

*The Seventh Day Baptist
Forward Movement*

THINGS TO BE DONE

4. Double the number of Religious
Day Schools

—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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SEVENTH DAY BAPTIST DIRECTORY

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

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

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

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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

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

VOL. 91, NO. 20

PLAINFIELD, N. J., NOVEMBER 14, 1921

WHOLE NO. 4,002



Among the Foundations Our picture today shows something of the extensive preparative work necessary for the strong and durable foundations upon which to build the superstructure of our denominational building. The excavation is about seven and a half feet deep from which seventeen hundred cubic yards of dirt and gravel have been removed. Much of the gravel is excellent material for making the concrete walls of the basement, and a great mound of it is piled in the foreground and on one side ready and close at hand for the cement-mixing machine that will be running it into walls before this article leaves the press.

The board frames seen lying down in the picture are already, as we write, placed upright clear around the excavation on the solid concrete bases that fill deep ditches in which the concrete foundations are already laid and hardened.

These board panels face each other

twelve to eighteen inches apart. Into this space between them the mixer will be running hydraulic cement concrete for solid walls before our readers see these lines. Woven steel rods are fixed between these panels for re-enforcements of the concrete when it hardens around them.

The ten square holes, in two rows seen in the bottom, are now filled with solid concrete rock as foundations for the pillars that will support the strong floor above, upon which must stand our large press and linotype machines, and the various other machinery necessary for a good and up-to-date printing establishment.

The tree in the middle front stands on the bank just where the main building is to stand when our plans are all completed and the Seventh Day Baptists have a denominational headquarters of which no one need be ashamed.

It is a matter of wonderful interest to

watch this long-looked-for building grow. Our next picture will show great progress in the work. Since this is an affair of the entire denomination we feel sure that the RECORDER family will watch every step of progress with increasing interest until the building is completed and occupied.

To some of us this study, "Among the Foundations", has a suggestive significance beyond the study of a mere physical structure. The building represents something of the hopes and plans of faithful and consecrated men of other years who laid foundations for our denominational life. We can not look upon the work on this building; we can not attend the meetings of the Building Committee and witness the devotion of men who are bowing down under their present burdens and planning so carefully for a successful outcome for our publishing interests, without being constantly reminded of the noble and the true who have wrought among the spiritual foundations upon which our beliefs and hopes are built. Had the fathers not labored and sacrificed and passed on, we their children would now have little care whether this building, which, in an important sense, memorializes their lives of service and consecration, were completed or not.

But so long as our people revere the memory of the noble fathers and mothers who laid so well the foundations of our hope, just so long will they stand together for this memorial building until it is completed.

We Are Building for the Future, But—! While we recognize the importance of building for the future, we must be careful not to let the future neutralize the present.

If our tomorrow is loaded down with the things we *intend* to do; if we forget that the present is the *eventful* day and allow it to pass with nothing done, letting it remain empty of actual service looking toward the fulfilment of our hopes, there will be nothing for us but an empty future. We shall die and leave the cause our fathers loved none the better for our having lived.

If we cherish the hope that *sometime* we shall lend a helping hand, make ourselves useful and do, *by and by* something that will count, while we still remain idle,

doing nothing, we shall find our future just as empty as is our present.

Let us ask, dear friends, are there not some among you who have been thinking for years to help some good cause when you shall get a little richer, and yet year after year passes with nothing of the kind done? Gray hairs have come upon you, it may be, as you have drawn nearer the bound of life, and the causes you love remain unhelped. Every tomorrow for years has brought no more than was in your yesterdays, and each day brings you a little nearer the sleep of your long night. There is but one way to make sure of doing your part in the benevolent enterprises you have loved, and that is to do it now.

Only a few years hence at most will find other hands doing service here for the Master. And your hands will be still. Your work will either be done as you desire or it will be left undone forever. Which shall it be?

Memorial Services On the evening of October 29, in the Milton College gymnasium of Milton College, a great memorial service attended by four hundred and fifty people was held in memory of the late President, Rev. William C. Daland.

Our readers will probably hear more about this interesting and appropriate service in due time. The main address was delivered by Dr. Edwin H. Lewis, and ten other persons presented brief and appropriate testimonials regarding their departed friend and brother.

Two items offered by absent friends in Battle Creek, Mich., and in Alfred, N. Y., will be of interest to RECORDER readers. One is a letter from Rev. Earl P. Saunders who was a classmate with Brother Daland in Union Theological Seminary and the first one of our people to interest him in Sabbath truth.

A portion of this letter was read at the memorial services, and it is forwarded now as containing matters of special historical interest to RECORDER friends.

Then the members of Milton College Alumni now in Battle Creek, Mich., have sent us their testimonial, prepared for the Milton meeting by Lillian Babcock Davis, the sentiment of which will find a responsive chord in all our hearts.

To the Trustees and Faculty of Milton College, Milton, Wisconsin.

Words are feeble things when we try to express the qualities of such a man as President Daland. There is no adequate means of expression for such appreciation as we feel for his spirit and influence. The contact with him which the classroom, chapel, and pulpit afforded, and most important of all, the personal contact with the man was the rarest of privileges, for there was in him the rare combination of brilliance of intellect and warmth of human kindness. No one was ever more ready to give freely, generously and without stint to whoever had a need. It was his passion for giving himself to those who needed him, for helping every individual who came to him for help, for using his strength for those who were weak, it was this which left him bankrupt in health and took him from us while he was but in his prime. But yet, in his short span of life what a work he accomplished! How splendidly he built and is building! For the spirit, the inspiration which he kindled will never be extinguished. It lives in us, it will be passed on by us and never die. To many of us there will never come an experience in life which will yield us the value and worth, which will give us so much of truth to live by as the friendship of this splendid man.

LILIAN BABCOCK DAVIS,
BENJAMIN R. JOHANSON,
ELVAN H. CLARKE,
PAUL R. CRANDALL,
CLARK H. SIEDHOFF,

President Daland's Battle Creek Alumni.
October 26, 1921.

The letter referred to above appears on another page of this paper. Those of us who were somewhat familiar with the details of Brother Daland's coming to our people nearly forty years ago, find this letter especially interesting, for it recalls some things we had forgotten of which we are more than glad to be reminded.

All Eyes Are Turned Toward Washington When this RECORDER leaves the press the much-talked-of Conference in Washington, D. C., composed of Commissioners from many nations, to consider the question of Limitation of Armaments, will be in session. Many references to this Conference have appeared in our paper during the weeks just passed, and appeals for united efforts to mold public sentiment by the churches have been made in all religious periodicals.

That commission must be fairly buried under petitions from all religious bodies in America, including the Young Men's Christian Associations, Christian Endeavor Societies, and Bible schools, urging action looking toward the greatest possible limitation

of armament among the nations of earth. One petition we have seen, sent by the United Society of Christian Endeavor contains signatures of the trustees representing fifty-one denominations, including our own, and the names of thirty-seven state trustees.

So far as we know every denomination in this land has lifted up no uncertain voice in favor of an international league of peace and good will.

Now, after weeks and months of preaching and praying, and framing strong petitions; after the most wonderful and tactful efforts of the great Federal Council of Churches to influence the world's national representatives, called by our own President to consider this all-important question, it is no wonder that all eyes are turned toward Washington. It is seldom that the thoughts of all the world are focussed upon such a momentous problem. And people throughout all lands are watching in prayerful expectancy for the hoped-for outcome of this conference.

Conspicuous Inconsistencies One can scarcely pick up a single daily paper now published in New York City or in the group of New Jersey cities surrounding the metropolis without being impressed by the conspicuous inconsistencies in the tirades of the wets against prohibition.

For instance; the Governor of New Jersey, refused to sign the state law for enforcing prohibition because it provided for trial of bootleggers without a jury. He is raising a great cry about such a law being unconstitutional, and yet in the same session that passed this bill he unhesitatingly signed another one that provides for fines and imprisonment of auto-drivers without a jury trial, when they violate the driving laws!

The Van Ness law is only one case among many which provides for trials without a jury. Competent authorities point out no less than five such bills actually signed by this same governor; and they also show that there are scores of infractions of law that are tried without the jury.

Why this great outcry against the prohibition enforcement law, as an invasion of personal rights, while there is no complaint against the auto law? Why do the wets single out the law for enforcing prohibition as the only one to be condemned while

there are so many other laws having the same so-called fault that is charged against this one!

The simple fact is, the wets are raising any kind of senseless hullabaloo which they think will be likely to deceive voters and to obstruct the operation of the prohibition laws. They magnify every violation of this law in order to make people believe it can not be enforced. They plead for its repeal because it is violated, seeming to forget that the same reasons can be brought for repealing many other laws which now are being violated in an alarming manner. It is too bad that men who profit by the violation of the laws and of the Constitution, and who care nothing for either, can find mouth-pieces for their unholy and destructive propaganda among citizens and officials whose opinions lead others astray and create prejudice against the fundamental laws of America.

Respect for the Law the One Essential Thing Propagandists, whether private citizens or officials, who strive to bring our laws into ill repute or who encourage men to ignore or to trample under foot the Federal Constitution are destroying the most essential thing in our civilization; namely, *respect for law*.

Without respect for law our civilization is doomed and we fall back into the chaos and anarchy of ages long gone by.

While we do not impute moral turpitude to a man because he may be conscientiously opposed to certain measures, we do say that one who makes the personal liberty slogan an excuse for winking at violations of law; who ridicules laws and jeers at law-makers, and does what he can to shield criminals, is deliberately undermining the very foundations of democratic government.

The plea such a man makes for personal liberty has been advanced for years by every champion of lawlessness who seeks excuse for unlawful conduct. Our safety as a nation depends upon obedience to law by every citizen. And whoever undermines respect for law, whether he be in governor's chair, in judge's bench, or in the common walks of life, becomes thereby an enemy to orderly government and a friend to anarchy.

It would be well for our beloved country if all such men together with those who

have come to this country seeking its privileges but refusing to observe its laws, would depart from our shores nevermore to pollute American soil.

Aiding Protestant Churches In Devastated France The work of the Federal Council in aiding the needy Protestant churches in France has received a most welcome lift from the Executive Committee of the Laura Spelman Rockefeller Memorial. The needs of the present year call for \$400,000, and this Commission pledges one dollar for every three given by all other parties, until the Rockefeller gift reaches \$100,000. Enough gifts have already been received from other sources to result in the gift of \$55,898.83 from this fund.

France has a population in her colonies of more than 60,000,000, whose education the French government has assumed. For this work in her colonies she has sent one out of every twelve of her pastors and doubled her contributions which now amount to 2,000,000 francs.

Americans may well offer aid to French Protestantism in this way; for 200,000 black and yellow men from the far eastern colonies laid down their lives in the war; serving as shock troops and in munition factories, in behalf of world freedom. America comes in for her full share of gratitude for such service; and she should be glad to aid in the efforts to sustain religious, *Protestant*, education among the people who have endured such hardships for humanity's good.

ON THE EVE OF A GREAT OPPORTUNITY FOR THE CHURCH

SAMUEL MC CREA CAVERT

(Secretary, Federal Council of the Churches of Christ in America)

Without exaggeration it may be truly said that on the Washington Conference may hang the course of human history for a hundred years to come. It is plain and sober truth that civilization itself is in the balance. Unless the next war can be averted now, the ruin which we only barely escaped in the last conflict will stare the world full in the face.

In the midst of our high hopes there is a growing anxiety lest the outcome of the Conference prove disappointing. Disquiet-

ing remarks are heard concerning the impracticability of any far-reaching results. The culmination of this tendency to dampen popular expectations finds expression in one of our great newspapers which even deprecates the earnest efforts being made to arouse an intelligent public opinion on the momentous issue. In effect it seems to say, "Run along, childish idealists, and do not embarrass the practical men whom the governments have appointed to attend to the matter."

For the Church, at least, this will never do! Detailed solutions, indeed, must be left to statesmen, but insist we must, with all the power at our command, that some genuine solution of the problems of international life must now be reached, some Christian substitute found for the method of competitive armament and fratricidal war. To do otherwise would be to fail in bearing witness to the Gospel of our Lord and its meaning for our contemporary life.

Practical considerations also lead us in the same direction, for the one hope of constructive results from the Conference lies in public sentiment. Certainly no great action is likely to be taken except as the result of an unmistakable demand from the masses of the people.

