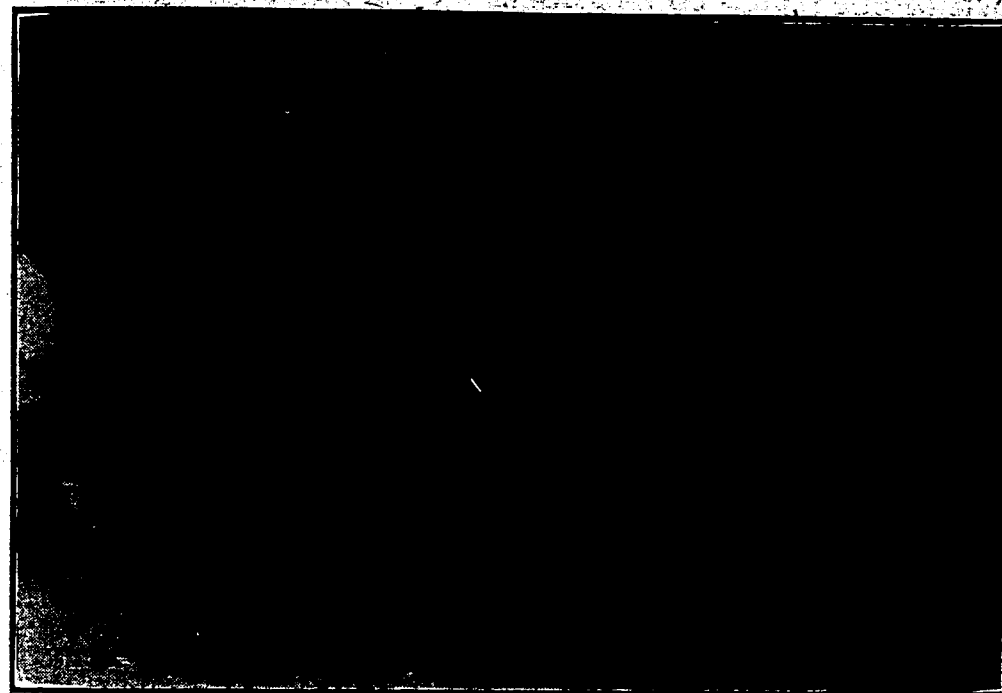


Miss Anna M. West, Assistant Principal of the Girls' School, Seventh Day Baptist Mission at Shanghai, China. (Acting Principal in 1921).

There are many pictures at the publishing house of people, places and buildings of the mission at Shanghai, but none of them are really up to date. A few have been selected for this week, and others will be given next week in connection with the work at Lieu-oo.

The native church at Shanghai numbers one hundred members, nineteen of whom are counted as non-resident. Rev. H. Eugene Davis is the pastor. The church last year gave him \$120, met current expenses to the amount of \$564.21, and contributed \$250 towards permanent improvements to the mission property.

The schools of the mission, boarding and day schools, are self supporting except for the salaries of the four teachers from America, an annual appropriation of \$300 for the Girls' School, and a small part of the \$500 mission incidental fund which is used in repairs and other up-keep of the buildings.



Boys' School, Seventh Day Baptist Mission, Shanghai, China.

We all need a time of repair each week. We need time in which to store the battery with spiritual energy. We need to gain reserve power. We need augment our power of resistance. We need from time to time to take our spiritual bearings, and find out where we are and whither we are tending.

—John R. Mott.

HOW TO FIND YOUR LIFE-WORK

J. CAMPBELL WHITE

1. Trust God's wisdom and love. He knows what is best for each one of his children and will give the best to every one who will follow his leading. Rom. 8: 28; Phil. 2: 13.
2. Accept God's plan for your life. God has a loving and wise plan for the world and for each of our lives in relation to his plan for the world. As we share God's life, we must share in his purpose and program. He desires each one to take the largest possible place in that program. Eph. 2: 10; John 17: 4; Luke 24: 45-49; Acts 1: 8; Rom. 1: 14-16.
3. Obey habitually the known will of God. "Obedience is the organ of spiritual

- knowledge." By doing each day the revealed will of God for that day, one becomes more and more sensitive to his will in all questions of conduct and of life. Only by purposing in advance to follow his will, wherever it may lead, is it possible to discover with any fulness what his special plan is for one's own life. James 1: 22-25; Joshua 1: 8; John 7: 17.
4. Acknowledge God's ownership in your life with all of its powers and possessions. Expect the same kind of guidance from God with reference to going into business or professional life that you would expect in order to go into the ministry or the mission field. 1 Peter 4: 10; 2 Cor. 5: 14-19; Acts 4: 32; 1 Cor. 6: 19, 20.
 5. Study the needs of the world. You

will thus open an important channel of knowledge, through which God can speak. One of Christ's commands is, "Lift up your eyes and look on the fields." John 4: 35.

6. Saturate your mind with God's thoughts. This may be done by developing habits of Bible study, meditation and communion with God. 2 Tim. 3: 15-17; Psalm 119: 11; Psalm 19: 7-11; 2 Cor. 10: 5.

7. Pray that the laborers needed may be thrust out by the Lord of the harvest. One can not really pray for this without being willing to follow God's will concerning his own life-work. Luke 10: 2.

8. Develop your latent capacities through education and use. Secure the best possible preparation for the work of life. Many positions are open to college-trained men and women that are not open to others. The more fully one develops his own latent powers, the higher the responsibility he is able to carry. 2 Tim. 2: 15.

9. Use your own mental processes. God has endowed you with powers of self-analysis, observation, and judgment. When under the direction of God's Word and Spirit, these are important means of discovering his leadership. Psalm 25: 9, 12.

10. Consult friends of spiritual insight and discrimination. God very often sends important messages to us through human channels, and also uses us to convey his message to others. Exod. 3: 7-10.

11. Learn to overcome temptations and obstacles. This is one of the best ways of discovering our available resources in God. All great leaders have had to overcome great difficulties. Your power to help others will be largely in proportion to your own successful conquest of obstacles. 1 Cor. 10: 13; Eph. 6: 10-17.

12. Trust your highest impulses. They are from God. They may come at an early age. Many of the present leaders of the church were strongly impelled toward a Christian life-work before reaching the age of 18. 1 Sam. 3: 1-4: 1; 1 Tim. 4: 12.

13. Ask for divine guidance. There are many promises that God will guide his children, as they ask for guidance and are willing to follow it. James 1: 5; Prov. 3: 5, 6.

14. Receive and obey the Holy Spirit. Christ has promised this supreme gift to all his disciples to guide them into fulness of truth and life. Luke 11: 13; John 16: 12-15; Acts 1: 8, and 5: 32.—*The Interchurch World Movement.*

MEETINGS IN DETROIT, MICH., TOLEDO, OHIO, AND ANDERSON, IND.

Elder J. C. Branch arrived at Detroit, Mich., January 21, and preached for the First Church on Sabbath, January 22. Three meetings for the week of January 23 were arranged, and Elder Branch also anticipates the visitation of many interested persons.

The attendance and interest at the meetings is good.

One of the brethren recently made a contribution to European relief work, to be used under the direction of the Seventh Day Baptist Missionary Board. Others have been contributing to aid Elder Snowden in his work at Anderson, Ind.

Reports from Elder Snowden read at Sabbath service indicated an excellent meeting at Toledo, on Sabbath, January 13, with two conversions, and a good initial meeting at Anderson, Ind., whither Elder Snowden went from Toledo. A place has been hired there for Elder Snowden and wife, and meetings are held in the front of the building. The elder desires the prayers of all RECORDER readers that God may prosper the work. His present address is: 321 West Sixteenth Street, Anderson, Ind.

Evangelist Lillie Hall, a member of the East Side Detroit Seventh Day Baptist Church of God, is at this writing conducting meetings for the Toledo, Ohio, Seventh Day Baptist Church, and is desirous of the prayers of God's people on behalf of the efforts. Evangelist Hall's address is: 1827 Thirteenth Street, Toledo, Ohio.

