

## *The Seventh Day Baptist Forward Movement*

As time passes the program of the Forward Movement becomes better understood, and its policies more clearly defined. From the vantage ground gained through two years' experience one gets an inspiring vision of the future.

There are great opportunities ahead. There await us a richer life and a larger service. The call is for hard work; for constant, consistent, self-sacrificing labor in the Kingdom of our Christ. The task to which we set ourselves is not an easy one. But its rewards are great, and it is not impossible if God be for us and with us.

Let us pray and work that our Forward Movement may succeed as we move onward and upward in the name of our gracious Father, and by the power of His Spirit.

—From the Report of the Commission.

AHVA J. C. BOND, *Director*  
SALEM, W. VA.

# The Sabbath Recorder

## UNBEARABLE BURDENS

The Nations are reeling and staggering today under their terrible burdens. They squandered their incomes in "adequate preparedness" before 1914, each nation assured by its leaders that full preparedness would save them from the greater expenses and tragedy of war.

They little realized that the huge and costly armaments of the leading nations was itself one of the compelling reasons why they were plunged into war. Big preparedness proves to be not "insurance" against war, but for it.

The losses they have suffered, the pain and sorrow they have endured, the inconceivable debts they have incurred—frightful handicaps for future generations,—the continued necessity of maintaining armaments even larger and more costly than before, the loss of workers, the collapse of industry and commerce, the dissatisfaction of large classes causing serious social and political disorder, the moral disaster of deepened enmity, suspicion and fear—these are the crushing burdens under which the nations are staggering.—The Federal Council.

## CONTENTS

Our Prayer .....	513	Suggested Topics for Services and Meetings on Limitation of Armaments .....	526
<b>Editorial.</b> —Make It a Great Day of Prayer for Peace.—We Believe in the Adequacy of the Christian Church.—Encouraging Signs.—Words of Esteem From a "Far-off Land".—First Things Last Work Great Ruin.—The "Drys" Must Not Sleep.—One Pastor's Plan.....	513-516	<b>Woman's Work.</b> —Vacation Days in Mokanshan.—Minutes of the October Meeting of the Woman's Executive Board .....	527-530
A Friend of Israel Gone.....	516	A Call to Prayer and Consecration....	531
<b>The Commission's Page.</b> —Forward Movement Paragraphs.—The Standing of the Churches.....	517	<b>Young People's Work.</b> —My Money.—A Tenth Legion Letter.—Some Nature Studies.—Wild Flowers.—Young People's Board Meeting.....	532-535
<b>Missions and the Sabbath.</b> —Sunday in Church History.—Notes From the Southwest .....	520-522	"The Little Brown Church".....	535
<b>Education Society's Page.</b> —College Opening Address at Alfred University .....	523-526	Home News .....	536
		<b>Our Weekly Sermon.</b> —Evangelism the Hope of the Church.....	537-542
		<b>Marriages</b> .....	543
		<b>Deaths</b> .....	543
		Sabbath School Lesson for November 5, 1921 .....	544

# SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 91, NO. 17

PLAINFIELD, N. J., OCTOBER 24, 1921

WHOLE NO. 3,999

## OUR PRAYER

*"O God, we thank thee for Thy Church. We thank thee for her history; for the institutions she has created, for the civilization she has produced, for the literature she has inspired, for the brotherhood she has expressed, for the Gospel she has proclaimed, for the saints she has reared, for the martyrs she has prepared and strengthened. We beseech thee to bless her and endue her with power and with heavenly wisdom. Forgive her sins, heal her divisions. Help her loyally to respond to the prompting of thy Holy Spirit. For Christ's sake. Amen."*

**Make It a Great Day** November 11 will **Of Prayer for Peace** soon be here. Who can forget the thrilling scenes of Armistice Day some four years ago. The hope that permanent peace would soon be secured then filled every heart. From that day to this the people of America have been longing for some united movement looking toward the disarmament of nations and plans for universal peace.

As we approach the anniversary of the signing of the armistice, representatives of many nations are on their way to the world's conference in Washington, at the invitation of President Harding, to consult upon the question of the reduction of armaments and the settling of national difficulties without war.

Throughout the entire land the Protestant congregations are urged to unite in solemn services of prayer for the success of that great convention.

It is to be hoped that every Christian citizen will do all in his power to concentrate his thoughts upon the work of the diplomats at Washington until from every corner of America pressure shall be brought to bear in favor of universal peace.

Let there be earnest prayers, convincing arguments, persistent agitation, the highest faith and Christian insistency possible to be put forth from the heart of all America, to the end that the nations may be pledged against the "return of war's sin, and shame, and sorrow".

This is a time when the church can prove

its efficiency and power to meet the needs of the world by promoting peace on earth and good will among men.

**We Believe in the Adequacy of the Christian Church** So much is being said about the inability of the Church to meet the needs of our time, that some persons seem to lose hope. Here and there we see a man who thinks there is no hope that the church will be able to win out in the struggle for a better future.

We can not help believing that there is a coming better day, physically, morally and spiritually, for the human race. How can we think that the Devil is surely going to beat God in the end and bring to naught the purposes of Jehovah in his moral universe? We are living in a moral kingdom, the laws of which are ordained by an all-wise and all-powerful Creator, and we believe that God will finally have his way in it.

The Christian Church is the only representative of Christ on earth, and although it has made slow progress through the ages, because the human race has been a slow learner, history certainly teaches the fact that wonderful gain has been made.

Never was there a time when there were so many strong men genuinely interested in the welfare of humanity. Never has the world known such a vast army of noble men giving their lives and their means in the broad visioned work of saving men. Never have selfish evil-doers had so hard a time to resist the claims of universal brotherhood as today. The growing sense of stewardship for service, among needy men, increasingly impresses the men of wealth and of power, interesting them in mighty movements for the good of the race. And there was never a time when civilized forces were so thoroughly organized, so powerful and so active in efforts for the final triumph of right.

No, indeed, not even with all the wickedness of the World War fresh in memory, and with the troubles from profiteers, and

from satanic propaganda of anarchists a. il of liquor power working nothing but ruin, can we be made to think that our God is to be utterly beaten by the Devil! *There is a better day coming.* We may not live to see it; but Jehovah can use us to bring it in. Some one will,

"Live to hail the season  
By gifted minds foretold,  
When man shall rule by reason,  
And not alone by gold.  
When man to man united,  
When all things shall be righted  
And the whole world shall be lighted  
As Eden was of old."

**Encouraging Signs** It has been our privilege and pleasant service to attend six associations: the General Conference, and several of our churches this year, sharing in their work, and enjoying the Christian friendships that have prevailed in them all. Concerning all these conventions held in no less than seven States of the union, our readers have read much in editorial write-ups and in various papers published in the departments of the RECORDER. They must have noticed something of the excellency of the various programs, and of the enthusiasm everywhere manifested in the work. These things of themselves are cheering and uplifting. The audiences were large at every place. The interest in all our work was marked. The people seemed wide awake and anxious to see the cause go forward.

These things are all good; but the very best of all was the fine spirit of *unity* that prevailed everywhere. Every evidence of a truly united people in facing our problems brings to our hearts hope and courage and strength. If God's people can keep the right spirit and stand together for united harmonious work to promote all the interests we hold dear there will be no longer any question as to whether the churches shall go forward to victory.

We have learned something of the value of teamwork in the last few years. And we know enough of the stultifying effects of divisions and misunderstandings in any reform movement. Everybody has come to know that the one thing most needed in our time is a right spirit. Thank God for the evidences of its presence wherever our dear people meet today.

More of the spirit of love for God and man will certainly direct in all our work. This will endow us with power. It will enable us to marshal our forces, and lead us to fulfill our pledges so well and so freely that no good cause entrusted to us will suffer.

My friend, are you anxious to see our Master's work go forward? Do you wish to see the faith of our fathers manifested in your own children? Would you feel sorry to see our cause go down in defeat? On the other hand would you not rejoice to see true success crown *every enterprise* involved in the greatest forward move we have ever undertaken?

Everything now depends upon the united, loyal spirit in which we all take hold of the work.

**Words of Esteem From A "Far-off Land"** Elsewhere in this RECORDER will be found an article from a Jewish magazine published in London, in which the editor, Rev. C. T. Lipshytz, M. R. A. S., expresses something of the esteem in which President Daland was held in England. The article was copied for the RECORDER by Corliss F. Randolph, who gives it a brief introductory paragraph.

After receiving the article sent by Brother Randolph, we also received a copy of the magazine itself with a personal note from Dr. J. W. Thirtle, and a few lines of introduction to the article. Dr. Thirtle's words are entitled, "Dr. Daland and England—Still Remembered by London Friends".

He says: "From his London days, a quarter of a century ago, Dr. Daland has had a place in the loving regard of Christians other than the members of the Mill Yard Seventh Day Baptist Church."

In his note to the RECORDER Dr. Thirtle says he thinks we would like to use this evidence of the warm esteem entertained for our lamented friend by some in that far-off land. "We knew him," said Dr. Thirtle, "in his London days and never lost touch with him though a quarter of a century passed and the Atlantic Ocean did all it could to divide us."

We know our people this side the Atlantic will enjoy this loving message from those who knew Dr. Daland in his good work beyond the seas.

**First Things Last, Work Great Ruin** One great reason why the cause of Christ makes so little progress is to be found in the way parents in the home magnify the idea of worldly advancement for their children to the neglect of their spiritual interests. "Seek ye first the kingdom of God" is made the last thing rather than the first.

It is this making first things last that results in the constantly melting away of so many families into worldliness, and the loss of so many children to the religion of Christ. It fills one with despair to see how many who call themselves Christians, and who profess to regard religion as all-important, are making spiritual matters subordinate, and exalting worldly things above all else.

Whenever matters concerning a life-work are under discussion in the home, and efforts are made to determine the young man's future profession or business, the tendency is to magnify the worldly side and leave the spiritual welfare untouched.

Thus the things of greatest importance are considered last, or not at all; while matters vital to the real life—vital to the type of true manhood which exalts character in the life that now is and in that which is to come, are lightly passed by.

By this fatal oversight many parents prepare their children for failure in both worlds. If the spiritual stamina and moral worth essential to true success in this life are wanting nothing can be left but bitter disappointment and complete failure.

In one of New York's public schools it was discovered that out of thirteen hundred and seventy-three children only five hundred and seventy-three knew anything about the practical teachings of the Ten Commandments.

This condition of "amazing ignorance" called forth the following comment by a speaker before the men's club of a Brooklyn church:

"It is surprising to know how few of the boys and girls of today understand the Ten Commandments. They are the rules of conduct which should and must be known. If all boys and girls observed and followed them, they would undoubtedly be and remain good American citizens.

"The great trouble today is that we are not taking enough interest in children. Selfish parents believe that after birth their duty to their children is ended. They believe children should be allowed to grow up like weeds in the field, to go where they like, when they like, and do what

they want, and the over-indulgent parent realizes his mistake when the boy or girl has violated the law and the name of the family is being disgraced. The damage has then been done and it is too late to remedy the mistake.

"If crime is to be diminished the adult population must take greater interest in the growing children. Every parent should be watchful of his children and see that they receive the necessary preliminary training in the schools and should insist that at least one day in each week the child should be in some religious school getting the benefit of God's teaching. Too little is known of the Bible."

**The "Drys" Must Not Sleep** The enemies to prohibition have been beaten in the fight. Their efforts for the annulment of the Eighteenth Amendment have failed. They have met with defeat in Congress, been beaten in legislatures, and in the courts; but we must not expect a foe in such desperate mood to give up so long as there is the least hope of winning back his money-making business.

The next round in this fight is surely coming, and if the friends of prohibition are not wide awake and watchful there may be a great surprise. In every district where dry representatives are to be elected for Congress careful preparations are being made by the wets to vote out the drys and vote in men who will let down the bars put up so well by the Volsted Act. They are desperate, knowing full well that every year of prohibition will make their case more hopeless, and so they are bound to do their worst in order to break its force by legislation before it is too late.

It is the first business of every Christian citizen in his own district to stand true at the polls against our common foe, and see that the liquor outlaws do not steal a march upon the prohibition army. In this stage of the fight it is most important that we should hold our ground.

**One Pastor's Plan** Rev. Alva L. Davis, the new pastor of the "Old Hopkinton" Church in Ashaway, R. I., is trying to secure a greater attendance of old and young in the meetings, by special services for the "Junior Church".

In a neat little circular letter headed The Junior Church, he invites everybody in these words:

You, your children, your neighbors, your friends are cordially invited to our Junior Church Service. It is something decidedly different.

OPENING DATE: SEPTEMBER 17, 1921, 10.30 A. M.

YOUNG PEOPLE'S CHORUSES

QUARTETS

CHILDREN'S SERMON

The great, big desire of the pastor's heart is that you may take hold and help make this church a real community center of helpfulness and loving fellowship. That's what the church ought to be. Let us make it so.

Bring your Fathers and your Mothers.  
Bring your Sisters and your Brothers.  
Bring your Uncles and your Aunties.  
Bring your Grandmas and your Grandpas.  
Bring your Friends and also Neighbors.  
Bring your Kiddies and your Babies.  
No matter what kind of weather  
We will have a fine time together—  
And don't fail to remember  
It's the third Sabbath in September.

Yours to serve,

A. L. DAVIS, Pastor.

First Hopkinton Seventh Day Baptist Church,  
Ashaway, R. I.

### A FRIEND OF ISRAEL GONE DEATH OF DR. W. C. DALAND

[Under the above caption, *Immanuel's Witness*, *The Quarterly Record of the Barbican Mission to The Jews*, for September, 1921, published in London, appears the following note concerning Doctor Daland. The present writer is indebted to the courtesy of Dr. James W. Thirtle, of London, a member of the Committee of the Barbican Mission to the Jews, and another friend of Doctor Daland, for this issue of *Immanuel's Witness*.  
C. F. R.]

A quarter of a century ago, when the headquarters of the Mission were in Finsbury Square, we enjoyed the help and sympathy of an American minister, then resident in London, Rev. W. C. Daland, D. D. A good Hebrew scholar, and a genius in musical conception and execution, he was a man who combined high character with great diligence in the performance of his varied duties; and these commendable qualities were untainted by any such prejudices and pursuits as vain ambition might suggest or inspire. From time to time, during several years, this gentleman looked in at the Mission House; and his warm love for Israel, and intimate acquaintance with Holy Scripture as it sets forth the Divine purpose in regard to the Scattered Nation, made him an ever-welcome visitor.