If it be objected that we ought shrewdly to conceal our earnest enthusiasm lest we create an impression on foreign governments that reduction of armaments will come in America, whether they take similar action or not, the answer is clear: no such scheming and calculating spirit can furnish an atmosphere in which unselfish and disinterested decisions can possibly be reached. Even if it should result in reduction of armament, through fear of what the United States might otherwise do, it could never result in peace, for we would have been playing upon the notes of suspicion and distrust which have always produced war in the past and always will. The best diplomacy for the United States today is no "diplomacy" at all. Only a great tide of Christian idealism, calling out similar idealism in other peoples, can give the upward turn for which the whole world longs. If that idealism be not found in our own nation, which planned the Conference, which is its host, which is furthest removed from the dead hand of the past, where can we expect it to be found at all?

And how shall it be found here if it is not found, full and strong and at its height, in the Christian Church? The oft quoted words of General Tasker H. Bliss call us to our knees in penitence and prayer. "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come they will be responsible." Severe as the words sound, they will be true unless we bend our utmost energy, now and during months to come, to mobilize a mighty tide of Christian public opinion throughout the land.

For the task of securing a rational and pacific method of settling international disputes, in place of the mailed fist, is not one that can be accomplished by machinery. It is a great spiritual enterprise. The trouble is, at bottom, a spiritual trouble: the attitude of fear, of suspicion, of selfishness, which pervades our international life. So the remedy must be a spiritual one,—the acceptance of an attitude toward life not yet generally accepted in our economic, industrial and international affairs. This goes to the very foundation of men's thinking, requiring of us that we regard our own nation not as the final end-in-itself but as a member of a brotherhood of nations meant to live in mutual helpfulness under a common Father.

More, then, than anything else the world today needs faith. Faith in the workableness of the way of brotherhood revealed to us in Jesus Christ. Faith in the vast possibilities of this Conference for securing a thorough-going reduction of armament and a constructive plan for co-operation among the nations of the earth. To call men to such faith surely is the task of the Christian Church.

And let us not think for a moment that when November 11 is past our task is done. It will only be begun. For weeks, months, we must ceaselessly insist that a great Christian principle is at stake. For weeks, months, we must be studying international questions in the light of the Christian Gospel. For weeks, months, we must be in earnest prayer for Divine Guidance. "He that hath an ear, let him hear what the Spirit will be saying to the Churches."

"The glory of the gold we handle lies in the way it is handled."

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.

"Lo, I am with you always, even unto the end
of the world."—Matt. 28: 20.

FORWARD MOVEMENT PARAGRAPHS

AHVA J. C. BOND

Ohio

Jackson Center is the only Seventh Day Baptist Church in Ohio, and this church is going to see to it that the honor of that State is upheld this year so far as Seventh Day Baptist interests are concerned. The fact is they now have on hand in the treasuries of the various auxiliary societies more money than was paid to the Forward Movement last year. This money will be sent to the treasurer of the Forward Movement soon. Then, too, they are organizing for a more thorough canvass of the members than has been made hitherto. The Moderator, Brother H. M. McWhorter, has been authorized to name the directors, and is to act as chairman to organize and direct the canvass according to the plans outlined in "Making the Annual Canvass".

The churches must average 27 per cent more than they gave last year, if we are to make our budget. I am confidently expecting Jackson Center to increase her gifts to the Forward Movement several hundred per cent.

Illinois

It was my first visit to Farina. The pictures of former pastors hanging on the wall at the rear of the auditorium reveal the fact that this church has been served by strong men as pastors. Their lives have been built into the life of the church, hence its vigor. At our banquet Sunday evening there were forty-six men and boys present. A good audience heard the message Sabbath morning and the number present at the evening meeting called to discuss the Forward Movement was most gratifying.

The second year of the Forward Movement suffered a slump in the Farina Church. There seems to be a disposition to "come back" this third year.

This is our testing year. One of our Revolutionary patriots once said, "When it costs something to stand by our country then is the time to stand by it." And they gave their lives.

It costs something to stand by our Forward Movement, by the program of Seventh Day Baptists, and by the work of the kingdom. This provides an opportunity to show our loyalty. I am sure Farina, under the leadership of its new pastor, will stand by the cause as represented in the work of the boards.

I had not visited Stone Fort before, either, and it was a very great privilege to meet with the good people there. We held three evening meetings, and two of them were followed by a conference on the Forward Movement. Locally the word seemed to be "Forward". They have a forward-looking pastor, called out from among them to serve in that capacity. And they are talking of building a new church. The denominational Forward Movement finds here a friendly atmosphere. As in all farming communities the people are feeling somewhat depressed over market conditions. But they are going to try harder, and I am sure their efforts will be rewarded by greater personal blessings, and Stone Fort will give to the Forward Movement budget more than the 27 per cent increase.

Milton College

Milton College will go to the churches of the Northwestern Association again at the Thanksgiving season. We understand this

to be a concerted effort to link up the college with the churches, and to help churches and colleges to appreciate their mutual relationship. Incidentally no doubt the college will benefit financially, and some of these financial results will be immediate, but this feature of the campaign will not be stressed. At the Northwestern Association I was given the voluntary assurance by him who seemed to have the matter in charge that every speaker would try to teach, in every church of the Northwestern Association, that the church's first financial obligation is to the Forward Movement.

It is hoped that these churches will all make their full quota. If the total budget is raised Milton College will receive from the Forward Movement nearly two thousand dollars more than she did last year, and at the same time every other interest represented in our denominational program will receive better support.

THE BIBLE MESSAGE

REV. ELI F. LOOFBORO

(Address given on Sabbath afternoon in the Conference program entitled: "With the Book", Shiloh, N. J., August 27, 1921.)

A message is a communication, written or verbal, sent from one person to another. The Bible contains a message sent by God to man, the content of which reveals the nature of his being, his will and purposes.

Then the Bible is a messenger, not the message. It has received its message from many messengers. Dust-covered and tear-stained they have come over the highways of time and delivered the message which the Bible passes on to us. Under divine direction, yet in a most natural way, the divine nature and purposes have been vitalized and humanized.

In my study of the Bible almost every page says to me that God has been utilizing every conceivable and available agency to make clear his will. Even "the invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity". Storm and calm, sunshine and shadow, plenty and want, seed-time and harvest, victory and defeat, rejoicing and weeping, youth and old age, enemy and friend, saint and sinner—all these and more have been channels through which the message is passed on. The Book says

that even the wrath of men shall praise him. No thing nor no one shall bring God into confusion. Unless this fact reach my ears and my heart the Bible would be of much less value to me.

While it is true that God has availed himself of such a great diversity of means to impart his purposes to humanity, all would be meaningless were it not for one. God's message would never have reached us were it not for the use he has made of man, man by whom it is to be received, man for whom it is given, he is God's chief agency. For he is not only endowed with the ability to receive, but he also possesses the faculty to impart. He alone is capable of both giving and receiving of the Divine. He has been used, not as a tool, but as a man, weak and degenerate as he is, and the supreme task and interest of God, that is, the redemption of humanity, shall come to realization ultimately through human channels.

Therefore the Bible is expressed in human language. Otherwise it could not be a revelation. If human tongue is employed current forms must be used else it would be unintelligible to those to whom it is sent. All the resources of human language are therefore drawn upon until in this bound volume of sixty-six books, we possess a library written by different authors at different times. In it we find narrative, civil and ecclesiastical laws, history, biography, epic and lyric poetry, drama, sayings of wise men, volumes of sermons delivered by prophets and preachers of the day who interpreted events of human life and national affairs; many volumes bound into one. A common spirit pervades them all. These masterpieces of literature transmit the ideas and ideals God intended for humanity.

In the opening book and first chapter of the Bible we are introduced to God as Creator, King and "determined Redeemer". We learn that this world was brought into being "by the will and act of God", that man is created in the image of God, "he is a mingling of dust and Deity"; that the unit of society is the family; that sin having entered into the world was due to the "lack of faith in the goodness of God"; that man has fallen in sin and that his salvation must come from God through man.

Then we find a people emerging into a nation, embodying within itself the testi-

mony: It shall be a peculiar treasure, a kingdom of priests and an holy nation. Gradually, God, first the "I am", becomes known as righteous and just, who was all to his people their needs required. This righteous and just One is to be worshiped and obeyed. He must be placed in the "center of life even as the ark is placed in the center of the encampment".

The fact of sin becomes evident on every page. Sin is separation from God. "It excludes one from a nearness to, a knowledge of and a communion with God". With repeated emphasis God is declared to be holy. Through worship, sacrifice, shedding of blood, and the "ministries of mediators" sinful men and a holy God are reunited. The whole economy of worship emphasises the greatness of the distance man wanders from God through neglect and rebellion, but we, too, discover the provision made for his restoration.

We witness a people making no progress for a period of forty years. At its close they are right where they were at the beginning. They are murmuring and doubting. God is patient but firm. In his discipline and apparent severity the record reveals the thread of gold, "God is love." "Because he loved thy fathers, therefore he chose their seed after them, and brought thee . . . out of Egypt"; and now "Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy soul". In the Pentateuch as now love was the law "gripping men and binding them to the cross". Israel's heart, though, was hardened and she must ultimately gather the fruit of her sowing.

Humanly speaking it would seem that God and his people must separate forever. Were the enemies of this chosen people without the case would be different. But the foe is within their own boundaries, and they refused to drive them out. Here began speedy decay of individual and national life. The record is pathetic. Becoming infected it seems hopeless to stay the dreadful disease. Chosen to be a separated, a peculiar people, "they chose to be like all the nations". This lead to "confusion of interests and desires and gods".

Now God is likened to a god of war. History and poetry and biographical sketches

reveal him as such—"Jehovah strong and mighty", a stubborn foe of every form of sin, fighting for the defense of righteousness and justice. "Righteousness exalteth a nation but sin is a reproach", "bows the head of any people". To tolerate wrong, to compromise with evil instead of fighting it is to invite defeat and chaos. For every such acceptance of evil God inflicts punishment, but always having in view the bringing back of his people to a consciousness of sin and himself.

So to get a glowing picture of faithlessness and sin and its fruits of sorrow and pain, defeat and consequent hopelessness and anguish of soul, read the records of the centuries through which God was developing a chosen people. Read the same records and discover how God rewards living faith, righteousness and justice in fruits of joy, victory and achievement. Read the wise sayings, the love songs, the prophecies, the sermons, the gospels and epistles and this will grip your life. There are two ways—a broad way and a narrow way. One leads to death, the other to life. Christ, long looked for, in the fulness of time is seen to be the Way. A narrow, restricted, limited way, but it leads somewhere. And all that fulness and richness and glory of life is to be realized when men choose this way. All that is opposed to this abundant life is the reward of those who choose the broad way, their own way, which leads to ruin.

Paul in writing to the Romans said: "Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." Tested by untold numbers, the ancient writings have been all this. To believing ones they are words of life. They give comfort and patience. There is a persistence in hope based upon faith in the eternal power, wisdom and faithfulness of God.

John at the close of his gospel said: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

"Of course, thinking one has done one's duty if, when one is able to give dollars, one gives only cents, this is pure nonsense; but, because one has little, to refuse to give even the cents, this also is nonsense."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The position of those, who in regard to God's Sabbath say that it makes no difference and that one day of the week is as good as another, may be very untenable; but what tries my patience is the course of those who make appeals to the Bible in support of a Sabbatic observance of Sunday.

I have but little respect for the enthusiasm for prohibition proclaimed by the man whose intemperance in the matter of eating keeps him in a state of chronic indigestion.

A letter from Brother John C. Branch, now the pastor of the White Cloud Church, tells of a series of evangelistic meetings extending over three weeks, in which other churches of the town united, making one of the most harmonious and successful efforts ever held in that place.

Work on the Seventh Day Baptist Calendar is progressing nicely. The matter of the method of distribution has not yet been decided. Last year it was made a supplement to the SABBATH RECORDER. If that method is permitted by the post office authorities it will be used again this year. It will be remembered that the first two numbers of the Projector were distributed as supplements, and then such a method was discontinued by order of the post office officials. Notice will be given in due time.

Mrs. Abbey has changed her local address in Minneapolis to 1601 Third Avenue, South, Minneapolis, Minn. A preaching service and a Sabbath school are now being maintained, and the Sabbath school raised the money to send Mrs. Abbey to Dodge Center, Minn., to attend the semiannual meeting which was held there recently. Mrs. Abbey has also gotten together a few women to form a Missionary Aid Society, which has already made a contribution to the

denominational Forward Movement. She plans to continue her visitation work among lone Sabbath-keepers if the General Conference continues its usual annual appropriation of \$100 for that purpose.

The Woman's Christian Temperance Union has done many a noteworthy piece of work in reference to prohibition and in reference to the evils of the use of tobacco; but the appeal of a member of that organization against cigarettes finds an almost unsurpassable handicap in harsh unkind words, and a temper which is not controlled and a tongue which "biteth like a serpent and stingeth like an adder".

