

# The Sabbath Recorder

*The Seventh Day Baptist  
Forward Movement*

## PAY-UP WEEK

December 17-24

*Resolved,* That we approve the methods being pushed  
by the Forward Movement Director.

- - *The Commission*

## FREE-WILL OFFERING

December 24

We heartily endorse a plan for a special Christmas  
offering for the Forward Movement interests.

- - *The Commission*

### THE FOOT-PATH TO PEACE

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—Henry van Dyke.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

*President*—M. Wardner Davis, Salem, W. Va.  
*First Vice President*—Benjamin F. Johanson, Battle Creek, Mich.

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

*Recording Secretary*—J. Nelson Norwood, Alfred, N. Y.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.  
*Director of New Forward Movement*—Rev. Ahva J. C. Bond, Salem, W. Va.

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

### COMMISSION

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

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

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

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

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

*Cor. Secretary*—Rev. Edwin Shaw, Plainfield, N. J.  
*Treasurer*—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Rev. C. A. Burdick, Westerly, R. I.  
*Recording Secretary*—George B. Utter, Westerly, R. I.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—S. H. Davis, Westerly, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Rev. W. C. Whitford, Alfred, N. Y.  
*Recording Secretary and Treasurer*—Earl P. Saunders, Alfred, N. Y.

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

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

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. A. B. West, Milton Junction, Wis.  
*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

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

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

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Edwin Shaw, Plainfield, N. J.  
*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.  
*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.  
*Western*—Mrs. Walter L. Greene, Andover, N. Y.  
*Southwestern*—Mrs. R. J. Mills, Hammond, La.  
*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.  
*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.  
*Vice-President*—William M. Stillman, Plainfield, N. J.  
*Secretary*—W. C. Hubbard, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
*Advisory Committee*—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

*President*—Prof. Alfred E. Whitford, Milton, Wis.  
*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.  
*Field Secretary*—E. M. Holston, Milton Junction, Wis.  
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.  
*Recording Secretary*—Miss Marjorie Willis, Battle Creek, Mich.

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

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

*Treasurer*—Elvin H. Clarke, Battle Creek, Mich.  
*Trustee of United Societies*—Benjamin F. Johanson, Battle Creek, Mich.

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

*Junior Superintendent*—Mrs. W. D. Burdick, Dunellen, N. J.

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

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

*General Field Secretary*—G. M. Cottrell, Topeka, Kan.  
*Assistant Field Secretary*—Mrs. Angeline Abbey, Alfred, N. Y.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.  
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 91, NO. 24

PLAINFIELD, N. J., DECEMBER 12, 1921

WHOLE NO. 4,006

## That Letter to Pastors And the Christmas Offering

After it was too late to find its place on the Commission's Page as requested by our pastor at large, a copy of the letter written by him to every church pastor, came to hand on Friday forenoon. So there was no way to get it into our last RECORDER but to take out some filler and let it go in wherever a place could be found to receive it.

We hope all our readers read it well and also Brother Bond's Christmas plan presented in the issue of November 28, on page 674. If you have forgotten the plea made there, please get that number and read it carefully. Much depends upon the response to this call. It would be very easy at Christmas time, when the spirit of giving is in the air, when everybody expects to show appreciation for Heaven's blessings, and when men are likely to be generous in regard to causes they are interested in, to join heart and hand in a way that will relieve the strain upon our boards and make the Forward Movement a complete success.

Every one would rejoice over such a good work, and many a burden-bearer would "thank God and take courage".

**Preparing for The Great Commission Watch Night** Prayer League is urging all the churches of America to join in a "watch night" prayer meeting, and in other meetings, to pray for revivals.

There were thousands of these watch night meetings reported last year, and it may be that the growing desire for religious revivals at this time has been promoted by them. Whether or not the people decide to watch and pray until midnight on the last day of the year does not seem so important to us as it does to some. But we would never be found in opposition to such a plan. As for ourselves we would urge every one to "pray without ceasing" for the outpouring of the Holy Spirit essential for a general revival of religion throughout the entire land. We would not stop with a watch

night; but we would pray every day and every night for another Pentecost.

The first revival began in a prayer meeting. And we know of no great revival in any church, or community since the day of Pentecost, that was not preceded by earnest united prayer on the part of God's people.

The much-desired religious awakening all-essential today—the one thing without which there can be no great reformation to turn men toward true and holy living, the one thing needful to make the world better—will never come until the spirit of true prayer prevails in the churches of our land.

## We too "Need God Now if Ever"

We are not alone in the failure of our budget plan fully to realize our hopes. The great Baptist denomination is in sore straits over the failure of its people to meet their pledges for their New World Movement. The cover page and the first editorial in this week's issue of the *Baptist* can but awaken sympathy in the heart of any one who reads them.

Their reports show that only a little more than thirty-nine per cent of their budget has been realized in the two and a half years, and that their boards have exhausted their borrowing power. A stirring appeal is made to the people which we sincerely hope will be responded to in a way to relieve the situation.

In an editorial *The Baptist* says: "We are living in critical days for the denomination. . . . There is a way out and only one. That way is that the people of our churches shall look upon the pledges they have made as solemn obligations, and PAY UP."

That our Baptist friends have the right idea as to the source of their strength, and as to the true remedy, is shown by these words taken from an article on the outside cover of their paper, entitled "Now if Ever Northern Baptists Need God":

Northern Baptists are humbled by the force of the difficulties they face. All of their pride and boasting are gone. What is left but that they

shall turn to the Lord as never before in the full expectation that he will hear and work what man can not do?

We have said that we are a mighty host. We have pointed with pride to our principles and achievements. We have wondered if anything were too great for us. And now we are reminded that "except the Lord build the house they labor in vain that build it." The Lord does not work apart from his servants. Neither may his servants work apart from him. He alone is our strength.

The world-wide program of the New World Movement is face to face with disastrous failure. We alone can not achieve the ends sought. But "Is anything too great for me?" saith the Lord. Only ask in faith and it shall be done. "Whatsoever," says Jesus, "ye shall ask in my name, that will I do."

Let us go to prayer. Let us claim the promises of God and lay hold on them.

Let there be prayer in our homes, prayer in the secret place, prayer in our churches.

**Be of Good Courage We Can Do It** After reading about the deep distress of other peoples over their forward movements, we may find some comfort in the knowledge that we as a people are not as sore pressed as some of them seem to be. We have realized almost twice as great a per cent of our budget, and although we too may feel that these are critical days for our denomination, the very fact that God has led us safely through so many crises gives strong ground for the assurance that he will surely lead us safely and victoriously through this one. We are sure that our people are able to carry through in a most creditable manner all we have laid out to do in our New Forward Movement. We are better able to carry this one than we have been to go forward in several new movements. Many felt sure that we could never meet the expenses necessary for us to purchase and own a printing plant and a denominational paper. But we did it. In several critical times the financial condition of our colleges has seemed almost hopeless. But we were able through divine help to carry the burdens and go forward.

When we think of the difference between our ability to carry on the movements of fifty years ago and our ability to complete the Forward Movement of today, and when we recall the many steps taken in advance by our people as the years have fled—the colleges built, the memorial funds and endowments, the enlargement of all lines of

work when we were a much poorer people than we now are,—we should be strong in the assurance of our ability easily to carry out all our new plans.

We know we can do it. Let every one take courage. To give up and fail will tend to dishearten and to rob us of power as light-bearers to the world. As when Nehemiah told the people of the hand of his God which was upon him leading him to trust and to work, so let all our leaders acknowledge the hand of God who still leads his people to build in his kingdom-work, and it can not be long before those who hear will catch the spirit of true service and will say, "let us rise up and build". When everybody minds to strengthen his hand for the Master's work, it will go rapidly forward.

Let us correct an error found in an editorial on page 673 in the RECORDER of November 7. Under the question: "Have We Asked Too Much?" by some temporary misunderstanding, we stated that our budget called for only \$12.50 on the average from each member for all phases of the denominational work. This was a mistake. The average per member has been reckoned at only \$10 a year, or \$2.50 less than the amount stated. This reduces the required sum for a full year just one-fifth.

Now there is all the more reason for asking the question, Have we asked too much? Who is there among us that thinks an average of eighty-three and one-third cents a month is asking too much from our people for all branches of denominational work?

In view of the average actually made last year by another Sabbath-keeping denomination, amounting to \$63.92 per capita for all missions, home and foreign, we should blush with shame if we fail to make our average amount to \$10 a year!

**"I Wish We All Tithed"** These words came to the editor in an excellent spirited letter from one of our ministers. "I wish we all tithed; if we did the building could be built, the debt paid; and two more workers could be put on the field. Let us hope and pray that God will help us to do our best." This same brother in his letter telling of the good work of one of our rural pas-

tors, says: "We rejoice over the new denominational building. Wish we had a thousand dollars to put into it. We are sorry for the burden of debt; but how can we retrench when the needs are so great. We shall be glad when you have a good home for the RECORDER. God bless you and keep you strong."

This good brother has himself been a missionary pastor for many years, on frontier fields and among the small churches, and we know he has been generous in fact, as well as in word, as far as the new building is concerned. As a tither he knows something of what our people might do for the cause of Christ and the church if they all could say with Jacob, "And of all that thou shalt give me, I will surely give thee a tenth."

We are greatly encouraged by the evidences coming to hand from friends in the East and in the West that the interest in our new denominational building is growing. When we think of the need of such a building, and try to realize something of the handicap under which our publishing work has so long been done; when we at last begin to see the walls of the factory part nearing completion, and understand that inside of two months we shall probably be in quarters with three times the floor space we have ever had before, and with ample room for storage and for all our presses and machinery and editorial offices, how can any loyal Seventh Day Baptist help rejoicing over the prospective home for the SABBATH RECORDER?

Every lone Sabbath-keeper throughout the entire land can enter into the work feeling that he has a peculiar interest in this movement, for to him it is to become the headquarters from which he and the members of his distant home shall receive, week after week, year in and year out, the messages of brotherhood and love and the loyal teachings so much needed to strengthen the cords which bind together in sympathy and fellowship all the scattered ones of the Sabbath-keeping flock.

It should be a source of strength when members of every such lone family can point to the new building and say: "That belongs to us. We have a share in it. It is the only building that belongs to us all. We are proud of it."

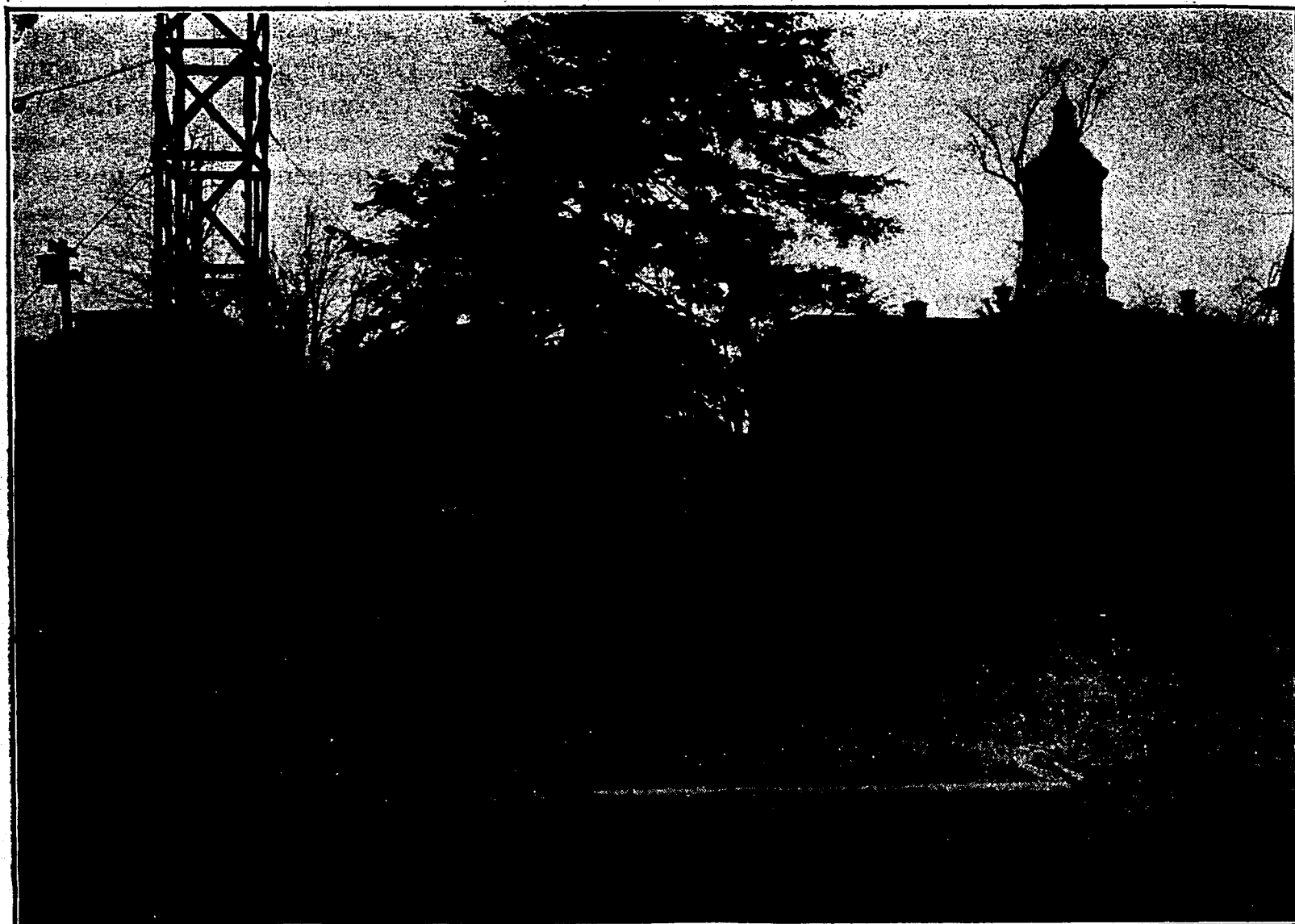
**A Wonderful Work** The fifty-eighth annual statistical report of the Seventh Day Adventist Denomination has just come to hand from Takoma Park, Washington, D. C.

It is very comprehensive, showing the growth of that denomination year by year for fifty-eight years, until it has four thousand five hundred and forty-one churches. Two hundred and eighty-five of these have been organized during the last year. Its funds raised in 1920 amounted to \$11,854,404.23. A gain of \$3,277,355.37 in one year. Of this total amount \$7,195,463.04 was tithe money. The "offerings" for home and foreign missions amounted to \$4,658,941.19. The average per member was \$63.92 for the year.

