

The Sabbath Recorder

The Seventh Day Baptist Forward Movement

THINGS TO BE DONE

- 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

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Horkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

President—M. Wardner Davis, Salem, W. Va.

First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Rev. Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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

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

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

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

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

COMMISSION

Terms Expire in 1922—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

Terms Expire in 1923—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

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

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.

Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.

Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

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

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.

Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Andover, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.

Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

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

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

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

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

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

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

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

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

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. 18

PLAINFIELD, N. J., OCTOBER 31, 1921

WHOLE NO. 4,000

OUR PRAYER

"Dear Lord, who hast redeemed us at so great a price, how can we help loving thee? Thou dost capture our imagination, thou dost master our judgments; we can desire nothing less than that we should so act as to bring honor to thee. Help us to hate the sins that drive thee from the soul. Help us to be clean in word, thought and deed. Give us grace to glorify our God in our bodies which belong to him. Amen."

"Ye See the Distress We Are In" We have "Let Us Rise Up and Build"

long been impressed by the readiness with which Israel of old responded when Nehemiah showed them the great need of united action to build up the walls of Jerusalem. The people were poor and few in numbers; but when they saw the distress they were in, and realized the reproach they were under in the eyes of the world because a much needed work had long been neglected, they rose up as one man saying: "Let us rise up and build." And, "So they strengthened their hands for this good work."

For thousands of years the wonderful work they so quickly carried forward to a finish, by well planned teamwork, has been an inspiration and help to builders for God's cause in every land. It is wonderful to see what a small people can do when united heart and hand in any good enterprise, even though surrounded by many discouragements and confronted by many obstacles.

Because "the work was great and large, and they were separated one from another", they had carried their cause to God in fervent prayer; they had stood together in burden-bearing through a great crisis; they had guarded well every interest which seemed in jeopardy, until at last the walls were up and the doors hung. We do not wonder that when, in the dedicatory services "Ezra opened the Book and blessed the Lord, the great God", all the people stood together as one man and lifting up their hands shouted, "Amen, Amen." Then "they

bowed their heads and worshipped the Lord".

What a great joy filled the hearts of the people when that part of the work was done! By its accomplishment they were knit together, heart to heart, and better prepared to build the house of God which had fallen into decay.

This is a most interesting study for our own Israel today. For several years we have been impressed with the distress we are in because we have no adequate room for our publishing interests. The SABBATH RECORDER has never had a home of its own, and every one who sees the conditions under which the work has to be done can readily see that little credit can be given to a people whose interest in their great mission is poor enough to allow such a handicap to continue longer.

To the pleading call for a denominational building many have been saying for more than four years now: "Let us rise up and build." And throughout the entire land we have seen evidences that they are strengthening their hands for this good work.

The analogy holds good between Israel's work and ours; for the work is great and large and the people separated one from another. May it also hold true in the matter of united prayer, and faithful teamwork until we have a plant of which we need not be ashamed, and one over the completion of which there may be great rejoicing.

Every loyal one among us ought to be enthusiastic over this the first building enterprise which the denomination as a whole has ever attempted. It belongs to the people at large, and every man, woman or child among us, may say: "I have an interest in it. By this one building more than by any other I show my faith in the great truths for which my fathers stood. This too is a part of my memorial, erected to remind the generations that are to come of the real interest I had in the great principles for which we stand."

Two Shovels Full of Earth Are They Not Suggestive? In the first editorial of October 17, "Ground Is Broken for the New Building", mention was made of the removal of the first shovel full of earth by Frank J. Hubbard, in connection with the dedicatory services on our new lot. Today we give our readers two pictures; one showing the gathered people full of interest and hopeful for the future of the movement as they watch Mr. Hubbard with spade in hand, breaking the first sod and lifting the first dirt.

The people evidently believe that the digger has found "pay dirt" in the very first stroke of "these diggings", and it was evident to all who witnessed that scene, that a new hope for our good cause was taking practical shape. Then and there a new enthusiasm was kindled, and the people went away with the assurance that the hopes of many years were about to be realized.

The second picture was taken a few days later. It shows the steam shovel in the midst of the large excavation just in the act of emptying its shovel-full consisting of several hundred pounds of earth, into one of the half dozen wagons which are kept busy hauling away the dirt. At this writing the machine is all through with its part of the work, and the great basement cellar, one hundred feet by sixty, is about ready for the workers with concrete and rock to begin the building. Things are moving right along.

These two pictures show quite a difference between two well-known methods of digging. The first one shows how such work used to be done when the hand shovel was the main tool and human sinews furnished the motive power. In the second we see the shovel lifting half a cart load at once by a machine, operated by one man, in which steam is made to do the work of forty men.

May this long step from the single spade to the steam shovel, with its effective push and lift, illustrate something of the spirit of this important movement. Let the steam shovel stand for a greatly increased enthusiasm on the part of our people; for a persistent effectiveness that brings every wheel into operation making the entire body a mighty working unit to the one great

end. May there be no broken cogs, no blocked wheels, no squeaky, undue friction, no rattle-to-bang that does not count, no waste of steam that escapes without work, no lack of fuel or fire; but may every part function well, every stroke count, until our new building stands complete—a monument of Christian co-operation, of loyalty to a common faith, and of zeal for the things belonging to the kingdom of our God.

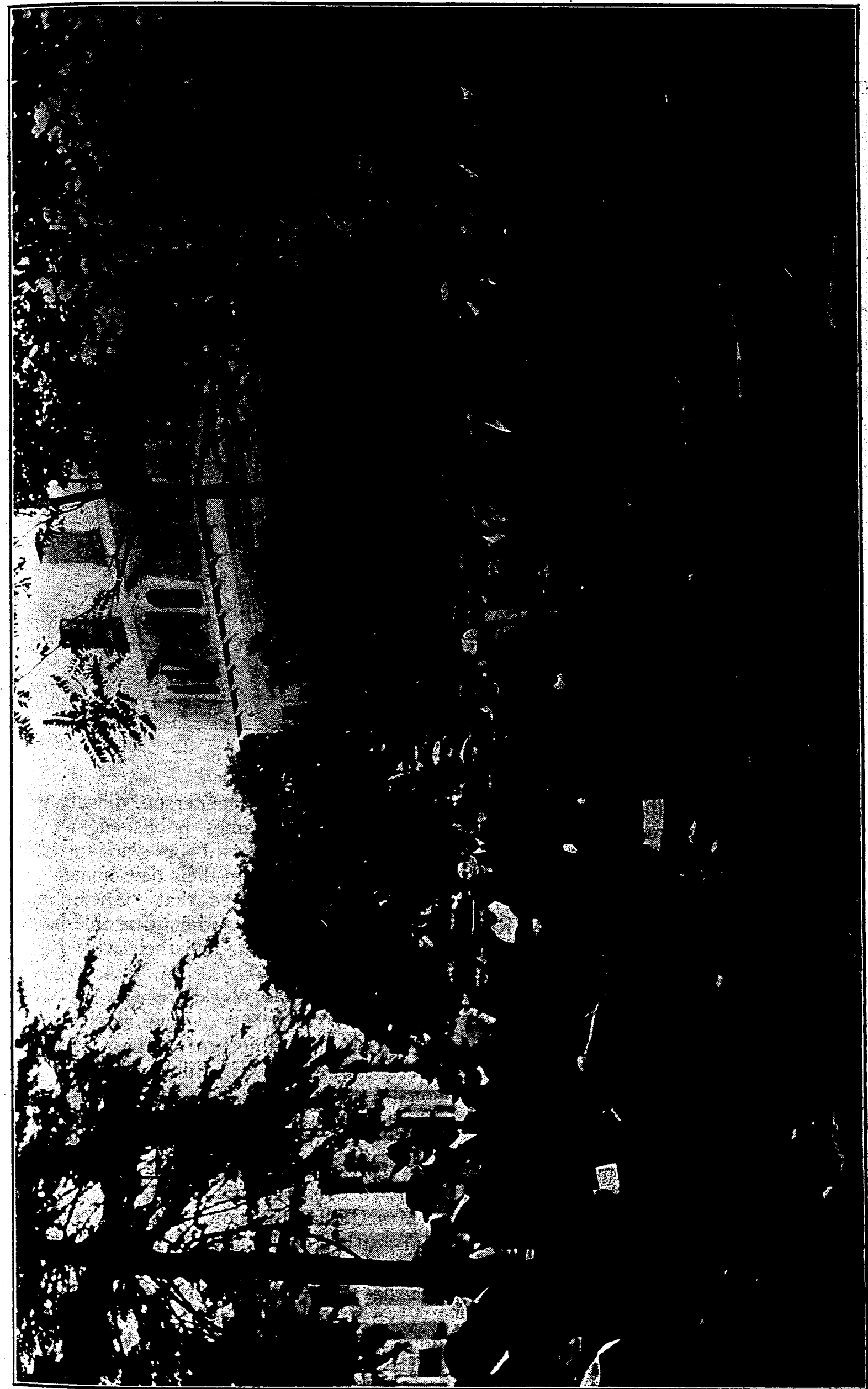
These thoughts strengthen our hope that before the factory part of the building is done, there may be such a wide-spread desire on the part of our people to see the main front building for offices, denominational library, meeting rooms, etc., completed soon, that they will not be willing to stop until the whole is finished. It would require only an average of a few dollars apiece from eight thousand members to see it through within the next two years. We believe that no work done by Seventh Day Baptists has ever brought better and more inspiring, hope-giving results than the completion of this entire building would give if done within two or three years.

We understand that the regular budget provisions for the next three years will more than pay for the factory part, and we can not believe our people will be willing to stop with that.

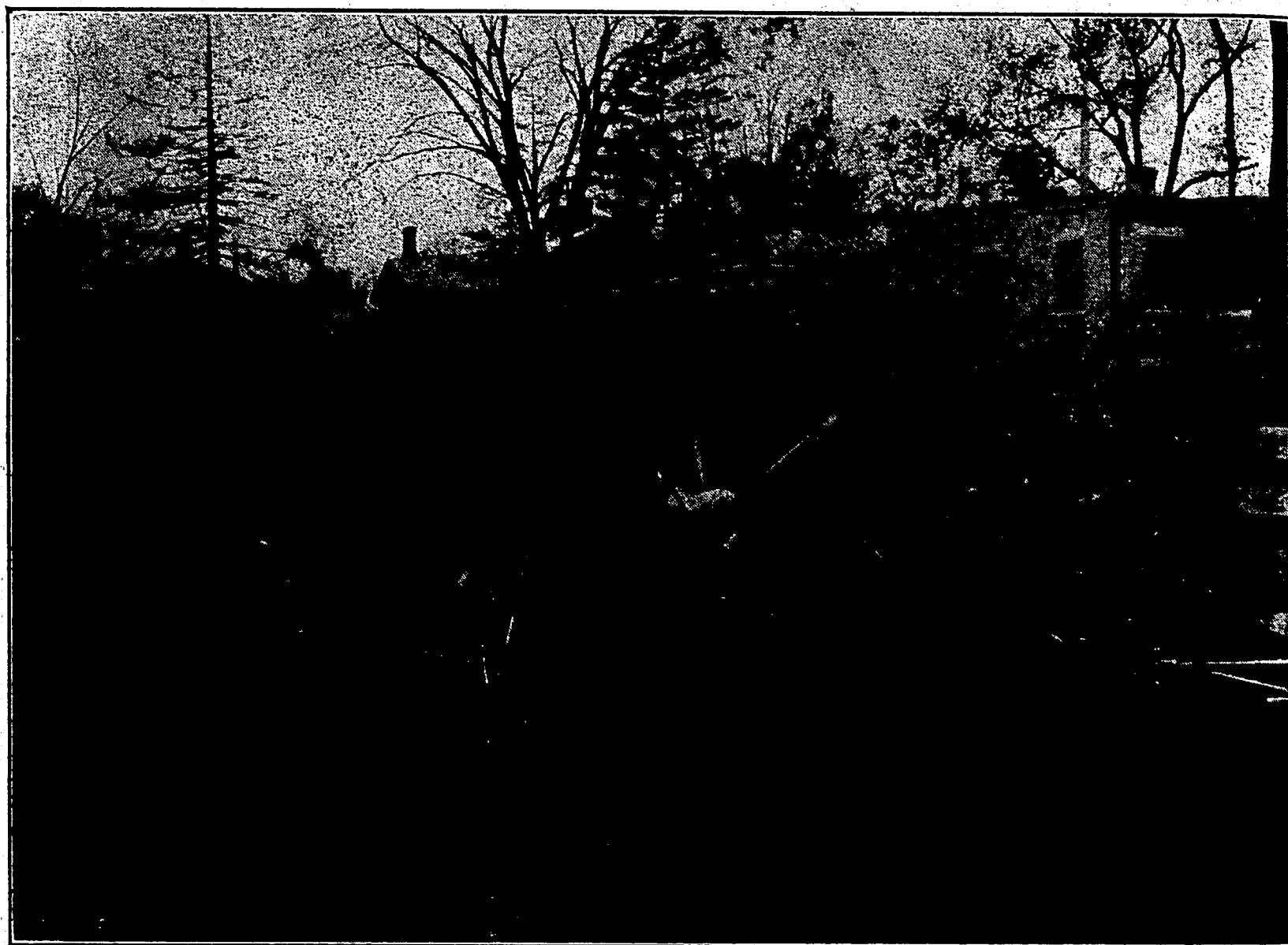
Those of you who made personal pledges before the budget began, and all who have said to us that you have certain bonds to give as soon as wanted, please do not forget that the sooner these gifts are in the hands of the treasurer the less money will have to be hired. The budget money will come in due time. But we can but feel that there are enthusiastic friends of this movement who expect to make special offerings to carry it through. Now is the accepted time.

"The True Peace" In keeping with
From the movement
"Reconstruction Messages" throughout America for special services on the Sunday before Armistice Day, the president of our General Conference makes request that all our churches hold a similar service on Sabbath, November 5.

