

# The Sabbath Recorder

*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.

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.

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# SEVENTH DAY BAPTIST DIRECTORY

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Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 7, 1921

WHOLE NO. 4,001

**What Mean Ye By These Stones?** As we see the foundations for our new denominational building being laid deep and strong, and as the walls begin to rise by the busy hands of workmen who are surrounded by piles of material for building, we can not help asking the old question of other days: "What mean ye by these stones?"

We can not avoid the feeling that this great work is of more importance to our people at large than any which this generation has undertaken. In a larger sense than we can realize at first thought, this building will be, like the pile of stones at the Jordan or the memorial stone at Shechem, speaking of faith and loyalty to coming generations.

This phase of its worth added to the revival of interest and rekindled spirit of loyalty in the hearts of those now living should make the investments we are placing there among the very best and most profitable ever made by Seventh Day Baptists.

We can not be mistaken in the assurance that marked signs of growing interest are already to be seen among the people we meet from time to time. And we shall be greatly disappointed if the members of all our churches do not arise to the occasion and zealously unite as one man to see the building completed. How can any loyal Seventh Day Baptist avoid manifesting his enthusiasm over the prospects for far-reaching good to come from this movement?

When Jacob and Laban made their pile of memorial stones in the interest of their common welfare, they called it Mizpah; and Jacob said, "The Lord watch between me and thee, when we are absent one from another." It was a blessed memorial, sealing a covenant of peace and unity forever. So may this, our pile of stones, become the Mizpah of Seventh Day Baptists.

When Jacob—who had by his prayer-struggle become Israel—set up his memorial stones at the place where years before he had pledged one tenth of all God should

give him, a great blessing came and God spoke with him face to face.

The consecrated tithes and offerings of a united Israel put into a real memorial of God's goodness for the purpose of advancing his kingdom on earth, ought to prove a veritable Bethel for us today.

On the banks of the Jordan, Joshua and his people erected a memorial pile as a reminder of God's wonderful goodness in delivering them from Egypt. This pile of stones was expected, also, to speak to their children in days to come of all God's leadings and merciful care. One great purpose was to establish and leave a sign that when their children should ask their fathers in time to come: "What mean ye by these stones?" they might be constantly reminded of their faithful fathers and of God's goodness to them. That pile of memorial stones recalled their marvelous deliverance from their wilderness wanderings.

This new building should speak with wonderful eloquence to generations yet unborn, of the way their fathers were led, and of the fact that in the year 1921 the Seventh Day Baptists came out of their wilderness wanderings in a mighty Forward Movement for the conquest of Canaan.

Again, at the close of Joshua's life another much-needed memorial was erected under the oak at Shechem, as a witness of Israel's pledge of loyalty to the faith of their fathers. By that memorial the people renewed their covenant, and said unto Joshua: "The Lord our God we will serve, and his voice will we obey."

Oh! how much Israel needed, time and again, some tangible, visible, special memorial, to point backward to the hand of God in history, and forward to remind the generations to come of their duty as loyal servants of God, and to inspire in them the desire for efficient service. As Samuel's Ebenezer, erected between Mizpah and Shen, continued to say for many generations: "Hitherto hath the Lord helped us,"

so should this denominational building become our permanent testimony of God's help through all the years of our life as a people. For had it not been for the divine help vouchsafed to our fathers we should have perished as a separate people years ago.

**The Glorious Opportunity** At every step in this work of building we are saying to the world: We want a workshop dedicated to our Master's service—an earthly home for our SABBATH RECORDER, our *Helping Hand*, our *Junior Quarterly*, our *Sabbath Visitor*, and for the printing of tracts to be the light of the world. This building should stand for our interest in the service of Christ, for the helping of our fellow-men, as certainly as does any of our church or school buildings.

Without our publications we should soon go to pieces. And in this movement to make our work more efficient we should see the glorious opportunity of our generation. The preaching of truth through the printed word is quite as essential and as efficient as is preaching from the pulpit. And we shall not live to see any more promising opportunity to do good, than the one now pressing upon us to make the nation-wide preaching of the printed page do its very best for the world.

To some of our aged friends this comes, in all probability, as the very last opportunity of a lifetime to aid in building a house for greater efficiency in the Master's work.

To our younger men and women there comes now a chance to build, not simply for the present; but for the future. You want to see some substantial structure that will stand a thousand years to bless the world. You want a house of which you will not be ashamed when the world says: "What mean ye by these stones?" Such a denominational building as the other great churches have for their work, would be a source of comfort and satisfaction in your old age, and we believe you will gladly improve the present opportunity to do your part toward this desirable end.

We pray that the offerings of old and young for this work may prove to be among the very best financial investments for God's cause, bringing eternal dividends of spiritual blessings for a thousand years to come.

**The World's Need Is an Old-Fashioned Revival** We know it is unpopular in these days to insist that an old-fashioned revival of religion would go far toward righting up this sin-cursed world. Men have lived in a body politic that is indifferent to religion; and in a social state that knows little of a personal, living, holy God; with the church apparently smitten with a spiritual paralysis, until any movement looking toward a real old-time revival is regarded by many as Puritanic and only the dream of zealots.

Thousands long for some remedy for the fast accumulating revelation of sin and selfishness, and shame. Some complain because the church is no more efficient in the work of saving the world from sin, and yet seem to ignore that phase of religion which moves the emotions, softens hard hearts and brings sinful men in great numbers to the foot of the cross.

Just a little study of the background of history, as regards the spiritual efficiency of the church, will show that spiritual efforts which have moved men's hearts—which have aimed to stir the feelings as well as to educate the mind—have always characterized Christian work, whenever Christianity has been most successful in saving men.

Never did the world need the old-fashioned saving gospel of Peter and of Paul as much as it does today. Indeed, there is no other power in the hands of men to save the world but the gospel of Jesus Christ, proclaimed by messengers whose own hearts are on fire with the Spirit that filled the hearts of the disciples on the day of Pentecost. Only such men have been able to bring multitudes from ways of sin into the way of everlasting life.

There seems to be no new method—no way to save the world but by a revival of sensitiveness of heart, and strictness of conduct, which some may regard as narrow and old-fashioned; but the sooner Christians throughout all lands return to this God-appointed way the sooner will they be able to pull the torn and distracted old world together again.

There is a world-wide difference between the Grecian ideal of culture and self-development, the modern sociological schemes for human betterment, and the ideals of Christ who seals his true followers with the self-sacrificing spirit of the cross—and that only

as they have been brought to heart-felt, sincere repentance, through the foolishness of preaching.

**What Remedy Do You Recommend?** Every thoughtful Seventh Day Baptist must regard the present financial distress of the boards with much concern. This is especially so of the Missionary and Tract boards. What can be done? is the question which seems uppermost in many minds. Some have offered their suggestions as to what the Missionary Board might do, but there is a wide difference in the plans suggested.

There are those who lament the fact that only seventy-three per cent of the proposed budget was raised by the people last year, which fact left the boards that had planned for one hundred per cent quite heavily in debt. One friend who regrets this failure to meet the budget requirements by the churches proposes to increase his old pledge by twenty-five per cent and so remedy the evil.

Another friend suggests a reduction of twenty per cent on all the larger salaries, and of ten per cent on the lower ones, and a decrease in the appropriations made to all the little churches whose pastors the board helps to support.

There is still another remedy suggested: Let the people take hold all together and make up the twenty-five per cent wherein they failed two years ago, and the twenty-seven per cent they did not give last year.

Friends, which of these three remedies do you approve? With which one would you feel best satisfied if it were carried out? Which would show the greater loyalty to God and the deepest interest in the cause of Christianity? While you may feel that some reduction might be made in the largest salaries without any injustice, how would it seem to you to have the outside world know that you had approved taking one hundred dollars from the salary of every feeble church pastor who is already living on starvation wages? Would such a move as this give any satisfaction to those who paid only three fourths of their budget dues last year?

Look at it from a different viewpoint. What if every one among us should say: "This is too bad! We do feel sorry that we failed to meet our share last year. We did not realize how much was pending. The matter was not brought to our attention

and kept alive in our church by the pastor as it might have been. But now we will rally and pay up our full dues, and so help the good work along without the board's having to dismiss missionaries or cut down salaries that are already too small."

Friends, what do you think would be the result if such resolutions should be made and carried out in the true spirit of missions? On the other hand what would be the effect upon ourselves as a people if we, by our failure should cause the retrenchment in mission work, which must come if we do no more?

Let us ask you. Did you do all you could for the Master's work last year? Are you satisfied with what you did? Are you willing now to see the denomination fail in the best Forward Movement they ever undertook, and begin to drift backward instead of pushing forward?

We are really up against all these questions and the future of the denomination depends upon how we answer them. The Commission which meets the last week in November must tussle with these serious problems, and we feel sure that any constructive suggestions from an interested and hopeful people would be welcome in their meeting, and carefully considered.

**Have We Asked Too Much?** Please remember that the denominational budget asked for an average per member of only \$12.50 a year for all phases of denominational work. This includes the schools, the publishing house, and all lines of work by the various boards.

Was this too much to ask? Of course there are many members unable to pay \$12.50 a year; but there are many others who are able to do much more; so the average would easily amount to the required sum if all the smaller givers really did what they could.

The fact is that instead of an average of \$12.50 a year we had only about \$8.80 a year, or less than seventy-four cents a month, or about eighteen cents a week.

Really, friends, do you think the original budget request for an average of \$1.04 a month from all our members was too large? Remember, it was not for missions only, nor for tract and publishing works, etc., is was all that was asked for our entire denominational work.

Was what we really did give a true measure of our interest in all our good causes? We can not believe it was. There must be some misunderstanding, or want of proper knowledge, on the part of our people at large, or the results would certainly have been greater. We could have done more. Indeed, we were able to do *all* that was required. There must have been some failure to realize how much was pending. We can but feel that our people will rally yet and supply the remedy.

#### A Strong Plea For

#### A "World's Town Meeting"

The American  
Union Against  
Militarism is

is outspoken in its appeal for a real world town meeting in the disarmament conference soon to be held in Washington. One writer thinks that before the world can be made safe for democracy we must begin to act like a democracy; and cease to allow a few autocrats behind closed doors to repeat the blunders made in Paris and elsewhere by secret conclaves.

Many think that the conference should be as open as is the British Parliament or the American Congress. The people have a right to be heard, and when great questions that affect the whole world are to be discussed and voted upon this should be done in open session, in the eyes of the people.

Open diplomacy is safest. The people of a republican form of government should be allowed to make their influence felt in the disarmament conference. And that conference should have an ear wide open to hear the voice of the American people. Let the churches throughout America improve the opportunity to be heard in favor of disarmament.

#### North Loup Welcomes The New Pastor

We see by the North Loup *Loyalist* that careful preparations are being made to welcome Rev. H. L. Polan and family to the pastorate of that church. The parsonage has been renovated, the carload of goods has arrived and been cared for; and Sabbath, November 5, was set apart as reception day. In the morning, the church receives the pastor and family for the first Sabbath worship with Brother Polan as leader. In the evening the community and neighboring pastors are invited to join in giving him welcome to the town. We know

something of the royal welcome North Loup people will give to their chosen leader. We bid Pastor Polan God-speed in his work upon one of the most important fields occupied by our people.

Nortonville, Kan., is also a very important field, and we are sorry it is left pastorless. May the blessed Spirit lead them in their efforts to find the right under-shepherd for that interesting church, founded by consecrated pioneers in our western movement of a generation ago.

#### Dyeing Gives New Life To a Dying Plant

In Milwaukee where the death-dealing liquor business has brought thousands to a premature dying day, one brewery was itself about to die. But the great plant has taken on new life and secured a better color to its name by being transformed into a dyeing plant. It is now in the honorable business of dyeing *for* men instead of their dying for it. Long may it live! Fast may its colors be! Enlarged may its new business become, and may its work result in a brighter, cleaner coloring to the community round about it.

The present dyeing business of this old brewery will not furnish so many dead bodies for dissection in medical colleges, nor yet so many poverty-stricken men for burial in the potter's field; but it will bring a brighter coloring to many a poor man's home, where instead of dying destitute through the brewer's products, he will leave money enough to give him and his family decent burial.

#### Prohibition is Hard On Several Things

Nearly every paper these days seems to magnify the troubles which they charge upon prohibition. Of course prohibition is to be blamed for several things other than the shortage of pauper corpses for dissection. Just look at the jails it has put out of business! Then there is the Keeley gold cure hospitals, almost made useless by prohibition. The sheriff's profits for boarding prisoners committed for drunkenness are cut down to nearly nothing! The rooms in county poorhouses and hospitals are empty, and human spiders can no longer make attractive webs where they are sure to entrap human victims to nothing but ruin and death. Yes, prohibition is responsible for many things. And

the people of America are more and more glad each week that it is so.

They do like to see respectable stores and all kinds of nice and profitable business places on their streets where stood the reeking, stenchful saloons of other days.

#### REPLY TO A MINISTER WHO SENT A TRACT

DEAR FRIEND:

The following thoughts were suggested by the tract you sent me entitled

"THE LORD'S DAY"

The Sabbath was given to man more than two thousand years before there was a Jew. See Genesis 2. No doubt you have already discovered why so many writers delight to call it the "Old Jewish Sabbath". Is it not plain that they would like if possible to cover it so deep in the mire of stigmatism that no respectable person would give its advocates a hearing? We learn in the first chapter of John's gospel that Christ made all things. Then of course he made the Sabbath. In fact he said that the Son of man is Lord also of the Sabbath, and that the Sabbath was made for man (Mark 2: 27-28). When man was placed in the Garden of Eden the Sabbath was given him. God blessed the day and sanctified it (Gen. 2: 3). Webster says to sanctify is to set apart for religious use. If the day was so set apart at the beginning and given to man who has the right to call it Jewish?