Their sales of denominational literature in 1920 amounted to \$5,682,972.35. This literature was issued in ninety-one languages. They publish one hundred and forty-four periodicals. They have missions in one hundred and eight countries, seventeen hundred and seventeen church buildings, six thousand one hundred and fifty-one Sabbath schools and two thousand and thirty young people's societies. They operate forty-five publishing houses with several branches, thirty-three sanitariums employing one hundred and fifty-six physicians and two thousand two hundred and fifty nurses and helpers. In these sanitariums twenty-seven thousand seven hundred and ninety-one patients were treated last year aside from fifteen thousand who were treated in the treatment rooms without seeking relief in sanitariums.

There are twelve hundred and eighty-seven ministers and ten hundred and sixty-eight licentiates, a gain of one hundred and six ministers and one hundred and twenty-five licentiates in the year.

**A Solemn Moment** Many times since Armistice Day have we thought of the solemnity of that moment when a hundred thousand people stood with bowed heads around the amphitheater at Arlington praying for peace on earth and good will among men. That was indeed a solemn time. And when we recall the fact that a great nation of one hundred million people was called to that silent service by its President, and that he himself united with us, and then led that throng in the Lord's Prayer, we can but



feel that the God of heaven and earth will certainly give an answer of peace.

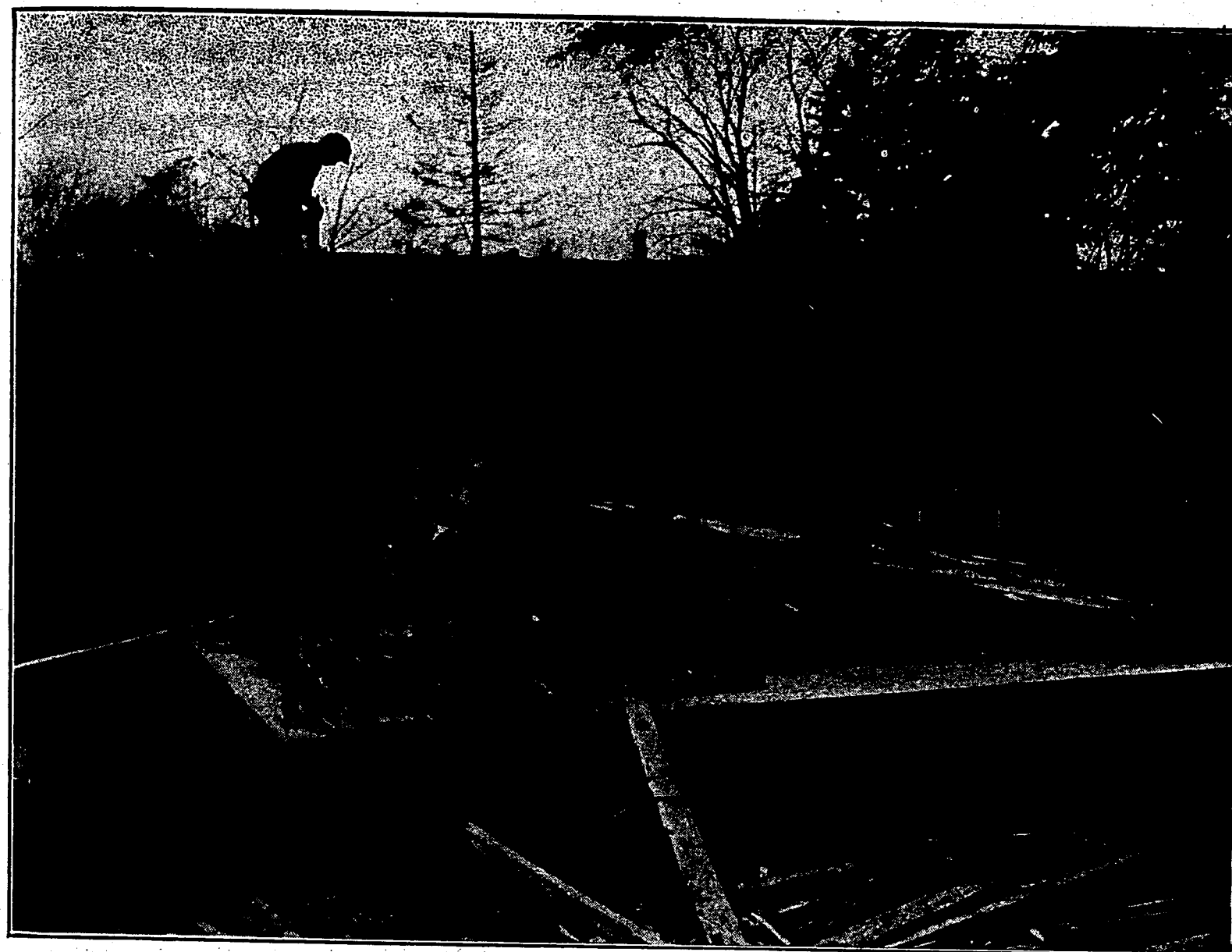
That was the first time we ever knew a President of the United States to lead his people in vocal prayer and we can never forget the thrill that went through the vast throng as his voice sounded out, pathetic, yet clear, with: "Our Father who art in heaven." Quick was the response of many thousand voices in saying with him: "Hallowed be thy name. Thy kingdom come. Thy will be done on earth."

Yes, and there was a great brotherhood of nations uniting in that prayer by their representatives who had crossed the ocean on messages of peace. Did ever the world witness such a prayer meeting before? There was something about it all which filled the heart with a hope that the great conference of nations so soon to follow would not be in vain. Our Lord taught us that prayer. It besought the Father to "deliver us from evil"; and the great heart of the world is praying it still. Let everybody keep silence before him and plead for the coming of the Prince of peace.

**The New Building Grows** Our readers will see quite a change in the growing new building since the last cut was published. In that we could only show the network of steel rods ready for the concrete to be poured on for the floor. Today in picture number one you can see the smooth stone floor with little clusters of steel rods sticking up through the concrete where the pillars to support the roof are to begin.

In the next picture you see a little wilderness of wooden posts and pillars to hold up what seems to be wooden beams. These beams are only molds into which concrete is to be run among steel rods placed within the molds for re-enforcement of the stone beams. The square wooden posts on each side are also nothing but molds to be filled with concrete in which steel rods will be used for re-enforcement.

Several round iron molds may be seen in the middle of the picture. These will have long steel rods running through them into which the material for stone pillars will be run. Then the sheet-iron molds will be removed leaving the smooth round stone



pillars to uphold the roof. These pillars extend from basement floor to roof.

On top of these posts between the beams the roof floor is being laid. Upon this the concrete for the roof will be poured over steel wire netting for re-enforcement.

After the stone is well set and hardened, all these wooden molds will be stripped off leaving the beams and posts in smooth solid stone. This part of the work will be done by the time this issue reaches some of its readers. Then comes the roofing work. There will be large sky-lights in the roof. The walls between the posts will be largely windows, the sashes of which are to be all steel. The basement walls show on the left and front in the cut. It will not take long to lay the brick walls. My! How glad we will all be when our shop is enclosed. Every step is being watched with intense interest.

**"What Have We Done Today?"** In the RECORDER of November 14 there was a brief editorial on the subject, "We Are Building for the Future, But—?" page 604. Dear friends we hope you did not miss it

in reading the paper. If you did read it, please do not forget what was said there regarding the relation of the present to the future and the importance of present action looking toward future results.

We have just come upon this little poem by Nixon Waterman, which is in such accord with the main thought in that article that we are going to ask you to read the editorial and this poem together:

We shall do so much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer;  
But what did we speak today?

We shall be so kind in the after while,  
But what have we been today?  
We shall bring each lonely life a smile,  
But what have we brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungering sons of earth;  
But whom have we fed today?

We shall reap such joys in the by and by,  
But what have we sown today?

We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now do we do our task?  
Yes, this is the thing our souls must ask,  
"What have we done today?"

**"Our Platform" the Commission's Message** In the Commission's page of this RECORDER our readers will find the very interesting digest of the doings of the Commission in its Pittsburgh meetings.

Please study its every paragraph carefully. There are ten items in what is termed, "a denominational program", formulated as the result of the six sessions in which problems that came before the Commission were carefully and thoroughly discussed. We admire the splendid Christian spirit which was in evidence all through these meetings, and shall ever be glad we were permitted to witness the faithful work of the seven representative brethren who were there.

For your convenience the condensed statement at the close of the report called, "Our Platform", was prepared. In this you will find the gist of the recommendations. Give it a conspicuous place in your home, where you will see it every day. Learn it by heart. Accept and act upon it in the same blessed spirit in which it is proposed and great good will result from the efforts of the Commission.

### PUBLICITY—AND MORE PUBLICITY

ROBERT B. ST. CLAIR

Did you ever meet any one who said: "Seventh Day Baptists—I do not think I ever heard of them before"? Yes? Well, let us each be a committee of one and endeavor to increase the number of those who can truthfully say: "I have met some of the Seventh Day Baptist people" or "I have read that neat little weekly they publish, and some of their attractive pamphlets".

In a State which has long been an Adventist stamping ground, we meet many people who not only have never heard of us as a people, but who, when we inform them that we keep the Bible Sabbath, insist upon connecting us up with the Adventists and their fantastic 1844 Second Coming movement, as well as with their alleged prophetess, the late Mrs. Ellen G. White. Many times a month, we have to patiently explain to inquirers the vast difference be-

tween our cause and that of Seventh Day Adventism, pointing out our position of: The Bible and the Bible only.

Detroit is the fourth city of this American union and to it come the ends of the earth. The writer believes in mixing with distinguished ecclesiastical visitors, and, when opportunity presents itself, letting our guests know that Seventh Day Baptists are in existence and that they have a little church in Detroit.

Rev. Dr. Gillie, president of the Free Church Council, of England, was here some months ago, and the writer introduced Dr. Branch to him at a service held in Dr. Atkin's Congregational church. Dr. Gillie expressed deep pleasure at the courtesy of the Seventh Day Baptists in attending this meeting of welcome.

Dr. Martin, superintendent of the National Reform Association, Pittsburgh, Pa., and editor of the *Christian Statesman*, apparently knew nothing of us until the writer had a conversation with him two months ago. He did know, however, of the Adventists. He was much pleased with certain editorials and other matter appearing in the SABBATH RECORDER concerning the Limitation of Armaments Conference. One of his staff, a few days later, took up with me the question of the Sabbath, and we spent an hour in a friendly discussion of the subject, at the conclusion of which he frankly admitted our right to observe the day, although he held to "the one day in seven" theory. This clergyman is Rev. Dr. Meyer, of Indiana.

Ex-United States Senator Frank J. Cannon, formerly of Utah, now of Denver, Colo., nationally famous for his lectures on Mormonism, was visited several times by the writer during his month's stay in Detroit. Senator Cannon was brought up in the Mormon Church, ordained one of its elders, but finally, although his father was an apostle of the church, renounced it because of its teaching and practice concerning polygamy. The senator recognized the writer from his attendance upon a lecture delivered a few days previously, and approached him in the corridor of the Lenox Hotel whence the writer had gone in response to an invitation to meet Dr. Martin, coming from his Pittsburgh office. During the conversation, the senator asked the

church with which we were identified, and we gladly told him. An explanation, in brief, of its history, doctrine and polity was given, and the senator expressed his appreciation. By mail, we sent him, "The Sabbath and Seventh Day Baptists", "Religious Beliefs of Seventh Day Baptists", "Pro and Con", etc., also copies of the SABBATH RECORDER. A day or two later, he met us upon a street car and thanked us heartily for the literature, stating that he was reading it with deep interest. In a conversation he indicated to Dr. Martin the difference between Seventh Day Adventists and Seventh Day Baptists, showing that he had not read the literature in vain.

One of our more recent welcome visitors has been Dr. Peter Ainslie. Dr. Ainslie has for thirty years been minister of the Christian Temple, Baltimore; is president of the Association for the Promotion of Christian Unity; editor of the *Christian Union Quarterly*; associate editor of the *Christian Work*, and an influential leader in International Councils for the Reunion of the Churches and for World Peace. Dr. Ainslie comes into close touch, not only with clergymen, statesmen, educators and others of prominence in America, but with men of note abroad such as His Grace, the Archbishop of Canterbury, the Lord Bishop of Bath and Wells, Rev. Dr. Clifford and a host of other Conformist and Non-Conformist leaders. After an excellent sermon, delivered in the Central Christian church, a number of those present, including the writer, met Dr. Ainslie. Upon learning of our denominational connection, he was most gracious, and informed us that he knew Secretary Edwin Shaw, Dr. A. E. Main, President Davis and other of our men whom he had met at the Federal Council, and that he had just written an article which will shortly appear in the *Christian Century*, of Chicago, advocating the right of Seventh Day Baptists and other Sabbatarians to labor upon the six days and rest upon the seventh. While he was saying this, Dr. Edgar DeWitt Jones, the pastor of the Central church, came up and slapped the writer upon the back, and as Dr. Ainslie was endeavoring to inform him of our Seventh Day Baptist affiliation, exclaimed, "I know the gentleman. He has been here before. He made a fair, polite,

and most kindly rejoinder to my sermon on the 'Lord's Day' some time ago. I had one of my people to hear him, and the treatment he accorded us was eminently fair and courteous. I appreciated it very much indeed." Well, we were glad that Dr. Ainslie could take this endorsement along with him in his year-long tour of American cities. Dr. Jones is himself one of the most prominent clergymen in the Disciple Church and came to Detroit one year ago highly recommended. He has fully met the anticipations of the people of Detroit.

Meetings conducted by Dr. William Evans, "America's Greatest Bible Teacher" (Dr. G. Campbell Morgan) at the Immanuel Presbyterian church were announced in the city press last week. The SABBATH RECORDER, carrying an article by Mrs. Wardner concerning the Winona Assembly arrived at the same time. Mrs. Wardner had given a brief summary of Dr. Evan's method of teaching. We went to hear the minister, and, at the conclusion, gave him the marked copy of the RECORDER for which he thanked us heartily. Being asked by the pastor's wife and others as to our church home, we informed them, answering all questions that the simple assertion provoked. An old Scotchman walked out of the church with the writer and gave his opinions relative to Calvinism, ultra-Calvinism, infant damnation, baptism, the Sabbath, etc., and we finally succeeded in getting him straightened out on our position, and that was some task. He gladly received, "The Exposé of Faith and Practice", "Pro and Con", and "These Three Are One".