Armistice Day will ever be a memorable day in all the world. And we hope it will be more so after the great convention in Washington, which meets on that day, has



Breaking Ground for the New Building, October 9, 1921



Steam Shovel Pushing the Work. Page 546.

completed its work on the question of reduction of armaments and plans looking toward permanent peace.

We know of no better sermon for November 5 than the one entitled, "The True Peace", in *Reconstruction Messages* by Rev. A. J. C. Bond. This sermon was preached in the Salem pulpit just two days after the false rumor that the Germans had surrendered, and two days before the Armistice. Our readers will find it in this RECORDER.

Happy in the Soldiers' Home A very interesting letter with ten dollars enclosed, for the RECORDER, comes from an aged couple in the Soldiers' and Sailors' Home of Quincy, Ill. The writer says: "We are now just cozily domiciled here where we shall remain as long as we stay on earth." This aged couple—87 and 78 years—are delighted to find a soldiers' home where the wives of veterans are admitted with their husbands.

Both are converts to the Sabbath, and members of the Farina Church, though Gentry, Ark., had been their home for seventeen years. Though the writers,

Brother and Sister Herderson, did not wish their letter and names published, we are sure their friends will be glad to know that they are happy in their new home.

We are glad indeed that "Uncle Sam" makes such pleasant and comfortable homes for his aged veterans and their wives.

Satisfied With the Work God Sees Fit to Give In this RECORDER we give a brief article on the subject of "The Christian's Work", by Mary E. Fillyaw. In a personal letter we have a bit of her experience which must have prepared her to write what she did about being satisfied with the work God gives us, whether it be according to our own choice or not.

Mrs. Fillyaw is now nearly seventy-two years of age. She has nearly lost the sight of one eye and the other is very weak, so she has difficulty in writing. She says: "When I was a young girl I was anxious to go as a missionary to China, and offered myself to the board of the Southern Missionary Baptists. But was advised to go to school and prepare myself the best I could

with that end in view. This I did, but my money gave out when I was almost ready to enter college."

After she had done her best to secure the necessary education she was compelled to go to teaching school in order to pay her school debt.

After two years as teacher she married a farmer and devoted her life to home making and to spiritual work wherever God opened a door. In 1887 Mrs. Fillyaw embraced the Sabbath of Christ. Then she accepted as her God-given work the promotion of Sabbath truth. In the closing line of her letter she, who longed to go to China when young, says: "I am still in the United States of America. Spiritual work has been given me right here and I am satisfied."

After knowing something of Mrs. Fillyaw's life-long experience, what she writes about God's choosing the work for his children and preparing them to fulfill his plans, will have a fuller meaning.

An Error Corrected In the last RECORDER the address of Rev. Harold R. Crandall, entitled: "Christ the Center", was not given in the Southeastern Association as stated there; but was given at the General Conference, in the Sabbath afternoon program entitled: "With the Book".

Notes on Current Events No one with sane and thoughtful mind can see the growing tendency to nullify the Constitution and ignore its claims on the plea of "public necessity", "personal liberty", etc., without serious fears for the future of America.

If this tendency is not checked; if the Constitution which is the most compact and uplifting fundamental law of any nation, with its high moral appeal to conscience, is not made impartially operative and carefully enforced, nothing but ruin is ahead. Every Christian in the land—indeed every loyal citizen—should "stand for the enforcement of the Constitution as it is written".

The cry for more men for the Lord's work goes up from the churches of all denominations. Many fields are unoccupied. Many are poorly manned. There are but very few students in our schools who have the ministry in view.

We wonder if the people of our churches are praying the Lord of the harvest to send

forth laborers into his vineyard. Some small churches we know are doing this. From such little flocks have come most of the men for the ministry.

One denominational paper says: "We see churches with hundreds of members which have not sent out a minister or a missionary in a score of years. Yet they are demanding the best for themselves. Churches that are not making possible a reciprocal exchange in this regard are parasites on the denominational body."

No class of men are better qualified to bear testimony to the real benefits of prohibition than those who belong to the Salvation Army. Their work has been among those who have suffered most from the liquor traffic and they can speak from experience that seldom comes to people of the churches.

Commander Evangeline Booth, of New York City, in speaking of "Booze Day" which for years has been the day after our national holidays, when all day long the army was kept busy gathering up the drunks from park benches and feeding them and sobering them up, said that last year the drunks were not there, and so the workers could give attention to the poorest children of the city.

Drunkenness among men seeking the Salvation Army hotels and industrial homes has almost entirely disappeared. Men who used to be unable to support themselves from day to day now have savings bank accounts. In one hotel twenty-five men who before prohibition could scarcely muster a dime now have deposits ranging from \$100 to \$500.

When Commander Evangeline Booth was asked if she thought prohibition would stand, her prompt reply was:

"Yes! The edifice of prohibition has been well and substantially built. Its labor has not been spasmodic nor its material cheap, and what it has taken so many years to raise up would surely take as many years to pull down. Therefore, for the future, we are unafraid. The coming generation, growing up without alcohol, educated in the history of its abuses against hygiene, commerce, and morality, will muster so vast an army against their fathers' greatest foe as to protect from any and every jeopardy the legislation which safeguards their national life.

"By the Constitutional Amendment of Prohibition a measure has been enacted that will do more

to bring the kingdom of God upon earth than any other single piece of legislation, for the rum demon is the foundation and the bolsterer-up of almost all evils. Therefore history for righteousness has been made history that will live, for activities have been set in motion for civic and national betterment that will never stop until all evil is dead."

Our Boards Weighed Down With Burdens It was our privilege to attend the meeting of the Missionary Board in Westerly, R. I., on October 19. It was the time to fix the annual appropriations, and we wish every Seventh Day Baptist could have been there to see for himself the perplexing problems their board had to solve.

One thing is sure; there would be more sympathy for the burden-bearers and greater effort to relieve the stress and strain if all members of our churches could be present in one of these board meetings.

Due to the fact that only 73 per cent of the budget was realized from the people last year, and that the board had planned for 100 per cent to come in, there is quite a heavy debt.

Then for the first quarter of this year only a fraction of the monthly dues had been paid in, while each month's bills had to go on just the same. This added greatly to the seriousness of the outlook.

Under these circumstances the board had to settle the matter of appropriations for the year. It is no easy matter to cut down annual appropriations for feeble churches whose poorly paid pastors depend upon the board's help. It is out of the question to cut short and drop any missionary on the fields whenever funds run short.

The board had an all-day session, tussling with these problems until the members were tired out. It was hard to see where to cut down. It was impossible to answer the calls for enlargement. What could be done? There would be no such puzzling question if the people had only responded with their full budget dues. This we are sure they could have done if they had had the Master's work upon their hearts.

The question that worries us now is, What will the people do about it? If the budget has to be discounted more and more each year where will we come out as a people? What can the Missionary Board do?

Here is the way one man who was at

that meeting regards the matter, as shown in a private letter to the editor:

DEAR DR. GARDINER:

I have no use for any retractive movement in Christianity. If we can not go out and get the men and means to carry on the work that we have started out to do with the divine aid, it will be because we have not been obedient to our Lord. And if any people live according to the Scripture it should be the Seventh Day Baptists.

If we lack 25 per cent of coming up to our budget, I have concluded that I will increase my contribution 25 per cent, to that fund; I am already giving \$20 per year for each of my family of five, one of which does not belong to the church; I do not see any retraction in the work of the evil one, so let us increase our workers and their income instead of cutting down: I do not believe it will matter much if I die and leave no money, but it does matter whether the cause of Jesus Christ is allowed to suffer because Seventh Day Baptists are indifferent in this year of our Lord 1921.

If the spirit manifested by this writer could largely prevail among our people the entire problem would be solved and all the boards could straighten up with a deep sense of relief.

Don't Forget Milton's Thanksgiving Offering We are anxious that our good people shall not forget the offering for Milton College at Thanksgiving time as provided for by the Northwestern Association.

This special offering last year came like a God-send to that school and relieved it from much distress. We feel sure that the people in that association will not forget Milton on Thanksgiving week.

SOME SEARCHING QUESTIONS

In our efforts for a warless world, it is not enough, as we have now seen, to call attention merely to the economic damage of war, to the staggering burdens of debt and taxation, to race degeneration or even to the ominous moral disaster evident in renewed animosities, bitter rivalries and burning desires for revenge.

Behind and below all these lies the fact of sin, terrible, national sin. The nations and the peoples have long been transgressing God's immutable, moral laws. The question before the nations is not merely one of more or less armaments. It is at bottom a question of obedience or disobedience to the eternal laws that men should love one another and should bear one another's burdens.

There has been sin, deep, black and revolting. There must also be repentance and regeneration, deep genuine and permanent. Unless the nations gather at the Conference with repentant hearts and changed wills, that Conference will make shipwreck on the rocks and reefs of national selfishness and its accompanying diplomacy.

Nations, like individuals, are prone to see the motes in the eyes of others and to ignore the beams in their own eyes. This is a temptation to which America especially is exposed. Yet we have the Lord's word for calling such an attitude hypocrisy. As Americans we need primarily to inquire about our own spirit, our own conduct.

Have we loved our enemies? Have we been really friendly to our neighbors, to Mexico on the south, and to Japan, that rising Oriental power across the Pacific? Or have we had our eyes fixed chiefly on their misdeeds and our consequent losses? How much heed have we paid to *our* deeds and *their* losses? And how about our spirit in dealing with them? Our patriotism, moreover, is it narrowly nationalistic? Does our sense of human brotherhood demand for men of other nations and races the same rights and privileges which we desire for ourselves?

These are serious and sobering questions. They are questions that our pastors should press home on the consciences of our people. Should not our churches announce in clarion tones the call to repentance from our own sins and forgiveness of those who have sinned against us?

And is it not true that we have sinned not merely as a nation, but also as a church? Has the church not left undone things that it ought to have done—in the teaching of brotherliness, good will and helpfulness? Have we steadily cultivated the spirit of Christ in our thought of Germans and Russians and Japanese—during recent years? Are the churches of America even now doing all that they should be doing for abolishing war and in combating and destroying those teachings and that spirit that create armament and induce war?

Does the church of today, like the Apostolic Church, through the power of the Spirit, rise above barriers of race and nation? Can the modern church really fulfill its function in the world and make its

true and distinctive and absolutely essential contribution to the establishment of a warless world, unless and until it does beget among its millions of members the mind and the heart of Christ in their relations with other peoples and other races?—*Federal Council.*

IN BEHALF OF THE STARVING

JULIAN ZELCHENKO

I have just returned from Armenia and the Near East. I shall never forget when I saw before me 12,000 orphans in Alexandropol, the largest orphanage in the world, maintained by Near East Relief. I found them busy in the Industrial schools; I visited the hospitals and from each end of the bed a little head popped up. The bags in which we are shipping flour are being used for clothing; the wood from the packing cases is being used to make little houses and beds. All this is being accomplished because you have helped in this great humanitarian work.

Outside the orphanages I saw scenes which made me shiver. I saw children covered from head to foot with sores, too weak even to brush away the flies which were eating their bodies; I saw many of them dropping by the roadsides from hunger, never to rise again.

There are thousands of these little youngsters and they are pounding at the doors for food, shelter and medicine and how well they know that inside of the American Orphanage is life and happiness, outside is death, slow death. We *must* make more room and feed these children.

While I was in Tiflis a cable was received from America notifying of reduced contributions and every where I went our workers asked me, "What shall we cut? Shall we turn out our children from the orphanages? Shall we close the hospitals?" Our workers could not assume the moral responsibility such an act involved. Neither could I. Could you?

Last year about this time you contributed to this work. It is not too much, I am sure, to appeal to your generosity to renew your help at this time for these little children who are dependent upon you for life for another year. Five dollars per month, sixty dollars per year, will feed a child for one year. How many can you save?

THE COMMISSION'S PAGE



THAT SEVENTY-FIVE PER CENT

REV. AHVA J. C. BOND

At the association at Milton, some one asked whether it was true that the boards could expend only seventy-five per cent of the budget this year.

This question was asked publicly and by one who is very much interested in the work of the denomination, especially the proposition to do more aggressive Sabbath reform work. The questioner had asked some one privately concerning the prospects of carrying out the recommendations of Conference to the Tract Society along this line, and had received the impression that the Tract Board could not inaugurate the proposed campaign because they could appropriate only seventy-five per cent of the budget for the year.

Now, Conference did approve the recommendation of the Commission that the boards confine their expenditures to seventy-five per cent of their respective budget *until more than that amount shall have been received by them.* This is quite a *different proposition.* The boards are simply asked not to go beyond the gifts of the people. They are asked not to lay out a year's work that will call for the expenditure of the total askings, but to plan the work according to the probable income for the year.

By some it has not been thought to be the wisest policy for the boards to undertake new lines of work which would call for more funds than good sound reason would

lead them to expect, basing their judgment on past experience.

It was rather discouraging when the people had given more than ever before, to find they were still facing a deficit.

I suppose there is no doubt but what the denomination raised more money during the year 1919-1920 than ever before in a single year. And it is just as true that from five thousand to seven thousand dollars more was raised last year than the year before. But, at that, only sixty-three per cent of the budget was raised the first year of the Forward Movement, and but seventy-three per cent last year.

Hence, the boards were hard put to it to know just how far to go in meeting the evident demands for expansion, with a budget calculated to take care of a very much enlarged program, but with the probable receipts an uncertain quantity.

The limitation placed upon the boards, therefore, was based upon the actual receipts for the first two years of the Forward Movement.

The all important question now is, what effect is this action going to have upon the churches and upon the people. For my part, I accept it as a challenge, and I believe this is the effect it will have on every true-hearted, loyal Seventh Day Baptist.

If the boards heed this request of Conference it means that with seventy-five per cent of the budget raised this year we shall come up to the end of the year out of debt. But it will mean, also, that we have ceased to go forward.

Seventh Day Baptists, is that what we want? Can we be content with merely marking time, when doors are opening, and calls are coming, and honest fields are waiting, yea, wasting for the want of reapers.