Elder B. H. Roberts, writing of the tract alluded to above, makes a very important admission. On the first page he says: "Owing to the fact that modern Christians quite generally deny the continuation of revelation after the days of the apostles, and as they can not point to any direct revelation, or positive apostolic institution in the New Testament by which the first day of the week was substituted for the old Jewish Sabbath, the seventh day, which Jesus during his life time honored by observing, the Adventists have other Christians at somewhat of a disadvantage in this controversy. The Church of Jesus Christ of Latter-day Saints, however, need not be embarrassed by the arguments of Adventists, since the Church of Christ in this last dispensation has the warrant of God's Word, by direct revelation for keeping holy the 'Lord's Day', that is the first day of the week."

The Adventists make fully as strong claim

for direct revelation through their prophetess, Mrs. E. G. White, as do the Mormons through their prophet, Joseph Smith, and according to her testimony God revealed to her that the seventh day is the Sabbath and should be revered as such. Are they both of God?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace" (1 Cor. 14: 32, 33).

The law says the seventh day is the Sabbath. Joseph Smith says that God says Sunday is the Sabbath. Is not this a plain contradiction? Isaiah tells us how to settle it. Do you think it really necessary that God should reveal to Mrs. White that which he so clearly revealed, not only in the law written on tables of stone with his own finger, but through Moses in his dissertation on Creation, and illustrated so forcefully in the life of Christ, and by the lives of his apostles and disciples throughout the ages to the present day?

After the admission referred to above, by Mr. Roberts, that the Adventists have other Christians at somewhat of a disadvantage, etc., it is hardly necessary to say more.

We admit that the disciples had a meeting once on the first day of the week. Acts 20: 7-11. This was a sort of farewell meeting, as Paul was to leave the next day. This was a night meeting, and in order to be upon the first day of the week according to their way of counting time, it must have been on the night following the Sabbath, as the day of the week always began at the setting of the sun.

You will notice that Paul started on his long journey early Sunday morning. He certainly did not show much respect for the day. But really why should he when he knew it only as a day dedicated to the worship of Baal, and as a rival of the Sabbath?

If "after eight days" really means after six days, they had a meeting on the next first day, but that this makes a sabbath of it we are not told by the Bible. For any one to undertake to prove by quoting 1 Corinthians 16: 1, 2, that the disciples held any kind of meeting on the first day of the week only shows the weakness of their cause, for it is very evident that no such

meeting was held. "Now concerning the collection for the saints." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." When this text is translated from the original into the various languages of earth, it almost invariably implies that this "collection" is an act to be performed by each individual at home. In many of these languages the words "at home" are used. Each individual was admonished to do that which no one would do upon any day held as a Sabbath day. The first duty on Sunday morning before beginning the week's work was to examine his earnings or that which he had acquired the week before and set aside "in store" as the Lord had prospered him.

Many of those who observe Sunday as a sacred day, say that it is not a sabbath, only the "Lord's Day", and will scoff the idea of changing the law, but say the law was abolished. After having done away with the Sabbath they re-enact the principles of the other nine of the Ten Commandments. Christ says: "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16: 17). When we read what Christ says in Matthew 5: 19, "Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven", it makes one shudder to think of the Sabbath-breakers and those who teach that the law has been done away, or that it has been changed.

The destruction of Jerusalem by Titus, took place about A. D. 70. If the Sabbath law was done away, or if it was changed, why did Christ ask his disciples to pray that their flight from the city might not be upon the Sabbath Day without telling them that it was to be changed to Sunday?

The pagan religion was very popular at the beginning of all secular history. It appears that Satan was very busy immediately after the fall, leading a large portion of the race into idolatry. First they worshiped the sun, calling it the chief symbol of God. Later they made an image to the sun calling it the chief god, Baal. This was probably the beginning of the rivalry between the two forces upon earth. God set apart the seventh day as the Sabbath for his creatures, Satan chose the first day. His followers called it Sun-day. Thus the rivalry between the two days began.

Rev. Wilber F. Crafts, a modern historian of some note, and probably more widely quoted by advocates of Sunday sacredness than any other writer says: "The ancient nations all about the Jews devoted *the first day of the week* to what was at first the chief symbol of God, and then the chief god, the sun, calling it Sunday" ("The Sabbath for Man", p. 375).

Sun worship continued all through the ages and was the great stumbling-block to the Jews. The nations that inhabited the land of Canaan were worshipers of Baal, and undoubtedly observed Sunday as a sacred day. The day was brought down into the Roman Empire, and as of old became the stumbling-block of early Christians. At the time of Emperor Constantine's supposed conversion, Sunday had become quite popular among Christians as a festal day, but the Sabbath was still observed and honored by them. In the year A. D. 321 the pagan emperor signed a decree that all townspeople should observe, "The Venerable Day of the Sun" but country folks were still free to do as they pleased about it. A few years later all were brought under the same law and those found "Judaizing" by keeping the Sabbath were anathematized and great penalties inflicted. The death penalty with most horrible torture was added in a short time. It was then the true church "fled into the wilderness". Its people were known by various names during the different centuries, and in various places: Hugenots, Waldenses, etc. The Sabbath was driven from the paganized Romish Church, but there never was a time after the death and resurrection of Christ that there were not Sabbath-keeping Christians. After the Reformation Waldenses came to England and America and founded churches under the name of Seventh Day Baptist. One church in London, England, now known as the Mill Yard Seventh Day Baptist Church, was founded by the Waldenses between the years 1580 and 1617, many of whom have suffered martyrdom and torture for no other crime than keeping holy the Sabbath of Christ and refusing to bow the knee to Baal by honoring the day dedicated to him. Many particular cases with names and circumstances could be cited.

Yours truly,

T. C. DAVIS.

Verona, N. Y., August 12, 1921.

## THE COMMISSION'S PAGE



### THE FORWARD MOVEMENT IN THE LOCAL CHURCH

REV. AHVA J. C. BOND

A few weeks ago there appeared in this department of the SABBATH RECORDER a program for a local church Forward Movement, as worked out by one of our pastors. It was quite a comprehensive program, dealing with practically every phase of a local church's life and work.

I am submitting this week a program for the prayer meetings, covering a period of about ten weeks. This again is the result of the conscious effort of one pastor to realize the fundamental aims of the Forward Movement.

I am passing on, also, the letter which this pastor sent out to the non-resident members of his church. This letter breathes the spirit of the true under-shepherd, and can not help but warm the hearts of those to whom it is sent, and stimulate greater activity in spiritual things.

It seemed to me very much worth while to share with readers of this department of the SABBATH RECORDER a letter from a church clerk to the members of the church.

The denomination succeeds as the local churches succeed. These good letters, one from a pastor and the other from a clerk, illustrate one method of building up the divine life in the members of the congregation, and of keeping them intelligently loyal to the church.

#### A PASTOR'S LETTER

DEAR NON-RESIDENT MEMBER:

At a recent meeting of the Advisory Committee of the ——— Seventh Day Baptist church, the interests of our lone Sabbath-keeping members were considered and a plan was worked out whereby we might feel ourselves in a little closer touch.

One of the first and fundamental aims of the New Forward Movement of our denomination is the deepening of our spiritual life. Our own church is in need of such enrichment. To this end we have worked out a program of prayer for the next two months. This program—which I enclose—is printed in convenient form and is being placed in the hands of every member of the church with the request that all our members join in concerted prayer for the objects outlined in the program. So far as possible we would like this period of intercession to be on Friday night at the time of the regular prayer service. Those living in our village who can not come to the church will hear the bell ring at 8.30 as a reminder of this request for united prayer. If possible will you join with us in prayer at this time, if not then, pray at some other time, but *pray* and *pray earnestly* that the great religious and spiritual program outlined by the denomination may be realized and that we may thus share in the coming of God's kingdom.

Yours in Christian fellowship,

Pastor.

October 25, 1921.

#### A CLERK'S LETTER

DEAR FELLOW-WORKER IN THE CHURCH:

All baptized believers in Jesus Christ are considered members of his spiritual church. All true believers are sincere in the search for truth. "If any man will do his will he shall know of the doctrine" or teaching. Seeking the truth, we are tolerant of all who may not as yet be united together in a common faith and practice. As far as we know, we try to fulfill our obligations to each other as one of the visible organizations, or branches of the church. You are one of us in this faith as we have been led to see it from our Bible study and search. And so you have covenanted together with us to do certain things you believe a Chris-

tian should do. If the covenant, as adopted at the organization of this church in 1904, has been forgotten, or its wording not quite remembered, you will be glad to have this copy of it as taken from our first church records:

"COVENANT

"1. We covenant to walk in the faith of Jesus, keeping the commandments of God according to the Scriptures.

"2. We covenant and agree to attend punctually, and faithfully, as far as practicable, all the appointments of the church, for worship and to do our part to the best of our ability in the work of the church.

"3. We covenant and agree to bear our proportion of the expenses and the work of the church according as God gives us the ability.

"4. We covenant and agree to watch over each other for good, and to pray for each other to the intent that we may abound in wisdom, spiritual understanding, and be thoroughly furnished for all good work."

The church also believes that when a member of necessity is away from the local church and unable to attend its regular services, that said member should communicate, at least once a year or oftener, with the church, through its pastor or clerk or some resident member, thus giving encouragement and moral support at least, to the church. This also gives strength and inspiration to the one thus writing or sending a message. In behalf of the church, the clerk desires to ask you when was your last communication. It might have been overlooked or lost in the mails. Can you not at once tell us that you are still in the faith and praying for and sympathizing with us in our work for the Master? This is of untold value to us all. Do you wish to make any special inquiry about the functions of your church? The clerk or pastor will be so glad to answer you.

We still have a deep interest in your success and religious welfare. We expect a letter from you before the year 1921 closes. Better write now.

With fraternal greetings,

Church Clerk.

P. S.—We have sent you from time to time church bulletins and tracts or other matter. Did you receive them?

TOPICS FOR PRAYER AND STUDY

October 22. Personal Righteousness—A Fundamental Duty. Romans 10: 1-13; 14: 11, 12.

October 29. Christian Living in the Home Where Christ is the Unseen Guest at Every Meal and the Silent Listener to Every Conversation. Luke 10: 38-42; 2 Tim. 3: 14, 15.

November 5. Faithfulness to Church Vows—We Owe It to God to Our Fellow-men and to Our Selves. Job 22: 21-30.

November 12. A Good Example—My Influence—For Good or Bad, Which? 1 Thes. 1: 2-9; Tim. 4: 12.

November 19. Milton College—Its Moral, Religious and Educational Advantages. Proverbs, Second Chapter.

November 26. Our Young People—Their Environment, Ideals, and Religious Life.

December 3. Indifferent Members—What Can We Do to Reclaim Them. Gal. 6: 1-5.

December 10. My Brother—My Duty to Him—Pray for Mutual Understanding and Helpfulness. Gal. 6: 10.

December 17. The Sick and Distressed. James 5: 13-20.

December 24. Christmas Gifts—Their Value and Meaning. Luke 2: 1-20.

December 31. My New Year's Resolution. Phil 3: 8-15.

SEVENTH DAY BAPTIST CONFERENCE

Receipts for October

Forward Movement:	
First Alfred .....	\$ 263 73
First Brookfield .....	84 25
Second Brookfield .....	36 00
Chicago .....	27 50
Friendship .....	140 00
Gentry .....	14 00
Second Hopkinton .....	10 00
Marlboro .....	46 37
Milton Junction .....	200 00
Pawcatuck .....	711 83
Plainfield .....	220 80
Rockville .....	20 00
Salem .....	424 68
Waterford .....	42 00
	\$2,241 16

For all but Denominational Building:

Salem .....

Special for Dr. Sinclair's work:

Young Men's Class, Battle Creek Sab-

bath School .....

5 00

WILLIAM C. WHITFORD,

Treasurer.

Alfred, N. Y., October 31, 1921.

"BACK TO THE GOSPEL"

The conversion of Giovanni Papini, who is, perhaps, the greatest Italian writer of modern times, is a notable event, and one that is full of promise. Described by an astute fellow-countryman as "the most characteristic representative of the ideal Italian patrimony", his indifference to religion has been the subject of criticism both at Rome, and among the Protestants. In vain have efforts been made for many years to gain his interest in religion. His brilliant articles in the Italian papers have always been heartily welcomed, and always the Roman Catholics and the Protestants have regretted his attitude toward the faith. Never a pronounced skeptic, never attacking the Vatican or the missionary efforts, he has simply observed an attitude of careless apathy.

But now a change has come. To the manifest astonishment of all, he came out in the *Resto del Carlino* in two articles in which he poured out his soul. The first of these described his experience. He wrote:

"Dismayed by the terrible tragedy of peoples, I have plunged headlong into the study of history. At last, finding that all the endeavors made by men to install an ephemeral happiness on earth had piteously failed, and had only succeeded in sowing tears and blood, it seemed to me that the sole escape from our misery was offered by the unheeded Word of Christ. It was therefore that with a heart buoyed up with hope and love, I approached the gospels. Nor was I deluded in that hope, for in the gospels I found certainty and peace. Thus, after an experience of chaos I confess that I have returned to Christ, and hope never to be separated from him again."

His second article, in the same journal, was quite as striking.

"It is not enough," he wrote, "to change laws and forms of government. The souls of men must be changed, and this must be done without any delay. All the evils from which we are suffering come not from outside, but from within." Then, after continuing in this strain, he continued, "To change the whole race of the earth will be nothing, will help nothing, unless the soul of every one of us be renewed, remade, purified. The kingdom of heaven is within us. He who looks for it outside, is blind, and a

blind leader of the blind. There is a guide whence we might even today derive some of the principles to which we must perforce return if we do not desire to perish in the tortures of eternal despair. It is a small volume, divided into four little books, which was written eighteen or nineteen centuries ago. Everybody knows it, many read it, nobody follows it. It is called the gospel of Jesus Christ."