Again and again in these pages we have written of a friend, now departed, Rev. Ch. Th. Lucky. This man, a profound Hebraist, and the valued correspondent of

men of learning in many lands, passed away in the war-years, after suffering great distress through his home-town in Galicia being overrun by hostile armies. Mr. Lucky and the American scholar of whom we now write were as brothers, knit together by ties of heart and mind; and not only on his own account, but because of his love for our friend Lucky, we came to hold Doctor Daland in warm esteem. Long years ago, when fellow-students in America, these men collaborated in the production of a magazine, *The Peculiar People*, designed to instruct Jews in the Gospel of Christ, and to interest Christians in the cause of Israel; and they did not labor in vain.

It is over twenty years since Doctor Daland left London for his native country, in due time to be called to the presidency of an institution of higher learning, Milton College, in the State of Wisconsin. The oldest institution of its kind in the State, Milton College has, under his fostering care, achieved great things, securing for itself a place among the standard university colleges of America. The success and prosperity which have been attained by the college are attributed in large measure to the splendid initiative and noble culture of its president, the friend whose departure we now lament. About a year ago Doctor Daland's health gave way, and after much suffering, borne with a kind Christian fortitude—as his occasional letters to English correspondents testified—he passed away, on June 21, at the age of sixty-one, to the sorrow of a large circle of friends, not only in the United States, but scattered throughout the world.

### BUSINESS, AS USUAL

Men don't believe in a devil now as their fathers used to do;  
They've forced the door of the broadest creed to let his Majesty thro';  
There isn't a print of his cloven hoof or a fiery dart from his bow  
To be found in earth or air today, for the world has voted so.  
Won't somebody step to the front, forthwith, and make his bow and show  
How the frauds and the crimes of a single day spring up? We want to know.  
The devil was fairly voted out, and of course the devil's gone,  
But simple people want to know, who carries his business on?

—Alfred I. Hough.

## THE COMMISSION'S PAGE



### FORWARD MOVEMENT PARAGRAPHS

AHVA J. C. BOND

*If there are church treasurers, or treasurers of auxiliary societies, that have money on hand for the Forward Movement will you please send it on at once to Treasurer William C. Whitford, Alfred, New York.*

This money is greatly needed, and remittances should be made monthly if possible. The boards have monthly bills that must be met.

So far, forty-six churches have sent in lists including the church treasurer, Forward Movement committee chairmen, etc.; also the date of the annual canvass, where one is made regularly.

The director has written personal letters to from one to four persons in forty churches, and is covering the whole denomination in this way as rapidly as possible, while devoting time to visiting churches not visited last year.

The questionnaire sent out some time ago reveals the fact that most of the churches make their canvass the first of January. Before that date a booklet on "Making the Annual Canvass" will be issued. It is hoped that it will prove suggestive and helpful, and that the plan therein set forth will be pretty generally followed in all the churches.

Dr. Paul Titsworth said, in an address at the Southeastern Association held with the Ritchie Church, that a vital Christianity will dare something.

At a later session in a public address the Forward Movement director *dared* nine school teachers of the Ritchie Church to pay one-half of that church's quota of the Forward Movement budget for this year. At the close of the service, one of the teachers came forward and asked the exact amount of the budget and said that for her part she was willing to undertake it. Others have given encouragement to the movement.

We know all these teachers personally, and feel sure they will give this matter unanimous support. Then they may well *dare* the rest of the membership to pay the other half of the church's quota.

Of course the largest congregations of the largely attended association at Milton were on Sabbath Day. However, the large auditorium was comfortably filled on Sunday morning to hear the "Forward Movement" presented. This occasion gave opportunity to present the matter to representatives of most of the churches of the Northwestern Association.

Milton and Milton Junction had more delegates present at this Sunday morning service than had any other church. With an audience made up quite largely of members of these churches the writer always feels very much at home, since his nearly five years' residence in that community. They have the spirit of denominational loyalty, too.

It was very encouraging to have a very substantial member of the Albion Church say that she had been converted to the Forward Movement by listening to the presentation of the matter Sunday morning at Milton.

Tuesday evening, following the association at Milton, the director of the Forward Movement visited the Walworth Church. It was a stormy night, and not many were out. As a result of the conference, however, Pastor Hargis said they had received new light, and that they could take the matter up in the local church with new understanding and interest.

One of the most satisfactory experiences of the year was that of a recent visit to Jackson Center. Like Ritchie, Jackson Center has not given the Forward Movement

large support in the past. Notwithstanding the fact that they have just installed a new furnace in the church, this church is planning to give much larger financial support to the Forward Movement this year.

**THE STANDING OF THE CHURCHES**

Churches	Quota	1920-21	1921-22
Adams Center	\$1,530	\$ 708.00	\$ 5.00
First Alfred	5,890	3,876.42	639.25
Second Alfred	2,940	1,145.90	417.20
Albion	1,870	279.83	
Andover	620	201.25	
Battle Creek	1,880	2,487.87	
Boulder	920	920.00	200.00
Berlin	970	308.37	102.00
First Brookfield	1,490	1,550.58	114.75
Second Brookfield	1,240	1,157.50	46.50
Cartwright	770	258.65	19.50
Chicago	830	926.60	182.13
Cosmos	220	88.00	40.00
Carlton	960	247.39	35.00
DeRuyter	910	677.09	193.00
Detroit	(Joined Conference 1921)		105.29
Dodge Center	1,240	458.45	25.50
Exeland	220	20.00	20.00
Farina	1,650	1,019.95	206.57
Fouke	720	88.00	
Friendship	1,200	679.83	
First Genesee	1,970	1,895.79	
Gentry	650	355.66	
Grand Marsh	280	98.01	
Greenbrier	340	70.00	
Hammond	460	619.54	230.00
First Hopkinton	2,860	1,178.68	171.50
Second Hopkinton	880	75.00	70.85
First Hebron	520	150.00	
Second Hebron	370	67.00	
Hartsville	700	110.10	
Independence	1,070	1,100.00	
Jackson Center	1,180	95.00	25.00
Lost Creek	910	910.00	122.75
Little Prairie	370	150.00	
Los Angeles	240	240.00	
Middle Island	730	100.00	
Marlboro	990	954.51	198.07
Milton	4,460	3,501.24	265.30
Milton Junction	1,990	2,240.00	
New York	660	948.06	
Nortonville	2,240	1,440.00	
North Loup	4,180	4,180.00	
Piscataway	980	412.20	399.93
Plainfield	2,440	2,975.30	408.85
Pawcatuck	3,840	3,993.17	
Portville	210	239.00	
Roanoke	400	114.00	30.00
Rockville	1,340	135.00	
Richburg	390	390.00	
Riverside	1,030	820.05	157.78
Ritchie	900	69.50	54.00
Salem	3,220	2,634.55	370.80
Salemville	580	290.00	
Shiloh	3,550	3,674.30	
Scott	490	1.00	
Syracuse	270	107.72	20.97
Southampton	90	40.00	20.00
Stonefort	350	100.00	

First Verona	820	827.12	30.00
Waterford	490	512.25	45.17
Second Westerly	220	230.00	
West Edmeston	550	345.00	
Walworth	880	499.56	
Welton	700	700.00	
White Cloud	1,020	26.73	

We are publishing again this week the standing of the churches on the Forward Movement budget. The last column covers one full quarter of the present year, and the showing leaves room for improvement the second quarter.

There are sixty-six churches in the list. Not quite one-third of them made a remittance during the first two months of the year. Just one half had done so at the end of the first quarter of the year.

The demands upon the boards are practically the same month by month. One quarter of the year is gone. Half of the churches have paid nothing. But one church has paid an amount equal to one-fourth its quota. All this means that the boards are accumulating debts. Study the last column. Then let every church do its full duty. The King's business requires haste.

**LET THE NATIONS BE FRIENDS**

Lord God, the Friend of all mankind,  
The smoke of battle makes men blind.  
We can but grope in dim dismay,  
Till clouds of war dust clear away.  
Bring us to where thy splendor streams,  
Fulfill in us thy prophet's dreams.

Let friendly flags be far unfurled,  
Be hushed the quarrel of the world.  
God's leaders can no more afford  
The pagan swagger with the sword.  
War attitudes but anger men,  
And make them burn to fight again.

Gaunt hunger, death, and sorrows cry,  
And lift pale hands against the sky.  
Why burden more this labored breath?  
Men have no time to play with death.  
God knows we have enough to do,  
To heal the world and build it new.

If cursing hate is burning yet,  
If men there be who can't forget,  
Then let love's fires flame hotter still,  
Till they shall burn away the ill;  
Let taunts and threats and boastings cease,  
Let all the nations come to peace.

By love and truth must men grow great,  
And live to put wars out of date.  
Let armaments dissolve with rust,  
And let mad sabers waste in dust.  
White hands of peace in this new day  
Must wash the stains of war away.

—Charles Coke Woods.

**VACATION RELIGIOUS DAY SCHOOLS**

REPORT OF MISS RUTH L. PHILLIPS, SUPERVISOR OF SCHOOL AT FARINA, ILL.

The Vacation Religious Day School at Farina, Ill., began July 5 and closed July 22.

In some respects the time was not convenient to all people of the church as it was during the busy season for farmers; in some cases the children and teams which would have carried the pupils back and forth were needed at home. Nevertheless sacrifices were made by the parents in order that the children might attend the school.

There was a registration of twenty-nine pupils with an average attendance of twenty-three.

The school was held in the church, Class I meeting in the vestibule and the other three classes in the main room of the church. Curtains and railings screened off the different classes, which arrangement was very satisfactory. The classes were grouped about large tables.

Mrs. Blanche Burdick taught Class I, adapting the course to the age and ability of the pupils who average five years of age, and only two of whom had ever attended school. There was a registration of twelve in this class. This class was excused soon after assembly period each day. Mrs. Burdick was very successful in the work of this class.

Miss Bond, who was to have taught Class II, found at the last minute that it was to be impossible for her to be away from home; Miss Emma Rogers therefore consented to take up this work, and although she had had no previous experience teaching children of this age, she did excellent work with this group. There were six members of this class.

Miss Ruth Schlagenhaut who was graduated in June from Milton College, taught Class III, consisting of three pupils. This class, though small, did a great deal of excellent, intensive work.

Class IV which had seven pupils enrolled, was conducted by the supervisor. Because the home mission studies did not reach us until about a week after the school had started we took, during that time, some Chinese mission studies, including brief biographical sketches of our missionaries to China. At the exhibition which was given at the end of the school, this class gave a

little play in which each pupil took the part of one of our China mission family.

The schedule made out by the Sabbath School Board, was followed very closely, except in a few cases where adaptation was necessary. It was not possible to complete all the memory work for all classes in the time we had.

At assembly period, Classes I and II met together in an upper room of the church, and Classes III and IV, in the front of the church, except once or twice a week when the whole school met together. At these times talks were given by the supervisor or others, or the program was made up of recitations, songs, prayers, etc., by the children.

As the weather was so hot, it was thought inadvisable to have the nature study walks on the two intervening Sundays; but on the last afternoon of the school session, classes III and IV went for a nature study trip.

The Sabbath school picnic was held on Monday following the close of the school.

During the latter two weeks of the school session, evangelistic meetings were conducted by Rev. W. L. Burdick. The older pupils of the school attended these meetings when it was possible for them to do so; and on the Sabbath evening of the day our school closed, eight young people were baptized, including all those pupils of classes III and IV who had not previously been baptized, and so Sabbath morning they were received into the church.

Following this service, at the regular Sabbath school hour, the school exhibition took place. At this time the pupils showed their parents and friends something of the work they had been doing, and the people of the church expressed themselves as well pleased with the work of the school.

It is hoped that Farina will have a Vacation Religious Day School next year. The work there was very pleasant, and the support and co-operation of the church people were all that could be desired.

Host—So sorry you have to be going.

Guest—Indeed I am, too. By the way, I'm not sure about my train. It's nine something, but—

Host's Little Son—It's 9:03. Pa said he hoped you'd take that one.—*Boston Transcript.*

## MISSIONS AND THE SABBATH

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

### SUNDAY IN CHURCH HISTORY

SECRETARY EDWIN SHAW

(Address at the Northwestern Association)

An article in a recent number of the religious weekly paper, *Christian Work*, began with this sentence:

"One aspect at least of the observance of Sunday is not controversial, that is the historical. The facts as to what Sunday has been in the teaching of the Christian Church are perfectly clear. The following brief outline of them does not include a discussion of the Biblical evidence on the subject, but begins at the close of the apostolic age:

"During the period ending about 300 A. D., we find these conditions existing.

"(a) The first day of the week was kept by Christians as 'The Lord's Day', chiefly because this was the day of the Lord's rising from the dead.

"(b) The day was observed by worship, not to any considerable extent by rest from work or abstinence from pleasure. During most of this period, it must be remembered, the Christians were liable to persecution. They met for worship as they could. Their principal meetings for worship were held on the first day of the week. Rest from work would have been impossible for them, had they desired it.

"(c) The Lord's Day was entirely distinct from the Jewish Sabbath. Among Jewish Christians the Sabbath gradually passed out of use. Where Gentile Christians were under Jewish influence, both days, Sabbath and Lord's Day, were observed for a time; but here also the Sabbath lost its hold. Many Gentile Christians never kept the Jewish Seventh Day."

Farther on this article has these paragraphs.

"Concluding our discussion of the fourth and fifth centuries we have to note that in them there first appears the idea of abstaining from pleasure on the Lord's Day." "The idea of rest from work on the Lord's Day is more emphasized. It is not yet

fully developed, but is gaining power." "The Lord's Day was still sharply distinguished from the Jewish Sabbath, and the rest of the former did not get authority from the Old Testament law of the Sabbath."

"With the sixth century we begin to enter medieval church history. Here we notice a decided change in the observance of the Lord's Day. Sabbatarianism, the fashioning of the observance on the Jewish law, makes its appearance. The cause is evident. By this time the Church had established many holy days, the great Christian festivals, and the saints' days. So many were they that the church's authority in instituting them came to be lightly regarded. The Lord's Day and the other holy days were ill observed. Hence stronger authority for their observance was sought. In the case of the Lord's Day, it was natural to call on the Old Testament law for the Sabbath. Here was a body of definite enactments ready at hand, which by some ingenuity could be made to apply to the Lord's Day, and used to fortify its observance.