We urge all, as a part of our mission in this world, quietly, courteously and effectively to bring our position before the people. This we must do if we are to fulfill our aim to be a witness to the denominations of the Sabbath of Eden, of Christ, and of the Earth Made New.

3446 Mack Avenue,  
Detroit, Mich.

"We must keep in touch with Lazarus, who lacks the things which we have found. We must have communion with him, in thought, in prayer, in sympathy, in beneficence, in evangel, in service. There must be no gulf between us here, and then there will be no gulf hereafter."—J. H. Jowett.

## THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,  
Forward Movement 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.

### MEETING OF THE COMMISSION

The Commission of the Seventh Day Baptist General Conference held a two-day meeting on November 21 and 22, 1921, at Pittsburgh, Pa. The members present were the president, M. Wardner Davis, of Salem, W. Va.; Frank J. Hubbard, of Plainfield, N. J.; Allen B. West, of Milton Junction, Wis.; Benjamin F. Johanson, of Battle Creek, Mich.; Lucian D. Lowther, of Salem, W. Va.; Paul E. Titsworth, of Alfred, N. Y.; and Rev. Theodore J. Van Horn, of Verona, N. Y.

Two members were absent, Alfred E. Whitford, of Milton, Wis., and Rev. Clayton A. Burdick, of Westerly, R. I.

Three other persons also attended the meeting: Rev. Ahva J. C. Bond, of Salem, W. Va., director of the New Forward Movement; Rev. Theodore L. Gardiner, of Plainfield, N. J., editor of the SABBATH RECORDER; and Rev. Edwin Shaw, of Plainfield, N. J., secretary to the Commission.

Reports were received from the president, the secretary, the director of the New Forward Movement, the treasurer of the General Conference, and the treasurer of the Forward Movement Budget Fund. All

these reports were carefully considered and approved. They are being published in the Commission's Page of the SABBATH RECORDER.

The report of the secretary included communications directly to the Commission, or indirectly through members of the Commission, from thirteen different boards, societies and individuals. These were all duly received and given careful consideration. Acknowledgments will be made in every instance, and where definite responses were returned, committees of the Commission were appointed to formulate the replies, all of which were unanimously approved by the Commission before being sent out. All these communications together with copies of the acknowledgments, are on file in the office of the secretary.

Among the communications was one from Rev. Clayton A. Burdick, including his resignation as a member of the Commission. With deep regret the Commission accepted the resignation. Charles H. Stanton, of Westerly, R. I., was elected to fill the vacancy.

Because the next session of the General Conference, which is to be held with the First Hopkinton Church at Ashaway, R. I., marks the two hundred and fiftieth anniversary of the establishment of the Newport Church, the Commission voted to give one session of the program to the Seventh Day Baptist Historical Society, and to approve the plan of the Historical Society to hold a session at Newport the day following the adjournment of the General Conference.

The committee having charge of the scholarships and fellowships of the Commission reported that two men are now using the advantages thus provided, Gerald D. Hargis at Milton College, and Clifford A. Beebe at Alfred University.

The president appointed the following as the committees for the present year, terms to expire at the close of the next session of the General Conference.

**Finance**—Frank J. Hubbard and Lucian D. Lowther.

**Auditing**—Allen B. West and Alfred E. Whitford.

**Scholarships and Fellowships**—Corliss F. Randolph and Paul E. Titsworth.

**Manual on Ordination**—William L. Burdick, Corliss F. Randolph, and Edwin Shaw.  
**Prize Essays on the Country Church**—Paul E. Titsworth, Allen B. West and J. Nelson Norwood.

Growing out of the discussions of the reports, the communications, and the present conditions of our work, a committee was appointed on the morning of the second day of the meeting to formulate a statement of denominational program. This statement was received and carefully considered, and as a result the Commission near the close of the meeting adopted the following:

1. In view of the fact that some churches have failed to meet their apportionments, the Commission urges the local pastors to take firm and effective, financial leadership in their churches. Churches should meet the full quota of their local and denominational budgets even in the face of sacrifice on the part of the individual members.

2. The Commission deplors the tendency evident in some sections of the denomination to reduce the salaries of our Christian workers. In view of the confusion and moral laxness of the times, the Commission believes it is imperative, rather, that the denomination bend every effort towards strengthening the hearts and hands of our laborers by assuring them an adequate income.

3. The Commission approves the plan of the Forward Movement director for a special Christmas offering for the Forward Movement interests of the denomination, and encourages him to push it vigorously.

4. Believing that the present need and enlarging opportunity of Salem College is a matter of vital concern to the whole denomination, we suggest that Salem College make a general appeal to our people for a larger share of support for the college in this time of its extremity.

5. In order to stimulate, on the part of our people, an interest in the pivotal problem of the country church, the Commission authorizes the offering of three prizes of \$50.00, \$25.00, and \$10.00 each for the three best essays by Seventh Day Baptists on some phase of the country church problem. It is understood that the prize-winning essays, as well as all others worthy, shall be published in the SABBATH RECORDER.

6. Realizing that there is a startling wastage of young folks in our churches during the adolescent period, the Commission urges the denomination to consider effective means to provide for the social, recreational, and vocational needs of its boys and girls. In order to inaugurate a movement for these ends, the Commission suggests that a part of a session at the coming Conference be devoted to a thorough study of this topic and that some regular agency of the denomination be asked to undertake the work.

7. The Commission urges our pastors to preach on at least two Sabbaths—March 18 and 25 next—on the needs of, the qualifications for, and the

opportunities before the present-day ministry, with the idea of arousing the congregations to the gravity and possibilities of the ministerial situation. The Commission suggests that the last Sabbath in March—March 25—be "Ministerial Decision Day."

8. It also suggests that, in connection with this campaign, the pastors assemble groups of boys of high school age and talk to them about the opportunities for investing their lives in the Christian ministry, not with the idea of getting immediate decisions, but with the hope of preparing the soil for a later favorable consideration of the ministry.

9. Believing that the spiritual and physical welfare of mankind stands in great need of the Sabbath, and

Believing that the Sabbath is divinely ordained, and that only the Sabbath of the Bible can grip the hearts and minds and lives of mankind with real religious convictions, and

In view of the fact that Seventh Day Baptists exist as a separate denomination for the purpose of proclaiming the Sabbath truth, therefore

This Commission representing as it does collectively all the organized agencies of the denomination, and wishing to lead the denomination to a better and more Christlike observance of the Sabbath and to a stronger and wider and more effective promotion of the Sabbath in the world, this Commission earnestly calls upon all our people, our churches, our homes, our business, our colleges, everywhere, to be loyal and true to the Sabbath, in conduct, in example, and in influence.

10. Realizing the value to our denomination of concerted prayer for a given object, we recommend that the plan of an every-member simultaneous prayer circle for every church be stressed. Let every church name a minute, and announce an object for prayer, and request every member, resident and non-resident alike, to spend a minute in prayer at the appointed hour on every Friday evening.

It was voted that this report be condensed into brief concise paragraphs under specific headings, with the general heading "Our Platform", for publication in the SABBATH RECORDER, and for the use of the Forward Movement director and other workers. This task was left to a committee with the following result:

#### SEVENTH DAY BAPTIST FORWARD MOVEMENT OUR PLATFORM

(Adopted by the Commission, November 21, 22, 1921)

##### Our Finances

1. We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.

2. In view of the present call for well prepared leaders and laborers we are opposed to any reduction of salaries. We urge the strengthening of the hearts and hands of our Christian workers by assuring them an adequate income.

3. We recommend a denomination-wide appeal for Salem College in its present extremity.

*Our Country Churches*

4. We authorize the awarding of prizes for the best studies by Seventh Day Baptists of the country church problem.

*Our Boys and Girls*

5. We appeal to our people to stop the wastage in Seventh Day Baptist boys and girls by providing for their social, recreational, and vocational needs, and we suggest that some regular denominational agency undertake the solution of this pivotal problem.

*Our Ministry*

6. We urge our pastors to assemble their boys of high school age and talk to them about the opportunities of the ministry, not with the purpose of getting an immediate decision, but with the idea of preparing the soil for a future favorable consideration of the ministry.

7. We request each church to set aside March 25, 1922, as "Ministerial Decision Day" and urge our pastors to preach, at least on this Sabbath and that preceding, on the ministry.

*Our Spiritual Life*

8. We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.

9. We recommend an every-member simultaneous prayer circle for every church.

**GENERAL CONFERENCE  
Receipts for November, 1921**

Forward Movement:	
Adams Church . . . . .	\$ 65 70
Andover . . . . .	10 40
First Alfred . . . . .	429 33
Second Alfred . . . . .	416 65
Berlin . . . . .	5 00
First Brookfield (Of this Woman's Ben- evolent Society, \$100 and Sabbath school, \$10) . . . . .	118 75
Second Brookfield . . . . .	75 00
Dodge Center . . . . .	52 75
Farina . . . . .	154 84
First Genesee . . . . .	200 00
First Hebron . . . . .	100 00
Second Hopkinton . . . . .	6 00
Independence . . . . .	240 00
Jackson Center . . . . .	80 00
Middle Island . . . . .	10 00
Milton . . . . .	330 80
New York . . . . .	227 00
Nortonville (Of this Woman's Mission- ary Society, \$34.00 and Junior C. E. \$5.00) . . . . .	149 00
Plainfield . . . . .	114 50
Richburg . . . . .	9 00
Riverside . . . . .	190 20
Rock Creek . . . . .	13 00
Rockville . . . . .	32 00
Salem . . . . .	117 00
First Verona . . . . .	10 00
Waterford . . . . .	57 75
Welton . . . . .	262 91
Reta I. Crouch . . . . .	10 00
Interest . . . . .	1 51
	<b>\$3,489 09</b>

For all except Young People's Board, Sabbath School Board, and Woman's Board:

Shiloh . . . . .	\$140 00
Java:	
Adams Center . . . . .	5 00
Ministerial Relief:	
Farina . . . . .	39
Seminary:	
First Alfred . . . . .	4 05
Alfred College:	
First Alfred . . . . .	30 00
Salem:	
New York . . . . .	25 00
Young People's Board:	
Rockville C. E. . . . .	15 00
Sabbath School Board:	
Chicago . . . . .	2 50
Tract Society:	
First Alfred . . . . .	3 98
Boys' School:	
Stonefort . . . . .	15 00
Missionary Society:	
Chicago . . . . .	7 50
Rockville Sabbath school . . . . .	10 00
New York . . . . .	25 00
Albion . . . . .	20 00
First Alfred . . . . .	4 97
<b>Total . . . . .</b>	<b>\$3,797 48</b>

WILLIAM C. WHITFORD,  
Treasurer.

Alfred, N. Y., November 30, 1921.

**THE WORK IN SHANGHAI**

DEAR READERS OF THE SABBATH RECORDER:

You will be interested to know that both the Girls' School and the City Day School have started off this year with a larger attendance than usual. In the city there are over sixty boys and girls with the two teachers who were there this spring, Mrs. Dzau and Mrs. Loo. Here we have fifty-three girls, eleven of whom are day pupils. The beds are all full and so crowded that we have three girls sleeping out on the front porch. Two of the girls were not well and since we were crowded for bed space anyhow, it seemed a good plan to move two beds out there. Anna and one of the teachers are out there, too, so one might think we were running a hospital here. However the beds are not every evident from the road.

We think we have an unusually nice school this year. The school spirit is splendid. The girls work together with more harmony than last year. There are four teachers instead of the three Chinese girls as we had last year and that is an advantage. The four teachers are studying, too. They

are taking advanced Chinese and Civics. One girl is studying General History besides this and another is taking music. The Civics is really more Sociology than Civics. They take hold of it very well, too. It is not easy to teach all the morning and then study afternoons.

The older girls have organized a Conversation Society. That may sound like a queer organization, something like a gossiping party. But it is quite different. They wanted to improve their English so asked that they might have a Conversation Party. Then they decided that they would like to meet every week, the night after the Sabbath and have programs in English. The older English classes only, meet. They tell stories, have dialogues, and usually have one song in English. One week they had a debate which was quite exciting. After the program we play games in English. We feel that it is, on the whole, a very helpful organization. The girls who plan and take charge are developing initiative and those who enter into it are learning to take responsibility and to work for the common good. The good time that follows the program brings teachers and pupils together in a wholesome way.

The girls have been much interested in earning money for the Building Fund. They have been sewing on some things to send to America to sell. They are to knit for people here in China as opportunities present themselves. Some girls brought in a little money which they had gotten from the people whom they solicited during the summer. But even with that gotten by the old school girls we have a very small sum as compared with the boys. However, we are hoping for more.

Two special teachers have been added to the teaching force this fall. With some of the money sent us from Salem College we are paying for a teacher who comes three times a week to give them gymnastic work. Our gymnasium is the front yard. So far the weather has been good on the days for this work. When it does rain they will have to use the wide porch. The teacher seems to know her business and she has gotten the girls very much interested in the work. The younger girls get out and play as I never saw them do last year. Chinese girls do not play, in fact, they do not know how to play as American children do. Now

we have a teacher for the older drawing class. There is a drawing school near here. Anna has wished for some time that she could get some one from there to help in that work. She found that one of their seniors wanted a chance to teach for the practice, so began today. She will come once a week.

One of our girls was baptized not long ago and we are hoping that others who have written their names will be ready soon. Someone else will tell about the evangelistic meetings which are being held now at Lieu-oo and will be held here at the church and in the native city beginning next week.

This fall I am studying more than in the spring. Mr. Dzau who is the Chinese pastor of our church and teaches in our school, teaches me about nine hours a week. I thought at first I could never get along at all because he does not speak English but I soon found that he knows more English than I had supposed. I still study with the lady whom I had at first. Besides this I am teaching a little more than fifteen hours a week. This I enjoy even more than last year. I have had a good time teaching the Beginning English class. They knew no English at the start and I, no Chinese to speak of, so you see I had an interesting problem to work out. I am surprised to see how much they know, especially the older girls.