This pronouncement has been followed by another, from the Hon. Luigi Luzzati, one of the most eminent of Italian economists. To a large gathering of students and professors at Rome University, he urged that the economic problems of the present day should have a religious solution. Even an apparently remote question, such as that of foreign exchanges, (although of such serious importance to Italy at present), can not, he declared, be solved without there is a change of heart in the European nations.

More recently, speaking on the same problem, he said, "A few words from the Sermon on the Mount, rigorously applied, would in substance contain sufficient economic wisdom to solve the problem. All of the proposed solutions, though they are technical, pre-suppose an economic and moral uplifting of the nations that have come out of the war. The situation is such that a Francis of Assisi would be more useful to us, from the economic point of view, than either a professor of financial science or a delegate to the League of Nations. Unhappily, it is more difficult to create a saint that either of the other two!"

"Yes, indeed," says Rev. Dr. Enrico Pons of Rome, "Italy's problem is at its root a religious problem, and many of her wisest sons recognize this fact. The Achilles' heel of our people is their lack of heart-religion, their culture that is for the most part pagan. Italian liberalism is gathering the fruits of fifty years of atheistic education. The church is reaping the harvest of its formalism. Fundamentally, this acute crisis, political, economic, moral, is a religious crisis."

W. H. MORSE, M. D.

Hartford, Conn.

Apart from Christ, today the world still lies in darkness and despair. . . . It is Christ or chaos, Christ or catastrophe.—Hubert L. Simpson.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Evangelism,—that is, the gospel of Christ and the possession of his spirit, that is, the story of Jesus told and lived, that is, the message of "peace on earth, good will among men", proclaimed and practiced in all relationships in life,—is the hope of the church and of the world.

I have little respect for the enthusiasm for prohibition, however eloquently expressed, of the man whose garments are saturated with the foul stench of tobacco and cigarette paper.

The Seventh Day Baptist Calendar and Denominational Directory is now being printed. Paper of an attractive tint of gray is being used, with ink of a rich dark blue color except where a red color marks the Sabbath Day dates and a few denominational events. The Calendar will be ready for sale and distribution early in December, and will make an appropriate gift for the holiday season. It is supplied with a blue cord for hanging on the wall.

A notable piece of benevolent work is being done by the Near East Relief for a people who are in great suffering; but the appeal of an employed agent found an almost unsurpassable handicap in the sickening stale odor of tobacco and cigarettes with which his person was reeking.

If personal or national selfishness, or a lack of tactful diplomacy, or unyielding opinionated temperaments, or an unwillingness to be frank and fair; cause the Conference on the Limitation of Armaments to break up without making progressive promising accomplishments, then indeed will the outlook be dark for any getting together of the nations for world peace and fellowship.

Our Forward Movement Director, Rev. Ahva J. C. Bond, has issued a pamphlet called "Making the Annual Canvass". It is

really a hand-book of directions for churches to help them in making their annual every-member canvass for subscriptions and pledges for local needs and for denominational work. The booklet has sixteen pages and a cover, suitable in size for enclosing in an envelope. Any one desiring a copy may secure it by writing to Pastor Bond at Salem, W. Va., or by addressing the American Sabbath Tract Society at Plainfield, N. J.

### OPEN LETTER NO. 7

MY DEAR FOLKS:

It has been more than a month since I wrote you. My experiences during this time, if recorded, would fill a book. Had you been with me you would know how little time I have had for writing you.

Near the close of our work with the Little Prairie Church in Arkansas Missionary Severance baptized three people who united with our church there. Two of these are heads of families and converts to the Sabbath. Our work is moving forward there.

On our way to Oklahoma Brother Severance and I visited the company of Sabbath-keepers near Lonoke, Ark., some twenty miles from Little Rock. There are a dozen adult Sabbath-keepers there who have been keeping the Sabbath for a dozen years. Most of them were led to the observance of the Sabbath through the preaching of the Church of God people. They are not now directly connected with any Sabbath-keeping organization. But they meet together each Sabbath in private homes for worship. I preached in the neighborhood one night, at which time we had a striking experience that I can not relate here. We stayed in a home that night where one of the sons, a big, fine, stalwart fellow lives who, in the recent World War, plainly told his officers that, for conscientious religious reasons, he could neither bear arms against his fellow-men nor work upon the Sabbath, the seventh day of the week. Because of this stand he met with much ridicule and scoffing. At one time, when encamped in New Jersey, the men in the service thought to take these queer notions out of his head. They formed two lines facing each other close together, and obliged this John Warner and two others like him, to pass between the lines while every one strapped them with

their belts, some of them using the buckle ends. They made the blood run. John bears the marks today of this treatment. But he proved that he was no "slacker" in the service of God and his country. He was sent to France, and served with honor the flag he loves. But throughout the service he was excused from bearing arms and from labor on the Sabbath days. He would have been shot down rather than violate his religious principles. It does us good to meet people who have real convictions that they believe are worth dying for if need be. Would that every one who comes to know a Seventh Day Baptist could feel towards that one as I feel towards John Warner. At length the men who flogged John came to give him greatest honor and respect.

I was glad to come to know the people of our recently organized church at Belzoni, Oklahoma. Weather continued to be fiercely hot, one hundred or higher in the shade every day. But heat, dust, and much sickness in the community could not hinder loyal, gospel-hungry people from going miles to attend the services we held there. On Sabbath Day Mrs. Hawkins came eight miles on mule-back to attend the service. Her son, a fine looking young man, came with her on horse-back. They remained for the evening service, going home after that. It is their habit to travel this distance every week for attending the Sabbath service. Interest in our work in that community is steadily increasing under the leadership of our general missionary on that field.

Since leaving there I have addressed our churches in Muskegon, Detroit, and Syracuse where I find people loyal and true, praying for the saving of souls and the building up of our cause.

Just now, upon the invitation of the Waterford (Conn.) Church, I am conducting a few special meetings with them. We are having good meetings. The spirit of the Lord is working among us. I am soon to go to assist Brother W. L. Burdick in special evangelistic meetings in two of the churches on his field that have asked for such work. Would that all of our churches and people were crying out mightily to God for a real revival among us.

The Missionary Board has no desire to dictate to our regular pastors and churches. But it does desire to do all within its power as God and the people give opportunity, to

build up and make strong our cause. It stands ready to furnish any of its field representatives for special evangelistic service wherever and whenever such action shall seem to be consistent with the work they are already doing.

Word now comes from Brother Severance that others at Belzoni have begun the observance of the Sabbath, and are awaiting baptism and membership in our church there. This is our constructive program—the program that really constructs, builds up, makes strong. This is a real Forward Movement. Let us pray and work together for a real advance all along the line. Write me at 124 Ann Avenue, Battle Creek, Mich., if you think the Missionary Board can be of service to you in any way.

Sincerely yours,

D. BURDETT COON,  
Field Secretary.

Waterford, Conn.,  
October 27, 1921.

### MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, October 19, 1921.

The members present were: Ira B. Crandall, Charles H. Stanton, Albert S. Babcock, Rev. E. Adelbert Witter, John H. Austin, James A. Saunders, Rev. Alva L. Davis, Mrs. Charles W. Clarke, Walter D. Kenyon, Corliss F. Randolph, Rev. D. Burdett Coon, Dr. Anne L. Waite, Mrs. Edward B. Saunders, Mrs. Albert H. Langworthy, Rev. Paul S. Burdick, Rev. Theodore L. Gardiner, Herbert M. Swinney, Rev. Edwin Shaw and Frank Hill.

The visitors present were: Mrs. D. Burdett Coon, Mrs. Allen C. Whitford, Mrs. Walter D. Kenyon, Mrs. E. Adelbert Witter, Mrs. James A. Saunders, Mrs. Dell Burdick, Mrs. Ruth Nash, Mrs. Ellen Lewis, Alexander C. Kenyon, Mrs. John Loughead and Amos Chester.

The meeting was called to order at 9.40 a. m., and in the absence of the President it was voted that Albert S. Babcock be the presiding officer.

Prayers were offered by Rev. Paul S. Burdick and Rev. Theodore L. Gardiner.

In the absence of the Recording Secretary it was voted that Miss Bessie M. Gavitt be secretary pro tem.

The minutes of the July quarterly meeting were read, corrected and approved.

The Treasurer's report for the quarter ending September 30, 1921, was read by Miss Frances L. Burdick, and was approved and ordered recorded.

The Corresponding Secretary presented his report for July, August and September, which was also approved and ordered recorded. It was as follows:

**REPORT OF THE CORRESPONDING SECRETARY FOR THE QUARTER JULY, AUGUST AND SEPTEMBER, 1921 To the Board of Managers of the Seventh Day Baptist Missionary Society:**

The month of July was given very largely to the preparation of the annual reports of the two Boards, those of the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society, and the work connected with the monthly meetings of the Boards. These reports when completed, and printed, made pamphlets of 32 pages and covers. The assembling of this material, the preparation of the copy for the printer, the proof reading two and three times, together with the routine and special correspondence, occupied the entire month, with one Sabbath spent in New York City and one at Waterford, Conn.

The first half of August was given: (1) To the preparation of the annual report of the Corresponding Secretary of the General Conference, including gathering and compiling the statistics of the churches, and the preparation of other documents for the General Conference; (2) to the preparation of the report of the Secretary of the Commission, and the making of arrangements for the meeting which was held at Salem, N. J.; (3) the assembling of the General Conference program and the preparation for the printer, proof reading, etc. This made a little booklet of 16 pages with cover. Then there was considerable correspondence connected with the special work of the distribution of Sabbath literature, aside from the usual correspondence.

The latter half of August was given to the meetings of the Commission at Salem, N. J., and the General Conference at Shiloh, N. J.

In September the Secretary spent three weeks in Wisconsin. The first Sabbath he spoke in the church at Milton, the second at Walworth, and the third was the week of the Northwestern Association at Milton where the Secretary gave an address on "Open Doors in the Southwest", an address in reference to present conditions and opportunities in Sabbath Reform, and a chalk talk at the time of the Sabbath-school service. He spent two days visiting in Chicago in the interest of our work as a denomination. During the last week in September on his way home he visited the Southamton church at West Hallock, Ill., and the last Sabbath of the month called for a visit on a lone Sabbath-keeping family

in Columbus, Ohio, Prof. Wilbur F. Stewart, of the Ohio State University.

The traveling expenses for the quarter, chargeable to the Missionary Society were \$39.33.

The Corresponding Secretary has received from the secretary of the Commission of the Seventh Day Baptist General Conference a communication enclosing the following action of the General Conference and of the Commission:

Your Committee on Reference and Counsel would respectfully report on the various matters referred to them by the General Conference as follows:

1. Concerning the request of the Southampton Church, Edelstein, Ill., that some one be sent to them to suggest a way to dispose of their church property, your committee recommends that the corresponding secretary of the General Conference write a letter to the church expressing our interest and sympathy, and that the Missionary Society send some one to ascertain what help we can render, and report to the Missionary Society.

2. Concerning the plea from the Cerro Cora Church, in Argentina, South America, that a missionary be sent to them, we recommend that the petition be referred to the Missionary Society, with the assurance that our people are greatly interested in the church and are hopeful that their desires may be realized.

3. In reference to the correspondence with members of the Cumberland Seventh Day Baptist Church in North Carolina, that the money received for their church property be turned over to the Missionary Society, with the hope that it may be used in missionary work on that field, your committee recommends that we approve the plan of the church. We would encourage the church to keep up such services as they can, and we hope that when practicable the Missionary Society will give missionary aid on that field. Your committee feels that as a general policy we should not spend the proceeds from the sale of church property for current expenses, but that such money should be invested in other church properties or placed in permanent funds.

4. We recommend that the request of John Monsoah, Kandal, South India, for financial help for carrying on Christian work there, be referred to the Missionary Society to investigate, and aid as best they can.

5. Concerning the recent request of Miss Marie Jansz for financial assistance to secure such needed helpers, and for a loan to start a sugar cane plantation (see the SABBATH RECORDER of August 15, 1921), we recommend that the matter be referred to the Missionary Society, with the suggestion that they confer with Rev. G. Velthuisen as to the merits of the situation.

11. Concerning the report of the Seventh Day Baptist Missionary Society, we recommend that it be adopted.

It is recommended that the treasurer of the Forward Movement Budget Fund be authorized, on permission from the several beneficiaries participating in the Forward Movement Budget Fund, to deduct 4 per cent from all money received for these beneficiaries, and remit the said 4 per cent to the treasurer of the General Conference to apply on the Forward Movement expenses.

In as much as the amount received during the past year was substantially 73 per cent of the total annual Forward Movement Budget, and has resulted in the accumulation of deficits by several of the boards and societies, presumably on the assumption that the total amount of the budget might be realized, it is recommended that our boards and societies participating in the Forward Movement Budget confine their expenditures of Forward Movement Budget Funds to 75 per cent of the original 1919 budget sums for their respective boards and societies until such time as larger percentages may actually be received through the Forward Movement.

There will be a meeting of the Commission on Monday and Tuesday, November 21 and 22, 1921, and any communications will be welcomed at that meeting from the Missionary Board in reference to matters that the Missionary Board desires to have considered.

Respectfully submitted,

EDWIN SHAW,  
Corresponding Secretary.

Westerly, R. I.,  
October 19, 1921.