"Thus in the Middle Ages there was built up by the Church, supported by the civil power, a structure of law for Sunday observance based on the Old Testament Sabbath law. Sunday, it should be remembered, belonged to a system of holy days established by the Church, the observance of all was ordered by ecclesiastical authority."

"The teaching of Protestant reformers regarding Sunday may be summarized as follows: 'The Sabbath is abolished for Christians. A uniform day for worship is desirable, indeed needful. The first day of the week has been kept for this purpose by the Church from the earliest times. This day ought to be observed not as a matter of divine authority but of reason and expediency. It ought to be a day of rest for the sake of bodily health and of opportunity for worship.'" Quotations are given from Luther and Calvin to show this.

"British Protestantism shows a different history."

"The Puritan ideas on this subject were powerfully set forth in 1595 in Nicholas Bound's 'The Doctrine of the Sabbath', one of the most influential books ever published. Bound maintained that the Sabbath commandment was of perpetual obligation, that Christians were obliged to obey it on the

first day of the week as much as the Jews were on the seventh." "The books started a long fierce controversy. In its course his opinion on the whole gained favor among the people. 'It is almost incredible how taking this doctrine was,' says the contemporary historian Fuller."

The article closes with this paragraph:

"1. The church has from the first and increasingly, emphasized the need for Sunday as a day for worship.

"2. It has taught that the occupations of the day should be ruled with reference to worship.

"3. It has taught the need of periodical rest, for welfare of body and soul.

"4. Except in the periods of medieval and Puritan Sabbatarianism, the Church's teaching regarding Sunday has been grounded on Christian custom and reason, not on Old Testament law."

This article is by Rev. Robert Hastings Nichols, Professor of Church History of Auburn Theological Seminary. These facts of history are not new. I might have told them in my own words, but I want you to feel that they come direct from a minister of the gospel, a Protestant, a scholar, a teacher of church history in a theological seminary.

I was talking the other day with a loyal, earnest, interested Sabbath-keeper. He said that in his experience he found that there was no longer any chance for reason or argument or discussion in reference to the Sabbath. The situation that he almost invariably found was this:

It doesn't make any difference; one day is as good as another for rest and worship; the main thing is the spirit in which the day is observed; but since almost all Christians have taken Sunday as the day for public worship and for rest, it is the better way, the sensible thing, for people to choose Sunday, and not disturb matters by insisting on observing the day that was kept by the Hebrews. That is the situation that we face today.

In the case of the article from which I have made quotations, and in the case of the situation described by this friend of mine, the Bible is practically, if not wholly, ignored.

Now I am of the opinion that the Bible has never been more widely read and studied than it is today. Its influence is far-reach-

ing. Its teachings are honored and followed with love and reverence by multitudes. But its authoritative force in reference to the Sabbath seems to be disregarded.

Now as champions of the Bible Sabbath our people must set forth an appeal that is far different from the appeal that used to be made. I have heard many people say that our tracts called "Pro and Con", and "Bible Readings on the Sabbath", were convincing and unanswerable. And so they are to those who look to the Bible for evidence. But what appeal can they make to people who take the positions I have described? Absolutely none at all. We need a new type of literature in tract form. Something to call attention to the authoritative nature of the Bible, not to an autocratic authority, not a legalistic authority, dogmatic and imperative, but the "more excellent way" authority, the authority of the thirteenth chapter of First Corinthians, the authority of the Gospel of John, the authority of life and of love as it is found in the Book itself.

A recognition of such an authority of the Bible, an authority outweighing that of the customs and traditions of the Church through the centuries, should result in a recognition of the claims of the Sabbath. And without a recognition of such authority of the Bible as a basis for life and conduct, all our appeals for a practical acceptance of the Sabbath are likely to be futile. I have heard it said that the recognition of an authority of the Bible such as I have described will undermine Christian obligations to the Seventh Day Sabbath. It is not true, at least it need not be true, for such is not the case. I have heard it said that the recognition of the authority of the Bible viewed in the light of modern scholarship will have a tendency to undermine Christian obligation to the Seventh Day Sabbath. I can not agree with that opinion, and speak not only from my observance and what I read and hear, but also for my own personal experience. To me the authoritative force of the Bible for the Sabbath, the Seventh Day Sabbath, the Sabbath of Christ, grows stronger and stronger, and comes from a clearer and personal recognition of the supreme authority of the Bible, the more excellent way authority, the authority of life and love as it is recorded in the Book itself.

Some of you have seen the series of four

letters that have been sent out during the past year by the Tract Society to a selected list of about 8,000 names and addresses. The last letter closed with a paragraph, which was also used in the annual report of the Tract Board to the General Conference. It is this: "May we not then briefly state the situation in these seven assertions:

"1. The observance of Sunday is tending more and more towards holidayism, and its religious significance is becoming less and less.

"2. There is great need of a real Sabbath, with its uplifting, spiritualizing influences.

"3. Real Sabbath observance is far more than mere idleness. It depends upon heart motives, and right relations toward God and men.

"4. Real Sabbath-keeping involves the idea of sacred time; for while all days are God's days, and all days are men's days, yet the Sabbath is different. God has made the Sabbath sacred, has sanctified it.

"5. The Bible, the records of antiquity, tradition, history, all agree in the weekly cycle of seven days, the last being the Sabbath.

"6. There is no question of confusion in the week, no question of loss of time, since Jesus put his stamp of approval upon the Sabbath by keeping it himself.

"7. The Seventh Day is the sole means of restoring and of preserving on a religious basis the Sabbath institution to the Christian world."

In our work as a people for Sabbath reform, what are the things which we should emphasize most intensely?

1. First of all the authority of the Scriptures, not, as I said, an autocratic, legalistic, technical authority, but the authority of love and truth and right.

2. That the Sabbath is a part of the gospel of grace, rooted and grounded in the Scriptures and the life of Jesus and his disciples.

3. Let us recognize the Sabbath as a vital part of our own spiritual experience, let us proclaim it to others, multitudes of whom are as yet unacquainted with its rich blessings, and let us kindly, but persistently, suggest to the leaders of the Christian Church, to the religious statesmanship of our day, that the Sabbath of Christ alone

can give succor to the holidayism of Sunday.

How shall we do this work? By the same methods as in the past.

1. A living demonstration to the world, on the part of Sabbath-keepers, of the truth and worth of these things.

2. By the living word, in print and in public, in sermon, lecture, and testimony, lovingly and kindly, in the spirit of the Master.

3. By the printed page, sending the message of the Sabbath truth broadcast as seed sown on all soil, with fervent believing prayer that fruit may result under the blessing of the Lord of all harvests.

### NOTES FROM THE SOUTHWEST

REV. ROLLA J. SEVERANCE

Other workers and visitors on this "field" have kept RECORDER readers so well posted concerning interests here that there seems little for me to tell without repeating what has been written.

It has been our good fortune to have the general missionary, Rev. D. Burdett Coon, with us for a few weeks. It was an inspiration and a spiritual uplift to be associated with him in evangelistic meetings. We also had the benefit of his wise counsel in making plans for the future.

I believe there has been no mention made through these columns of the addition of two members to the Rock Creek Church of Belzoni, Okla. One was a convert to the Sabbath, a girl from a Baptist family. Her parents made no objection to her uniting with a Seventh Day Baptist church; in fact I believe her mother is almost persuaded to follow. Brother C. R. Brasuell, of Ft. Smith, is the other new member. RECORDER readers are familiar with the name and will remember that he began keeping the Sabbath over a year ago. During this time he has been associated somewhat with other Sabbath-keeping people, Adventists and Church of God, and has studied their doctrines and beliefs. He was also with the Apostolic people for a time, but after a careful study of them all has decided that he is a Seventh Day Baptist.

The work here at Gentry goes on about as usual. The missionary still preaches in two nearby schoolhouses on Sunday or Sunday night, or both, when he is at home.

Gentry, Ark.

## EDUCATION SOCIETY'S PAGE

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

### COLLEGE OPENING ADDRESS AT ALFRED UNIVERSITY

PRESIDENT BOOTHE COLWELL DAVIS

Necessary absence from the college for the past two Wednesdays, has compelled the postponement of the president's college opening address until this time. Perhaps it is fortunate that this is Columbus Day, as what I shall say of our college democracy will be emphasized by our patriotism for our country.

The eighty-sixth year of Alfred's educational history renews the challenge of our Alma Mater to make the present the most potential year in all her history.

There are certain outstanding elements of achievement in the materials for attaining progress which this year brings to us, that have never before been equaled at Alfred.

Perhaps the most evident of these is numbers. For the first time there are 100 members in the freshman class and over 250 students enrolled in the college. A growth of 25 per cent each year for two consecutive years has swelled our numbers almost to capacity. Indeed the trustees are now seriously considering the advisability of limiting the enrolment or the number of freshmen that can be admitted each year. The Ceramic School particularly, must have early relief from its congestion, by means of enlarged buildings and equipment or it must say to the public that the number of applicants received each year, must be strictly limited. Other departments will also have to expand or restrict enrolment. Notwithstanding the fact that we have quadrupled the room and the equipment in the biological laboratory, it is already filled to overflowing. Any further growth in numbers will compel expansion in many departments.

This increase of numbers adds many stimulating and helpful conditions, as well as some problems, to our college life. It is easier to maintain a morale, and to hold to standards of scholarship and general conduct with larger numbers than with small.

It is much more difficult, however, to accomplish certain things with large groups of individuals than with smaller. To this latter topic, I must refer later in this address and in greater detail.

A remarkable development in numbers, is the rapid increase of candidates for the pre-medical and pre-dental courses. That, after offering these courses for so short a time, we should now have fifty candidates enrolled, is quite beyond our expectation.

Alfred's distinction in the training of teachers, which for many years has predominated over all other departments, seems now in a fair way to be challenged by the science departments, and the popularity of the training for medicine and dentistry.

Such vacancies as have occurred in the faculty this year the trustees have been able to fill successfully with thoroughly trained and competent professors and instructors. In the high quality of professional training and advanced degrees, Alfred's present faculty surpasses any previous record it has had; and is itself, now, not surpassed by any college faculty of similar size in the country.

### FINANCES

This eighty-sixth year will stand out in Alfred's history as a notable year financially. Either it will record the success of the greatest financial achievement ever undertaken by Alfred, or else it will record a failure, the most unfortunate and lamentable.

The campaign for \$350,000, which is to include \$100,000 from the General Education Board (Rockefeller Fund) must be completed by October 30 in order to fulfill the conditions of this largest gift ever made to the college. Of the \$250,000 the trustees must raise from other sources in order to secure this gift, \$220,000 are now subscribed. This leaves but \$30,000, or less than 10 per cent of the total fund of \$350,000, now still unprovided. That \$30,000 must be subscribed within the next three weeks, but it may be paid at any time within the next five years. If any of you know friends who might like to help Alfred "over the top" on this last 10 per cent, every such subscription will be doubly welcome now. I have a feeling that many students in college now might subscribe \$50, to be paid within five years, without in-

justice to himself or others, and enjoy the satisfaction, through all his life, that he had helped his Alma Mater to achieve a great victory at a crucial time. Some may know of others who could give a lift if asked. We must not let Alfred fail, in this gigantic undertaking, when we are already 90 per cent "over the top". Our Hallowe'en party this year should surely be a joyous celebration over the greatest achievement in Alfred's history.

I must now call your attention to certain problems, ideals and traditions, which are of paramount importance; and which should definitely take form in our minds at the opening of this college year.

#### I. THE HONOR SYSTEM

Many years ago, I think in the student days of the late Professor Ford S. Clarke, it was felt that the habit of dishonesty in examinations was too prevalent, and that the old custom of the professor policing the students during the examinations, was opening the way for that spirit to grow. In some high schools, many students had felt that anything they could "get away with" while on examination, they were entitled to; and that it was legitimate to carry on the same spirit and habit in college. Mr. Clarke and a number of his fellow students set about to correct this spirit. It resulted in the organization of an honor system. This system has been somewhat modified and changed since that time, but it still stands as the tradition and opinion of the Alfred student-body in the matter of honor. There have sometimes been violations. Some have been detected and punished, some have not been punished because those who detected them had not the courage or the honor point of view strongly enough developed. Some have doubtless cheated and lied about it, by signing the declaration and have not been detected.

But with all its faults, it has seemed to the majority of the students, themselves, and to the faculty that Alfred's position among the pioneer colleges adopting an honor system, has given us a higher grade of manhood and womanhood and a better training in student democracy, than the old methods could give.

If it is true that in some high schools cheating is fashionable, and pupils learn to feel that it is both legitimate and smart to cheat, is there anything more important

for college life to do, than to train into the lives of such young people fundamental principles of honor, self-control, and responsibility for the character and good name of the college, and for development of right character among their fellows?

Now growth in numbers has its advantages as well as its disadvantages in this matter. Unless the percentage of dishonest people is larger than the percentage of honest, and I do not believe that it is, a freshman class of 100 people has a more solid body of character to exert against any defective element, than a class of 50 would have, even though the actual number of dishonest people might be larger in a class of 100 than in a class of 50.

There were rumors last year that cheating was on the increase, particularly in the freshman class. Now I do not believe that the percentage was any larger than formerly, but if the honest members of the class were lax in enforcing the honor system, the larger the class, the larger the number might be of dishonest, or careless, people who would take advantage of such slackness. Now with the present freshman class of 100, instead of 75, the problem of cheating will be still further increased unless the people who have honor about this matter are active in the support of the honor system.

I hear it said that in some high schools, pupils are trained to believe that it is dishonorable to report the wrong-doings of others and so in college they refuse to cooperate in a student democracy and the honor system.

I have not time now to discuss the fallacies of this "back alley" ethics which sometimes creeps into the high school. Public schools have a large sprinkling of boys and girls from the alleys and it is not such a long step from this "gang" to the high school. Police regulations are much more necessary, under such conditions, and with students of from 14 to 18 years of age. In college, however, the average age is 20, or above. College people are the foremost graduates of the high schools. We are in training not only for citizenship, but for leadership in citizenship. If there is any place, therefore, where "back alley" ethics is out of place, it is in college.