We have running water here at the school now, two taps in the school and two in our house. This is greatly enjoyed by the girls and by the old school coolie who has always had to carry the water from the Boys' School. This was no small job when wash-day came in the school. We used some money sent by Salem College and some that Mr. Trainer sends. Exchange was good this summer when part of it came so we felt that this was a wise way to use the money and one which we thought would be pleasing to Mr. Trainer. Exchange seems to be going down, has ever since August. I mean, by going down, that we can get but \$1.75 or so Mex. now for \$1.00 gold where we got \$2.00 for one gold this summer. They say it will go lower.

Yours sincerely,  
MABEL L. WEST.

Shanghai, China,  
November 6, 1921.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The Seventh Day Baptist Calendar and Denominational Directory for 1922 is ready for distribution. It is printed in two colors, dark blue and red, provided with a blue silk cord to hang on the wall. The price is fifteen cents, but in orders of twenty-five or more to one address a discount will be made to sell at the rate of \$10.00 per hundred. Sample copies are being sent to the pastor, or other leader, in each church and community, with a request that a canvass be made to secure orders. It is hoped that the entire edition may be sold and delivered and paid for before New Year's. Orders may be sent direct to the American Sabbath Tract Society, Plainfield, N. J., cash to accompany the order.

West Edmeston made the first call for the sixteen small photographs recently received from China, snapshots of places and people, especially those connected with the vacation Bible school work of our missionaries. The pastor in returning the pictures wrote that they were used at a sociable, and also in making calls. The pictures are now at Adams Center, in response to the second call. Where next?

"There were twenty-eight at the meeting yesterday (Sabbath, November 26); they seemed to appreciate my sermon; said they enjoyed it and were helped by the message; urged me to come as often as I can." This is a paragraph written by our general missionary for the Southwest. He is speaking of an independent group of Sabbath-keeping people near Lonoke, Ark. Lonoke is twenty-one miles east of Little Rock. He was on his way from his regular appointment at Belzoni, Okla., to the Little Prairie Church at Nady, Ark. The letter was written at Mesa, Ark., a place twenty-three miles east of Lonoke, where he was waiting for a train to the south, twenty-one miles to Stuttgart, where he

would wait again for a train for DeWitt, twenty-three miles to the southeast. Here he planned to stay all night with Brother Ray Monroe, visit Sabbath-keepers near there, and then go on to Nady twenty-five miles overland.

Pastor Claude L. Hill and W. D. Tickner have both written concerning their recent visit to Fairview, Wis., where they went for an evangelistic effort, holding meetings in a building erected for a church, but now seldom used for any purpose. Because of unfavorable weather part of the services were held in private homes. This locality is back some distance from the railroad, and can not be very far from the childhood home of the author, Hamlin Garland. These two pastors see great needs and opportunities for Christian work at Fairview. They received a royal welcome. One of Pastor Hill's sermons was so well liked that he had to preach it a second time the same day. Pastor Tickner is hoping one of the Wisconsin pastors can go with him on his next visit to Fairview.

This is Sunday, December 4. A snow storm, which would be a blizzard if the temperature was down towards zero, has been in constant operation for the past eight hours. I stopped on my way to the office this morning at the new building. The snow had just commenced to fall. The forms for the supporting columns and the stringers for the roof are nearly all in place, and a little of the temporary roofing, upon which the concrete is to be spread, was laid. But almost everything is exposed to the storm. Two or three days of nice weather would have been sufficient to allow the building to be enclosed and roofed over. Now the work will be slow, and delays must inevitably occur.

A letter has just arrived from Cerro Cora, Argentina, from Brother J. J. van Ysseldyk, but I have not been to see Brother Bakker to get a translation.

Another letter is at hand from Java, from Sister Jansz. She has been disappointed in the working out of some of her plans; but her faith is sure and steadfast, as she asks that her friends earnestly remember her in their prayers.

Another letter states that Brothers D.

Burdett Coon and William L. Burdick were planning to begin special evangelistic services at Portville, N. Y., the evening of December 2. They have been working together at the Hebron Center Church.

Dr. Rosa W. Palmberg plans to be at Fouke, Ark., December 10, and at Hammond, La., December 17.

Miss Susie M. Burdick writes, December 1, that she has just returned to Alfred after making a trip to Nile, Richburg, and Little Genesee to give the lecture on China with the lantern slides which are provided by the Woman's Board.

A letter from Fouke says that Vance and Eda Kerr have the "cutest baby", adding "There are children of all ages growing up among us. Three have just started to school this year, and even these little ones attend Junior and are memorizing the Twenty-Third Psalm. . . . We have had delightful weather all fall. It has been unusually dry and warm. Crops are all gathered. Cotton is a poor crop this year, but the price has gone up, so people are better situated financially than they were a year ago. Corn is plentiful and cheap. We had a delightful time Thanksgiving Day, every one going to the woods for dinner served by the Ladies' Aid. Mrs. Pierce had prepared a good program by the children. It was a cloudy, but warm day. There were plenty of good things to eat."

Rev. Mortimer A. Branch and Rev. John C. Branch recently visited Detroit for several days of evangelistic effort, in connection with the work of Rev. Robert B. St. Clair of our church in that city.

### OPEN LETTER NO. 8

MY DEAR FOLKS:

Four weeks ago yesterday we left Rhode Island after the close of the good meetings we had had with the Waterford, Conn., Church. Since then I have addressed meetings in connection with ten of our churches on the subject of our missionary and evangelistic work. Of course I have talked these interests in many homes besides.

We held meetings with the East Hebron, Pa., Church two weeks. General Association Missionary, W. L. Burdick, did a great amount of earnest, personal work, often walking from six to eight miles a

day through rain and mud calling on the people. He was assisted in this work by Pastor Loofboro, of Little Genesee, N. Y., who led the singing. Miss Gladys Kintner, of our Portville Church, acted as organist. But the weather was most unfavorable for our work, there not being more than about two fair days during the entire time of the meetings. The East Hebron Church is a country church. The roads about it were in a very bad condition all the time we were there. There was much rain and many very dark nights. Attendance was small. It seemed unreasonable to expect a large attendance under such circumstances and conditions. But we never missed having a meeting. Our few families there were very faithful in attending, regardless of all adverse conditions. The Lord will reward them for this.

The people of the church and community had a very fine dinner together in the basement of the church on Thanksgiving Day. After the dinner we held a Thanksgiving service in the church. Some of the families had given up their family gatherings for the day in order to attend this dinner and service. Then, the following Sunday, they had their family gatherings and another Thanksgiving dinner. Bad rainstorms prevailed on both days. On Sunday more than twenty of us were gathered at the home of Deacon and Mrs. James Hemphill. Some members of this family gathering, when on their way to Brother Hemphill's, were stuck in the mud with their auto for more than two hours. How it did rain all that day and all that night, and continued raining the next day. Mud was ever growing deeper. After a month of similar weather, and facing such conditions, it seemed to us unwise to continue the meetings longer. We did our best, and feel that some good was accomplished. The Lord knows all about it, and will reward the faithfulness of his church and people.

We are now with our Portville Church where we are hoping to have a few meetings. This is another small church that has often been kept on its way with fresher zeal and larger hope because of revival meetings held with it. We all need a great spiritual reviving. Let us pray for it and work for it. The Lord wants to give it. Will we open our hearts for it?



Address me at 124 Ann Avenue, Battle Creek, Michigan.

Sincerely yours,  
D. BURDETT COON,  
Field Secretary.

Portville, N. Y.,  
November 29, 1921.

### CHRISTIAN FRIENDSHIP AMONG THE STUDENTS OF THE WORLD

Dr. John R. Mott, speaking in his capacity as chairman of the World's Student Christian Federation, points out that because of the importance of the present generation of students in Europe, extraordinary grave problems press upon every land in that part of the world. It is of supreme importance that the life and efficiency of this generation of future leaders be safeguarded.

Large areas of Europe are almost destitute of professionally trained men and women. The factors militating against their replenishment are terrific. Yet, despite woeful handicaps, heroic groups of students and professors are struggling to provide an equipped leadership for Europe's future, as well as for the preservation and revitalization of the mental and spiritual values, the principles and institutions, which stand at the very heart of sustained recovery and progress.

It is to the lasting honor of the Christian students of North America, and to many of their non-Christian brothers and sisters, that they undertook in 1920, in common with the students of more than a score other countries, to express their appreciation of the crisis facing the student generation and the educational institutions of Europe, and their desire to aid in overcoming that crisis. The funds then raised in North America came as a result of an appeal made by the organizations represented in the Council of Northern American Student Movements, in co-operation with the American Relief Administration. They were applied to operations which have touched 120 different institutions of higher learning, with an attendance of 250,000 students. Help has been given in one form or another to some 70,000 students.

But the task is not finished. The intellectual and spiritual fiber of the new generation of leaders in Europe is still gravely

threatened. The disintegration of many of Europe's educational institutions is still menaced. If the student generation, the institutions, the principles which they represent, fail; indeed if they hold to their course but do so only feebly and without power for many years to make their impress upon the remolding of Europe, how immeasurable will be the loss to us and how convicting will be our failure to have served as fully as we should the call of Christian friendship and of duty!

Under the name of the "Student Friendship Fund" the appeal for support is being continued this fall by the student organizations, with the endorsement, just as was the case a year ago, of the American Relief Administration. The funds raised will continue to be administered through the World's Student Christian Federation.

With Russia now opening her doors to relief, additional responsibility is placed on the Relief Committee of the Federation. In addition, an increasing number of foreign and refugee students have come to the United States this year from Europe, many of them needing such help as the Federation can give. Adequately to meet the needs now presented the students of America are being asked to give at least \$500,000.

The campaign to gain this result is now being conducted by the American student organizations among the students of American Educational Institutions. It is called the "Student Friendship Fund". Its purpose, briefly summed up, is:

To conserve the physical, mental and moral gains resulting from the relief extended by American students during the past year;

To carry out the ordinary implications of the Golden Rule, including the principle that the strong should serve the weak;

To give added force to the effort to solve various inter-racial issues involved in the Conference to Reduce Armaments;

To insure the broadly spiritual results of a type of relief work which depends for its success very largely upon its being a work of friendship for students by students;

To help meet our obligation to European institutions to which our own educational life owes much;

To help preserve principles and institutions as well as human values essential to the recovery of Europe and the world.

## EDUCATION SOCIETY'S PAGE

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

### WHY THE WORLD NEEDS EDUCATED MEN AND WOMEN

DEAN ARTHUR E. MAIN

(Concluded)

(2) Fact and truth are essential to personal satisfaction and to greatest goodness and usefulness.

Sabbath truth is in grave danger, if, indeed, truth is ever in real danger. The idea of a sacred day of rest, worship, and joyousness, seems to have a weak grip on the Church and the world. Men and nations are forgetting that the Sabbath is a living instrument and a holy expression of religion; and that religion built of realities does not make weaklings. The world of energetic thought and action has little use even for Sabbatarian weaklings.

The Babylonian Captivity carried the ancient Hebrews from their mountain home into the midst of advanced civilization, great material wealth, physical power, industries, trade, education, architecture, and literature.

The Sabbath became a test of their religious loyalty. And under succeeding mighty empires,—Persia, Greece, and Rome,—the truth was spread throughout the world, even among the Gentiles.

By the consequences of the Great War, and by political, economic, religious and social changes, we Sabbath-keepers are flung into a swirling world of thought and action, and are mightily tested. Let us loyally and intelligently make this new environment our servant for good and not our master for ill.

The Scriptures, history, experience, observation, and spiritual sentiment, witness to the religious, ethical, social, and physical value of the Sabbath Day.

Phillips Brooks said: "God comes and feeds the docile and expectant life and it goes back to the counting-house and the counter, stronger, purer, greater."

Emerson wrote: "In solitude and in the country, what dignity distinguishes the holy time. The old Sabbath, or Seventh Day,

white with the religions of unknown thousands of years, when this hallowed day dawns out of the deep, . . . the cathedral music of history breathes through a psalm in our solitude."

Our heavenly Father has placed himself under obligations to appeal to human intelligence and reason. The principle of mere authority expressed in commandment does not satisfy modernly educated and rational thinkers. Nothing is right just because God commands it; he commands it because it is in itself right and wise.

We emphasize the Seventh-day or Saturday for reasons very similar to those for which we cherish our national flag; or practice immersion; or reverence the Bread and Wine of the Holy Communion; or respect the meeting house; or prize the wedding ring. History has linked these noble symbols with precious facts and exalted ideas. If we tread upon the symbols we trample upon the things symbolized.

History, that is divine Providence, and the great central Figure of creation, history and redemption, have linked indissolubly the Sabbath idea with the last day of the week. Scripture and religious sentiment favor the same union. May the Holy Spirit of truth and power lift us out of religious mechanics up to higher levels of spiritual and energizing idealism.

We Sabbath-keeping Baptists are in great need of education in the field of Sabbath doctrine; of enlightenment by Him who was and is the Light of the world. For we are either holding to a vital truth or clinging to a grave error. We need this education in order that, after sifting out error, we may incarnate anew the truth in the printed page; the spoken word; and above all in holy and consistent living.

"Christianity in a New World" is the title of a recently published and strikingly interesting book. I wish to quote approvingly what is said in the third chapter concerning baptism; and to add that I came to the Sabbath and am held to it by the same principles that are here used to establish the doctrine of baptism by immersion.

"The church has inherited certain appointed forms of worship. Some of these have contributed to spiritual values; others have made worship formal and therefore irksome. Formalism is not congenial to

Christianity. Any Christian group advertises its formalism when it attracts attention more for its scrupulous observance of a rite than for its peculiar moral power and evangelistic enthusiasm. . . .

"The rite of baptism is an illustration. Baptism has been perpetuated in the church since the earliest Christian years. Its mode and purpose have varied through the centuries. The origin and occasion of the variations are well known. These are traditional in each denomination. With Baptists the traditional mode is immersion. They have not always given the same reason for the mode preferred. But the rite and the doctrine of the rite ought to be related, as gesture to speech. Each complements the other; each without the other is unintelligible; both express identical truths. Both teach truths that have the same moral ends as the church that practices the rite and teaches the doctrine. . . .

"In the social order the ceremonial element in our tradition has tremendous conserving power; and, in so far, refusal to perpetuate it by performing rites is refusal to conserve. The real question, then, is not, Shall modern Christianity give up baptism? but, Will modern Christianity practice the mode that is best fitted to express its fundamental convictions, and permit believers to request it as a means of confession rather than submit to it because imperatively imposed? . . .