A delay in the mails by steamer from South America made the reports of Brother T. L. M. Spencer late for the meeting of the Missionary Board in October. With his statistical report came a letter in which he says that the work for the quarter has been along the usual lines, a maintenance of the evangelistic services, the weekly appointments of the mission for worship, and the distribution of literature. He is hoping that the local price of lumber will soon be down to a point that will warrant the beginning of the mission building, known to us as the "Georgetown Chapel".

Those of us who have any occasion to travel must be pained by the almost universal disregard given to the regulations concerning the smoking of tobacco in public places. One can not get away from it in railway stations, in street cars, or in day coaches on trains, where signs are in plain view stating that smoking is not allowed. This is not a plea against the use of tobacco, but against the indifference to the observance of duly established regulations.

Today (November 7) the workmen are putting up a tower, like an oil derrick, or a wind-mill tower, by the side of the excavation for the Denominational Building. The concrete for the basement walls will be elevated to the top of this tower and then be distributed by gravity through long spouts to fill the wooden forms which are now almost completed. The building committee held a meeting last night and went over the itemized bills of expense incurred up to the first of November. The work is

being done on an actual cost plan, plus a ten per cent commission to the contractors.

Forward Movement Director, Rev. Ahva J. C. Bond, called at the office one day last week. He was on his way to visit churches in Rhode Island, especially Rockville, First Hopkinton and Second Hopkinton. There were two meetings of Federal Council organizations with which he has denominational touch that were held in New York City last week that he was thus able to attend without extra travel. On this trip he will also visit Adams Center and other churches in the Central Association.

The work on the *Year Book* for 1921 is progressing rapidly, and while I am not at liberty to make any definite promises as to exact dates, I can say that the present stage is several months ahead of what it was last year, and it is hoped that nothing will happen to prevent an earlier issuance this time than has occurred in many years.

The secretary has sixteen photographs, small snapshots, taken recently in China. They are pictures of workers and groups of people connected with our own mission. Most of them have to do with the vacation daily Bible school work, of which Brother Eugene Davis wrote in his letter published a short time ago in the SABBATH RECORDER. I shall be glad to loan the pictures for a week or so to any denominational organization that will make use of them. They might profitably be used in a Christian Endeavor sociable or a regular mission meeting. Perhaps some superintendent of a Junior or Intermediate Christian Endeavor society would like them for a meeting, or a teacher in a Sabbath-school class. There will be no expense except the postage on the letter to me asking for them, and four cents postage in returning them to me, with a letter telling how they were used, and with what results. Who will be the first?

We have a very interesting letter from Brother Velthuysen of Holland. It will be remembered that a young man, J. A. Monsma, an enthusiastic convert to the Sabbath, suddenly came to the conclusion that after all the Sabbath did not matter, and he separated himself from our people in Hol-

land. But he was not satisfied or happy, and last year he again became a loyal Sabbath-keeper. Here is a paragraph concerning him taken from Brother Velthuysen's letter.

"Brother Monsma is taking a very active part in the work of the Groningen Church. He went to Groningen because of the weak health of his wife, their dwelling in Amsterdam being unhealthy. He was engaged in an evangelistic campaign at Groningen during the first part of his stay. That campaign being finished, the support he received in that way has stopped. All his applications to find some job at an office, or anywhere else, where he might be allowed to keep the Sabbath were all in vain. They are staying with their parents now. He does excellent work for the *Boodschapper*; his articles are interesting and of a lively style, and a really spiritual character. He does excellent propaganda work too for the Groningen Church, which is evidently blessed. All members of the Council and everybody in the church agree that he has special gifts for gospel service. He has stood the fire-proof for our particular principles, in which he stands now firmer than ever. . . . If it would be possible to continue the former support we should all be very thankful to the boards." The Missionary Board voted the \$100 appropriation, which had been discontinued, to be renewed.

A letter from Brother D. Burdett Coon tells of an interesting visit in Hartford, Conn., where he discovered a group of loyal Sabbath-keepers who hold a weekly prayer meeting every Wednesday afternoon. They are not connected with any Sabbath-keeping organization. Brother Coon was on his way from Waterford, Conn., to Berlin, N. Y., where he stopped for a missionary service on his way to central New York. He is traveling by auto, his own machine, and Mrs. Coon is with him. His plans were to be in Leonardsville for Sabbath eve and in Brookfield for Sabbath Day, November 5. From there he will make stops for evening meetings at Verona and DeRuyter on Sunday and Monday, and go on to Alfred and vicinity for Tuesday and Wednesday. Then Thursday at Nile, and so to attend the semiannual meeting of the Western Association at Little Genesee, N.

Y., November 11 and 12. After that he and the general missionary, Rev. W. L. Burdick, will hold special services at the Hebron Center Church. Let our sympathy and interest and prayers be with all this work.

How about the Seventh Day Baptist Graded Lessons? Are they being used in the Junior and Intermediate department of your Sabbath school? Have you given these books a trial? The Tract Society now has on hand an ample stock to last for several years of the First Year, in four parts, of the Junior and Intermediate Series, and for first part of the Second Year. The Sabbath School Board does not publish a teacher's textbook to go with these graded lessons; but arrangements are made so schools can order these helps through the Tract Society. The teacher's textbooks do not exactly correspond with the lessons in our own series in every instance; but they will be of great help to the teacher just the same. As a people we have approved of this undertaking by the Sabbath School Board and the Tract Board, and we should be loyal in giving it our hearty support.

There has come to my desk another copy of "*The Latter Rain*", a paper published by Harry Morse and F. W. Childe, at Oakland, Cal. These men belong to what is known as the Pentecostal people, holding in particular to the doctrines of "Salvation, Holiness, Baptism of the Holy Spirit, Divine Healing, The Name of Jesus, and the Second Coming of our Lord to be the King over all the earth." Mr. Morse is an earnest Sabbath-keeper, and many of the articles in the paper are concerning the Sabbath; and from the paper we learn of many groups of Sabbath-keeping Pentecostal people that are springing up all over the country. The first article in the paper is this:

"The Sabbath well spent
Brings a week of content,
And health for the toils of tomorrow;
But the Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."

A letter from Rev. W. D. Tickner, of the Grand Marsh Church, states that his next visit to Fairview, Wis., is set for November 11, and that Pastor Claude L. Hill,

of Welton, Ia., is to meet him at Elroy on the way. They plan to stay for a series of special evangelistic meetings. This interest at Fairview is growing, and it is hoped that a new Seventh Day Baptist church may be established in that community in the near future.

LETTER FROM JAVA

MY DEAR GENEROUS FRIENDS:

I know I *must* write. Several dear friends will be looking out for news. It is a pity I am the only one here who can write English. As for Brother Vizjak, I have often reminded him about his promise to write another letter for the RECORDER, but he does not like writing, and therefore he puts it off again and again. And then, if he would write I should be obliged to translate it in English; so that would give me work all the same. Therefore I had better write a letter myself.

I will start with praising God for his endless mercy and his wonderful help day by day. We have passed through great and very trying difficulties, and often my courage failed; but our dear Lord never left us; every time the temptation or trial came, he also gave a way of escape so that I "was able to endure". Bless his dear name.

My health has been very low, indeed it is very bad still, and over and over again the doctors have ordered rest, but this is impossible to me, as long as I can not get woman help. Men are very good, and my dear boy (Schieferli-Malix is his name), who joined us some three months ago, is doing a good work to look after the cows. These look very much better now, and we have been able to buy a very good bull lately; so we expect to have plenty of milk to sell next year. This will be a great financial help of course. But men have to be looked after more than women. They can not wash their clothes themselves, nor mend them, and oh, these Javanese girls or women are so stupid and slow and indifferent! I have spent so much time in teaching them all sorts of household work; but within a few years they get married and then they have a baby to look after; and I have to teach another one instead, who will go the same way. And it is the same with cooking and all sorts of work that has to be done for my male assistants.

A dear niece of mine, now in Holland, is looking forward to come and help me; and oh, what a great joy that will be to me, if the Lord allows her to come. Yet so many things can happen to upset our planning, and I am so used to disappointments, that I scarcely dare to hope. But I hope you will pray for this matter, dear friends, and then we will leave it in our Father's hands. He is almighty and all-wise, and full of love. He will make all things well.

I wrote about "my boy". When he got to know me, he asked me to be a mother to him, as he has never known his own mother—she died when he was born—and all his life he longed so much for a mother's love. I promised him with a sacred vow to always be a real mother to him; and I am praying all the time that the Lord may enable me to fulfill my vow even unto the very end. As I wrote to Brother Shaw a few months ago, my boy left his situation (financially a very good one, but among ungodly and immoral people) to join this work. He is a Lwitser, and he does not seem able to learn much Javanese; this is a great pity. But, as I stated already, he is doing a good work, looking after the cows and other sorts of things. He has a horse of his own, a beautiful Sandchwood; such an intelligent and noble animal;—Bob is his name. About a month ago Bob and his master have done a splendid work. One of my little Javanese girls, who was reared in my house for several years, ran away to be with her mother and step-father in a neighboring village about ten or twelve miles from here. Her mother is not a good woman, and her father had trusted the little one to my care, when he died. So I was very sad about the child. At first we did not know where she was, as other relatives had hidden her. But as soon as we got any news that they were going with her to her mother's place my boy climbed his horse and ran off along another road to be able to catch her. It was midnight, and very dark; and the road terribly rough, crossing rivers, climbing rocky mountains and going through ravines. Sometimes the horse had to jump from the one big stone to the other. Once they met a python snake crossing the road. The horse saw him and stood motionless; and his master could just see the snake going into the bush. At four o'clock in the morning they came home triumphantly

with the girl, sitting in the saddle with my boy. She had to be punished a little of course, but she confessed her naughtiness, and she is doing very well since. I think it must have made some impression on her, how Schieferli has risked his life like that, to get her back.

I wrote about my health failing me. I have just been at a doctor's for a few days; and he examined me—my relatives and my boy being so anxious about me. Now the doctor has found out that I am suffering from mine-worms, that are eating up all my blood. On account of the work here I could not stay any longer at the time, but the doctor expects me to come back to him as soon as possible and he means to cure me thoroughly. Maybe the Lord will make me strong and healthy when the mine-worms are gone. I am sure you will pray for me and join me in praying that our Lord's glory may be revealed among these poor Javanese.

I have received all the donations sent to me by so many friends through Brother F. J. Hubbard. Our Lord will surely reward you with all the riches of his grace and mercy. I am very thankful to you all—also to Mrs. Wardner for her good letter and to Mrs. Ellen W. Ramsay for her nice card as a token of love.

God bless you all, my dear friends. Brother Vizjak and my boy Schieferli and also our dear native Christians join me in sending hearty greetings, and many, many thanks.

Yours to do our Father's will,

M. JANSZ.

*Pangoengsen, p. o., Tajoe, Java,
September 20, 1921.*

"UP THE COAST"

GEORGE W. HILLS

It required ten weeks, this year, for the "Roving-Pacific-Coast-Pastor" to make calls upon his flock that is scattered up the coast. An additional week has been spent in making shorter trips.

Over four thousand miles were traveled in California, Oregon, Washington and Idaho. Seventy-six calls were made, on about two hundred people in whom we are denominationally interested. Twenty-one sermons were preached. Three additional discourses were given on the Sabbath ques-

tion; two of them, at the request of First-day people. Twenty-three Bible readings were given; one of which continued nearly all day.

There appears to be a strong reaction setting in, among religious people, against the wild scepticism and unfriendly criticisms of the Bible that have been sent out from many pulpits, which have swept many from their faith in the Bible and in God, its Author. There is now a large and growing class who are hungry for the unmutated Word of God.

It has been my privilege to attend religious services in a number of cities of late. In several, I was obliged to sit and endure the slights and slurs and thrusts and unfriendly criticisms of the Bible and its fundamental teachings, as they issued out from the pulpits.

It is sad, pathetic, shocking, to be obliged to admit that such terrible stuff is uttered in many pulpits of what are called orthodox churches, by men who have been ordained to preach the "everlasting Gospel". Can we wonder that every Protestant denomination is short of preachers and the theological seminaries are almost destitute of students? When faith in the Bible is destroyed and its appeal to the hearts of the young is broken, the voice of the Spirit of God will not be heard in the inner being, calling to the ministry. Can we wonder that real Christians are hungry and clamoring for the teachings of the "real Bible"? Protestants need to be aroused to conditions as they are.

I attended one large city church that is without a pastor. It has been sampling preachers for more than a year, with a view to calling a pastor. But they have a fixed determination to remain without a pastor if one is not found who is sound in Bible faith and Bible preaching. Such steadfastness is truly refreshing. The world and Protestant Christianity is in suffering need of that kind of loyalty.

