

The Sabbath Recorder

CONFERENCE

SHILOH, N. J.

AUGUST 23-28

*Come On
Let's Go*

IF we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only".—Theodore Roosevelt.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Shiloh, N. J., August 23, 1921

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

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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.

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PLAINFIELD, N. J., AUGUST 22, 1921

WHOLE NO. 3,990

All Eyes Turned Toward Shiloh

The day after this RECORDER leaves the press the one hundred and nineteenth anniversary of the Seventh Day Baptist General Conference will begin its sessions in Shiloh, N. J. This old church has entertained no less than eight General Conferences—beginning with 1807, and ending 1905. The dates are as follows 1807, 1813, 1824, 1833, 1846, 1869, 1887, 1905.

Of those who presided in these eight annual meetings, Dr. George W. Post, of Milton, Wis., is the only survivor.

Now as the time for Shiloh's ninth preparation for Conference draws to a close, all eyes are turned toward that church and we all wonder what kind of a Conference we shall have. Will there be a large attendance? Will those who go seek the power from on high, and, filled with the Spirit, make the meetings a veritable Pentecost? Will those who remain at home have interest enough in the cause we love to pray for God's blessing to rest upon the efforts of those who go?

Much depends upon the interest taken by both those who go and those who stay at home so far as the future of our denomination is concerned.

The Commission is being entertained by the six families of our people living at Salem, N. J., about thirteen miles northwest of Shiloh. We know that our people have not forgotten to remember the men of the Commission who have been tussling with the problems which we are facing, and who are planning for the days to come.

We also know that throughout the weeks in which the Shiloh friends have been bending under the burdens which must be borne by every church that prepares for Conference, all hearts have sympathized with the workers there, and we trust that the entertainers have not been forgotten when prayers have been offered for divine help wherever needed.

When this message reaches our readers may we not hope that throughout all the

land in the homes of Seventh Day Baptists, prayerful hearts will be uplifted to him without whom we can do nothing, that richest blessings may follow as the outcome of this General Conference.

The Conditions of Revival We believe that many of our people have, of late, been praying for the Lord to revive his work in the midst of the years. Coldness and indifference in spiritual things is greatly regretted; for when such conditions prevail there is always a corresponding loss of power for good on the part of the church.

While much is being said about our need of revival, we fear that too little attention is being given to the real conditions essential for such a desirable work.

The Bible gives an account of many revivals, and it requires but little study to discover the essential things which always precede a genuine work of grace. The one great question now is, are we as a people ready and willing to supply those conditions—in other words to carry out the essential things?

The first condition required is unity of spirit. We never knew a revival to even get a start, until the people wanting it came together and went to work with unanimity of spirit. One contrary Christian can impede the work and kill the spirit of revival.

In Nehemiah's day, Ezra the priest, had a great revival. After Nehemiah had brought the people together and shown them the distress they were in, with walls broken down and enemies threatening the ruin of the good cause, he read and explained the Word of Jehovah before the congregation, and magnified the holy precepts until all the people "answered, Amen, Amen, with the holding up of their hands".

The minister had a lot of people ready to stand beside him on the right hand and on the left to support him in his work. Had the minister and his people been at swords' points in Nehemiah's day there would have been no revival. The enemy would have triumphed.

Again, the spirit of *prayer and humiliation* was prominent in Nehemiah's revival. This is always essential. The heavens opened and the Spirit descended upon Jesus while he was praying. And when his followers were all together, praying, the day of Pentecost came. These things have been the forerunners of every revival since the day of our Master on earth.

Personal consecration has always been a condition upon which blessings have been bestowed upon the children of men.

Whenever the conditions mentioned above have been complied with, the blessings of revival have been sure to follow. Sinners have been brought, contrite and humbled, to the foot of the cross. Personal work has been blessed of God to the conversion of others, and great joy has come to the church. Liberality has been revived, and eagerness of Christians to help their fellow-men has prevailed.

Before much can be done toward the conversion of sinners there must be a revival of spiritual life in the church. Can you think of anything more desirable than a real spiritual revival among Seventh Day Baptists? Can you think of anything more *needed*? Have you any hope for much of a forward movement without such revival? If we do not have some such uplift, what will be the consequences in a few years the way things are going? What about the Sabbath-keepers' cause in future days if those of today die out spiritually and lose interest in the promotion of the truth?

Are we not ready to supply God's conditions for a revival of spiritual life. If not, then we go on dying.

"Personal Righteousness" The makers of **The Slogan of our Conference** **General Conference** program have done well in making personal righteousness the key-note in all the sessions.

Righteousness is the central theme in the New Testament. On every hand our Master gave this subject supreme emphasis. Without righteousness everything else combined was regarded by him as profitless.

By every precept, parable, argument and in every sermon, our Savior put forth unanswerable arguments for a godly life.

Jesus wasted no words over side issues. The mere matters of popularity, success, am-

bition, and getting on in the world were never to be considered if they hindered personal righteousness. The Savior demands *fruits*, not mere theories or controversies. He wants *righteousness* of life and conduct rather than hair-splitting controversies over questions of theology.

What better theme could our Conference choose than this one word which Christ always gave supreme emphasis in his own matchless teachings?

The credentials of a righteous life are the all-essential requirements of an ambassador of Christ. If we could all get Christ more completely enthroned in our lives as the result of this General Conference our problems would soon be solved, and our advancement as a people would certainly be assured.

Needed, A Steadfast Mind Matthew Henry said, "Those who go in religious ways without a steadfast mind, tempt the tempter, and stand like a door half ajar, which invites a thief; but resolution shuts and bolts the door, resists the devil, and forces him to flee."

Irresolution and unbelief are too often the thieves that creep in and steal away the most valuable things in human life. Questionings as to how far one can depart from the strict line of obedience and still escape the penalties of violated law, have undermined the hope and ruined the prospects of many a wavering Christian.

God has implanted a conscience in every human breast which will ever be faithful in its promptings for those who have a steadfast purpose—a mind fixed on God. Hesitancy between the voices of the world and the call of conscience will make it hard to obey and weaken the purpose to be true. A resolute heart and a steadfast mind will close the door to temptations and open the way to everlasting peace.

Life—Christian Life This old world today **Is the Remedy Needed** needs nothing so much as the Christlife. Of creeds it has enough. The Reformation resurrected several important buried truths and formulated creeds and doctrines upon which opposing classes of believers have contended for generations. More recently the uplifting truths of spiritual unity have been magnified in theory, if not in practice. We are rich in carefully worded

statements of doctrines bequeathed to us by the faithful men of others days.

What the world needs now is not more creeds, but more practical, earnest, consistent, all-sided and aggressive Christian living. Life—Christian life—is the surest antidote for the poison of sin. It is life among those in the pew that the world studies most. The cavils of the skeptic, the sneers and opposition of the recklessly wicked, can be met and overcome only by the unanswerable arguments presented by the lives of good men and spotless women.

Without this life-preaching by the pews the pulpit with all its zeal and eloquence will surely fail. Many a church fails as the light of the world because its members do not live out the precious teaching of worthy ministers of God.

Give us an army of consistent Christian believers who are living the Christ-life; who are truthful in their words, honest in their dealings, courageous for the right, self-controlled under provocation, cheerful under discouragements, hopeful in dark days, sympathetic and helpful and forgiving, and the hosts of Satan would soon give way—the light of the world would drive away the darkness of sin.

The very best gospel is a "new man in Christ Jesus" reflecting the light of the unseen world by the outshining presence of God in all his doings.

There Is No Escaping From God's Presence The Psalmist said: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Evil men can run away from those who trouble them with the gospel; but they can never get away from God. We have read of a Scotchman who had a good position near his home; but was vexed because his mother would keep visiting him to urge him to give his heart to God.

Finally, in anger he gave up his place and sought another in order to get away from his mother and her persistent efforts to bring him to Christ. In a distant city he secured a position as coachman for a Christian gentleman, and he thought he had escaped from the importunities of his zealous mother. But when the first time came for him to drive out with the new employer and his family, to his surprise the man insisted upon riding beside him. He thought this was only to see if he was a safe driver.

What was his surprise, however, to hear

these searching words almost the first thing from his new employer: "Tell me if you are saved." It seemed to the man as if God had spoken directly to his soul. He simply felt terrified and could not escape the feeling that God had followed him into the new country. Said he to himself: "I could get away from mother, but I can not get away from God." The faithful words of his employer so affected him that he found no peace until he found it at the foot of the cross.

In the first letter to his mother he wrote: "God has followed me to this place and has saved my soul." This is God's way of searching for the lost. He puts it into the hearts of his humble followers to take an interest in the spiritual welfare of those with whom they come in contact. Through Christians who live the Christ-life and manifest the Christ spirit Jehovah speaks to sinful men and they hear that voice as if it were the voice of God.

BURDEN BEARING

CHAPLAIN GEORGE C. TENNEY

From the day in which sin imposed upon the fair world its blight and curse bringing from its Creator the fateful words, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return", until the present moment burdens have oppressed the human race. Adversity and sorrow and loss and disappointment have been the portion of earth's inhabitants. It might be supposed that God's people would be granted immunity from these troubles and sorrows, but it is not so ordered. That would be placing a premium on a mere profession that would attract everybody with the result that the world would be filled with people whose virtues had no better foundation than selfish advantage. "It pays to be good", would be a slogan backed up by the lowest and basest of motives. Stable character can be built only in the presence of severe trials and temptations. Paul writes, "But we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope."

We should study most carefully the true

science of burden-bearing since we are all subject to burdens, often oppressive and impossible to be borne alone. Knowing just what burdens we ought to bear, and how to bear them; and what burdens we should not bear, and how to avoid them is the secret of a joyful and successful life. But few stop to adjust this matter as God has told us to do, consequently many of us are neglecting to bear burdens we should bear and bearing those we should not bear, and wearing ourselves out over things that should be so adjusted as to be easily and pleasantly borne.

There are four texts of scripture, amongst many others, that are intended to throw light upon this all-important subject, and to enable us to so relate ourselves to life and its burdens that we can make the very best use of our strength, for God has so arranged our affairs in every case that we are not expected to be tried or "tempted above that ye are able"; but with every trial God has provided "a way of escape, that ye may be able to bear it". This way of escape is not some artful dodge on our part, but it is learning how to meet the ills of life in such a way as to avail ourselves of the divine provisions made for those who bear heavy burdens.

The first of these texts is found in Galatians 6: 1, 2. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." Another is in the same chapter and verse 5: "For every man shall bear his own burden." In Psalm 55: 22, "Cast thy burden on the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." The fourth is those sweetest of words spoken by our Savior and recorded in Matthew 11: 28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Meekness is non-resistance. Resisting life and its ills, struggling with our unsolvable problems is what makes life so hard and grievous. Jesus did not make this proclamation in the midst of a battle, but in an hour of triumph. The seventy had just returned victorious. The

experiment of sending out inexperienced and untrained men who had consecration as their only equipment had proved successful, and "Jesus rejoiced in spirit". He broke forth in exuberant joy when he had seen demonstrated what God could do through meek and feeble instrumentalities. He foresaw the triumph of his kingdom and cause; he saw "Satan as lightning fall from heaven". In the joy of this triumph, realizing the wonderful power vested in his plan of conquering the world by love he felt assured that he could invite and care for the burdens of the whole sorrow-stricken world. No such a sublime proposition had ever been made as this, to bear the burdens of all mankind. What a stupendous undertaking! Since that time a great throng of weary burdened folks have poured their sorrows upon the Son of Man and he has never disappointed a single soul. But it is necessary for us to have the same attitude toward life that he had. We must be meek and lowly in heart; we must bear the yoke with him. We must bear one another's burdens and so fulfil the law of Christ. Bearing others' burdens has a reflex influence upon our own lives. A joyful acceptance of the obligations of sympathy and helpfulness, just for the sake of service itself makes duty a pleasure and burden-bearing a joy. Look back upon your past and consider what have been the happiest moments of your lives. I hazard nothing in saying they were those moments when you forgot your trials and burdens in an effort to help some fellow-traveler who was having a harder time than you. That which supported our Savior in his great burden-bearing was the joy of seeing people made happy. It is sweet indeed.

I think it may be said that the only burdens we are required to bear in this world are the burdens of sympathy and helpfulness, and those referred to in the words, "every man shall bear his own burdens". But the context shows that the burdens we can not shift or avoid are those which pertain to our own conduct. No man can hide his unfaithfulness behind somebody else. None of us can hope to make the course of others an excuse for our misdoings. No, we must bear our own burdens when it comes to appearing before God in the judgment. This attempt to shift our burdens upon others often makes dreadful work in this world.

Joaquin Miller, the "Rocky Mountain Poet" wrote the following poem many years ago:

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart, that we are to the
knife?
God pity us all in our pitiful strife.

God pardon us all for the triumphs we feel,
When a brother goes down 'neath his load
on the heath
Pierced to the heart. Words are keener than
steel
And mightier far for woe or for weal.

Look at the roses saluting each other.
Look at the herds all at peace on the plain;
Man, and man only makes war on his brother,
And laughs in his heart at his peril and
pain,
Shamed by the beasts that go down on the
plain.

Were it not well in the brief little journey
Over the isthmus, down into the tide,
We give him a fish instead of a serpent
E'er folding the hands to be and abide
Forever and aye in the dust at his side.

Is it worth while that we battle to humble
Some poor fellow-soldier down into the
dust?
God pity us all; time eft soon will tumble
All of us together, like leaves in a gust.