"Please do not forget . . . that it is necessary to express ideals in order to give them force and efficacy; that ideals which merely slumber, which remain inchoate in the mind, which are merely felt, not expressed, are apt to become faint and inefficacious; and religious forms and ceremonies are to be based—if you will admit that they are to be continued in any form—upon this need of expressing what otherwise would remain unexpressed.' . . .

"Things need to be expressed, and fitly expressed.' 'With the mouth confession is made unto salvation.' But the language of symbolism is as normal and universal as the language of the lips. Rites and ceremonies are the natural human means of expressing emotions and ideas. The symbolic confession may be more significant for the social group than the verbal. . . .

"Earliest Christian teachers made use of

the symbolic confession of baptism to urge the baptized to noble living. . . .

"Thus viewed, baptism can not be affirmed to be a mere form, handed down by social heredity, and which may, therefore, for ethical reasons be abandoned; but it can have real sanctifying value in Christian life. It may help the believer work out his own salvation; and in this sense, it may have a morally saving efficacy. . . .

"Suppose the Christian church of the second and subsequent centuries had consistently and persistently taught the New Testament conception of baptism, would not the Christian church of today have a more commanding authority over the consciences of men? It is the high privilege of Christian teaching today to engraft into tradition social and ethical reasons for baptism, and thereby regain the power of this rite as an instrument for moral amendment. Are our candidates for baptism as well informed on the objective conditions of salvation as were those whom Paul had in mind when he asked, 'Are ye ignorant, that all we who were baptized into Christ Jesus were baptized into his death?' After our penitents have been baptized, do we often enough aid them to call to mind that initial confession in which they died and rose again, and thus stimulate in them the sanctifying power of frequent imaginative re-enactment of a personal spiritual experience, and of its historic origin in the death and resurrection of Jesus Christ? God in his good providence has given to modern Christianity values enough in tradition, in spite of its defects, to reconstitute it on the basis of the ideal of its earliest adherents, if we know how to use it wisely. And 'if any one is lacking in wisdom, let him ask from God, who gives to all simply and upbraids not, and it will be given him.'"

The presentation of our Sabbath doctrine in exactly this same way would be as spiritual, strong, and fitting, as the fine idealism of Dr. Evans in his discussion of baptism.

Loyalty to the future is as vital as loyalty to the past. The Sabbath is rooted in the far distant past; but Jesus teaches how to make it a loyal and blessed contribution to the spiritual, moral, and social values of future generations.

The Sabbath is a weekly challenge to re-

member God as Creator and Redeemer; to regard our fellow hand and brain toilers as brethren; and to be merciful even to beasts of burden.

It is a weekly challenge to enter into heavenly rest and joy, by faith and hope, before we reach the heavenly mansions.

And the best Sabbath propaganda is to preach the gospel according to our "marching orders" to go, to make disciples, to baptize, to teach, with the glad expectation of having our Lord with us always.

(3) Our own denomination, and as much of the world as we can touch with our spirit and work, need our schools and colleges.

(a) Historically, that is in the course of causally connected events, and therefore actually, our colleges are denominational. They are not and never have been sectarian. They were not established with a desire and purpose to bring all who attended college into one Church. They were founded at no small sacrifice first for the sake of offering to our own young people the best possible education; and then to open the door to all others who might elect to come—the terms being equal to all.

I am not discussing what they might have done; or had a perfect right to do; or ought to have done. I am narrating history that I have gone over with interest and care, especially in the case of Alfred.

(b) Hence they are under historical and moral obligations,

To be thoroughly Christian, with all the best that that great word connotes.

To be unmistakably loyal to the essential principles of their foundation, and to be true to the highest needs of the community and of the whole world, through the influence and efforts of co-operating trustees, teachers, and students.

While paying all due regard to special and vocational training, to maintain increasingly broad, scholarly, and cultural standards.

To practice the most complete possible liberty, equality, and justice, in the spirit and methods of administration, thus granting to others what we everywhere claim for ourselves.

I can see good reasons why Sunday people should regard the Sunday as a day of rest, worship and true happiness. I can

see strong reasons why Sabbath-keepers should regard the Sabbath as a supremely joyous day of religion, the Church, and the home. And with equal clearness I think I see why we should all obey that most beautiful of laws, Mutual Christian Courtesy, and consistently aim to respect and protect one another's conscience.

(4) Inter-denominational co-operation in the work of that spiritual and ethical kingdom whose subjects are immortal personalities, and whose principles are individual and social goodness, kindness, joy, and peace. It was the Allied forces that won in the Great War.

(5) The bread and butter question, that is, the question of a vocation, confronts us all whether our consciences are sound or unstable. It is said of Ethan Allen that when offered a great reward if he would desert the cause of the Colonies he replied, "You make me think of the devil who offered Jesus the kingdom of the world when he did not own one square foot."

This world with all that is true, beautiful, good, and worth while, is owned and controlled by our Maker; and he has provided for every rational need of his children.

Mammon, however, will not pour gold and silver into our coffers just because we belong to the Church.

A prominent manufacturer once told me that Seventh Day Baptist young men would come to him and talk as if they thought he ought to employ them because they were Sabbath-keepers, not because they had an equivalent in the form of skill, diligence, and reliability, to offer in exchange for his wages.

We therefore need an education that will make us useful and valuable; an education that will equip us with faith, spirituality, idealism, industry, economy, courage, ambition, and hope; an education that will convince the world that we can do well what ever it needs to have done, in spite of any real or supposed hindrance from our Sabbath-keeping.

And a true education will teach us that we shall have utterly failed even though we gain a splendid living unless we also make a noble life.

5. Citizenship relations.

(1) In spiritual, that is in religious and

ethical idealism, the world of humanity is one kingdom of personalities; a great social organism, living and life-giving.

(2) But this sublime ideal unit to which imagination gives a habitation and a name, is made up of many inter-related units suggested by such words as individual; neighborhood and community; rural life, village, and city; township, county, state, and nation.

(3) Each of these human units needs the self-directing and expanding power of honest and noble citizenship as a preparation for intelligent, sincere, and loyal world-wide citizenship.

(4) An eloquent Scotchman said that a true Scot must learn to feel and think from clan to Scotland; on to Great Britain; on to the far-extending British Empire; still on to the whole round world.

Ancient Israel was elected of heaven to become light and life to nations sitting in darkness, in religion, individual righteousness, social justice, and democracy; but people and rulers would not feel and think in terms that reached beyond Hebrew household, family, tribe, and nation; and thus in a narrow seeking to save national life and greatness the State went to pieces.

(5) From the days of ancient Babylon, Assyria, Chaldea, Medo-Persia, Greece, and Rome; from the dark days of political and religious wars in earlier Europe to modern Prussianism, kings, warriors, and Church rulers, who did not read history, but in selfish ambition struggled for world-empire, fought against God and man, and were their own worst enemies.

Nations have not died of old age,—Sumner said,—but of selfishness, oppression, luxury, and immorality.

(6) As the gift of Providence mankind has one more chance in America, wrote Emerson. But America's hope of true greatness is in becoming the helpful friend of all men and nations. It is not enough to proclaim in oratory, song, and drama, truth, liberty, democracy, and equal justice; but we must demonstrate in action that the possession of these ideals inspires to unselfish and universal service.

(7) Therefore historical Christianity and the Church need re-Christianizing. They need education in the higher ideals of individual and group life, and with reference

to all human relations near and far reaching.

(8) A new world is to be created; but it must not be upon the foundations of war, or of mere wealth and learning. The representatives of the great nations now taking counsel together in Washington must not bow their knee at the shrine of Mars, or Mammon, or Minerva.

It is the task of these master-builders of governments, chosen rulers of human destiny, to build an international holy city with walls of precious stones, and gates of pearl, and streets of gold; a city that the seer of Patmos beheld coming down out of heaven from God. The glory of God outshines sun and moon; a river flows with the water of life; and the leaves of a fruitful tree are for the healing of nations. Its portals are wide open to rulers and people who are clean; but closed to them that make lies in politics or business, in home, church, or school.

The task of building this eternal city is the task of creative faith in God and man, and in the enthronement of peace and good will, of equality, liberty, and justice.

Only for convenience should we speak of foreigners, or foreign trade, or foreign relations. The ancient Hebrews were taught, long ago, that if a foreigner sojourned in their land, they were to do him no wrong. The foreigner was to be unto them as the home born, and they were to love him as they loved themselves.

"The possession of the world is not decided by guns. It is the noble work of peace," says Duhamel, in "The Heart's Domain". Men and people "are waiting for words of quietude, words of rest and love". It is friendship alone that can accomplish the miracle of transforming nations into a communion.

It is said of ancient Babylonia that commerce with its peaceful penetration reached farther than arms, and with more durable results; and that the greatness of Hammurabi, king of Babylon, and law-giver, 2,000 years B. C., is to be celebrated more for the organization and administration of his kingdom than for the wars by which it was established and enlarged. A chief justice once said that merchants and missionaries are chief agencies for the extension of peace and the spread of civilization.

Referring to a great soldier who refused special rewards for valiant fighting, Plutarch said, "It is the higher accomplishment to use money well than to use arms."

The mighty and cruelly warlike Assyrian empire, an ancient example of the false and inhuman philosophy that might makes right, fell before its enemies early in the seventh century B. C. Only a generation before it had seemed invincible; but it disappeared from history in a way, says Professor Moore, that has hardly a parallel.

#### CONCLUSION

Dr. James R. Angell, the new president of Yale, recently said to the members of the university that for seven years modern society has experienced a most tremendous indictment; and this indictment is not so much against political and economic conditions as against the moral and religious fabric of the social order.

If capitalism, a monarchical absolutism, or democratic forms of government, have failed to secure a needed increase of human happiness and justice, it is in part at least, because no kind of organization as such, can protect us against the evil-doing of men whose purposes are selfish and corrupt.

It is the same with a university. No matter how well organized and governed; no matter how abundant its resources in men and materials; it can not reach the full measure of its usefulness in the service of mankind, unless every member is earnestly and unselfishly devoted to the doing of his own particular part of the general task.

We are members of an institution of learning, hallowed by fine traditions of high thinking, plain living, and persistent industry. We owe to our founders the duty of maintaining and passing on, unspoiled, these great traditions.

Modern society is calling as never before for leadership, for men and women with character, vision, and trained intellect, with confidence in the finer humanity that is to come. And where shall such men and women be found if not in our colleges and universities, where are gathered all that history, civilization, science, and art, have to teach us of God and man and nature.

The social order has been shaken to its very foundations the world over; and stability, sobriety, reason, and faith, will only assert themselves again as a generation

trained to honest thinking and sincere endeavor, comes once more into command.

Social and political ideals are in ferment. Moral and religious traditions are under unprecedented strain. Commercial and industrial relations are experiencing almost revolutionary changes. Surely never has the call for independent thinking and brave initiative been so loud and insistent; an independence of thought and courage in initiative, unshackled by dread of a free discussion of the most important problems of life. To answer this call successfully one must bring youth and vigor and a disciplined mind, with solid and well formed character.

These are the gifts that a university can furnish to those who earnestly seek and sincerely strive to achieve. For the sluggard and the loafer there is no hope. As well expect to gain physical vigor by idleness and inactivity as to secure mental grasp and intellectual strength by mental sloth and trifling intermittent effort.

No one can look out upon the world today with its eyes turned toward America; no one can think of the splendidly increasing mental and material resources of our own university; no one can survey such a group of young people as are gathered here, and not feel his pulse leap at the contemplation of possible, shall I not say probable, noble achievements in the world's tasks, through disciplined and disciplining enthusiasm, knowledge, energy, faith, and hope.

Young men and women  
You are living, you are dwelling,  
In a grand and awful time;  
In an age on ages-telling;  
To be living is sublime.

"The life of General Foch of France is a magnificent illustration of the invincible power of co-operation, of harmonious working together. The United States and the Allies put themselves under his direction, and at once their teamwork produced that victorious march toward Berlin that led to the armistice of November 11, 1918."

"If any one wants to know what war means the last week of the Supreme Council would have taught them. This disarmament conference in Washington did not come an hour too soon."—David Lloyd George.

## WOMAN'S WORK

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

The many friends of Mrs. O. U. Whitford—and they are all of us—will be sorry to learn of her serious illness at the home of her daughter, Mrs. A. E. Whitford, in Milton. Those of us who saw her at the Conference in Shiloh felt that she did not look as well as we could wish. After her arrival in Milton she became ill, but was soon able to be around, but not with her usual strength. Now she is ill again. Her son has come from Westerly to be with her for a little time and every thing possible is being done for her comfort. We are hoping that we may soon be able to report that she is much improved.

The Associated Press report a few days ago told of the entrance of Miss Miriam West into Russia—the first of the American women relief workers to enter that starving country. This press report was the first news that had come to her family of her entrance into Russia, although she had written that she might go there following her vacation. We shall all follow Miss West's work with the same interest that we have felt for her work in the other countries, and I hope we are all praying for its success, and her safety.

### "THE LITTLE RED SCHOOLHOUSE"

In Wisconsin we are watching the passing of the little box, often called "the little red schoolhouse", in the country districts. Many of these little buildings are being replaced by beautiful commodious structures, and still others are being discarded, while the children of those districts are whisked away to the nearby cities and towns where they may have the advantages of studying with the larger groups and under more experienced teachers. This is as it should be, and every one rejoices that the child of the country is to have opportunities for learning equal to that of the child in the town. We are all glad that the bare little boxes are doomed. Still they are crowded with memories that are unspeakably dear

to many of the older generation. I am thinking of a happy pilgrimage to a certain little box of a schoolhouse in Minnesota, and too of other times with other people in Illinois and New York when they have made pilgrimages to the shrines of their childhood's school days. If all these little houses could be articulate for just a short time before passing into oblivion! What tales of carefree happy lives they could tell! What songs of aspiration and inspiration they might give us! It is true that there might be stories of disappointment and discouragement too, but the sorrows of childhood are not lasting, so we fancy that the tales would be mostly of the happy "Once upon a time when I was little" kind that all children love to hear.

One little schoolhouse in Rock County has been abandoned for a more commodious up-to-date building, and before its passing it has been given an opportunity to give some of its experiences to the world. It is therefore a very proud little schoolhouse, and carries itself before the world in such a dignified manner that a day was appointed when the world turned aside from its business and went to visit this little old schoolhouse to listen to its stories—its beautiful stories of aspiration and its songs of inspiration.