China is calling for more workers. South America waits the answer of Seventh Day Baptists to her appeal. The Sabbath School Board stands face to face with her largest opportunity. The Tract Society is under orders from the people to move out into a Sabbathless world with its Sabbath message. The Young People's Board and the Missionary Board are appealing to young men and young women to consecrate themselves to these waiting Kingdom tasks. The young people themselves, the finest, cleanest, strongest bunch of young people in all this round world,—the young people are prepar-

ing for the larger service to which Seventh Day Baptists are called.

I say this action of Conference in asking the boards not to expend more than seventy-five per cent of the budget until more than that amount is provided is a challenge. Sixty-three per cent the first year. Seventy-three per cent the second year. Eighty-three per cent the third year? No. One hundred per cent the third year, and more than that the fourth year and still more the fifth, until the full budget of \$500,500 for the five years shall be realized.

Then will the Denominational Building be built—a much needed asset in our work, and a symbol of our loyalty and devotion to the cause; then will the school buildings in China and the chapel in Georgetown be erected; all our missionary work at home and in foreign lands will receive new impetus; more people will rejoice in the Sabbath truth; and Seventh Day Baptists will have found their life in a holy abandon, worthy of two hundred fifty years of glorious history, an earnest of future success more glorious.

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	930	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	.....

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

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.

WARNING TO DILATORY SUBSCRIBERS

An editor wrote a southern Missouri subscriber, named Bill Jeffrey, advising him that his subscription had expired. A few days later the editor received his own letter, across the bottom of which was scrawled: "So's Bill."—*Life.*

THE CHRISTIAN'S WORK

MARY E. FILLYAW

There are many kinds of work that a Christian can do, and keep busy all the time, such as farming, house building, school teaching, factory work, and so on; and all these, unconverted people can do and give satisfaction to their employers. But when we say Christian's work, we mean something which the unconverted can not do. And even if one of them were to attempt such a thing, these words of God: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee" (Psalms 50: 16, 17), would stand in between him and the doing of the work as it should be done, that is, with "reverence and godly fear" (Heb. 12: 28).

When the heavenly Father wants some special work done, he lays his hand on one of his children and says: "Do this and he doeth it" (Matt. 8: 9; 1 Chron. 28: 19). So the Christian's work is something no one but a Christian can do, and to each individual Christian is given his own especial work which no other Christian can do. King David could not build the temple, neither could Solomon write out the pattern for it. I can not do your work, and you can not do mine.

King David desired to build a house for a resting place for the Ark of the Lord, but that was not the work for him to do, yet the Lord commended him for thinking to do that work. How many times has one thought to do a certain piece of work, and one thing after another has taken up his time while that special job lies waiting for other hands. But because it does, there is no need for the true believer in God to be disheartened, and feel as though his life-work has been a failure. While he has studied and planned for some great undertaking, the Lord has kept plenty of good work close to him, in easy reach of his hand.

I had often wondered why more young people did not consecrate themselves to missionary work among the heathen, until a careful study of the life and work of King David led me to see how entirely the child of God is in his heavenly Father's hand. When a boy, his work was keeping his father's sheep; and wolves and eagles seek-

ing to devour the sheep and lambs would call for a constant use of his sling, and even after the prophet Samuel had anointed him to be king over Israel he still kept his father's sheep, until he could "sling a stone and not miss" (Judges 20: 16). About that time his father sent him to see how his soldier brothers were faring and there he soon saw the need of a champion for "the armies of the living God", and he rested not until he had killed Goliath. In his talk with Goliath he showed the strength of his faith in God, and prophesied that the battle was the Lord's and that Goliath would be given into his hand.

But it was not until the king was old that his special work of writing down the pattern for the house of the Lord was given to him. He had been a great soldier, and there were others that had been great soldiers too; he had composed beautiful and uplifting psalms, so had others; he had prophesied, so had others; but that one special work of writing down the pattern for the temple and its furniture was David's alone.

Through all those years of boyhood, keeping sheep and playing on his harp as the beautiful psalms of Zion came to him; now a victor over Goliath, and then fleeing from Saul because he would lift his hand against the Lord's anointed, not even in self-defense, for it had already been said, "Touch not mine anointed, and do my prophets no harm" (1 Chron. 16: 13-22); finally king over Israel, tempted, sinning, repenting, through all those years from boyhood to old age, David was in training, so that without blot or blur he could write down that perfect pattern, by which Solomon had to make all things even to the least detail. (Ex. 25: 40; Heb. 8: 5; 1 Tim. 1: 16). And when "David gave to Solomon his son the pattern" he said, "All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (1 Chron. 28: 11-19). And for the building of that splendid temple, which Ezekiel the prophet was permitted to see in vision, there is a perfect pattern which any one may read and understand for himself. It is to be found in Exodus 20: 3-17. As King David could never have done that writing without the hand of God upon him, so it is impossible for us to build with anything better than wood, hay, or stubble without the hand

of God upon us. St. Paul wrote, "I can do all things through Christ who strengtheneth me" (Phil. 4: 13).

Moses was in training eighty years before his special work of writing the first five books of the Bible was given to him. When the Lord lays his hand upon us for some special work, then that is our work, and it will move forward to completion. Matthew and Mark each wrote a gospel; Luke wrote two books, a gospel and the Book of Acts; John wrote the Book of Revelations, a gospel, and three letters; Paul wrote and dictated together several letters before he was called to "depart and be with Christ." And so with every book in the Bible, it went on to completion.

And when all these special works, those already done, those now in progress, and those yet to be done, are all completed, the earth will be "filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14).

SIXTY YEARS OF WEDDED LIFE

ADAMS CENTER, October 13.—Mr. and Mrs. Monroe C. Maltby are today celebrating their sixtieth wedding anniversary at their home on Church Street. Their twenty-fifth and fiftieth anniversaries have been celebrated by entertaining their friends but this, their sixtieth, has been spent quietly with thankfulness for their added years of companionship.

Mr. Maltby and Mrs. Maltby, who was formerly Miss Sophronia M. Lee, were married at the Seventh Day Baptist parsonage in Adams Center, October 13, 1861, by Rev. James Summerbell.

Mr. Maltby is a veteran of the Civil War in which he served for about three years as a member of Company B, Tenth New York Heavy Artillery.

They have always been residents of Jefferson County. After their marriage they resided on a farm near Adams Center for forty years. They removed from the farm to a new home built in Adams Center about twenty years ago.

Mr. Maltby celebrated his eighty-third birthday, September 28, and Mrs. Maltby was eighty, June 17. Mr. Maltby is the last survivor of the family of seven children of Mr. and Mrs. Calvin Maltby and Mrs. Maltby is the last of the family of four-

teen children of Mr. and Mrs. George B. Lee.

They have two children. Their daughter, Miss Anna F. Maltby, is a teacher in a graded school in New York City, and their son, Norris J. Maltby, is a farmer residing on the homestead. They have six grandchildren. Their eldest grandson, Calvin S. Maltby, who is serving in the navy as electrician on the *California*, the flagship of the Pacific fleet, has recently been home on a furlough, having left here Monday to return to the ship.

Mr. and Mrs. Maltby are highly esteemed residents of Adams Center. They are members of the Seventh Day Baptist Church and have always been active in religious, educational and temperance work.—*Watertown (N. Y.) Daily Times*.

WHO WILL SAVE A LIFE?

A great host of starving women and children in famine stricken Russia cry to you for bread.

According to official reports twenty-five million of these famine sufferers hold out imploring hands to you for crusts to save them from death.

Will you not help to save at least one life?

A thoroughly trained and universally respected organization of Christian workers—the American Friends Service Committee—stands ready to make your gift render quick and effective aid.

Herbert Hoover says concerning this organization: "Their work of famine Relief in Russia has my fullest support."

And the American Relief Administration says: "Any assistance that can be rendered them will be aiding the most worthy cause that we know of in foreign relief."

Hunger can not wait. If you will help save a life send your contribution today.

AMERICAN RELIEF FOR RUSSIAN
WOMEN AND CHILDREN.

1400 Westminister Building, Chicago, Ill.

"All that the motion picture lacks is the mere matter of human speech." "Well," replied Mr. Stormington Barnes, who never will forget the palmy days, "that's all a deaf and dumb asylum lacks."—*Washington Star*.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Home field secretary, Rev. D. Burdett Coon, attended the board meeting at Westerly, October 19, and is holding a series of evangelistic services at Waterford, Conn. During the first weeks of November he will be with the general missionary for the Western Association, Rev. William L. Burdick, for special intensive work with the Hebron churches. Brother Coon will, on his way from Waterford to Hebron, visit the churches in Madison County, New York.

This morning, October 25, 1921, workmen began laying the concrete for the foundation of the new building which is to be the home of our publishing house. Nearly all the excavation has been done. Two teams with scrapers are taking out the last of the dirt, which is a gravel suitable to be used in the concrete portions of the basement walls. Huge piles of this gravel, ready for use, are all about the lot not occupied by the excavation.

The president of the General Conference has called a meeting of the Commission to convene at Pittsburgh, Pa., on Monday and Tuesday, November 21 and 22, 1921. Three men from Salem, two from Milton, two from Plainfield, one each from Westerly, Verona, Alfred, and Battle Creek. It will be seen that the city of Pittsburgh is well situated as a center for convenience and economy of time and traveling expense. Any communications for this meeting of the Commission may be sent to the president, M. Wardner Davis, Salem, W. Va., or the secretary, Rev. Edwin Shaw, Plainfield, N. J.

The failing eyesight of our general missionary for Michigan, Rev. John C. Branch, especially in view of the perils of travel in large cities, is the reason for his resignation, and for his acceptance of the pastorate of the White Cloud Church, while the former pastor of that church, Rev. Mortimer

A. Branch, has been called by the Missionary Board to take the place left vacant by the resignation of Dr. Branch. The two men have simply exchanged positions, and they will, as previously, work together for the kingdom of God in their respective fields of labor. This change takes place November 1, 1921.

The General Conference at Shiloh made a very definite recommendation to the Tract Society in reference to securing at an early date what might be called a "Sabbath Truth Expert", with a permanent and central office, promising for such an undertaking the moral and financial support of the denomination. The full text of the resolution can be found in the SABBATH RECORDER of September 12, 1921, on page 330, lower half of first column. The Board of Directors of the Tract Society has voted to make that matter a topic for special discussion at the meeting, Sunday, November 13, and any helpful suggestions will be welcomed, by personal message or by correspondence.

Rev. William D. Tickner, pastor of the Grand Marsh Church, has recently made a visit to the Sabbath-keeping group of people at Fairview, Wis., not far from Elroy. It is a country community. There is a church building used now for religious services only on the visits of Brother Tickner. He plans to go there again in November, and hopes to have with him a brother Seventh Day Baptist pastor, and together they will hold several evangelistic services.

At the October meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, the following appropriations were made for the year 1922:

HOME FIELD (Salaries)	
1—Home Field Secretary, Rev. D. Burdett Coon	\$ 1,600 00
2—General Missionaries and Evangelists:	
Rev. William L. Burdick	\$1,600 00
Rev. Rolla J. Severance	1,200 00
Rev. Mortimer A. Branch ..	1,000 00
C. Columbus Van Horn	900 00
Rev. Robert B. St. Clair	600 00
Rev. Mrs. Angeline P. Abbey ..	120 00
	5,420 00
3—Missionary-Pastors:	
Rev. George W. Hills	\$700 00
Rev. Luther A. Wing	500 00
Rev. Gideon H. F. Randolph ..	500 00
Rev. C. Burchard Loofbourrow ..	400 00
Rev. William L. Davis	400 00
	2,500 00

4—Missionary-Churches:

West Edmeston, N. Y.	\$100 00
Syracuse, N. Y.	100 00
Hartsville, N. Y.	100 00
Salemville, Pa.	100 00
Muskegon, Mich.	100 00
Exeland, Wis.	200 00
Grand Marsh, Wis.	200 00
Welton, Ia.	200 00
Stone Fort, Ill.	200 00
White Cloud, Mich.	300 00
Fouke, Ark.	300 00
Hammond, La.	300 00
	2,200 00

Total Home Field Salaries \$11,720 00

FOREIGN FIELD

1—British Guiana	\$1,000 00
2—Holland	1,000 00
3—China:	
Rev. J. W. Crofoot	\$1,600 00
Rev. H. E. Davis ..	1,600 00
Children's allow-	
ances	200 00
Miss Anna M. West	800 00
Dr. Grace I. Cran-	
dall	800 00
Dr. Bessie B. Sin-	
clair	800 00
Girls School Fund	300 00
Incidental Fund ..	500 00
Miss Susie M. Bur-	
dick	600 00
Dr. Rosa W. Palm-	
borg	600 00
	7,800 00

Total Foreign Field \$ 9,800 00

ADMINISTRATION

Edwin Shaw, Secretary	\$900 00
Treasurer's clerk	350 00
Secretary's clerk	350 00
	1,600 00
Total	\$23,120 00

Traveling—Estimated:

Home Field	\$1,400 00
China	500 00
South America	100 00
	\$ 2,000 00
Incidental	380 00
Grand Total	\$25,500 00

VACATION RELIGIOUS DAY SCHOOLS

REPORT OF MISS MARY LOU OGDEN, SUPERVISOR OF SCHOOL AT MILTON, WIS.

The Vacation Religious Day School in Milton was opened June 6, 1921, at 8.50 a. m., in the Seventh Day Baptist church. Because of the Milton College commencement we held school only fourteen days, giving over the session on Thursday, June 16.

The local church committee secured the competent assistance of three teachers in the persons of Dr. Rosa Palmberg, Miss Eloise Thomas and Miss Ruth Inglis. The supervisor taught one class.

On the opening day there were thirty-one children enrolled and during the three weeks the number increased to forty-five. Ten of that number dropped out and others were not present every day. Eleven had perfect attendance records. At the close of the school we offered a testament as a reward to the pupil having the best record for work done and with a perfect attendance record in each of the four classes. These were awarded as follows: Class No. I, David Gregoir; Class No. II, Erlo Nelson; Class No. III, Verna Nelson; Class No. IV Ethlyn Sayre and Charlotte Babcock, who tied for first honors.