It is a fearful policy that seeks relief from burdens by adding to those of others. We may well ask, "Is it worth while?"

But most of us are burdened with circumstances and conditions that have been forced upon us without our consent. The burdens of loss, of adversity, of disappointment, of sickness and of poverty. Many a life is embittered by dwelling upon these ill-fortunes and allowing them to bow us down with grief and complaining. These are the burdens that we are most cordially invited to "cast upon the Lord". "Casting all your care upon him, for he careth for you." It is to such that the voice of Jesus comes, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Give into my care those painful features of your lives, I will care for you and for them. Take upon you in their place my yoke, and learn to be meek and lowly and to help me to bear the burdens and sorrows of others. So shall you find rest to both soul and body and life will become sweet and happy.

TO THE CHURCHES OF THE NORTHWESTERN ASSOCIATION

The church at Milton is looking forward with much anticipation, to the coming session of the Northwestern Association.

We are planning for a large delegation and shall be disappointed if the people in the churches of the great northwest do not avail themselves of our hospitality.

The local committee is now busy making arrangements for your entertainment. The church has voted to ask all Seventh Day Baptist students who are to be in school next year to come early and be *guests* in our homes while attending the meetings.

The officers of the association are preparing an excellent program. You can not afford to miss it.

The committee desires to have a list of the names of all those who expect to attend, as soon as possible, so that we may have your room ready for you when you get here.

Please write to any member of the committee, all of whom live in Milton, and let us know that you are coming and when to expect you. This applies to all who are coming, whether by train or automobile. A schedule of the train service for Milton and Milton Junction will appear in an early issue of the RECORDER. Please watch for further notices.

Hurry up! and get your work done and "come over to our house" for a few days—and a good time.

A. L. BURDICK,
D. N. INGLIS,
G. M. ELLIS,
C. A. NELSON,
L. H. LIPPINCOTT,
Committee.

HIS LAMP AM I

To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find,
Clear-shining through the night,
So bright we do not see the lamp,
But only see the light,
So may I shine—His flame the flame—
That men may glorify His name.

—Annie Johnson Flint.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Lo, I am with you always, even unto the
end of the world."

"Without me ye can do nothing."

HONOR ROLL

North Loup (1) (2)
Battle Creek (1) (2)
Hammond (1) (2)
Second Westerv (1) (2)
Independence (1) (2)
Plainfield (1) (2)
New York (1) (2)
Salem (1) (1/2)
Dodge Center (1) ()
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (1/2)
Milton Junction (1/2) (2)
Pawcatuck (1/2) (2)
Milton (1/2) (1/2)
Los Angeles (1/2) (2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (2)
Farina (1) (1/2)
Boulder (1/2) (2)
Lost Creek (1) (2)
Nortonville (1) (1/2)
First Alfred (1/2) (1/2)
DeRuyter (1) (2)
Southampton (1) (1/2)
West Edmeston (1) (1/2)
Second Brookfield (1/2) (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (2)
Fouke (1) ()

First Brookfield (1/2) (2)
First Hebron (x) ()
Portville (x) (2)
Shiloh (x) (2)
Richburg (x) (2)
Friendship (x) (1/2)
Walworth (x) (1/2)
Gentry (x) (1/2)
First Detroit (x) (2)
Salemville (x) (1/2)

HEARTY CO-OPERATION NEEDED

Substance of an address by the Forward Movement Director at a rally of Seventh Day Baptist young people and members of the New York City Church in connection with the World's Christian Endeavor Convention, Sabbath afternoon, July 9, 1921.

I was the pastor of the New York City Church for two months at one time. That was during the stirring days of war. I have pleasant memories of the associations with the people of this church during those days.

There is no opportunity for close fellowship that surpasses a walk or a stroll together. I remember with particular delight such a stroll about VanCourtland Park with Dr. Harry Prentice one lovely Sabbath afternoon, and a like experience with Principal Esle Randolph along the shores of Staten Island. I had the pleasure also of a walk in Central Park, and to the Art Museum with Professor E. E. Whitford, who sought to add some dignity to my appearance through the loan of his cane. Doubtless it was something else than dignity that prompted Carlyle Prentice to carry with him on another Sabbath afternoon in the park his pet chameleon.

Time would fail me to mention the pleasant visits in the homes of Mrs. C. C. Chipman, Corliss F. Randolph, Holly W. Maxson, the Whipples, and others in Yonkers and elsewhere who gave the temporary pastor a hearty welcome. I shall never forget the evening spent in the home of Esle Randolph. To remove the slight chill from the air a blazing fire of drift wood was built in the open fire place. We talked most intimately of the bereavement which the war had brought to the home in the loss of the only son. The scene was one for reflection, and the topic one that let us into each other's hearts. The service of worship with which the evening closed gave a halo to the picture that was there hung in memory's wall which still encircles it.

How wonderful it is that in so short a time one can accumulate so many beautiful pictures which become his permanent possession.

Perhaps I am expected to speak about Christian Endeavor, since many of us are here attending the great convention. However, I desire to talk more particularly of the Forward Movement. I may begin by saying here that the New York Church has the honor of paying into the Forward Movement the largest per capita amount. Whereas the average amount asked for is ten dollars, this church has paid in thirteen dollars per member. I congratulate you. I trust you can make it twenty next year.

It is not an easy matter to define a movement. A thing to be adequately defined must be static. To define an object it must be circumscribed to start with, in order that every thing not belonging to it shall be excluded. Then it becomes necessary to describe what you have circumscribed. A movement can not be circumscribed. At least a forward movement can not. It is constantly moving forward and thus defies all limitations. Neither can a forward movement be described, for it is changing in content as it progresses. Of course you might define a movement that was not *forward*. But our Forward Movement is not a merry-go-round. A merry-go-round gets you no where. The old colored lady said she had no use for the merry-go-round. "Now," she said, "there's that Rastus Johnson, the other day I saw him get on one ob them there merry-go-rounds, and he rode as much as a dollar's worth, and got off in de very place he got on at, and I said: 'Now, Rastus, yo' spent yo' money, but wha' yo' been?'" Ours is a *Forward Movement*.

One can not visit New York and not be impressed with the city itself. So I find my speech outlining itself in this way: The Skyscrapers, the Traffic Signals, and the Statue of Liberty. You see there are the regulation three divisions.

THE SKYSCRAPERS

As I made my way from the Pennsylvania station to Hotel Albert, headquarters for West Virginia Endeavorers, I was impressed, or perhaps oppressed, with the bigness of the buildings that lined the streets. It occurred to me that the Endeavorers would be completely swallowed up and ab-

sorbed by the city. A few thousand people can come and go in New York and the city be not cognizant of their presence.

But I had another thought coming, and it stayed with me, and has been underscored by the parade from which I have just come, and in which I was a conscientious participant. How much greater is a human life than a great building, and how much more potent is the power of a few thousand Christian Endeavorers than all the buildings of which New York can boast. The city does realize we are her, but whether it did or not the fact just stated would remain a fact.

I want to apply this to our denomination. We are small when it comes to counting heads, but let us quit counting heads in order to measure our strength and our growth. Let us not cease trying to win men to the truth. But let us not reckon our strength on the basis of numbers, but upon the potency of truth. Truth is powerful, and if we have the truth our position is impregnable.

Pastor W. D. Burdick said in our meeting last Friday that it was just as important that Seventh Day Baptists be a part of every co-operative Christian movement as that the larger denominations be a part of it. I want to go one farther, and I am sure Brother Burdick will go with me. It is *more* important to the world that we be a part of co-operative Christianity. Let any other denomination drop out, and what has been lost? A number of Christian people; which is a distinct loss, to be sure. But what truth held by such denomination will not have a representative in some other? But if Seventh Day Baptists should withdraw, then a great truth lacks representation.

My first point, therefore, is that our service to the world can not be measured by our numbers, but by the importance of the truth we hold, and by the value of the life we live, strengthened and purified through the truth.

THE FIFTH AVENUE TRAFFIC SIGNALS

When I was here three years ago I spent a good deal of time at the corner of Fifth Avenue and Forty-second Street: "The busiest street in the world." Of course I mean, at the library. At that time the traffic policeman on that corner directed the traffic according to his own judgment. When the crowded traffic had gone north and south on the avenue until he thought it was time to give the cross-city traffic a

turn he blew his whistle, and, presto! change! the thing was done. The movement on the avenue at that point was immediately stopped. However the policeman at Forty-first Street may not have been acting in harmony with the one at Forty-second. If he was, it was an accident. He certainly was not all the while. Vehicles were continuing to pour into the block immediately south of Forty-second Street. The result of this system, where each policeman was a law unto himself, was confusion and congestion. I have noticed on my last few visits to New York that a new system has been installed. Signal lights have been placed at intervals. Towers have been built in the middle of the street, and men can be seen up there manipulating the lights. When the proper light has been switched on, immediately all the traffic on the avenue for a considerable distance is stopped, and the cross-street congestion is relieved. Then at a proper signal again for several miles along the crowded thoroughfare a simultaneous movement begins. There is no abnormal congestion at certain points. The movement is uniform, and the best possible results are obtained in traffic management on this busy avenue.

I do not know just who determines when the red light shall be thrown on in this Fifth Avenue signal system. But my point is, that as a denomination we need co-operation in our Forward Movement. For this there is need of mutual understanding. It is necessary that each board shall act in full knowledge of what all the others are doing. Otherwise there is likely to be duplication, lost motion, and unnecessary expense. It is one of the primary objects of the Forward Movement director to promote this co-operation through mutual understanding.

The Commission should become a clearing house of ideas and plans for the work of the kingdom as represented by Seventh Day Baptists.

We all believe in this policy, but it is hard to inaugurate, and difficult to adhere to, because we do not believe in it enough to be willing to yield our opinions to the common consciousness of the denomination as expressed by the people in General Conference. Progress is being made, I am sure. The making of a common budget, and the effort to raise it as one enterprise, is the

most tangible evidence at present of this denominational policy of co-operation. I say it is the most tangible evidence. I think there are other evidences, less tangible, but deeper.

Of course each board must be left free to initiate work, and to answer calls where interests would be jeopardized by delay. But common knowledge and mutual understanding will advance and not hinder such service.

I emphasize "*mutual understanding*", for this to my mind is the true method of unification in an organization so democratic as the Seventh Day Baptist General Conference. However, a factor in that right spirit is a disposition to regard the opinion of others, and especially the voice of the people expressed in annual meeting.

THE STATUE OF LIBERTY

It is a great gain in time and convenience that the Baltimore and Ohio trains now come into the Pennsylvania station on Thirty-third Street; but one loses the view of the Statue of Liberty which one used to get when crossing the ferry. I have seen it from the river a good many times, and always with pleasure and a thrill of patriotic pride. The Statue of Liberty ever stretches a benevolent hand towards the nations of the earth. I used to think of it as a beckoning hand. But its mission is a nobler one than that of inviting the down-trodden and oppressed of other lands to our friendly shores. A better service is to show the way, and to enlighten other nations of the earth with the principles of freedom, justice and brotherhood, which are for all mankind. This is the service which our nation has rendered in no small degree.

Last December, for the first time, I visited Plymouth Rock. Just outside the town of Plymouth is a statue of the Pilgrim Fathers. It faces the bay, but with finger pointing upward. This is symbolic of the religious principles upon which our government was first established, and our nation built. The hand of the statue of the Pilgrim Father points upward toward the source of all that is good and helpful in human relationships. It is because the founders of the republic drew their life from above that the nation today holds the lighted torch to all the world.

If our denomination is to continue to

live and prosper, which it can do only as it serves, then we must not only seek contacts with those who have not the truth as we hold it, but we must continually in pious devotion, and in conscious recognition of the source of all-spiritual health and power, seek that life which is in Christ Jesus, and the power that comes from above.

DETROIT COUNCIL OF CHURCHES AFFIRMS SABBATH COMMANDMENT TO BE IN FULL FORCE

ROBERT B. ST. CLAIR

The Detroit Council of Churches recently made an urgent request of all members of Detroit Protestant churches to refrain from attending any commercialized places of amusement on Sunday. The *Detroit News* of June 4, which carried the announcement stated: "The message marks the beginning of an attempt on the part of evangelical Protestant ministers to educate members of their congregations to abstain from attendance on professional baseball games, movie theatres and the like on Sundays."

NO BLUE LAW MOVEMENT

"It should be carefully borne in mind that we are not petitioning to close commercialized amusement places by law on Sundays," said Rev. Dr. M. C. Pearson, executive secretary of the council. "We are not attempting to legislate a Christian Sunday on the community. This is no blue law movement. We are simply appealing to the consciences of our congregations to spend the Lord's day as befits Christians."

The writer is impelled to compliment Dr. Pearson for his toleration, and for an absence of an expressed desire to appeal to Cæsar to secure the enforcement of laws compelling people to observe the Lord's Day. If he had done so, we would have been inclined to suggest to him that he request legislation to compel people to regularly repeat the Lord's Prayer, submit to the Lord's baptism, and to partake of the Lord's Supper, for, assuredly, he would be within his rights to ask for legal protection and enforcement of the latter three, if he had been within his province in requesting these for the first. This "appealing to the consciences" has a good, clear, Christian and American ring to it which, we regret to say, we hear far too infrequently from pulpiteers now-a-days.