Elder Kelly, of Battle Creek, Mich., is expected to preach the sermon in the Detroit church, Sabbath, January 29, when Brother J. H. Biggs is to be ordained deacon. Elder Branch is expected to be present also.

ROBERT B. ST. CLAIR.

Joy is not a luxury, it is a necessity for the child of God. But alas, some Christians are so accustomed to do without the joy of the Lord that they think there is some merit in being miserable!—*F. S. Webster.*

In the day of final reckoning between God and one's own soul, there will be only one standard by which to measure life, and that will be: "How much has the gospel of Jesus Christ enabled us to become and to accomplish?"—*Wilfred T. Grenfell.*

EDUCATION SOCIETY'S PAGE

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

N. Y. S. A. OF ALFRED UNIVERSITY

RAY C. WITTER, CLASS OF '21

"Where shall my boy get his education?" That question has been asked, is being asked, and will be asked annually by thousands of fathers and mothers.

"What does your boy want to do? What kind of life does he crave? Is he mechanically inclined? Does he prefer outdoor or inside work?"

All of these questions and more are sure to arise.

Do you realize that the agriculturist is a main factor in the progress of this nation? Do you know that during the World War, the farmer and his boys did a mighty work? Don't you feel that the man behind the plow deserves his share of credit for the victory, and don't you think that farm boys rallied bravely to the cause? Of course you do.

And isn't it true that the farmer is the most independent figure we have today? He is a true business man, the managing head of a small corporation. Now let us speak concretely.

Any thinking man realizes that but a small percentage of students complete high school, that an even smaller percentage enters college, and that only a limited number of the latter ever finish. Many deserving fellows do not have adequate means. Many drift off into petty jobs and never rise a great deal higher. Education is one of the greatest essentials of modern life.

At Alfred University a New York State School of Agriculture is located. Here many worthy lads are being trained in technical and practical agricultural work. Tuition, usually an important factor with which to contend, is free to residents of the Empire State.

The requirements for admission are low. The standard of the school is high. Any lad over sixteen years of age who has passed through eight grades of preliminary work is eligible for registration as a member of the Freshman class. High school graduates may enter as Juniors. To complete the course

of study requires three years in the first case, two in the latter. The student enters in October. He is out the following April. The school authorities guarantee to place all men who so desire in remunerative positions for the spring and summer.

On graduation there are many openings. Calls are pouring in constantly from many States for trained agriculturists, men who have some particular line in which they have specialized during their days in school. Manufacturers of farm machinery are always on the look out for enterprising young men to advertise their wares. There are great opportunities on the road.

Boys from farm homes come in large numbers. Those who intend making the farm their life work have found the Alfred course of invaluable assistance. City bred youths who love the open air, and who desire agricultural work are also at Alfred. All mingle freely in the classroom and on the athletic field. Spirit! If you want to find the real article, come to Alfred.

The "Aggies" play football at Alfred, too. Every man in the State School is eligible for all varsity teams. The student bodies of Alfred College and the State School of Ceramics—other departments of Alfred University—are truly affiliated with the agricultural men. There are girls at Alfred, too, studying domestic science in the same halls where the men acquire their agricultural wisdom.

The "Aggies" are on the same social plane with all other students. There is no distinction. Ceramist, art-student, and the "farmer" all stand on even terms of relative worth. Such a situation is rarely discovered in other schools. Agricultural men enter the college fraternities. They hold office in college organizations. They do their part on the athletic field. Four members of the varsity football team last fall were agricultural students. A man from the school was varsity captain.

For those who desire to fit themselves better for their entrance into the battles of life, the Alfred Agricultural School extends a hearty welcome. Let them enjoy the hospitable attitude of students and townspeople in one of the greatest little colleges and one of the best little villages in America. Let them imbibe something of the true sportsmanlike ideals of Alfred, and go forth into life with a clean outlook and calm confidence.

"Once an Alfred man, always one," alumni have exclaimed. "I only wish I had it all to do over. That school in the Allegany foothills surely holds out happy memories."

Life is a real problem. What to do and when to do it are always vital questions. The Alfred school offers an opportunity.

Quite in keeping with the well-known former reputation of Milton College for its musical interest, recent achievements at Milton in the field of choral and orchestral work have attracted wide attention. For the last three or four years the Milton Choral Union has given an annual concert for the benefit of the public. These performances have been without charge for admission and have proved of distinct educational value to many who would not without inducement attend the performance of a classical work. In this way have been produced in connection with more popular music, Haydn's "Creation", Schubert's "Miriam's Song of Triumph", and Mendelssohn's "Hymn of Praise".

The college orchestra has, for the last three years, in like manner given modest symphony concerts. At each concert an entire symphony by Haydn has been given, together with modern orchestral pieces within the ability of the players. Haydn's second, sixth, eleventh, and twelfth symphonies have thus been played. In the summer the players remaining in Milton have given lighter programs. The policy of the orchestra has been to work towards the composition of a complete symphony orchestra, using beginners in string parts so far as possible, giving every player in college a chance to play at the concerts. In this way there has grown up a fairly complete orchestra of about fifty players.

This year instead of a community concert the Choral Union and orchestra worked together and gave Handel's "Messiah" just before Christmas. The orchestra was cut down to thirty players and the chorus numbered over a hundred. Good musicians from large cities who heard the performance were emphatic in their praise of the work done by both the chorus and the orchestra.

The college orchestra now comprises the following: Nine first violins, eleven second violins, two violas, four violoncellos, three double basses, three flutes, four clarinets, one saxophone, (playing first bassoon parts), two horns, five cornets, four trombones, one

timpani, and two pianists, with drums, etc., as needed.

Rehearsals have recently begun for the annual concert, to be given in the college gymnasium, March 17. At this concert there will be given Haydn's masterpiece, the thirteenth symphony in G; Edward Elgar's march, "Pomp and Circumstance"; and Weber's famous Jubilee overture, together with a few lighter pieces. It is thought that this concert is likely to be the best the orchestra will have given. There is no college in Wisconsin or in the vicinity of Chicago which has been able to maintain an orchestra of this sort or to render compositions of the character of those played by the Milton College Orchestra.

REPORTER.

THE SEVENTH DAY BAPTIST CHURCH OF LITTLE GENESEE, N. Y., ANNUAL MEETING

According to long established custom the annual meeting of the Little Genesee church and society was held the first Friday of the new year, January 7. The meeting at 10.30 at the church was fairly well attended where we listened to reports of the affiliated organizations of the church.

Sabbath school, Helen Clark, secretary, reported an enrolment of 104 which was not as large as the year before. But the average attendance and interest is good. The treasurer, Helen Maxson, reported a total of \$202.55 raised for the year which included \$56.21, the White Christmas gift for China relief; and expenditure of \$196.60, leaving a balance of \$5.95. The Cradle Roll has added four boys to its list this year, making fifteen in all—twelve boys and three girls.

The organized classes of the teen age made no report though they are not shirking the social feature and might have had something to tell. The young married people, the Bethel class and the next older the Berea class, each with a membership around thirty, are most active socially, holding their meetings regularly, thus stimulating a true class spirit and co-operation in class and outside efforts as was shown by the reports given by each. The Bethel class raised a total of \$140.49 and paid out \$132.81, leaving a balance of \$7.68; the Berea class \$86.00 with disbursements of \$58.86, leaving \$27.14.

The Benevolent Society, one of the oldest in the church, is greatly reduced in working force of quilters. It has taken in \$14.00 for work, contributed a comfortable to the cyclone sufferers and put one in the parsonage. There remains \$103.04 in the treasury.

The Woman's Board Auxiliary report dues and pledges to the Forward Movement paid by members as \$97.00; balance in treasury, \$3.17; making a total of \$100.17 received during the year.