The work was conducted as outlined in the syllabus prepared by Secretary Holston. The local committee bought copies of the texts for the children which became the permanent property of the church to be used in the school another year. The children responded admirably to the instruction given and their memory work showed very gratifying results. They memorized a number of psalms, Bible gems, hymns and short prayers.

The mission studies by Dean Main did not come until after the school was under way so that Dr. Palmberg was obliged to substitute some lessons of her own. She conducted the mission study for both the older classes while Miss Thomas took the story periods.

The assembly period for the last day was in charge of Dr. Palmberg who prepared a very interesting exhibit from the Chinese collection belonging to the Woman's Board and told the children about some of the beliefs and customs connected with the different articles.

Throughout the term the children maintained a high degree of interest in the work and were as enthusiastic about the vacation school as they would have been in any day school.

A general feeling of interest and appreciation seemed to be prevalent among the parents and local church members. On Thursday, June 23, the teachers invited the parents and all who were interested in the

school to come and inspect the work. A number came and were able to see the children at work for no special demonstration of the school was given.

The music was made a special part of the regular activities and we were assisted in this by Mrs. Metta Babcock who gave about thirty minutes a day to come and play the organ for us.

The supervisor closed the school with a feeling of satisfaction in the work done and with gratitude for the splendid support and co-operation of the committee and friends that made it possible. There is good reason to hope and expect that the work can be carried on next year in Milton.

REPORT OF MISS MARY LOU OGDEN, SUPERVISOR OF SCHOOL AT BROOKFIELD, N. Y.

The Vacation Religious Day School was conducted for fifteen days in the Brookfield school building where we were given free access to the equipment needed for the school. The maps, blackboards, library and playgrounds, as well as the building, provided excellent means for a successful term.

Rev. Jesse E. Hutchins made two sand tables to be used for the primary grades for their lesson supplements.

The teachers of the school were as follows: Rev. Jesse E. Hutchins, Miss Elmina Camenga and Mrs. Ruby Todd. Their work was worthy of highest commendation and the results of the school showed the quality of the work done. The supervisor taught one class.

We were given about fifteen minutes of the Sabbath-school hour on Sabbath morning to present the work of the school. This was done on each of the three Sabbaths while we were in session.

Besides the regular work of the curriculum we provided the children with other attractions such as picnics, nature walks, and swimming. One morning the children were given a surprise birthday party by the mother of Kenneth Rogers. The final close of the work was culminated in a joint Sabbath-school picnic at Gorton Lake, on August first. At the picnic a special program was prepared in which the children gave some of their memory passages, told some of the stories they had learned, sang songs and presented some of the missionary lessons. The supervisor used a part of the time in telling stories.

The school was a community school and was attended by children from the other churches of the village. At first there was a slight feeling of doubt on the part of some but after the work had started these doubts were cleared away and we felt that the community was convinced that it was a good thing. There were some other disadvantages to be met here that were unavoidable. The fact that it was a rural community and many of our boys and girls were from farms made the attendance somewhat irregular at the harvest season of the year. Many who had contemplated attending were not able to do so because of their home duties. The matter of getting to and from the school did not seem to affect the children who came from the outlying community for they were as faithful as those in the village.

The total enrolment for the three weeks was thirty-five, but the average attendance was only nineteen. We awarded a prize of a little volume of Bible Stories to the children having a perfect record. They were given as follows: Class No. I, Jean Rogers; Class No. II, Kenneth Rogers; Class No. III, Kenneth Camenga; Class No. IV, Dorothy Worden.

The general interest on the part of the children and the acceptance of the work by the parents and friends as the best kind of instruction that the children could have had, made us feel that the work had been truly a success. There is every reason to believe that the work will be desired and maintained as a part of the regular church program.

REPORT OF MISS RUTH L. PHILLIPS, SUPERVISOR OF SCHOOL AT BATTLE CREEK, MICH.

The Battle Creek Religious Day School opened July 27, and closed August 16. The total enrolment of the school was forty-nine, thirty-two of which were boys.

The attendance was rather irregular due to sickness on the part of some of the pupils and the absence of some from town for part of the time. The average attendance was thirty-eight. There were seventeen with perfect attendance.

Due to the kindness of the Sanitarium authorities, we were allowed the use of one of the Sanitarium vacant cottages, directly across from the Annex and next to Pastor Kelly's. This cottage was fitted up with

tables, chairs, blackboards and a piano for the use of the school. Each class had a room to itself.

Mrs. Lola Maxson was teacher of Class I. The class soon grew to seventeen and it seemed too many for one person to take good care of, particularly in the small room in which it was located. The class was therefore divided into two divisions. Mrs. F. E. Tappan taught the older division for one day, and thereafter Miss Ruth Kelly was its teacher, doing very good work with it. Mrs. Maxson's division called itself, "The Sunbeams", and Miss Kelly's, "The Willing Workers". The arrangement of the two divisions proved very satisfactory, and the children and teachers were able to do better work than before the division was made.

Mr. Neal Mills taught Class II, consisting of ten pupils. It followed the plan of study outlined by the syllabus and did good work.

Mrs. Frances Ferrill Babcock taught Class III, consisting of twelve pupils. This class covered a large amount of work which it found very interesting and helpful.

Class IV, consisting of nine pupils, was conducted by the supervisor, and followed closely the plans laid out in the syllabus. In addition to its other work, the pupils gave at the exhibition, a little conversational play based on the home mission studies.

The assembly periods of Classes III and IV were held during the recreation periods of Classes I and II; and the assemblies of Classes I and II were held while Classes III and IV were having recreation. This was so arranged in order that the supervisor might be present at both assemblies to take charge of the music, and because there was only one musical instrument. Twice a week the whole school met together for talks by the supervisor or programs by the children.

Each morning at the opening of school and at the end of the recreation periods, the children marched into the school building to music.

The recreation work was done at the children's playground back of the Sanitarium Annex, where apparatus of different kinds was in readiness for use.

The cost of the school to the Battle Creek Church was about \$150.00, which included the salaries of the local teachers, cost of books, supervisor's board, rental of piano, miscellaneous supplies, etc.

The school went on one nature study excursion when we took picnic suppers, and we had an afternoon at Lake Gogiac where the Sabbath-school picnic was held August 8.

The exhibition of the school was held in the Sanitarium Chapel at the regular Sabbath-school hour, August 14.

We had a number of visitors at the school and they seemed much interested in the work done, and I think, felt that the school was very much worth while.

The Battle Creek Church people helped in a great many ways to make the school successful, and we trust that the fruit of the work may be rich and plentiful. It is to be hoped that Battle Creek, too, may have a Vacation Religious Day School again next year.

VISIONS OF HEAVEN

REV. SAMUEL R. WHEELER

Jacob the patriarch had a remarkable vision nearly four thousand years ago. Sleeping in the open one night he saw, "A ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen. 28: 12).

Mrs. F. J. Ehret, Salem, W. Va., had a more remarkable one well worthy of special attention by republication. See RECORDER of April 4, 1921.

"She heard the music of heaven, she saw the glistening city and the innumerable host, she recognized loved ones, she was called and directed to an angelic guide who explained to her the glory and beauty of the New Jerusalem."

"The music that drew her on was 'Jesus lover of my soul' and the center of all was the great white cross. Mrs. Ehret in telling her husband and others, expressed great regret that she had no way of conveying to them the beauty and glory and joy of it all. And then she fell asleep."

This brings to mind very vividly some visions told to me.

My brother Joshua began his public Christian life while living in the home of David Dunn, New Market, N. J. This he maintained through all his years of state public service in Kansas and his farm life. A few years before death he had a serious sickness. Going to his home one day he was lying on a couch. At once he said,

"Samuel, a little while ago I looked clear up into heaven. It was glorious, beautiful, beyond description."

Brethren Charles Rood and Dr. Badger were both prominent members in the North Loup Church. For some time they had controversy about the condition after death, Brother Rood very strongly favoring sleep in the grave. He was taken sick. Dr. Badger was his physician, and told me about his last visit. He said Brother Rood was entirely unconscious and he sat by his bedside watching him. All at once Brother Rood opened wide his eyes with a most wonderful astonished, amazed, and glorious look upon his face. Then sank to death.

Mrs. Griffin, of Nortonville, told me a very similar circumstance. She was calling upon a neighbor in the last hour of life. She was in great distress. Suddenly she stopped groaning and her face became so brilliant that all in the room said, "Why, she sees angels," and thus she sank into a glorious sleep.

One day while riding with Rev. Jared Kenyon he told me this. His wife was so sick that there seemed no hope of her recovery. But one morning he went into her room and found some great change had taken place. It was some time before she recovered enough to tell what had happened. Then she said that their son who had died in the army stood fully before her. She called him by name and said, "You have come to take me with you." "No, your time has not come." Then she asked, "Where is your little sister?" "Here she is at my side," and sure enough she saw the little sister standing by the side of her brother.

Deacon Spencer Burdick, Pardee, Kan., was prostrate with pneumonia. The last day his mother came from Topeka to see him. We left them in the room together. My chair was just at the side of the open door. In a little while I heard him say very distinctly, "Mother, do you see the angels up there?" I looked in just in time to see him point and sink down to breathe his last.

Nor can I ever forget my own experience. October, 1910, a serious surgical operation kept me in the University hospital seventeen days. The hymn, "Jesus, Lover of My Soul," was oft repeated. One night the line, "Leave, oh, leave me not alone", was

repeated most earnestly as a prayer with hands raised to God and lo! both hands were as sensibly filled as though some earthly friend had clasped them.

Yes, yes, the spiritual touches of those days have been a comfort to me ever since.

Such heavenly visions are sustained by Psalm 34: 7. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Also they strongly answer in the affirmative the question (Heb. 1: 14), "Are they not all ministering spirits sent forth to minister for them, who shall be heirs of salvation?" Nor are these visions a myth—the creation of man's finite intellect. They reveal positive, spiritual realities; as real as the grand scenes of earth—mountains and valleys, oceans and rivers, city and country with all their beautiful structures.

But they positively prove: First, that the unseen realm of spirits is in close touch with the world of humanity.

Second, that the spirit released from the natural body is conscious and active before promotion by receiving the spiritual body.

Wicked spirits are also in touch with mankind. And as it is for one to choose good or bad earthly associates so is it for one to choose good or wicked spirits for his company.

Oh, how blessed to heed the words of the wise preacher (Eccl. 12: 1): "Remember now thy Creator in the days of thy youth" and continue through life to cast aside the temptations of the evil spirits and keep close companionship with the good spirits.

"So live [*the Christian life*] that when thy summons comes to join

The innumerable caravan, that moves
To the pale realms of shade, where each shall
take

His chamber in the silent halls of death,
Thou go not like the quarry slave at night
Scourged to his dungeon; but, sustained and
soothed.

By an unfaltering trust (*in Christ*), approach thy
grave,

Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

That both writer and reader may conform to, and fully realize, this last section of William Cullen Bryant's "Thanatopsis" is my earnest desire and prayer.

"Whosoever speaketh of another's failure with pleasure shall hear of his own shame."

EDUCATION SOCIETY'S PAGE

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

WHAT SOME BOARDS OF EDUCATION ARE DOING

ROBERT LINCOLN KELLY, EXECUTIVE SECRETARY,
COUNCIL OF CHURCH BOARDS
OF EDUCATION

Properly to comprehend what some of the boards of education are doing, one must be a believer in miracles. For through the providence of God, with the boards as instruments, blind eyes have been opened, deaf ears have been unstopped, and the lame have leaped with joy.

One year ago the Christian Education Movement so called was launched by the board of the Methodist Episcopal Church, South. Here was a constituency of two and one quarter millions, most of whom, upon the testimony of their leaders, had serious educational short sightedness and ears dull to the appeal of Christian education. In places educational progress was thwarted by jealousies and hostilities. The cause of education had not been included in the Centenary Movement. Not only was there marked indifference among these people to the claims of Christian education but they were wearied with a repetition of campaigns and many of their Centenary and other pledges were unpaid. As if these were not difficulties enough, the unprecedented economic depression intervened. When the campaign began cotton was forty cents per pound; when the period for making pledges came the price had dropped to ten cents. Rice which had been three dollars per bushel was now sixty cents per bushel.

And yet within twelve months the ninety institutions of the Southern Methodist Church were welded into a unity and a profound conviction was burned into the imagination of the membership that the salvation of the church comes through its functioning as an educational enterprise. With the unification and education of the church—a short course, to be sure, for such marvelous results—came an appreciation of the Christian truth of the trustee-

ship of life and property. As a part of the campaign a call was issued for five thousand young people for service in the pulpits at home and the mission fields abroad, and more than five thousand responded. Thirty-three million dollars was asked for the schools and colleges and within the ten days devoted to pledge making, in spite of all obstacles, \$18,000,000 was subscribed. All the goals set up as objectives except the financial one, were fully reached within the first twelve months of the two-year campaign. The leaders confidently expect to realize the total financial objective within the next year.

The educational activities of the Congregationalists during the past year represent a widely different temperament and method. If the achievements of the Southern Methodists constitute the most spectacular development of the year, the accomplishments of the Congregationalists represent perhaps the most significant. The Methodist campaign has been and is being conducted very generally along the now somewhat standardized lines of the Men and Millions Movement, the Centenary and the Interchurch World Movement campaigns. On the whole, the methods were of the "promotional" type—intensive work under high pressure.

The Congregationalists have worked with greater deliberation. The Congregational National Council, two years ago, appointed an Educational Commission composed of leading educators of the church. This commission asked the Council of Church Boards of Education to make a comprehensive survey of Congregational institutions with special reference to their fields and their curricula. This study was based upon the American College Survey of the Interchurch World Movement. It covered eight or ten states. In the light of this study the Council of Church Boards of Education drew attention to certain prevailing principles and tendencies and made specific recommendations for the work in individual institutions. A supplementary study was made by a member of the staff of the Congregational Education Society.