THE SABBATH IS SPIRITUAL

We are glad to read the following pronouncement by the officials of the Council, as we find ourselves in hearty accord with the same: "We believe that the real significance is spiritual. Christ is our spiritual head. He declared himself 'Lord even of the Sabbath'. When he said, 'The Sabbath was made for man', he meant the whole man and not simply the physical man."

EXCELLENT ADVICE, IF RIGHTLY APPLIED

"We counsel, therefore, that the day be made a day different from all the other days of the week; a holy day rather than a holiday; a day when the inner man be given a chance to develop and express himself; a day for unselfish service; a day for the home and family; a day for the public and private worship of God. In saying this we are not desirous of tying the day up with impossible restrictions. We do maintain that the Fourth Commandment is necessary to the highest welfare of the race and do therefore counsel strict obedience to it."

THE MINIMUM REQUIREMENTS

After a plea for a rest day each week, the closing of all places of business, excepting those ministering to absolute physical necessities, the making of Sunday an opportunity for fine reading, meditation, and the development of the soul life, the regular and reverent attendance upon the services of the church, more careful attention to the home and family life, and the culture of abiding Christian friendships, the council officials conclude: "In the opinion of this committee, this statement presents the minimum requirements consistent with the spiritual and scriptural interpretation of the Sabbath."

A REPLY

Under the caption, "Sunday Amusements", the following communication from the writer appeared in the *Detroit News*, of June 8th.

"We note, by the public press, that the Detroit Council of Churches is desirous of securing the support of all Protestant Christians in banning commercialized amusements, business, etc., on Sunday, and that appeal is made by the council to the Scriptures and, specifically, to the Fourth (or Sabbath) Commandment given to the Hebrew people. We are rather surprised that the council should proceed along these lines, as a number of denominations forming a

part of the council are not in harmony with the position taken, the Disciples, for instance, in common with certain others, proclaiming that the Sabbath Commandment was 'nailed to the cross,' and that the decalogue, as such, was abolished.

"The Seventh Day Baptist church, which the writer represents, and holding services Saturday afternoons at the G. A. R. Hall, is affiliated, through its General Conference with the Federal Council of the Churches of Christ, of which the Detroit Council is the local unit. Our people believe in the Sabbath of creation, called the seventh day in Genesis 2: 3. We teach that this day was afterwards included with other precepts and commanded by the Lord to the Israelites, and that this seventh day is also the seventh day of the week, as instance, Matthew 28: 1, 'Late on the Sabbath day as it began to dawn toward the first day of the week.'

SEVENTH DAY BAPTISTS COMPLY WITH COUNCIL'S REQUEST

"As the Detroit Council appeals to 'the Scriptural interpretation of the Sabbath,' we likewise appeal to the Scriptures to locate the day of the Sabbath with the result as above. As Sunday is 'the first day of the week,' and the Sabbath is the day before, we who rest upon the Sabbath of the Scriptures feel that we are complying with the council's request. To arrest a barber for having his place of business open on Monday and charge him with a violation of the Sunday law would be as logical as to ask us to observe the Sabbath of the Fourth Commandment by resting on Sunday, the day following the Sabbath.

JESUS NEVER MENTIONED "FIRST DAY"

"We find no record of Jesus ever taking the 'first day of the week' (Sunday) upon his lips, and we infer that he did not alter the Sabbath of creation. We are aware that the Hebrews observed this day, but its institution antedated their national history by many centuries, and their observance of it did not militate for or against the Sabbath of creation, any more than it did for or against the marriage institution, both of these institutions existing before the Hebrews and continuing subsequent to their national history.

"We are not, necessarily, concerned with the Fourth Commandment, as we are under grace, and we do not sanctify either matri-

mony or the Sabbath as a means of salvation. It does not, therefore, particularly interest us as to the attitude of the Hebrews adopted in reference to these institutions, as we go back, for our authority, to the primeval laws given our first parents.

"We admire the spiritual tone of the council's letter, even while we differ as to the day to be observed, and we can vouchsafe the attitude of our people on the Sabbath towards both business and amusements."

8044 Harper Avenue,
Detroit, Mich.

A NEW PROFESSOR FOR MILTON

His friends throughout the denomination will be sorry to learn that Dr. C. B. Clark will not, as was anticipated, become a part of Milton's faculty. Recent events in Michigan have so shaped themselves that Dr. Clark feels impelled to devote his energies to the educational upbuilding of that State.

It is with great satisfaction, however, that Milton College announces that Mr. Herbert C. Townley will take up the work of philosophy and education at Milton this fall. Mr. Townley is a native of England and received his early education in that country, spending a year at the University of London.

After coming to America he pursued his education at Carleton College, then at Yale, and finally at the University of Wisconsin, where he acted as Professor O'Shea's assistant for a year and a half in the field of educational psychology.

At present Mr. Townley is engaged in conducting psychological tests at the Culver Military Academy in Indiana.

All friends of Milton College will be gratified to hear that so strong a man has been secured to head the departments of education and philosophy.

CORRESPONDENT.

"MINE HIGH PLACES"

"He will make me to walk upon mine high places."
Hab. 3: 19.

There are high places in the soul—

Thank God for that!—where we may be

Beyond the bounds of earth's control

And in celestial company;

Where unto human nature weak

Love's supernatural powers are given;

Where we may even look and speak

As we shall look and speak in Heaven.

—John H. Thayer.

MISSIONS AND THE SABBATH

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

THE COMMISSION MEETS AT SALEM, N. J.

The Sabbath-keepers who live at Salem, N. J., have given a hearty invitation to the Commission of the Executive Committee of the General Conference to meet in Salem, and have extended the hospitality of their homes for lodgings and breakfasts. The invitation has been accepted, and the Commission meets Wednesday evening, August 17, with the plan of holding sessions till Monday afternoon, August 22, the day before the opening of the General Conference. The meetings are to be held in the large parlor of the home of Dr. and Mrs. Lester H. Hummel.

Salem is about fifteen miles from Shiloh. It is only a short distance from the shore, not far from the head of Delaware Bay. An auto-omnibus line makes four trips both ways each day, between Salem and Bridgeton, passing by Shiloh.

MISSIONARY BOARD MEETING

The July meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck church at Westerly, R. I., July 20, 1921.

Rev. Alva L. Davis opened the meeting with prayer. The following members of the Board were present: I. B. Crandall, Rev. Clayton A. Burdick, John H. Austin, Harlan P. Hakes, James A. Saunders, Mrs. O. U. Whitford, Frank Hill, Rev. Alva L. Davis, Mrs. Charles W. Clarke, Mrs. E. B. Saunders, Robert L. Coon, Albert S. Babcock, Walter D. Kenyon, Rev. Edwin Shaw, Corliss F. Randolph, Rev. D. Burdett Coon, Charles H. Stanton, G. B. Utter, S. H. Davis, Edwin Whitford.

Guests present were: Mrs. D. Burdett Coon, Miss Gertrude Stillman, Mrs. Alva L. Davis, Miss Mildred Randolph, Mrs. Allen Whitford, Miss Tacy Coon, Mrs. Walter D. Kenyon, Miss Bessie Gavitt and Mrs. John Loughhead.

Rev. D. Burdett Coon resigned as chairman of the committee for reporting on the needs of workers in the entire field, giv-

ing as his reason, "being crowded so full with so many important matters that must be looked after in my work as Field Secretary, I feel that I can not do justice to the work assigned me". Mr. Coon's resignation was accepted, and Rev. Alva L. Davis was named to fill the vacancy.

The Corresponding Secretary presented the quarterly report of the workers in the home field, as follows:

REPORT OF THE CORRESPONDING SECRETARY

Quarter Ending June 30, 1921

Outside the office the Secretary has attended the three associations held in June. He has visited at West Edmeston and Leonardsville on a special trip in April. He has preached several times in New York City. After the Western Association he spent three days at Hartsville, holding two evening meetings at the church.

Aside from the regular correspondence in the office there has been considerable work connected with the publication of the Forward Movement Projectors, the special campaign for distribution of Sabbath literature, correspondence in connection with the work of the Commission, preparing material for the SABBATH RECORDER, etc.

There have been two meetings of the Board of Managers of the Missionary Society to prepare for and attend, and three meetings of the Board of Directors of the Tract Society, although the Secretary was not himself present at the June meeting of the Tract Board, being at Snow Hill, Pa., on invitation from the German Seventh Day Baptists, to attend a gathering at that place, in which he had a part as a representative of the two boards.

Respectfully submitted,

EDWIN SHAW,
Secretary.

The annual report as prepared by the Corresponding Secretary was accepted as the Seventy-ninth Annual Report of the Board of Managers.

Rev. Edwin Shaw reported the distribution of funds among the pastors of the denomination. The funds were entrusted to the Missionary Society by the Forward Movement for distribution. The report was received.

The Evangelistic Committee made its report. It was read by the chairman, I. B. Crandall, and was accepted.

The recommendations of the Evangelistic Committee were taken up one at a time.

A communication from the Cumberland, N. C., Seventh Day Baptist Church was received, saying that the Federal Government had taken over the church and land. The

sum of \$540.00 was received, and the families there desire that the money be spent upon their field, and request was made that some one be sent there. The matter was referred to the Evangelistic Committee.

The quarterly report of the Treasurer was read by S. H. Davis, approved and recorded.

The annual report was then presented. It was adopted and ordered to become the annual report of the Board of Managers.

The meeting adjourned for the noon recess.

The meeting was called to order at 1.15 p. m., by Albert Babcock, the President having been called away.

The cost of the proposed work for the next year was as follows:

South America	\$ 1,000 00
Holland	900 00
Java	200 00
China	8,200 00
General Missionary and Evangelistic	6,300 00
Missionary pastors	2,500 00
Missionary churches	1,900 00
Italian and Hungarian Missions.....	590 00
Miscellaneous	1,200 00
Administration	2,000 00
Traveling expenses	1,500 00
Special evangelistic work	1,710 00

Cost of proposed work.....\$28,000 00

It was voted that the cost of the proposed work should be \$28,000.

An appropriation of \$25 was made for the Foreign Missions Conference of North America.

It was voted that the choice of the Fouke Church for their pastor be approved, and that the matter of an increase of \$100 be referred to the October meeting.

Aside from regular reports from workers in the home and foreign fields, the Secretary reported correspondence from Rev. Jay W. Crofoot, Rev. H. Eugene Davis, Dr. Bessie B. Sinclair, Rev. G. Velthuysen, Mary A. Davis, James A. Murray.

It was voted that the plans for work of D. Burdett Coon, after Conference, be left to him and the Evangelistic Committee.

Corliss F. Randolph brought to the attention of the Board the question of placing a suitable tablet in the Seventh Day Baptist church at Newport, now owned by the Newport Historical Society. Two years ago a committee of the Board was appointed, and he moved that the matter of placing a tablet be referred to the Historical Society.

The former committee was discharged, Mr. Randolph submitted the following report:

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

Your committee appointed two years ago last April to make inquiry and report concerning the erection of a tablet in the old Newport church, now occupied by the Newport Historical Society, commemorating the establishment of that church, beg leave to submit the following report:

First. Investigation shows that soon after the Newport Historical Society acquired this property, certain tentative plans were made under the direction of Mr. George H. Babcock, of Plainfield, N. J., for the erection of such a tablet, but the plans were never carried into effect.

Second. We have the verbal assurance of the librarian of the Newport Historical Society that the erection of such a tablet would be welcomed by that society.

Third. Inasmuch as next year, 1922, will mark the two hundred and fiftieth anniversary of the founding of the Newport church, then will be a fitting occasion for the erection of such a tablet, with suitable dedicatory exercises.

Fourth. Inasmuch as in our opinion the erection and dedication of such a tablet may properly be included in the activities of the Seventh Day Baptist Historical Society, we, therefore, recommend that that society be respectfully requested to assume the task of formulating and carrying into effect plans to that end.

Respectfully submitted,
WILLIAM L. BURDICK,
CORLISS F. RANDOLPH,
Committee.

Field Secretary D. Burdett Coon told of his visit to lone Sabbath-keepers of his field. These minutes were read and approved.

The meeting then adjourned.
GEORGE BENJAMIN UTTER,
Secretary.