The report of the librarian and the library's finances are all to the good; receipts for year, \$247.98; disbursements, \$150.04, leaving \$97.94 on hand.

The Christian Endeavor was reorganized in September with twenty members. Meetings have been held regularly since. Several attended a county convention held at Cuba. A class in expert work is ready to begin its studies and plans are made for an active society in the future.

The last item on the morning program was the reading of his annual report by the pastor, after which we adjourned to the hall where a most excellent dinner was served and one hundred and fifty refreshed the inner man. The day was one of the mild ones of which the winter has been rather lavish, and every thing conspired to make the day one to be remembered with pleasure in the annals of church relation.

At one thirty we returned to the church for the annual church meeting with a much larger attendance than at the morning meeting. Deacon A. J. Crandall, treasurer, gave his report.

A total of \$2,992.86 has been raised during the year, \$2,394.66 paid out, leaving a balance of \$598.20. A thank offering amounting to \$34.12 was sent to Fouke and \$58.75 was paid to the Armenian Fund. The Hall Association has a balance over expenditures of \$42.31.

The election of officers resulted in the following: Moderator, Thomas B. Burdick; clerk, Mary E. Bowler; treasurer, A. J. Crandall; assistant treasurer, Mrs. Josephine Langworthy; trustees, Herman R. Burdick, Mrs. Anna C. Hall; Hall director for three years, O. M. Burdick; ushers, Lyle Burdick, Leland Burdick; assistant ushers, Arlouine Hall, Josephine Perry.

Pastor Loofboro was called to the pastorate for another year. Arrangements were made for purchase of a new hymnal for

church use. The choice of chorister and organist and assistants was left to the choir instead of being elected by the church as formerly.

MARY E. BOWLER, Clerk.

Little Genesee, Jan. 24, 1921.

GREATLY PERPLEXED

Dr. Sheldon tells of a Chinese boy, Wong Fu, who had been sent by the Chinese government to America to receive an education at an American university to fit himself for a government position. After a year in the university he came to his teacher in philosophy.

"Teacher," he said in his slow, grave patient manner, "I am greatly perplexed over a matter. Perhaps you can help me."

"Perhaps," answered the professor. "What is your trouble?"

"This, teacher; I am come to this country, which is called Christian. I expect to find conditions much better here than in my own country. I find much evil; saloons, and vice-houses, and child labor, and strikes, and race riots, and Sabbath breaking, and commercial greed, and lawbreaking, and murders, and suicides, and divorces. When I go back to my people, how shall I explain all this? If Christ's religion is so much better than ours, why do all these things go on over here? If these are the fruit of Christianity, our religion is better than yours."

"Wong Fu," said the professor sadly, "I have a son and a daughter, both missionaries in China. The question you have asked is one they have written to me often. Your people are already asking it of them. Wong Fu, we have a great work yet to do to Christianize this country for the sake of other countries that are looking to it for an example. The only way I can help you is to urge that you and I each do our part."

"I will do my part, teacher," promised Wong Fu.

May this story inspire us to make our lives more of an inspiration than they ever yet have been!—*Record of Christian Work.*

It is good to be on the mountain top, in spiritual communion and occupied with Jesus; but it is not good to remain there. We must descend to the plain, and be occupied for Jesus in the practical affairs of everyday life.—*D. L. Moody.*

WOMAN'S WORK

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

ALONG THE WAY

There are so many helpful things to do
Along life's way
Helps to the helper, if we but knew,
From day to day!
So many troubled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say
To hearts that falter along the way.

Here is a lamp of hope gone out
Along the way.
Some one stumbled and fell, no doubt,
But, brother, stay!
Out of thy store of oil refill;
Kindle the courage that smoulders, still;
Think what Jesus would do today
For one who has fallen beside the way.

How many lifted hands still plead
Along life's way;
The old, sad story of human need
Reads on for aye.
But let us follow the Savior's plan—
Love unstinted to every man!
Content if, at most, the world should say,
"He helped his brother along the way."
—Author Unknown.

KIND HEARTS

I remember writing in my copybook when I was a small girl in primary school—writing carefully and diligently with my tongue thrust between my teeth and my pen held just so. One's copybook was a very important part of primary school, and a blot or a blurred line on the white surface made one's heart ache brokenly. It also made one's mark in penmanship shoot down in a most sickening manner from the bewildering pinnacle of A to the just-passing mark C.

I scarcely paid heed to the lofty sentiments that I copied with cramped fingers and unwavering eyes. They were, after all, of scant importance. The really vital issue was that the writing should be good—fine on the up strokes and black and wide on the down strokes. The proverbs and poems and texts that I copied were only words to me—words to be written neatly, with a flourish or two, on a white page.

Many times, perhaps a hundred times, taking great pains with the quotation marks

and the capital letters, I inscribed a certain verse in my book.

"Kind hearts," it ran, "are more than coronets,

And simple faith than Norman blood."

It was—it still is—a popular verse with teachers who favor copybooks. And yet I wonder how many round-eyed little children realize the meaning of the words? I copied the verse perhaps a hundred times, but only a few months ago did I fully understand the truth and the beauty and the logic of what I had written.

I saw her first kneeling in an alleyway, holding a hurt kitten in her arms. It was a disagreeable dirty kitten—the kind of kitten that lives furtively in city doorways, snatching its food from garbage cans, darting across the street when the traffic is at its worst, and enduring the cat-calls and cruelties of little children who have themselves never known kindness.

The kitten was dying. It had been struck in the head by a roughly thrown rock; and when its terrified eyes grew glassy she laid it down. A small Italian girl stood beside her and watched breathlessly.

"Jimmy done it," the small girl offered suddenly. "Oh-h, Jimmy!"

Jimmy, small also and dirty and unregenerate-looking, came slowly into the foreground. He faced her defiantly as she knelt beside the dead kitten.

"What'che makin' so much fuss fer?" he questioned. "It's nothin' but a—cat!"

She looked up at him, her dark eyes glowing out from under a wreath of gray hair, with a great light—a mother-light. When she spoke she surprised us all—Jimmy, the small girl, and me.

"Dear," she said, "I don't think you quite understand. Come up to my house—I have cookies there—and I'll tell you why we should be kind to animals."

Jimmy went, lured by the promise of cookies. He stayed, interested in spite of himself in the stories she told him of birds, and beasts, and even fishes. He came again to her house, with a clean face and parted hair, and then going there got to be a habit. Jimmy later gave me his version of the case.

"She don' preach t'me," said Jimmy. "She's just nice an'—kind. She makes yer want ter be nice an' kind, too—t' folks an' kittens. Did yer know," he asked me, "that animals was like folks? That they could

love yer, an' . . ." he paused. "Up t' her house—"

"What," I questioned, "is her house like?"

"Oh," said Jimmy vaguely, "it ain't a house—really. But we calls it that. It's jus' a room in th' back, five flights up. But she's so . . ." Worriedly he sought for the right word. "Somehow yer dōn' notice her house," he finished.

I found out afterward that Jimmy was right. I met her, in quite the formal way, and went to call. It was indeed a poor little home, this room of hers, up five dark narrow flights of stairs, but it was a love-filled little home.

"Sometimes," she confessed to me laughingly, "I'm so hard up that I scarcely know where my next meal is coming from. But I always keep my jar of cookies for the children. Poor little tots! They've gotten to expect them."

"How did you ever happen to come here?" I asked.

"I came here to be an artist," she told me. "That was—long ago. But I found out that I wasn't needed—as an artist. And I didn't want to go back, a failure, to the little town I came from. So I took a small room and—well, began to look around. The kiddies in this neighborhood are a wild lot. I used to worry about them and wish that I might help them. 'If,' I used to say, 'I only had some money, I'd build a club room for them, and give them parties, and hire real teachers to make them love God, and nature, and little dumb creatures. If I had money I'd buy them ice cream, and take them to picture shows, and the circus,' I used to mourn.