As a first large result of these investigations the Educational Commission proposed to the recent National Council in Los Angeles the establishment of a Congregational Education Foundation to be equipped financially and to be guided by personnel ade-

quate for a far-reaching piece of constructive educational work. Frankly, the models for the Congregational Education Foundation are the Carnegie Foundation for the Advancement of Teaching and the General Education Board, endowed by Mr. Rockefeller. The National Council this year ratified the proposal and has appointed the trustees of the Foundation. It will take some time to put this plan into operation but when achieved it will have an element of stability which the high-pressure campaign lacks. The Congregationalists are digging deep and laying permanent foundations. Of even more far-reaching significance is this step, however, for the cause of Christian education, because while the Congregationalists have always been conspicuous leaders in American education, their institutions have heretofore been quite independent of the churches. Invariably they have had self-perpetuating boards of trustees and little or no formal or informal church affiliation. This step does not indicate a departure from tradition on the formal side. But it does indicate a group consciousness which is new and a determination informally and really to develop a worthy system of Christian education under Congregational auspices.

A survey of your institutions, similar in purpose and method to that made of Congregational institutions, is now being made by the Council of Church Boards of Education, and will soon be placed at the disposal of your Board of Education.

Already the fact has been disclosed that the Disciples lead perhaps among the church college groups, in the curriculum emphasis upon Bible teaching. The statement sometimes made that higher education in America has forsaken the Bible as a textbook does not apply to the colleges of the Disciples of Christ.

The Methodists, South, and the Congregationalists represent extremes as to methods of operation. The methods of most of the boards of education lie between these extremes. Nearly all of the religious bodies are now conducting financial campaigns or have just completed them. In some cases these campaigns are conducted by the boards and in others by the institutions themselves with the boards co-operating, or by the Forward Movements of the churches with the educational boards participating. The

Southern Baptists completed their campaign for \$75,000,000 for education and missions with an over-subscription. The campaign of the Evangelical Association for \$1,425,000 for education also was over-subscribed.

In the aggregate, the post-war askings of the boards and affiliated institutions for Christian education quite exceed \$325,000,000 and there is good indication of ultimate success on the part of almost every group. Some of these campaigns are to extend to 1924 or 1925. The board of the Presbyterians, U. S. (Southern) are working their field section by section and by this means are invariably attaining the results sought. The Methodist Episcopal Church is working by institutions and with uniform success under the general leadership of the Council in Finance of their Board of Education. This Methodist Episcopal development, however, is not a "movement". The term "movement" is being consciously avoided, and the campaigns are carried on quietly without church-wide publicity of any sort.

One of the most hopeful developments of the year within the financial field has been fostered by the General Board of the Presbyterian Church in the U. S. A. I refer to the so-called Challenge Fund. The General Board of Education has divided Presbyterian colleges into groups whose campaigns are allotted to successive periods of time. The General Board pledges a definite percentage of the askings of each college—in practice, two-sevenths of the total amount. As a result of these pledges the colleges have been stimulated not only by the expectancy of financial assistance over and above that which they may secure by their own efforts, but because of the practical assurance that they are not fighting single handed but have the sympathy, the prayers and the financial support of the great church with which they are affiliated and which they are trying to serve. On the other hand the membership of the church is brought to feel a sense of solicitude for and ownership in her institutions of learning for the pledges of the Board of Education are met through contributions in the Every Member Causation.

As a result of this method it was asserted at the last General Assembly that, "Never before have the colleges reported additional

pledges to their funds to an amount anywhere near the amounts reported this year." It has furthermore been demonstrated by the colleges that have had the full aid of the Finance Department of the Board that they have not only been more successful in their results but have attained the results at much smaller expense than is involved in the methods and practices of the professional campaigner. Certainly the recent achievements have been little less than phenomenal in this field as well as in most of the fields with which the Boards have to do. The past decade has marked by far the largest degree of progress—in spite of the war and financial crisis—the older boards have ever known while during the decade several new boards have been organized and have attained commanding influence.

Of such a kind is the board of the Northern Baptist Convention. When it was organized ten years ago the board was without means, without prestige and faced, on the whole, a most disheartening situation. To be specific it was found that as compared with other leading Protestant groups, relatively few Baptist young people were enrolled in colleges, and education was not a subject of Baptist interest.

Within the decade the Baptists of the North have assumed their share of responsibility for the education of the nation. The number of their students has increased 70 per cent, the assets of their institutions 95 per cent, the number of their student pastors in tax-supported institutions from two to thirty-four. The Baptist Convention in 1915 adopted a Five-Year Program, the educational objectives of which were student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand students in colleges and universities, and \$6,000,000 for additional endowment and equipment at home and abroad. They now have pastors in thirty-four rather than twenty-five universities, they have 17,000 instead of 15,000 college and university students, they have raised for education \$40,000,000 instead of \$6,000,000 and they have failed to attain their goal only in the matter of recruits for the seminaries. Instead of one thousand students they have secured but four hundred and fifty-one. A year ago, the Christian spirit and purpose of Baptist institutions of learning was publicly challenged by lead-

ers within their own ranks and the utter groundlessness of the charges was conclusively proven by the board.

This brief description of the major activities of the Baptist board calls attention to the important fact that the boards have a wide range of interest and a variety of functions. They are by no means confining themselves to financial campaigns. They do not place first emphasis upon the securing of money—not even for themselves—and some of the boards now have invested funds which pass the million mark.

In some instances, as for example, the Congregational Educational Society, the board has advisory jurisdiction over the entire field of religious education; in church schools—Sunday and week day—in colleges, seminaries and training schools. The Congregational Education Society also has a department of Social Service and one of Missionary Education.

In the case of the Presbyterians, U. S., the work of Christian education and Ministerial Relief is in the hands of the same organization. This board is doing a notable piece of work in promoting education for the ministry and missionary service, and in securing higher salaries for ministers, in accumulating an endowment for Ministerial Relief, and the board is now formulating a system of insurance and pensions for ministers.

The Methodist Episcopal board is making an important contribution to the education of the Southern Highlanders, those original Americans who "return such splendid dividends in consecrated manhood and womanhood". They also are expending a relatively large sum in building up a system of education through their conference courses of study for young men who have had no other opportunities for constructive theological or ministerial training.

But the lines of service just mentioned are some what aside from the leading activities of most of the boards. Perhaps these leading activities may be summed up roughly under five heads.

1. Most of the boards have more or less direct contact with their established educational institutions. The boards are concerned to stabilize these foundations of Christian education and to assist in formulating their policies. Several of the boards participate in the standardization and classi-

fication of their schools, colleges and universities. They sympathetically set goals of attainment, educational and financial, for their institutions which they then proceed to assist them in reaching. In some instances this work has been so scientifically and so conscientiously done that the General Education Board and similarly endowed agencies rely for certain types of information upon these church boards. The value of the prestige in the educational world which some of the denominational colleges have thus secured is beyond computation. Almost without exception, in the boards which have been departmentalized, there is a college secretary.

2. They are coming more and more to realize their responsibility for introducing and maintaining religious interest and life in the great state and independent colleges and universities. They realize the inability of the state institutions and the indisposition of some of the independent institutions to include this crown of all education in their total program. They know that scores of thousands, indeed, hundreds of thousands of the choicest children of the churches are spending their academic careers in these great institutions, practically unsheltered by their alma maters. They have heard the Macedonian cry of many of these institutions to come over and help them and they have heard the call of the Christ to "Feed my sheep." Most of the boards have a university secretary. One of the boards operates in sixty-three state and independent universities.

3. The boards are impressed with the absolute necessity of the entire system of American education being permeated with the spirit and power of Christianity. They are valiantly fighting for this fundamental tradition of American education. They feel that nothing less than this will guarantee the permanency of our governmental structure, of our civilization itself. They believe this is a *sine qua non* of a healthy and sane democracy. To this conception which is an unalterable conviction, they have solemnly pledged themselves. They know much of the American public does not have this ideal, they know the constituency of the churches themselves is often unconcerned and indifferent. They realize they have a mighty task but they have a clear discernment that this way lies Christian progress and Ameri-

can civilization. Several of the boards have departments of publicity to assist in this program of propaganda.

4. The boards realize that such a result can eventuate only as there is an army of professional and lay workers, men and women consecrated to these ideas and qualified by natural endowment and long and careful training for so matchless a task. They are therefore addressing themselves to the great enterprises of evangelization, of vocational guidance and life enlistment and recruiting. They assist in school and college visitation, they promote vocation days and life-work conferences, they participate in student conferences and assist in the establishment of lay workers' training schools, and that worthy candidates without adequate means for educational preparation may not be eliminated from the opportunities of this service, they promote children's day funds, students' loan funds, scholarships and employment bureaus. Last year there was returned to the Methodist Episcopal Student Loan Fund alone almost \$150,000 by former beneficiaries. Most of the boards have one or more life-work secretaries, men and women.

5. The boards realize that the total task as thus inadequately set forth can not be realized if there is denominational jealousy and rivalry. It is a task not for blind and prejudiced partisans. The task calls for enlightened statesmanship. The boards therefore have repudiated the principle of competition as ineffective and unchristian and have committed themselves to the principle of co-operation. They seek the best means of bringing their own institutions and constituencies into co-operative relationship and they have banded themselves together into a Council of Church Boards of Education for the study of their common problems, for the interchange of ideas and methods, for the awakening and communicating of inspiration, for the strengthening of courage, for the development of that power which inheres only in unity. The boards individually and collectively constitute a league of hearts striving to perpetuate the methods and the message of Him who taught as man never taught.—*World Call*.

About the only boast Heinie made good was that one about making America pay for the war.—*Colorado Springs Gazette*.

WOMAN'S WORK

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

GREAT MOMENTS

There come great moments to us all,
When flashes of the truth we see—
As when we dare to stand or fall
For honor or for liberty;
Or putting earthly fame aside
And, unafraid of scorn or pain,
We choose to suffer and be tried
To keep our souls without a stain.

Not always is our vision clear,
Not always can we see aright,
Life has so much confusion here
That truth is blurred and hid from sight.
But still there come to every man
Great moments when he understands
The glory of the Master's plan,
And then it is his soul expands.

He that has stood beside the bier
Of one he loved, has seen how vain
Are treasures that men gather here,
How trivial are loss and gain.
He that has cooled a fevered brow
And sought the hand of death to stay,
Has learned that all to grief must bow,
Nor gold nor fame can spare the clay.

There come great moments to us all
When flashes of the truth we see—
When we discover just how small
Things are which mighty seemed to be.
And in those moments, troubled, tried,
We rise above all selfish gain
And put the joys of earth aside
To keep our souls without a stain.
—Edgar A. Guest.

HOW MRS. BROWN BECAME A MISSIONARY WOMAN

When the Browns decided to go west and grow up with the country there was a general uproar among their relatives. Little Mrs. Brown, however, felt certain that this uproar was not made because of any particular love for them, but merely because one's relatives always have such a consuming desire to offer advice and criticism. But that is neither here nor there. The Browns went west.

It is a long way, even in imagination, from New Jersey to Kansas. As the train left the home station, Mr. Brown's Aunt Hester, a spinster of uncertain years, wrung her hands and said, "There, that is the last

of you. I know you'll all be scalped by Indians, or snatched up by bears, or lit on by a batch of them Kansas grasshoppers." But the Browns smiled happily and felt confident of being able to keep themselves and two charming little daughters, Beatrice Beulah and Corinne Ruth, safe from such perils.

The new western home was finally reached, and the Browns once again were comfortably settled. The little city stood on a wide sweeping plain, and with its invigorating air and progressive western spirit, proved highly satisfactory.

The great open vista of blue sky, and the beauty of the far-reaching plains became a new joy each day. The little Browns grew even rosier and more charming than ever. When they thought of Aunt Hester's "way back east" prophecy they all laughed heartily, as neither Indians, bears nor grasshoppers had as yet crossed their vision.

As time rolled on Mrs. Brown decided that Beatrice Beulah and Corinne Ruth must start to Sabbath school in the new town. One bright Sabbath morning they started out and found the church. The little Browns, who were four and six years of age, were put in the primary department in charge of a cross-looking woman. Mrs. Brown was invited to join a woman's class and did so. She sat stiffly and with much dignity throughout the session waiting for some of the women to speak to her; and when no one did, she decided at once that it was a cold church and she would not go again.

But she did go the next week. The superintendent made a plea for teachers that day. Mrs. Brown, who was a born teacher and had taught a class from the time she was sixteen until married, had a longing desire to go forward; but the seeming indifference and coldness of those around her and her own timidity kept her from doing so. She attended for six consecutive weeks and then quit, for in that length of time just one man, the superintendent, and one woman had spoken to her. Neither had Mrs. Brown spoken to anybody. This characteristic of mingled dignity and modesty nearly proved her undoing forever in any church fellowship, for several years it kept her from much service and from much happiness.

Three years later the Browns moved to

another part of the city. The children found a new little friend who lived across the street and to whom they mentioned the fact that their mama belonged to the "Christlin" church; the little girl told her mama, and Mrs. Brown waited with a cynical smile to see if this popular lady, Mrs. Gardner, was any more sociable among her neighbors than she and her friends were in the church.

But one afternoon Mrs. Gardner did call. It pleased the hostess to inform her caller of her experience in the church. Mrs. Gardner was not only charming and delightful, but tactful as well. She invited Mrs. Brown to go that night to the church where they were having revival meetings; she finally consented to do so and went the next night, and also the next. The following Sabbath she decided to go to church. This was only the beginning, but a good one. It was also the beginning of a congenial and happy friendship between the two women.