MONTHLY STATEMENT

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society July 1, 1921, to August 1, 1921	Dr.
Balance on hand July 1, 1921.....	\$3,316 51
Conference Treasurer, Georgetown Chapel	14 18
Nortonville Church, Georgetown Chapel	4 93
North Loup Church, Georgetown Chapel	21 57
Salemville Church, Georgetown Chapel	5 00
Shiloh Church, Georgetown Chapel.....	2 07
Conference Treasurer, Boys' School	56 72
Nortonville Church, Boys' School	19 71
North Loup Church, Boys' School	86 28
Salemville Church, Boys' School	9 90
Shiloh Church, Boys' School	8 29
Conference Treasurer, Girls' School	56 72
Nortonville Church, Girls' School	19 71
North Loup Church, Girls' School.....	86 28
Salemville Church, Girls' School	9 90

Shiloh Church, Girls' School	8 29
Conference Treasurer, Missionary Society	353 34
Conference Treasurer, salary increase..	62 35
Nortonville Church, Missionary Society..	122 79
Nortonville Church, salary increase	21 67
North Loup Church, Missionary Society	537 51
North Loup Church, salary increase.....	94 86
Salemville Church, Missionary Society..	38 98
Salemville Church, salary increase.....	6 88
Shiloh Church, Missionary Society.....	51 66
Shiloh Church, salary increase	9 12
J. W. Crosby and wife, Missionary Society	10 00
J. W. Crosby and wife, Tract Society..	10 00
Memorial Board, Utica, Wis., Church Fund	28 50
Rev. D. B. Coon, services in Waterford..	10 00
Contributions, Petrolia, Western Association	5 00
One-third offering Central Association..	13 62
Dr. W. H. Tassell, General Fund.....	10 00
Mrs. Mary C. White, General Fund.....	5 00
Farina, Ill., Church (Rev. Burdick)....	11 25
Memorial Board:	
D. C. Burdick Farm	17 81
D. C. Burdick Bequest	264 11
Eugenia Babcock Bequest.....	112 49
E. K. Burdick Fund.....	44 98
Mary E. Rich Fund	40 24
Missionary Society Fund.....	29 15
Nannie Harbert Bequest	30 59
Sarah P. Potter Bequest	21 06
Elmer L. Hunting life membership.....	25 00
Conference Treasurer, Georgetown Chapel	14 05
Salem Church, Georgetown Chapel	92
Conference Treasurer, Boys' School....	56 18
Salem Church, Boys' School	3 67
Conference Treasurer, Girls' School	56 18
Salem Church, Girls' School	3 67
Conference Treasurer, Missionary Society	350 01
Conference Treasurer, salary increase..	61 76
Salem Church, Missionary Society.....	22 89
Salem Church, salary increase	4 04
Detroit Church, Missionary Society.....	42 26
Detroit Church, salary increase.....	7 46
Lost Creek Church, Missionary Society..	85 00
Lost Creek Church, salary increase.....	15 00
Interest on checking account.....	3 60
	<u>\$6,440 71</u>

Cr.	
Rev. T. L. M. Spencer, July salary.....	\$ 83 34
Susie Burdick, June salary	41 67
Rev. D. B. Coon, Field Secretary.....	133 34
R. J. Severance, June salary and traveling expenses	115 00
William L. Burdick, June salary	133 34
Rev. John C. Branch, June salary.....	83 34
C. C. Van Horn, Little Prairie, June....	75 00
Rev. George W. Hills, June salary.....	58 34
Rev. Luther A. Wing, Boulder, June salary	41 67
Ray C. North, Cartwright, June salary..	33 34
Rev. William L. Davis, June salary....	33 34
G. H. F. Randolph, June salary.....	41 67
Vance Kerr, Fouke Field, June salary..	25 00
Rev. S. S. Powell, June salary	25 00
Adelbert Branch, White Cloud, June..	25 00
W. D. Tickner, April-June salary.....	50 00
Charles W. Thorngate, Exeland, April-June salary	50 00
Mrs. Lena G. Crofoot, West Edmeston, April-June	25 00
Rev. R. R. Thorngate, Salemville, April-June	25 00
James M. Pope, Hartsville, April-June..	25 00
Dr. Edwin S. Maxson, Syracuse, April-June salary	25 00
H. R. Loofboro, Welton, April-June..	50 00
Jesse G. Burdick, Italian Mission	29 16
Rev. J. J. Kovats, Hungarian Mission..	20 00
Mrs. Angeline P. Abbey, June appropriation	10 00
Robert B. St. Clair, June salary, Rev. Weber	25 00
Edwin Shaw, June salary	75 00
William L. Burdick, traveling expenses	33 33

Marie Jansz, July-September salary	50 00
G. Velthuysen:	
July-September salary	100 00
Holland Field appropriation	100 00
Java appropriation and exchange, \$1.24	26 24
Rev. George W. Hills, April-June traveling expenses	4 15
Rev. T. L. M. Spencer, missionary trip to Isle Trinidad	83 75
Rev. D. B. Coon, traveling expenses, June	89 87
Rev. L. A. Wing, traveling expenses, April-June	5 19
Tract Society, account J. W. Crosby and wife	10 00
Rev. E. Adelbert Witter, salary increase	75 00
Rev. L. D. Seager, salary increase.....	50 00
Rev. M. G. Stillman, salary increase....	50 00
Rev. F. E. Peterson, salary increase....	100 00
Rev. Jesse E. Hutchins, salary increase	150 00
Rev. T. J. Van Horn, salary increase....	200 00
Rev. H. R. Crandall, salary increase....	100 00
Rev. W. L. Greene, salary increase.....	75 00
Rev. J. F. Randolph, salary increase....	50 00
Rev. John T. Babcock, salary increase..	50 00
Rev. H. L. Cottrell, salary increase....	100 00
Rev. S. S. Powell, salary increase.....	50 00
Rev. P. S. Burdick, salary increase....	50 00
Rev. William D. Tickner, salary increase	50 00
Rev. R. R. Thorngate, salary increase..	50 00
Mrs. Lena G. Crofoot, salary increase....	50 00
Rev. George W. Hills, July salary.....	58 34
Zilpha W. Seward, July 10-22 salary....	27 00
Treasurer's expenses	28 00
	<u>\$3,223 42</u>
Balance on hand August 1, 1921.....	3,217 29
	<u>\$6,440 71</u>

Bills payable in August, about.....\$1,500 00
E. & O. E.
S. H. Davis,
Treasurer.

VACATION RELIGIOUS DAY SCHOOLS

(Report of Miss Ruth Marion Carpenter, supervisor of school at Goodrich Corners, near Verona, N. Y.)

The Vacation Religious Day School conducted at Goodrich Corners, New York, closed its three weeks' session, Friday evening, August 12, 1921.

In response to an invitation from the children to their parents and friends the schoolhouse was crowded.

The following program was presented by the children, consisting of the daily work of the pupils:

Song—Father, We Thank Thee.....	School Roll Call
Welcome Song.....	Littlest Folks Prayer.....
Thirteenth Chapter of First Corinthians.....	Class 1
Exercise—Bible Hunt.....	Class 4
Song—Savior, Teach Me.....	Class 3
Shepherd Song.....	School Class 1
Concert Exercise—Parable of Sower..	Class 3
Song—Jesus Bids Us Shine.....	Class 1
Exercise—Word of Light on Ten Great Questions.....	Class 4
Exercise.....	Littlest Folks
One Hundredth Psalm.....	Class 3
Song (motion)—Little Feet.....	Class 1
Sketches from Life of John G. Paton,	Class 4

Song—Jesus Loves Me.....School
 Shepherd Psalm (with motions), Littlest Folks
 Pansy Jane.....Littlest Folks
 Fifty-third Chapter of Isaiah.....Class 4
 Majestic Sweetness.....Class 4
 Prayer.....Littlest Folks
 Song—Smile and Be Cheery.....School

Following the program there was the exhibit of the handwork of the younger classes and the notebooks of the older classes.

The church was fortunate in securing a fourth teacher for this school, Miss Artheda Hyde, consenting to take Class 2.

On the first day of school, however, it was found that there was but one pupil for Class 2, so he was put into Class 3, and as there were sixteen for Class 1, many of whom had never been to the public school, it was deemed wise to divide this class, Miss Hyde taking all who had been to school and your supervisor taking those under school age.

Miss Hyde followed closely the curriculum for Class 1 as provided by the board; and the work of the younger class was as near that of the curriculum as was advisable. Some of the work had to be omitted and nearly all of it adapted to younger minds.

Mr. Van Horn took Class 4; Mrs. Van Horn Class 3; Miss Hyde Class 1, and your supervisor the four-year-olds.

The registration of the school was as follows: Class 1 (four-year-olds), 7; Class 1, 9; Class 3, 12; Class 4, 2; making a total of 30 and an average attendance of 24. Of this number only 8 came from Seventh Day Baptist homes. These 8 together with the 14 who attended the first school at Churchville constitute all the children belonging to the Verona Seventh Day Baptist Sabbath school belonging to grades 1-8 of the public schools.

The school met in the district schoolhouse and as there was only one room this was given to Class 3, which was the largest and needed the use of the blackboards.

After the morning assembly of ten minutes, the classes separated. Mr. Van Horn made his two pupils comfortable in the auto close to the schoolhouse door. Miss Hyde spread old carpeting under a tree and the four-year-olds clustered together on a horse blanket on the other side of the building. We used a long plank for a desk and the little folks stretched themselves flat on their stomachs to do their coloring or lentil work.

During the three weeks we were obliged to go inside just once and that because of a terrific thunder shower which came up during the last period of the forenoon. It was a very hard storm, growing so dark that it was impossible to study. Nearly all of the children were wonderfully brave, but a few seemed to be quite nervous, especially after seeing a bolt of lightning strike and splinter a tree in the school yard. Just at this point Miss Hyde suggested that we all sing, "Jesus Loves Me". The soft voices of the children blending in that tender song of trust, rose above the tumult of the storm outside and hushed the fear in every little heart.

At nine o'clock each morning the children met for a very brief assembly, consisting of a prayer song, and the roll call. Each child responded to his name by reciting a certain verse of scripture beginning with his initial. Following the roll call, the classes separated for class work.

Class 4 memorized the thirteenth chapter of First Corinthians, the fifty-third chapter of Isaiah, and the words and music of Majestic Sweetness.

It was not wise for Mr. Van Horn to use the mission studies prepared by the Sabbath School Board because neither of his pupils were Seventh Day girls; so as in the first school he substituted the study of the Life of John G. Paton.

This class also pursued a scripture study on ten fundamental doctrines of the Bible.

Class 3 memorized the One Hundredth Psalm and the Parable of the Sower. These children had learned the required memory work in last year's school so after a review Mrs. Van Horn substituted the above parable. She also gave the class a stiff course on the use of the Bible, that is how to find references quickly.

The mission work was devoted to the needs of the Indians, the Chinese and the Africans as described in the delightful book, "Red, Yellow and Black".

The story period was given over to dramatic stories of some boys and girls of the Bible. Suitable text books were provided for this course.

Class 3 made picture scrapbooks with Bible texts to accompany each. This work was very fascinating as well as instructive and familiarized the children with the use of the Bible.

Class 1 (school age) memorized the re-

quired work and had Bible and mission stories with handwork to accompany each. Children's songs and games, and dramatization of Bible stories were also of great interest to the little pupils.

Class 1 (four-year-olds) learned the Shepherd Psalm with motions, three prayers, four songs, some kindergarten games adapted to the religious idea of the school and had some nature walks.

They were told two Bible stories a day with handwork to accompany each.

The mission work prescribed for this class was a little beyond their comprehension, so your supervisor substituted a series of lessons on the Boyhood of Jesus.

The recreation period was in charge of Miss Hyde who seems especially adapted to playground work. She gave the children a good deal of mimetic and gymnastic work besides the usual games of recess time.

Following the play time each day, the school met together for a twenty-minute assembly. At this time the children learned the words and music of five hymns. Devotions were conducted each day by the different teachers in turn and your supervisor gave two or three assembly talks.

Each morning Mr. Van Horn drove eight miles to the school carrying the teachers and three children.

The work of both schools has been very interesting and inspiring to us as teachers and we pray that our work may bear fruit now and in the future according to God's will.

VACATION RELIGIOUS DAY SCHOOLS

(Report of Miss Leta M. Lanphere, supervisor of school at Milton Junction, Wis.)

The Vacation Religious Day School conducted at Milton Junction, Wis., opened Monday, July 11, 1921, in the Seventh Day Baptist church, and was in session fifteen days, closing July 29, 1921.

The local committee had made arrangements for carrying on this work by purchasing the books and necessary materials and securing the following as teachers: Miss Doris Holston, Class 1, B; Miss Corinne Crandall, Class 1; Mrs. E. M. Holston, Class 2; Leta M. Lanphere, Class 3; Miss Marion Coon, Class 4.

The committee also made arrangements for getting the children back and forth from the country. Each morning some member of the church went for the children

and took them back at the close of the day's work.

The enrollment by classes was as follows: Class 1, B—4; Class 1, 8; Class 2, 5; Class 3, 10; Class 4, 3; total, 30.

Four children withdrew during the term leaving an enrollment of 26, with an average attendance of 24½. Ten children had perfect attendance records.

The course of study as outlined in the syllabus was carried out as far as possible. The work in Class 1, B was made very simple, for the little people that were in the class were all under school age, and not able to take up the work as outlined for Class 1. The teacher made use of a sand table with this class. Their work was a study of the members of God's family. Some very simple prayers were memorized and the story period took the rest of their time. This class was excused at recreation period.

Due to the very intensive heat it was not thought best to take the nature hikes in the woods, but the children spent a very pleasant afternoon at the college. They also enjoyed a picnic lunch on the church lawn one day. Many mothers and friends visited the school during the term.

The supervisor appreciates the interest taken in the work and feels that this is only the beginning of a greater interest among the children in our denomination. There seems to be every reason to believe that there will be more schools conducted next year.

VACATION RELIGIOUS DAY SCHOOLS

(Report of Miss Leta M. Lanphere, supervisor at Nortonville, Kan.)

The Vacation Religious Day School conducted at Nortonville, Kan., opened Thursday, June 2, 1921, in the Seventh Day Baptist church and was in session fifteen days, closing June 23, 1921, with a picnic dinner on the church lawn, and an afternoon of sports for the children.

The local committee, consisting of J. R. Jeffrey, Mrs. H. C. Cadwell, and Pastor Herbert L. Polan, had made every necessary preparation for the school by securing three competent teachers, soliciting the community for pupils, securing books and the other necessary materials. They had also made plans for conveying the children who lived in the country, back and forth.

The teachers for the term were: Mrs.