The Corresponding Secretary read the quarterly reports from the workers on the home field, a statistical summary of which is as follows:

	Weeks of work	Sermons, addresses, and talks	Prayer meetings	Calls	Conversions	Baptisms	Sabbath Converts	Added to churches	Average congregations
Coon, Rev. D. Burdett	13	31	1	198	0	0	1	1	96
Severance, Rev. R. J.	13	38	16	164	1	1	1	2	58
Burdick, Rev. William L.	13	55	10	187	8	13	3	12	80
Branch, Rev. John C.	14	30	5	24	2	6	3	7	35
Van Horn, C. C.	13	13	1	57	2	3	1	3	34
St. Clair, Rev. R. B.	6	9	6	42	1	0	1	0	20
Abbey, Mrs. Angeline P.	13	13	0	40	0	0	0	0	12
Hills, Rev. George W.	13	55	15	73	0	0	0	0	40
Wing, Rev. L. A.	13	15	13	52	0	0	0	0	37
Loofbourrow, Rev. C. B.	13	16	9	41	0	0	0	0	58
Davis, Rev. William L.	No Report								
Randolph, Rev. G. H. F.	13	25	14	125	4	5	0	8	49
Powell, Rev. S. S.	10	11	11	30	0	0	0	0	21
Branch, Rev. M. A.	12	12	13	2	0	0	0	4	50
Tickner, Rev. W. D.	13	13	1	13	0	0	0	0	10
Thorngate, Charles W.	13	16	13	73	0	0	0	2	31
Hill, Claude L.	12	15	13	69	0	0	0	3	49
Crofoot, Mrs. L. G.	9	8	9	96	0	0	0	0	17
Clayton, Rev. William	13	24	11	13	0	0	0	0	10
									84
Thorngate, Rev. R. R.	13	18	12	40	0	0	0	0	61
Randolph, Wardner T. F.	No Report								
Savarese, Rev. Antonio	No Report								
Kovats, Rev. J. J.	No Report								

Rev. D. Burdett Coon was present and gave an interesting and satisfying verbal report of his work on the field for the past quarter.

Charles H. Stanton gave a verbal report of progress for the China Work Committee, and the Corresponding Secretary read letters from Rev. H. Eugene Davis concerning the campaign in China to raise funds for the building for the Boys' School; also in reference to evangelistic work at Shanghai and Lieu-oo, and in reference to the vacation daily Bible schools conducted by our mission.

Frank Hill reported that the Georgetown Chapel Committee had received no correspondence since the last meeting.

Ira B. Crandall presented a report of the Missionary Evangelistic Committee. A short discussion took place and the meeting adjourned for the noon recess.

The meeting was called to order at one o'clock and after discussion the report of the Missionary-Evangelistic Committee was adopted as follows:

**REPORT OF THE MISSIONARY-EVANGELISTIC COMMITTEE**

*To the Board of Managers of the Seventh Day Baptist Missionary Society:*

Concerning several matters referred by the Board to this Committee.

1.—It is recommended, in reference to the request from the people at Daytona, Fla., that the Board express its sympathy with and approval of some plan to provide a pastor or missionary worker for the winter season at Daytona; and since in the present situation the Board feels unable to assume the financial obligations, if the Daytona people will undertake to meet the traveling and incidental expenses, the Board will be glad to co-operate in trying to make arrangements for some man to be given a leave of absence on salary from his church or other work to spend two or three months with the people in Florida, and in particular at Daytona.

2.—It is recommended concerning the resolution from the Pacific Coast Association that the Board express its deep interest in the matter, and regrets in the light of a report adopted in January, 1921 by which the Board put itself on record in favor of placing two more workers on the Pacific Coast field, that in the present financial stringency it seems impossible to provide for such additional work in the immediate future.

In regard to the Bible Lessons pamphlets and cards, it is suggested that this matter be referred rather to the Sabbath School Board.

3.—Concerning the matter of work for the Missionary Society by Miss Elizabeth Fitz Randolph, arrangements have been made by which Miss Randolph is to be the pastor of the Petrolia, N. Y., congregation and pastor of the Hartsville Church, without incurring additional appropriations from the Board.

4.—Concerning the matter of the Cumberland Church, it is recommended that the Board express its gratitude to the Cumberland people for the purpose to give to the Missionary Society the funds received from the United States government for the property of the church; and to say to the people that just as soon as it seems advisable some one will visit Cumberland to talk matters over with the people and to consider just what is best to be done in reference to special work on that field.

5.—The resignation has been received from Rev. John C. Branch as general missionary for Michigan, to become the pastor of the White Cloud Church. A communication has also been received from the White Cloud Church asking that the former pastor, Rev. Mortimer A. Branch, be employed by the Missionary Society as general missionary for Michigan. Your Committee recommends that the resignation of Rev. John C. Branch be accepted, and that a call be given to Rev. Mortimer A. Branch to take his place on the same terms, November 1, 1921, being the date of change in positions.

The Committee also recommends that a letter be sent to Rev. John C. Branch expressing the appreciation of the Board for the valuable and satisfactory work he has rendered during the year.

6.—We recommend that our general missionary on the Southwest field, Rev. Rolla J. Severance, visit the Little Prairie Church three or four times a year as his judgment may dictate.

7.—We recommend that, in case our general missionary in the Western Association, Rev. William L. Burdick, is called upon for conducting evangelistic work outside his special field, he be



spared for such work if such action will in no way jeopardize the interests in the Western Association.

8—Concerning the work of Rev. D. Burdett Coon which was referred to this committee, a meeting of the committee has been held with Brother Coon and tentative plans have been made for the next few weeks and months. There may be special meetings soon at Waterford, Conn. Plans are being made for work with Rev. William L. Burdick in November at the Hebron churches, and on his way from Waterford to Hebron Brother Coon will visit some of the churches in the Central Association. Later he may go to Wisconsin for special evangelistic work, and the committee recommends that the home field secretary when not engaged in evangelistic work shall have full liberty for visiting churches, writing for the SABBATH RECORDER, and for correspondence work pertaining in any way to the promotion of missionary and evangelistic work on the home field of which he has charge under the direction of the Missionary Board.

Signed by the Committee,

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

It was voted that the communication from the General Conference and from the Commission contained in the report of the Corresponding Secretary be received and given due consideration. During the discussion letters from absent members of the Board were read from Rev. Arthur E. Main, Walton H. Ingham, Rev. M. G. Stillman, Rev. William C. Whitford, Rev. T. J. Van Horn, Mrs. O. U. Whitford, and Rev. William L. Burdick. No action that prevailed was taken concerning the matters under discussion.

Correspondence of special interest was read from Rev. G. Velthuysen, C. C. Van Horn, and Rev. Rolla J. Severance.

The following resolution was presented by Corliss F. Randolph and was adopted:

WHEREAS, More recently, there has been a marked decrease in the funds received from the New Forward Movement appropriations; and

WHEREAS, This Board is sadly handicapped in carrying on its activities for lack of funds; therefore

Resolved, That we earnestly request the New Forward Movement Director and the Commission of the General Conference to inaugurate at once an intensive campaign to collect the funds appropriated in the New Forward Movement budget.

The matter of appropriations for 1922 was taken up. The Corresponding Secretary presented applications for financial help

on duly filled out blanks from sixteen churches on the home field. After careful consideration the following appropriations were voted.

APPROPRIATIONS FOR 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
	<u>5,420 00</u>
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
	<u>2,500 00</u>
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
	<u>2,200 00</u>

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 Allowances .....	200 00
Miss Anna M. West ..	800 00
Dr. Grace I. Crandall .....	800 00
Dr. Bessie B. Sinclair .....	800 00
Girls' School Fund ..	300 00
Incidental Fund ...	500 00
Miss Susie M. Burdick .....	600 00
Dr. Rosa W. Palmborg .....	600 00
	<u>7,800 00</u>

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

It was voted that Rev. Clayton A. Burdick appoint the standing committees for 1922 and report at the next meeting.

Rev. D. B. Coon reported that Mrs. Tenney had offered the Missionary Society three sets of lantern slides which Mr. Tenney had used in his lectures on India and Palestine. These were accepted with much gratitude and will be used to the very best advantage.

It was voted that the sale of the Italian Mission building at New Era, N. J., be left entirely to the judgment of the Corresponding Secretary.

A letter was read from the secretary of the Woman's Board in reference to the physical examination of wives of missionaries before they go upon the field. The letter was referred to the China Committee for favorable consideration.

Upon the request of Corliss F. Randolph, in behalf of the Seventh Day Baptist Historical Society, it was

Voted, That permission be given Rev. William L. Burdick to take such time as may be necessary for the purpose of preparing an historical paper suitable for the celebration, at the time of the annual session of the General Conference in 1922, of the two hundred and fiftieth anniversary of the organization of the Newport church; it being understood that such expense, traveling or otherwise, as he may incur in the preparation of the paper, shall be borne by the Historical Society.

Ira B. Crandall and Charles H. Stanton were appointed a committee to adjust the matters of expense and ownership of the automobile used by Rev. William L. Burdick, questions which had been brought up by Rev. Alva L. Davis.

Prayer was offered by Rev. Edwin Shaw. The meeting adjourned at 3.40 p. m.

ALBERT S. BABCOCK,  
President pro tem.  
BESSIE M. GAVITT,  
Secretary pro tem.

THE CALL TO THE WEEK OF PRAYER FOR YOUNG MEN

NOVEMBER 13-19, 1921

To the Leaders and Members of the Young Men's Christian Associations of North America:

We call upon you and, through you, upon Christians throughout the United States and Canada to unite with the 9,000 associations embraced in the World's Alliance of Young Men's Christian Associations in the observance of the week beginning Sunday, November 13, 1921, as a Week of Prayer for Young Men. What may not this concert of prayer by Christian men of all nations and races mean if characterized by reality, intensity and unity!

First of all, let there be prayers of thanksgiving. Let us thank God:

That in the midst of the economic and other grave difficulties attending the post-war period the associations have not only held their own but also in so many cases achieved notable advances.

That old friends have remained loyal and a multitude of new believers in and generous supporters of the association have come forward.

That larger numbers of young men and boys than at any time in our history have, through our physical and educational work both within and outside our buildings, come under the influence of the association.

That countless doors of opportunity for service have opened before the North American associations across the breadth of the world.

That the canvass for the Retirement Fund has been so auspiciously inaugurated, especially as seen in the most generous initial gifts of laymen, and later in the notable pledges of the secretaries.

That on every hand there are evidences of a fresh and altogether unusual hunger for God, and of a growing, quiet determination among the leaders to reassert the pronouncedly Christian and evangelistic aim of the movement.

That the social conscience of the brotherhood has unmistakably been so quickened.

That the post-war work of the American associations in Europe and the Near East has so wonderfully prepared the way for a far greater and more effective ministry on behalf of the young men and boys of newly-formed and transformed nations.

That throughout the fields of Asia and Latin America there have been wrought so many signal triumphs in His Name.

That international planning, fellowship and action have been so fully resumed among the nations and races so long and so grievously divided.

We should pray that the lessons emphasized in the recent study of the life and influence of our founder, Sir George Williams, and of the three-quarters of a century of association experience may be taken to heart, and that the North American associations may enter upon the new and better day with a spirit of humility and of audacious, heroic and contagious faith.

We should unitedly pray that local association leaders, secretarial and lay, may seek to supply the intensive causes which underlie the most vital and highly-multiplying achievement and that traveling workers may strive to make every visit count in abiding spiritual results.

It is supremely important that we pray for more leaders. May God send us men of personality, of intimate experience of Christ, of culture, of power of growth and of unmistakable sense of Divine mission! We need also to pray that the effort to complete the \$4,000,000 Retirement Fund may soon be carried to a triumphant issue.

There should be continued intercession for the closer co-ordination and identification of the work of the associations with the churches in order that a far larger and more efficient service may be rendered in relating young men and boys to Christ, to the church and to the plans of the expanding kingdom.

Let us not fail to call upon God that his Spirit may brood with creative power over the indigenous association movements of Asia, Africa and Latin America and that the North American associations may render them a truly adequate co-operation through intercessory prayer as well as through sacrificial offerings of men and money.

The associations throughout North America should give conscientious heed to the following resolution adopted at the recent Plenary Meeting of the World's Committee of the Young Men's Christian Associations held at Utrecht, Holland:

"We recommend that the international importance of the Week of Prayer be emphasized by making the observance a truly international week."

During the seven days the fullest thought and deepest prayer should be devoted:

1. To the development of the foreign or extension work of the National Movements.

2. To the removal of interracial and international friction and misunderstanding.

3. To the Christianizing of international politics and commercial and industrial relations.

4. To the creation of that moral and spiritual atmosphere and that knowledge of the fundamental problems of foreign affairs which are essential to the life and development of a truly Christian fellowship of nations.

During this week special effort should be made to call forth sacrificial giving from young men toward the world-wide program of the Young Men's Christian Association."

The foregoing summons assumes a prophetic character when it is recalled that the resolution was adopted before the Washington Conference was announced. In view of the great possibilities and dangers of this significant international gathering within our gates and in view of the great responsibility resting on the Association Movement because of its international and interracial personnel and program, it is transcendently important that all to whom this call comes may give themselves to prayer, and likewise that they may call forth the prayers of others, to the end that superhuman wisdom, love and power may dominate the proceedings and determine the decisions of this coming together of leaders of the nations.

On behalf of the International Committee of Young Men's Christian Associations,

ALFRED E. MARLING,  
*Chairman.*

JOHN R. MOTT,  
*General Secretary.*

347 Madison Avenue,  
New York City,  
October 21, 1921.

#### A STUNNING QUESTION

Will Germany win the war after all? Being compelled to disarm, she has stopped her bloated budgets for armaments. Her yearly payments for reparations are less than what either France, England or America has elected to spend the past year on their respective armaments. Germany is hard at work producing, the sure and only road to recovery and prosperity. England, France and America are still lagging in production and at the same time are wastnig enormous sums maintaining their "preparedness" programs.—*Federal Council.*

## EDUCATION SOCIETY'S PAGE

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

### ARE YOU A FRIEND OF MILTON COLLEGE?

[Below is a letter from Acting President Whitford of Milton College of the pastors of the Northwestern Association, sent October 24, 1921. The letter is reproduced here to remind the readers of the RECORDER of the offering which that Association is to make Milton the Sabbath following Thanksgiving, and to urge all friends of Milton College to come to her assistance at that time.]