One afternoon Mrs. Gardner, being suddenly inspired with an idea, rushed across the street and told Mrs. Brown she was to be ready in an hour to go to a missionary meeting. Now Mrs. Brown always had an idea that a missionary meeting was the most tiresome possible place to go; also she was actively engaged in that hour in giving a bath to the white, curly dog, so she protested vigorously about going, but Mrs. Gardner insisted that strangers were always welcome and that this was even Visitor's Day. So it was that she attended her very first Missionary Society meeting of her life. She had almost grown up in the church of her small home town, but at that time there had been no Missionary Society there. After she was married and lived in the city of another State she attended church some, but home duties prevented her from becoming associated with the various church organizations.

At this meeting the program consisted chiefly of the report of the International Convention, by a woman who had attended. Mrs. Brown prided herself, at least, on being a good listener, and as a courtesy to her friend decided to try to be interested. But she did not try in vain. Before the meeting was over she had privately decided to find out more about a work that could interest so many hundreds and even thou-

sands of women and that could have such happy, vital and far-reaching effects on lives not only in one village or country, but entirely around the world.

At the next meeting she gave her name to her friend as a new member and subscribed for the magazine the women were carrying around and from which they seemed to get their information. She read her first copy from cover to cover and found it interesting. It seemed to arouse a desire within her to know still more about this work, so she decided to look for missionary news in the church papers that came her way.

It was the next year that she was elected secretary of the society. This office had formerly been held by her friend, who had gone away, and after that had changed hands many times and been conducted in a general haphazard manner.

Mrs. Brown had not spent the year in vain. She had studied and thought, and had prayed that she might be worthy of some particular service in this work. So the office was to her a delightful honor, a sacred and high trust. And she was happy and went to work.

She straightened up the books, advertised the meetings, kept the blackboard full of mission news, sent invitations on postcards, wrote letters to the sick, and remembering her own disheartening reception, was the first to greet every stranger who came within the doors. She tried in so many ways to make the meetings interesting, that before six months the office of secretary had become very popular—an even much desired and highly privileged office.

"The only secret of any success that she ever attained was that she put into the most trivial task so much enthusiasm and love, and work, and prayer that it became to her at least almost glorified and to others something big and splendid.

She now taught in the Sabbath school and was a worker in the women's societies, but her specialty was the work of the Christian Woman's Board of Missions, and to this she gave her best. And the more she gave the more she could give; "For we must share, if we would keep, that blessing from above; ceasing to give, we cease to have: such is the law of love."—*Missionary Tidings*.

TREASURER'S REPORT

For three months ending September 30, 1921

MRS. A. E. WHITFORD, Treasurer,

In account with

THE WOMAN'S EXECUTIVE BOARD

<i>Dr.</i>	
To cash on hand, June 30	\$ 857 99
Alfred, N. Y., Woman's Evangelical Society	8 00
Dodge Center, Minn., Mrs. E. L. Ellis, Boys' and Girls' schools, China	5 00
Minneapolis, Minn., S. D. B. Missionary Aid Society	8 00
Collection, Central Association	13 51
William C. Whitford, Treasurer:	
William C. Whitford, Treasurer:	
Dodge Center Missionary Society, Fouke school	5 00
Milton, Wis., Miss West's salary	10 00
Milton, Wis., Miss Burdick's salary	10 00
First Brookfield	10 00
Salem, W. Va.	7 66
Mrs. A. B. West, refund on Conference expenses	12 10
	\$1,152 33

<i>Cr.</i>	
S. H. Davis, Treasurer, Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
	\$ 400 00
Slides for Conference program	42 25
Expenses to Conference, Mrs. A. B. West	100 00
Expenses of exhibit at Conference	1 89
Correspondence expenses, associational secretaries and officers	41 00
	\$ 585 14
Cash on hand September 30, 1921	567 19
	\$1,152 33

BENEFITS OF A COLLEGE EDUCATION

MISS DAISY JETT

(Southeastern Association—Education Hour)

In thinking of the opportunities afforded the young people of this section of the country, I am always reminded of the parable of the talents. Our heavenly Father has given each of us talents in different proportions. Some have been endowed with few talents while others are richly gifted. God holds us accountable for these talents. More will be expected of those richly endowed than those with fewer talents. Every person who wilfully neglects the education and proper training of the mind, sins against God. We know not just what is before us in life, but if we make the best of our opportunities which in recent years are abundant,

we will be able to meet any situation that may present itself. The duty then, of the young people is to put their best effort into mind preparation.

There is always need for the young man or woman with a trained mind. During these strenuous times when millions are out of employment the largest per cent of these workmen are unskilled, and many who have a trade or vocation, are skilled in one line only. The college trained young man or woman is able to adapt himself under such conditions. There are always openings for the college trained man or woman.

A college education is broadening. The aim of a college is to give liberal but practical education. A college education develops the latent powers and helps the individual determine for what he is best fitted.

One of the most outstanding qualifications of the educated person is that of leadership. Salem College offers training, not merely in leadership, but in Christian leadership. The world is crying for Christian leadership. We will not all become famous enough to have our names appear in Who's Who in America, we may not be known outside our community, but there is a place where every college student may do a good work.

Salem College was instituted and has been maintained by Christian men and women who have had at heart the welfare of the coming generations. The secret of the school's success lies in the fact that its founders and faculty have been men of sacrificial spirit, having a large interest and faith in the destiny of the institution.

We as an association stand in the front ranks of the noble army from which must come the leaders in this rich and rapidly advancing State. We who dwell within reach of Salem College are afforded a wonderful opportunity. Only those who have drunk from this fountain of living water, realize the magnificent wealth gained mentally, spiritually, and otherwise. We are anxious to tell others of this great gift and opportunity that are open to thousands throughout the State. An education may be had by any one who desires it. It is surprising the number of young people going through Salem College who are self-supporting. There are many ways in which ardent young men and women may work their way through school. It is not a dis-

grace to borrow money for this purpose for there are such paying positions open to the new graduate, that he can soon repay the money.

Salem College is having a steady growth. Each year has seen material development in the form of increasing equipment, until the college can justly feel a pride in the fact that it is one of the best equipped smaller institutions of the middle south.

The students of Salem College have access to a modern college library of nearly four thousand volumes, the majority of which are of recent publication. The number is being rapidly increased, and the books are adapted to the particular courses now offered. The library subscribes to about eighty periodicals which represent the best in the field of science, agriculture, history, economics and literature as well as many excellent magazines of general interest. There are two daily newspapers as well as weekly papers from neighboring towns. Every effort is made to have the library a comfortable and efficient place for study and research work.

The students of the college are encouraged to form organizations such as will foster wholesome development of the religious, social, intellectual and athletic interests of the young people. The Young Men's and Young Women's Christian associations are doing a wonderful work. The majority of the students are members of these associations and there is striking enthusiastic co-operation among them.

The next organization in importance is the Student Federation, which has general control over the special activities of the college students. Auxiliary organizations are responsible to the Federation. Among these organizations are the Dramatic Club, Debating Club, French Club, Quill Club, and Salem Science Society.

The academy students give expression to their literary natures through the Salem-athlean and Excelsior lyceums.

The athletic association is composed of all students in the institution and they have general charge of the athletic games and contests conducted by the association. The athletics are conducted on a clean basis and are not permitted to go to extremes. Various forms of athletics are maintained in order to give a varied expression to the physical life of the student. The college

has one of the best basketball floors in the State. A tennis court and a track field are located very near the college buildings. Basketball, baseball, and football have been intensely interesting to the students and the community around. Those interested in the school hope to do much in building it up through the medium of athletics.

Many of the present leaders in the denomination and many of the States' most able men, both in our denomination and others, are graduates or have been students of Salem College. A few years ago the young people did not take part in the association. The ministers of the association and older experienced men and women conducted the associations and all church functions, for such a small per cent of the young people were fitted to take part. Fewer young people were able to go to school and fit themselves for social and spiritual leadership. But times have changed. We live in a new era when the younger generation is looked to for new life and vigor in the church.

Finally, education increases productive powers. Education quickens ambition. It confers upon the individual the power of achievement, and when you do this you enhances all values and broaden life's horizon.

The very first thing that strikes the intelligent observer when he thinks of heathendom is the subjugation of woman-kind. The womanhood of America is confronted with a mighty appeal to so organize itself that these women of the most privileged land of the world shall exercise their might of mind and heart and political power to bring liberty and emancipation to the subjugated womanhood of pagan lands. The minute you cross that famous sea of the Dardanelles, that minute you are in the land where womanhood is in captivity and has been in captivity for untold thousands of years. You can not have two thirds of the world's womanhood in practical slavery without seriously affecting the rest of the womanhood of humanity. And the hour has struck when the shackles that now subjugate two thirds of the world's womanhood should be stricken off. The world's womanhood should come, at an early date, into a large measure of social and political liberty.
—*Titus Lowe, D. D.*

YOUNG PEOPLE'S WORK

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

PERSONAL EVANGELISM

Christian Endeavor Topic for Sabbath Day,
November 12, 1921

DAILY READINGS

Sunday—Winning one's friends (John 1: 35-41)
Monday—Helping a seeker (John 3: 1-11)
Tuesday—Awakening the soul (John 4: 1-14)
Wednesday—Man to man (Acts 8: 26-40)
Thursday—Instructing a convert (Luke 10: 38-42)
Friday—Words for the irresolute (Luke 9: 57-62)
Sabbath Day—Topic, Bible examples of personal evangelism (Matt. 4: 18-22; 9: 9, 10)

NEXT STEPS FOR LIFE-WORK RECRUITS

The Life-Work Recruit has promised his Lord that he will give his life, if the way opens, to Christian work. What then? Shall he fold his hands and wait to see what happens? No. There are things that he may do along the line of his hope and intention.

First of all, he should consult with his pastor, who knows him best, as to the work for which he has special fitness, and as to the study that may be necessary to prepare him for this work.

Then he should consult the heads of the boards of his denomination that have to do with the work to which he wishes to dedicate his life. Often he will find it helpful to consult these men as to the vocation itself, and talk over with them his fitness and his preparation.

A great many Recruits, while they are clearly willing to give themselves wholly to the Lord's work, do not know in what sphere they are best fitted to serve, whether on the home or foreign mission field, whether as physicians, educators, secretaries, nurses, and so on. They have no idea of the extent of the field of service, the qualifications necessary for the various forms of work, the educational demands, the sacrifices, and the compensations. Every Recruit, therefore, should study with care the entire field of religious vocations.

This study from a Christian Endeavor point of view is now made possible by the

publication by the United Society of Christian Endeavor of a book, "Religious Vocations", by Frank M. Lowe, Jr. (price, \$1.25). The Recruit may get this book and study the entire subject in detail: the work of each kind, the difficulties, the satisfactions, the desirable qualities, and so on. In these pages we get an insight into the work and qualifications of the city pastor, the country pastor, the home missionary, the Bible-school worker, the pastor for immigrants, the chaplain, the evangelist, the religious editor, the educator, the mission executive, the ordained missionary, the woman missionary, the medical missionary and nurse, missionary specialists such as the agriculturalist, social engineer, and the missionary writer, business manager of religious enterprises, deaconesses, Y. M. C. A. and Y. W. C. A. secretaries, the Christian Endeavor field secretary, the evangelistic singer, director of religious education, community house worker, rescue mission worker, and so on.

Where there are several Recruits in a town or city, the best plan is to form a class for the study and discussion of this book. The pastor will gladly lead such a class.

Such studies, buttressed by much prayer, will aid the Recruit to fix definitely the vocation in which he can do the best work.

Then comes the question of preparation. Here again the pastor's aid and advice are invaluable on the subjects to be studied and the school that should be chosen. In many cases advice will be needed as to how to work one's way through school, or the question of support during school years.

Mr. Lowe quotes the Weaver plan for self-examination. It is a good one. The Recruit is to list:

1. His preferences.
2. Reasons for choice.
3. Estimate of qualifications.
4. List of recognized deficiencies and how each may be overcome.
5. Educational, financial, and physical requirements.
6. Desirable developmental employment while making preparation.
7. Schools to be attended and courses to be pursued.

Get in touch with the local Christian Endeavor union's superintendent of Recruit work. Join a local Recruit band. If there

is not one in your district, organize one, provided there are other Recruits within reach.

Attend Christian Endeavor conventions and take part in Recruit conferences there.

No matter what preparation is going forward, study the Bible. Read it assiduously, memorize portions of it, and read it in connection with good commentaries.

Keep up your religious work. Take advantage of the Christian Endeavor union, and throw yourself into its enterprises with all your strength. Work is the best preparation for your life-work. In the same way take up duties in the society. Be a leader. Think out new things to do, and get them done.

While in school, join the Student Volunteer Band. Do definite Christian work. Do not let school duties keep you from serving the Master.

No man is perfect or fully developed when he offers himself for Christian life-work. Most of the desirable qualities for any Christian vocation need to be developed. The important thing, therefore, is to be willing to learn and to let God work his will with you.—*C. E. World.*

SOUTHERN WOMEN APPEAL FOR JUSTICE TO NEGRO

FEDERAL COUNCIL

No more hopeful indication of a new spirit in the relations of the white and the colored races has appeared than a recent notable utterance of a group of southern churchwomen. They protest strongly against lynching or mob violence for any cause whatever. They insist that it is never necessary "for the protection of womanhood" and desire that this excuse should no longer be offered.

The group which has made this statement are prominent citizens of Georgia, assembled to form a woman's section of the State Inter-Racial Committee. Part of their fine utterance is as follows:

"We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our convictions concerning the methods sometimes employed in this supposed protection.

"We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no false appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are 'no protection to anything or anybody but that they jeopardize every right and every security that we possess.'"

This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who have also organized a woman's section of the Inter-Racial Committee in that State.

TEACHER'S MANUAL FOR GRADED LESSONS

The Tract Society, for the convenience of our Sabbath schools, will keep on hand a small supply of the *Keystone* and the *Westminster Teacher's Manual* for the first and second years of the Junior and Intermediate Graded Lessons. These may be ordered in connection with orders for our Graded Lessons, or as special orders. Many of our teachers feel the need of such a help in connection with the Graded Lessons as is supplied by these manuals. We have none that we edit and publish ourselves. While our own Graded Lessons are of course in some ways slightly different, yet these manuals will be found exceedingly helpful. The manuals are in four parts for each year and correspond to the same parts of the scholar's book. The manuals for the Junior Series are 25 cents a number, for the Intermediate, 15 cents. Send orders to the American Sabbath Tract Society, Plainfield, N. J.