H. L. Polan, Class 4; Miss Effie Barthel, Class 3; Miss Marie Cosby, Class 2; Leta M. Lanphere, Class 1, and Mrs. Emma Jeffrey acted as substitute teacher.

The enrollment by classes was as follows: Class 4, 10; Class 3, 6; Class 2, 9; Class 1, 15; total, 40.

Only one child was obliged to withdraw during the term. There was an average attendance of 39, with 18 children having perfect attendance records.

The course of study as outlined in the syllabus was carried out as far as possible. Each child purchased his own books. Due to the fact that the home mission studies prepared by Dean Arthur E. Main were not available for this school, other work along this line was substituted.

Class 4 prepared a basket of food and flowers which they took to friends at the county farm. Through the kindness of members of the church, the children were taken on two trips to the woods where they spent very pleasant and instructive afternoons in nature study.

On June 18 a demonstration of work was given in place of the regular church service. This was well attended and the supervisor appreciated the interest taken in this work, as well as the splendid co-operation. Before this school closed plans were already in progress for another school at Nortonville next year.

VACATION RELIGIOUS DAY SCHOOLS

(Report of Miss Ruth Marion Carpenter, supervisor of school at Churchville, near Verona, N. Y.)

The Vacation Religious Day School at Verona, New York, (Churchville), closed its three weeks' session Sabbath afternoon, July 23, 1921.

The children invited their parents and friends to attend the closing exercises and they responded so well that the church was full. A program had been arranged with items selected from the regular work of the pupils; nothing was prepared especially for a show program; the exercises were intended to demonstrate to the parents just the sort of work the pupils had been doing every day. The following is the program as rendered:

Processional—Marching Song.....School
Concert Scripture.....School
Roll Call
Verse Prayer.....Class 1 in concert

Fifty-third Chapter of Isaiah,
Recited in concert by Class 4
Song—Majestic Sweetness.....Class 4
Ten Commandments,

Recited in concert by Class 3
The Story of David, told by a boy of Class 3
Bird Exercise.....Class 1
Solo.....Mrs. Van Horn
Thirteenth Chapter of First Corinthians,

Recited by Class 4
Exercise.....Class 1
A Mission Story.....Told by a girl of Class 3
Recitation.....Girl of Class 1
Song.....School
Parable of Good Samaritan,

Recited in concert by Class 3
Motion Exercise.....Class 3
Sketches from Life of John G. Paton...Class 4
Duet—Jesus Loves Me...Two Girls of Class 1
Mission Story.....As told by a girl of Class 3
Closing Prayer.....Sung by school

At the close of the program the people were invited to go to the basement where the handwork of the pupils was on exhibition, including the note books of Class 4, the picture scrapbooks of Class 3, and the busy work of Class 1.

As the local church was unable to provide but two teachers, aside from the supervisor, it was thought best to divide Class 2 proper, putting the fourth grades into Class 3 with Mrs. Van Horn as teacher, and the third grades into Class 1 with the supervisor as teacher. Mr. Van Horn took Class 4.

The registration of the school stood as follows: Class 1, 15; Class 3, 12; Class 4, 17; making a total of 36 and an average attendance of 24. Of this number only 14 came from Seventh Day Baptist homes. The others represented Presbyterian, Baptist, Methodist, Lutheran and Roman Catholic denominations. Of these many attend no regular religious services. Thus the work of the school became almost a home missionary enterprise.

The school met in the basement of the church. The dining room was used as the assembly room and also as the class room for Class 1.

At nine o'clock each morning the children met for a very brief assembly consisting of a prayer song and the roll call. Each child responded to his name by reciting a certain verse of Scripture beginning with his initial and using the same verse throughout the entire term at the daily roll call. After this the school separated for class work.

Class 4. The memory work of Class 4 consisted of the Thirteenth Chapter of First Corinthians, the Fifty-third Chapter of

Isaiah, the words and music of Majestic Sweetness.

Their mission work was the study of the life of John G. Paton. The mission studies prepared by the board for this class did not arrive until the last week of school and therefore Mr. Van Horn found it necessary to substitute this study.

This class also pursues a scriptural study on fundamental doctrines of the Bible.

Class 3. For memory work, this class learned the Ten Commandments and the Parable of the Good Samaritan, the latter substituted for the Beatitudes and the books of the Bible which were learned by these same children in the summer school of last year. The mission hour was spent on the needs of the Indians, the Chinese and the Africans, using as a textbook, a very charmingly written book called, "Red, Yellow and Black".

The story period was devoted to stories of the girls and boys of the Bible with suitable textbooks.

Because this class was a mixture of Class 2 and Class 3, Mrs. Van Horn adapted some of the work prescribed for Class 2 and made it very interesting for all.

For busy work this class made picture scrapbooks with Bible texts to accompany each picture. The work was very fascinating as well as instructive.

Class 1. The beginners had two stories each day, a Bible story and a mission story with busy work applicable to each. The busy work periods were the most interesting of all, and every morning some child would ask, "What are we going to make today, Miss Carpenter?"

For memory work the class learned the Shepherd Psalm, three verse prayers, several brief concert recitations, at least four primary songs and some ring games. The little people greatly enjoyed dramatizing the Bible stories as a means of review.

The story period was devoted to the telling of the best stories in literature for little people.

Attempts were made to teach lessons of unselfishness, truth and courtesy.

In the middle of each forenoon Miss Amey Van Horn came to the church to supervise the recreation work. All the children were devoted to her and the play was always vigorous and animated.

Following this play period the school met for a twenty-minute assembly. At this time

the children learned the words and music of three hymns. Mr. Van Horn led the children in a short season of devotion, nearly always giving a two-minute sermonette. Your supervisor gave two or three assembly talks during the term.

Of the 36 children enrolled, only two lived within walking distance of the church. Three autos provided transportation. One auto came every day (except two) twelve miles and back and returned at noon, making 48 miles a day. The second auto came a distance of eight miles and back twice a day and the third seven miles, aggregating 1,624 miles for the three autos for the fifteen days. Isn't that fact, alone, evidence of much interest on the part of the parents?

And the children themselves showed keen delight in the school, many of them expressing the wish that school would keep three weeks longer and one boy emphatically added, "Three months, I say."

THE PRECIOUS NAME

I know of a world
That is sunk in shame,
Where hearts oft faint and tire;
But I know of a name,
A precious name,
That can set that world on fire.
Its sound is sweet,
Its letters flame;
I know of a name, a precious name—
'Tis Jesus.

I know of a Book,
A marvelous Book,
With a message for all who hear;
And the same dear name,
That wonderful name,
Illumines its pages clear.
The Book is His Word,
Its message I've heard;
I know of a name, a precious name—
'Tis Jesus.

I know of a home
In Immanuel's land,
Where hearts ne'er faint nor tire,
And His marvelous name,
His own dear name,
Inspires the heavenly choir.
Hear the melody ringing,
My own heart singing.
I know of a name, a precious name—
'Tis Jesus.

—J. W. Chapman.

"Ben Franklin was right. The real tax collectors are not the country treasurer and the internal revenue man, but idleness, folly and fashion."

EDUCATION SOCIETY'S PAGE

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

A SECOND OPEN LETTER TO JOHN

MY DEAR JOHN:

You say, as you think of entering college next September, that you do not yet know what you are going to be and therefore can not decide what course of study to undertake.

Not the least of the benefits to be derived from college by men undecided as you now are is the opportunity of acquainting themselves with a goodly number of the interests of men. You will undoubtedly find it true that, as you progress toward the completion of your four years in college, your chief interest will center upon and focus in one particular field. While I do not hold that it is necessary now for you to decide the profession you are to follow as your life work, nevertheless I should like to lay down some principles which you will, I trust, find helpful in deciding later the momentous question.

The first consideration, in the matter of choosing a profession, is that of your own interests and aptitudes. You remember in Cooper's Leatherstocking Tales Natty Bumppo has much to say about a man's "gifts". He believed that every man and every nation possessed unique abilities and ways of doing things which constituted that man's or that nation's "gifts". In choosing a profession you can scarcely fly in the face of your "gifts", that is your especial ability. Perhaps you doubt that you possess any particular talent. You have one and college will help you discover and unfold it. When you are sure you have found your bent, be exceedingly slow to let any one dissuade you from it. Your own happiness and the quality of your service to the world depend upon your doing that thing which you can most effectually, efficiently, and happily do.

Some years ago I knew a man who as a boy, had wished to become a machinist, whose father, however, had forced him to study medicine. Never did he have much heart for his work. He was an indifferent and often a careless and clumsy practitioner.

Both his life and his career have been thrown away.

Be sure, then, that you are going into a life work that you can have a real love for and one that you can achieve your top-notch proficiency in.

Avoid a blind-alley job. A blind-alley job or profession is one which will give you no opportunity to grow, one which holds out no inducements, financial or otherwise, to challenge the best that's in you. In cities and even in towns there are kinds of work which seem, at the beginning, to pay well but where a man or woman soon reaches maximum payment. In such vocations there is neither extra pay nor promotion for further experience or skill. Often these positions leave a man impaired in health. Although college men as a rule are not so liable to find their way into blind-alley professions, still, unless they are careful, they too may step on a vocational banana peel and slide into kinds of work that have no future, that have slight inducements either in money, promotion, or the chance to express one's self through one's work.

Again you should choose work that offers adequate financial returns. When the time comes you will marry Mary and have a family. You will want to keep them, not necessarily in luxury, but in comfort. That's a precious responsibility which you will want and you ought to assume. You will want to pay off your school debt—if you have one—and meet all your obligations as a self-respecting man. You ought to want to own a home of your own. You must provide for the days of helplessness, sickness, and old age. And by all means you ought to want enough to give your children an even better chance than you have. You have a perfect right to want to make a good living. You have a right to choose a profession or calling which shall give you adequate returns for your service.

And once again; you ought to choose a vocation which renders a service which the world needs. Do you suppose that Mr. Wrigley, in his beautiful summer home on Lake Geneva, Wisconsin, can be as satisfied with himself for having filled the world's mouth with chewing gum as Mr. Hoover can be for having filled the mouths of so many starving thousands of folk with good bread? When you get paid for a job, the world is merely saying to you, "Here, take this money; we need your

services so badly that we are giving you this compensation to ensure your keeping going." The old cobbler was right when he said, "My job is serving the Lord; I cobble shoes to pay expenses"; or the keeper of a cross-roads store in Kentucky when he affirmed that storekeeping was his fashion of serving Uncle Sam. A lawyer may say to himself, "I'll take this case because there is good money in it"; or he may say, "I'll take this job because I believe this man is in sore straits and needs my help." Although preachers and school teachers have been known to have their eyes on the flesh-pots of Egypt rather than on the ideal of service, yet the sooner a man chooses his calling from a sense of the world's need and a belief in his ability to alleviate that need—as preachers and schoolmasters are supposed to choose their vocations—the quicker the world will be redeemed. The world's need of your services in any line constitutes a "call" for you to enter that profession, and a sacred call it is. During your college days I am sure you will hear the voice of God calling you to a great profession. Heed his bidding. And never desecrate your vocation by dedicating it to anything else than the service of the kingdom.

Keep these four points in mind; then, and I believe you can not go far astray in choosing your life-work—choose work for which you have a bent. Choose work in which you can grow mentally and spiritually. Choose work which will render you adequate returns. Choose work that is kingdom service.

Very affectionately yours,

PAUL.

RELIANCE ON TRADITION

W. H. MORSE, M. D.

Have you ever read Dr. Dowling's "History of Romanism"? It is a very informing book, and gives an excellent picture of the past and present Roman Catholicism. Open it at the first chapter in book one, and read. Read this: "The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of a genuine Protestant how early a doctrine originated, if it is not found in the Bible. He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the

line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."

Well, you say; what of it?

Instead of appealing to the open Word, how many Protestants turn to tradition! Ignatius, "who was a disciple of John the beloved", wrote near the close of the first century:

"Those who are concerned with old things have come to newness of confidence, no longer keeping Sabbaths, but living according to the Lord's day, on which our life, as risen again through him depends."

That is tradition. So absolutely the only evidence many Protestants have for calling the first day of the week "the Lord's day", is the testimony of tradition, of a "father", of "the fathers". Having abandoned the Bible, which is the only position that can consistently be held by Protestants, why should not every other Romanist tradition be accepted? If the first day of the week can be accepted as the Sabbath on the authority of tradition, why can not any and all of the other feast days and holidays of the Church of Rome be accepted with equal propriety? Take, for example, the Feast of the Assumption of the Virgin Mary. The tradition is that when Mary came to die, the apostles stood about her bed, at Bethlehem, "on the Lord's day", and Christ, attended by a multitude of angels, descended and received her soul. After the body was laid in the tomb, a miraculous light shone around the apostles, and it also was taken up into heaven. Why shouldn't Protestants join with Romanists and keep that feast every year on August 15? Do not say that that is "only tradition", when the Ignatius tradition is referred to!

But what about Ignatius? His letter, from which is gleaned the evidence that "the first day of the week is the Lord's day" has been proved a forgery. Moreover, these alleged writings of this "father" do not once mention the term "Lord's day". The expression was deliberately forged into the forgeries by some friends of the Sunday observance.

After reliance on "father" Ignatius, "father" Barnabas is sometimes cited. In a letter "that goes back to apostolic times" he is quoted as saying: "We keep the eighth day with joy; on which day Jesus also rose

from the dead, and having appeared, he ascended into heaven."