Article VII of the Honor System constitution says, "Every student is in honor

bound to aid in the enforcement of this constitution." By registering in Alfred and entering college here, you solemnly agree to this article. If you do not, you have no business here and should immediately pack up your trunk and go home. This is no place for you. Now, having decided to be a part of a college which is living under the honor system, and having by that act, obligated yourself to help enforce it, let us see what your duties are as an honest citizen of a student democracy. You are honest yourself, so far as your own examination is concerned, but you see a fellow-student who is not. Now that student is not harming the president or the dean, primarily. He is harming the good work, the efficiency and the good name of your college democracy. You do not go to the president or the dean and report this dishonest person. You say to the offender, either privately or better openly at the time and in the presence of the class, that his action is a breach of honor for him, and constitutes one for you unless you use your best effort to prevent him from continuing it. If he heeds your warning, you have done your duty and saved your man. If he continues his dishonest conduct, you have popularly elected representatives of this student democracy, whose duty it is to help the students carry out their own rules of democracy and student honor. Good citizenship demands that you invoke their help in this case, just as much as good citizenship would require you to seek the help of the civil officers to see that a bank is not robbed, a house pilfered, or a child misused in the street.

I have great confidence that the honor system is the best training in the world for good citizenship and democracy, while in college. I have no less confidence that Alfred students are the best and most honorable group of college students in the world, and that as Alfred grows larger, its honor system will grow stronger and better enforced, year by year.

#### II. BANQUET CONTESTS

Among the various contests in college, the Freshman-Sophomore banquet contest has, since our big enrolments, raised the most serious problems and caused the most severe criticisms.

It is a contest that grew up in the old days of small classes, twenty or twenty-five

years ago. Then it had fewer evils than since the days of large classes, automobiles, and inter-collegiate football. The financial, scholarship, and the athletic losses, attendant upon this contest; the disregard of regulations; the disruption of habits of study and programs; the physical and social dangers and demoralization; all these cause our friends to cry aloud against the banquet contest system. These and other reasons have led the trustees and faculty to request the students to discontinue the banquet contest, and to substitute other and less objectionable contests. Furthermore, the trustees offer a prize of \$100 to the freshman or sophomore class winning the most points in a series of approved contests each year. The prize may be used toward a non-contested banquet or for such other purposes as the winning class may elect. It is only fair to say that the banquet rules adopted last spring do lessen the chance for criticism, provided they can be fully enforced. This I fear, however, will be very difficult to do.

I am pleased to learn that the student-body is today to reconsider the action of last spring by which it was voted to continue the banquet contest. I trust that a full and frank discussion of the problem may result in the adoption of the offer of the trustees, and thereby, the elimination of the criticism which has resulted from the banquets. I am sure our good name and our reputation as a college will be better safeguarded, as well as the health, scholarship and social welfare of all our students.

These are perhaps the most important problems that have arisen in recent years, due in some measure at least, to our larger numbers than in former years. No growing college need expect freedom from problems. It is a sign of decay and death when we do not have new and increasing problems constantly arising, and more particularly when we do not have vision and vitality enough to solve them. H. G. Wells says in his "Outlines of World History": "It has always been a race between education and catastrophe." Education that is forward looking enough to see dangers and problems ahead, and to meet them and avert them before they bring catastrophe, is the education upon which society must depend for safety and progress.

Alfred is a Christian college, founded by men and women of faith and vision. In



that Christian faith, and with vision and courage, great problems have been met and solved in the eighty-five years that have passed. In that same Christian faith, I know we shall go forward in the years that are before us. If we do, we shall wisely and sanely, but progressively and constructively, meet and solve our new problems. The remarkable address of Bishop Brent, in this hall Sunday evening of last week, put before us most forcefully the imperative need for the cultivation of religion and spirituality, with our college-training, for without these, all other education is futile and worthless. These utterances are in hearty accord with the teachings and traditions of Alfred during all its history. It is for us and those who come after us, to make Alfred's future contribute to a Christian civilization and to the race which education is making against catastrophe, as effectively as our predecessors have made it do in the eighty-five years now past.

#### Suggested Topics

#### For Services and Meetings on Limitation of Armament

##### FEDERAL COUNCIL

Sunday, November 6, 1921

##### THE VISION OF A WARLESS WORLD

Isa. 2: 2-4; Isa. 9: 6, 7; Zach. 9: 9, 10

(Suggestive note: In the first passage Isaiah not only describes the goal of a warless world, but also the essential steps to its achievement.)

1. "He will teach us of his ways"—God's immutable moral laws of justice, righteousness, truth, brotherhood and service.

2. "We will walk in his paths"—man's determined will to obey and practice those laws, repudiating the politics of force.

3. "He will judge between the peoples"—the pacific settlement under the Divine Rule of all international disputes.

##### Results

4. "They shall beat their swords into plowshares"—"Neither shall they learn war any more"—disarmament, transformation of instruments of destructive warfare into tools of productive industry.

Monday, November 7, 1921

##### THE STAGGERING BURDENS OF A WARRING WORLD

Joel 3: 9-15; 2: 1-6

1. The economic cost
2. The cost in race degeneration
3. The social cost
4. The moral and religious cost

(On this and each of the following evenings, the successive sub-topics might be discussed by different speakers in 15-20 minute talks. If the

dates suggested be impracticable, the topics can be used at other times.)

Tuesday, November 8, 1921

##### CAUSES OF THE BIG ARMAMENTS OF THE WARRING WORLD

James 3: 13-4: 2

1. Economic causes
2. Political causes
3. Psychological causes
4. Moral causes

Wednesday, November 9, 1921

##### PROBLEMS BEFORE THE CONFERENCE ON LIMITATION OF ARMAMENT

Prov. 1: 1-3, 7-19, 24-31; 6: 16-19; 15: 1-4

1. Problems of national security
2. Problems of international justice
3. Special problems of the Pacific

Thursday, November 10, 1921

##### THE DISTINCTIVE CONTRIBUTION OF THE CHURCH IN ESTABLISHING A WARLESS WORLD

Micah 6: 6-8; Matt. 5: 38-48

1. The contribution of non-religious groups and specialists
2. The moral and religious contribution of the church
3. Some searching questions as to our own duty

Friday, November 11, 1921

##### THE GREAT DECISION TO ACHIEVE A WARLESS WORLD

Josh. 24: 14, 15; Matt. 4: 1-11

1. The alluring temptation of militarism
2. The choice of a master
3. Dedication to the achievement of a warless world

#### THE RETURN

Gray clouds have prisoned earth,  
And snow is swiftly swirling,  
Covers the road with a mantle white,  
Seems ahead like black dots whirling.  
Far behind is my Father's fire,  
Keen in my heart's recollection  
The glowing coals, the argent ashes,  
The black-burned log. Affection  
Once held me there, enchanted.

But I wearied.

I listened to the winds that sang,  
My heart within me leaped and sprang.  
It stifled love of quiet. My Father's House—  
I left it—long ago.

Here am I, lost, wayfaring in the snow—  
That I expected, wished to know.  
But I must go on. That simple love

No more can be.

But I can flame with passion!

My Father loves the traveler. He  
Watches out, a beacon in His window.  
One said, when I was far too young to know,  
That He watched always, God of falling snow.  
Perhaps I'm nearer Him tonight  
Than I have been. Perhaps I'll see His light  
Reach out its rays. And He will know I know  
That He is God of falling snow.

—Coley Banks Taylor.

## WOMAN'S WORK

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

### VACATION DAYS IN MOKANSHAN

MY DEAR MRS. CROSLY:

Oh, it is good to be alive on a beautiful morning like this and in this beautiful place up on the mountain. I have been here five weeks but this is my last day. The summer is nearly at an end. Cool days have come to us at Mokanshan and I think the terrible heat is over in Shanghai. It was the worst on record during a part of July but as June was comfortable we were fortunate. Now it is time to go back to work. I am glad to go for I have played long enough. Anna is back. While I can not do much in the way of initiating new servants into their tasks in the school or in seeing new pupils, yet possibly there will be plenty of errands for a mere person like me to do. Before I go back I want to write you about this place where we have such delightful times.

Mother and Anna have spent the summer at Kuliang, a summer resort near Foochow. They went down the first week in July with friends. Anna has been helping care for the baby son of her dear friend, Anne Hall Starrett who died this spring in West China. Mrs. Vanderbeek with whom Anna worked for several years in the Woman's Union Mission, has the baby as a twin to her own little daughter, the same age. Mother will stay to help in Anna's place and come home with Mrs. Vanderbeek. I came on to Mokanshan July 20, as we had arranged with the Silsbys of the South Gate Presbyterian Mission to share their house with them this summer.

Mokanshan is about 150 miles southwest of Shanghai. It is mountainous and picturesque beyond my power of description. To get here we took an early morning train to a junction near Hangchow. You can find this city on the map if you care to look it up. There we left the train and took a house boat for the second stage of our journey. This was a new and interesting experience to me. When one travels on a house boat one must take everything

that is needed as no accommodations are furnished except some boards on which to make our beds and the table which we used when we ate our lunch. There were three rooms on this boat or something that answered the purpose of rooms. We had the Davis cook with us so he slept in the small inner room. Mr. Crofoot was in the larger inner room and Mrs. Crofoot and I took the outer room. We slept on sorts of benches or shelves. As we had to have up our mosquito nets it was a bit warm to say the least, especially after the boat stopped about three the next morning. We went on a large canal until just before dark we left this and entered a smaller one. About one o'clock we went through a village whose streets seemed to be canals just as we see Venice pictured. It was a clear moonlight night so we could see clearly. The steps of the houses lead down to the water. Sometimes these steps were closed in by gates. The owners could close and lock these and so prevent people entering, I suppose. The women make use of the steps when they want to wash the rice or their clothes. It is no uncommon sight to see people along the canals washing their rice in shallow bamboo baskets. The same canal water is used for many other purposes. It is a wonder to me how they get their clothes clean in some of the canal water I have seen.

It was too pretty a night to sleep much. After we left the village we passed under two or three huge camphor trees whose branches spread out low over the water. We wound around as all canals do under arched stone bridges and past an occasional hamlet. The boat was rowed by two men, a woman, and a boy and girl. I think only three rowed at a time. They lived in the other end of the boat. This was their home and this their way of earning their bread. They were a nice quiet family. Even the little baby made no unnecessary noise. There was a child who took his turn in caring for the baby while the others were at work.

A little before six we were ready to start on the last stage of our journey. The bedding and remaining lunch had been packed, the baggage weighed and started on, carried by men who hung it from the sticks they carried over their shoulders. My chair was carried by three men and Mrs. Crofoot's

by four. I enjoyed the ride all right until we began to go up the mountain. The swinging motion reminded me all too forcibly of my ocean trip. These chairs are not covered as are the sedan chairs used in the cities. I got out and walked when the men set me down to rest. The motion also reminded me of the swinging bridges in West Virginia and I never did like to cross a stream on them. But nevertheless the trip was delightful. It was about five or six miles across the plain and not so far up the mountain. We passed by rice fields in which the men were working in the water. In some places they were thinning out the plants and straightening the rows. Here and there were fields of vegetables. Tea was growing near the village at the foot of the mountain. The road up the mountain is well graded. The idea is to use automobile here in time. At present there are none nearer than Shanghai.

Mokanshan was settled by missionaries over twenty years ago. Dr. J. M. W. Farnham, of the Presbyterian Mission and our Dr. D. H. Davis were two of the first ones to come up here and buy property and help open it up as a desirable place for missionaries and their families to spend their vacations. For some families it is their opportunity of being together as the children are either in mission work separated from their parents or in the American school at Shanghai. An association of property holders was organized to develop and look after the place. Taxes are paid for the upkeep of roads, walks, etc. Mr. Crofoot was president of this organization this last year. He was so busy all of the time he was on the mountain with committee meetings and other business affairs that I think he had to go back to Shanghai to recover from his vacation.

There are lovely walks all around. These are half stone (for rainy weather) and half dirt (soft and comfortable for dry weather). That is, half of the path was stone and the other half not. Then there are steps and steps. To come from the Crofoot house up here it is almost like coming up a flight of stairs most of the way. From here to the ridge there is the same upward climb that about "gets me" if you will permit the expression. There is a good swimming pool, some tennis courts, a library, and a church. To enjoy the pool

or the tennis courts one buys tickets. The Managing Board tries to see that the place is sanitary. The boys went around early in the summer inspecting the garbage cans, etc. The milk supply was inspected, too. Sometimes they have had to have sessions with the head workmen to see that they did not demand too high wages of the summer residents.

I can not tell you how beautiful the place is. The bamboos are wonderful, like great feathery plumes waving in the breeze. I love them more and more all the time. The hillsides are thickly wooded. There are some evergreens and many other kinds of trees but the bamboos are the prettiest. The view that we get of the valley below is splendid, especially just before a storm. We can see for miles across the plain to the hills beyond. There are the wonderful everchanging shades of blue and gray, of the pink and red of the sunrise and sunset and the greens and brown of the earth.

A short walk below the old Davis house brings us to a beautiful cascade. To this we went one very hot day in late July and did not know that it had been hot. Another walk takes us to the top of Tahsan, the mountain not far distant. From this place we saw a gorgeous sunset one night. Another walk takes us around the mountain. What is known as the "new road" takes us to what is called the monastery, but is in reality a Buddhist temple. By the gate are two great jinko trees towering skyward. Those who are more ambitious go to the waterfall some five miles distant. There is plenty to do up here besides swimming, tennis, walking, picnics and the like, Dr. Harry Emerson Fosdick gave some of the best addresses I have ever heard. They were very interesting and helpful. Some of the missionaries are very particular and ready to find fault if one is not pretty straight in his teaching but not one found fault with Dr. Fosdick. Dr. Torrey has been here this last week. He gave some very helpful addresses on the Holy Spirit and the Baptism of the Holy Spirit. Dr. Peter, of the China Health Education Council, was here a week to give a series of talks and lectures, some of which were illustrated. He showed us the charts that have been prepared to teach the Chinese the prevention and the cure of certain diseases. He told us that the third great work of

the Christian Church should be the teaching of sanitation of disease. It is not enough to establish hospitals. Better still we should teach people how to live that sickness may be lessened and so far as possible prevented. The Council is doing a great work.