Among the happy stories that this little schoolhouse has to remember and to tell, are some that are woven around the school days of Frances E. Willard, and those were the stories that called people from all over our State and from other States to come and listen.

The day had been set for some time and notices had been sent out well in advance, so that all those who wished to attend might know of it. It was a day late in September, and while for several days preceding the weather had been cold and stormy, a more beautiful autumn day could not have been imagined. The Woman's Christian Temperance Union of Rock County had solicited funds to buy the building and grounds, and this day was set apart for its dedication. The building has nothing in its appearance to distinguish it from many another such country schoolhouse, save that it "is beautiful for situation", standing high upon the banks of Rock River, at a bend in the river, and surrounded by a grove of massive old oak trees. It was erected in 1853 by

Mr. Willard and his neighbors—the first schoolhouse in the district, and to it came Frances Willard at the age of fourteen to attend her first day of school outside of her home.

It is located about three miles south of Janesville, arrangements had been made for Janesville busses to make regular trips to and from the city, so that people coming on the trains, as well as Janesville people, might be able to reach the place with as little delay as possible. All day automobile parties were driving up and unloading. Inside the building was held a sale of contributed articles and there were many buyers. This sale was under the supervision of Mrs. A. B. West.

The program opened at ten o'clock, but before this time the seats, improvised from planks sent from the lumber yard, were well filled with an audience of men, women and children, eager to hear the story of the little red schoolhouse.

On our way to the schoolhouse as we were driving past "Forest Home", the girlhood home of Miss Willard, Miss Anna Gordon, national president of the Woman's Christian Temperance Union, was alighting from an old-fashioned coach, assisted by an obsequious coachman. A little later they drove up with a flourish to the schoolhouse—we were told that this was the coach that often had taken Miss Willard over this road upon her visits to this place during the later years of her life, and the owner felt that Miss Gordon would be glad to make the trip in the same manner that Miss Willard had made it. It helped in the telling of the story of former days. I could not see but that the horses held their heads as high as they used to do in the heyday of their glory.

The program was very interesting and included addresses by Miss Gordon, state and county officers of the organization, members of the state legislature, including the speaker of the House, with music by school children and by pupils from the state school for the blind, of Janesville. There was the presentation of a flag from the Women's Relief Corps of Janesville. The acceptance of this flag was spoken by Mrs. A. B. West, who is the superintendent of scientific temperance instruction of Rock County. Two schoolmates of Miss Willard, who were with her on that opening day of school,

were introduced, and told of their pleasure in their memories of those happy school days.

The story of the schoolhouse brought out the fact that the girl Frances was so excited because she was to attend a real school in a real schoolhouse that she could not sleep on the night before the opening day of school, and that after the manner of many another little girl who is to start school, she arose very early in the morning so that she might be ready in time. Her father may have shared her excitement—anyway the story goes that he took the children, driving his ox team, and they reached the building before anyone else had arrived and found the door locked. We can imagine the speed with which she ran to the home of the teacher, a short distance away, to get the key so that the fire might be started that the room might be warm for the opening of school. We learned that the teacher of that little school was a graduate of Yale, and it was a proud moment for Frances when she realized that her teacher was better prepared than was the teacher of the children in the little town of Janesville, three miles away through the woods. We learned that in the opening exercises of that first day, the teacher read a chapter from the Gospel of Mark and the children joined in singing, "Jesus, Lover of My Soul". On this dedication day we listened to the same chapter and school children sang the same song.

Miss Gordon spoke twice—in the morning she told of her intimate association with Miss Willard and presented to the county organization a gavel made from a tree grown in Evanston from seed brought from Miss Willard's birthplace in New York State. Miss Gordon told many little stories depicting Miss Willard's interest in life. She emphasized Miss Willard's faith in the ultimate triumph of prohibition. Forty years ago, in a speech in Canada, she said that she believed there were people in that audience who would live to see the time that prohibition of the liquor traffic would prevail in the United States. It is interesting in this connection to learn that in 1893 Mrs. Lillian Stevens, speaking in Milwaukee, prophesied "A saloonless nation in 1920". Miss Gordon thinks we may hope that the slogan, "A saloonless world in 1930" may become a certainty.

In her address of the afternoon Miss Gordon told of the advance the cause of prohibition is making in South America.

All of the speakers urged people not to relax their vigilance. Altogether it was a great day for our country and our State.

### IN MEMORIAM

Again the portals of the Great Beyond have opened wide, and two of our faithful co-workers have joined their loved ones in the Eternal City. Mrs. Clara Burch was released from pain and suffering September 2, 1921, and Mrs. Azelia Todd entered rest October 30, 1921.

While we profoundly mourn their loss, we would emulate their sincerity, their faithfulness, and their cheerful patience. We would express our appreciation of Mrs. Todd's painstaking service as secretary of this society during several years.

We would convey our sympathy to the mourning families and friends and with them strive in all things to say, "Thy will, not mine, be done."

In behalf of the Ladies' Aid Society of the Brookfield Seventh Day Baptist Church,  
MRS. ADELAIDE CLARKE BROWN,  
*Committee.*

### MIRIAM WEST IN RUSSIA

[Our readers will enjoy this account of Miss West's work in Russia, taken from the Janesville, Wis., *Daily Gazette*.—ED.]

Added laurels to the achievements of Miss Miriam West, daughter of Allen B. West, veteran teacher of agriculture in the Janesville high school, is carried in the announcement from Riga, Russia, that Miss West and Miss Beulah Hurley, New Hope, Pa., are the first two American women to enter Russia under American relief administration auspices. They went to Moscow last week. They represent the Quakers with the relief work in Moscow.

The women were transferred from the American Quaker organization doing relief work in Germany.

Miss West left her work as a mathematics teacher in the Girls' Vocational High School in Minneapolis, Minn., and sailed from Newport News April 24, 1920, bound for Vienna, Austria, being granted a leave of absence.

For more than a year Miss West supervised the feeding of about 20,000 children in Germany around Leipzig, Halle, Jena, Gera, Plauen, Dessau, Gotha and Erfurt. The Quaker relief organization, known as the American Friends Service, is co-operating with the Allied Relief administration. The conditions in Germany were vividly told by Miss West in many letters which she has written home.

"There was a time when these people lived more or less comfortably but now children go without clothing or wear rags which have been patched until it is impossible to patch further," wrote Miss West. "One pair of shoes will often serve for two children, for one child can wear them to school in the morning and another in the afternoon. Most of the people live entirely on potatoes. One child told me her family had white salt potatoes on week days and browned salt potatoes, browned in fat, on Sundays. The school feeding has brought the first gleam of light into many a child's life."

Miss West is an American woman who has not been content with doing work for herself alone and this unselfish characteristic prompted her to go to Germany, leaving a good position in Minneapolis, to help the starving people of that nation. Just before sailing Miss West assisted in raising \$13,000 for relief work in Europe, in Minneapolis.

She is a graduate of Milton College, Milton, where her family reside. She has a M. A. degree from Columbia University where she took post graduate work. She taught in several high schools throughout the State before accepting the position in Minneapolis. With Miss Katherine F. Ball, vocational adviser for women at the University of Minnesota, Miss West is the author of a new arithmetic textbook which is now being used extensively in the American schools.

On September 25, Miss West wrote that much to her regret she was to leave Dresden, Saxony, where she had been doing relief work. She had the work so well organized in that district that her services were no longer needed. Miss West was sent to Berlin the first week in October to the central office. Her work was simplifying and unifying the offices and forms

in order to reduce expense and then working in the publicity department, "meeting all sorts and kinds of people who come into the office and have to be given information about our work".

After working nearly a month in the Berlin office Miss West was given a leave of absence and went with a companion, Julia Benson, to Sweden for a vacation. Her most recent letter was written October 25, from Lund, Sweden. Speaking of her trip she says:

"Ever since I came to Berlin I have been considering a vacation and inasmuch as the real job for which I came has not yet developed, it seemed a good time to go. We rode almost straight north from Berlin to Stralsund where they packed the train in sections on a ferryboat and ferried us across a little arm of the Baltic Sea to the Isle of Rugen. We continued across the Isle of Rugen watching the storm raging outside and were comforted by the porter who took our baggage at Sossnitz, saying there would be many sick ladies on boat that night. We got on a most comfortable small boat for Sweden but the sea did not look pleasant. We first sat down, then I sought refuge with my head on Julia's lap and finally a comfortable place on the floor. Meanwhile Julia enjoyed the mad dashes of the people in the cabin, the groans and moans of the women and the attentive husbands. There were only one or two who seemed wholly unaffected. The waves beat against the windows and lying on the floor it seemed as though one minute I was standing on my head and the next on my feet. I was glad when the four hours of it were over. During the worst part of it a waiter came in and announced dinner. No one stirred."

"We left the boat about nine and took a Stockholm train for Malmo. We couldn't find ordinary coaches but landed on a third class sleeping car. Each compartment has three narrow beds one over the other. In the daytime the second one can be turned down for a back and that with the first makes room for four seats. In one corner was the usual wash bowl which tips up into the wall. We sat on little seats in the corridor. We came on to Lund, a very old university town and seat of the Archbishops of Scandinavia in the twelfth and thirteenth

century or thereabouts. We spent the morning in a most interesting museum. This museum consists of several pleasant houses furnished in fitting style and a 'citizen's' house and other buildings. In this latter, the rooms are fitted to represent the different period in the seventeenth, eighteenth, and nineteenth centuries."

"We will probably settle down several days in Stockholm which is a twelve hours ride from here. If the weather does not improve, we may not go farther. We wish that it might snow as it is about cold enough."

### THE INCARNATION

WILBUR FISK TILLET

O Son of God incarnate,  
O Son of Man divine,  
In whom God's glory dwelleth,  
In whom man's virtues shine,  
God's light to earth thou bringest  
To drive sin's night away,  
And, through thy life so radiant,  
Earth's darkness turns to day.

O Mind of God incarnate,  
O Thought in flesh enshrined,  
In human form thou speakest  
To men the Father's mind:  
God's thought to earth thou bringest  
That men in thee may see  
What God is like, and, seeing,  
Think God's thoughts after thee.

O Heart of God incarnate,  
Love-bearer to mankind,  
From thee we learn what love is,  
In thee love's ways we find:  
God's love to earth thou bringest  
In living deeds that prove  
How sweet to serve all others,  
When we all others love.

O Will of God incarnate,  
So human, so divine,  
Free wills to us thou givest  
That we may make them thine:  
God's will to earth thou bringest  
That all who would obey  
May learn from thee their duty,  
The truth, the life, the way.

Nashville, Tenn.

"George Washington, by his victory in the Revolutionary War showed the mighty power of endurance. Valley Forge tested his patriotic metal, and his love of his young country stood the test. He endured, as seeing what was invisible to many weaker men—an independent, prosperous American nation."

## YOUNG PEOPLE'S WORK

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

### FOLLOWING THE STAR

Christian Endeavor Topic for Sabbath Day,  
December 24, 1921

#### DAILY READINGS

Sunday—The Star to follow (Rev. 22: 16)  
Monday—The star of truth (Ps. 43: 1-5)  
Tuesday—Humanity's servant (Luke 4: 16-21)  
Wednesday—A great Leader (Matt. 23: 1-12)  
Thursday—A great service (Matt. 4: 18, 19)  
Friday—Perfect rest (Matt. 11: 25-30)  
Sabbath Day—Topic, Following the Star: What do men find? (Matt. 2: 1-12) (Christmas meeting)

### LET'S GET STARTED

DEAR CHRISTIAN ENDEAVOR WORKER:

We appreciate the fact that the Efficiency chart has come to be more or less of an old story during the last year or two, but without definite goals to work toward any organization becomes dead. Your Young People's Board superintendent has been trying to think of something new to do this year in the Efficiency department, but it is a hard thing always to have something new to spring which will lend enthusiasm to the work.

We have hit upon this plan,—after a three months' vacation in Efficiency work, that each society take a new reading of its chart and send it in to the superintendent *before* January 1, 1922. Not alone this reading, but that each society send in *one* or *more* suggestions, at least *one*, of something that needs to be done to make the work of our societies more efficient. Perhaps it does not apply to your own society only but to other societies as well. If your society has nothing which you think needs to be done to make it a more efficient society tell us about it, we do not know of any such at the present time. Then in January we will send you another letter with some definite things for you to take up.

Get your vice president, who is the Efficiency manager of your society to "get busy" right now, don't let this person put it off but *do it now*.

Of course the Efficiency banners will be

awarded again this year but you don't care to have some society carry these off at Conference with a rating of only 200 points or less when your society with just a little effort could have a rating of 275 points or more. Let's all push together and put this thing across.

Our churches need more Quiet Hour Comrades, more Tenth Legioners, and more people studying missions and denominational life and history, and more people who are making definite decisions for some kind of Christian work. Why not get after all of the members of the church and others *outside* of the church and get them into these phases of the Christian Endeavor work. It all counts for an efficient, live, working society you know.

You know that a "Ford" won't run without wheels under it, neither can our Young People's Board accomplish anything without the various societies doing their individual part in supporting the plans of the board and in helping to carry them out successfully.

Come now, let's get started for some *real live* efficiency in all the departments of our Christian Endeavor work. Will you do your part?

Yours in the work,

I. O. TAPPAN,

Efficiency Superintendent.

52 Ann Avenue,  
Battle Creek, Mich.,  
November 27, 1921.

"So far the movement towards a world-state has lacked any driving power of passion. It has been coolly intellectual instead. I doubt if it would make any very serious difference for some time in the ordinary life of Kansas City, let us say, if all Europe were reduced to a desert in the next five years."—H. G. Wells.

### THE YOUTH'S COMPANION HOME CALENDAR FOR 1922

The publishers of the *Youth's Companion* are sending to every subscriber whose subscription (\$2.50) is paid for 1922 a calendar for the new year. The tablets are printed in red and dark blue, and besides giving the days of the current month in bold legible type, give the calendar of the preceding and succeeding months in smaller type in the margin. The Companion Home Calendar has been published in standard form for many years and is everywhere in quest because of its convenience and novelty.

## SABBATH SCHOOL

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



### BANNER SABBATH SCHOOL CLASS

This is a picture of the banner Sabbath-school class at Adams Center, N. Y. For several years it has led the school in average attendance and in study of the lessons. From left to right: Caleb Langworthy, A. G. Glass, F. M. Dealing (died November 1, 1921), Mrs. M. E. Maltby, M. E. Maltby, Deacon A. J. Horton (teacher), and Deacon Amos Stoodley. E. S.