Have you ever read the so-called "Epistle of Barnabas?" Here is a verse from that senseless document, in which the "father" gives a professed quotation from the Bible, with his comments thereon:

"Moreover, 'Thou shalt not eat the hyena.' Means, 'Thou shalt not be an adulterer, nor a corrupter, nor like them that are such.' Wherefore, because that animal annually changes its sex, and is one time male, and at another, female."

That is enough to know about a reputed "father" who manufactures Scripture so as to draw vulgar lessons therefrom, teaching that a beast changes its sex every year! But, after all, this about the hyena may also be a tradition which appeals to the nature-fakirs! If it is, then it, and all the other traditions, must stand on the same plane as the Bible with those who accept the Ignatius tradition as to the Lord's day!

Hartford, Conn.

WORDS OF COMFORT FOR THE SORROWING

The following poem was to appear by special request, in the SABBATH RECORDER of August 8, and would have been in that issue had it not been overlooked by the editor. It had been a source of comfort to the bereaved friends whose loved one had been called away and it was our purpose to use it there. We publish it at this late day, hoping that it may prove a comfort to other sorrowing ones as well as to the dear friends whose bereavement is recorded in that number of the RECORDER.—T. L. G.

THERE IS NO DEATH

There is no death! The stars go down
To rise upon some other shore.
And bright in heaven's jeweled crown,
They shine forevermore.

There is no death! The forest leaves
Convert to life the viewless air.
The rocks disorganize to feed
The hungry moss they bear.

There is no death! The dust we tread
Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away—

They only wait, through wintry hours,
The warm, sweet breath of May.

There is no death! The choicest gifts
That heaven hath kindly lent to earth
Are ever first to seek again
The country of their birth.

And all things that for growth or joy
Are worthy of our love or care,
Whose loss has left us desolate,
Are safely garnered there.

Though life becomes a dreary waste,
We know its fairest, sweetest flowers,
Transplanted into Paradise,
Adorn immortal bowers.

The voice of bird-like melody,
That we have missed and mourned so long,
Now mingles with the angel choir
In everlasting song.

There is no death! Although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed head and breaking
heart,
With sable garb and silent tread,
We bear their senseless dust to rest.
And say that they are "dead";

They are not dead! They have but passed
Beyond the mists that bind us here
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay
To put their shining garment on;
They have not wandered far away—
They are not "lost" or "gone".

Though disenthralled and glorified,
They still are here and love us yet;
The dear ones they have left behind
That never can forget.

And sometimes, when our hearts grow faint
Amid temptations fierce and deep,
Or when the wildly raging waves of
Grief or passion sweep,

We feel upon our fevered brow
Their gentle touch, their breath of balm;
Their arms enfold us, and our hearts
Grow comforted and calm.

And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

—J. L. McCreery.

People who want lower freight and passenger rates and higher wages at the same time probably have not heard that the age of miracles is past.—*Boston Shoe and Leather Reporter.*

WOMAN'S WORK

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

TRY SMILING

Your burden is heavy, I haven't a doubt,
But others have loads they must carry about,
And they are not whining.
Some people are glad if but half of the way
Lies out of the shadow, or part of the day—
They see the sun shining.
Suppose you try smiling.

I know you are lonely, but other hearts ache,
And bravely refuse to be bitter or break
Because of life's sorrow.
They think of the joy in the land far away,
And hasten the slow passing hours of today
With hopes of tomorrow.
Suppose you try smiling.

This funny old world is a mirror, you know.
Turn its way with a sneer, or face of a foe,
And you will see trouble,
But meet it with laughter and looks full of
cheer,
And back will come sunshine and love true
and dear,
Your blessings to double.
Suppose you try smiling.

All places are open to those who are glad,
Too many lack courage, too many are sad,
Those near you need cheering.
So sing with your burdens, the way is not
long
And if you look upward your heart will grow
strong,
And skies will be clearing.
Suppose you try smiling.

—*Youth's Companion.*

ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD OF THE SEV- ENTH DAY BAPTIST GENERAL CONFERENCE

"Many thousands of the multitude were gathered together insomuch that they trod one upon another."

When Jesus was preaching in Galilee the question was not how he might reach the people, but rather how the people might reach him, the Master-teacher and healer.

As we look back through the past year we see very little that we have done toward bringing the unsaved to Jesus Christ, who came to this sinful world to seek, and save the lost. We have not seen the masses coming to him as did the disciples by the

sea, rather have our efforts been of the one by one method, and of that God alone can measure results.

We lift to him our grateful hearts for the blessings of the year that have been manifested in so many ways, and for the privilege of working together for the interests at home and in foreign lands, as has been customary among our women.

The change in form of paying money into the treasury of the Woman's Board according to the plans of the Forward Movement, might seem to dispense with the need of a budget for specified objects. However, as it was thought best to continue work along the lines with which we are familiar, and toward which new opportunities appeal, with the approval of the board the budget was planned as for the previous year with the addition of a small sum for the Georgetown Chapel, and the Boys' and Girls' schools in Shanghai, were both remembered.

When the Forward Movement Committee arranged the amounts for the several boards by which the whole denominational pledge might be met, our board was assigned \$5,000 annually. This amount was fully met last year, and also this year, 76 per cent of which has come to us through the hands of the Forward Movement.

Early in the year the annual letter was sent to all societies and lone Sabbath-keeping women, asking for the support of all these claims.

To stimulate interest in our missionary work, slides have been made from pictures of some of our churches to be shown on screens, also some views of our mission in China. These were accompanied by a descriptive lecture. They have been used quite extensively with good results. The Projector, outlining and explaining the activities of the board, was prepared in January and sent to all of our churches, and lone Sabbath-keeping women. Other messages have been sent by the board, and through our faithful associational secretaries. They have also prepared the programs and had charge of the Woman's Hour at the meetings of the associations.

The filling out carefully, and forwarding promptly, the report of the year's work seems a very small, and insignificant thing to do, and yet the representation of the actual work of our women during the year

depends, very much, upon how each society performs this small duty.

The greatest part of the reports came in early this year, the first to be received came from Salemville, Pa. It was closely followed by the one from Riverside, Cal.

PACIFIC COAST

The only organized society on the coast is the Dorcas Society at Riverside. They have liberally supported denominational interests through the Forward Movement. Two of their members belong to the Board of the City Home League, an organization that is doing wonderful work among the foreign speaking people of that city. One hundred and twenty-three garments from this society have been made for the use of this organization, besides seventy garments for other charities. Meetings of the society are regularly held. There is also an important work for these women in correspondence with lone Sabbath-keeping women along the coast, and in the great West.

SOUTHWESTERN

This association has three societies, all reporting. Besides paying their appropriation for denominational work they, too, have furnished garments for, and otherwise contributed to, the needs of destitute families, and cyclone sufferers. The secretary writes that they would like to see more evangelistic work done, and especially aggressive Sabbath reform work.

NORTHWESTERN

This, our largest association, has twenty societies, all reporting but two. "To whomsoever much is given, of him shall much be required", and right well have our sisters of the interoceanic region of our country responded to the calls for funds both local and denominational.

Money has been raised for the Chinese Famine Fund, for pastors' salaries, church repairs, and other worthy objects. The lives of missionaries have been studied, and other mission studies have been used. One society has used, "My Lady of the Chinese Court".

That they are not weary in well doing is shown by the hope expressed by many to do better work next year.

One new society has been recently organized by lone Sabbath-keeping women that is not included in this report. It will be known, as the Seventh Day Baptist Missionary Aid Society of Minneapolis, Minn.

WESTERN

Eight societies and all reporting is the word from our faithful secretary at Andover, New York. Funds for denominational purposes have been given through the Forward Movement, and their figures show the same interest in local uplift that is characteristic of our women workers.

Gifts of fragrant flowers, beautifully expressive of loving sympathy have from time to time been given to sick and sorrowing ones.

CENTRAL

Seven societies, six of them reporting, is the roll call of this association. Their activities have found expression through the Forward Movement, and local work. They have studied, "The Bible and Missions", a study, the aim of which, is to show that the Bible is God's missionary text book. One society has been reorganized and is already doing good work.

EASTERN

The full quota of this association, eight societies, has been heard from. As usual they have been busy during the year. Some of them pay funds through the Forward Movement treasurer, others have not yet quite learned the way. A large amount has been given for local work, church repairs, garments for hospitals, and other charities.

This is the only association that has reported definite work done for the SABBATH RECORDER. Besides paying for several extra copies, one society has seen that every Seventh Day Baptist family in the place has the RECORDER in the home. The secretary reports no failures in giving, or the spirit of giving.

SOUTHEASTERN

There are only three societies in this association, all reporting. But as with the Southwestern, what they lack in quantity they make up in quality. The Forward Movement, Educational and general benevolence have all been well supported.

We have now fifty societies on our list having, a total membership of 1,384 as reported this year. We have made no attempt to give amounts raised for denominational purposes. For local work, and general benevolence there has been reported \$2,989.88, a little more than \$300 over the sum stated last year.

As compared with the needs of the world

such figures seem pitably small, and inadequate, but if even small gifts are accompanied by prayer, we may confidently expect the blessing of God to rest upon them.

One who is doing a great work says, "Prayers are the April showers that bring May flowers, and the summer fruits." We may all send our gifts with this accompaniment. And how much we need to pray for the evangelistic and missionary movements of the whole world. The director of the Great Commission Prayer League says, "The past year has been in every respect the hardest I have ever gone through"; thus writes from India one of the most consecrated workers in that terrible difficult field. If you could read the scores of prayer requests received every week from lonely missionaries, you would pray for them with far greater earnestness. Surely there is never a lack for channels through which may flow loving sympathy, our prayers, kind words, and practical deeds.

"For giving is living," the angel said, "Go feed to the hungry sweet charity's bread." "And must I keep giving again and again?" My selfish and querulous answer came. "Ah, no!" said the angel, piercing me through, "Just give till the Master stops giving to you."

In the words of one of our consecrated secretaries, "May God's Spirit direct and control us all, and may we never be satisfied until we have caught the vision of love and service."

In behalf of the Woman's Board,
META P. BARCOCK,
Corresponding Secretary.

Milton, Wis.,
August 2, 1921.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 14, 1921, at 2 o'clock p. m., Vice President Alexander W. Vars in the chair.

Members present: Alexander W. Vars, Edwin Shaw, Asa F. Randolph, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Rev. Antonio Saverese, Mrs. David E. Titsworth.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read and approved.

The Committee on Italian Mission reported 18 sermons and addresses by Mr. Saverese, with an average attendance at New York of 7, and New Era 20. Tracts distributed, 150.

Voted that the annual budget be approved, as readjusted on certain items by the Treasurer, since the first presentation of the report by the Budget Committee.

Corresponding Secretary Shaw reported on his work for July, embodying besides the general work of the office, the assembling of the statement of the Tract Board to Conference, the Conference program, statistics of the churches, and report as Secretary of the Commission.

He presented the following report:

In reference to Vacation Religious Day Schools the Corresponding Secretary reported that the complete report of Miss Leta Lanphere had been received, for two schools, each of three weeks, one at Nortonville, Kan., and one at Milton Junction, Wis. The report is carefully prepared, giving details as to classes, courses, teachers, enrollment, etc. The total enrollment at Nortonville was 40, with an average attendance of 39, with 18 having a perfect record. The traveling expenses amounted to \$42.46. The attendance at Milton Junction was 30 with an average of 25. There were no traveling expenses as Miss Lanphere lives at Milton. She rendered six and a half weeks of service at \$15.00 a week, or \$97.50 for salary. Total expense, \$139.96.

A finished report has also been received from Miss Ruth Marion Carpenter, for two schools, each of three weeks, at Churchville and at Goodrich Corners, near Verona, N. Y. This report is also well prepared. The Churchville school had an enrollment of 36 and an average attendance of 24, while the other school had an enrollment of 30 with an average of 25. The traveling expense from Alfred to Verona amounted to \$18.40. The time of service was six weeks, making a total expense for salary and traveling \$108.40.

The completed reports from the other three supervisors have not been received. The Secretary suggests that these two reports be given to the SABBATH RECORDER for publication.

Sabbath evangelist, Rev. Willard D. Burdick, in connection with his field work has assisted in two vacation religious day schools, organized and managed by the pastors of the churches where the schools were held, at Alfred Station and at Independence, N. Y.

Correspondence was read from several parties, replying to our special literature sent out, and the answers thereto sent by Secretary Shaw, as an illustration of the procedure in follow-up work along this line.

Rev. Willard D. Burdick told informally of the interesting work he engaged in, in connection with the two religious day schools as noted in the above report.

Voted that Business Manager Burch be requested to attend Conference at the expense of the Society.

Voted that with Editor Gardiner, Rev. James L. Skaggs be requested to represent the Board at the Southeastern Association.

Voted that with Editor Gardiner, Rev. T. J. Van Horn be requested to represent the Board at the Southwestern Association.

Voted that we place on record an expression of our appreciation of the services so freely given of Jesse G. Burdick and Miss Edna Burdick and others of the Piscataway Church, to the Italian Mission at New Era, N. J.

On behalf of the Committee on Denominational Building, Mr. Vars stated that the site had been acquired and paid for, and plans for the building are in course of preparation, and should be completed in a short time.

The Committee on RECORDER Drive reported 491 letters sent out and 108 replies received—78 of these replies were renewals.

Report accepted and the committee continued.

Mr. Savarese being present, spoke of the difficulties that are encountered in the work at New Era, the greatest obstacle being the strongly established belief and faith of the people in the Catholic church and priest.