If the addresses, the weekly services, the various amusements that are so furnished and the private reading and writing that one may wish to do are not enough, there are the ever present peddlers with their stores of laces, old embroideries, old brasses and bamboo articles. These people with their wares are interesting, too. All kinds of things are made from bamboo, baskets of every description, sandwich trays, tables, chairs, stools, screens, vases, etc. The bamboo is used in house building, the lath for instance. The pipes that carry the water from the springs to the houses are of bamboo. To add to the interest and excitement we have had two tyhoons. I can not say that I exactly relish that kind of excitement. Roofs have been partially removed, parts of walls and even parts of houses knocked down, etc. You do not wonder we were relieved when the wind abated and the rains ceased.

I forgot to mention the concerts that have been given each week by talent on the mountain. The final grand concert was given the night this letter was begun. Some said it was the best that has ever been given on the mountain. The first half was more humorous and the last half sacred. They gave selections from the Messiah. The pageant given by the Sunday school on the Mont Clair lawn was as pretty a performance as one often sees. The plan was written by Miss Alice Lacy, daughter of old missionaries of the Methodist Board. Miss Alice Carter who has recently come out under the Presbyterian Board was the stage manager and general director. It was very well done. Some one hundred and twenty children took part. It was called "A Mid-Summer Day on Mokanshan". Two boys from Shanghai were growling because it was so stupid here with nothing to do. The Spirit of the Mountain dressed in the green leaves of the hillside asked them for twenty-four hours to prove to them that this is not so bad a place to be. The sunbeams came and woke up the flowers, the bathers hurried across in their bathing suits ready

for a swim. (These were the tiniest youngsters and too cunning for anything.) The boys and girls went by with books from the library and challenged the two to come along. Picnickers on their way to Sunset Rock for supper gave the boys a taste of the sandwiches. The boys wanted to go but, no, the Spirit of the Mountain held them to their agreement. Tennis players asked them to join in a game. A typhoon came along and the trees shook until it seemed as if they would break. (Real trees bent and swayed by some men at the rear of the impromptu stage.) Then the sun tried to chase away the raindrops and the rainbows came. As night came on the sun disappeared and the beetles, the moths and the noisy cicadas appeared. The beautiful silver new moon and the gold and silver stars slowly came on to the stage. We all rose and sang "Day is Dying in the West", a most fitting close to the pretty play, which ended just as day was really dying in the west. Eugene Davis' children were all in it. Richard was a part of one of the beautiful rainbows, Carol a yellow sunbeam and Winthrop an adorable bluebell. It was a splendid opportunity for them as well as for other children who have little opportunity to be with other children in such things as this and in Sabbath-school work.

Since beginning this I have returned to Shanghai and I am glad to be back. Now school is about to begin. There are some old girls who are not coming back but new ones are coming in their places. There will be even more day pupils than usual this fall. Miss Li is here helping Anna get things ready. She is to help in the book accounts for this year. Miss Zung who is one of the new teachers has been out more than once to see that the house-keeping end of the school is getting well in order. She is to take over much of that and thus relieve Anna.

Before I close I want to mention two gifts in money which have come to me this summer from friends in West Virginia. Salem College sent \$105, some of which will go towards the new building fund and the rest possibly to the support of some girl. The Salem Baptist ladies have sent us ten dollars. Just how we will use that we have not decided.

I must bring this already very long letter to a close. Goodnight and best wishes to

you in America from us in China. This is not only an interesting country, but one full of opportunities for service. The Chinese are a splendid people. I am so glad I could come.

Most sincerely,

MABEL L. WEST.

Mokanshan, China,  
August 25, 1921.

### MINUTES OF THE OCTOBER MEETING OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board held a meeting on the afternoon of October 10, 1921, at the home of Mrs. E. M. Holston, at Milton Junction, Wis.

There were present: Mrs. West, Mrs. Morton, Mrs. O. U. Whitford, Mrs. Jordan, Mrs. A. R. Crandall, Mrs. Holston, Mrs. A. E. Whitford, and Mrs. J. H. Babcock. Visitor, Mrs. Holston's mother, Mrs. O. P. Clarke.

In opening Mrs. West read a portion of Isaiah 55, and Mrs. Babcock offered prayer.

The Treasurer presented her report for the month of September, also the quarterly report. Balance on hand at the end of quarter, \$567.19. The reports were adopted.

The Corresponding Secretary reported correspondence received from W. H. Morse, M. D., of Hartford, Conn.

The preparation of the annual letter was discussed.

The Board voted to endorse the request of the Commission that 4 per cent of all funds coming to the Board from the Forward Movement treasurer be returned to the General Conference expense fund.

Mrs. A. E. Whitford who is a member of the Young People's Board, read the minutes of the meeting of the Board held on September 15.

The President reported the following officers for the year were elected at Conference:

*President*, Mrs. A. B. West, Milton Junction, Wis.; *Vice Presidents*, Mrs. J. W. Morton, Milton, Wis., Mrs. A. R. Crandall, Milton, Wis., Mrs. L. M. Babcock, Milton, Wis., Mrs. O. U. Whitford, Milton, Wis., Mrs. H. N. Jordan, Milton, Wis., Mrs. E. M. Holston, Milton Junction, Wis., Mrs. Ruby C. Babcock, Battle Creek, Mich.; *Corresponding Secretary*, Mrs. J. H. Babcock, Milton, Wis.; *Recording Secretary*, Mrs. E. D.

Van Horn, Milton Junction, Wis.; *Treasurer*, Mrs. A. E. Whitford, Milton, Wis.; *Associational Secretaries*: Eastern, Mrs. Edwin Shaw, Plainfield, N. J.; Southeastern, Mrs. M. Wardner Davis, Salem, W. Va.; Central, Mrs. Jay S. Brown, West Edmeston, N. Y.; Western, Mrs. W. L. Greene, Andover, N. Y., R. D. 2; Southwestern, Mrs. R. J. Mills, Hammond, La.; Northwestern, Miss Phoebe S. Coon, Walworth, Wis.; Pacific Coast, Mrs. N. O. Moore, Riverside, Cal.; *Editor of Woman's Work*, SABBATH RECORDER, Mrs. G. E. Crosley, Milton, Wis.

Mrs. A. R. Crandall read interesting selections from a letter recently received from Mrs. H. Eugene Davis, of Shanghai, China.

The minutes of the meeting were read and approved. Board adjourned to meet with Mrs. A. B. West in November.

MRS. A. B. WEST,

*President.*

METTA P. BABCOCK,

*Recording Secretary, pro tem.*

### A CARRIER PIGEON AND AN EXPRESS TRAIN

About fifty years ago there was an exciting race in England between an express train and a carrier pigeon, to see which should first deliver an important message for the French police. The race was between Dover and London. The pigeon belonged to the best breed of homing pigeons, known as "Belgian Volageurs", and the train was the Continental Express, that traveled at the rate of sixty miles an hour. This train carried the European mails and made no stops between Dover and London.

When the train was leaving the pier at Dover a French officer tossed the pigeon into the air from an open window of a coach. The pigeon lost about one minute circling straight upward for perhaps half a mile; then it started toward London.

The driver of the locomotive was sure the train would reach London first, because it was going at full speed before the bird was fairly started. The carrier pigeon, though, was familiar with the air line to London and went so directly to the city that it won the race. Twenty minutes before the locomotive came puffing into the station, the little carrier pigeon had delivered the message entrusted to its care. This was a surprise to the man who drove the iron horse.

—Frances Margaret Fox, in Exchange.

### A CALL TO PRAYER AND CONSECRATION TO ALL WHO LOVE OUR LORD JESUS CHRIST:

The coming Conference on Limitation of Armament brings to all Christian people a priceless opportunity. To all good citizens indeed, and to all lovers of humanity, it is a time of challenge and of hope, but supremely so to those who have seen in Jesus Christ a revelation of love and brotherhood as the true way of life. To bear convincing witness everywhere to this faith is our privilege and our duty in the present crisis.

With harrowing memories of more than ten million men who laid down their lives in the awful holocaust from which we have just emerged, of the countless homes bearing burdens of anguish and suffering, of the desolation and pestilence that have sprung from the war and still ravage whole peoples, and, most of all, of the aftermath of bitterness, suspicion and hate which pervade all lands, let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh.

Let us not shrink from proclaiming unequivocally that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations, but that justice, reason and good will can control their life as well as the life of individual men. To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear, is to undermine the very foundation of our Christian faith.

Let there be throughout the church a fire of holy indignation not only against war but also against the mad competition in armaments which has nourished suspicion, ill-will and fear, and from which wars have always sprung and always will. Let us not allow the reduction of armaments to be regarded as an economic issue alone. The question is at heart a moral and religious one. Let us repeat from one end of the nation to the other the discerning words of our government's official invitation to the

conference: "The rivalries of armaments are not only without economic justification, but are a constant menace to the peace of the world."

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves unstintedly to cultivating a Christian public opinion so strong that it will make possible the richest results from their deliberations. We can not be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice. It is not for us to dictate the specific plans by which the longed-for goal may be achieved, but insist we must, with all the passion of our souls, that rational and pacific methods must now be found for the settlement of international disputes.

With a more poignant realization than we have ever had before of the terrible consequences of national selfishness, let us humbly confess our own share of sin in participating in the race of armaments, in seeking our own advantage regardless of neighbors, in adding to the world's burden of suspicion and distrust. Let us, as a people, open wide our hearts to the divine spirit of love and brotherhood revealed to us in its fullness by Jesus Christ. Let us dedicate ourselves anew to building in this war-ridden earth the City of God foretold by the mouth of prophets since the world began.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

### SUCCESS

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task—who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.—Stanley.

## YOUNG PEOPLE'S WORK

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

### MY MONEY

REV. H. R. CRANDALL

Christian Endeavor Topic for Sabbath Day,  
November 5, 1921

#### DAILY READINGS

Sunday—A tenth for God (Prov. 3: 9)  
Monday—Earning for God (Eph. 4: 28)  
Tuesday—Spending for God (1 Tim. 5: 8)  
Wednesday—Saving for self (Eccl. 5: 13-17)  
Thursday—Giving for God (Luke 6: 38)  
Friday—Accounting to God (Luke 16: 9-13)  
Sabbath Day—Topic, Thy will be done. V. With my money (Matt. 6: 7-15) (Consecration meeting)

Who owns the things of this world? Who owns the land? We say that when Columbus discovered America the Indians owned the land. But after a time it passed into other hands. Ask the farmer, "Who owns this farm?" "I do." But does he? Is it his absolutely? True, he holds the deed, but others have held it before him. He may be permitted to hold the title a little while, but soon he passes on and someone else is permitted to call the land his own and use it, and then he is gone and so it goes. God owns the land. He owns the houses; he made the wood, the stone, the iron and everything of which they are made. All the gold and silver are his and the cattle upon a thousand hills. "For the earth is mine and the fulness thereof."

Then of what we call ours why not pay God his part? We pay another person rent for the use of his house or farm, why not pay God rent? A definite portion of what he allows us to have is his due. Jacob agreed to pay God a tenth of all his increase. That is little enough. It is just as necessary for some to pay fifty or seventy-five per cent as for others to pay ten per cent. Of him to whom much is given shall much be required.

Paying is mentioned in the Bible 1,529 times and praying 525 times. We believe that praying is very important, and would not detract from it in any way, but surely paying is as important.

It is not a question of, "Can I afford to

pay so much?" but rather, "Can I afford not to?" We should set aside a definite portion of our income for God, then we can know whether or not we have done our duty. A woman said, "Oh, I know I give more than a tenth. I give as much as a twentieth."

Note that I said we should set aside a definite portion of our income. I can not tell you what portion. You can not tell me. For the average person a tenth is little enough. But it is folly for any one to advocate a hard and fast rule for the tenth. Jesus refers to tithing only once, and then it is to condemn those who follow scrupulously the law of the tithe and forget greater matters.

God trusts us, why be afraid to trust him? We should pray about our money and other possessions and ask God for guidance in the use of them.

Whether it be money or anything else we should follow Christ's principle, "First the kingdom."

### A TENTH LEGION LETTER

DEAR YOUNG PEOPLE:

After having spent a year in our school at Fouke I have resumed my work as Tenth Legion superintendent on the Young People's Board, and I have been asked to write the weekly letter this week.

We have just started a new Conference year, one, we hope, full of promise for our denomination. Let us, as young people, resolve to strengthen every department of our work, so that we may accomplish more for the Master than we have accomplished in the past. We have made many mistakes in past years, but let us, "Look not mournfully into the past; it comes not back again. Wisely improve the *present*, it is thine. Go forth to meet the shadowy future without fear, and with a manly heart."

Young people, the future of our denomination rests upon us. Our leaders are dropping out one by one, and we shall have to take their places. Are we ready to assume these responsibilities? Our mission fields are calling for workers, and money with which to carry on their work. Let me urge all of you who are not Tenth Legioners to consider carefully and prayerfully what your duty is, and then act. You have done splendid work in the Tenth Le-

gion during the past years, but let me urge you to continue it; and let us make this year the biggest and best in this department.

Kindly send me as soon as possible the name of your Tenth Legion superintendent and the number of members enrolled. If you wish literature on the subject of tithing, I shall be very glad to supply you.

Yours for C. E.,

LYLE CRANDALL.

*Sanitarium H. P. O.,*

*Battle Creek, Mich.,*

*October 10, 1921.*

### SOME NATURE STUDIES—WILD FLOWERS

A LETTER FROM AUNT MARY TO LEOTA

TO THE STAR FLOWER

O modest, matchless, pink star,  
A quiet thing of beauty, you are.  
My heart is more stirred  
By your charm, and your grace  
Your sweet, innocent face,  
Than by spoken word.

Softly you speak to my soul,  
Bidding me strive to be whole,  
Free from earth's stain;  
Gently you speak of God's love,  
And the happy home above,  
Where joy doth reign.

—Mary S. Andrews.

DEAR LEOTA:

I am glad to know that you are studying the wild flowers in your locality, for a knowledge of them, and a love for them, add greatly to one's pleasure in life. Am glad, too, that you asked me to tell you about those that grow here, in the Middle West. When in the East I have seen the teazels and the lilies which you mention. We have lilies here much like yours, but do not have teazels, though I have seen them growing in Ohio. We also have wild sunflowers quite similar to yours.