"And then one day I was looking over an old school exercise-book and I saw the words, 'Kind hearts are more than coronets.' And I realized that perhaps if I did my best with the children, I could help some, even if I didn't have any money. I had love to give instead.

"Jimmy isn't the only one. I have a Boys' Club, and a Little Girls' Sewing Circle, and a Friendship Association, and a Junior Prevention of Cruelty to Animals Society. It hasn't cost me a thing except a little kindness and simplicity and faith—and quite a bit of time.

So she spoke. And as she told me of her creed of kindness I couldn't help thinking of another woman that I know, a woman who boasts of her blue-blooded ancestors

and has a coronet engraved on her stationery and emblazoned on the door of her motor car.

This other woman never comes down to the slums. "I hate dirt!" she says. She loves her expensive perfumed Pomeranian dog, but she wouldn't think of holding a dying kitten in her arms. She entertains expensively, royally, and her dinners are brilliant gatherings of ultra-brilliant people. But I have never seen a happy party gathered at her splendid carved mahogany table, and I have seen many happy parties grouped, chattering in three languages, about a certain cracked cookie-jar on a certain rickety little stand.

"Kind hearts are more than coronets, and simple faith than Norman blood."

It's true, more than true, friends of mine! All the family and riches and diamond crowns in the world won't make you worth while if the love of people has been left out of your heart. All the fine laces and velvets and satins can't make you beautiful—really beautiful—if your eyes are hard.

If life were a great copybook—and sometimes I can't help feeling that it is—and God were the great Teacher who told us what lines we should copy, I'm sure—oh, so sure!—that he would have us write the little verse about kind hearts on the whitest page of all.—Margaret E. Sangster, Jr.

WORKER'S EXCHANGE

BROOKFIELD, N. Y.

A very enjoyable evening was spent at Grange Hall on Thursday evening, January 13, when the people congregated to partake of the supper served by our Aid Society, and also to attend the illustrated lecture given by our former pastor's wife, Mrs. T. J. Van Horn.

The supper was excellent and the social hour pleasantly passed, when at eight o'clock Mrs. Van Horn began her talk upon "Mission Work in the Southwest".

The slides shown were photographs taken by Rev. and Mrs. Van Horn during their stay in Arkansas and were especially fine, giving us an idea of the extent and character of the territory in which they labored. The views shown were all in places familiar to RECORDER readers and were most interestingly described. The first view thrown upon the screen was a large map of Arkansas with all of the adjoining States. This map com-

prised their field of work and when she spoke of the different towns and places visited the immensity of the field impressed itself upon us. She spoke of their work in Gentry and gave incidents connected with trips over long stretches of country. A picture of a summer camp where they spent six weeks holding meetings every night from eight to ten was especially interesting. Many pictures of groups of children were shown, and Mrs. Van Horn made us feel that in the proper education of the children is the hope of the country.

Through it all one was impressed with the love and devotion of Mr. and Mrs. Van Horn to their work. At the close of her talk we felt that we had made a little trip with Mrs. Van Horn through the Southwestern Field and had gained a better understanding of the country and a new conception of the great need for evangelical workers in this territory.

Following Mrs. Van Horn's lecture members of our Aid Society gave a short play entitled "Christ for America". The ladies dressed in costume to represent different countries, each one pleading that America should bring Christ to her country. This play was finely rendered and made a strong plea for missionary work.

L. S.

KITTIE ANN, BOBBIE AND I

DEAR READERS:

Allow me to introduce to you Mrs. Miller, familiarly know the countryside over as Kittie Ann. She is an aged negress, who, with her still more aged husband, works at such small jobs as they are capable of doing.

One day this week I met Kittie Ann on the road near here. She had just seen my nephew where he was at work by the roadside. So she said to me, "How long is Bobbie going to stay with you?" I answered her and she spoke again, saying, "I was so glad to see him, poor little thing." Her mind had gone back to the time when he was a little tot and she often saw him as she passed his childhood home, on her way to and from work.

As I write this my mind, too, goes back to the time when Bobbie was a wee toddler, and that, even then, his favorite bedtime song was "The Old Time Religion". And before many years had passed I realized that he had a deep talent for music. And as I listen to his playing on the organ now,

I seem at one moment to be lifted above earth and wandering among bright stars, and anon, I am at church, and the congregation is singing some sweet old hymn and Bobbie's tenor rings out clear, and strong, and sweet.

By and by, as the years pass by, some of his natural timidity passes too, and, with his fingers attuned to melodious keys, he can lead us in our music. How many times I have wished that he could attend some good school of music and develop the talent that lies deep in his soul. But, like many another, he was born in a humble home without means to cultivate his talent to any great extent.

Bobbie is a Sabbath-keeper, and he and the old aunt have "good times" together when he is here on Sabbath days. And I am hoping that some time in the near future, a Sabbath-keeping church will be established near here, and Bobbie's talent will not be as the "flower whose sweetness is wasted on the desert air". As if such a thing could be! No sweetness or beauty is ever lost or wasted. God gathers it up, and bestows it again, and goes on gathering up, transforming and transfiguring the beauty and the sweetness, and filling our lives to overflowing with the munificence of his wonderful gifts. All the glorious sunsets, all the beauteous rainbows, all the sweetness of flowers, all the sublimity of music, of poetry, of eloquence; the grandeur of mountains, the calm sweep of the ancient and tireless rivers, the beauty of growing corn in the valley, the sparkle of light on the leaping cascade, and the glory that blazes from every bush that is afire with God; all, everything that is sweet or beautiful in nature is being gathered up now, to be showered anew upon the "New Earth" that is to be, over which the Holy Spirit is now brooding, and which is soon to emerge from this chaos and turmoil; a New Earth, a new creation, each of whose inhabitants can say,

"Bright scenes of glory strike my sense,
And all my passions capture;
Eternal beauties round me shine,
Infusing warmest rapture.

"I live in pleasures deep and full
In swelling waves of glory;
I feel my Savior in my soul,
And groan to tell my story."

MARY E. FILLYAW.

Sabbath, Jan. 22, 1921.

YOUNG PEOPLE'S WORK

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

AN EXPLANATION

In place of the regular Christian Endeavor topic for Sabbath Day, February 19, a special topic on the general subject of music, is being substituted; and that, too, with profit we believe. Those of us who have followed with some care the topics of the United Society over a considerable period of years, have found that necessarily there has been more or less of repetition, so that the special topic mentioned above has been substituted without hesitation for the regular topic. The special topic was prepared by Dr. B. F. Johanson, of the Battle Creek Church, who is thoroughly capable of treating the subject in such a way as to put real depth of meaning into it. Music, especially devotional and inspirational hymn music, has a large place in Christian Endeavor. The topic, as prepared by Dr. Johanson, has already been used with appreciation and profit in one of our societies. We are glad to make it available for the use of all our societies, feeling that they, too, will use it with profit and appreciation.

MUSIC

B. F. JOHANSON

Special Christian Endeavor Topic for Sabbath Day, February 19, 1921

DAILY READINGS

Sunday—Song of Deborah and Barak (Judges 5)
Monday—Moses' song of God (Deut. 32: 1-43)
Tuesday—David's song for deliverance (2 Sam. 22)
Wednesday—David's lament for Saul and Jonathan (2 Sam. 1: 17-29)
Thursday—Moses' song of triumph (Ex. 15: 1-20)
Friday—Mary's song (Luke 1: 46-55)
Sabbath—Songs of Thanksgiving (Ps. 98, 100, 101)

Almost every one likes music. It has a very important place in our religious life. Nearly all great reforms and evangelistic movements that have gripped the world have used the persuasive power of song to win their converts. The principles which Luther promoted would have been much retarded but for the wandering students and peddlers

of Germany who sung his teachings in every town. The Wesley movement had John the preacher and Charles the hymn writer. The names of Moody and Sankey, Torrey and Alexander, Sunday and Rodeheaver will always be closely associated.