Voted that we request the committee on investigation, appointed at the June meeting, to report, if possible, at the September meeting on the situation at New Era.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

The amount you owe to educational "drives" is equal, if you are a woman, to what you pay for face powder, cosmetics and perfume; and if you are a man, to what you pay for cigars, cigarettes and chewing gum. If educational institutions could collect that amount they could more than triple their present outlay.—*Youth's Companion*.

STATE EVANGELIST BRANCH VISITS DETROIT

ROBERT B. ST. CLAIR

First Detroit Church enjoyed a visit from Evangelist Branch over Sabbath and Sunday, August 13, 14. Brother Branch preached a soul-inspiring sermon on Sabbath eve at the Northeast appointment and gave a well-thought-out discourse on "Pentecost" at the Y. M. C. A. Sabbath afternoon. Upon the night after the Sabbath, he took part in the tent services of the "1844 Seventh Day Adventists" (International Missionary Society), a reform movement, world-wide among Seventh Day Adventists, which locally, and in Chicago and Cleveland is under the leadership of Dr. J. H. Miller.

On Sunday night Dr. Miller and Dr. Branch shared the same platform, one speaking in German and the other in English to the subject, "Where Are the Dead?" The tent was well filled, and is, itself a marvel of perfection. At the conclusion of the service Dr. Branch was unanimously invited by the large audience to return and preach for an entire evening. This invitation will likely be accepted.

The First Detroit Church elected R. B., Ethel E., and Annie E. St. Clair as delegates to the General Conference to be held in Shiloh, N. J. The Detroit people have been complying, in all meetings, and at home to the requests appearing in the RECORDER for a Pentecostal shower of divine grace upon the Conference and the Shiloh and Marlboro people.

It is a marvel to me that though Christ knew, more intimately than we can ever know, the seeming tragedy of life, the hatred of men, he nevertheless had a clairvoyant faith and a radiant love towards his Father, and his attitude towards those who drove the nails into his hands was that of one who was pleading for erring brothers. He irradiated the souls of men and revealed the true heart of God so that men sang in this world as little children sing in a home where love is the primal experience of their lives.—*The Baptist*.

"Would a town without a church be a place where you would choose to live, be a place where you would like to die? Who supports the church for you?"

WONDERFUL HELP FOR WOUNDED SOLDIERS

Among the 341,347 active compensation and insurance claims on file in the Bureau of War Risk Insurance there are three cases on which a compensation award for double permanent-total disability is being paid, the only three coming under that provision of the War Risk Act. Each case gives evidence of the degree of ingenuity and courage which survive in these former service men both blinded and maimed.

Henry A. Bitter (C-165,389) corporal, Company C, 352 Infantry, 88 Division. Bitter was injured in Toul Sector, France, on the sixteenth of November, 1918, by accidental explosion of hand grenade. His company was assigned to gas training at a French training camp. On the last day at gas school, maneuvers were ordered. While advancing through a smoke screen under orders, with a hand grenade to be thrown at an imaginary enemy, the pin in the hand grenade became loosened and the hand grenade exploded, causing injury that resulted in the amputation of both hands and loss of sight of both eyes. He was awarded \$200 a month, and on his \$10,000 insurance the monthly payments of \$57.50. An attendant was furnished him and he was fitted with artificial hands. Before entering the service he had been a registered pharmacist. He was given vocational training and recently has notified the Federal Board that he had, with his brother acting as associate and personal attendant, completed the formula for a proprietary medicine.

Pearl Perry (C-285,110) private, Field Artillery. The premature explosion of a hand grenade at Verdun, October 3, 1918, entirely destroyed both hands, right eye destroyed, and hearing impaired, and he was under hospital treatment from date of injury until August 2, 1919, when he was discharged. Besides his double permanent total award of \$200, compensation from the date of discharge, there was also made to him the insurance award of \$57.50 a month retroactive to the date of his injury. He was a truck driver before joining the army and a recent report from a hospital where he had received treatment for a minor accident contains the information, "he wears artificial arms and drives his auto".

Charles Joseph Bronner (C-358,736) sea-

man first class, U. S. N. Bronner received his injuries in Italy, August 19, 1919, while on a recreation party with some sixty other sailors from his ship, the U. S. S. J. Fred Talbot. While going through the trenches near the battlefield Monfalcone, Istria, looking for souvenirs, a hand grenade or some similar explosive was discharged and blew off both hands and blew out both eyes. These injuries were judged as received "not in line of duty, but not the result of his own misconduct", and he was awarded \$220 compensation and attendant allowance, and on the \$2,000 insurance which he had applied for and had been granted he is receiving a monthly payment of \$11.50. Immediately upon discharge from the Navy, Bronner applied for Vocational Training and was given a course at the Red Cross Institute for the blind at Baltimore, Maryland, the Federal Board paying him \$80.00 a month and the Bureau of War Risk Insurance continuing to pay \$140 during the course. Bronner has successfully adjusted himself to his apparent unsurmountable handicap by the use of artificial arms, terminating in complicated attachments with which he can carry heavy articles, serve himself, and hold a cane for his guidance about the school.—*Treasury Department*.

The most important thing is not a matter of position, distinction, or deputation. The judgment of men may be commendatory or condemnatory. That does not matter so very much. The things that do count are: a pure heart, a clean life, a noble purpose, a conscience void of offense, unfaltering devotion to duty, and undeviating loyalty to Jesus Christ.

The man who has these things to his credit may not have much treasure laid up in the bank vaults; he may not own fruitful acres extending in every direction; he may not stand in conspicuous or exalted position; his name may never creep into the papers; he may not be known beyond the narrow limits of his modest neighborhood; but when he has passed away men will remember him with grateful hearts, and they will weave chaplets of victory for his brow, and he will take his deserved place among the crowded souls.—*Christian Work*.

"Commit thy way unto the Lord; trust also in him and he shall bring it to pass."

YOUNG PEOPLE'S WORK

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

THY WILL BE DONE WITH MY MIND

Christian Endeavor Topic for Sabbath Day,
September 3, 1921

DAILY READINGS

Sunday—Dedicated ability. Gal. 1: 13-24
Monday—Open mind. Acts 17: 10-12
Tuesday—God-filled minds. Eph. 3: 14-21
Wednesday—A sympathetic mind. Prov. 31: 20
Thursday—Treasures of the mind. Matt. 13: 5-2
Friday—A humble mind. Matt. 18: 1-6
Sabbath Day—Topic, Thy will be done. III
With my mind. Matt. 6: 7-15 (Consecration meeting)

The mind is a very important and vital part of every individual. We might safely say it is the most important; for who would not prefer to be imperfect in any other respect rather than have a weak or imperfect mind?

Our minds are God-given. We are responsible to God for the development of the mind and the use we make of it just as we are of all our other gifts. Every person who wilfully neglects the education and proper training of the mind sins against God.

Every great event or invention in the world has come through thought. The shores of the land beyond the great dark sea were real in the mind of Columbus as his sought the privilege of proving his theory to the doubting world. The Pilgrims had in their minds a picture of an ideal Christian community before they set sail for these shores. The cotton gin was a real thing in Eli Whitney's mind before the cotton planters saw the great boon that it was to their industry. A thing always exists in some mind before it becomes a reality. Every useful invention, the sewing machine, the telephone, the telegraph, the automobile, is a service of God on the part of those persons who made the inventions. How many of the great inventive minds realize or have realized that they are advancing God's purpose?

But scholars, just as truly, are serving God, that is, the spiritually minded. Moses and Paul had wonderful mental preparation for their work. Neither of them realized the real purpose for which they were

being trained. So it is with young men and women today. They know not just what is before them in life, but he or she who is competent through education and training will have the opportunity of large service to God.

The duty then, of young people, is to put their best effort into mind preparation. Link the mind with God's mind. His will is revealed through thought. Communion with him is through thought. Have a kind, generous, forgiving mind. Have right thoughts of God and right thoughts of others.

"Wrong thinking produces discords as well as wrong action. Right thinking alone helps us to climb to God."—*Baker*.

SUGGESTED PROGRAM

Song and prayer service.
Announcements, collections, etc.
Lesson—read or repeated in concert.
Leader's talk.
Special music.
Roll call.
Song.
Sentence prayers.
Song.
Benediction.

HINTS TO LEADERS

Choose songs of consecration, and try to make the sentence prayer service one of personal consecration.

Let the testimonies be given in response to the roll call.

If novelty is desired in the roll call, distribute at the beginning of the meeting folded slips of paper containing numbers from one up to as many as there are in the audience. Let the members take part according to the number on their slip, the secretary merely keeping the record.

"Now, then, Johnny," said his teacher, "if your father gave you seven cents and your mother gave you six and your uncle gave you four more, what would you have?"

Johnny wrinkled up his forehead and went into the silence for the space of several minutes.

"Come, come," said the teacher impatiently. "Surely you can solve a simple little problem like that."

"It ain't a simple problem at all," replied the boy. "I can't make up my mind whether I'd have an ice-cream soda or go to the movies."—*New York Sun*.

WHAT DOES THE MODERN COLLEGE DO FOR FARM LIFE?

MRS. HAROLD COLLINGS

(Paper read at the Lecture Hour of the Ash-away, R. I., Grange)

Worthy Lecturer and Patrons:

Because I believe that a modern college education does help to fit our young men and women for farm life, I want to bring to you for thought, three phases of the question.

- I. A college education is valuable from a financial standpoint.
- II. It helps to make better families, and
- III. It makes better citizens.

Some of you who do not see the value of a college education in farm life will perhaps say: "But I am a successful farmer without going to college and I know as much about the work as some of these college graduates."

I will grant that you do, but how long did it take you to acquire your knowledge. About twenty years. Those who are beginning farm life can not afford to spend twenty years in learning what you already know (or ought to) by this time. They need the Agricultural College education to fit them for farm work. Four years will give them a good foundation for the work.

Another speaker has shown you the value of a college education in selecting the best seed, fertilizer, etc. This means a saving in time, money and material. A college education will help to make better families, as is shown in this incident. A short time ago there was a discussion in one of our well known magazines as to whether college girls made good farmers' wives or not. The editor of the paper interviewed many of the college girls and found that they were much more eager for homes and children of their own than those girls who were not in college. This does not co-incide with the idea that college girls do not make good wives and mothers.

They will know better how to feed children in order to combat the effects of malnutrition which is so common in the children of today, even in the best of families.

A college graduate who has taken a course in house decoration will have a more beautiful home than one who does not understand the combining of colors, fabrics and furniture.

As an illustration may I add that during

the past year I boarded with a family on a farm. The mother and father are both graduates of the Connecticut State College. Their's is one of the most pleasant and refined homes in the country. Through her college course Mrs. M. has been able to plan a beautiful and attractive home. A course in sewing, cooking and canning has saved her many dollars. Their farm is one of the best in the State and every helpful device is used. By a part of his college course Mr. M. has been able to make many pieces of furniture for the home which far exceed in quality and beauty those to be found in the stores. There are three bright, healthful children in the home and even so early one can see that the education which the parents have had has already given the children a better start in life.

If any one should ask them if a college education fits one for farm life they would tell you that each of their children are going through college which is answer enough.

As my last point I would say that if a college education plays so important a part in the home life, the younger generation coming from these homes are going to be better citizens for it. They will be better qualified to meet those engaged in other business and to take the place in our government which should belong to the farmers.

Therefore, for the following reasons I firmly believe that a modern college education does fit a young man or woman for farm life:

- I. Because it means a saving in time, money and material.
- II. Because it helps to make better families, and
- III. Because it makes better citizens.

MATER ET FILIUS

Sometimes in the hush of the evening hour,
When the shadows creep from the west,
I think of the songs you sang,
And the boy you lulled to rest—
The wee little boy with the tousled head,
That so long ago was thine.
I wonder if sometimes you long for that boy,
O little mother of mine.

And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song;
The years have altered the form and the life,
But his heart is unchanged by time,
And still he is only the boy as of old,
O little mother of mine!

CHILDREN'S PAGE

NIGHT MAGIC

(A Lie-awake Song)

The apples falling from the tree
 Make such a heavy bump at night
 I always am surprised to see
 They are so little when it's light;
 And all the dark just sings and sings
 So loud, I can not see at all
 How frogs and crickets and such things
 That make the noise, can be so small.

Then my own room looks larger, too—
 Corners so dark and far away—
 I wonder if things really do
 Grow up at night and shrink by day?
 For I dream sometimes, just as clear,
 I'm bigger than the biggest men—
 Then mother says, "Wake up, my dear!"
 And I'm a little boy again.

—From "Hearts Awake", by Amelia Josephine Burr.

IN ANSWER TO THE DANDELION'S WISH

The little dandelion seed knew perfectly well it was not liked. Verna had told it so when she pounded it into the soft earth with her tiny foot, and she had also added in a very cross voice that she hoped that never another dandelion would grow in their yard. The dandelion seed felt very sorry, for it wanted people to like it, it wanted to grow and poke a yellow flower up for the sunshine to kiss. The poor little thing felt just like crying, but that would never do for a dandelion seed, and so it just cuddled up in Mother Earth's arms and tried to forget its troubles, but all the while it kept hoping and wishing it might some day be loved, and now and then it said half aloud, "I want to be of some account. I want to make people happy."

So intent on its wishing, it did not notice that Verna came along just then, and digging up a trowel full of dirt to put into the flower pot and cover the lily bulb, she lifted the little seed into the pot, too. Soon after the little seed was fast asleep. Never once dreaming that it was snugly covered up with the lily bulb, and that the pot stood in the bay window at Verna's home.