"The church holds in its hands the keys of life and death. Its work is to create in men and in nations and races that spirit of justice, of brotherliness, of unselfish service, of co-operation. This is the way of life for men and for nations, and the only way. This spirit must dominate our nation if the Peace Conference is to reach any large degree of success. To secure this is the distinctive contribution of the church."

SABBATH SCHOOL

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

TREASURER'S REPORT

L. A. BABCOCK, *Treasurer*

In account with

THE SABBATH SCHOOL BOARD

Dr.

June 30	To balance	\$ 43 26
July 30	William C. Whitford	42 14
	Salem Church	2 76
Aug. 9	Bank of Milton	200 00
Sept. 3	William C. Whitford	32 13
23	E. H. Clarke, Young People's Board	80 80
28	Roy F. Randolph, Middle Island Sabbath School	10 00
	Interest on \$300 Bond, Babcock Bequest	6 39
		<u>\$417 48</u>

Cr.

Aug. 1	W. D. Burdick, Jr., typing, stenciling, mimeographing, etc.	\$ 18 42
	Milton College, stencils	7 90
	Davis Printing Company, paper, books, circular letters	23 35
Aug. 9	E. M. Holston, salary	100 00
	Advanced expenses	100 00
Sept. 9	E. M. Holston, to apply on salary	75 00
Oct. 1	Balance on hand	92 81
		<u>\$417 48</u>

Sabbath School. Lesson VII—Nov. 12, 1921

PAUL BEFORE THE ROMAN GOVERNOR.

Acts 23: 25—24: 27

Golden Text.—"Herein I also exercise myself to have a conscience-void of offence toward God and men always." Acts 24: 16.

DAILY READINGS

Nov. 6	—Acts 23: 25-35. Paul at Caesarea
Nov. 7	—Acts 24: 1-9. Paul accused
Nov. 8	—Acts 24: 10-21. Paul's defense
Nov. 9	—Acts 24: 22-27. "Felix trembled"
Nov. 10	—Psalm 37: 1-17. Encouragement for the righteous
Nov. 11	—2 Cor. 6: 1-10. Paul's triumph
Nov. 12	—Psalm 62: 5-12. Trusting in Jehovah

(For Lesson Notes, see *Helping Hand*)

A liquor man says it's time the "wet" nations of the world organized against prohibition. Sort of "tippie" alliance.—*Pittsburgh Chronicle Telegraph.*

HOME NEWS

EXELAND, WIS.—In the little church at Exeland while our pastor was absent as delegate to the associations, services were conducted by a retired Baptist minister and the resident M. E. pastor.

The Christian Endeavor meetings are well attended and full of interest. Often after the Christian Endeavor lesson an hour or two of social amusements are enjoyed at the home of the pastor, different ones being asked to have charge of the entertainment.

New thoughts are always brought out in the Sabbath school by the superintendent, Ord Babcock. One class is using Mrs. Van Horn's Graded Lessons. The records are carefully kept in the new secretary books by Mrs. Fowler.

We would like to speak a word of appreciation of Mr. Tenney. We are so thankful our people could have the privilege of becoming acquainted with him and of listening to him in our own little church. Following is an outline of a memorial service held at the usual hour of worship, October 15, 1921: Voluntary, Doxology, Invocation. Hymn, "The Son of God Goes Forth to War". Psalm, 139, a favorite of Mr. Tenney's. Obituary and account of his death, read by Nina Babcock. Poem, "There is no Death", Mrs. Fowler. Hymn, "Abide With Me". Reading, Mr. Tenney's last writings for print, "Impressions of Conference," by Marguerite Thorngate, suitable memorial poems read by Mrs. Ruth Watts, Mrs. Edna Babcock and Ord Babcock. Violin solo, "One Sweetly Solemn Thought", Marguerite Thorngate, accompanied by Kathryn Baldrige. Then followed remarks by Mr. Thorngate, in which he said he thanked God for the opportunity of knowing such a man and for the privilege of entertaining him in his own home, and that he considered his last writings for the RECORDER as inspired of God. After a few personal observations and memories and the reading, "He Is Not Dead", by Mrs. Thorngate, the service was concluded by prayer and singing of the hymn, "Nearer My God to Thee".

The moderator appointed Marguerite Thorngate to act as clerk until time of regular election of officers, the office being left

(Continued on page 575)

OUR WEEKLY SERMON

THE TRUE PEACE

AHVA J. C. BOND

Text: *But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it.* Micah 4: 4.

Micah was a contemporary of Isaiah, and both were younger contemporaries of Amos and Hosea. It was at this period of Israel's history that Hebrew prophecy reached its high-water mark of religious conviction and ethical teaching. These were men of knowledge and breadth of vision, and they possessed courage and conviction. Withal, they had a zeal and devotion which sent them through the country, flaming messengers of the divine evangel. They differed from each other both in temperament and in training, but were alike faithful in proclaiming the truths of Jehovah to a faithless people.

Isaiah was a man of the court, familiar with matters of government, and presenting the viewpoint of the statesman. Micah like Amos, was a village dweller, and represented rural folk, and the viewpoint of the countryside. Both were men of vision, and were able to foresee because they had the ability to see. They were familiar with Israel's history, as their references to her past will abundantly prove. They knew also the conditions in the midst of which they lived. They saw and felt the relation of the past and the present to the future. Above all, they were able to see the purposes of Jehovah in the history of his people, could discern the trend of present events, and knew how to reprove, admonish and encourage their fellow-countrymen to the end that the kingdom of God should come. While these men were very practical in their preaching, they were also dreamers. The mere dreamer is out of touch with his own age and can affect it but little; on the other hand, the man who *never* dreams but who lives in complete consistency with the thought of his own time can not carry his generation forward toward the higher goal. The passage which I read and which gives us a picture of peace, vivid and sublime,

and which is thrown in here in the midst of the prophet's denunciation of Israel's sin, gives ample evidence of his ability to dream of a better future.

This passage (Micah 4: 1-3) is found also in Isaiah. It is not likely that one copied from the other. It may be that both copied from an earlier writing. But whether original with Micah or not, it must be taken as an expression of his own sentiment, and as his picture of the future. The verse which I have chosen as my text is not found in Isaiah. It could be written only by one who is familiar with pastoral life, a lover of country scenes and of quiet haunts in vineyard and orchard. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it."

Our pulse-beat quickened day before yesterday as we excitedly passed the news along that Germany had surrendered; which would mean that the world was at peace. We held ourselves in reserve because there was some doubt in every mind as to the authenticity of the report, but there was given a foretaste of the joy that will flow from every heart when the news is confirmed that peace reigns in a world for four years torn asunder by war and bloodshed and carnage. "Peace!" How our hearts bound within us as we contemplate that glorious time which is drawing near. The day dawns. The black night in which the race has been engulfed is passing, the threatening cloud which settled down over our earth four years ago, and rolled steadily westward boding disaster and death, is being driven back, and soon we shall breathe a glad relief in the triumph of our arms in Europe. Then our boys will come back home; perhaps in the glad spring of next year, or in the fruitful summer time, or in the golden autumn. They will return, and with them we will sit down under our own vine and fig tree and none shall make us afraid. The hand of the cruel Hun will have been stayed, and the pall that has held us will have been lifted; the fear that has followed us day and night will have been taken away by the reassuring voice of our own loved ones at our side.

But words would fail a readier tongue than mine in picturing the happy scene that will take place in a million American homes

when normal conditions shall be restored in the return of an absent loved one. But if we are wanting in eloquence to describe such a happy condition, there is little need for such an attempt, for we are all so much a part of these experiences that each may be trusted to his own imagination to draw a picture that any words of mine would only mar.

Happy condition, when a free nation, having freed the world from the dominance of an arrogant military autocracy, turns again to the pursuits of peace in the happy contemplation of the high service it has rendered to mankind. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." And I dare to use in this same connection the third clause of the text, "For the mouth of Jehovah of hosts hath spoken it." Conscious of the frailty of men, and cognizant that mistakes have been made, nevertheless I see in the Christian idealism of America, which has been interpreted by our noble President in messages so phrased that the nations of the earth will listen,—I see, in this, I say, the spirit of the Master,—and hear the voice of Jehovah God.

But my purpose this morning is not to lead you to reflect upon the blessings of national peace secured by the force of arms, except as such contemplation carries us to the consideration of our obligations in view of the changed conditions. The reign of Jesus Christ in the earth, and the peace of the kingdom of heaven, will not be secured by an armistice in Europe, or by Germany's signing the peace terms of the Allies, however wisely and judiciously such terms have been prepared. That event will simply mark the beginning of a new period in the progress of the Kingdom, and a new opportunity for the Christian Church. A bleeding and crushed humanity will wait the healing ministry of Christian benevolence, jealousy and hatred will need to be wiped away in the atoning blood of Jesus Christ, made more readily available through the vicarious sacrifice of our heroic soldiers. For I have no doubt those who have suffered most will be readiest to forgive. If the world is not lifted to a higher level following this baptism of fire and blood, then it will sink to a lower. If we get the notion that by might we can set the world right, or if we breathe in the spirit of hate and revenge,

then we may have defeated the Hun but he shall have captured us. To win this war and then lose our Christian ideals would be the greatest calamity of history. To secure the collapse of the false civilization which Germany thought to impose upon the world, then to clear away the debris and begin to construct upon solid foundation a new civilization after the pattern of Jesus, would be to make secure for all time the legitimate fruits of our sacrifice.

Among the hopeful signs of the times is the movement toward world prohibition, which the war has accelerated. Since the last election the boozeless States have been increased to thirty-one. And we look forward to a saloonless nation in the not distant future. Already an international organization has been established to promote the reform in other countries. The securing of a sober citizenship will go far toward the promotion of other needed reforms.

The proposed League of Nations, which has long been advocated by modern prophets of the Kingdom of Peace, is finding new and powerful advocates, not only in America, but in all lands. Again we believe our President is right when he, with other good Americans, refuses to give his approval to the formation of such a league until after the war. Then our enemy shall have an equal opportunity for membership with other nations. Not to give them this chance would be to continue the old system of forming rival alliances. Men are dreaming of a world-brotherhood, and they are not stopping there. They are agitating and advocating and educating and organizing to that end. These seem to be some of the outstanding moral by-products of this war. But let it be understood these movements have their roots in the past and are the fruits of the Gospel of Jesus Christ, which is a Gospel of Peace. They are the legitimate outgrowth of Christian education, and can be ripened only under the fostering care of the Christian Church, and in the favorable atmosphere of the Christian home.

The war was the subject of conversation around the dinner table in our home some time ago, and the cruelty of the German Emperor was spoken of. Our five-year-old, who had had no part in the conversation put in with this unaffected statement, "The Kaiser ought to have been taught better when he was little." And she was right. How

much evil and misery there is in the world because men have been wrongly taught. If Christian ideals are to be given our young people and Christian principles inculcated in them, great responsibility rests upon the home, and church and school.

Allow me to quote from a pointed editorial in a recent issue of the *Continent*.

It is an essential element of war that it drains the power of nations. When this one ends, much of the world will be suffering from shell shock, the ponderous weight of the war having come down on it crushingly. Much of the world will not know exactly what the matter is. Where will it go to find out what the trouble is and what the cure of it may be?

There can be no discounting the helpful replies that will be given by diplomacy and international law and commerce and economics. Education and science and philosophy have something to say and should be heeded. The ultimate reply will need to strike a deeper note than any of them can sound. The trouble runs deeper than they move. What hurts in war is its up-tearing of fibers of humanity that lie at the vital center. It is religion that is most fully involved in the war. The message it has to bring is the one most obviously involved, both in its failure when war comes and in its service when war ends. It is by a sound intuition that more fault has been found with religion than with science or commerce in connection with this particular war. And it is by equally sound reasoning that religious leaders are gradually coming to see that it is exactly religion that has been most responsible for the war. It was mistaken religion that let Germany form its strange obsession out of which the war came. It was a religion of human brotherhood that made Great Britain restless in the presence of the outrage of a small nation. It was religion that made America finally enter on its sacrificial and self-forgotten way. Reading the story in lighter terms is to miss its real meaning.

And it will be religion that will have the final word to say about what the cure shall be. Men need to know more, but they already know enough to see that their relations have gone wrong. More trade will help, wiser and franker diplomacy will help—anything will help that draws men together. But the final help must come from the changing hearts of men and spirits of men.

I wish to repeat two sentences which express my own conviction, and the conviction of an increasing number of Christian men and women everywhere. "It will be religion that will have the final word to say about what the cure shall be." "The final help must come from the changing of hearts and spirits of men."

Like the prophets of old we are getting a world vision, and are reading every matter concerned with human welfare in world

terms. As never before since Jesus went away, having commissioned his disciples to go into all the world with his Gospel, men are seeking to realize the kingdom of heaven on earth. This is in harmony with the prayer which Jesus taught his disciples, "Thy kingdom come"; and progress is made as we get his spirit of love and depend upon his method of contagion. We believe the church is right when it puts the emphasis on brotherhood, and seeks to include the world in that fraternal fellowship. But we must not forget that a brotherhood is made up of brothers. If we can make men brothers in spirit and in conduct the result will be a brotherhood. This is a thing that can not be accomplished in the mass, therefore, but one by one. This is bringing the reconstruction of the world to a religious basis, where we have said it must rest. The tremendous responsibility, therefore, that rests upon Christians, and the unparalleled opportunities which lies before them, call first of all for a serious and careful heart-searching.