In November, 1920, Milton College presented her needs to the churches of the Northwestern Association and requested each member to contribute as a free-will Thanksgiving offering to the college at least the equivalent of a day's income or wage. The results of that appeal were very gratifying indeed, and the money contributed in this way saved the trustees from the embarrassment of coming to the close of the year with a deficit. On behalf of the trustees of Milton College let me thank the members of your church through you for their interest and generous support. About \$3,400 was received.

Now Milton College has begun another school year with an increased enrolment and with increased expenses. It is our desire to have a representative of Milton College visit your church on the Sabbath just preceding Thanksgiving Day and present to your congregation the problems and the needs of our college and to ask you to repeat the offering of last year. We still adhere to the statement made last year, that "Milton College needs the churches of the Northwestern Association and the churches need Milton College." The relationship of Milton College to the churches and the appeal of the college to the churches for support was fully discussed at the Northwestern Association at Milton, September 17, 1921, and a strong resolution was adopted approving the plan.

May we not rely on the co-operation of yourself and your leaders in this matter?

In order to enable us to carry out our plan to appeal to your non-resident members as well as to your congregation, may I ask you to send me very soon the number of your live, active non-resident members? The person selected to visit your church will probably be ————. Any suggestions that you may wish to make will be gratefully received. We are anxious that this undertaking shall bring a mutual blessing to your church and to the college.

This letter has been approved by the committee of the trustees who have this matter in charge. They are Rev. H. N. Jordan, W. H. Ingham, A. B. West, and A. E. Whitford.

Very truly yours,  
ALFRED EDWARD WHITFORD,  
*Acting President.*

### SIGNIFICANT PRONOUNCEMENT ON EDUCATION

At its latest session held with the Milton, Wis., Church, September 15-18, 1921, the Committee on Education presented the subjoined significant report which was heartily endorsed by the association:

1. Inasmuch as we heartily deplore present-day tendencies to a hollow, superficial, mercenary education, we wish emphatically to point out to parents and to our colleges the urgency of grounding our boys and girls in the principles of our religion and of furthering in our young folks the growth of substantial Christian character to the end that they be prepared for the full duties of citizenship in the kingdom of God on earth.

2. Our denomination needs capable and consecrated leaders trained for the waiting kingdom tasks in church and school and mission field.

We wish in this connection to call special attention to the opportunities in our colleges for real Christian and denominational service; and we would urge upon parents the duty and privilege of dedicating their children to teaching in our colleges.

3. Recognizing that the interests of our denominational Forward Movement have first claims for our faithful support, nevertheless, we believe that this association and its constituent churches, next to the Forward Movement, should give particular attention to the work and needs of Milton College; and we therefore desire to record

heart-felt sentiment that the plans of the trustees, through an annual free-will offering, and in other ways, to meet the probable deficit of the current year be cordially endorsed, and that the authorities of Milton College be given every possible encouragement and support.

A. E. WHITFORD,  
A. J. C. BOND,  
EDWIN SHAW,  
P. E. TITSWORTH,  
*Committee.*

### A LETTER TO ABSENT MEMBERS

[As a bit of Home News this letter to the absent members of the First Hopkinton Seventh Day Baptist Church will interest many.—EDITOR.]

DEAR FRIENDS:

Pastor Coon has gone to his new field of labor, and no doubt you have missed his letters. We have been here four months. These have been busy months, too—getting settled in our new home, adjusting ourselves to new conditions, formulating plans for work, making new acquaintances, attending the General Conference, etc. During this time the "Rotospeed" has been idle. However, the absent members of the church have not been absent from the pastor's mind. While he has been getting acquainted with the resident members he has often wished that he might also know you personally. So this letter, he trusts, may serve as a sort of introduction.

We have been very cordially received. The people seem anxious that our home among them shall be comfortable and pleasant. The parsonage was papered and painted inside before we moved in. A new roof is now being laid, and a new furnace will soon be installed. But best of all is the manifested spirit of co-operation. The young people are especially faithful, both at the Friday night prayer meeting and the Sabbath morning service. The average attendance for the first four months has been, at the Sabbath morning service 120, at the prayer meeting from 25 to 35. We have a fine Christian Endeavor Society with an attendance of 35 to 40. Both the Junior Christian Endeavor and the Sabbath school are doing good work.

But I must tell you of our Junior Church.

Just now this is the big, growing affair. The third Sabbath in each month is set apart for the Junior Church which takes the place of the regular Sabbath morning service, and is devoted to the children and young people. Our opening date was September 17. Invitations to this service were placed in every home in Ashaway and Potter Hill. The "Invincibles", a Sabbath-school class of boys, distributed the invitations, while four girls from the "Class in the Corner" acted as ushers. The response was splendid. Young and old came. We had an increase in attendance of better than 75 per cent. Our second service was held October 15. Invitations were again distributed. A larger number were present than at the first service. More than 50 children, under 12, were seated in a body. The attendance was about 200.

The pastor hopes to keep you in touch with the work by writing you at least quarterly. He finds the "Rotospeed" paid for and in good condition, but supplies are exhausted. If you appreciate these letters and desire to contribute toward the expense, send your contribution direct to the pastor. It need not be large. A little from each will be adequate and a burden to no one.

Trusting that all are well with you, that I may soon come to know you personally, and praying that heaven's richest blessings may be yours, I remain,

Faithfully your pastor,

A. L. DAVIS.

Ashaway, R. I.,  
November 1, 1921.

### SEMIANNUAL MEETING WESTERN ASSOCIATION

The semiannual meeting of the Western Seventh Day Baptist Association will meet at Little Genesee, N. Y., November 11-12, 1921.

ESTHER HAMILTON,  
*Secretary.*

God does not promise Moses a new tongue, but that he will be with him and train his tongue. Listen to him for forty years after in the Moab plain, as with brain fired and tongue loosened and trained he gives that series of farewell talks fairly burning with eloquence.—S. D. Gordon.

## WOMAN'S WORK

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

### THANKSGIVING

I thank thee, Lord, for the blue of thy sky,  
For the green of thy woods and fields;  
For the river that ripples and sparkles by,  
And the harvest the brown earth yields.  
For the birds that sing and the flowers that bloom,  
And the breath of the cooling breeze—  
Thou hast made them all so beautiful,  
I thank thee, Lord, for these!

I thank thee, Lord, for a brain to think,  
And a will to dare and do;  
For a heart which may give my fellow-man  
A love which is strong and true;  
For a spirit that is but the breath of God,  
And is new when the world is old—  
I yield them all to Thyself, dear Lord,  
They are thine to have and hold.

Only use them, Lord, in thy shaping hand  
For an end that thine eye can see,  
As day by day, thou art fashioning  
Thy child to be more like thee.  
Let thine image shine from my faithful heart  
As a light over life's rough way,  
That others may find it an easier path,  
And be led to a perfect day.

—Pittsburg Christian Advocate.

### TWO WOMEN WHO MET OPPORTUNITY

Two women met opportunity one day. The one was a woman who made every necessity of her own life an excuse for her failure to reach out a helping hand to others. The other found in every privilege that came to her an opportunity of sharing with those to whom privilege came not. The one woman had an only daughter who was critically ill. Skilled physicians were called. Night and day trained nurses cared tenderly for the young girl. A great specialist was brought half way across the continent in consultation, and the life that had lingered at the gates of death came back through the gates of life. The mother said her heart was overflowing with thanksgiving. The Lord sent opportunity for her to express her thanksgiving. A great-hearted woman came and spoke to her of the girls of India and China, who suffer and die with no one to care, and no one to minister to them. She told of the medical colleges that were training doctors and nurses, and of those

who were being turned away because there was no room for them. She told of the things that might be if buildings and equipment could be provided. Then the woman to whom opportunity came, although she had great wealth, looked for a way of escape. She made privilege an excuse for failure to meet opportunity.

"My daughter," she said, "has been very ill, and I have been at great expense. I have had many physicians and high-priced specialists. I have had nurses night and day, and therefore I can not help this good cause which you represent."

So because her daughter had had skilled physicians and nurses she denied them to the suffering daughters of India and China, and opportunity passed on to the other woman.

Her daughter also had been ill, and had been lovingly and skilfully brought back from death to life. And lo, opportunity stood by her mother also, as a great heart told of the girls that wait in India and China, and die for the lack of such skill and care as had restored her daughter. "Will you help with the fund to establish the Union Christian Colleges of the Orient and the Medical Schools?" said opportunity.

"What more fitting thank offering could I make?" said the woman who recognized opportunity. "True, I have spent much, but I would have spent much more if my daughter had needed it. Now my heart is so full of joy I have room in it for all the daughters of the world."

She wrote her check in large figures and said: "This is the first payment on the debt of gratitude that I owe." Thus did two women meet opportunity. One knew it and the other knew it not.—*Missionary Review of the World.*

### LITTLE STORIES OF GREAT THANK OFFERINGS

#### A MOTHER'S THANK OFFERING

Mary was one of the most gifted girls who was ever graduated from the college, according to the view expressed by the president. With her fine personality, her executive ability and her broad culture, she was certain to win her way in any sphere she might choose.

While Mary's friends were showering their congratulations on her mother, and

the mother was planning the coming days with her daughter, Mary said one day: "Mother, I have decided that my life will count for more in China than anywhere else in the world. I have a great opportunity to teach in a college in China. Are you willing that I should go?"

It was hard for the mother to see the plans she had made fall to the ground. It was hard to put an ocean between herself and the only daughter, but the mother prayed earnestly until the way seemed clear and then announced that she was willing and was thankful that God had given her a daughter who was to have part in building the new China. She also offered to support her daughter on the mission field as a thank offering for such a daughter.

#### FOR OTHER BOYS

A father sat in his office alone. The son whose empty chair was still at the other side of the desk had died suddenly in an epidemic. All the father's hopes had centered around this son. Loneliness crept into his heart, and bitterness followed after loneliness, with a supreme effort the father said: "Loneliness must needs come, but I will not let bitterness have place." He thought of the fine, upstanding man who had called him father, and gave God thanks for his life. Then he set about to find the best opportunity for helping other boys. His thank offering was a large gift to establish a Christian school for boys in the mission field, and a scholarship in America that made it possible for him to have always a son in college. All bitterness was gone from his heart, and as bitterness went out, loneliness followed also, and his own life was enriched by the love and the life of the boys to whom his thank offering gave enlarged opportunity.

#### FOR RHEUMATISM IN THE LEFT ARM

"Why does she constantly rub her left arm?" asked one member of an audience of another, as she looked up at the medical missionary who was speaking. "Rheumatism," whispered her friend laconically. "She made a five hundred dollar thank offering for it. One day she was operating in India. She was very tired and very hot, but an urgent call came to her from the village. She rushed out to meet it and afterwards developed rheumatism in her left arm. She was so thankful that it was

not in her right arm and so did not prevent her from operating, that she made the five hundred dollar thank offering.

"Her salary is only \$700 a year, and she can not give the entire \$500 in one year, but that is the amount she has determined to give."

The friend was silent as she looked at her own two strong arms, and wondered how she could express her gratitude in terms of thanksgiving.—*Missionary Review of the World.*

#### A VERY PLEASANT GATHERING

It was in Lickrun, W. Va., at the old homestead of Deacon John A. Polan, now nearly eighty years old. He and his esteemed wife, "Aunt Emily" as we love to call her, with visiting friends, entertained royally and served bountifully all who came.

The occasion was brought about by the return of Uncle John's brother and wife, Mr. and Mrs. Charles L. Polan, of Jackson Center, O., to their native State of West Virginia on a visit. Among other pleasant things for them it was arranged that Wednesday, October 26, should be a sort of home-coming for the relatives and a few other friends at Uncle John's.

The day was one of those ideal autumn days for which you need search no further than among the West Virginia hills and vales. And the scattered ones came afoot, horseback, in carriages and in autos. But the day brought even more than the lovely and lovable; for some of the visitors were hustled off to fight forest fires which were devouring the line fences about Uncle John's farm. But they all tarried long enough to devour something more nourishing than fence rails before going to battle.

The following persons were present: Mr. and Mrs. John A. Polan, Mr. and Mrs. Samuel L. Polan and their daughter and son, Jessie and Willie, Mr. M. O. Polan and his two daughters, Mrs. Lena Willis and Gertie, also his son and wife, Mr. and Mrs. Oral Polan, and their two small children; Mr. Charles L. Ford, son of Stephen and Sophia P. Ford; Mrs. Rhoda Davis (all these reside near the place of gathering); Mr. and Mrs. Charles L. Polan, Jackson Center, O.; Mr. and Mrs. M. C. Williams, Clarksburg, W. Va.; Mr. and Mrs. Frank Killian, Smithton, W.

Va.; Mrs. C. P. Davis and two daughters, Addie Davis and Mrs. Lettie Maxwell, Smithton, W. Va.; and friends who claim no special kinship were: Mr. and Mrs. W. E. Sutton, Mrs. Forest Graves, and the pastor of the Middle Island Seventh Day Baptist Church.

Several group pictures were taken by Miss Ruth Willis just before the gathering broke up. Among those who got conspicuous places in one of the groups your scribe noticed the old family dog as dignified seemingly as any dog could be. Well, any way we all vote it a fine time and will want to come again. G. H. F-R.