The days went by very quickly, as days are bound to go for sleeping seeds, but for Verna the days fairly dragged. She kept counting the days until grandma's birthday.

and then she watched two new green shoots in the flower pot and wondered and wondered if the lily would be in bloom in time for a birthday gift. Every day Verna watered the new shoots, and all day long the sun shone upon them. And then something happened. One night old Jack Frost came along. He put a white veil on the windows, but worse than that he nipped the two tender green shoots and left them drooping lifeless. A very tearful little girl found them the next morning.

"My poor dear lilies," she cried, "and you were to be grandma's birthday gift, too."

Just then the little dandelion seed stirred under the dirt in the flower pot. He listened. Verna went on, "I want a pretty flower for grandma's birthday. She loves flowers so. And now my lily is dead, and it is only six weeks till the birthday party."

A thrill went through the heart of the little seed. Oh, if only Verna would love it and take it to the party! Did it dare try to win the love of the little girl? Six weeks! There was just time enough if it hurried, and right on the instant it resolved to do its very best.

Little Verna, of course, never once dreamed of what was going on in the flower pot. Indeed, she hardly looked at it once, for she did not want to be reminded of her loss.

The little seed went to work at once. It sent a little root down into the dirt, and then it sent a little shoot upward that a week later turned into a leaf. How it did grow! It stretched and twisted to make itself as tall as possible, and every day it counted the days until the party. At last there were only five days more. The little dandelion knew, for it heard Verna tell mother so, and mother had replied that they must go right over town and purchase a gift for grandma. Verna ran to get a chair to stand on to reach her bank, and walked right up to the flower pot.

"Why, mother," she said, in an astonished voice, "what's this? It has sent out a bud. Where did it come from? Isn't it pretty?"

Mother examined it closely. "It's a dandelion, but isn't it pretty?" she said. "It will be in full bloom in a few days."

"Let's take it to grandmother for a gift," cried Verna. "I never knew before that dandelions were so pretty."

How the heart of the dandelion thrilled with happiness. They were going to take it! "With a green and yellow ribbon on the flower pot it will look very pretty," said mother. "Dandelions always look so cheerful."

So it was, the dandelion, with its yellow flower nodding and bowing to the guests, went to the birthday party. There were aunts, uncles and cousins and grandchildren a plenty; there was pink ice cream and little frosted cakes. And happiness shone from every face, but none was happier than the little dandelion. For grandmother had whispered to it, "Dear little cheerful flower, you have made my birthday happy."

"It only proves we may each have a part in bringing happiness into the world if we will but try," said the dandelion to itself. And the dandelion's face was as bright as the sunshine, for its heart was full of love. —*The Child's Gem.*

DEATH WARRANT OF JESUS CHRIST

In 1810, some workmen, while excavating in the ancient city of Amiternum (now Aquila) in the kingdom of Naples, found an antique marble vase in which lay concealed a copper plate, bearing on the obverse side a long inscription in the Hebrew tongue. This, when translated, proved to be the death-warrant of Jesus Christ. On the reverse side of the plate were found the words: "A similar plate is sent to each tribe." After its excavation, it was inclosed in an ebony box, and preserved in the sacristy of the Carthusians. This relic, if genuine, is to Christians the most impressive and interesting legal document in existence. It has been faithfully transcribed, and reads as follows:

Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Emperor Tiberius Cæsar, and the 27th day of March, the city of the holy Jerusalem—Annas and Caiaphas being priests, sacrificators of the people of God,—Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair of the praetory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.

6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Orders the first centurion, Quilius Cornelius, to lead him to the place of execution. Forbids any person, whosoever, either poor or rich, to oppose the death of Jesus Christ.

The witnesses who signed the condemnation of Jesus are:

1. Daniel Robani, a Pharisee.
2. Joannus Robani.
3. Raphael Robani.
4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Shruenus.—*The Standard Dictionary of Facts.*

TO DELEGATES TO SOUTHEASTERN ASSOCIATION—IMPORTANT NOTICE

Delegates and others who plan to attend the Southeastern Association to be held with the Ritchie Church, September 1-4, will leave the train at Pennsboro on Thursday, September 1. There will be conveyance for the evening trains from both east and west. Those arriving on the morning trains will either wait until evening or come on the auto mail truck at a nominal fee.

As there is a distance of fifteen miles of rough road over which to convey the folks it will be both convenient and profitable to all concerned to pay due respect to this notice.

The first session of the association is at 7:30 Thursday evening.

H. B. HODGE,
 Chairman Transportation Committee.

"He fails who wants the privileges of success but not the duties, the pleasures but not the pains, the fruits but not the labors."

"If you want to know just how well paid you are, figure out how much work you would have to do to be paid an equal amount on a farm."

THE BIBLELESS CROSS

The cross is the central symbol of Christianity. Yet how powerless a thing it may become unless there is in the hands of the people the Book which reveals the Father's love so wonderfully shown on the cross. The two incidents which follow well illustrate the impotence of a Bibleless cross and the practical power of the Bible of the cross as an open book among a people who have never before heard its message.

Forty-two years ago the pioneer Baptist missionaries going out to the Congo, went to a section which had once been evangelized before ever America was discovered. The Spanish cross had followed her ships to Africa, and these modern missionaries came to a people whose capital bore the significant name of San Salvador, where were the ruins of a great cathedral, and yet where heathenism reigned supreme. In the king's compound they found the fetishes of the king, an old crucifix and some images of the saints. All the degradation of Africa was in the belief of the royal pagan; but the brother of a king of his people had once been consecrated a bishop by the Pope of Rome himself.

The missionaries of long ago, after lifetimes of evangelism, had died and not been followed by others. The Europeans who came in later years were there for gold and not for Christ. After the Conquistadores and the monks, the slave traffic had flung its shadow across the land. The faith had not lived in this dark continent.

The Bible, the great guardian of the future, had *not* been there. No written guide had been left to stabilize the native church, and in the corroding march of years all vestige of Christianity, except for a few shells, had disappeared.

Nowadays in the right hand of the missionary is not the cross, the symbol of a faith, but the Bible which is the *explanation* of it. One of the first things the missionary does is to prepare a lasting leader and teacher for the people in their own tongue, and give them the printed Word. That is why in these lands Christianity is recognized as the language of the Book, and why it is a Conquistador that has never yet known failure.

For a concrete case that is the antipodes of this story of the African San Salvador,

take the little republic of the same name—El Salvador, down in Central America. One of their agents reported to the American Bible Society in 1919 that recently a group of people had been discovered in a small out of the way hamlet of El Salvador, who had bought some Bibles from passing colporteurs years before, and had been slowly having their eyes opened, just through the Word of God, until now they were organized into a small church body, having regular services and much joy in their fellowship and confession of their Lord. These Indians had built their church upon the Book, and the finger of ruin had not touched it. To quote the same writer: "There is another large and enthusiastic group of believers in the hills near the Honduras border; these are the direct product of the Word of God left by passing colporteurs. The accounting of the harvest of saved multitudes in this world will certainly show that the Bible societies, of which the American Bible Society is one of the chief, have been faithful in their pioneer sowing of God's Word, and are one of the most important and effective missionary forces in existence.

The American Bible Society exists so that such a failure as that in San Salvador shall never again be repeated in pagan lands. The written, unchanging Word, in the tongues of all people, as the only sure protection against such a breakdown of faith, is the watchword of the Society. For today, if the prestige of the white man has been somewhat diminished in these later years, among the black and yellow men, the prestige of the Bible is greater than ever.—*American Bible Society.*

Whatever we are in the intimate little circle of the family, we are going to be in the larger circles of human relations. The spirit of democracy, for example, might well begin at the dinner table, which is the best classroom, and a prospective purchase be a matter for popular vote. It is not that the child has told a lie or stolen a dollar that matters, but that he has cut a groove which is easier to follow another time, he has begun the work of making a defaulting cashier. Lord, how shall we bring them up in the way they should go, save only by thy grace?—*Robert Freeman.*

MARRIAGES

BURDICK-WHITFORD.—At the Seventh Day Baptist church, New Market, N. J., August 3, 1921, by Rev. Willard D. Burdick, father of the groom, Mr. Russell Willard Burdick and Miss Dora Elizabeth Whitford, daughter of Dr. and Mrs. M. J. Whitford, of Dunellen, N. J.

DEATHS

PARKER.—Clara Converse Parker was a daughter of Willard Lewis, and Phebe Spicer Converse. Born October 11, 1847, on Big Foot Prairie, Wis. She passed away at her home in Elgin, Ill., Monday, August 8, 1921, after an illness of nine days, (of summer "flu").

She attended Big Foot Academy. In early youth she experienced religion, was baptized and joined the Walworth Seventh Day Baptist Church, November 28, 1868. She was united in marriage to William H. Parker, of Elgin, Ill., which place has since been their home. After going to her home she attended the Baptist church.

She is survived by her husband, one son, Herbert Parker, one grandson, Arthur Parker, of Elgin, Ill.; three sisters: Mrs. Lucy Howe, Mrs. Phebe Tinney, Mrs. Sarah Wolf, a sister-in-law, Mrs. Adelia Converse besides several nieces, nephews and a host of friends. Three sisters: Mrs. Ann Dangerfield, Mrs. Emma Wheeler, Mrs. Sophia Adams, and one brother, Asa Converse, passed on before her.

Funeral services were to be held at Walworth Cemetery, but on account of a heavy rain the service consisted only of the committal service and short prayer at the grave by the pastor of the Walworth Seventh Day Baptist church.

G. D. H.

DUNN.—Flora Williams Dunn was born in Darien, N. Y., January 18, 1853, and passed away, July 29, 1921, in Riverside, Cal.

In little girlhood she was brought by her parents to Milton, Wis., where she spent a large portion of her life. Early she joined the church and has always remained active and faithful in the work of God. She loved the house of the Lord and her faith has been deep and unshaken. Her education was received in the public schools and in Milton College, where she graduated. For a short time she was a teacher in the public schools; also a teacher of music and at the age of twenty-six married Frederic C. Dunn. To them were born seven children all of whom

are living, excepting one child who died in infancy. Recently Mr. and Mrs. Dunn moved to Riverside, Cal., where they established a home among many friends and in a much loved land. She permeated this home with love, happiness and content and then passed away quietly and happily to pave the way for her loved ones.

A beautiful spirit lives amongst us, and will always live in the hearts of all who knew her. An earthly life has been well lived—a leading light and an inspiration. B.

VAN SICKEL.—Isaac N. Van Sichel was born October 7, 1852, and died at his home in New York City on August 1, 1921, in the sixty-ninth year of his age.

Mr. Van Sichel was the son of Peter Nivius and Ann Eliza Runyon Van Sichel. He was a member of the firm of Comacho, Roldan and Van Sichel, engaged in the South American import trade. More than forty-two years ago Mr. Van Sichel began as an office boy with the firm of which he afterwards became a member. His sterling, thorough, gentlemanly qualities soon won him a place in the hearts of his employers, and step by step he worked his way up until the company was glad to make him a member of the firm.

In April, 1880, he was united in marriage with Miss Eva Jane Hubbard, only daughter of Captain J. Frank Hubbard, of Plainfield, N. J. To them were born three children, a son, Frank, who died in childhood, and two daughters, Grace and Louise, both of whom with their mother and one granddaughter remain to mourn their loss.

Mr. Van Sichel was a man of true ideals, sweet-spirited and charitable among his friends and a kind and loving husband and father in the home. For more than five years his health had been failing; but he stuck to his duties faithfully and heroically bore the suffering which he knew was wearing him out.

His body was laid to rest in the Hubbard family plot in Hillside Cemetery, Plainfield, N. J., after services were held there by Pastor Skaggs and the editor of the SABBATH RECORDER. The tributes of flowers showed the esteem in which he was held by many friends.

T. L. G.

"If there is one man on earth I admire and love, it's the serious man, who feels his responsibility, who takes it up, but who carries it through, not with poison in his soul while he does it but with joy in his heart."

Lightly to surrender a faith that has given pragmatic proof of its truth through the solace and strength it has afforded a hundred generations of human beings is not a sign of culture.—*John Andrew Holmes.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer,*
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellow Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenger, Pastor, West Riverside, Cal.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Paptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

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

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Sabbath School, Lesson X—September 3, 1921

FROM PHILIPPI TO ATHENS

Acts 16: 19—17: 15

Golden Text.—"The angel of Jehovah encampeth round about them that fear him, And delivereth them." Psalm 34: 7.

DAILY READINGS

Aug. 28—Acts 16: 19-34

Aug. 29—Acts 17: 1-9

Aug. 30—Acts 17: 10-15

Aug. 31—Heb. 1: 7-14

Sept. 1—1 Thess. 2: 1-12

Sept. 2—1 Thess. 1: 1-10

Sept. 3—Psalm 91: 1-7

(For Lesson Notes, see *Helping Hand*)

MOTHER

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.
There is a something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unflinching eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers!—As they pass with slow-timed step,
Their trembling hands cling gently to youth's
strength;

Sweet mothers!—as they pass, one sees again
Old garden walks, old roses, and old loves.

Charles S. Ross, in the *Century*.

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SHILOH, N. J.

AUGUST 23-28

*Come On
Let's Go*

The Sabbath Recorder



REV. CLAYTON A. BURDICK, D. D.,
President of Conference, 1921

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