### HOME NEWS

FARINA, ILL.—It was some time ago that I promised to write for the Home News column for the RECORDER, but I did not want to burden this column with Farina so have waited. It has been nearly three months since the present pastor came to this church. He came with the assurance from former pastors and many friends of the church that we would find a splendid people and these few months have proved their testimonies to be true.

We find the church taking a prominent place in the religious life of the community. There is a union prayer meeting which goes in turn among three of the churches, which gives a weekly opportunity for all to come together. Our own prayer meetings are well attended. The Sabbath school and Christian Endeavor are well considered in the county work. Our Sabbath school superintendent, Harry Irish, is now holding the office of county president. I

heard one of the county workers say that they could always depend on Farina. We found the men in the Sabbath school taking a prominent place in the church so a special meeting was arranged while Director Bond was here to consider forming a Brotherhood. Forty-six men and boys were present to partake of a three-course banquet which was very efficiently served by several ladies of the church; the menu follows:

	Cream of Tomato Soup		
Mashed Potatoes		Cream Chicken	
	Creamed Peas in Timbales		
Olives	Rolls	Fruit Salad	Jelly
Ice Cream	Coffee		Cake

After the banquet the time was given to toasts under the direction of Prof. Ross Seager who made an excellent toastmaster. The speakers and subjects follow: Pastor Hutchins, The Occasion; Mr. Thomas Zinn, The Church of Former Days; Harry Irish, Our School; Orlo Whitford, Our Grand Old Men; Director A. J. C. Bond was then called on for the main address of the evening in which he spoke of his experience in connection with church brotherhoods. The latter part of his address was given to some of the problems of our church and denominational life and the ways to meet them. Following the speeches, steps were taken to organize a Brotherhood which is well under way.

November 19, Rev. E. M. Holston was with us, presenting the needs of Milton College. It was a stormy day and the usual large company was not present. As much as we all love Milton, the crop conditions in this section will not allow us to do all we would like this year. On this same Sabbath the pastor went to Stonefort to present the work of Milton. It was arranged that he should stay and conduct special meetings. These were begun under very favorable conditions, but we thought best to close early in the week on account of diphtheria having become prevalent in the surrounding community. This was a disappointment to us all on account of Stonefort, but it enabled the pastor to be at home to enjoy a Thanksgiving dinner to which the pastor and family had been invited. Next Sabbath we are expecting Dr. Rosa Palmberg to be with us. The people are being well treated in hearing so many of our denominational workers in so short a time.

PASTOR HUTCHINS.

**FIRST HOPKINTON.**—We are enjoying our new pastor and his family very much, although they have so easily fitted into our village and church life that they scarcely seem "new" any longer.

Our congregations are steadily increasing, and we are looking forward to a large attendance at our New Year's dinner following the annual business meeting of the church on Sunday, January 1.

One entirely new innovation introduced by Pastor Davis is meeting with a ready response and hearty support. This is the Junior Church Service on the third Sabbath of every month. It takes the place of the regular Sabbath morning service, but is not so long, therefore the children are not too tired to remain for the Bible school.

The tiny tots occupy the front seats in the body of the house, then the Juniors, and back of them the young people, most of whom are members of the choir, the piano being used instead of the organ.

The "Invincibles", a class of young men, have distributed the invitations, and the young ladies have acted as ushers.

The average congregations that have attended these services have been about two hundred.

Here is the invitation sent out by the pastor and the program for the October service.

Of course you have heard about our Junior Church which meets the third Sabbath Day in each month. The opening service met with a splendid response. The children came; the young people came; the aged came. Young and old alike enjoyed the service together. We thank you for your hearty support,—for the interest you have taken in this work, for the time you have given to it, for your words of appreciation and encouragement.

I am now writing to remind you of our next Junior Church Day. This will be  
Sabbath Day, October 15, at 10.30

We are anxious to make this service even better than the first. This we can do if we have the hearty co-operation of every one. The Junior Church service is planned primarily for the community,—for you, your children, and your friends. Whatever your religious creed, or church affiliation, we ask you to join with us in this work of love in behalf of our children, our homes, and our community.

Mothers with small children are especially invited. Bring your babies, and don't worry if they should cry during the service. Their crying will not disturb the pastor.

A good program has been arranged. The children and young people will sing. Come and wor-

ship with the children. The talk to the children will be about a Strangely Wonderful Light. The pastor will have a very interesting announcement to make at this service. Every child should be present.

Remember the date: October 15, at 10.30

Then—COME!!  
Faithfully yours,

A. L. DAVIS,  
Pastor.

First Hopkinton Seventh Day Baptist Church,  
"The Church with a Welcome for Children."

#### PROGRAM

Junior Church

- Ashaway, Rhode Island, October 15, 1921
1. Organ Voluntary
  2. Call to Worship—"The Lord is in his holy temple; let all the earth keep silence before him."
  3. Silent Prayer
  4. "Holy, Holy, Holy, Lord God Almighty"  
Congregation
  5. Invocation
  6. "Jesus, Gentle Savior" Children's Chorus
  7. Psalm Twenty-three, read in concert
  8. Solo Dorothy Rodger
  9. Scripture Lesson
  10. Duet Pearl Peckham and Barbara Kenyon  
Accompanied by Helen Kenyon
  11. The Lord's Prayer
  12. Solo Miss Mildred Taylor
  13. Notices, Collection
  14. Anthem—"The Light of the World" Choir
  15. Sermon—"A Strangely Wonderful Light"
  16. "I'll be a Sunbeam" Children's Chorus
  17. Benediction

#### THE LEAVES GIVE THANKS

All the cheerful little leaves  
Were lying mute and slain,  
Their tender summer faces  
Marred with age and pain.  
Through the threadbare forest  
Strode the wind and rain.

I wept because the sky was gray,  
Because the leaves were dead,  
Because the winter came so fast,  
And summer's sweet was sped;  
And because I, too, was mortal—  
"All flesh is grass," I said.

But while I was lamenting  
The woods began to sing,  
The voice of all dead leaves came up  
As when they sang in spring;  
"Praise God," they sang, "for winter  
And stormy harvesting:

"Praise God, who uses old things  
To serve the new things' need,  
And turns us into earth again  
That next year's roots may feed;  
Roots but for us and our decay  
Would shrivel in the seed.

"To the thousand thousand summers  
Our summer has been thrust,  
But the snow is very gentle  
Above its rags and rust.  
Lie down, lie down, oh, brothers,  
With the thousand summers' dust."

—Georgia Wood Pangborn, in Scribner's.

## OUR WEEKLY SERMON

### THE CHIEF OCCUPATION

ELDER HERMAN D. CLARKE

Text, "Wist ye not that I must be about my Father's business?" Luke 2: 49.

Many people have a theory that Jesus came gradually to know and understand his great mission in the world; that though he was divine from the very "beginning", yet on earth the human predominated, especially in youth, but more or less until the close of his earthly ministry. I am not taking this time to air theories pro and con. I may be permitted to say that I incline toward the belief that not only did he know from "the foundation of the world" that he was "the Lamb slain", or to be slain, but he had in view his great mission, what he would accomplish, when he lay as a babe in his mother's arms; when he played with other children, when he was twelve years of age, and all along in life until that great hour when he said, "It is finished." But I will not be dogmatic about that.

However, we have in the words of the text a statement which clearly shows that as a boy "subject to his parents", he knew his "Father's business", and it seems that he marveled that his mother, to whom came an angel before his birth to announce what the child should be and do, did not then have some understanding of what his being in the temple discussing questions of greatest importance meant. Possibly she did have a vague idea and was waiting the time for his full career. Leaving these speculations, here we have the Son of God and Son of man at the age of twelve years conscious that his chief business, as is the chief business of all boys and men and women, was to give God service according to his talents and opportunities.

It might be profitable right here to say something how we should train, educate, and lead our boys and girls, from their earliest life to years of understanding, to be chiefly concerned about the heavenly Father's business. What a blessed sight it would be to see a family of children all conscious of and anxious to do the will of God, and

being, as it were, in his temple consorting with those of mature minds to learn more and more of spiritual things, associating with mates to serve and help them in such service. What a charm there is in a life that is early consecrated to serious and holy service. What would you think and say if boys on the school grounds were telling each other about God and some great work they hoped to do for him? Would you not pause to listen if you met two boys of twelve years of age, smilingly and earnestly telling each other how they expected to be active in the church of God and to labor to make this old world better in every way as they went about life's work in some calling? Would it not make you supremely happy to see your boy and girl about the Father's business? To be thus minded would not in the least take away the natural playfulness and joyousness of youth, but it would augment and consecrate it to nobler purposes than sensual and merely worldly pleasure. It is a false idea that to enjoy youth and be most happy one must be frivolous and worldly. But it is safe to say the nine-tenths of the youth of the land will not be about the heavenly Father's business at twelve years of age or at any other time unless they see their parents and associates thus about it. Right here is seen the fearful responsibility of us who are mature and experienced, for the consecration of the coming generation to the divinest work of men.

May I say, seriously say in passing, and please listen dear youth, your greatest usefulness and your greatest happiness will come from being about your Father's business, as was the boy Christ. If your parents are insensible to this, tell them plainly and courageously: "Wist ye not that I must be about my Father's business?"

I may not be able to define in minute particulars, the Father's business. It has a vast range of activities. In every department of life it has a place, or rather, may be carried on. We too often lose sight of the great fact that we can serve God in every lawful activity; that whatever our talents call us to do though in worldly and business effort, that in itself is the Father's business if done well and with the idea of rendering service necessary to mankind.

Many people are discontented and fearful that they are not serving God because

they are not ministers or missionaries, physicians, leaders of prayer meetings and other church services. "Oh, if I could only be of service in the Master's vineyard," they complainingly say. One of old said he would that all of Israel were prophets. But all among us are not prophets in the sense we use the word. What if all were soldiers on a battle-field, the war for freedom and democracy would not be won. Evangelist C. M. Lewis used to say, "Some one must stay by the stuff." The farmer wins the war as much as the soldier. The farmer's wife wins the war, the merchant wins the war, the school-teacher wins the war. The blacksmith wins it, the carpenter also. So in the kingdom of God. All who are doing the work well are winning for Christ. Of course we couple with this the spirit and mind of the worker—his aims, his purposes, his seeking to know and do the will of God.

Down in the Sanitarium laboratories are men and women working. Visiting speakers pronounce no eulogies, give no praises for them. Some even despise their work. I heard a man say, "I'd never do some of that dirty work." "I would not work in a laboratory for any salary paid." Why? Because some of the work is disagreeable to them. But some one has to do it. And it requires some knowledge and experience to do it well. Without it the sick and suffering could not be healed. Without it the doctors would hardly be able properly to treat their patients. What is it then that the workers are doing when they prepare for microscopical tests and other tests they call dirty work? They are about the Father's business, but some of them do not know it and complain that they are obliged to be there when they do so wish they could be doing some great work for the Master. Some of them go to the Sabbath evening Christian Endeavor meeting and say, "I want to do something for my Master." Who is qualified to say what is the greatest work they can do for Christ? I am not prepared to say that it is greater to preach than to keep a house well and bring up a family well. I can not say that the Master is more pleased with one's leading a prayer meeting, doing Red Cross work, than doing a thousand other things that keep one in humble and even obscure life. When my grandmother and an aunt used to sit for hours

and knit stockings and sew garments and sing, "Nearer My God to Thee", while doing it, I am thinking they were about the Father's business.

Speaking again of the laboratory work, or of any branch of work connected with the Sanitarium, as an illustration, sometimes I get very weary and worried and want to do some more congenial work, literary perhaps in its nature, and say, "Oh, what's the use?" Then it comes to me that from Kentucky, Florida, Cuba, China, and elsewhere, patients are here for help. From somewhere is a suffering man, woman or child who has come a thousand or more miles to be healed of a terrible disease. That person spends hundreds of hard earned dollars to come. He is anxious to live and be a comfort to his family and to work that others may have the necessities of life, and so as a last resort he has come to be treated. How anxious he is that every detail of service entering into his healing is well and conscientiously done. The great doctors in their offices can not do it all. It is a great machine with a thousand parts, each part necessary to the other. The doctors, the call boys, the office men, the correspondence girls, the social secretary, the chaplain, the technician, the young women in the metabolism laboratory, the billing clerks, the elevator girls, and hundreds of others in the great machine, all enter into the effort to heal and save this life for further usefulness and happiness on earth. With that in view as they work, they are doing the Father's business and are each a part of that which answers to the Master's bidding to "heal the sick, cast out devils", etc. Referring to his own work he said to his followers: "Greater works than these shall ye do." All lawful work, then, done in the spirit of service is the Father's business, and will bring contentment and satisfaction; and if so done, we will not be sighing for some great work to do somewhere, we do not know where or what.

But do not misunderstand me; one may be about the Father's business while temporarily engaged in a work until he has opportunity to do what he may seem better fitted to do. It was said of one of the best pastors I ever had that "a good carpenter was spoiled to make a poor preacher". That was said when he began to preach. As a carpenter he was first class and was

about the Father's business, but the call of God came and in a few years he was one of the most scholarly men in our denomination, a leading member of one of our boards, editor at one time, a Godly man greatly beloved. If a man has talents that he is not using for what is called strictly religious work, and he feels that the Holy Spirit is moving him that way, let him make an effort to do or prepare to do that work. But if the way does not open and circumstances are really against him in spite of his effort to force the opportunity, then let him settle down at something that he can do well, not always mourning that he is not about his Father's business and thinking that he is wasting his life and talents. There are very few men who are not qualified to do well two or more things. In either trade or profession they can do a good service. Life is not a failure if one is compelled to do a certain thing when he thought he was at one time called to another and what he supposed a higher calling. What is a high calling? Is it only the ministry, or missionary and medical work? Is it to be an author, a poet? I knew two excellent women of much ability gifted especially with poetic talent. But they were never permitted to be publicly well known as such. They served their own community well in social life and religious life by their contributions, but they went about sad and complaining and regretting that they had no chance for literary fame and usefulness. They were really unhappy and made other people a little unhappy with their complaints. They went about their home duties with sighs and died in great disappointment. They died in faith and hope to be sure and were mourned by loving friends and the community where they lived. They were good women but they thought they were not about the Father's business, the business of grinding out poetry and literary stuff. They raised some excellent children who bless the world and do good. One in particular raised sons and daughters who are active in the church and society. Did not that mother do a wonderful and great work? Was it not of greater value than writing poetry? Has any woman done more for the Master and been more about the Father's business than a mother who gave her life and all its energies to the raising of a Christian family that blesses the world?