#### LUXURY TAX OF AMERICANS

Some very interesting facts concerning the present inclinations of the American people are disclosed in a statement of the Treasury Department based upon returns for luxury and kindred taxes. The larger cities spent last year about \$5,000,000,000 in the mad plunge for amusements and luxuries. There are fifteen items in the tax list that can be classified as non-essential expenditures, and the tax in these cases is ten per cent; the treasury received over \$500,000,000 from these sources. The spending of this vast sum of money for non-essentials does not seem to indicate any very great tendency toward economy on the part of our people. We are an extravagant nation, for in spite of the efforts of the government to instill ideas of thrift through co-operation with various civic, social and educational organizations, it can not be creditable to us to discover that we are spending in excess of \$13,700,000 every day in the larger centers of population for items that are mainly in the luxury class. And this enormous figure does not represent the total situation, as it is not inclusive of the entire country. The theaters turned over to the government over \$82,000,000 in eleven months of the last fiscal year, which shows that about one billion dollars are being spent on theaters and movies alone. The tax which smokers are paying amounts to nearly \$250,000,000; the ice cream and soft drink tax reached \$50,000,000; that for candy went up to over \$20,000,000; that for perfumes and cosmetics climbed to \$50,000,000, and the returns from a large variety of other luxuries was likewise colossal and astounding.

#### DO WE WANT DISARMAMENT?

Do we want it badly enough to do something to get it? Now is the time to act. Many of us have feared the Conference would get switched from the main track leading toward disarmament and spend its time on sidings discussing international politics, far-Eastern questions, and ending as a fiasco. There are signs that point in this direction. Are the people to have their way or shall their paid servants who sit in the Conference run things to suit themselves?

We are all going to be responsible, up to the measure of our influence, for the success or failure of the Conference. What can the humblest do? Write his or her personal letters to President Harding, Secretary Hughes, Senators Lodge and Underwood, telling of their belief that a reduction of armaments can be secured if the representatives to the Conference will take hold of the matter in dead earnest, and that the people are expecting that one issue to be the chief end in view, and everything else to be of secondary consideration. Write now. Then when you have written your letter, get all your friends to do the same.

God keeps the upper lights burning brightly as ever, but he has left us down here to keep the lower light burning. We are to represent him here as Christ represents us up yonder. Let us have our loins girt and our lights brightly burning, so that others may see the way and not walk in darkness!—*D. L. Moody.*

The desire for riches often shrivels a man's soul up like a blight. If he is poor, this craving makes him envious and dishonest. If he is rich, it makes him more and more greedy and cold-hearted. A great fortune over and over again becomes the setting of a soul-tragedy.—*Sabbath School Herald.*

#### THE YOUTH'S COMPANION FOR 1922

The "Youth's Companion" is planning to make the coming year the banner year, and the "Sabbath Recorder" has arranged to give its readers the benefit of special combination of the "Sabbath Recorder" for one year, the "Youth's Companion" until January 1, 1923, and the Companion Home Calendar, all for \$4.65. Make checks payable to the "Sabbath Recorder", Plainfield, N. J.—Adv.

## YOUNG PEOPLE'S WORK

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

### TO THE JUNIORS

On page 29 of the Graded Lessons for this quarter is a space in which you are to print a certain verse of Scripture. Color the initial letter very neatly with your favorite tint of crayolo.

You will find the whole verse in Psalm 46.  
MRS. T. J. VAN HORN.

### THE GOLDFINCH

MARY S. ANDREWS

Like living, golden sunshine,  
The dainty goldfinch seems,  
His flight, so oddly waving,  
Displays his golden gleams.

In flocks they come to tables  
Set by the sunflowers gay,  
Morning and noon and evening,  
And between meals, day by day.

They sit around the tables,  
Eating the food so free,  
Gaily chatting together,  
As happy as can be.

We love their cheerful chatter,  
And color, golden bright,  
Their song so sweet and happy,  
And gentle, wavy flight.

*Farina, Ill.*

### NATURE STUDIES NUMBER II

DEAR LEOTA:

As you asked me to write you a letter about the birds we see here in Illinois, I will do so now, and will tell you something about their food. Some other time I will tell you about some nests I have seen. We have a great many birds here. In the last two years I have seen and listed one hundred and eighteen kinds within the limits of our village corporation, and have seen several other kinds in the woods. Of course many of them are seen only in the spring and fall migration, but quite a number stay here the entire year, many others nest here in the summer, and a few come from the far north to spend the winter here.

When the ground is covered with snow and ice, cardinals, flickers, song sparrows,

juncos and meadowlarks come close to our door for food that is put out for them. Cardinals and song sparrows have come on to our doorstep for crumbs. They stay here all the year, and so do the flickers and meadowlarks.

Very early last spring we enjoyed watching a pair of cardinals which came to our front porch to eat honeysuckle berries. For a while they came several times every day, for the berries. The earliest female robin of last spring came about daylight every morning for a week to eat berries from a wild rose bush a few feet from the house. She ate a dozen or more each morning, and was not seen there at any other time of day. When the catbirds came, they ate the berries that the robin had left. I have seen robins eating poke berries, and robins, catbirds and kingbirds have come to eat berries from a bush-honeysuckle which touches our porch. This fall a brown thrasher came a few times to our front porch for berries of the coral honeysuckle, and I also saw one eating elderberries.

Many kinds of birds have eaten mulberries from a tree near the house. I have seen rose-breasted grosbeaks late in the fall, eating spoiled apples that had been left on the trees, but I do not know whether they ate the fruit or the apple seeds.

A hermit thrush spent a whole day last spring along our row of gooseberry bushes, often jumping up eight or ten inches from the ground to take an insect or a worm from the bushes. I could see him plainly from the window without my bird glass, and enjoyed watching him, for he is a most lovable bird, and one of our most rare and shy migrants. He seems to me as charming and fascinating as a dainty piece of rare china.

Every year we grow a few sunflowers near the house, for the birds, and the following kinds come to them: goldfinches, chickadees, downy woodpeckers, red-headed woodpeckers, red-wing blackbirds, bluejays, brown thrashers, orchard orioles and cardinals, the last three only in small numbers. One can hear the chatter of the goldfinches and the chickadees almost any time, after the seeds begin to ripen. The goldfinches sit on the sunflower head to eat, while the chickadees carry each seed to a tree to break the shell and eat the meat, and then return for another seed.

## CHURCH LEADERS OF MANY NATIONS URGE DISARMAMENT

FEDERAL COUNCIL

A Chinese, a Japanese, a Frenchman, a Swiss, an Italian and two Americans, gathering in the Conference Room of the Federal Council of the Churches, in New York City, a few days ago discussed how the churches of their respective countries may co-operate in prayer and work for limitation of armament. In striking contrast, the Japanese and the Chinese representatives sat side by side.

With one accord the foreign representatives stated that America is regarded as the hope of the world at this time and must assume the leadership in bringing about effective reduction of armament. They told of Christians throughout the world praying for the success of the Washington Conference. With great interest they listened to the plans of the Federal Council's Commission on International Justice and Good will, as explained by Dr. Sidney L. Gulick, for making the churches of America centers of prayer and influence for disarmament.

In a few brief sentences, the general thought of each of the foreign representatives was summed up as follows:

Rev. Hiromichi Kozaki, sent by the churches of Japan as an unofficial observer and representative to the International Conference on Limitation of Armament, said:

"The Christians of Japan deeply deplore the militaristic policies and aggressions that have so seriously injured the relations of Japan and China and earnestly hope that this Conference may reach such wholesome results that all excuse for Japan's militarism may be removed; that true liberalism in Japan may become dominant; that every element in Japan's policies in China that are injurious to that great land may be abandoned and that fullamity and friendship may soon be achieved in the relations of Japan with China and the United States.

"The Japanese people have no desire whatever for war with America, nor do they have the least desire to push through policies—either economic or political—that would be injurious to China. They realize that Japan's future is closely bound up with maintaining friendly relations with China and the United States.

"Three hundred thousand Christians of

One day I heard a woodpecker making a peculiar sound, and looked into the elm by our south door to see a downy drilling an opening into a cocoon hung from a twig high up in the tree. He made the opening near the upper end of the cocoon, and ate the contents, which he seemed to relish.

Mocking birds are not very common here, but are to be seen and heard every year, out in the country. This fall I saw one in town, not very far from our house, eating elderberries.

In the woods I have seen woodpeckers eating sassafras berries and last year saw a kingbird trying to catch a seventeen-year locust on the wing. Have seen a titmouse carrying part of an acorn in its bill; and have seen cuckoos eating worms so wooly that one would think they would scratch the throat that swallows them. Have also seen cuckoos eating grasshoppers.

It is interesting to see the red-headed woodpecker darting away from a telephone pole after an insect like a flycatcher, and then return to his perch to wait for another insect to come near.

We enjoy the humming birds, as they come to porch boxes and vines, and seem so unafraid. I have seen them sipping the sweets from the bloom of the geranium, petunia, gladiolus, zinnia, coral honeysuckle, perennial phlox, sunflower, iris, wild larkspur, columbine, butterfly weed and black berry.

It is interesting to see the chewink, on the ground, scratching among the leaves, like a hen. The brown creeper, nuthatch, Bewick's wren, golden-crowned kinglet, and woodpeckers, search carefully for insects on the bark of trees; warblers, vireos and orioles take worms and insects from the leaves; swallows and flycatchers catch insects on the wing; and nearly all of the birds are of great value to us because they destroy so many insects, worms, weed seeds and other things that are injurious to fruit and other crops.

One can attract birds by growing bushes and trees that have berries for them to eat, and by furnishing nesting boxes for those that prefer to nest in boxes. Sometime I will write you more about birds, if you care for it.

AUNT MARY.

Thy word have I hid in mine heart, that I might not sin against thee.

Japan are praying for the success of the Conference. They are exerting their influence through public opinion in its behalf. They form an influential body quite out of proportion to their numerical strength."

Dr. Y. Y. Tsu, formerly a professor at St. John's College, Shanghai, said:

"Thinking Chinese are looking to America, and especially through the International Conference on Limitation of Armament, to help them throw off the incubus of past policies of various aggressive nations, both of the East and West, that have proved so disastrous to China. They are beginning to realize how serious is the grip which foreign peoples have secured upon China's natural resources and how difficult it is for China to reorganize her national life in the face of the hampering conditions imposed upon her by these foreign nations. No Chinese desires intervention, but they do desire that the foreign nations agree among themselves not only to keep hands off in the future but also to take joint steps to enable China to regain full autonomy of her own administration and of all such economic rights and special privileges as have been granted to foreign nations for insignificant returns and in ignorance by corrupt or inefficient officials.

"The Christians of China are engaged in solemn prayer for the Conference. Perhaps to China more than to any other nation the Conference has a deep meaning.

Pastor Adolf Keller, of Zurich, Switzerland, secretary of the Swiss Federation of Churches, said:

"All Europe, staggering under the burden of armament, hails the approaching Conference with joy. Nobody thinks that disarmament is a vital necessity for the great American nation, but it is a vital necessity for the peoples of the old world. If the hope in the Conference on Limitation of Armament fails there will be all over the world a general burial of ideals, of constructive effort and of confidence; the peoples will sink back into deep hopelessness and again the way will be prepared for the destructive forces. Still hope prevails and once more our people look to America to lead.

"Not only in Switzerland, but also in the Protestant churches throughout Europe, there is a new hope that Christian ideals will prevail in international relations. Our peo-

ple are not only awake to the economic and political necessities of such a reduction, but realize the tremendous moral issues involved."

Chaplain Daniel Couve, of Paris, France, director of the French Protestant Missionary Society, said:

"The real people of France are not militaristic. They went to war because they were obliged to go, but they did not like it and now they are tired of it, so tired that even military parades have become painful to them. France is ready to have faith in the future and to take a large part in a real limitation of armament, but she needs to be convinced, not by words but by acts, that should she disarm she would not be left unprotected.

"The French Christians realize that disarmament will not be the result of new treaties in preparation for war, but of a strong will for peace. What they can not understand is why America has not helped disarmament by entering the League of Nations.

"Our people are looking to America to assume the leadership at the disarmament conference. The prayers of our churches go up for universal peace. France as a whole is hoping that out of the Conference may come conditions that will enable her to throw off a great part of the burden of armament which until then seems necessary."

Pastor C. A. Tron, of Torre Pellice, Italy, representing the Waldensian Churches, said:

"The people of Italy look to the Conference on Limitation of Armament to hasten the return to normal by restoring international faith and good will. They believe that large armies should be demobilized, only the smallest possible armed forces being retained.

"Groups of Christians are earnestly convinced that the application of the principles of the kingdom of God—righteousness, justice, truth, and helpfulness—to international affairs will bring about universal peace. The Conference by bringing about a reduction in armament will mark a big advance in this direction."

"The young man or woman who starts to widen life without remembering to deepen it at the same time, is working toward weakness, not power."

## CHILDREN'S PAGE

### WEEDS AND DEEDS

A naughty little weed, one day,  
Poked up its tiny head.  
"Tomorrow I will pull you up,  
Old Mr. Weed," I said.  
But I put off the doing, till  
When next I passed that way  
The hateful thing had spread abroad,  
And laughed at my dismay.

A naughty little thought, one day,  
Popped right into my mind.  
"Oho," I cried, "I'll put you out  
Tomorrow, you will find!"  
But once again I put it off,  
Till, like the little weed,  
The ugly thing sprang up apace,  
And grew into a deed!

So boys and girls, heed what I say,  
And learn it with your sums;  
Don't put off till tomorrow, for  
Tomorrow never comes.  
Today pull up the little weeds,  
The naughty thoughts subdue,  
Or they may take the reins themselves,  
And some day master you!  
—Sunday School Times.

### BOBBY'S KITE TAIL

"Kate!" said Bobby. "Kate!"  
But Kate was reading and only shook her head. She was a big girl and Bobby was only a little boy.

Kate never liked to be spoken to when she was reading if it were a story.

"Kate!" said Bobby again, "I want a tail for my kite, Kate."

"Oh, go away, please, Bobby. I haven't anything for a tail for your kite."

"Mamma said you would have, up in your room," insisted Bobby, in a grieved tone.

"She said there was some red stuff," Bobby went on, for Kate made no answer.

