

CONFERENCE

SHILOH, N. J.

AUGUST 23-28

*Come On
Let's Go*

The Sabbath Recorder



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

—CONTENTS—

Editorial. —The Righteousness Which Is By Faith.—Righteousness Is a Great Word in the Bible.—Righteousness the Result of Faith That Works.—The Difference Between Lot and Abraham.—Too Many Are Still Pitching Tents Toward Sodom.—What Is the Remedy?—Come Back to Christ—His Plan Works Well.—A World Wide View.—One Glad Ray of Hope 257-260	Annual Meeting of Tract Society. 275
Tract Society. —The Annual Statement of the Board of Directors, 1921..... 261	Education Society's Page. —Some Significant Extracts From the Report of the Corresponding Secretary of the Education Society to the Conference 276
President's Address 268	Woman's Work. —Colors (poetry).—The New Woman of Egypt.—Treasurer's Report 278-280
The "Sabbath Recorder" 271	Program for the Northwestern Association 280
Northwestern Association at Milton, September 15-18—Train Connections at Chicago 273	Young People's Work. —Using Our Bibles 281
Notice of the Annual Meeting of the Sabbath School Board 273	Child Training at Home. 281
The Commission's Page. —Honor Roll.. 274	Give Us Practical Proof 282
"In the Heart of the Earth" 274	Correction to the Historical Volume. 282
	Our Weekly Sermon. —The Democracy of Love 283-287
	Sabbath School Lesson for September 10, 1921 288
	Death 288

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The Righteousness Which Is By Faith These editorials give the substance of the editor's sermon at General Conference on Sunday morning, August 29, 1921.

Text: "Abraham believed God, and it was counted unto him for righteousness." Rom. 4: 3.

In the twentieth verse, Paul says of Abraham: "He staggered not at the promise of God through unbelief; but was strong in faith, giving God the glory."

In James 2: 23, we find that when Abraham believed and it was imputed unto him for righteousness, he was called the Friend of God.

Paul, in Philippians, expressed the desire to be found in Christ, not having his *own* righteousness which is by the law, but that "which is through faith in Christ, the righteousness which is of God by faith."

The theme for this General Conference is "Personal Righteousness: the Fundamental Need of Our Time". Thoughts touching upon this subject have run like golden threads through every session. As we come to the noon hour of our last day here, let us place special emphasis upon the righteousness which is by faith; as the all-essential righteousness without which we can not go forward with the work of God.

There are many Bible passages in which the words righteous and righteousness occur; but the inspired writers in many ways exalt the righteousness which is by faith, and which made the Father of the Faithful "the Friend of God".

I am glad the word *personal* stands in the conspicuous place in this theme, and I plead that special emphasis be placed upon it; for a society, denomination or state, can become righteous only through the righteousness of the individuals that compose it. We must insist that the righteousness which is by faith is the *only* righteousness that can avail.

A careful study of our Bible will show that the terms righteous and righteousness are applied to men and to their activities in more than one sense. In other words, these terms are used with reference to different standards of right. Some persons are

called righteous and yet their righteousness was not of faith; and they were not acceptable to God.

There was a great difference between the righteousness of Lot and that of Abraham. And yet Lot was spoken of as righteous. The righteousness of Job and that of his three friends could not have been born of the same spirit, and that of the friends was not of the kind to give them the title, "Friend of God". They thought themselves very righteous; but their righteousness did not give them standing with God, any more than did the righteousness of the Scribes and Pharisees place them in harmony with Christ.

Paul spoke of his *own* righteousness and of the righteousness of Christ. He contrasted the righteousness of the law with that of faith, and longed for the latter. Isaiah declared that "all *our* righteousnesses are as filthy rags".

Both in the Old Testament and in the New the righteousness that is of faith is highly commended; and this must be the kind that is needed today—the *fundamental* need referred to in our Conference program. This again must be the kind Christ meant when he said: "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

Righteousness is a Great Word in the Bible From what we have said it must appear that righteousness is a great word in the Bible. It is used to express the best that is in man and the supreme characteristics of God.

When the old *classic* writers pictured their gods they represented some of them as holding in the right hand an olive branch, and some a scepter. Neptune was portrayed as holding a trident, Minerva, as holding a scroll, Apollo, a bunch of arrows, and Venus, a golden apple. But the inspired writers of the Bible represent *our* God as one whose right hand is full of righteousness.

The word right is found in all civilized languages with but little change. It means straight or true to a rule. When the archi-

ted to find a man's work true to the plumb line, or the square, or the spirit level, he said "rectus". In the material world it means conformity to a perfect standard.