It would be a great pleasure to me, to attempt to describe some of the many indescribable places of natural beauty and charm of this trip. But space will admit of but a bare mention of a very few. There is the majestic Mount Shasta, with its white crown, and mineral springs at its foot, sending down its snow-cooled breezes to greet us, as we came up from the one-hundred-

and-ten degrees of heat, in the beautiful and productive Sacramento valley whose fertility rivals the valley of the Nile. The giant grandeur of snow-clad Mount Hood and enchanting surroundings are sources of great interest and pleasure. This mountain stands in the midst of the home of the famous Hood River apples that are leaders in the markets of the Pacific Coast. Near the foot of this mountain "Billy Sunday" has a summer vacation ranch. But a few miles away run the great Columbia, the Hood and the White Salmon rivers, winding their ways through the mountains that are clad in the perpetual green of the towering fir and spruce. No less charming and grand are many places along the great Puget Sound, which defy the powers of the pen to describe.

There are now five Sabbath schools out in this Pacific field. They are small of course; but it means much for these little bands to have sufficient loyalty to principle, love for God and his Book and his Sabbath, to sustain weekly Bible studies under these adverse conditions.

One of these Sabbath schools came to church recently—a distance of nearly three hundred miles. It came by auto to attend the semiannual associational meeting at Los Angeles. The entire school was present. It has two members—Brother and Sister C. N. Maxson, who live on the banks of the beautiful Kings River. From appearances, I think it is safe to say that none at the meeting enjoyed the services and the presence of the Holy Spirit more than did that Kings River Sabbath School. It pays big dividends to be loyal.

Comparing present conditions with the past, we see a great and encouraging change. No opportunity was ever discovered by your scribe to preach, outside of California, until last year. This year invitations were urgent.

We had but one Seventh Day Baptist in Oregon City, Oregon. By careful planning of travel and work, we made it possible to spend a Sabbath with that brother—S. L. R. Maine. I was invited to preach a couple of times. Then I was invited to stay a week and preach every night. I did. Then I was urged to stay another week, which I did. I was then urged by a number of First-day people to stay "just two nights longer", and tell them about the Bible Sabbath. Of course I did.

One of the results of that series of meetings is this: There is now a little band of Sabbath-keepers who hold a prayer, testimony and Bible-study meeting, every Sabbath at 2 p. m., under the leadership of Brother Maine. A part of that devoted company never observed the Sabbath before. Reader, are you glad?

Fully twenty others admit the Bible-Sabbath claims, but are held from its observance by economic and labor conditions. We sincerely hope and pray that the influences and power of the Holy Spirit may yet enable them to take their stand to live out their convictions, to stand right with God and to receive the blessings that come to those who accept the divine light of truth when it comes to them.

I earnestly request for them and the many other hopeful interests on this intensely interesting field, a large, earnest and sympathetic place in the prayers of all Seventh Day Baptists.

THE WINONA ASSEMBLY AND BIBLE CONFERENCE

MRS. MARTHA H. WARDNER

I am late in sending my report but circumstances have so ordered. The Winona Assembly opened July 4 and closed a successful season on August 17. During this period several religious and secular organizations held their annual conventions at Winona. The summer Bible school under the leadership of Dr. G. Campbell Morgan opened simultaneously with the Assembly and closed one day later. Eleven hundred and sixty pupils were enrolled. The school was free with the exception of a dollar registration fee.

I went to Winona August 15 for a two weeks' stay and thus attended the closing sessions of the Assembly. On the evening of the sixteenth Galli Curci sang to an immense audience and the following evening Ex-Vice President Marshall gave an address which closed the season. Mr. Marshall was born in Kosciusko County, Ind., the county in which Winona Lake is located. He was introduced by Judge Fraser, one of his boyhood schoolmates. Mr. Marshall had no difficulty in holding the attention of his auditors. The moral and patriotic tone of his address, spiced with humor, was very high. He was sent to Washington, he said,

"as a result of one part of the Republican party suing the other part for divorce for non-support, and it was my lot to be there during the world's greatest tragedy. . . . The saddest day of my life," said he, "with the exception of the time when I have lost some very near friend, was the day I signed the declaration of war."

In the beginning of his address he defined his religious belief in these words: "I am a Presbyterian dyed in the wool (quoting some one whose name I did not catch) 'take my Bible from kiver to kiver, Jonah, the whale, and all'. I would rather believe that Jonah swallowed the whale than to believe in a God who couldn't make a whale large enough to swallow Jonah. . . . The sermons that Judge Fraser and I were *compelled* to listen to when we were boys I have found to be of the greatest help in my later life."

Mr. Marshall affirmed his belief in the League of Nations and called out a roar of laughter from his audience when he asked, "How do you suppose I felt when I opened the morning paper on the second of last November? But now that we did not go into the League of Nations the only right thing to do is to support Harding and his efforts for world peace and *may God speed him*. I got so tired of people's kicking Wilson that I said I would support the next president no matter who he was."

Mr. Marshall explained the present unsettled condition of the world and of our efforts to build a new world, by the use of the following illustration:

"One time the jail in a certain city was on sale and the city council drew up this preamble and resolution:

'Whereas, our jail is on sale,

'Therefore, be it resolved that we build a new jail on the spot where the old jail stands, that we build it out of the material in the old jail and that we continue to occupy the old jail until the new one is built.'

"We are trying to build a new world on the spot where the old world stands, we have got to build it out of the material that is in the old world and we have got to occupy the old world until the new world is built."

The Assembly closed on Wednesday evening, the Bible Conference did not open until Friday morning, but the management

filled the interim with a lecture on Thursday evening by Governor Allen of Kansas on "The Responsibility of the State for Industrial Righteousness".

The lecture was entertaining and instructive and delivered in a most pleasing manner. As a prelude to the lecture Governor Allen told some of his experiences in France. He was there when the first American boys came back from battle. As he stood looking at them covered with dirt and mud he heard the strains of music and turning in the direction from whence the sound came saw "Rhody" (Billy Sunday's musical director) standing on a government wagon playing a trombone.

The Governor explained how the law in Kansas settles the difficulties between capital and labor, of the numerous cases in which it had been tried and proved effective and satisfactory. He named one exception. The law provides that if a woman does the same amount of work as a man in the same length of time she shall receive the same wages. One man who employed a good many women complained of this.

In this connection he gave an interesting account of the "coal strike" a year ago last winter when the people of Kansas were threatened with great suffering for lack of fuel. He took the case to the supreme court. The judge asked him what allegation he brought against these people and not being a lawyer he replied, "Any allegation, judge, that will work."

It was decided to ask the soldiers to go into the mines and work. "We called and they came, the most of them in their uniforms, I knew they would, I knew that boys that had done what I had seen them do in France would come to the help of the people in their own State."

"It was interesting to see the strikers look at the soldiers. I heard one of them say to a soldier, 'Are you going to work in the mines?' 'Yes, tomorrow morning,' came the reply. 'Well, you can't stand it. The mines are full of water and mercury is down to zero.' . . . The soldier didn't stop, but as he passed by said out of one side of his mouth, 'Did you ever see a trench in France?'"

I am sure the audience felt that Governor Allen made his subject clear and sustained his position beyond question.

On Tuesday and Wednesday the No-To-

bacco League convened for its annual convention. I was indeed glad to be present at part of its sessions for beyond the mere fact of knowing there was such a league I had no knowledge of it whatever. It was stated that seven States are organized, five or six more about to organize and the League would soon be incorporated. Mr. Charles Fillmore, of Indianapolis, presided over the sessions. I only heard two of the speakers, Prof. W. A. McKeever, LL. D., Director of Family and Juvenile Welfare in the University of Kansas. He spoke of the evils menacing our young people, emphasizing the cigarette habit and the jazz dance. In the past twelve months multitudes of high school girls have been sent to lying-in hospitals as a result of the jazz dance."

Mrs. Carrie Flatter, general secretary of the Ohio League, was the second speaker. She was formerly a school teacher and then superintendent of public schools. Mrs. Flatter is an orator and thoroughly conversant with her subject, having made it a study for the past twenty-two years. A few years ago in reply to the question, "Why do you spend so much time studying the tobacco question," she said, "After we have buried King John Barleycorn we are going to kill Prince Nicotine."

Mrs. Flatter says the people need educating on the tobacco question. In Ohio they have begun a five years' campaign of education. This year they are taking up four points, next year they will take up four other points, and so on to the end.

Dr. Kellogg's tobacco films were shown two evenings and were received with great applause. It was a little amusing to think that I had to go to Winona Lake to see them. In introducing the films Mr. Fillmore paid Dr. Kellogg a fitting tribute, saying among other things, "I am not personally acquainted with Dr. Kellogg, but we all know by reputation that he is a great man."

The Bible Conference opened Friday morning at 6.30 with a good attendance which continued to the end. Great harmony of thought prevailed throughout its various sessions. No general subject was chosen. The speakers were selected and left free to choose their own subjects, but the central thought of the conference was the pre-eminence of Jesus Christ, Son of God, Son of Mary. Not only was it the central

thought of the sermons but it was breathed in every prayer and was the life-giving force of every song.

Two memorial services were held, but the thought was emphasized that we were honoring the memory of two men whose lives were victorious in Christ. One of these services was in memory of Dr. Sol C. Dickey, founder of the Winona Assembly and Bible Conference, who died unexpectedly in Florida last December. In early life he was pastor of two or three churches and then went to Indiana as a home missionary. While thus employed he had a great vision and Winona is the result. Others have labored and given great financial aid but without his vision and faith it would not have sprung into being. Winona has passed through critical periods but at such times whether men lauded or forsook him and fled he turned neither to the right nor the left, but pushed steadily ahead, confident of ultimate victory. Dr. Ira Landrith said, "I was associated with Dr. Dickey in the darkest days Winona ever saw, but I never saw the movement when he thought it would fail."

The other memorial service was in honor of Prof. E. O. Excel, the last of the old time singing evangelists, who died in June. For many years he was director of the music at the Bible Conferences and in Winona's darkest day he became responsible for a sum of money which saved it from going to the wall. Some of his records were played at the memorial service so we once more listened to his gospel message in song.

Toward the close of the conference a dark shadow of sorrow was thrown over the hearts of all in consequence of an airplane accident in which Lieutenant Merrill, twenty-eight years of age, who was overseas during the war, and Jack Rhodeheaver, half brother of Homer Rhodeheaver, eighteen years of age, lost their lives. It was my fate to see the machine when it fell and henceforth the sound of one will be unpleasant.

Dr. J. C. Breckenridge has been chosen to succeed Dr. Dickey and he will be supported with the prayers of a great multitude of people. "Mel" Trotter was director of this Bible Conference and inaugurated a new plan for meeting the expenses of the conference. In the first place he cut them down and in the second place dispensed with

admittance fees and reserved seats and substituted voluntary contributions. By this plan all bills amounting to \$5,000 were paid with a balance of \$500. In the first Sunday's collection there were seventeen hundred and fifty pennies. Mr. Trotter explained this by saying, "If they made half pennies we would have more of those and not so many pennies."

Every speaker I heard, with possibly one exception, referred to the second coming of Christ. No one made any lengthy remarks on the subject except Dr. Morgan who made it the subject of one sermon. He is a premillennialist but said, "I won't stop to argue pre or post." Dr. A. C. Dixon made it a point in one sermon. He also is a premillennialist but said if we believed that the world was to be saved by present day methods while he thought we were wrong in our interpretation of Scripture he could fellowship us, but if we believed words such as he read not long ago in a pamphlet that "Jesus said he was coming again but it isn't true", I can't fellowship you, for you have 'taken away my Lord and I know not where you have laid him'."

I was greatly interested in what Dr. J. H. McClurkin, a United Presbyterian divine of Pittsburgh, said about missions. While they are a very small denomination they have been greatly blessed in their foreign mission efforts. The work began by a few people coming together as a call of duty to pray for missions. After they had prayed they felt the call to contribute money for the purpose with the result that a sum of money not totaling four hundred dollars was raised to begin foreign missionary work. Now one half of their denomination is overseas. Later in conversation with a member of his denomination she gave as one reason for their success that they teach the people from the first to do for themselves. "Otherwise," said she, "they come to think that they are going to be taken care of. For every dollar we contribute in this country for foreign missions thirty-three cents are contributed on the field."

(Concluded next week)

"Who needs my 11 cents more—I, who can spend it for an ice cream soda, or a starving young man in Russia, whose life it will prolong for several days?"

EDUCATION SOCIETY'S PAGE

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

Make your contributions to the Thanksgiving offering for Milton College this week.