Our earliest flowers bloom in the woods, while summer and early autumn give us a great variety of flowers along the roadsides on the prairie. The earliest ones to bloom are the isopyrum, spring beauty and bloodroot, all coming the latter part of March, usually opening their first flowers in the order given, though there is but a few days difference in their time of blooming. Nature seems to have color schemes for the different times of the year. These three

very early flowers are white, and are followed by a blue color scheme—blue violets, blue phlox, and purple larkspur; the phlox being so abundant as to give a coloring to any bit of woodland. Our most conspicuous early fall flowers on the prairie are yellow and white, with a few rosy-purple liatris, some purple asters, and purple ironweed. But the predominating color is yellow, which is mostly coreopsis, goldenrod and wild sunflower.

One time when Irene was here early in September, as we were starting for a two-mile drive on a country road we decided to count the varieties of wild flowers in bloom along the roadside, and we counted sixty-five kinds in bloom as we drove slowly along, getting out once or twice to examine a flower more closely. This shows that we have a great many flowers here, though some of them are not showy enough to attract much attention unless one is looking for them.

Among our prettiest flowers, in the woods, are the larkspur, phlox, and adder tongue (Erythronium), both the white and the deep yellow ones; and the cardinal flower which is not very common.

On the prairie, the violet-blue open gentian is one of the most beautiful of all our wild flowers. My own feeling toward it is expressed in the following verse:

Your silken robes of deepest blue,  
Sweet face, and radiant beauty,  
Your queenly bearing, heart so true,  
Command respect and duty.  
With reverent love, and hearts sincere,  
We give you royal welcome,  
And gladly greet, when you appear,  
Our lovely Queen of Autumn.

Its wondrous beauty inspires a feeling of reverence that perhaps no other flower does. Another member of the gentian family, the pink star-flower, must be classed among our prettiest flowers. The large purple asters also hold a high place in our esteem. Perhaps the flower which might take the prize for oddity is the Indian pipe; its flower, as well as the entire plant, is pure white, turning black with age. It is found in the woods, but is not very common here. I have been told that it is common in some places in the East.

We have found a few white flowers here that seem to be freaks or sports; a few white liatris, white thistles, and one white woods phlox; and a clump of blackberry

with red flowers. Just once we found a clump of tumeric root in the woods, but never found any others, and those finally disappeared. We have several kinds of native orchids, which are very rare here. I have seen tall pink ones, and just once found one with brown flowers, and one with green flowers, along a woods road. Their flower stalks were about six or eight inches tall. This fall I found two orchid roots. One had a dried flower stem about five inches high, but one could not guess what color the flowers had been.

Every year in February or early in March we go to the woods and dig a few blood-roots before they come up, and they bloom very quickly in a sunny window, giving us an early bit of spring which we enjoy very much. Possibly your very early flowers would respond to the same treatment. I hope our wild flowers will interest you; and shall be glad to hear from you again about your nature studies.

AUNT MARY.

### YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was called to order by the President in Room 15, College Building, Sanitarium.

Members present: Dr. B. F. Johanson, E. H. Clarke, Paul Resser, Miss Frances E. Babcock, Miss Edna Van Horn, Mrs. D. B. Coon, Mrs. Nettie Crandall, Mrs. Frances F. Babcock.

Visitor: Adan Clarke.

Prayer was offered by Mrs. D. B. Coon.

The Corresponding Secretary gave her report as follows:

#### REPORT OF CORRESPONDING SECRETARY—SEPTEMBER, 1921

Number of letters written, 35; number of letters sent out, 80. Correspondence has been received from: Mrs. Isabella Allen, Elmina Camenga, Rev. L. F. Hurley, Viola Babcock, H. M. Burdick, Rev. R. R. Thorngate, Rev. A. L. Davis, Rev. William Simpson, Elizabeth Randolph.

The following Associational Secretaries have accepted for 1921-1922: Eastern, Miss Marjorie Burdick, Dunellen, N. J.; Central, Miss Hazel Langworthy, Adams Center, N. Y.; Western, Miss Clara Lewis, Alfred, N. Y.; Northwestern, Miss Doris Holston, Milton Junction, Wis.; Mrs. Isabella Allen, North Loup, Neb.; Southeastern, Miss Alberta Davis, Salem, W. Va.; Southwestern, Miss Margaret Stillman, Hammond, La.; Pacific, Miss Maleta Osborn, Riverside, Cal. Miss Camenga, of Central Association, could not accept so Miss Langworthy was asked and she accepted.

Encouraging reports have been received from the Western Association about the organization of a C. E. at Petrolia. Letters were written to each one helping with Young People's program at Conference, thanking them for their assistance. A letter was sent to each Associational Secretary, telling of her duties for this year.

FRANCES FERRILL BABCOCK.

The Treasurer read the following quarterly report, which was accepted by the Board:

E. H. CLARKE, *Treasurer*,  
In account with

THE YOUNG PEOPLE'S BOARD.

<i>Dr.</i>	
Amount on hand, July 1st	\$456 19
Conference Treasurer:	
July	46 82
From Salem	3 06
August	35 70
September	20 78
From Salem	8 09
From First Hopkinton	61 50
From Marlboro Juniors	5 00
Alfred Station C. E., 1920-1921 credit	5 00
First Hebron, Special Missionary Fund	5 00
Collection at Conference	40 18
	<u>\$687 32</u>

<i>Cr.</i>	
Express	\$ 6 74
Miss Clara Lewis, expense	13 28
Corresponding Secretary's expense	10 00
Special Missionary Fund	5 00
Corresponding Secretary, Conference expense	60 00
Dr. Palmborg's salary	75 00
Mimeographing	1 32
Printing, etc.	24 50
Mrs. W. D. Burdick, supplies	6 00
Rev. R. R. Thorngate, supplies	2 50
E. M. Holston, salary and expense	80 80
Four per cent refund to Conference	3 81
Balance	398 37
	<u>\$687 32</u>

The Social Fellowship Superintendent presented the following report:

The Social Fellowship Superintendent would report that a bulletin has been sent out to the Social Committee of each society. Fifteen letters were written. Several new entertainments have been worked out.

The work of several other superintendents was discussed but no formal report was given. The President has written and sent out a bulletin to all societies.

In accordance with the request of the Commission that the boards confine their expenditures to 75 per cent of the original 1919 budget until more should be actually

received, the Board adopted the following report on the budget revision:

Your committee on the budget revision would submit the following report:

Dr. Palmborg, salary	\$ 300 00
Fouke School:	
Principal	\$200 00
Assistant	100 00
General Fund	200 00
	<u>500 00</u>
Field Secretary	550 00
Board expenses	200 00
General Missionary Fund	100 00
	<u>\$1,650 00</u>

This would necessitate omitting the following items: \$100.00 to the Missionary Society; \$75.00 to the Salem College Library Fund; and \$200.00 less to the Fouke school since there will be two less teachers than previously provided for.

Respectfully submitted,

C. H. SIEDHOFF,  
LYLE CRANDALL,  
*Committee.*

There was a general discussion of the plans for Life Work Recruits and Missionary Study programs for the future.

Adjournment.

MARJORIE WILLIS,  
*Recording Secretary.*  
DR. B. F. JOHANSON,  
*Secretary Pro Tem.*

### "THE LITTLE BROWN CHURCH"

REV. E. H. SOCWELL

Very few religious songs have become more popular and won their way into the hearts of the American people than the song, "The Little Brown Church", and very few church buildings are more widely known than is the "Little Brown Church" which is so intimately connected with the song. The following item regarding the church and the old song may be of interest to RECORDER readers.

In 1855, a Congregational church was organized with five members, at a small frontier village, Bradford, in Chickasaw County, and four years later Rev. J. K. Nutting was called as pastor. There was no church building and the people worshiped in a log house, in a lawyer's office, in a hotel dining room, in a schoolhouse and in an abandoned store, with doors and windows gone. Through the efforts of the pastor and by self-denials on the part of the people and a gift of \$140 from the

children of a Congregational Sunday school in Pittsfield, Mass., a church was built. The finishing lumber for the church was hauled by teams from McGregor, eighty miles distant. Through the influence of Rev. John Todd, of Pittsfield, Mass., a church bell was given for the new church at Bradford. At that time there was no church bell in Chickasaw County and the coming of this bell was a notable event. It still hangs in its tower and is beloved by all the people of the community. The building was dedicated in December, 1864, and Mr. Nutting remained as pastor until 1867.

The railway was built through Nashua, across Cedar River and two miles distant from Bradford, in 1867, and Bradford began to disintegrate and today only a few straggling houses, including the old brick academy, remain near the church.

THE SONG

In 1857 Rev. William S. Pitts came from his home in Wisconsin to Bradford and remained for a short time and after his return home, wrote the song and laid the manuscript away. In 1862 he returned to Iowa and settled at Fredericksburg, several miles east of Bradford. During the winter of 1863-64 he taught a singing class in the academy building in Bradford. During this winter Mr. Pitts' singing class went one evening to the church and Mr. Pitts sang the song, "The Little Brown Church", from his original manuscript. Soon afterwards he took his manuscript to Chicago where it was published by H. M. Higgins. It soon won a local recognition and with the passing of years it has become a most popular and beloved song. Soon after its publication, the church at Bradford, which had been painted brown, became known as "The Little Brown Church in the Vale".

Some people may try to rob the little church of its fame, but as long as it stands it will be known as "The Little Brown Church in the Vale".

The church organization lost by death and removals until 1888, when services were discontinued for a while, but most of the time since that date, services of some kind have been held in "The Little Brown Church".

"The Society for the Preservation of the Little Brown Church" was started in 1900, and the church was repaired inside and out-

side and at present Sunday school and preaching services are held each month.

For several years past an annual "Brown Church Reunion" has been held for one day near the fifteenth of June, and the affair is highly prized by old-time friends of the church and people come long distances to attend. June, 1914, a two days' reunion was planned, including a reunion of the old Bradford Academy students and this came to be called the "Jubilee Year".

In June, 1916, a fund was raised to provide traveling expenses for Dr. Pitts from his home in Brooklyn, N. Y., and for Rev. Mr. Nutting, from Crystal Springs, Florida, to the reunion. Both men, Dr. Pitts, aged eighty-seven years, and Mr. Nutting, aged eighty-four years, made the trip and thus the writer of the song and the builder of the church were again brought together at the "Little Brown Church" after nearly sixty years of time. These two aged men delivered the addresses and Dr. Pitts sang the old song, "The Little Brown Church in the Vale", and also the song, "After Fifty Years", which he composed for the occasion.

Mr. Nutting died at his home in Crystal Springs, Florida, September 17, 1917. His life has been a record of church building in many of his pastorates, the last one being at Crystal Springs, Florida, after he was eighty years of age, and named, "The Little Brown Church in the Glade".

Dr. Pitts died at the home of his son in Brooklyn, N. Y., September 25, 1918. The funeral took place at Fredericksburg, Iowa, and interment made at that place. His song, "The Little Brown Church in the Vale", was sung at his funeral.

"The Little Brown Church" still stands and is visited by hundreds of tourists each year from every part of our country. On the interior of the church are the pictures of the builder of the church and the writer of the song, the original manuscript of "After Fifty Years", and printed copies of both of Dr. Pitts' songs.

On the table in front of the pulpit is a book in which hundreds of tourists record their names, in a receptacle nearby they deposit their gifts toward keeping the historic church in repair.

It was recently the privilege of myself and family to visit the old church, to stand in the pulpit and to sit in the pews and muse upon the past history of this modest,

but historic old church, a privilege which is prized by every person to whom it comes. Long may the old bell in the tower ring out its cheering tones, inviting worshippers to "The Little Brown Church in the Vale".

### HOME NEWS

FARINA, ILL.—Several have asked me to write and tell the RECORDER family how well pleased we are with our new pastor, Rev. Jesse E. Hutchins, and family, and how completely we surprised him Wednesday night, October 12. As this was the anniversary of his birth a social was planned which proved to be a great success. While he was at the church rehearsing the choir, the rest of the society gathered at the parsonage, with all kinds of good things, such as canned fruit, potatoes, sugar, beans, jelly, chickens, etc. He never mistrusted anything until he saw so many cars parked around the church. He was also the appreciative recipient of two delicious cakes and some money.

We have been looking forward to their coming all summer and we are not one bit disappointed. Pastor Hutchins is a splendid prayer meeting leader and is giving us some grand gospel sermons so free from slang and family eulogy. He has joined our town band which has been giving open-air concerts to a large crowd each week. He is a cornetist of rare ability and as chorister he could not be surpassed. They have four interesting children, two already are in high school. Although Mrs. Hutchins is a very busy lady she always finds time to attend the Aid Society and has proven to be a great help already.

Under the leadership of our new president, Mrs. Ferrill, the Aid Society has taken a new lease on life and it promises to be some time before we disband.

All the activities of our church seem to be aroused since the arrival of Brother Hutchins and we predict a very successful future for us.

A COWORKER.

October 16, 1921.

The doom of the automobile is approaching. It will arrive when they are so thick on the highway that none of them can move.—*Columbus Dispatch*.

## OUR WEEKLY SERMON

### EVANGELISM THE HOPE OF THE CHURCH

REV. WILLIAM L. BURDICK

(Conference Address)

The subject suggested by the Missionary Board was, Missionary and Evangelistic Work on the Home Field; but I asked that it be, Evangelism the Hope of the Church, thinking that this statement of the theme would lead more directly to what the board has in mind and to the message I have on my heart. A woman, keeping boarders, said she first learned what they did not like and then gave them a double portion of it. The board may think when I am through that I have followed the plan of the woman, but I hope not.

By "church" I mean the whole body of Christian believers with special reference to religious denominations and more particular reference to the Seventh Day Baptist Denomination. Evangelism is the hope of Seventh Day Baptists.

It will help us to see the truth of the proposition if we note first of all the situation in which the church finds itself after a career of nearly two thousand years. The Christian church, starting soon after Christ's resurrection, has increased and made its way across the ages till today it numbers more than forty million in the United States. Over five hundred million in the world and has devotees in every clime. This body of believers is commissioned to evangelize the whole world, which means that the Gospel be presented to every intelligent creature on the face of the earth till all have an intelligent knowledge of Christ and his saving power and have had a chance personally to accept or reject him. This looks toward the Christianization of the whole world, which means more than to evangelize it; it means to make every creature Christlike. It may take centuries or millenniums to Christianize the world, but it is ours to evangelize it in this century, if not in this generation. This is the colossal task before the church, and this is the task before Seventh Day Baptists if they have any right to be called a Christian denomination.