In a spiritual sense it means conformity to God's law; abounding in the grace of friendship with God. Religion may be only a sentiment; but righteousness is a mind and soul full of activity in obedience to the divine behests. It means more than obedience to statutes or common laws. Such obedience makes a law-abiding citizen, but not necessarily a righteous man. A person might be a strictly law-abiding citizen so far as overt acts are concerned, and yet be far from a true patriot.

True righteousness is the outgrowth of a faith that brings God near as a friend, and which prompts man to a clear, loving, conscientious loyalty to truth and moves him to sacrificial service for the welfare of others.

Righteousness the Result Of Faith That Works Abraham's faith must have been more than a mere belief or acquiescence in a great principle. It was loyal and active devotion to the God whom he regarded as his leader. It was an inborn "substance of things hoped for, the evidence of things not seen", which made a sort of mystical union between the man and his God. It produced righteous actions—proper and godly work in everyday duties and in common things, so that his life was literally a wonderful walk by faith.

And this was the way it worked: When the command came, after he was converted, "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I shall show thee," Abraham obeyed, asking no questions. With no map or guide-book, he starts out with his household to follow wherever the hand of God might lead, "not knowing whither he went".

When he found himself surrounded by idolaters with every influence against him as a child of God, he got away from it by placing the river and the desert between his family and the Chaldean nature-worship of his people. God's promise had inspired in him the hope that he might become the founder of a great nation, and straightway he sought a country where such a thing could be possible, and where his hopes might be realized. Then when he found himself a stranger among the heathen he

held himself apart from them, not even allowing intermarriage between them and members of his own tribe. When Lot clamors for the best of the land, Abraham generously gives him his choice, and, for himself, trusts God to enable him to live in the more barren hill country.

At every step we see this man with the righteousness which is of faith, practicing principles of justice and honor, and manifesting purest friendship and tenderest love. Yes, indeed, it was a wonderful walk by faith!

In after years when we see Abraham on Mount Moriah, with his son Isaac on the altar, still trusting God to keep his promise concerning the seed, and yet obeying up to the very last point of sacrificial service, we can see why his faith was counted unto him for righteousness. Faith was the root and righteousness was the fruit. It was a faith that worked.

The Difference Between Lot and Abraham The Scriptures refer to Lot as a righteous man; but there was a world-wide difference between his piety and that of Abraham. We would say that Lot was a very poor Christian. But he was not the last one of his kind. Selfishness and business ambitions moved him to pick the best for himself regardless of the rights of others. Faith did not keep Lot from pitching his tent toward Sodom. How to get on in the world was the main thing with him; and he did not hesitate to take his family into a community hostile to the righteousness in which he had been trained in the home of the Friend of God. *Toward Sodom* soon became *in Sodom*. The free open tent-life was changed for a house in the wicked city, in the society of which he soon began to feel at home. True, his righteous soul was sometimes vexed over the wickedness; but his faith did not move him to get away from the debasing surroundings.

Mercenary, worldly, backsliding, unhappy Lot represents too many ineffective, God-forgetting, worldlings of today who call themselves Christians. Riches he was able to secure; but at what a fearful cost! And after all he came out poor.

Faithful Abraham prospered under what seemed to be unpromising conditions, while Lot lost everything—even his good name. His righteousness was but filthy rags, and

he lost out while righteous Abraham was blessed of God.

The righteousness which is by faith enabled Moses to choose suffering with the people of God rather than to enjoy the riches in Egypt; for he had respect unto the recompense of the reward. And it was this all the way through that made Moses the deliverer of a nation from bondage.

Paul, the self-righteous Pharisee, gave up flattering worldly prospects and, transformed by the righteousness which is by faith, he moved the world toward better things more than any other man of his time. He fought the good fight, kept the faith, and obtained the crown of righteousness.

Too Many Are Still Pitching Tents Toward Sodom

Looking out upon the world today we see many of God's people filled with misgivings for the future. The mad rush for riches; the drift of the world away from the churches; the craze for worldly amusements; apparent loss of spirituality; corruption in politics; materialistic tendencies; efforts to undermine the faith of our fathers; growing disregard for the holy Sabbath, and the marshaling of the forces of anarchy, which threaten the ruin of our civilization—all these things and more, combine to fill the hearts of men with fears for the world's future.

Growing contentions between labor and capital affect all classes. Social problems that puzzle the wisest are filling the world with unrest. Egoism on the one hand claims everything for self, while socialism regards society as everything, and looks upon the individual as nothing. Empty churches and rushing multitudes of pleasure-seekers show that the world is rapidly becoming Sabbathless. Indeed it is evident that some who once started for the land of Canaan have either died in Haran or have pitched their tents toward Sodom for worldly gain or pleasure.