Alfred University's endowment fund of \$350,000 has been oversubscribed by about \$10,000. The campaign, which closed Sunday, October 30 last, was a huge success. The completion of the fund means not only a greatly enlarged endowment for Alfred, it also means that, among the 1,500 contributors, many new friends have arisen for the "College among the Hills."

It may be of interest just briefly here to follow the history of this the biggest financial campaign Alfred ever staged. In 1917 the trustees voted to try for a fund of \$50,000 to install a general heating plant. As this sum was soon found inadequate, the university went into the field for an Improvement Fund of \$100,000. This effort moved along more or less rapidly until last December the General Education Board (the Rockefeller Foundation) agreed to give \$100,000 if the trustees would raise \$250,000. This offer gave the campaign new impetus and led to the successful termination of the big movement.

Only to mark the success of the drive, the regular assembly and the succeeding class hour, Wednesday, November 2, were given over to a spectacular celebration by alumni, trustees, faculty, students of all departments of the university, and townspeople. A parade and a mass meeting in Academy Hall with cheers, songs, and speeches rounded out the occasion most appropriately.

It is estimated that, of the \$350,000 (outside the \$100,000 given by the General Education Board) western New York subscribed over \$100,000, the village of Alfred \$35,000 (exclusive of student contributions), Alfred's student body, \$10,500, and the instructional and administrative force of the university (exclusive of the trustees) \$10,500. The average subscription of each of the 1,500 givers was \$180.

THE SCHOOL OF RELIGIOUS EDUCATION AND SOCIAL SERVICE AT BOSTON UNIVERSITY

[Miss Ruth L. Phillips, who for seven years was private secretary to President Davis of Alfred University, and who has been growing increasingly interested in religious education, last spring resigned her position in Alfred and in September entered the Boston University School of Religion. She has most kindly complied with my request for some impressions of the school and of her work.—P. E. T.]

It is a pleasure to describe to the young people of our denomination some of the opportunities offered at the School of Religious Education and Social Science at Boston University. This school, now in the fourth year of its existence, is the only one of its kind in the country. Its teaching staff is manned by specialists. Dr. Athearn, Dean of the School, is generally known as the foremost authority on religious education in the country. He not only knows the needs for religious education and is planning programs to meet those needs; but he has a comprehensive knowledge of the whole field of education today, and seeks to co-ordinate religious education with the developing system of secular education. He is a pioneer blazing a trail that will sometime become a broad highway which many will follow.

The school co-operates with the College of Liberal Arts of Boston University in offering a four-year college course to those wishing to major in religious education or social science. The degree given to those majoring in the former is Bachelor of Arts in Religious Education, and to the latter, Bachelor of Arts in Social Science. There are also two years of graduate work offered in this school. Those who complete this work majoring in religious education, receive the professional degree of Master of Religious Education; and those majoring in social science, the professional degree of Master of Social Science. It is hoped that it will not be long before the degree of Doctor of Religious Education may be offered.

The studies are both theoretical and applied. A strong foundation of English, mathematics, foreign languages, history, psychology and sociology is required. Upon

this is built the superstructure of more applied and professional work; such as various Bible courses; Christian Sociology; histories of the Church, Church School, missions, and church music; methodology in teaching various Church School departments; Philosophy of Religion; Psychology of Religion; Psychology of Childhood, and Adolescence; foreign missions; home missions; administration, organization and principles of religious education; mental tests; recreation; pageantry; music and art in the Church and Church Schools; and many other subjects.

Students who have had sufficient preparation at this school are trained to act as religious education leaders—directors in a Church or community Bible School, departmental specialists, Sunday School Association staff workers; pastor's assistants; social workers; home missionaries; foreign missionaries; or ministers of music (who direct the music of the Church).

But the element that seems to me to make this a particularly satisfactory training school is that while students are learning theories and methods, they are putting these to practical use in field work. Nearly every student in the school has field work of some kind, depending upon his major interest, and this work is supervised by one of the professors or some other competent person. A good share of this work pays the worker a little something which enables him to help himself financially, and at the same time to do effective work for which school credit is given.

Another particularly strong characteristic of this school is the individual attention given to each student. As religious education work is yet in its infancy, many students do not know for just what phase of the work they should prepare. The professors are indeed generous in taking time to discuss individual problems concerning courses, field work and other matters with the students.

Best of all, in this school there is a fine spirit of Christian fellowship and consecration to service that is inspiring and helpful. The worship periods are uplifting and strengthening. The danger is recognized that religious work may become mechanical and lifeless; but a strong effort is made to encourage the cultivation of the Christ spirit as a vital and growing flame.

Besides the advantage of the school itself, there are many opportunities for cultural development to be found in the libraries, historic landmarks, lectures, theaters and concerts in and around Boston.

Because of its wide and excellent reputation, the School of Religious Education and Social Service attracts to it students of many denominations from all parts of the United States and from foreign countries. Over forty colleges are represented among the graduate students. And the school is sending to all parts of the world messengers to tell the good tidings of Christ's Kingdom.

RUTH L. PHILLIPS.

A CLASSMATE'S LETTER REGARDING DR. DALAND

Mrs. Agnes N. Daland,
Milton, Wis.

DEAR MRS. DALAND:

I am in receipt of your letter requesting me to give some reminiscences of my early acquaintance with President Daland. I gladly comply; but am sorry to say that I have only a faulty memory to depend upon, and naturally many of the incidents of those long-ago days have slipped from me.

It was in the autumn of 1883 that he and I entered the freshman class of Union Theological Seminary. He was then living with his parents in Elizabeth, N. J., and I was pastor of our New Market church.

Had it not been for the fact that both of us went to New York and back each day we probably should have become only passing acquaintances. As it was we often traveled on the same train. Of course we at once recognized each other as classmates in the seminary, and naturally were drawn to each other on account of that relationship. From our first meeting on the train our acquaintance grew more and more intimate, and it became our practice to ride back and forth together as often as possible. Those rides together gave us opportunity for intimate talks and discussions regarding questions arising in our classes and other matters of mutual interest. Among the first of these matters were our own personal history, home and family relations, religious beliefs and church connections. I learned that he was a musician and a member of the Baptist church, and he learned that I

was a Sabbath-keeping Baptist, the first one he had ever seen; and so far as I know he had never heard of the denomination before.

Of course he wished to know the ground of our peculiar belief and practice. I told him briefly, and he seemed to see the logic of our position at once; for he never offered an opposing argument. However, it would not have been like him to accept a new doctrine without thorough investigation. He read the *Outlook* and other Sabbath literature and became a close personal friend of Rev. A. H. Lewis, with whom he went into the heart of the Sabbath question as he could not have done with me.

I do not know just when he began to observe the Sabbath; but I do know when he preached his first sermon in a Seventh Day Baptist pulpit. It was in the late winter or early spring of 1884, when he came out to New Market as our guest and preached for me on Sabbath morning. I do not remember his theme or his text, but I do recall an illustration which he used to show how the Law of God is often treated. A Chinese mason was building a wall and discovered that his wall was leaning away from the plumb line; whereupon he pushed the line against the wall and called it plumb. Coming out of the church he was introduced to Deacon I. D. Titsworth, among others. The deacon, in characteristic fashion, remarked, "Young man, that was good Seventh Day Baptist doctrine." Brother Daland replied, "Well, why not?" That was, I think, the first intimation I had that he had really accepted the Sabbath truth.

At the beginning of our second year in the seminary I became pastor of the New York City church and removed to the city. He, having been married at about that time, also set up a home in New York.

We were not thrown together so much during that year, but met in classes each day, and often had talks together. During this time he and Brother Lucky and I were close friends.

I am not sure when he openly embraced the Sabbath; but in the spring of 1885, when I was called to Alfred by the death of my mother, he preached for me. And when a little later I was called to take the business management of the RECORDER office, he became pastor or supply of the New York church, continuing in that capacity during

the remainder of his seminary course.

During these years he was organist of Dr. Jesse Thomas' church in Brooklyn. On one occasion, at his invitation, Mrs. Saunders and I went over to the church one evening and heard him play through a marriage ceremony. We thought then, and are still of the same opinion, that he was a rare musician.

In the winter of 1885-1886 he came to Alfred as our guest and gave a dedicatory recital on the church organ which had just been installed.

He was often in our home after that, and always as a loved friend and honored guest. In many ways he seemed like a brother to me, and I have always been thankful that I was permitted to have an humble part in bringing the Sabbath truth to his attention, and thus helping to give to our cause such a great and good man.

I saw him last on his arrival at the Battle Creek Sanitarium last spring, whither he had come in the hope of getting relief from the dread disease which was so soon to snuff out his life. I am thankful that I happened to be there, otherwise I should not have had that last opportunity of looking into his face and exchanging loving greetings.

Nothing would please me better than to be with you in the memorial service, and sit together with those who mourn the loss of a loved and loving friend and brother.

No, we have not lost him. He has only gone on before; and the good that he has done shall live on and on.

Yours in loving sympathy,

EARL P. SAUNDERS.

Alfred, N. Y.,

October 24, 1921.

"A copper cent polished with unselfishness reflects more glory than a selfish golden eagle."

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.

WOMAN'S WORK

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

Do you give thanks for this, or that?—No, God be thanked,

I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three, and four,—that would be hateful!

Whatever gifts the hours bestow, or great or small,

I would not measure
As worth a certain price in praise, but take them all
And use them all, with simple, heartfelt pleasure.

For when we gladly eat our daily bread, we bless
The Hand that feeds us;
And when we walk along life's way in cheerfulness,
Our very heart-beats praise the Love that leads us.

—Henry van Dyke.

ANNUAL MESSAGE OF THE WOMAN'S EXECUTIVE BOARD

To the Women of the Local Societies of the Seventh Day Baptist Conference and Lone Sabbath-keepers:

DEAR SISTERS IN LOCAL ORGANIZATION OR ISOLATED:

The annual message from the Woman's Board comes to you this year in the same spirit of love and good fellowship that has characterized our communications to you from year to year.

"We are not divided; All one body we,
One in hope and doctrine; One in charity."

Thus the problems of our denominational interests are shared by us all alike, and how best to meet them should be, and we believe is, our earnest endeavor.

In the first place there is nothing new to propose, simply a continuation of the five-year program of the Forward Movement. To inform ourselves about the Forward Movement, its aims, its accomplishments, and its problems, we should make a careful study of the Projectors that are put out by the different boards. That is the purpose for which they were published.

The financial budget will be the same as last year, as follows:

Salary of Miss Susie Burdick	\$ 800
Salary of Miss Anna West	800
Toward salary of Dr. Bessie Sinclair	100
Miss Marie Jansz, Java	100
Evangelistic work in Southwestern Association	250
Georgetown, British Guiana, Chapel	200
Fouke, Ark., School	200
Boys' School, Shanghai, China	100
Girls' School, Shanghai, China	100
Twentieth Century Endowment Fund	300
Retired Ministers' Fund	250
Board expense	200
Tract Society	900

Total

\$4300

The Missionary and Tract boards are short of funds, and we must not slacken our activities, but must redouble our efforts to raise the full \$5,000 assigned to us by the Forward Movement.

We can not refrain from again making the suggestion that tithing is an excellent way to raise money for the Lord's work. We know that many of you can so testify.

Some of the societies have reported using the *Conference Year Book* as a mission study textbook. It certainly will increase our interest in the work of our boards if we study their reports, and compare this year's report with those of other years. We need a broader vision of the conditions and needs of our sisters in lands less favored than ours, and it will give us more comprehensive views, and increase our interest in our own foreign missions to study the lessons prepared for the use of women's societies by the Central Committee on the United Study of Foreign Missions. The book recommended for this year is "The Kingdom and the Nations", by Eric North. Paper, 50c; cloth, 75c. Address M. H. Leavis, West Medford, Mass.

In some societies our women organize a circle, or class, for these studies, while others use them in connection with the regular meetings of the women's societies.

The use of the slides, prepared and sent out by the board, has been found helpful and instructive. To protect them from injury, new cases for shipping have been secured at considerable expense to the board. To lessen the cost of mailing the slides from places widely separated, it has been suggested that the secretary of each association act as director for the use of them in her own association, and when all who wish to do so have used them they can

be sent to some other association. New views of China are being prepared.

What can women do? Frances Willard once said that, "Woman like man, should be freely permitted to do whatever she can do well."

We need only to open our eyes and look about us, and we shall wonder how to decide where best we may serve God, and our fellows.

What many, especially young people, need, is mothering. This comes quite naturally in the social life of the church and community, and is a call to service that none of us should refuse to accept.

The theme of Conference was "Personal Righteousness", a subject that acts upon our individual Christian living. Everything that tends to create a deeper spiritual life will be conducive of greater personal righteousness. Daily Bible study with prayer and meditation will help us to grow toward this end.