With this gigantic task on its hands, the church is facing grave problems within and without. I have wondered whether I ought to give you my diagnosis of the situation; but if I have caught the spirit of the times, people do not wish to hear this side any more than they did in the time of the prophets, and I conclude the time has not come for a faithful statement of our problems. Therefore let us pass this by, noting only what all thoughtful people know, namely, that while there is much to encourage, the church has struck a very difficult piece of road. Each denomination has its own perplexing situations; Seventh Day Baptists have theirs.

With these situations before the church and with these tasks laid upon it, what is the way out? It is missions and evangelism, more missions and evangelism, because this was and still is the supreme passion of Christ and God, the Father of Christ; they are not so much concerned with the academic questions that engross our little minds. Trevelyn tells us of a curate and his organist who were much distressed over the condition of their church. They discussed the situation long and seriously, but no light came; for they had tried everything of which they could think. At last in despair the curate said, "Let us try a little religion as long as this is a church." Let the church try a little evangelism; let it make evangelism and missions the supreme thing as long as this was the burning passion of Christ, the head of the church. No church or denomination has ever failed that did this.

What do you mean by evangelism asks some one. Without going into an analysis of the word, we may say that evangelism as used in relation to the kingdom of God has two prime ideas, centering around a great personality. First, it is inducing men to turn away from lives of sin with its degradation and ruin to lives of righteousness and fellowship with God through Christ; it is leading men to start on a life that is right with God; it is persuading men to let Christ take care of the broken past, let him be their friend, his example and teaching their guide, and his grace and power their strength.

This, like many beginnings, is tremendously important. Birth, the beginning of the physical career, and marriage, the begin-

ning of home building, are very important and it is well that we mark their anniversaries in various ways; but the beginning of the Christian life is the most important beginning possible at whatever age and under whatever circumstances it may take place. About two-thirds of the people of our country are not Christians; the most of these have never made the beginning. Multitudes have reached a point in their experiences where they desire to live Christian lives, but it is hard to break away from the past and fears as to whether they will be able to hold out have seized them. These must be helped to make this all important beginning, and those in benighted heathendom who have never heard the story of God's love and salvation from sin through Christ must be told the glad news and induced to begin the blessed life.

How much do men and women in Christian churches, so called, care whether sinning men make this start? I shall never forget what our beloved President Daland said about this in a Conference address while he was a pastor. He was deeply stirred and said he had been made to feel that some people in the churches, even church leaders, did not care whether men came to Christ or not; that men were so engaged in their pleasures and business, in exploiting themselves and their own interests, in chasing after some fad or academic problem that they did not seem to care whether men became the followers of Christ. I remember very vividly his words because I had been brokenhearted over the evidence of the same attitude in my own field. There are many who do care, but who dare say that we as churches and professed Christians care as we ought? God has ordained that men should be led to make this beginning through the influence of his followers and we are recreant to our high calling if we do not recognize our task and strive to accomplish it.

This is not all there is to New Testament evangelism, though there is much talk as if it were. The word is some times used referring specifically to this phase of evangelism, but it includes another great work; it includes Christian nurture also. We all need the help of both God and Christian people, but beginners in the Christian way must have it, for as Paul put it they are babes in Christ. When people, whether

young or old, start in the Christian life, they are ignorant of the way and must be carefully instructed in the rudiments of Christian living; they are weak, tempted and tried and need to be held up over many a rough road; they have a work to accomplish in life and must be helped to fulfill their mission. This is the second factor in evangelism.

It is as important as the first; I some times think it is more important if possible. One who is not as anxious to help those who are trying to live the Christian life prove faithful as he is to get men to make the beginning is not evangelistic. One can not lay claim to being evangelistic, either in spirit or practice; who is ready to pull people down or to kick those who are down; such conduct is not evangelistic, it is devilish whether done in the open or as a snake in the grass. Neither can one justly claim to be evangelistic who is indifferent to the spiritual and moral welfare of his fellow Christians. The manifest indifference here, as well as to whether men make the start for the better life, is often appalling. Too many are like the man of whom John Pollard of the Federal Trade Commission tells us. He said that in the wilds of his native State, Virginia, there was a man whose wife was in the habit of aiming kettles, flats and brooms at his head. One day a neighbor rushed in saying, "Jim, hurry down into the pasture; your wife is in a fight with a bear." "Not on your life," replied Jim, "that bear got himself into that trouble and he can get out the best way he can." Too many people seem to be about as indifferent regarding the spiritual and moral well-being of other people as Jim was concerning the well-being of the bear.

Both leading men to accept Christ as their Savior, friend and guide, and nurturing them when they have accepted him belong to any true evangelism, but there is another feature to New Testament evangelism. As already indicated it clusters around a person, a great and good person, an ever-present person and friend, the supreme personality of the universe, Jesus Christ who is to man the personation and revelation of God himself, the object of supreme adoration and love. God never owns an evangelism, a professed Christian, a church or a denomination that

does not make Christ and his will supreme. There are many people, systems and movements that call themselves Christian that do not give Christ the first place; they are dissemblers, to say the best. When Sam Houston, the man after whom Houston, Tex., was named was governor of Tennessee, he married a beautiful and accomplished young woman. While at the altar he noticed an unaccountable emotion on her part. When alone with her he asked the reason for it. She tried to turn him aside, but he insisted and she finally reluctantly told him that while she had married him and expected to be a faithful wife, someone else had the first place in her heart. What did he do? He left her then and there, soon resigned his office and in a few months went to what is now Texas. He would not have her in marriage or the services of her hand in home-making unless he could have her real self, her heart's affections. In like manner God will not own us as churches or as a denomination unless we give Christ his Son the first place; unless we put Jesus our Savior before business or pleasure, before companion, parent or child, before church or school, before the Sabbath or baptism. Christ is all and in all to the Christian, as he was to Paul (Gal. 3: 11), all and in all to any denomination that is really Christian, all and in all in New Testament evangelism.

Such is the content of evangelism. What has it to do with the hope of the church? Everything! We have already referred to the colossal task before the church. Let me state it again as I heard it stated by one of the leading ministers of this generation. He said, "The church is organized to make men like Christ, earth like heaven, and the kingdoms of earth like the kingdom of heaven." Christ organized the church for this purpose and when the church turns to other things or puts other things before this, he rejects it; it must wane and ultimately die. The hope of the church is to put Christ first of all and try to carry out Christ's purposes—evangelize the world.

The history of Protestant denominations proves that the Hope of the Church is Evangelism. Other things being equal, the denominations have prospered the most that have been most evangelistic. Take three or four examples: The Methodist Church came into existence as a protest against

the absence of evangelism and evangelistic spirit in the church. It has made much of every phase of evangelism. This year it has had thirty-six professionals on the field with their helpers conducting evangelistic campaigns, to say nothing of evangelistic campaigns conducted by pastors alone. They have not neglected Christian nurture either. As a result of this policy they number over seven million in the United States (the Methodist Episcopal branch numbers over four million) and are a power in every phase of human endeavor around the world. The history of the Baptists is only a little less marked example of the same truth, for they too have made much of evangelistic effort.

Perhaps the most striking example is the denomination called Christians, or the Disciples of Christ. Here is a denomination organized about one hundred years ago. It has never had a theological seminary, properly so called, as one of its brightest young ministers said to me with seeming pride. In this time the denomination has increased till today it numbers about one and one-half million. What is the secret of its phenomenal growth. There may be more than one cause, but the chief one is, it has possessed the evangelistic spirit and pushed the evangelistic work around the world. This year, as reported by the organ of the Federal Council, it has had special evangelistic campaigns in one-half its churches. This and other denominations have been so highly blessed not because they have disregarded the Bible Sabbath, but because they have put evangelism first, "first things first".

Our own history when carefully studied will prove the same thing. When we push evangelism we grow; when we put the emphasis on other things we languish. We sometimes hear it said that God has a purpose in keeping us small. Let us not insult God by laying our failures to his holy purposes. We are small because we do not put ourselves where he can use us, because our hearts are not aglow with evangelistic fervor.

The history of the founding of the apostolic church is another proof that Evangelism is the Hope of the Church. They put evangelism to the front. They did not put the emphasis on academic problems. They were not concerned as to whether Eve

was Adam's second wife. They did not begin to throw suspicion on the Word of God and to advertise themselves; they had bigger business. The most of them had no training that would lead them to discuss questions of sophistry, though Paul, both from his training and his endowments, might have been a master at it, and such questions were never more popular than then. They went forth with love for Christ and a passion to save men. Paul said, "I am become all things to all men that I might by all means save some," and again, "I determine not to know any thing among you, save Jesus Christ and him crucified." Instead of being self-seekers they were ready to give their lives, and many of them did, for the gospel. Had they gone forth putting other things ahead of Christ and salvation through him, the apostolic church would never have been founded.

From all these considerations we must conclude that evangelism is that which will enable the church to fulfill its mission in our day; it is its hope; it is the hope of Seventh Day Baptists. You can sustain an ethical culture society or a social culture, physical culture or agricultural society, or a reform society without making Christ and his evangelism all and in all, but not a church. Lyman Abbott stated this in another way recently in *The Outlook*. He was writing of D. L. Moody and says, "This was Moody's two-fold message—forgiveness for the past and strength for the future. . . . Moody had none of the arts of the orator." Then he closes by saying:

"I am sure that if we of the so-called liberal faith hope to retain in these more liberal days the attractive power of the church we can do it only by holding fast to the great spiritual fact that in God there is abundant forgiveness for all the past, and an abundant life for all the future; and we must declare this, not as a theological opinion, to be defended by philosophical arguments as a rational hypothesis, but as an assured fact, historically certified by the life and death of Jesus Christ and confirmed out of the mouth of many witnesses by the experience of Christ's followers in all churches and in every age."

Let us look a bit at what this truth means to some features of denominational life. To the Missionary Board, under whose auspices I am speaking, it means that evan-

gelism is its work. Christian missions and evangelism are the same. The Missionary Board is the churches organized to help evangelize the world. It is a stupendous task, a man's job; one that calls for faith, zeal, vision, and consecration on the part of the members of the board and workers as well as on the part of the churches. Churches are to be built up and new ones established and the only way it can be done is by evangelism. The home field is very important, for the work abroad depends on the number and strength of the churches at home. If the churches on the home field weaken and die, the work abroad must die.

Evangelistic endeavor means the success of the work committed to the Tract Society, for it must have many and strong churches to support its work and evangelism alone produces them. Furthermore we have reached a point in the history of the Sabbath where evangelistic endeavor is the most successful means of propagating the Sabbath truth. The most of the converts to the Sabbath the last generation have come from such efforts. I do not mean that we are to publish and send out less literature or do less in Sabbath reform along any line. We have been remiss in these matters for fifteen years. There is need of a new history of the Sabbath and the Bible doctrine of the Sabbath has not been stated in a way that convinces a man holding modern ideas of the Bible. We must push with greater vigor all these matters; but after all is said and done, evangelistic efforts, wisely conducted, are the hope of the Sabbath.

What does the fact that Evangelism is the Hope of the Church mean to church schools? The question of church, or denominational schools is one of the most difficult before denominations today; they are largely at sea regarding these matters; both times and institutions have changed. Sincere and thoughtful men are asking, Is the history of denominational academies to be repeated? What constitutes a denominational school? Is it simply one that is supported by a denomination? or is it one supported by a denomination and which in turn furthers the interests of the denomination that helps support it, and is not ashamed to be known as a denominational school? It is not mine to answer these questions; but recognizing

them, I want to state two things very pertinent to my theme. The first is that the larger and more numerous the churches a denominational school has back of it the better it will be supported, and hence denominational schools are in no small way dependent on missions and evangelism which produce and build up such churches. The other thing bearing on my subject is that a denominational school ought, at least, to be a center of evangelism, the mission of the church, as well as to foster the interests of the denomination to which it belongs.

If evangelism is the hope of the church, its entire equipment should be perfected and used to advance evangelism. I have always held that there is nothing a community needs a church may not justly undertake provided no other organization is supplying it, but whatever it does, should be done with one ultimate end in view, namely, to lead men to Christ and help them live Christlike lives. This should be the aim of all planning, teaching and preaching. It is not wrong to desire a perfect organization, beautiful place of worship, fine music and eloquent preaching if we desire them, not for themselves, but that they may be the means of leading fallen men to Christ and helping all live godly lives. The Christian Endeavor has always been a hotbed of evangelism and the Sabbath school should be. Is not this the case with the Sabbath school already? In some cases it is. I have seen teachers who were always leading the members of their classes to Christ and I have seen those who never thought of doing such a thing. Because one is teaching a class in a Bible school and is using a Bible, does not make his efforts evangelistic or even Christian. Whether a Sabbath school teacher's efforts are evangelistic and Christian or not depends on the purpose, spirit, method and emphasis. An agnostic or atheist can teach a Bible class using a Bible, but that does not make his efforts evangelistic. It is wonderful what the simple teaching and preaching of the Gospel in its tenderness and love will do when backed by a church whose leaders' lives are aglow with a desire to help men to God and Christlike living.

If every denominational enterprise—increasing the number and strength of our churches, missions, Sabbath reform, denominational schools and all that pertains to our

life and growth as a people—is dependent on evangelism, as the facts now produced show, what ought we to do? Push evangelism! But to be more definite, I urge four things:

1. We must not only push evangelism, but we must put it ahead of everything else. Are not Seventh Day Baptists evangelistic? Not as they once were; not as they were when our schools were sending out such men as Huffman, Gardiner, Williams (W. D.), and Rogers (B. F.), and Davis (D. H.); not as we were when the Missionary Board had such men as Huffman, Saunders, Burdick (J. G.) and Randolph, three or four of them at a time, on the field conducting evangelistic campaigns; not as they were before family altars were torn down; not as they were when parents taught their children the Bible in the home and went with them to the Sabbath school as well as to the Sabbath morning service. Those were days of growth and advancement in every way.