To make this C. E. meeting a success I suggest that the hymns used in singing be selected entirely from one author. A very natural choice would be Fanny J. Crosby, that queen of gospel hymn writers. Nearly all books in common use will contain a large number of her hymns. Start the service by singing several numbers, "Pass me not, O Gentle Savior", "Blessed Assurance Jesus is Mine", "To the work", etc. Next give a short sketch of her life.

She was born in New York State March 24, 1820, and lived to be 95 years old. She was born with good eyes but lost the use of them through a careless or inexperienced physician. So she went through life totally blind. She did not learn to read by raised letters but gained her education through her marvelous memory. She wrote her first poem at the age of eight years. Three volumes of poems were written before she wrote any hymns. It is estimated that she wrote about 8,000 poems and hymns. Of these three thousand were hymns. "Safe in the Arms of Jesus" was written in about forty minutes while W. H. Doane, the composer of the music, was waiting for a train. Miss Crosby's real name was Mrs. Alexander Van Alstyne.

To attract special attention to the words of songs let the scripture reading and prayers of the meeting consist of hymns especially selected for their fitness. These need not necessarily be hymns from Miss Crosby's collection. Any song book will have appropriate hymns for this purpose.

It is a well-known fact that we pay too little attention to the words of our gospel and religious hymns. If a sweet singer uses the hymn as a solo we appreciate the words. If we sing the song over ourselves we use it because we like the music or discard it because we don't like the music, and take little note of the words. It is true that the words of some songs mean very little, but most of the hymns that have found their way into our song books are freighted with meaning. I have sometimes thought that "Beautiful Isle of Somewhere" by Jessie Brown Pounds belonged in the group of meaningless words. And still it

is said of Mrs. Pounds that she hesitated to write hymns of heaven and the one mentioned was considered good enough to be sung at President McKinley's funeral. Nearly all the great hymns deal only with fundamental Christian doctrine, so in a very large sense all songs are undenominational. Nearly all gospel collections contain "Lead Kindly Light" by a Catholic, Cardinal Newman. Father Faber has also written hymns that are in our books.

When Martin Luther wrote "A Mighty Fortress is Our God" he probably had in mind that the parts on the Rhine were impregnable. Many hymns speak of the Deity as King. This was with the conception of a benevolent ruler and not with our present idea of an unjust and tyrannical despot. Other hymns like "Onward Christian Soldiers", "The Call to Arms", "Hear the Trumpet Call", etc., refer to the subject of war which is somewhat repulsive to us just now. We will either come back to a friendly attitude to that subject or those hymns will be dropped from our hymn books.

SUGGESTIONS TO THE LEADER

Have your organist play several different styles of music. It is easy to show that the effect on the hearers is entirely different when such tunes as "Joy to the World" and "Holy Spirit, Faithful Guide" are played. The first type is used on festal occasions and the last for worship, and when properly played the reaction upon the people is entirely different, even without the words. Call attention to the fact that the "Hallelujah Chorus" from the Messiah is always sung with the audience standing. There is such a thrill and inspiration to the music that no one feels like remaining seated. Place a list of questions on the blackboard about as follows:

What hymns have helped you?

What does music mean in your life?

Is it important to have music in church or evangelistic services?

Can you name some Seventh Day Baptist musicians or some singers in our evangelistic quartets?

Is it right for persons who are not Christians to sing consecration hymns like those mentioned below, or should persons who do not take the implied pledge sing them? "All to Jesus I surrender"; "I'll Go Where You Want Me to Go Dear Lord"; "Ready to do His Will".

Ask some one to be prepared to show the

similarity between the song "Nearer My God to Thee" and the vision of Jacob's ladder, Gen. 28. - Ask several persons to be able to give an answer to the questions about consecration hymns. Ask some one to show whether the hymn "O Day of Rest and Gladness" refers to the Seventh or First day of the week, or no day in particular.

O DAY OF REST AND GLADNESS

O Day of rest and gladness,
O Day of joy and light,
O Balm of care and sadness,
Most beautiful, most bright!
On Thee, the high and lowly,
Thro' ages joined in tune,
Sing Holy, Holy, Holy!
To the great God Triune.

On Thee, at the creation,
The light first had its birth;
On Thee, for our salvation,
Christ rose from depths of earth;
On thee, the Lord victorious
The Spirit sent from heaven;
And thus on thee, most glorious,
A triple light was given.

Thou art a port protected
From storms that round us rise,
A garden intersected
With streams of paradise;
Thou art a cooling fountain
In life's dry, dreary sand;
From thee, like Pisgah's mountain,
We view our promised land.

Today on weary nations
The heavenly manna falls;
To holy convocations
The silvery trumpet calls,
Where Gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul refreshing streams.

A LETTER

DEAR YOUNG PEOPLE:

You are no doubt wondering what has happened to your Fouke representative that he does not write oftener. That he has been negligent in this respect he realizes, and will try to make amends.

Notices of our work have appeared from time to time in the RECORDER, so you are already more or less familiar with the situation. We have twenty-six pupils from Sabbath-keeping homes in the Fouke School this year. Most of these are in the lower grades, only two being in the high school department. Other students in the school bring the total to over fifty. While the public school is doing better work this year than ever before in the history of the town,

we feel that our efforts are still sorely needed, and that for the sake of our own children, if for no other reason, the Fouke School must be continued.

This applies especially to the grades, where the need for training under moral and religious influences is especially felt, and where the soon stopping of our school might throw a burden on the public school which could not be easily carried.

The high school departments of the two schools have been co-operating this year in an especially satisfactory manner, so that work which could not have been accomplished by either of us alone is being carried on easily. Thus one high school teacher in either school, by working together, is an adequate force to teach the four years of high school work required by the dozen or so pupils in each school. Pupils from one school having classes at the other can pass quickly and easily, as we are within hailing distance of one another. While the standards of scholarship are possibly not so high as in schools at home, due to the shorter year for one thing, yet I have noticed regarding many of the pupils here more of a determination to make the most of their opportunities than is often apparent in other schools with which I have been connected closely enough to judge.

The Young People's Board was especially generous this year in that, besides continuing their regular support they even loaned us one of their own members as a teacher. Mr. Crandall is well liked by all. His special province is the seventh and eighth grade room. Miss Bessie Williams, with the able assistance of one of our last year's graduates, Miss Ina Davis, is doing good work in the primary room.

I shall try next time to give you a little more intimate glimpse of the everyday work and life of "us missionaries".

Fraternally yours,

PAUL S. BURDICK.

Fouke, Ark., January 23, 1921.

TAG DAY IN CHINESE CITIES FOR FAMINE VICTIMS

In helping China over the terrible crisis presented by the famine in the northern provinces, Americans will be helping those who help themselves. Not only has the Chinese Government taken active measures for relief of the sufferers, but the large cities are busily engaged in raising funds

from private individuals. What is more they have taken a lesson from American experience in these matters and have adopted methods as up to date as any that may be found in New York, Chicago or any city of the United States.

Chinese papers just received at headquarters of the American Committee for China Famine Fund tell of "Tag Day" in Peking. In all, men and women students from thirty-five colleges participated. The various sections of the city were carefully marked out and allotted to various colleges; the students exhibited the utmost keenness in patrolling the streets, and one gathers that few passersby escaped being "tagged". In addition, the billboard artists were conspicuous, placarding the city with posters descriptive of the tragic facts of the famine area. By consent of the Board of War airships flew over the old city, across whose walls no stranger in the old days might so much as peer, and airplanes scattered appeals for the famine sufferers.