Let us give more of our time,—more of ourselves, more fully to intercession during the coming year, including in our personal prayer list, our boards, our churches and pastors, our schools and teachers, and our home and foreign missionaries by name.

"If ye abide in me and my word abide in you, ask whatsoever ye will, and it shall be done unto you."

We shall be glad to hear from you at any time, if in any way we may be able to serve you.

In behalf of the Woman's Board,

METTA P. BABCOCK,

Corresponding Secretary.

Milton, Wis.,

October 23, 1921.

CONCERNING JAPAN

Rev. Robert H. Glover, M. D., a distinguished missionary leader of many years' experience in China, is a new addition to the faculty of the Moody Bible Institute of Chicago as director of its Missionary Course, succeeding Rev. E. J. Pace, D. D., who has joined the Institute's Extension Department.

Dr. Glover received his education at Toronto University, the medical department of the University of New York, and the New York Missionary Training College. He spent many years in China, first in pioneer

work in a South China province not previously opened to missionary effort, and later as supervisor of missions in three of the central provinces for the Christian and Missionary Alliance. He learned two Chinese languages, Cantonese, the language of the southern Chinese, and Mandarin, and established two Bible training schools which have turned out many native pastors, evangelists and mission school teachers.

Later he served as deputation secretary for the organization in the United States, Canada and Great Britain, and then for seven years was foreign missions secretary, in charge of the administrative work for sixteen different fields, and more than 300 missionaries, traveling annually during that period an average of 31,000 miles. Those travels took him to Japan, China, French-Indo China, India, Tibet, the southern Philippines, Panama, the West Indies, Porto Rico, six of the South American republics, and the Near East, including Syria, Palestine and Egypt.

Dr. Glover is outspoken in expressing distrust of the attitude of the Japanese government in relation to the Pacific problems involved in the disarmament conference, and particularly in the Shantung question and other matters at issue in China.

"The honeyed words of the Japanese delegates to the conference will not deceive the informed Washington officials," he said to a reporter, "but apologists for Japan are so numerous that I believe it timely to voice an emphatic protest against acceptance of Japanese representations at their face value. Influential Americans have had the wool pulled over their eyes on their visits to Japan and have returned voicing their entire confidence in the kindly attitude and purposes of the Japanese. As to the people of Japan as a whole, this need not be questioned. The masses are so occupied with the struggle for existence that they know and care little or nothing about their country's foreign relation. But Japan is ruled by a military oligarchy whose ambitions know no bounds. Their offer to hand Shantung back to China is mere diplomatic hypocrisy. It might well be represented by a cartoon showing Japan, with the allied nations grouped around, with one hand holding out Shantung to China while at the same time gripping her victim with a throttling hold which makes it impossible to take what is offered."

"The gross injustice of the delivery to Japan of that great province, so rich in immensely valuable natural resources, is a reproach to the allied nations responsible for it. The warfare waged by Japan against the Christians of Korea and Christian missions there, in her dread of the enlightenment and the spirit of freedom which Christianity fosters, has in great measure its counterpart in Shantung, where she has imported harlotry and has actively opposed Christian missions. Beyond doubt, Japan will continue her policy of looting China just as long as China's weakness will allow, and, unfortunately, China's internal conditions are at present very favorable to her design. Torn by civil strife, with north and south China divided, and no outstanding national leader, it is feared by China's best friends that the continuance of the disorderly conditions may yet result in the dismemberment of the country by the great powers."

"I would make it clear that in my feelings and words about Japan, I discriminate between Japanese officialdom and the Japanese people. The Japanese are attractive and lovable, and my contact with them has afforded me genuine pleasure, and cemented not a few warm friendships.

"Moreover, I recognize the vital claims of Japan upon us for missionary effort, not only because her need of evangelization is no less than that of China or India, but in addition because of her strategic influence upon these other Eastern races as unquestionably the leader in thought and action of the entire Orient.

"I rejoice to add that despite the unfavorable political features in Japan to which I have alluded, the missionary situation there is big with opportunity and bright with promise, and no one is more concerned than I am to see extended to the Japanese nation at this particular time, the truest friendship and most earnest missionary effort."—*Moody Bible Institute.*

"William the Silent was the patriot of freedom of faith and of worship. He refused to let the Netherlands be trodden beneath the heel of a reactionary Catholic imperial Spain. And the Netherlands emerged from the conflict a nation free in both temporal and spiritual power."

HOME NEWS

COLLECTION BASINS GIFT TO CHURCH

At the Sabbath morning service of the Pawcatuck Seventh Day Baptist Church, Ira B. Crandall, president of the board of trustees, made known a gift to the church of four collection basins, the donors being Rev. and Mrs. Clayton A. Burdick. The basins are of lacquered brass and of beautiful design with the following inscription on the back: "Given to the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., by the Reverend and Mrs. Clayton A. Burdick, 1921."

Attorney S. H. Davis, in words of appreciation, moved that the gift be accepted by the church, and the motion was unanimously carried. The basins will take the place of the wooden boxes which have been in use for many years.—*Westerly (R. I.) Sun.*

UNITY

In one of my old writing books I had for a copy these words, "In union there is strength." Then it meant practically nothing more than a standard of excellence in writing. Now I know it is a motto crammed full of valuable meaning.

During the last year the financial end of the New Forward Movement fell down. Other phases of the movement were most encouraging. But in this particular we missed the goal. Consequently we did not win and the work of the kingdom suffered. God alone knows how much. Evidently there was not teamwork among the people. There was a lack of concentrated, united effort. We, simply, did not play the game to the finish. Result? A deficit in the treasuries of the Missionary and Tract societies; a possible curtailing of our forces and a limiting of the field; a drawing in of the lines when, by the direction of the Master, we ought to be extending them. We surely can not be one hundred per cent Christians unless there is unity of loyalty, prayer, effort, support. We owe to the Forward Movement, to God, to his work, to our pledged honor, and support, at least \$2,500 before January first. A united effort will wipe out the deficit. "We can do it if we will."—*Milton Church Letter.*

"Whoso putteth his trust in the Lord shall be safe."

YOUNG PEOPLE'S WORK

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

AMONG THE IMMIGRANTS

MARIAN INGHAM

Christian Endeavor Topic for Sabbath Day,
November 26, 1921

DAILY READINGS

Sunday—Our duty to strangers (Deut. 10: 12-22)
Monday—Ruth, the immigrant (Ruth 2: 11)
Tuesday—A foreign friend (Luke 7: 1-10)
Wednesday—A valuable immigrant (Gen. 41: 25-43)
Thursday—Oppressing the immigrant (Exod. 1: 1-14)
Friday—Revolt of the immigrants (Exod. 5: 1-9)
Sabbath Day—Topic, Christian progress among the immigrants (Isa. 43: 1-7) (Home-Missionary meeting)

The reports of the conditions at Ellis Island have aroused officials to investigate the alleged unkindness and indifference of the officials in charge of these immigrant stations. As a result of this investigation Representative Johnson of Washington, chairman of the house immigration committee, is inclined to think that the only effective solution of the problem lies in changing amendments to the law and having a system of selective immigration with more examination at the point of departure and less at the port of arrival where unnecessary delay in some cases results in congestion, which multiplies the troubles of all the waiting aliens.

Secretary of Labor Davis is particularly insistent that Americans with the American spirit, aided by an interpreter when necessary, be employed as inspectors rather than men whose citizenship is a recent acquisition and whose qualifications as linguists have been allowed to outweigh other considerations.

Whatever changes may take place in the laws governing the admission of aliens, or in the personnel stationed at these immigrant ports, there will be aliens arriving in the United States. Our task is to see that these people are brought into some sort of sympathetic connection with the life of the country into which they have come. Nearly all who come to this country do so with the

intention of making themselves a part of America. If they are received with an intelligent sympathy and understanding, they will in a large measure, play their part in the life of our nation.

Through the efforts of the Red Cross, Social Settlement organizations, and Vocational Schools, communities of immigrants have become Americanized, but there needs to be personal work between Americans and aliens to make the latter feel that they really belong to this great country.

CONCERNING GOAL RATINGS

DEAR CHRISTIAN ENDEAVORERS:

Since this is the Goal letter, I think it would be best for us to go over the points first of all: 1. Reconsecration to church work; 2. Active support of missions; 3. Personal work for Christ; 4. Organization of more societies; 5. Greater Christian social fellowship; 6. More Christian Endeavor members; 7. More Quiet Hour Comrades; 8. Increase of Tenth Legioners; 9. Every society studying missions; 10. Budget apportionment paid up.

Perhaps you notice the items are the same as last year. Each one of the points is important but only the last six can be reduced to figures, so the banner is awarded on them.

In regard to Nos. 7 and 8, members may be secured outside the society as well as inside. The only requirement is that they are recruited by Endeavorers, and are bona fide Legioners and Comrades.

This year, each society which has organized one or more classes in mission study, or has a Christian Endeavor Expert class will be given 75 points.

Each society will be given points in proportion to the amount of money paid to the board, which the treasurer will explain more fully later.

In case you do not have the RECORDER containing Mrs. Crandall's letter regarding the Standard social, I will insert here the requirements as she has given them. First, Devotional exercises, consisting of prayer and Scripture reading, or sacred songs, shall be conducted some time during the evening, preferably at the close. Second, Some part of the social shall be devoted to entertainment that will be educational and that is calculated to strengthen character

or give inspiration toward a higher and better life.

CREDITS GIVEN

1. Ten points will be given on the Goal rating for each Standard social held.
 2. Ten points will be given for each Standard social which is fully reported to this board, providing the social has been used by the Christian Endeavor society reporting, and that it contains some points of originality.
 3. Ten points will be given if a society uses a social submitted by the Young People's Board.
- Note.—A total of only 100 points will be allowed on the first item in one year.
A total of 30 points will be allowed on each of items two and three, during one year.

Did you remember to read her letter at your Christian Endeavor meeting?

Last year many societies were low in Goal ratings because "what is everybody's business is nobody's business". Could you not have one person appointed to attend to this work, keep it before your society and report the figures to the board secretary?

The vice-president of our society took charge of the Goal and Efficiency work, and it seemed quite satisfactory; but if you wish, a Goal superintendent may be appointed. The main idea is to have some

one person who will assume entire charge of it.

The Goal banner becomes the property of the society winning it twice. West Edmeston won it last year and Adams Center holds it this year.

In my next letter I will give the duties of the Goal superintendent. Meanwhile keep your figures and be ready with them for the first rating which will be January 1, 1922.

Yours for better Christian Endeavor meetings,

EDNA R. VAN HORN,
Goal Superintendent.

Sanitarium H. P. O.,
Battle Creek, Mich.,
Nov. 1, 1921.

He may be a vain thing for safety. His neck may be clothed with thunder. He may swallow the ground with fierceness and rage. But he never killed 480 people in Massachusetts in one year and injured 21,000 more. Let this be put to the credit of the horse. When contemplating the horse and the automobile, some of us are reminded of those two dangerous men of old, of whom it was said, "Saul hath slain his thousands, but David his ten thousands."—*Our Dumb Animals.*

YOUR MAGAZINES FOR 1922

Many magazines have reduced their prices at this time for a short period. We are therefore giving our readers the benefit of this reduction. Send your magazine subscriptions to us at once and save on your magazines. If you do not find what you want in the attached list, send us your list and we will gladly quote on it.

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Any other magazines you wish will be gladly quoted.

Send all orders to

THE SABBATH RECORDER, 18 Madison Avenue, Plainfield, N. J.

CHILDREN'S PAGE

HER THANKSGIVING

O, have you got the turkey picked,
And is the oven hot
And ready for the pumpkin pies?
I'll have to bake a lot,
And currant cakes and ginger snaps,
Of each a heaping tray.
Our boys and girls are coming home
To spend Thanksgiving day.

I'll make some sugar cookies too.
They used to like them so
When they were little toddling things.
It seems so long ago!
And apple tarts for daughter Jane,
With eyes of tender gray.
She's bringing both her babies home
To spend Thanksgiving day.

I rose before the peep of dawn,
I had so much to do.
But never have I felt so spry,
Though I am sixty-two:
To cook and bake and boil and brew
Seems only just like play,
With all the dear ones coming home
To spend Thanksgiving day.

I thank the Lord who gives to us
The sunshine and the rain
That here in one unbroken band
I see them once again—
Our children and their children too,
All hastening to obey
The voice of love that calls them home
To spend Thanksgiving day.
—*Christian Advocate.*

THE CHILDREN'S GUEST—A THANKSGIVING STORY

"Well, Mary, how are you getting on with the family party for Thanksgiving?" asked Mr. Daniels of his wife.