I think heaven's choicest rewards will be given to such women.

I knew a quiet man who toiled day after day and year after year as a common mechanical laborer. He supplied good tools for farmers and his work was known to have been done on strictest honor. His name on those articles was a guarantee of their value and excellence. He would never permit an article to go from his shop that was not the best he could make and better than the average of their kind. Often he would quietly say in prayer meeting, "I wish I were a better Christian and could do more for my Savior." His prayers at home and in meeting were humble and commonplace, but earnest. He never complained that he could not do great things. Everywhere he was known, and that was in many places, he had a name for honor and integrity and skill in his work. He raised a son who occupied many places of trust and honor in public life and whose writings seem to have helped many in a struggling world. Was not that man about his Father's business. Yet he was a common toiler and never made public speeches or occupied official positions in his community. I have no doubt but that his life has been the means of leading some to the "higher life" so-called. He died in humble trust and confidence in his Savior. The world needs such men about the Father's business.

I am not attempting any scholarly or polished discourse but am trying to encourage some who may feel that they have missed life's calling and can never do any great thing for the Master. Your motive and consecration to your work has more to do with best service than the special work you may be doing. It might be possible better to please God in a kitchen or in the hayfield than some ministers do in a pulpit, even though "beautiful are the feet of him that bringeth good tidings." An honest haystack and an honest loaf of bread may receive greater reward than a dishonest sermon which creates doubt and leaves the hearer farther from truth, though it were very scholarly and profound.

If one says, "I must be about my Father's business", it becomes him to inquire seriously, What is that business? In what spirit shall he go about it? What shall he do to prepare for it? We all have sad days in contemplating our failures, or lack of



sufficient preparation for the work we choose. A farmer may have excellent theories but fail to have system. Some doctors fail to live physically and morally the lives they teach their patients to live. Many teachers have college or normal training but do not apply it well. Every trade and profession is fast coming to realize that success as the world views it depends upon a broad culture and special training and an application of it. The Father's business calls us to a thorough training. No matter what the details of work, the best in us is demanded. It is said of Jesus that after he went home from the temple he was "subject to his parents". There are a good many sermons in that. The boy or girl that is not subject to parents, as a rule, will not be about the Father's business. Disobedience to parents, refusing their good instructions, will disqualify for future service as God wants it, and at the same time failure on the part of the parents to train the child will also disqualify fully as much.

Everything centers around the one occupation of doing the Father's business. During the late great war one could not cook a potato, or bake a loaf of bread, harvest a sugar beet, pick a cucumber, pole a hill of beans, without having the war in view. One could not be a conductor or switchman or engineer or station agent, could not sell goods or mine coal, publish a paper, without having the winning of the war in view. So it is in the Christian warfare, in the doing of the Father's business. You can not fry a cake, make a haystack, milk a cow, sell a yard of cloth, treat a sick man, run a railroad, teach a school, play a game of baseball, read a magazine, punish a child for naughtiness; you can not be elected to Congress or become a sheriff; you can not do a single thing that should not be associated with winning the Christian war. They all center about the Father's business. All are parts of it. Our business is to send the gospel tidings to every soul in the world, black or white or brown or yellow, and to help all to the blessings of the gospel. To save the souls of men and to pay expenses we sell hosiery, harvest crops, build machinery, say "Hello" in the telephone, click the keys of the telegraph instrument, clean our houses, call on our neighbors, give ten cents for a twenty-five cent supper at the social, all these we do for the purpose of meeting obli-

gations necessary to win the war for Christ. However eccentric that appears, it is a fact, and if pure selfishness enters into the transaction then it is not the Father's business but the work of the enemy of righteousness. All earthly activities should be for the one purpose of making better lives. It is not the Father's business to spend money needlessly and extravagantly, or to waste time that has greater value than money. There is a sense in which all so-called secular work is religious.

To be about the Father's business necessitates the consecration of every talent, power, energy, labor, pleasure, profit, to the service of God. In establishing a new home, a new business, in bringing forth a son or daughter to be trained for some life-work, the Father's business is to be considered. It is to be considered when one unites with a church, claims citizenship in the country. It is to be considered in the teaching profession so as to train minds and hearts for service. It must be thought of when entering the medical profession that there may be better bodies for better souls to inhabit. If one is to preach, his business is to tell the truth regardless of privileged classes or whether the salary is large or small. And so we might go on indefinitely. Our supreme joy and effort is in doing the work of Him who gives us life and opportunity and blessed promises for the hereafter.

But while all this sounds well and we give assent to it, how prone we all are to forget that from every avenue of life there is a path that leads into the broad way of destruction. Why must it take so much preaching, praying, and reading to convince us that we are on one of two roads: life or death, heaven or hell? But hush! "Cultured people" these days do not want to hear the word "hell". Who believes it? Who lately has read that the "heart is deceitful above all things and desperately wicked." Are not people now refined and educated and paying their honest debts? So ought we not to leave out such disagreeable sayings? May they not be interpolations, or not found in the best and latest manuscripts? I once read the words of a great preacher who spoke as never man spoke and who said to his refined and educated and religious hearers, "How can ye escape the damnation of hell?"

How can we escape the horrors of another

war? Let us briefly review what we have suffered in this old world within a few years; suffered, in spite of the fact that one of America's greatest educators and president of a university, affirmed that men were too highly educated, refined, for war, that education had saved the world from another war, that it was an impossibility! And no sooner had he said that than all the world was plunged into the most cruel, damnable, uncivilized war known in history. A European nation, boasting of greatest culture and advancement in art and science, became ruthless, unmerciful beyond description in war. Nothing in their pathway was sacred to them. They burned beautiful cities; destroyed religious temples; ruined the virtue of women and girls, enslaving them and their aged non-resisting parents; mutilated children, and in every fiendish way forced their way across a neutral nation devastating the country and starving to death its inhabitants. No treaty it made was sacred, no promise respected. International law failed, commerce failed, colleges failed, social life failed, everything failed to prevent that war. We can not tell the story, words fail to do so. Such a war came because individuals, communities, states and nations were not about the Father's business. And now what is the after result? Repentance, revivals that were promised by our greatest clergymen, and great additions to the churches, and Christ's kingdom prospering? Nay verily. The reverse. The war still continues in other forms, and what will be the end? What ought to have been and what might be is of no consideration now. That has no place in the business before us.

Here we are with all the world's boasted scholarship, refinement, sociability, international agreements, and still Europe is at war, and the nations are taxing to death their people in preparations for another war on a more gigantic scale. Our boys went over the seas singing, "We won't come back till it's over—over there." Thousands never came back, and though thousands and hundreds of thousands did come back the war has not ended. The signing of the Armistice did not end the war. Where is Russia, Poland, and what is the condition of others? It will not be "over—over there" until the world comes to its senses and learns what

the Father's business is. If this nation goes about that business it will set the example of laying down its arms, turning its gun boats into use for commerce. A nation that will treat other nations with confidence and Christian charity and adopt the principle of live and let live need have no fears of attack. Righteousness exalteth a nation. Feeding the world, as we can if we stop war at home between capital and labor, we will have received the everlasting gratitude of all nations, any one of which would be swept from the earth if it took up arms against us. A dozen nations would instantly come to our rescue. If the United States were about the Father's business, it would never allow foreign agitators to come here or stay here to foment discord between us and Great Britain. There is a mighty power at work to get two of the greatest Protestant nations on earth to destroy each other that it may build up its autocratic hierarchy that is destructive to freedom of speech and press and religious liberty and literacy. Christian evangelism can destroy that power. Aggressive gospel effort, intense missionary activity, an awakened Christian church, a truth-seeking church, can overcome these dangers and make this and other nations provinces in the empire of our Lord Jesus Christ. Just one thing and that only can kill war and give peace and true prosperity. It is that which gives a new heart, creates a right spirit, and that is the religion of Jesus Christ. In all this we are about our Father's business.

Our next war must be a ministry of reconciliation, an invasion of missionaries into all parts of the world, an invasion of school-teachers, physicians, preachers, missions for international friendships that will bring the good will of all nations. We must now share our best with the nations that were against us. We must send them help in their hour of greatest need and suffering. This ministry of reconciliation is committed to the churches. Service will now no longer be local or national, but international in scope. The seas no longer separate us from others, no mountain is too high for us to call a boundary line. We shall never again go about our work in the old ruts. All our commerce, social work, religious work must have in view the uplifting and salvation of our brothers of every race and color.

We must give as never before and share our blessings with all nations. We must make money with the sole purpose of advancing God's kingdom and not to pile up wealth or give us advantage or power over others. Our expensive habits, our madness for worldly pleasures, our greed for luxuries, our selfishness in a thousand ways must be crucified that we may be happy in real Christian service. The Father's business is a great enterprise, and we are partners with him. We are to share the profits in spiritual blessings. Every detail of living, every piece of work from kitchen to Congress, from cotton gin to corn planting, from kindergarten to scientific research, from laundry to street sweeping, everything is a part or piece work in the great factory of God. Each of us has a work to do in the business of the Father. We must all be missionaries while we patch shoes or milk cows or do sundry things to meet expenses. Wist ye not that we must be about our Father's business?

**DEATH**

WASHBURN.—Hattie A. Lewis was born in Sangerfield, N. Y., September 16, 1847, and was the second daughter in the family of five children born to George and Caroline Camp Lewis. She died at her home in Earlville on November 1, 1921 at the age of 74 years.

The deceased was married to James Duane Washburn, of Brookfield, N. Y., on May 10, 1870, and lived in South Hamilton, later moving to Earlville where she has resided until the time of her death.

In 1867 she was baptized and united with the Second Seventh Day Baptist church of Brookfield, always retaining her membership. Although living away from Sabbath-keepers, she always tried faithfully to keep the Sabbath of the Lord, the seventh day of the week.

There are left to mourn her loss one son, Albro Duane, of this place; an adopted daughter, Mrs. Gertrude Spicer, of Norwich; four grandchildren, and one sister, Mrs. Sarah Cook, of Sangerfield, N. Y.

"She is not dead, but sleepeth, and in his own good time her Savior will come to awaken her out of sleep."

"She is not dead, but sleepeth:  
Why in our hearts this strife?  
He that hath kept still keepeth  
Her never-dying life."

The funeral services were held at her late home on Sabbath afternoon, November 5, Rev. Harry Vander Linden of the First Baptist church officiating, and she was laid to rest in the Earlville cemetery. L. W.

**THE SABBATH RECORDER**

Theodore L. Gardiner, D. D., Editor  
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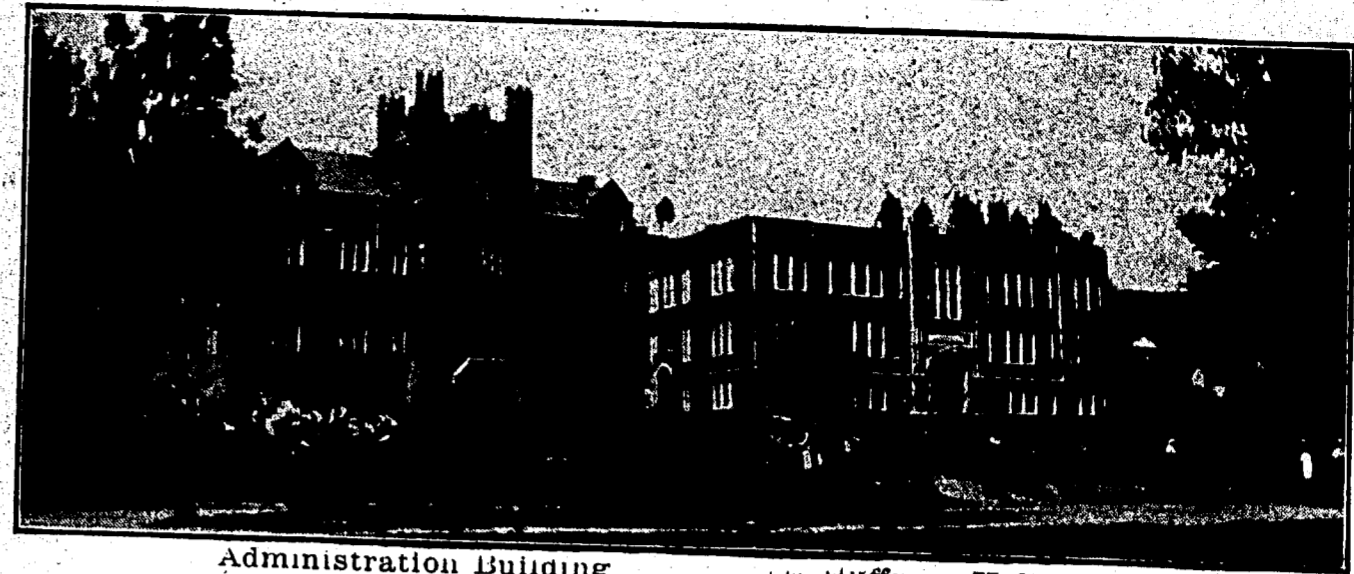
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# The Sabbath Recorder

*The Seventh Day Baptist  
Forward Movement*

## PAY-UP WEEK

December 17-24

*Resolved,* That we approve the methods being pushed  
by the Forward Movement Director.

- - *The Commission*

## FREE-WILL OFFERING

December 24

We heartily endorse a plan for a special Christmas  
offering for the Forward Movement interests.

- - *The Commission*

### THE ANGEL'S GIFT

An angel stood by a cradle side  
Where lay a child in the flush of sleeping,  
And softly the watchful angel sighed  
"What gift shall I give to this young life's keeping.

"The gift of gold? It will drag him down  
Perchance to the world and its lower level.  
The gift of pleasure? A soulless clown  
Is he who knows but the feast and revel.

"The gift of fame? It is passing bright  
As o'er the pathway of youth it flashes,  
But the flame dies out ere the hush of night,  
And leaves but a handful of whitening ashes.

"Ah child," and the angel, smiling, spoke,  
"That thou mayest taste of the joy of living,  
One single blessing I dare invoke;  
God grant thou shalt cherish the gift of giving."

—Jessie Brown Pounds.

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