Similar scenes, the American Committee is informed, have been enacted in other cities. In Shanghai, it is reported, as evidence of the immense strides which the emancipation of women has taken in China, largely the result of education in our missionary schools and colleges, that daughters of the most exclusive and fashionable families in Chinese society took an active and enthusiastic part in "tag day". A far cry this, from the old days when Chinese girls of good family had their feet tightly bound in childhood, and were condemned in consequence to hobble painfully for the rest of their lives. No woman with feet so constricted could have stood the rigors of collecting in the streets on a "tag day"! That is one of the many blessings for which Chinese womanhood today is thanking the teaching of our Christian missionaries. Today those missionaries are laboring heroically to feed not only the souls but also the poor wasted bodies of the 45,000,000 people in North China who are in imminent peril of starving to death. And they are relying, as in the past, on the practical sympathy of the Christian churches of America to provide the funds which are so urgently needed. Funds may be contributed either to local churches, to Foreign Mission societies, or to the Treasurer of the American Committee for China Famine Fund, Vernon Munroe, The Bible House, New York City.

HOME NEWS

BATTLE CREEK, MICH.—We have been "importuned" to report the late happenings in our society. No notes have been made of these functions of the church and so much may be omitted from lack of memory.

The usual Sabbath school Christmas exercises brought happiness to many, especially the youth, and the exercises were very interesting. The election of officers for the ensuing year seemed to be a difficult matter as the Nominating Committee had very hard work to get any one to consent to a nomination, especially for superintendent. Brother F. E. Tappan was re-elected.

The annual church dinner in January was held at the Haskell Home (which home is still under control of Mrs. Flora Tappan), it being about the only place large enough to accommodate the crowd and even that was crowded. The young people especially were in evidence. Music and the usual social time made everybody feel at home. Following the dinner was held the regular quarterly business meeting, with A. L. Babcock as moderator. Dr. B. F. Johanson has served a long time as moderator but was released (reluctantly) that he might give more and better service to the church as leader of the choir. The finances of the church show a creditable determination to abound in the grace of giving, and it is expected that its budget will be faithfully met for the Forward Movement and for all good movements. However, at this present time there seems to be an unusual depression and business interests are not up to the normal. Very many working for the Sanitarium have been laid off and no work can be found for needy laborers. This is bringing temporary discouragement to many homes in Battle Creek. It is hoped that the spring will bring about a change for the better.

Baptism was administered recently to a number of candidates and some were received by letter, one a convert to the Sabbath.

The church, through its clerk and two others as a committee, has been sending out letters to the non-residents, and quite a number of excellent replies were received. These were read at four prayer meetings and made the subject of prayer and testimony. Why should not all members of the church when away from the church home be anxious and ready to write occa-

sionally, and thus show their own interest and give great encouragement to the church of their choice? Much might be said on this subject.

A Bible Study Class meets at the parsonage every Sabbath at 6 p. m.

The Y. P. S. C. E. is still a live wire, but will be more so when the spring and summer-rush time comes to the Sanitarium, and more return to work. Every year during school vacations many young people come here to obtain work and they naturally attend the C. E. meetings and many become active members. Many States north and south are represented.

We were favored with the presence of Pastor A. J. C. Bond recently at a social where he met a large company of our people and the next night he conducted the mid-week meeting at the parsonage and met the Young People's Board on Thursday evening and then started for home. We shall look for him again when he can stay over the Sabbath and preach for us.

REPORTER.

RICHBURG, N. Y.—The annual meeting of the Seventh Day Baptist church of Richburg, N. Y., was held on January 2, at the home of W. O. Saunders. Pastor Loofboro and family, most of the resident membership, and a few friends, made a company of forty-six to enjoy the social privilege and partake of the substantial dinner.

In the afternoon the business meeting was called to order by Moderator E. B. Cowles. Reports were given by Pastor Loofboro, Treasurer Charles Saunders, and the treasurer of the Ladies' Aid Society. George W. Saunders, Jr., was elected trustee to succeed his father, and Mrs. Nina Almy was re-elected church clerk.

After earnest remarks in regard to members who have ceased to fellowship with us, it was voted that we take from our church roll the names of four. The pastor and Deacon Burdick, with the aid of our prayers, were asked to try and recall others who seem to have lost their interest.

"The New Forward Movement" was the subject of thought and conversation, and the desire to do our part is strong in many a heart.

Richburg, N. Y.,
January 26, 1921.

F. E. D. B.

NORTH LOUP, NEB.—The Woman's Missionary Society of North Loup, Neb., is still very much alive although there does not seem to be much to report. Our society and the Young Woman's Society combined, served meals at our annual fall festival, Pop Corn Days, adding over a hundred dollars to each treasury. We have generally had, at this time of the year, a good deal of work making comforts and quilts, but this year we have very little. Our pledges are all paid, however, and we have money in the treasury for the usual expenses.

The attendance at the meetings has been somewhat interrupted because of the small pox among us. Now that most of those afflicted are out of quarantine we hope the attendance will improve. We have been having programs consisting of readings on some live topic and then a discussion by all members. A good interest seems to be manifest. We are sorry to report that two of our members, Mrs. Agnes Brace and Mrs. Nellie White, are confined to their homes by sickness.

We are always glad to hear from other societies through the RECORDER.

MYRA HUTCHINS,
Corresponding Secretary.

North Loup, Neb.,
January 26, 1921.

VERONA, N. Y.—The associational secretary has requested us to write of some of the best things we have done during the year.

Perhaps one of the best things of the Verona Society is the faithfulness and loyalty manifested by the larger part of the membership. While we have not accomplished great things as some of the larger societies have done, we have been faithfully trying to help in home work and denominational, as well.

It has been our custom to hold the annual Christmas dinner at the parsonage, to which all are invited. But since the society has outgrown the parsonage, we met this year at the church. The ladies furnished an excellent dinner, and, as all but those who served could be seated at once, several after dinner speeches were given. Pastor Van Horn, in his happy manner, acting as toastmaster. After the program a tree for the primary classes was unloaded. All the children were made happy by gifts from their teachers and the school. Pastor and Mrs.

Van Horn were generously remembered.

The annual church meeting occurred on January 8, the ladies again furnishing a fine dinner to the largest number ever present at a business meeting of the church.

One social was held at the home of Orville Hyde. All reported a good time.

We have made and sold aprons, purchased silver knives, papered and painted the parsonage, made some needed repairs at the church and paid our apportionment to the Woman's Board.

PRESS COMMITTEE.

February 1, 1921.

THE FAULTLESS CHRIST

A preacher announced a men's meeting in his church for the consideration of objections to Christianity, proposing to give the men a chance to air their objections. Over 1,200 were present.

The first objector said: "Church members are no better than others. Their lives are inconsistent," and so on.

"Yes," said the preacher, "that's too true! Church members are not what they ought to be. . . ."

"The ministers are no good," said another; "they are not like they used to be."

"Unhappily that is true too," admitted the preacher again, "we are a poor lot."

And so objections were mentioned one after another, and the pastor wrote them down on paper; "hypocrites in the church," "the church is a rich man's club," "Christians don't believe the Bible any more,"—twenty-seven in all. They occupied about an hour.

When they were through the pastor read off the whole list, then folded the paper and tossed it aside, saying:

"Boys, you have objected to us pastors, to the church, to church members, to the Bible and other things, but you have not said a word against my Master!"

And in a few simple words he preached Christ to them as the faultless One, and invited them to come to him, and believe on him. Forty-nine men responded.—*Record of Christian Work.*

"All I know of Christianity," wrote John Wesley late in life, "is contained in one saying: 'We love him because he first loved us.'"

OUR WEEKLY SERMON

AT THE DOOR

REV. FRANK E. PETERSON

(Sermon preached at Leonardsville, N. Y., January 15, 1921)

Text: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3: 20.

These words were originally spoken to the unworthy members of a little church in Asia Minor but were not meant to be confined to the luke-warm brethren of Laodicea.

"If any man"—passing far beyond the limits of its first application—stretches out as far as humanity itself extends, even unto the present; for wherever is to be found a closed heart, we believe there stands a knocking and speaking Christ.