"Fairly, I think they will all come but three."

"Who are not coming?"

"Your brother John and his wife—John says Louise hasn't been home to Thanksgiving in five years, and he thinks she ought to have a chance to go home—and I do not believe Brother Joe will come."

"Why not? He can't have anything to prevent if he wants to come."

"That is just it. I don't think he cares to come here as often as he used to, and I don't think he cares so much for the children either as he did. I went into the office to-

day to invite him, and he said he might go to New York to the Claytons to spend Thanksgiving. That's where he went last year, and it seems as if I could not have him go there this year. They are not the people for Joe to associate with. They are very gay and fashionable, and always have wine on their table. O Luther, isn't there any way to save him?"

"If there is, you will be the one to think of it, Mary. I'd trust you anywhere," replied Mr. Daniels.

There was a long silence broken by Mrs. Daniels: "I am very sure Joe won't come. What do you think of allowing the three children to fill the three vacant places with three guests of their own choosing? Each child can choose the one desired and keep it a secret. Of course, it will be a motley collection, but it will please the children and the guests. What do you think of the plan?"

"It will do no harm to try it," replied Mr. Daniels.

The boys were delighted with the prospect, and even little Helen said: "Goody-goody! I know who I'll 'vite."

Later in the day as Uncle Joe sat in his office, in came his nephew, Paul Daniels.

"Hello, Paul! What's up today? Are you playing ball any these days?"

"Oh, yes, every night after school; but, uncle, I want you to come to my Thanksgiving dinner. Mamma says that we three children may invite the people we want most and I want you. Will you come?"

"It was jolly of you, Paul, to think of me. Why do you want me?"

"Why? Because you are my uncle, and I like you best of 'em all. Will you come?"

"It makes me want to like everything, but I am thinking of going to New York. If I decide to go there, I'll remember you, Paul."

"I hope you'll come, but don't tell anybody about it. Mamma said we needn't tell anybody whom we'd invite, and I don't want her and Willis to know who is coming. I must go now, for there's a ball game, and I'm the umpire. Good-by. Don't go to New York, and don't tell!"—and he was gone like a flash.

A little later the door opened softly and there stood little Willis Daniels. Gentle and loving, he was very dear to Uncle Joe, who put his arm around him and drew him

into his lap, saying: "It's a good while since you were in here, Willis. How do you find yourself?"

"All right. Uncle Joe I want you to come to my Thanksgiving. Mamma said we children might ask the one we wanted the most to come to our dinner, and I want you."

"Why do you want me, Willis?"

"Why, I like you the best of anybody out of the family. When I'm a man, I hope I'll be just like you."

"Shall you wear glasses?"

"Yes, and have a watch-chain just like yours. You'll come to dinner, won't you, uncle? I thought of you the first one when mamma said we could ask the one wanted the most. It's a secret whom we invite. I don't want mamma and Paul to know anything about it. They never'll think of you."

"Whom will Paul invite, Willis?"

"Percy Wilcox, I guess. He goes to his school, and they are together all the time, now."

"Do you like Percy? Do you want him to come to the dinner?"

"Yes—only he's so big feelin'."

"Most all boys are, but they get over it, Willis."

"I'm glad of it. But will you come, uncle?"

"I have thought of going to New York, Willis, but I guess I won't go, after all and come to your dinner. Will that suit you, little man?"

"Oh, yes! Don't tell anybody you're coming. I don't want Paul and Helen to know. They can't keep secrets. They always tell"—and he went away as a client came in.

Two hours later, as the client was leaving, he looked back and said: "There's a snowdrop out here who says she wants her Uncle Joe. Who is she?"

"It's my sister Mary's youngest. Isn't she about as nice as they make them? Where did you come from, Polly?" he said, as he lifted her to his shoulder; "and where did you get your white hood and mittens?"

"Papa bringed 'em to me, he's comin' for me just now. Will you come to my Thanks—my Thanks—lots of turkey—and—and will you come, uncle?"

"Why do you want me, Polly?"

"'Cause I love you. You're most as good as papa. Don't tell out loud, but whither. Will you come?" And she tightened her little arms around his neck.

"Yes, yes, I'll come if you—if you won't choke me! There's you papa, now. Give me one more kiss"—and he was left alone.

Long after the child had gone the young man sat with his head buried in his hands. How Mary's children trusted him! If they knew him as he knew himself, would they love him as they did? He knew only too well that he was not doing his best. Would he go on living as he was now living? He could seem to hear his mother say as she used to: "It seems to me, Joe, that God himself must be disappointed when we do not do our best." Wasn't it time to turn around? He knew it was. And the long struggle ended in victory.

Everybody expected Helen would tell whom she had invited, but she seemed to have forgotten all about it. Not one of the three told.

When everything was in readiness, Thanksgiving Day, mamma said: "You can sit in the bay window, children, and each go to the door alone, when your company comes."

It seemed only a minute when they all started, and all she could hear was: "He's mine! No, he's mine!—I guess I know!" "It's my Uncle Joe," and the much-invited man gave himself up to the children.

When Uncle Joe left, he whispered in his sister's ear as he gave her a good-by kiss: "I've called a halt, Mary, and with God's help, I'll try to be worthy of the children's love.—*Zion's Herald*."

What constitutes greatness? Is it to have power and use it for personal ends? Is it to have it and use it with all gentleness, considering others as truly as oneself? That old Hebrew writer of Psalms was facing one of the profoundest principles of character when he said, "Thy gentleness hath made me great."—*Our Dumb Animals*.

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.

Lone Sabbath Keeper's Page

THE JOY OF WORSHIP

Oh, the joy in our hearts on a bright Sabbath morning

As we went to the church on the hill,
And the choir led the singing and everybody sang
With a hearty and right good will!

The preacher stood majestic as he prayed for all mankind,

The sermon was inspiring, lifting up every soul
To the very gates of heaven, till we saw the glories there,

And our hearts were filled with purpose to reach that blessed goal.

There was reverent heart-searching, and reconsecration too—

A decision to live better, helping more in God's great work,—

Earnest praying for God's pardon of our past sins and neglect;

Ah, we felt that in his vineyard we had been but idle shirks!

Then as we joined together in the final closing song,

And with contrite hearts and reverent heard the pastor's final prayer,

And each neighbor greeted neighbor with a smile and handclasp too—

Felt our fellowship increasing with our friendship grand and rare.

Now from church we're isolated and we greet those friends no more,

Neither hear our pastor's sermon, nor can join our voice in praise;

But we have the same dear Father and the Bible, —praise his name!

Joy comes when we bow before him and are faithful in his ways.

We do not forget the Sabbath,—all our household gathers round,—

And a few dear friends and neighbors, and we worship on his day;

We are conscious of his presence and we feel our strength renewed

To do more for our Redeemer, helping others on the way.

DEAR L. S. K's:

Letters have come recently from some lonely ones who are reaching out for sympathy and fellowship. We still can meet in spirit and thought as many of the L. S. K's have for years, dating back to the old days when we started the prayer chain, "Lower Lights for Christ and the Sabbath"—meeting our Lord at his throne of grace at sunset Friday night—Sabbath eve, praying

for ourselves and for other Lone Sabbath Keepers. A number have written of the comfort they have received at this prayer meeting—which is a very large one indeed, extending over the States from the Atlantic to the Pacific.

How wonderful to think of God's great universe, and of his care for every creature in it! How wonderful to think of his love for you and me, of his interest in the things we do, and of his joy or sorrow over our faithfulness or faithlessness! When we think of this we feel that we shall be ashamed to fail. How wonderful that he is depending upon us to send on the light of his love and truth! When we think of this we do not dare to fail. If we do not perform the work he has committed to us we shall lose our reward, so we can not afford to fail.

"I thank my God upon every remembrance of you, . . . for your fellowship in the gospel. . . . Being confident . . . that he which began a good work in you will perform it until the day of Jesus Christ. . . . Even as it is meet for me to think this of you all because I have you in my heart. . . . And this I pray, that your love may abound yet more and more in knowledge and in all judgment . . . being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God (Philippians 1: 2-11). Please read it all as my message to you at this time.

I recently attended the semiannual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches convened at Dodge Center. We enjoyed a spiritual feast, with great uplift of soul. I was pleased to meet and greet several L. S. K's there. How grand it would be if more of you could attend these special meetings when they are somewhere near you.

I trust the few Seventh Day Baptists in Minneapolis are not quite as lonely as they were before we became organized. Last April we started a Sabbath school, and have met regularly since. The people expressed a desire to have me speak at the Sabbath service, thinking that our Bible study was not sufficient. I usually do this, and we feel the Holy Spirit's presence in our meetings. In early summer we organized a Missionary Aid Society which is doing good work.

Under the Lord's guidance I hope to visit

some of you in the near future. Please remember to pray for us in this great city, that we may be strong and steadfast, growing in grace and knowledge of our Lord and Savior—that God may use us in the extension of his kingdom.

In Christian love,
ANGELINE ABBEY.

AN APPEAL TO ALL LOVERS OF HUMANITY

[The following appeal to the conference now in session at Washington was signed by the presidents of twenty-four conferences, conventions, synods and councils of the Protestant denominations in America. Among the signatures we find that of the president of our own General Conference.—EDITOR.]

"So momentous are the issues of the coming Conference on Limitation of Armament and so fateful for all the higher interests of mankind that we unite in this joint statement to express to our own nation and the world what we feel to be the deep convictions of the churches.

"We have come to a fork in the highway of human history. To the left lies the old way of suspicion, jealousy, and selfishness. To the right, the way of mutual trust, co-operation and brotherhood. The first road requires growing armaments and leads to the horrors of another war. The second requires agencies of international law and justice and leads to a warless world.

"The Conference is to deal with difficult and complex problems of politics and economics. But underlying them all are eternal moral principles of international life. We firmly believe that nations no less than individuals are subject to God's immutable moral laws; that only through just dealing and unselfish service can people achieve true welfare, greatness and honor; that for nations as well as individuals, good will and mutual helpfulness are the true way of life. No conditions of political expediency or of selfish economic advantage can supersede these basic principles without bringing ultimate disaster and ruin in their train.

"In the light of these principles at least four clear tasks seem to us to lie before our nation and the nations of the world:

"Some rational and pacific method for the settlement of every international dispute

must now be found. War we regard as an intolerable evil which we can no longer endure, and which we must definitely set ourselves to banish from the earth.

"A sweeping reduction of armaments we hold to be an imperative necessity. The present riot of expenditure on armies and battleships throughout the world, at a time when all our resources are needed for constructive tasks, even at a time when millions of men are dying of starvation, we regard as a sin against humanity for which we all alike need humbly to repent. Worse still, competitive armaments will lead again, as in the past they always have, to the distrust and suspicion that nourish the seeds of future war.

"For the perplexing problems of the Pacific acceptable solutions must now be found. If causes of irritation be not removed, if jealousy and fear be allowed to spread till they lead at last to conflict in arms, it would mean not only all the unspeakable evils of every war but also the death knell of the great enterprise of Christian missions which through years of patient and unselfish service have been breaking down barriers between race and race and ministering to international brotherhood.

"More than all else, there is need for a new spirit in our international life. Penitence there must be, first of all, for our own past sin in thinking too much of our own rights and others' duties, too little of our own duties and others' rights. We must learn to think of our nation not as an end in itself but as a member of a family of nations under a common Father. All unneighborly attitudes toward other peoples, all prejudice against other races, must be put away. Our hearts must be open to the incoming of the divine spirit of love which alone can bring lasting peace to a world, torn by war and staggering under the colossal burden of unnecessary armaments.

"We bespeak the active co-operation in mind and heart and will of all lovers of humanity in the achievement of these great ends."

"Only when Mr. Gompers speaks of the future of labor, not in the terms of class war, but in the terms of national team play, will his leadership cease to be wrong-headed and futile."—*New York Times*.

OUR WEEKLY SERMON

"BEHOLD THE LAMB OF GOD THAT TAKETH AWAY THE SIN OF THE WORLD"

JOHN 1: 29

(From one of a series of sermons by one of our pastors.)

Had we been standing beside the road which led northward from the tower of Antonia, leaving the city near the route of Hezekiah's conduit, the road which in a later period of human history was to be known forever as the "road of many sorrows", we would have seen, about eight o'clock one morning, a general line of travel moving northward over its rugged pathway. Little groups of twos and threes were going leisurely along, talking in that casual way, which humanity from time out of mind has talked, when they were going to some predetermined place expecting to see some unusual sight after a long wait.

But in another half hour the scattered groups are gone, and in their stead there pours along the road a very river of humanity. In the densely packed throngs there is no attempt at conversation, and we are impressed with their evident haste, and the expression on their faces which is one of great expectation not unmixed with fear or horror, such as we see on the faces of men going out to witness some great calamitous spectacle.