I am not here to search hearts this morning. I am not fit for so delicate and sacred a task. But may we not all, preacher and people, approach the holy presence of our heavenly Master in the spirit of humility and penitence in order that we may experience his cleansing. There is a form of morbid introspection which does not make for spiritual health. But few of us in these stirring days are likely to err in going too far in that direction. As the unsettlement and upheaval of the world's nervous system is becoming evident, we need to pause and get our bearings. And this we can not do by merely looking around us. The world's standards are set up all about us. They are shutting out the light of heaven. We must look above them and into the face of Jesus or we shall be swamped in the passing pleasures and giddy infatuation of an unhallowed social life. I do not fear that we shall be dragged down by gross sin and debasing influences. We are too refined for that. I fear lest we shall lose our souls in a too amiable attitude toward life; one that will blind our eyes to its subtle temptations. Paul gave safe counsel to the Thessalonians when he told them to avoid the appearance of evil. He set the standard for his own life where every Christian must set it when he said, "If meat causeth my brother to stumble, I will eat no flesh for ever-

more." That was the act of a brother. A community of people acting from such motives fulfills the prophecy of Micah concerning the Kingdom of Peace. Every life so lived is patterned after the life of Jesus and is helping to bring in his kingdom.

I wish I were able to give our young people a vision of the world and its need as I see it. Let me read again, this time from the *Red Cross* magazine.

Girls and boys of America, you are the hope of the world! We have a rich country. We have not been touched by war. Not really touched by it. Not touched as Belgium and France and England have been touched, clutched, throttled, flung down by it! You who are ten, twelve, fourteen, fifteen, sixteen or seventeen now will, probably, not be closely touched by it at all. Your brothers may go to fight for freedom on the sea or in France; but you, Bill and Jack and George and Mary and Susan and Jane, will stay at home, and do—what?

That's the great question. At bottom, it's the greatest question confronting this dear country of ours. At bottom, it's greater than any question of guns or money or potatoes or submarines or party politics—the question, in the nation's crisis is: What are you girls and boys of America going to do?

You can carry this responsibility and be glorious. You can throw it off, and be damned; but you can not ignore it.

You are the hope of the world! And are you, while your country strips for battle and your brothers prepare themselves to fight for what America has always fought for—"Liberty"—are you going on dancing and spinning on your ear and going to the movies and the music shows and loafing at street corners and reading the sporting page and dolling up your figure and your face? Or are you going to wake up suddenly to the emptiness and the ugliness of all this, and throw it aside, crying, "By crickets, there are big things in this world, and, by all that's clean in me and true in me and brave in me and American in me, I'm going out to find them and give my heart and soul to them and make myself a part of them so that, as far as I am concerned, the hope of the world shall be fulfilled!"

Young America, what are you going to do?

Parents need equally with their children a vision of the Kingdom that is to be. There is no more sacred duty for parents than to peer into the future with all the yearning of soul that God has given them, in order that they shall be able to direct the feet of their children, not only in safe paths, but in paths of service. And such will be the paths of peace.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah

of hosts hath spoken it." As we look forward to a time of national peace, when families shall be reunited and normal conditions restored about us, let us not forget that true peace is a matter of the soul. If we have been joined in spirit to Jesus Christ, and are members of his Kingdom, nothing can sever that relationship or mar the joy we feel in his fellowship and in the fellowship of his followers. Here is a peace that stands every test of time. Not all the boys will come back when the war is over. Many a family circle will be broken never to be made whole again in this life. The peace of Jesus Christ and of the Father in heaven enfolds the bereaved of earth in its comforting embrace. Those who have it here look confidently forward to its full fruition in the Kingdom of the Father, where there will be no night of sorrow, but the glory of the Lord shines undimmed through one eternal day.

(Continued from page 571)

vacant by the removal of Mrs. Richard Greene and family to North Loup, Neb.

We always enjoy reading the notes from other fields in the RECORDER and hope a few lines from the Northland will prove interesting to others. AN EXELANDER.

ADAMS CENTER, N. Y., October 19.—More than two months have passed since Rev. Loyal F. Hurley came to the Adams Center Church as our pastor. The first service after his arrival was on Sabbath, August 13. We were glad to have with us at that time our former pastor, Rev. A. Clyde Ehret, of Alfred, who with his family, was spending a part of his vacation here and who assisted in conducting the services that morning. Our church had been without a pastor since October 1, 1920, and had been anxiously waiting for Pastor Hurley. During the autumn Rev. J. C. Reichert, of Clay, N. Y., supplied for us except for a few Sabbaths when some of our Seventh Day Baptist ministers were with us, and from January to August Rev. Frank S. Harwood, pastor of the First Day Baptist church at Adams, was engaged to preach for us.

Pastor Hurley and his wife and daughter came by automobile from Garwin, Iowa, bringing with them Rev. and Mrs. James H.

Hurley who remained with them until time for Conference. We enjoyed the privilege of having Rev. J. H. Hurley preach for us one Sabbath during his stay here.

Our annual Sabbath-school picnic was held soon after their arrival and later a public reception was given for Pastor and Mrs. Hurley.

The theme of Pastor Hurley's sermon Sabbath morning, September 24, was baptism and at the close of the sermon seven of our young people made requests for baptism and church membership. The congregation went immediately to the North Branch of Sandy Creek where a baptismal service was held.

Pastor Hurley has been engaged to preach at the State Road Baptist church about one mile east of Adams Center and has commenced his service there. We are sorry to add that Mrs. Hurley was called back to Iowa last week because of the serious illness of her mother.

DEATH

BOND—Mary Lucinda Goodrich was born September 14, 1839, at Milton, Wis., and died October 9, 1921, at Farina, Ill., at the age of 82 years and 25 days.

She was the oldest of a family of seven daughters born to William A. and Rebecca A. Crandall Goodrich, all except one of whom are still living. These are Mrs. Sarah Bunnell, of Chicago; Mrs. Emogene Ford, who passed away May 7, 1921; Mrs. Hattie Maxson, St. Louis, Mo.; Mrs. Annah Maxson, Farina; Mrs. Lillian Read, San Francisco, Cal.; and Mrs. Zana Gant, Farina.

She was married to Alexander C. Bond. To this union one son was born, William H., whose death occurred in 1909. Mr. and Mrs. Bond were among the early settlers in this locality. Soon after their marriage they began life on the same farm where their deaths occurred. They grew up in those days when many of our people were struggling to build up homes and a Seventh Day Baptist church in this community and when all the neighborhood northwest of Farina was owned by people of her faith. She was baptized February 5, 1870. At about this time fifty-eight were added to the church, thirty-six by baptism as the result of meetings conducted by the Reverends Lewis and Andrews. In all these years while strength permitted she was always faithful in the work of the church, especially in the choir where she was always to be found promptly in her place. For some time she has been a great sufferer but was tenderly and faithfully cared for by the wife of her son and her children. Besides her sisters she leaves several nephews and six grandchildren to mourn her loss.

Farewell services were held at her home October 11, conducted by Pastor J. E. Hutchins, and the body laid to rest beside that of her husband in the Farina Cemetery.

J. E. H.

THE SABBATH RECORDER

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

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

Terms of Subscription
Per Year\$2.50
Per Copy05

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

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

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

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

Advertising rates furnished on request.

AS A LITTLE CHILD

"My wee one walked the narrow wall—
What child but hungers thus to go?—
Her eyes alert lest she might fall
On that rough bouldered pave below,
At length she stopped and then her plea
As though o'er full of care her cup;
'Please, Daddy, hold my hand for me,
So when I walk I can look up.'"

"Ah, Father, when we walk the ways
That teem with pitfalls for our feet,
That baby plea of bygone days
Might in our sorest need be meet.
Tired out with watchfulness and care,
With strife for paltry bite or sup,
'Thou hold our hands' we make our prayer,
'That while we walk we may look up.'"

SUGGESTIVE READING

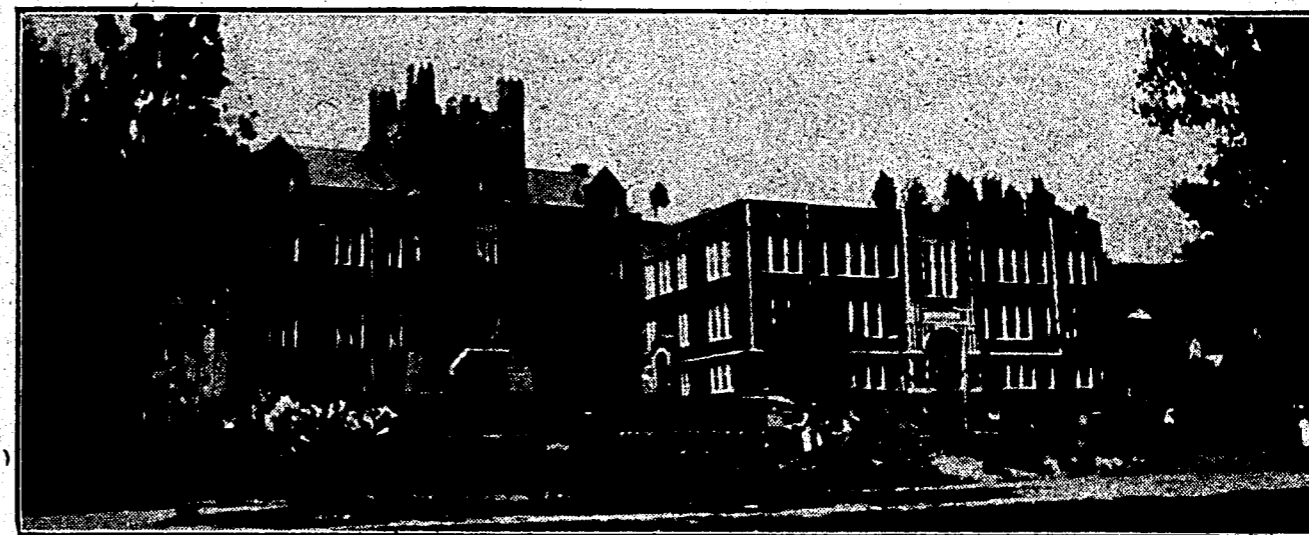
You will hear it said that such and such a magazine prints suggestive stories, meaning that they present corrupting ideas in an attractive dress. But there is a suggestiveness also of a quite different sort—the suggestiveness that quickens the reader's sense of duty, stimulates ambition, gives courage to face adversity, fortifies against yielding easily to temptation. It is this better kind of suggestiveness that you will find on almost every page of *The Youth's Companion*. Which of these two kinds of suggestiveness would you wish to have exert an influence in your family life?

The 52 issues of 1922 will be crowded with serial stories, short stories, editorials, poetry, facts and fun. Subscribe now and receive:

1. *The Youth's Companion*—52 issues in 1922.
2. All the remaining issues of 1921.
3. *The Companion Home Calendar* for 1922. All for \$2.50.
4. Or include *McCall's Magazine*, the monthly authority on fashions. Both publications, only \$3.00.

THE YOUTH'S COMPANION,
Commonwealth Ave. & St. Paul St., Boston, Mass.
New Subscriptions Received at this Office.

SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY Milton College

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 55 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 16 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address

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

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

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

BOOKLETS AND TRACTS

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

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

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

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

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

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

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

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

Classes in Elocution and Physical Culture for men and women.

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

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

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

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

Chicago, Ill.

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

THE SABBATH VISITOR

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

TERMS
Single copies, per year60 cents
Ten or more copies, per year, at50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

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

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

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

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

*The Seventh Day Baptist
Forward Movement*

THINGS TO BE DONE

Achieve higher and higher levels of
personal righteousness

—From the Report of the Commission.

AHVA J. C. BOND, Director

SALEM, W. VA.

The Sabbath Recorder

They are not dead, those men of sturdy hope!
They never died who dared to live their faith!
Today not only do we tell their deeds,
But trace their echoes through three hundred years,
And still look forward to achieve their plans!
They landed on a wild and wintry strand.
Death harvested a half e'er Spring's return.
And yet the remnant stayed, and faltered not!

We dwell, three millions, on "this cultured shore,"
Fed, clothed and served from sea and farm and mine,
Taming the lightning, conquering the air,

Defying storms and conquering disease.
Shame, shame on us, if we despair or doubt!
If we shrink from our tasks—like theirs severe—
To blend two-score of races into one,
To Christianize our work and wealth and play,
To harmonize the claims of brain and brawn,
To knit together in "a solemn bond",
And earn the name they gave, The Commonwealth!

What was their secret? This, that they endured
As seeing Him who is invisible.
Invisible, they still lead on their sons!
—Edward Tallmadge Root.

—CONTENTS—

Editorial. —What Mean Ye By These Stones?—The Glorious Opportunity.	587
—The World's Need Is an Old Fashioned Revival.—What Remedy Do You Recommend?—Have We Asked Too Much?—A Strong Plea for a "World's Town Meeting".—North Loup Welcomes the New Pastor.—Dyeing Gives New Life to a Dying Plant.—Prohibition Is Hard on Several Things	671-674
Reply to a Minister Who Sent a Tract.	675
The Commission's Page. —The Forward Movement in the Local Church.—Topics for Prayer and Study.—Seventh Day Baptist Conference.—Receipts for October	677
"Back to the Gospel".	679
Missions and the Sabbath. —Missionary and Tract Society Notes.—Open Letter No. 7.—Missionary Board Meeting	580-585
The Call to the Week of Prayer for Young Men, November 13-19, 1921.	585
Education Society's Page. —Are You a Friend of Milton College?—Significant Pronouncement on Education.	588
A Letter to Absent Members.	588
Semiannual Meeting Western Association	588
Woman's Work. —Thanksgiving (poetry).—Little Stories of Great Thank Offerings	589
A Very Pleasant Gathering.	590
Do We Want Disarmament?	591
Young People's Work. —To the Juniors.—The Goldfinch (poetry).—Nature Studies No. II.	592
Church Leaders of Many Nations Urge Disarmament	593
Children's Page. —Weeds and Deeds (poetry).—Bobby's Kite Tail.	595
Sabbath School. —The Sabbath School, Milton, Wis.—Lesson for November 19, 1921	596
Our Weekly Sermon. —The Sabbath and the Sunday in Current Literature	597-601
Marriage	602
Deaths	602