I. THE LESSON APPLIED TO THE CHURCH

Somewhere, years ago, I saw a picture of Jesus standing at a church door. He had just knocked ineffectively, and was turning to go away without entering. A moment before he had ascended the steps expectantly, hopefully. Now he turns to descend, the shadow of disappointment resting upon his face. Over the archway of the church door can be seen these words: "The Church of Laodiceans". The question suggests itself, Why did not Jesus enter? The church of the Laodiceans was a well respected church. It had not apostatized. It was not rent by schism. It was not honeycombed with hypocrisy. It harbored not those of the teachings of the Nicolaitanes. This church, with all its rectitude and decorum, had however one grave fault, which was enough to deter the Savior from entering: the fault of luke-warmness. It is to be presumed that the Church of Laodicea had an able minister of the approved type. He quite likely was a man of God, conscientious and earnest. But his people did not much care, so long as he observed strictly the bounds of propriety. No prophet of the "locust and wild honey" type for them! They saw to it that he went dressed as a gentleman, by paying a liberal salary. They listened courteously to his fiery appeals, but the heart of the Gospel fell upon hardened hearts. The congregations of the Church of Laodicea

were not of the largest. It was not a "popular" church. Neither was it a mere social club. Strangers were "welcomed" in the conventional way. They always got a number of handshakes, such as they were—about half of them being given through unremoved gloves. They were meant very well as "hand-shakes", but they didn't warm the heart. The stranger did not perceive very much of Christ in them. He seldom came a second time.

Some such a church as this may have been the Church of Laodicea. Jesus did not often attend. When he did he seemed to have occupied a back seat. He did not often stand in the desk beside the minister. He was not often felt beside the worshippers in the pews. The fault was not altogether with the pulpit, neither was it entirely with the pews. Doubtless it was the combined fault of both.

I am wondering (I do not make an assertion), if "The Church of Laodicea" is quite extinct today? We may apply the thought to ourselves. Would it not be a *sad thing* if this good old church bell, which so many, many times has called to prayer and praise, rung out this Sabbath morning as usual, and you heard and came, and I heard and came (having prepared my ministerial message), and Jesus also heard and came—but so far as the door only, and then turned and went away without entering. "I stand." "I knocked." "I called." There was no answer. Our minds were not bent upon worship. Our hearts were not filled with desire. "I would ye were cold or hot." If this should ever happen, how *sad a thing!* And it may have happened. It might happen again.

But the reverse side of the shield is also worth our contemplation. If, when our Sabbath bell rings out, we come gladly as pilgrims ascending Mt. Zion, and make good the conditions, "When two or three are gathered together in my name"; and Jesus makes good his promise, "Then will I be in their midst"; if Jesus stands not without, but enters the door of the sanctuary with you and with me, how great, how glorious our privileges from Sabbath to Sabbath! Is not this become to us the very throne of God and the gate of heaven?"

II. THE LESSON TO US INDIVIDUALLY

"Behold, I stand at the door." At the door of every human heart Christ often stands and knocks. He lifts up the voice

and calls: "If any man hear, and open."

The great artist Holman Hunt painted the picture of Jesus standing and knocking at a door. A friend, criticising the painting, broke into laughter, "Why, Mr. Hunt, you have left off the door-handle." "That door was not meant to have a handle," was the artist's reply, "that door must be opened from the inside."

We alone can open the doors of our hearts to the Master's knocking. It is our act of our own will, of our own decision. "If any man [will] open." The light of the sun, speeding at the incredible velocity of one hundred and eighty-six thousand miles per second, requires eight minutes to come from its source to the human eye. Yet you or I may stop it instantly within one-half an inch from the nerve of sight, by the closing of the eyelids. The infinite love of God speeds from the Father's heart to your heart and mine; but it is within your power and mine to shut it out and dwell in inner darkness.

III. OUR ANSWER TO THE MASTER'S CALL

Jesus knocks at the door of your heart many times; he calls in many ways.

In the tender years of childhood he speaks as came the divine call to the boy Samuel. It is indeed well if then we reply, "Speak, Lord, for thy servant heareth." In the years of young manhood and young womanhood he stands and knocks. The clay is yet easily molded. Our life plans are being formed. Happy are they who hear and open the door.

At other times in life he comes to the door of our hearts. But the knocking often grows fainter, or else our ears more dull to the sound. It is hard for us late in life to open unto him, if we have never opened before.

Perhaps, today, the Master stands at your heart's door and knocks, and calls to your spirit in loving voice. How will you answer him?

1. You may *reject* his call. Like Gallio who "cared for none of those things". You may hear with lethargy and indifference. It may be the last time the Master will stand and knock at the door of your heart. Your refusal now may be final, the "great refusal". You may be found among those of whom it is said, "Verily, none of these shall taste of my Supper."

2. You may *defer* the call. When the great apostle had reasoned before Felix "of

righteousness, and temperance, and judgment to come", the royal listener trembled; nevertheless, he replied to Paul, "Go thy way for this time; when I have a *more convenient season* I will call for thee." It is said:

"Once to every man and nation,
Comes the moment to decide."

The "more convenient season" never comes. "Man proposes, but God disposes." The only "convenient season" there ever was, or will be, is *when Christ stands at the door and knocks*. "Today, if ye hear his voice, harden not your hearts." "Now is the accepted time."

3. You may *accept* the call. You may hear, and open the door. This is the way of entrance into the Kingdom. It is an act of the will. It must come at last to your own decision. Will you open the door? Will you do it *now* while the Savior knocks?

There are two enemies of the soul: Yesterday and Tomorrow.

Yesterday whispers to you, "You failed once, no use to try again." "You have had your chance, it is too late now." "Time was when you were younger, but now you can not redeem the years." So our unfortunate yesterdays discourage and dissuade us. But if Yesterday hath slain her thousands, Tomorrow hath slain her tens of thousands. "Time enough," Tomorrow whispers, "a more convenient season." "I expect to give my heart and life to Jesus, sometime, but not today." To how many that "some day" never dawns! Oh, why not redeem the time and the promise! "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"Even so, come, Lord Jesus."

When Dr. Adolphus Good was sent inland from the coast of Africa to see, whether he could extend the work among the savage peoples there, the expedition cost him his life, and for a time it looked as though a noble life had been sacrificed in vain. But last year Dr. Good's son visited Elat, a station opened in the district soon after his father's death, and found forty-two self-supporting schools with 3,400 pupils and 4,000 men and women under religious instruction, and 7,500 envelope subscribers supporting the fourteen churches.—*Record of Christian Work*.

MARRIAGES

ATWOOD-STALSBERG.—At the home of the officiating clergyman, Rev. C. S. Sayre, of Albion, Wis., November 26, 1920, Mr. Allen F. Atwood, of Albion Township, and Miss Borg-hild Stalsberg, of Milwaukee.

HOWARD-COON.—At the home of the bride, Little Genesee, N. Y., December 30, 1920, by Rev. E. F. Loofboro, Mr. James Edwin Howard and Miss Ida Belle Coon, both of Little Genesee, N. Y. Their residence will be Little Genesee.

DEATHS

WILLARD.—Andrew J. Willard was born at Wells-ville, N. Y., March 14, 1847, and died at the Soldiers Home, Washington, D. C., August 17, 1920.

He moved with his parents, Marlon and Sally Middaugh Willard, to Potter County, N. Y., when he was nine years of age, remaining there five years, when they moved to Little Genesee. Andrew enlisted in the regular army at the age of twenty-three, and continued in the service of his country thirty years. He was honorably discharged about 8 years ago. He continued in the service of the government at Washington, D. C., however, until his health failed him a few months before his death.

He was married to Carrie Gold seven years ago.

September 30, 1905, he united with the First Seventh Day Baptist Church of Little Genesee. He kept in touch with the church mostly by correspondence, and supported it by his prayers and regular contributions.