But Kate had just reached the fairy prince in the story and she did not want to stop.

"In a minute," she said, dreamily.

Bobby waited and watched the great white clouds through the window and tried not to squeak his shoes, though all the time the wind threatened to go down and the clock in the hall kept telling him that the lovely afternoon was going. Still Kate did not move.

Bobby drew a long breath. "Kate," he said, "Isn't it most a minute?"

"Oh, Bobby what do you want?"

"A kite tail," said Bobby.

"Well, can't you get it for yourself, dear?" said Kate.

"In your room?" asked Bobby. "Can I get the red stuff mamma spoke of?"

"Yes, take anything, only don't bother, there's a dear." And Kate went back to her book. It was her friend Margaret's book, and Margaret was coming for it that evening, and Kate wanted to finish it.

Bobby tip-toed out of the room and up the stairs, and when he had found the "red stuff" he went out behind the barn and made a beautiful long tail to his kite, and then he tried to fly it and could not, until John, the gardener, helped him. It was a very large kite and it went up very high after John once got it started, and Bobby had a blissfully happy afternoon, sitting on a fence rail holding the string with the great kite tugging away at the other end.

Kate finished her book just as the sun was thinking about setting and she laid it down to watch the pink clouds. "Dear little Bobby," she said to herself. "I hope he found his 'red stuff'. I suppose mamma meant that Turkey-red calico in my piece-bag."

Just then she heard his gay little voice outside the window talking to little Frances.

"Did you see how high she went?" he was saying. "She's the best kite I ever had."

"But oh, Bobby, isn't that Kate's new red sash you made the tail of?" said the little girl. "What'll she say?"

"Maybe it is," said Bobby. "I found it lying on the bed in her room. But Kate told me to take anything, and this was the first thing I found. I guess it's all right." And away went Bobby, whistling, with his beautiful kite.

Kate leaned quickly out of the window and was going to say, "O, dear!" But she didn't. She knew she deserved it, because she ought to have gone up stairs with Bobby and because mamma had told her that morning to put the red sash away in its box.

No, Kate was not the sister to blame a little boy for a mishap which she could have prevented. She never spoke to Bobby about the sash. And as Bobby didn't speak about it either, nothing was ever said about it. All the same, Kate learned a lesson.—Ethelred B. Barry, in *Children's Magazine*.

## SABBATH SCHOOL

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

### THE SABBATH SCHOOL—MILTON, WIS.

More and more are the members of the church body coming to realize the importance of educating our children in religion and morals. An experiment has convinced the most skeptical that more time must be given to the ethical and spiritual development. Well-planned, systematic courses of study under a capable director and thorough teachers must supersede the casual lessons given infrequently.

Our Sabbath school put on a Religious Day School this past summer. Its success exceeded the fondest expectations of the most optimistic. Miss Mary Lou Ogden, an experienced trained leader in religious work with children, supervised. She was assisted by Dr. Rosa Palmborg, Miss Eloise Thomas, and Miss Ruth Inglis as teachers. Classes in Bible study, missions, music, memory work with the Scriptures, and learning some standard hymns, formed the main subjects.

Over forty pupils were enrolled. The sessions occupied the time from eight-forty in the morning to nearly twelve noon.

So successful has been the experiment that already steps have been taken looking towards a larger and better religious school next summer.

October first will be a memorable date in the lives of some of the members of the Sabbath school. Very impressive exercises were held in connection with the promotion of twelve boys and girls from the primary room to the first junior grade.

A large class of boys of the junior grade has been formed with Howell Randolph as teacher. They are a live wire bunch of boys, just the kind to keep things humming, just the right sort to train and lead carefully in the ways of right.—*Milton Church Letter.*

### Sabbath School. Lesson VIII—Nov. 19, 1921

PAUL BEFORE THE KING

Acts 25: 1—26: 32

*Golden Text.*—"Now hath Christ been raised from the dead, the firstfruits of them that are asleep." 1 Cor. 15: 20.

#### DAILY READINGS

Nov. 13—Acts 25: 1-12. Paul's appeal to Caesar  
Nov. 14—Acts 25: 13-27. Festus and Agrippa confer

Nov. 15—Acts 26: 1-18. Paul before the king  
Nov. 16—Acts 26: 19-32. Paul before the king  
Nov. 17—Matt. 10: 16-28. Christ's promise  
Nov. 18—1 John 4: 15-21. Boldness in the judgment

Nov. 19—Psalm 27: 7-14. Waiting on Jehovah  
(For Lesson Notes, see *Helping Hand*)

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## OUR WEEKLY SERMON

### THE SABBATH AND THE SUNDAY IN CURRENT LITERATURE

REV. JAMES L. SKAGGS

(Address given in the Plainfield Church on Sabbath morning, September 24, 1921)

One of the later statements of Dr. A. H. Lewis was: "A question is never settled until it is settled right." Bryant wrote:

"Truth crushed to earth shall rise again:  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers."

God said, by the prophet Isaiah: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11).

Seventh Day Baptists have stood distinctively through centuries for what they have believed to be an essential feature of the religion of Jesus—the Bible Sabbath. The great body of Christians have considered the Sabbath as done away and the Sunday as being firmly and irrevocably established in its place. Accordingly the position of Sabbath observers has met with condescending toleration or with opposition and contempt, though there have been rare and gratifying exceptions, and the preaching of Sabbath doctrine has seemed to have little effect upon the Christian world.

But in the recent past there has been something of a religious Renaissance. Many devout scholars have approached the study of the Bible and of the Christian religion from a scientific, rather than a sectarian or traditional, standpoint. Primarily they have been concerned with fact, and all but indifferent as to the consequences of their conclusions. These scholars have been called by hard names and sometimes consigned to a realm and destiny apart from that to which the "faithful" aspire. But as a result of the new attitude in scholarship, we have a new spirit. The spirit of the scientific age in which we are living is finding its way into our religion. As Christians desiring above all things else to know the truth, we can gladly welcome the coming

in of this scientific spirit and the breaking down of the errors and misconceptions that have attached themselves to our religion, resting in the confidence that truth is indestructible.

Happily for Seventh Day Baptists this scientific age for the discovery and statement of truth is working to our advantage, in that facts concerning the Sabbath and the Sunday which we have proclaimed for centuries are now being admitted by scholars of other denominations and are being fully published in current religious literature.

Conscious facts underlying the modern scientific tendency in matters of religion have recently been stated as follows by Dr. Foakes-Jackson before a conference of modern churchmen in England: "In no field of human activity has it been possible to follow truth to a certain spot and there stop. For whenever men do this truth advances and is lost to them, and this is pre-eminently true of the theology. Christianity can never survive among the educated—and that means at no distant date among mankind—unless we face them and prefer truth to all other considerations" (*Churchman*, September 17, 1921).

It is my purpose this morning to call attention to facts presented and statements made by authors of other denominations on the history and significance of the Sabbath and the Sunday. There is little to be brought out that is new to us, but the mere publication of these facts in a popular religious weekly, *The Christian Work*, is significant of a new day in religious thinking, and seems to me to indicate a change taking place in the problem and mission of Seventh Day Baptists.

Following are a series of quotations taken from an article entitled, "Sunday in Christian History", by Rev. Robert Hastings Nichols, Ph. D., Professor of Church History in Auburn Theological Seminary, published in *The Christian Work* under date of July 30, 1921.

"One aspect at least of the observance of Sunday is not controversial, that is the historical. The facts as to what Sunday has been in the history of the Christian Church are perfectly clear. . . .

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

"(a) The first day of the week was kept

by Christians as 'the Lord's Day', chiefly because this was the day of the Lord's rising from the dead.

"(b) The day was observed by worship, not to any considerable extent by rest from work or abstinence from pleasure. . . .

"(c) The Lord's Day was entirely distinct from the Jewish Sabbath.

"Here are a few quotations selected out of the abundant evidence supporting these statements. Justin Martyr (about 150 A. D.) says: 'On the day called Sunday is an assembly of all who live either in the cities or the rural districts', and goes on to describe the worship which is offered at these times. Later he gives the reason for this custom: 'because it is the first day, on which God dispelled the darkness and the original state of things, and formed the world, and because Jesus Christ our Savior rose from the dead upon it.'"

"Tertullian, whose career centers about 200, says: 'Sunday we give to joy,' and 'we consider it wrong to fast on the Lord's Day, or to pray kneeling.' . . . 'To us Sabbaths are foreign, and the Jewish festivals. Our solemnities are the Lord's Day and Pentecost.' In Tertullian we find probably the earliest Christian reference to abstinence from work on the Lord's Day."

"Let this account of the period to 300 be closed with a quotation from a high authority, Theodore Zahn: 'It never occurred to any Christian of the first three centuries to regard Sunday as a continuation of the Sabbath, and even in the fourth and fifth centuries there are only uncertain beginnings of such a thought.' For us it is almost impossible to think of Sunday without some reference to the Sabbath. But for the early church the two days were distinct and different."

"Of Christian teaching regarding the Lord's Day during the fourth and fifth centuries let a few more quotations be examples. Eusebius, bishop and historian, friend of Constantine, praises him for commanding that 'all should assemble together every week and keep that day which is called the Lord's Day as a festival, to refresh even their bodies and to stir up their minds by divine precepts.' Cyril, Bishop of Jerusalem about 350, says: 'Turn thou not out of the way unto Samaritanism or Judaism. . . . Reject all observances of Sabbaths.' Another Cyril, Bishop of Alex-

andria, says that the Sabbath as an observance, is abolished; the first day of the week, on which Christ rose and we rise with him to newness of life, is to be honored.

"The great scholar Jerome, who died in 420, describes current ways of observing the Lord's Day. Egyptian hermits did nothing but pray and read the Scriptures. The Roman noblewomen whom he influenced to lead an ascetic community life 'on the Lord's Day went to church,' he says, and 'on returning from church they would apply themselves to their allotted works and make garments for themselves or others.'"

"These quotations show that in these two centuries the situation was much the same as before 300. One difference, however, is obvious; the idea of rest from work on the Lord's Day is more emphasized. . . . It was not taught that work on this day was wrong in itself. The Lord's Day was still sharply distinguished from the Jewish Sabbath, and the rest of the former did not get authority from the Old Testament law of the Sabbath. . . .

"With the sixth century we begin to enter medieval church history. Here we notice a decided change in the observance of the Lord's Day. Sabbatarianism, the fashioning of this observance on the Jewish law, makes its appearance. . . . The Lord's Day and other holy days were ill observed. Hence stronger authority for their observance was sought. In the case of the Lord's Day, it was natural to call on the Old Testament law of the Sabbath. Here was a body of definite enactments ready to hand, which by some ingenuity could be made to apply to the Lord's Day, and used to fortify its observance. . . .

"Once begun, the use of the Old Testament law with regard to Sunday grew in strictness. An English council in 697 'forbade all work on the Lord's Day, under penalties strangely and almost fantastically graded.' Another English council in 747 decreed 'that all worldly business and traveling be avoided, except from urgent cause'. At the end of the eighth century Alcuin described the Jewish Sabbath, 'the observance of which,' he said, 'has been very fitly transferred to the Lord's Day by the custom of the Christian people.' This is the earliest direct assertion that the Sabbath law applies to Sunday."

"The Augsburg Confession, composed by

Luther and Melancthon, the first and greatest of Lutheran creeds, says: 'They that think that the observation of the Lord's Day was appointed by the authority of the Church, instead of the Sabbath, as necessary, are greatly deceived. The Scripture, which teacheth that all the Mosaical ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the Church did for that purpose appoint the Lord's Day.'

"Calvin agrees: 'Though the Sabbath is abrogated, yet it is still customary among us to assemble on stated days for hearing the word, for breaking the mystic bread and for public prayers; also to allow servants and laborers a remission for their labor.'

"The Puritan ideas on this subject were powerfully set forth in 1595 in Nicholas Bound's, 'The Doctrine of the Sabbath', one of the most influential books ever published. Bound maintained that the Sabbath commandment was of perpetual obligation, that Christians were required to obey it on the first day of the week as much as the Jews were on the seventh, and that Christians must keep 'a most careful, exact and precise rest, after another manner than men are accustomed. . . .

"Puritan preachers taught, for example, that 'to do any servile work or business on the Lord's Day is as great a sin as to kill a man or to commit adultery.' . . .

"The full Puritan doctrine of the Sabbath we find in the Westminster Confession, framed about the end of the movement of thought just described, 'in his Word, by a positive, moral and perpetual commandment, binding all men in all ages, (God) hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath."

Now, friends, this sets before us in a very clear and concise way the developments of teaching concerning the Sabbath

and the Sunday. A very striking impression is made by the inaccuracy of the writers of the Westminster Confession in dating the observance of Sunday, with the authority of the Fourth Commandment, from the resurrection of Christ: when, indeed, it was at least 500 years before that application was attempted, and 800 years before it was made definite. Dr. Nichols, from whom I have quoted at great length, says with reference to this statement in the Westminster Confession: "The facts mentioned in the early part of this article show how much authority there is for this statement about the change 'into the first day of the week'."

On August 27 a letter was published from a writer in New Mexico who had read this article by Dr. Nichols, and was evidently somewhat disturbed by the facts sets forth. This short paragraph is taken from the letter: "From many statements spoken and published these days there is liable to arise an impression that there is no divine authority for Sunday as a sacred day for rest and moral and spiritual uses, or that the sacred day of the week was for the Jews more than for us." This same writer says: "All the New Testament writers used the Greek word 'sabbatori', the Sabbath, to refer to the first day of the week, always after the resurrection of Christ." This statement is certainly a distortion of fact. "In the New Testament (as in neo-Hebrew) the week is termed *Sabbaton*, and the days of the week were numbered, not named" (*H. B. D.—Weeks and Days*).