About thirty-five years past Pastor W. C. Titsworth came out of the prayer meeting at the First Alfred church one night and found a young man smoking near the door. Smoking was not as popular then as in the next generation and he took the young man to task for it. The fellow excused himself by saying he was trying to break off. Whereupon Pastor Titsworth, shaking his finger in the young man's face, said, "You need not tell me you are trying to break off while you put that pipe to your mouth." You need not tell me we are evangelistic when we let our little churches with scores of young people in them die, when we constantly shut our eyes to new openings and appeals, when we starve and often treat with contempt our ministry, when we let our missions in China and other fields languish decade after decade, when we put other things ahead of missions and evangelism. A groomsman going down the aisle to the marriage altar with the bridegroom noticed that the latter seemed downcast and asked him if he had changed his mind. The bridegroom replied, "No, but I have lost my enthusiasm." Seventh Day Baptists may be evangelistic, but if so, they have lost their enthusiasm.

2. We must come to long with an intense longing to help men begin the Christian life and become more and more Christ-



like, and we must seek to accomplish these ends in all our endeavors. A young pastor came to me three or four years past and wanted to know what he should do with one of his prominent Sabbath school teachers who was opposing Decision Day. That teacher is not alone I am sorry to know. Away with such! Use persuasion with the young in everything except in morals and religion, except to get them to come to God and live clean lives! Consistency thou art a jewel!

We get in life what we seek; we may not get as much of a desired thing as we seek, but our attainments are in the direction of our seeking. If we go to church to study fashion, fashion we get; if to draw nearer God in worship, nearer God we get; if to have a chance to criticise, we debase our souls with criticism. In like manner if we make it our first aim in life to help lift fallen men and women, to help them will be our blessed lot. We will not, we can not help them unless it become the passion of our souls and the aim of our seeking.

3. It is possible for one to be pushing the work of evangelism and fail because he does not live before God and man as he ought, and therefore I say we must get right with God and men if the Holy Spirit uses us in the work of evangelism. If our lives are stained with self-seeking, duplicity, insincerity of any sort, dishonesty, slander, intrigue, or impurity in thought, word or deed, not only do we put ourselves where God and men can not have fellowship with us, but also where the Holy Spirit of God can not use us. We may keep up the forms and work of religion, put on pious faces and talk learnedly or otherwise about religious subjects, but it is all an offense to God unless we are clean without and within and make Christ first of all in heart and life.

4. I believe in the rank and file of Seventh Day Baptists, in their missionary spirit and worthy living, and I hasten to say that no small amount of our failure has come because we do not take up our missionary and evangelistic work in a systematic and business-like way. Therefore I urge that the Missionary Board organize for evangelism as it never has yet done. Let us go at it in the same earnest, extensive, thorough and statesmanlike manner we did the sub-

scribing of the Forward Movement budget under the leadership of Mr. Ingham. Nothing short of this was in the minds of those who conceived the plan of the Forward Movement and secured its adoption by the Commission.

What do I mean by systematic and statesmanlike methods in missionary and evangelistic work? This is not the time or place to go into details. I will only say that the entire denomination should be organized for evangelism as it was to raise money. The details will be very different, to be sure; but as other denominations have found out, thorough and statesmanlike organization there must be before there can be any worthy progress.

Evangelism is the Hope of the Church, of the Seventh Day Baptist Church, and this work should be thoroughly, carefully and prayerfully planned and pushed with all the resources we possess. Christ died to evangelize the world and can not we get the grace and vision to consecrate all to the same great and glorious end? It is the call of God and we must!

#### FORMING GOOD READING HABITS

If parents wish their children to form good reading habits they must first form such habits themselves. And there is no better way to do this than to bring into the household a periodical that will be of interest to every member in it; that will supply the best reading for old and young. Among the periodicals of this description The Youth's Companion is unique. Not only does it aim to entertain and inform boys and girls in their teens, as its name suggests, but there is not a page in it that parents can pass over with indifference.

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#### THE YOUTH'S COMPANION.

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New Subscriptions Received at this Office.

Dr. Wiley tells the House Judiciary Committee that beer is not a medicine. As we understand it, that is not the point urged by those who want the beer prescription legalized. The point is, they want it called a medicine.—*Kansas City Star.*

## MARRIAGES

**PALMER-EDWARDS.**—At the parsonage of the First Hopkinton Seventh Day Baptist Church, September 24, 1921, by Rev. A. L. Davis, Mr. Walter Emerson Palmer and Monna Corene Edwards, both of Canonchet, R. I.

**WILLIAMS-STUKEY.**—At the home of the bride's parents, Mr. and Mrs. Daniel Stuke, Norwich, N. Y., September 4, 1921, Mr. John Whitford Williams, of Verona, N. Y., and Miss Rens Millicent Stuke, of Norwich, Rev. T. J. Van Horn officiating.

## DEATHS

**RICKETTS.**—Robert, infant son of Dan and Myrtle Maxson Ricketts was born October 7, 1921, and died four days later at Gentry, Ark. He is survived by the parents, a sister and two little brothers whose hearts are torn by grief at the passing away of the little one.

On account of the illness of the mother only a brief service was held at the home conducted by Pastor Severance and the body was laid to rest in the Gentry Cemetery.

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."  
R. J. S.

**HASKINS.**—At the home of Mr. and Mrs. J. D. Franklin in Douglas, N. D., October 5, 1921, Florence Burdick Haskins in the fifty-fifth year of her age.

Florence Burdick was the third of six children born to Wells N. and Mary E. Burdick, of whom only three brothers survive: Fred W. and Edgar E., of Douglas, N. D., and J. Willard, of Seattle, Wash.

She was born near Alfred Station, N. Y., March 11, 1866. At the age of fifteen she was baptized and joined the Hartsville Seventh Day Baptist Church. Later she moved with her parents to Flandreau, S. D., where she was married, December 27, 1887, to Charles A. Haskins. To this union were born three children: Bessie Sholaas, of Raub, N. D.; Almond W., of Emmett, N. D.; and Leola Elkerton, who died in Milton, Wis., in February, 1914.

In June, 1904, her husband, Charles Haskins, passed away, since which time she has struggled to keep her family together, and God permitted her to live to see them all settled in homes of their own and to care for her youngest child during her last illness.

She has been a lone Sabbath-keeper for several years but during all that time she was loyal to the Sabbath and she died trusting in Jesus. So her friends and relatives may comfort themselves with

the thought that she was one of those who "keep the commandments of God and the faith of Jesus."

Funeral services were held in the M. E. Church, of Douglas, Rev. George W. Marine officiating, and she was laid to rest beside her mother in the Douglas cemetery.

The esteem in which she was held by all who knew her was expressed by the ready sympathy and willing aid of the Douglas friends and by the beautiful flowers placed on her casket. \*

**COATS.**—Fred L. Coats was born in the town of Wirt, Allegany County, N. Y., April 3, 1857, and died at his home in Alfred, N. Y., September 25, 1921.

He was the son of Ambrose R. and Susan Burdick Coats. His early life was spent on his father's farm. In 1879 he was married to Alice Gavin. To them one son was born. On July 15, 1919, Mr. Coats was again married to Mrs. Kate Crandall, of Alfred, N. Y. During his first marriage he lived on a farm in Richburg, N. Y. He became interested in the oil business and was active as a producer. After his second marriage he lived in Alfred.

In early life he united with the Seventh Day Baptist Church of Richburg. He was an active member and tried to live up to the Golden Rule. His religion taught him kindness, love and neighborliness. At his departure another good man was taken from us.

He is survived by his son, Merl Allen Coats, of Richburg, and his wife, Mrs. Kate Coats, of Alfred. Funeral services were conducted at his home in Alfred, by his pastor, after which he was taken to Bolivar, N. Y., for burial, where a farewell service was conducted by his pastor and the Order of Masons, of which he was a member.  
A. C. E.

#### ON THE TWENTY-THIRD PSALM

In "pastures green"? Not always; sometimes He Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be.

And by "still waters"? No, not always so:  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

And when the storms beat loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I!"

So, where He leads me, I can safely go,  
And in the blest hereafter I shall know  
Why, in His wisdom, He hath led me so.

—Exchange.

Nellie, aged four, was gazing intently at the visitor's new bonnet.

"Well, dear," asked the lady at last, "what do you think of it?"

"O," replied the small observer. "I think it's all right. Aunt Mary told mamma it was a perfect fright, but it doesn't frighten me any."—*Baptist Boys and Girls.*

## 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 U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, 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.

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 42nd 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 Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special 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.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., *Editor*  
Luclius P. Burch, *Business Manager*

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

## Terms of Subscription

Per Year .....\$2.50  
Per Copy ..... .05

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

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## Sabbath School. Lesson VI—November 5, 1921

PAUL'S EXPERIENCES AT JERUSALEM

Acts 21: 18—23: 24

*Golden Text.*—"God is our refuge and strength,

A very present help in trouble.

Therefore will we not fear.

Psa. 46: 1, 2a.

## DAILY READINGS

Oct. 30—Acts 21: 18-26. Paul's welcome

Oct. 31—Acts 21: 27—22: 1. Paul's arrest

Nov. 1—Acts 22: 2-21. Paul's account of his conversion

Nov. 2—Acts 22: 22-30. Paul saved from scourging

Nov. 3—Acts 23: 1-10. Paul rescued from the Mob

Nov. 4—Acts 23: 11-24. Paul encouraged

Nov. 5—Psalm 56: 1-13. Jehovah our Deliverer

(For Lesson Notes, see *Helping Hand*)

"Little Alice, about six years old, was visiting at her grandmother's where there was a well with the bucket going up and down in a windlass.

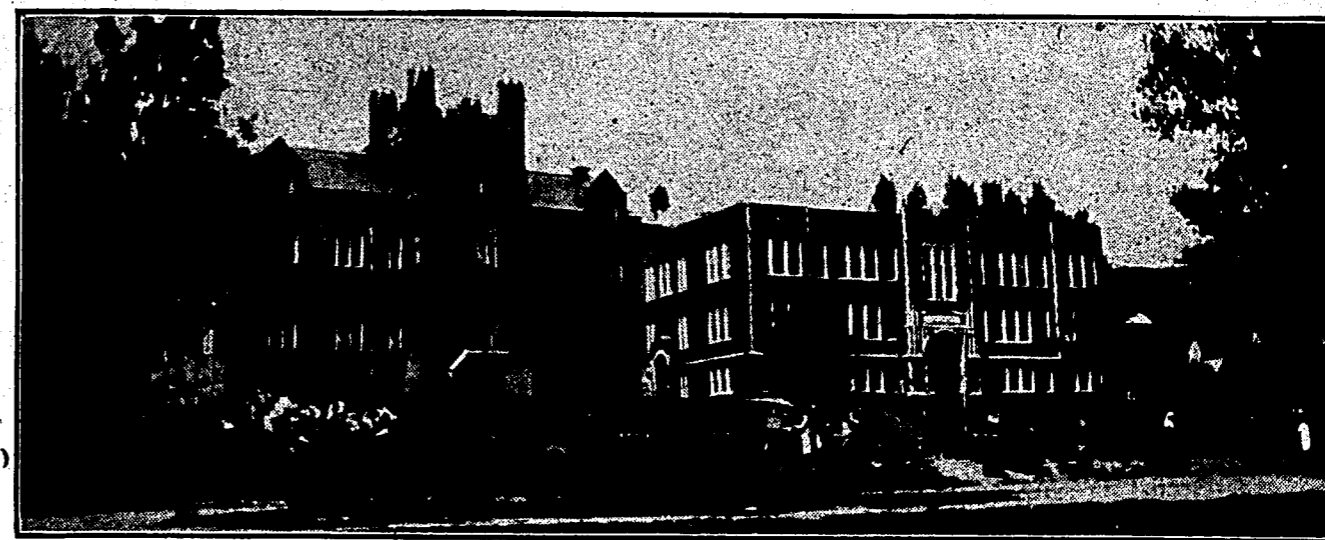
"One day Alice meddled with the windlass until she unwound it and so let the bucket down. Thinking she had done great mischief, she called her brother to her and cried in dismay, 'The little well has gone down into the big one!'"

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# The Sabbath Recorder

## The Seventh Day Baptist Forward Movement

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- 2. Make the budget subscriptions and pledge-payments one hundred percent.

—From the Report of the Commission.

AHVA J. C. BOND, *Director*

SALEM, W. VA.

Total Annual Budget.....	\$81,500
Received 1919-1920 .....	48,550
Received 1920-1921 .....	57,340
Received 1921-1922 (3 months).....	5,076

### A CREED FOR BELIEVERS IN A WARLESS WORLD

Isaiah 2: 2-4

- I. We Believe in a sweeping reduction of armaments.
- II. We Believe in international law, courts of justice and boards of arbitration.
- III. We Believe in a world-wide association of nations for world peace.
- IV. We Believe in equality of race treatment.
- V. We Believe that Christian patriotism demands the practice of good will between nations.
- VI. We Believe that nations no less than individuals are subject to God's immutable moral laws.
- VII. We Believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
- VIII. We Believe that nations that are Christian have special international obligations.
- IX. We Believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
- X. We Believe in a warless world, and dedicate ourselves to its achievement.—Federal Council.

### —CONTENTS—

Our Prayer .....	545	Religious Day Schools.....	556-559
Editorial.—"Ye See the Distress We Are In." "Let Us Rise Up and Build."—Two Shovels Full of Earth—Are They Not Suggestive?"—"The True Peace" from "Reconstruction Messages."—Happy in the Soldiers' Home.—Satisfied With the Work God Sees Fit to Give.—An Error Corrected.—Notes on Current Events.—Our Boards Weighed Down With Burdens .....	545-550	Visions of Heaven.....	559
Some Searching Questions.....	550	Education Society's Page.—What Some Boards of Education Are Doing..	561-564
In Behalf of the Starving.....	551	Woman's Work.—Great Moments (poetry).—How Mrs. Brown Became a Missionary Woman.—Treasurer's Report .....	565-567
The Commission's Page.—The Seventy-five Per Cent.—The Standing of the Churches.....	552	Benefits of a College Education.....	567
The Christian's Work.....	554	Young People's Work.—Personal Evangelism.—Next Steps for Life-Work Recruits .....	569
Sixty Years of Wedded Life.....	555	Southern Women Appeal for Justice to Negro .....	570
Who Will Save a Life?.....	555	Teacher's Manual for Graded Lessons.	570
Missions and the Sabbath.—Missionary and Tract Society Notes.—Vacation		Sabbath School.—Treasurer's Report.—Sabbath School Lesson for November 12, 1921 .....	571
		Home News .....	571
		Our Weekly Sermon.—The True Peace .....	572-575
		Death .....	576