His sympathy and love won him friends. He was with the U. S. Army in the Philippines. Because of his willingness to do and sacrifice for the natives his life was safe among them.

He was buried at Jamestown, Ohio, the former home of his wife. She, with his brother Warren, and many warm friends survive him. E. F. L.

DAVIS.—James Lynn Davis, son of Mr. and Mrs. Henry Davis, was born in North Loup, Neb., August 1, 1880, and died of cancer, in a hospital in Los Angeles, Cal., January 3, 1921.

When he was fourteen years old, while living with his parents in Boulder, Colo., he was converted under the preaching of Rev. George W. Hills, and was baptized by Rev. S. R. Wheeler.

On March 15, 1911, he was married to Mrs. Myrtle Huffman, of Denver, Colo. For several years he served on the police force of Denver, Colo. For many months he had been a great sufferer, and the end came as above stated.

His father and mother, Mr. and Mrs. Henry S. Davis, have been married for fifty-three years, and this is the first break in the family. He is survived by his parents, his wife, and adopted son, Harry Davis; by two brothers and three sisters, W. H. Davis, Denver, Colo., Mrs. Mattie Burdick, Mrs. Minnie Davis and Mrs. Maude Davis, all of North Loup, Neb., and Frank Davis, of Denver, Colo.

Funeral services were held from the undertaking parlors, Los Angeles, Cal., January 6, 1921, conducted by the volunteer chaplain, Rev. Mr. Randall. Burial was made in Los Angeles, Cal.

A. L. D.

HALL.—Mrs. Addie Whitford Hall was born near Brookfield, N. Y., March 1, 1844, and died at her home in Shiloh, N. J., July 24, 1920, in the seventy-seventh year, of her age.

She was a sister to the late Rev. O. U. Whitford who was for several years secretary of the Missionary Society. She was the last of the family, the others having died some years ago.

She was married to Henry H. Hall, of Shiloh, where, since that time she has lived. Of the children born to them there is but one living. Left a widow several years ago with small means she was forced to earn a living as best she could that she might care for herself and an invalid daughter. But with cheerfulness she took up the burden, praying that she might be spared to care for Gracie as long as needed. But the loving Father called her to lay down the burden, to leave to others the work she had so faithfully and lovingly performed and in a few minutes after being taken seriously ill fell asleep.

Ever since her marriage she has been a member of the Shiloh Seventh Day Baptist Church, always trying to do what she could to help others. In her death the church and community has lost one whose life was one of loving self-sacrifice.

The funeral services were held in the church and the body laid to rest in the cemetery at Shiloh.

E. E. S.

ROGERS.—Etta Tomlinson Rogers was born near Shiloh, N. J., October 29, 1849, and fell asleep at the home of her daughter, Mrs. Walter B. Davis, at Madison, Morris County, N. J., August 11, 1920, in the seventy-first year of her age.

She was the daughter of Elmer and Kittie West Moore.

She was married to Samuel Tomlinson, March 8, 1871, who died April 27, 1901. She was again married August 9, 1917, to David D. Rogers, of Daytona, Fla., but was again widowed April 27, 1919, by the death of Mr. Rogers.

Mrs. Rogers united with the Shiloh Seventh Day Baptist Church February 25, 1886, and was closely connected with its activities from that time until her death, especially with the work of the women of the church.

The hospitality of her home and her wonderful cheerful temperament and her love for flowers and nature made her home one of pleasure to all her friends and radiated sunshine to those about her. She never despaired but always went forward with an optimistic spirit and when the end came she simply slept, and so natural was this

sleep that it was some time before her daughter knew that she had entered the last sleep.

Beside the many friends she made everywhere she went, she leaves to mourn her passing, two daughters and two sons, Mrs. Carrie Dare, of Atlantic City, Mrs. Walter B. Davis, of Madison, Joseph M. Tomlinson, of Shiloh, and Charles D. Tomlinson, of Atlantic City; also four step-children, Dr. Josie Rogers, Miss Mabel Rogers, Clarence Rogers and Walter Rogers, of Florida. Farewell services were conducted in the home in Shiloh by her pastor, Erlo E. Sutton, Sabbath afternoon, August 14.

E. E. S.

DICKINSON.—Charles B. Dickinson, son of Charles and Harriett Dickenson, was born near Woodstown, Salem County, N. J., October 21, 1841, and died at his home in Shiloh, N. J., October 19, 1920, lacking only two days of being seventy-nine years old.

When he was about four years of age his parents moved to what is known as Dickinson's Corner where he has lived until two or three years ago when he retired from the farm and moved to the village.

He attended the local public school and Union Academy of Shiloh.

On April 1, 1873, he was united in marriage with Emily A. Davis, of Shiloh, who with three sons, Edward A., Charles and Clarence, of Shiloh, survive. There are also ten grandchildren.

Mr. Dickinson was a quiet man, a good father and husband and a kind neighbor.

E. E. S.

Sabbath School Lesson VIII—Feb. 19, 1921

THE WISE AND FOOLISH VIRGINS

Matt. 25: 1-13

Golden Text.—"Watch therefore, for ye know not the day nor the hour." Matt. 25: 13

DAILY READINGS

Feb. 13—Matt. 25: 1-13

Feb. 14—Matt. 7: 15-23

Feb. 15—Mark 13: 28-37

Feb. 16—Luke 12: 22-31

Feb. 17—Luke 12: 32-40

Feb. 18—Luke 12: 41-48

Feb. 19—Isa. 55: 1-9

(For Lesson Notes, see *Helping Hand*)

NOTICE

Edward W. Perera, of "Ihalagama 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.

LIFE'S LESSON IN THE NIGHT

DR. A. E. WENTZ

Across the heaven's zenith,
The moon swings toward the west;
And all the day-light creatures,
Are stilled in mid-night rest.

Over, under, in, and out,
Through green that volunteered
To shoot from old cane stubble
That autumn weather seared,
A rabbit creeps; now crouches—leaps—
Mongst cane leaves bent with frost;
His ears erect, as guard he keeps
On noises—grown, then lost.

My words are falling helpless,
With thoughts but half expressed;
My heart, a song of blessing;
My soul with joy possessed.

Over, under, in, and out,
Through mingled green and seer,
My life, before me, moving,
In silence, doth appear—
The crouch, the creep, the bounding leap—
Just like that creature dumb;
With joy disturbed by danger's sweep,
Our God-sent life doth come.

I watch that little rabbit,
In distance, dim, then fade,
Where hoar frost glints, in silver,
On every drooping blade.

Over, under, in, and out,
All life must come and go;
The drooping blades, our sorrows;
The frost, the joys we know.
Or pained, or blest, God knoweth best
The way for you and me.
I want to yield to his behest,
And be, from sinning, free.

I know this night will darken
When e'er the moon is set;
But blacker still, my pathway,
Should he my soul forget.

Over, under, in, and out,
Dear Father, guide my way!
Bow not my life with trouble!
Let sin not lead astray!
I strive, and fail. Thou canst prevail
'Gainst all the Tempter's wiles;
Though black my way, I shall not quail,
While I behold thy smiles.

Nekoma, Kansas,
October 28, 1920.

A wealthy woman of Canton, China, wanted her son to enter a Christian school. When she applied she was told there was no dormitory room. She then asked how much it would cost to erect such a building. When told \$3,999 she said: "All right, I will build one."—*Record of Christian Work.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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

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

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

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

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

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

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in the G. A. R. Building, Grand River and Cass avenues. For information concerning mid-week and other additional services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

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

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

"Christianity is designed to save, not society, but souls."

THE SABBATH RECORDER

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

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"In his life he was a great American. He is an American no longer. He is one of those giant figures, of whom there are very few in history, who lose their nationality in death. They are no longer Greek or Hebrew or English or American—they belong to mankind. I wonder whether I will be forgiven for saying that George Washington was a great American, but Abraham Lincoln belongs to the common people of every land."

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