In later issues of *The Christian Work*, September 10 and 17, another article appears, written by Rev. Paul Moore Strayer, D. D., which is likely still further to disturb the minds of those who have believed authority for Sunday observance was to be found in the Bible. The following paragraphs are included in the article by Dr. Strayer:

"Remember the sabbath day to keep it holy' is a commandment which has back of it a permanent religious sanction. The divine imperative is timeless. The commandment applies as unwaveringly to this age as to the age when it was formulated"

"The fourth commandment is the only one of the ten which is defined. 'Six days shalt thou labor and do all thy work, but



the seventh is the sabbath of the Lord thy God; in it thou shalt not do any work.' When the law was thus defined the day was kept holy when it was kept free from toil.

"The passing of Jewish institutions into Christian institutions has meant the modification of them all. The Jewish Sabbath has been succeeded by the Christian Sunday. The Sunday is not the Sabbath. The Mosaic Code designated the seventh day of the week as the Sabbath. The Christian observes the first day of the week. The Christian Sunday is a new institution, as baptism is. And, to be strictly literal, the Fourth Commandment can no more be appealed to as enacting the Christian Sunday than the laws requiring circumcision, the Hebrew initiatory rite, can be appealed to as making obligatory the Christian initiatory rite of baptism. The Fourth Commandment is kept today only by the orthodox Jews, the Seventh Day Adventists, and a few others. . . .

"The change from the seventh day of the week to the first was, we are justified in saying, the result of divine guidance. It was a gradual change, and has absolutely no authority in the New Testament."

"While Jesus cracked the shell of institutionalism, he declared his program to be not that of a destroyer but of a fulfiller. He struck no blow at the law of God, but the law had been grown about by traditions which gave to it an unreality and irksomeness and inhumanity that could not longer be borne. Jesus never opposed the law back of the institutions, for that sprang out of reality; he opposed the unreal interpretation of the law. . . . Jesus opposed the abuse of the Sabbath institution; for the Sabbath may be misused by the rigid Sabbatarian as well as by the man who keeps it loosely."

So far as these paragraphs are concerned they make a strong argument for the sanctity and permanence of the seventh day of the week as the Sabbath. To see these principles and facts so clearly recognized and forcefully set forth by a Christian scholar, even though he still defends the observance of Sunday, is deeply gratifying for one who hopes for the day when the Church shall be united in the recognition and application of the great inherent principles and truths of our religion.

In justice to Dr. Strayer I think I should now set forth the sanctions by which he justifies the observance of Sunday: The following paragraphs are the gist of his argument:

"For the observance of Sunday we must look to different sanctions from those of the Sabbath. Even if the Hebrew sanctions did apply to our Sunday, they are too remote from our experience to have any great power. The first of these sanctions, as given in the Exodus edition of the Decalog, was that God labored six days in creating the world, and rested the seventh. This does not apply, partly because science has modified our understanding of the 'creative week'; and more, because Jesus defended his Sabbath activity by announcing, 'My Father worketh hitherto and I work'—that is to say God never has rested, but puts forth his beneficent power all the days of all the weeks. And the second of these sanctions, as given in the Deuteronomic edition of the Decalog, was that in remembrance of their slavery in Egypt from which Jehovah had brought them out, they were to give their servants and beasts of burden rest. But this is too remote because our immediate ancestors were not in bondage to the Egyptians.

"For our Christian Sunday we have sanctions the most fundamental and sacred; sanctions as real to our life and faith as the sanctions of the Sabbath were to the Hebrews. First of all, had the Fourth Commandment never come into our hands we would set up a 'restricted day', as many other peoples have done, because of the deep universal need of rest. . . .

"But Sunday has its religious sanctions which to the religious mind are the most binding of all. The Christian Church when it changed from the seventh to the first day of the week, turned from a religious sanction which would have little power over the non-Jewish world to one to which our souls will cling as long as are Christians, and so long as we hope for immortality. It is not the quaint conception of God resting on the seventh day, nor the remembrance of an Egyptian bondage. It is that on the first day of the week Christ rose from the dead."

I suspect that most Sabbath-keepers of the present day would agree with Dr. Strayer that the Sabbath idea has grown with the passing centuries, and that the

reasons for its observance given in the Pentateuch are not the ones that appeal most strongly to us. But that we find in Jesus himself as interpreter and observer of the Sabbath our chief sanction. He took the day that had its roots back beyond the beginnings of our religion and which had a great part in making the religion of Israel of such outstanding significance in world history; he stripped it of burdensome restrictions and filled it with real spiritual worth. He taught his disciples how the day should be used and there is no indication that he anticipated any change. Seventh Day Baptists in a spiritual observance of the Sabbath are in principle and practice in fellowship with Jesus. Our position calls for no defense. If questions are asked we need only point to the Bible, the fundamental book of guidance and inspiration, and nominally accepted as such by the whole Protestant Church.

These are days that demand courage and steadfastness. If the movements must be small within our ranks, there are great movements without, and the principles for which we have stood are being increasingly recognized.

In the Capitol at Washington among the statues of those who are highly honored because of the distinguished service they have rendered our country, stands the statue of Frances E. Willard. As I looked upon the beautiful face, I thought of the days when she stood so nearly alone in the fight for prohibition of the manufacture and sale of intoxicating beverages. But the dry tide rose outside of organized forces, and it was greater than any union or any party, and as a nation we have responded to the appeal of Frances E. Willard.

"Truth crushed to earth shall rise again:  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshipers."

If this confidence is ours, we need not worry. If we are right, "the eternal years of God" will justify our faith.

"Say not the struggle nought availeth,  
The labor and the toil are vain,  
The enemy faints not, nor faileth,  
And as things have been they remain."

"For while the tired waves, vainly breaking  
Seem here no painful inch to gain,  
Far back through creek and inlet making,  
Comes silent, flooding in, the main."

"And not by eastern windows only,  
When daylight comes, comes in the light,  
In front, the sun climbs slow, how slowly,  
But westward, look, the land is bright."  
—Clough.

As I speak with some optimism, I am conscious of the difficulties and problems that confront us. We must, even as our fathers, pay the price of our convictions. But the trend of thought in respect to the Sabbath should be an encouragement to us.

### THANKSGIVING OFFERING

Last year the college realizing a somewhat critical situation was before it, went to the churches of the Northwestern Association and frankly told them of the needs of the college. The purpose of this act was to establish a closer bond of sympathy and helpfulness between the churches and the college. The churches welcomed the college representatives and made generous response with a Thanksgiving offering. If it were not for our Seventh Day Baptist young people there would be no reason for the continuance of Milton College. But the churches of the Northwest believe they must have just such a school as Milton, in which to educate their children. So all the members of the churches of the Northwest are to be given the chance of making another thanksgiving offering to the running expenses of the college. The people like to put their money and children into an institution whose morals, ethics and ideals are Christian in every sense of the word.—*Milton Church Letter.*

There will likely be a stalemate in the old world's morals as long as some persons make money by being bad and others make money by exhorting to reform.—*Canton Daily News.*

### THE RECORDER AND THE YOUTH'S COMPANION

The "Sabbath Recorder" has made special arrangements with the publishers of the "Youth's Companion" so its readers can get the balance of the numbers of the "Youth's Companion" for 1921, all the numbers for 1922, the Companion Home Calendar and a year's subscription to the "Sabbath Recorder" for \$4.65, either new or renewal. Send your subscription directly to the "Sabbath Recorder", Plainfield, N. J.—Adv.

## DEATHS

**JACKSON.**—Martin Lester Jackson was born August 24, 1917, and died at Belzoni, Okla., October 9, 1921.

He was the youngest of six children born to Race and Mollie Parish Jackson. One son "passed on" about six years ago.

Lester was a bright, sunny little fellow; he had learned parts of several gospel hymns and was very fond of singing them. He will be greatly missed by the parents, by Grandma Jackson who lives in the family, and by the three brothers and a sister who remain to mourn their loss.

Farewell services were held at the house conducted by Rev. R. H. Burroughs and the body was laid to rest in the local cemetery. R. J. S.

**WELLS.**—Sherman D., son of Samuel and Lucy Clark Wells, was born in Little Genesee, N. Y., August 11, 1844, and died in the General Hospital in Buffalo, N. Y., September 15, 1921.

October 23, 1869, he was married to Mary E. Prosser. To this union two children, Janette and Ira, were born.

January 28, 1871, Mr. Wells confessed Christ, was baptized and united with the Seventh Day Baptist church of Little Genesee. He was keenly conscious of his own imperfections. For these there were sorrow and sincere penitence. He was too humble to glory in himself. In an unassuming way he gloried in the Cross of Christ. He was active, and as he worked and planned, he said: "I do not want to get my eye off the mark." He has suffered much and since the death of Mrs. Wells, over a year ago, he has been lonely. But his faith in God has comforted him. During the past year he has read the New Testament through three times, besides his reading from the Old Testament. During his last conscious hours he repeated parts of the Twenty-third Psalm. Our sorrow has less sting when we think of these things. "The comfort wherewith he was comforted of God" comforteth us in our affliction.

Mr. Wells made and retained many friends. "Wherever he went he left a ray of sunshine," was said of him. E. F. L.

**RANDALL.**—In Hebron, Pa., October 2, 1921, Leola Irene Randall, in the thirteenth year of her age.

Leola Irene Randall was the daughter of Mr. and Mrs. Milo Randall. For some months she had been in poor health; but she had been in school this autumn and the transition came unexpectedly, the last sickness being only eighteen hours' duration. Though so young, she had realized for some time that she could not master the disease that held her physical body in its grasp and she was looking forward to the glories of a world free from pain, sickness and sorrow. Besides her parents she is survived by three sisters and many relatives and friends who had become dearly attached to her beautiful young life.

Funeral services, conducted by William L. Burdick, were held October 5, attended by a large concourse of people. W. L. B.

## THE SABBATH RECORDER

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

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## MARRIAGES

**KENYON-BURDICK.**—At the home of the bride at Rockville, R. I., October 20, 1921, Mr. Elmer Ellsworth Kenyon and Miss Weltha Jane Burdick, both of Rockville. Rev. Paul S. Burdick officiated.

If the disarmament conference really accomplishes disarmament it will also solve the problem of how to get Grover Bergdoll to come home.—*Philadelphia North American.*

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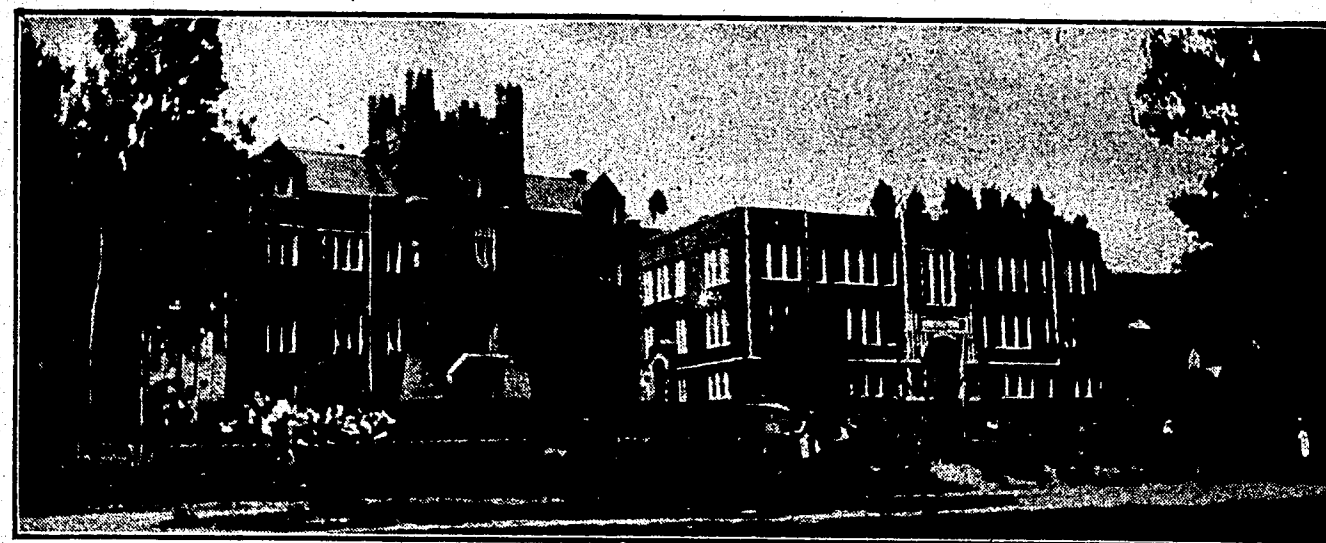
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Forward Movement*

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—From the Report of the Commission.

AHVA J. C. BOND, *Director*

SALEM, W. VA.

At the Shiloh Conference, three young ladies volunteered their services for next summer, without pay. Let us match their devotion with our dollars, and make possible at least twenty-four Religious Day Schools next year.

# The Sabbath Recorder

I am inclined to think that in the long reach of the tomorrow men will arise who will thank God for the debacle of 1914. Men will arise who will count the blood of those millions of men—British, French, Austrian, German, American, and others—well spent if there can be exploded forever the theory that the world can be conducted by armies and hand-grenades and guns. It has been a frightfully costly lesson, but possibly the price had to be paid. And surely we have learned now that blind material force, however great, can not be permitted to conduct the affairs of the world. Human society can not hope to continue successfully together except by the inner forces of self-discipline, self-control, and allegiance to the principles of Jesus Christ, square dealing, honesty, morality and fraternity. Diplomacy built on national selfishness, scheming and chicanery is utterly discredited. No world diplomacy can hold its place in the permanent development of the races of the world save as that diplomacy is built upon the Gibraltar-like foundation of justice and righteousness for all. If we dare to despise the teachings of the Eternal God in these fundamental matters, we must continue to suffer as we have suffered.

—Christian Advocate.

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