We also are surprised at their silence, for should we close our eyes we would only hear a confused and muffled rumble, not unlike the sound of strong wind in the trees, or the confused rattle of a great factory heard from a considerable distance; but suddenly there breaks on our ears a high shrill note, which we have been hearing for some time but which had not broken into our consciousness as a distinct sound. It, like all shrill tones heard from a distance, seems to be about twenty feet higher in the air than our heads, and we are tempted to glance up to see if it is not visible as a live thing.

This sound grows momentarily louder and nearer, and we recognize it as articulate speech, when another note, one deeper in tone and which seems to roll along on the

ground at our very feet, is distinctly heard. In a moment the shrill clamor is heard as words, and looking south we see its origin in an unbelievable number of small lads from eight to fourteen years of age who are tossing their arms, leaping, running, and screaming in perfect abandonment, as only boys of this age can do. The people who had first passed by us were the foreign Jews, who had come up to Jerusalem for the Feast of the Passover; but the throng which comes now is from Jerusalem, Judea, and the regions round about; and these smaller boys are crying a most peculiar thing. Listen to them, "The King, make way for the King! Make way for the King of the Jews!"

Behind them comes the Roman soldiery drawn up as though on parade with a quaternion in front, next two quaternions, marching one on either side of the road, but in column of files rather than column of squads, as were the first, and at the rear a fourth quaternion in squad formation as was the first.

In the center of this hollow square, which is characteristic of all military formations whose purpose is to act as guard of honor for rulers and potentates the world over, there moves the most piteous group human eyes may ever expect to behold. In front we see the slender figure which has become familiar to those of you who have followed these discourses; but in what a pitiable condition do we see him now! His hands are crossed before him and tied at the wrists with thongs of rawhide; his hair, which was always clean and neat, is now matted and tangled; upon his brow, which has seemed so much the brow of an angel, we find a crown of thorns. They have been so pressed down by the cruel force of some relentless foe, that the blood has flowed out and over his face, and has now dried; the stifling dust raised by the tramping of so many feet has covered him, and where his clothing has protected him we occasionally get a glimpse of flesh, and it has a ghastly pallor as of death.

Somewhere back along the road he has fainted from physical exhaustion, and fallen beneath the cross, which Roman custom compels condemned prisoners to carry to the place of their execution. And now he is no longer burdened with this, but a stout farmer from Cyrenia, one Simon by

name, is achieving deathless honor and glory unto himself by bearing it for him.

Behind him walk two others, condemned thieves with their crosses, and a little to the left of the center of the line walks the centurion, or captain, who is in command of the guard. Behind the soldiers come the men of the mob and from them comes the hoarser note which we heard before. Their cries are unlike those of the boys in that they express hatred and contempt. "Away with him! Away with him! Crucify him! Crucify him! Let not such an one cumber the earth!"

Let us join ourselves next with the soldiers and see the end of this terrible scene. Up the slopes of the very hill from whence we heard the prophets speak and saw one go forth alone to meet the forces of evil, we again ascend. The soldiers turn to the high priest and gruffly ask, "Which one first?" and we hear him say, "The blasphemer." So he is stripped of all his garments, laid naked upon his back, where we can see the marks of the Roman scourging, and is stretched helpless upon the rugged cross. A soldier approaches with a hammer and some nails; one is quickly driven into each palm, and though we can hear the sound of the hammer, no sound escapes from him who is nailed so cruelly there. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." The knees are drawn up, the feet are unresistingly placed one upon the other on the vertical beam, and one nail does for both feet; and still not one word. The cross is picked up by the soldiers, upraised and rudely dropped into the hole dug for it. And now he opens his lips. We expect a scream, but instead that most touching of all prayers, "Father, forgive them, they know not what they do." And it was nine o'clock in the forenoon.

The thieves are soon crucified also, and placed one upon his right hand and the other on the left. And over his head his accusation written on a board and nailed to the cross,—"This is Jesus the king of the Jews." And, my friends, be assured you are now looking upon the very King of the Jews, indeed. Do you recall the cries of the boys who were in front? True they were said in mocking contempt and ridicule, but they were none the less true. They

were all unknowingly the heralds of the king.

Rome in her pride was there as body-guard. The high priest was there in his sacred vestments, a thing unheard of since Jaddua had gone out to implore Alexander the Great to turn aside and spare Jerusalem. The Sanhedrin was there. All Jewry from the uttermost parts of the earth was there. And Annas the high priest knew all these things, too, and recognized their significance; wherefore he besought Pilate to change the inscription to read, "He said he was king of the Jews." But Pilate assured him it would stand just as it was. "What I have written I have written." And so for three long hours, all the world went past that cross on the hill and railed and jeered, mocked and hooted. One of the malefactors, who was crucified with him, also railed, but the other rebuked him and said, "We receive the due reward of our deeds, but this man hath done nothing amiss. Then he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

When the first word was heard from those who were crucified, a sudden silence came upon the throng, and this conversation was distinctly heard by all who stood near. In it there were some wonderful ideas, some food for deep thinking. "King", "Kingdom", "Today"! And as the words were passed from mouth to mouth a deadly silence came upon them, as they began to comprehend their significance. What did such words mean, perhaps after all they had been too hasty, and had shed innocent blood. And while these thoughts passed in each heart there, and the sun shone so brightly upon this fair day, pouring his direct rays upon the budding earth, at high noon there was a noticeable change; men turned to gaze up into the sky, away to the hills upon either side now growing dimmer and dimmer in the fast receding light, into each others ghastly faces, back into the sky, anywhere and everywhere except to that cross-crowned hill where hung suspended, between earth and sky, the blessed Lamb of God. And from noon to three o'clock there was darkness over the land.

The change in the sky was not more

marked than the change in the people. The soldiers, who but a moment before were shooting dice to see who would get his woven robe, and quarreling over the play, let their dice lie where they were last rolled and gazed uneasily around, grasping their swords, spears, and other weapons, as though they expected some foe suddenly to appear from this unearthly darkness. They clustered together near their captain and waited, they knew not what.

The high priest and his council, who were already a little apart, conversed together in low tones as the darkness continued. Said one, "'Tis full moon and can not possibly be an eclipse." This was true, and they looked uneasily at each other and fearfully toward that central cross on which, at this time the Son of God was slowly gasping his life away. The rabble who were but a short time before crowding upon that hill, noisily jeering and scoffing, are now pressing back, and whereas each one had been wanting to occupy the front, they were now all trying to get as far away from the front as possible. The result of this crowding back was to clear the hill of all except the soldiers and the chief priests. And now in this unnatural darkness a few women, who had been trampled and buffeted by the crowds, accompanied by one man, were seen to come to the foot of the central cross and bow there weeping.

The Savior seeing them there and noticing his mother as one of the women and John the beloved disciple as the man, said unto the woman, "Behold thy son," and unto the disciple, "Behold thy mother." No other word was heard for some time, but the sighs are growing fainter from the central cross, the gasping breaths farther and farther apart, and we are wondering if he will speak again, when suddenly we hear him exclaim, "Eli, Eli, Lama Sabachthani", that is, "My God, my God why hast thou forsaken me?" "And some of them that stood by, when they heard it, said, Behold, he calleth for Elias." Then after another time of sinking he again rallies to say in a voice of faintness, "I thirst;" and one, taking a stick or branch of the hysop, dipped it in a vessel of vinegar and brought it to his mouth.

Now comes a time when only those at the very foot of the cross can say if he still breathes or not; but again he speaks, fainter

than ever before. We hear him say, "It is finished," and for some minutes all is still, and then, "Into thy hands I commend my spirit." Now it must be over. But suddenly there is a scream, such a scream, my friends, as those who were present and heard were never to forget to their dying moments. A cry of anguish and agony more than mortal; and the Prince of Peace our precious Redeemer, as a man and as concerning his earthly life, was dead.

Think you he died of the cruelties of a Roman crucifixion? No, oh, no, my friends, the life was crushed out of that precious body. You ask me with what? I answer, "Jehovah hath laid on him the iniquities of us all." 'Twas the load of our sins, yours and mine, and those of all the world who had lived or ever should live, that broke his body. Oh, can you not better understand it now? "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him and with his stripes we are healed." "All we like sheep had gone astray. We had turned every one to his own way, and Jehovah hath laid on him the iniquity of us all."

L.

THE STEADY SUBSCRIBER

How dear to our heart is the steady subscriber,
Who pays in advance of the birth of each year,
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.
He never says: "Stop it; I can not afford it, I'm getting more magazines now than I read";
But always says: "Send it our people all like it—
In fact, we all think it a help and a need."
How welcome his check when it reaches our sanctum;
How it makes our pulse throb; how it makes our hearts dance!
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.
—The Continent.

"Why is your son making all that racket with the monkey-wrench?" "Preparing his thesis. He graduates next week from an automobile college."—*Louisville Courier-Journal*.

DEATHS

LARRABEE.—Velma Angie Larrabee, twin daughter of Leslie and Ettie Crandall Larrabee, was born April 16, 1921, and died September 29, 1921.

Services were held at the home of Brayton Larrabee, West Edmeston, N. Y., conducted by the pastor and the little body was laid away beside the little sister who preceded her about one week.

L. G. C.

TITSWORTH.—Josephine Elizabeth Rogers, daughter of Nathan and Experience Randolph Rogers, was born at Williamsburg, N. Y., (now included within the city of Brooklyn) April 4, 1850. She died at Plainfield, N. J., early on the morning of July 8, 1921.

She was married in the month of November, 1868, to John D. Titsworth. Five children were born to them. One child died in infancy, three in early maturity; and Mr. Titsworth died several years ago. So only one member of the family, Nathan, who now lives in Venice, Cal., survives.

She became a member of the Seventh Day Baptist Church of Christ, Plainfield, N. J., in 1866. During these succeeding fifty-five years she has been an interested member of the church. She was an active member of the Woman's Society for Christian Work, the Woman's Christian Temperance Union, and an influential member in the founding and maintenance of the Children's Home Society. Many dark shadows crossed her pathway, but they never obscured her Christian vision, nor turned her from a life of service.

The farewell service was held on Sabbath afternoon, July 9, conducted by Pastor James L. Skaggs, and the body was placed in the family plot in Hillside Cemetery.

J. L. S.

CHAPPEL.—William Albert Chappel was the son of Henry Hoxie and Mary Hazard Chappel. He was born at Charleston, R. I., May 14, 1889, and died at the home of his parents, near Ashaway, R. I., October 18, 1921, in his 33rd year.

On January 17, 1919, he was married to Armena B. Hartman, of Newark, N. J., where their home was made. About two years ago he was stricken with sickness. On the eighth of last August he came to the home of his parents where he has had all the care that love and devotion could give him.

He is survived by his wife, his mother, Mrs. Mary A. Greene, his step-father, James B. Greene, and by three brothers and one sister—John H., of Port Judith, George H., of Perryville, Herbert W., of West Haven, Conn., and Jennie E. Chappel, of Westerly, R. I.

Funeral services were held from the First Hopkinton Seventh Day Baptist church, Ashaway, R. I., October 21, 1921, conducted by Rev. A. L. Davis. Burial was made in the First Hopkinton Cemetery.

A. L. D.

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year\$2.50
Per Copy05

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

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

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

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MARRIAGES

CHIPMAN-CUTBELL.—At the home of the bride's parents, Mr. and Mrs. George Cutbill, 410 Hawthorne Avenue, Yonkers, N. Y., at half past eight o'clock in the evening, Wednesday, November 2, 1921, by Rev. Edwin Shaw, Mr. Robert Clarke Chipman and Miss Ruth Quick Cutbill, both of Yonkers, N. Y.

"Are you sure your voice will fill this large hall?" asked the friend. "I only hope," sadly replied the amateur singer, "that it won't empty it."—*Jacksonville Times-Union*.

Sabbath School. Lesson IX—Nov. 26, 1921

PAUL'S VOYAGE AND SHIPWRECK

Acts 27: 1-44

Golden Text.—"I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." 2 Tim. 1: 12.

DAILY READINGS

Nov. 20—Acts 27: 1-13. Paul's warning unheeded
Nov. 21—Acts 27: 14-29. Assurance in danger
Nov. 22—Acts 27: 30-38. Paul's message to the seamen
Nov. 23—Acts 27: 39-44. The shipwreck
Nov. 24—Ex. 33: 12-23. Moses encouraged
Nov. 25—Joshua 1: 1-9. Joshua encouraged
Nov. 26—Psalm 107: 23-37. The goodness of Jehovah

(For Lesson Notes, see *Helping Hand*)

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For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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