What Is the Remedy? In view of all these disturbing and dangerous conditions it is not strange that Christian people are worried and are seeking an effective remedy.

People who do not claim to be Christians are also worried, and many remedies are being offered.

Some dream of education and culture as the cure-all. Others seem to think that political organization will straighten things

out, and that the Sabbath can be restored by stringent civil laws. Agnostics clamor for no law, while skeptics rail against the Bible as the law of God, and the best of them try to save the world by some institutional, socialistic devices—by clubs, by philanthropic organizations, by lecture courses and culture schemes.

Newell Dwight Hillis, in his *Fortunes of the Republic*, tells the story of some who have tested these remedies until ready to pronounce them failures.

One Unitarian minister who for nine years in the White Chapel district of London, tried by these means to save the people. Finally, utterly discouraged, he pronounced the work a failure and wrote, "Men will go on betting and drinking till the flood."

Another instance is given of a Russian Jew, a Nihilist, trying to save his fellows in London's Ghetto. This man was spoken of as a beautiful character devoted to his people. For twenty years in night school and institutional work he had tried to cleanse the Ghetto, and finally confessed that all his boys after graduating from these classes go to the policy rooms, and that many of his girls go to the disorderly houses. After actually demonstrating the truth of his statement, he exclaimed: "It is all a failure!" He also explained that the ethical culture lectures in Music Hall do nothing toward the regeneration of those who listen.

In Herbert Spencer's last book—in the preface—he expressed great doubts whether the world is any better for anything that he ever wrote.

In view of all these things our General Conference theme is most timely: "Personal Righteousness the Essential Need". And I must emphasize the personal righteousness *which is by faith in the Lord Jesus Christ* as the one thing essential if our world is to be made better.

Come Back to Christ His Plan Works Well Jesus was the greatest and most successful social and spiritual reformer the world has ever known. Men will never be able to improve upon his plan for making a good world.

In his name, Peter, and John, and James, and Paul, went forth in the righteousness which is of faith, and wherever they went

men were moved to a higher life and sins were put away.

Faith in Christ as the Savior of the world was the root and ground of Paul's righteousness. It was this that transformed him from a self-righteous Pharisee to a wonderful Christian missionary whose influence shall move the world while time shall last. This righteousness enthroned in the hearts of men today would transform the world. It is the one thing needful. It would put life into every proper method of reform, and the light of the world would drive away the darkness.

Personal loss of faith in our Father God is the most disastrous thing that can ever befall the people of our fair land.

A World Wide View The principle for which we plead is the only one that can unite the nations in bonds of peace.

So long as nations continue to exalt national selfishness and greed as "patriotism", so long as they justify murder and cruelty and destruction as a "military necessity", just so long will peace on earth be impossible.

Men must cease thinking that the righteousness which exalts a nation and which is commended in the Bible, is impracticable. Did Christ who said "love your enemies" and who urged men to seek first the kingdom of God and his righteousness, teach an impracticable thing?

If the spirit that has animated the nations thus far continues to prevail, there is no hope of peace on earth. Even the nation that has sacrificed most in order to make the world safe for democracy, must learn that autocracy can never be corrected by the tyranny of mobocracy. This can not be done in America any more than in Russia or in Mexico.

Enduring peace can come between the nations only by personal righteousness that is by faith, enthroned in the hearts of men. The kingdoms of earth must be moved by the power from on high, and the quicker the Christian peoples realize their responsibility the sooner will come the glad day when peace shall prevail.

One Glad Ray of Hope There is one glad ray of light in these dark days. Many great minds are uniting in the appeal for personal righteousness that is by faith—for true and living Christianity—as the only hope of the world.

Master minds in many nations are coming to see that we can not go on in this way, for existing conditions are unbearable. The handwriting on the wall is startling the millions who anxiously look for a remedy.

Weighed and found wanting are all the devices for reform, and far-visions men are looking to the church as the exponent of true righteousness.

The church has a mighty task to perform, and it does not seem fully awake to its responsibility. While it sleeps the ruin goes on! There must be a higher standard of membership. Every member of the Christian church must be an active, practicing Christian—a person filled with righteousness. If this were really so today throughout all lands, the time foretold by the prophets would not be far away. Nations would not learn war any more. Swords would be beaten into plowshares, and spears into pruning hooks.

This glad day can never come by crushing enemies in battle. Treaties will continue to be nothing but scraps of paper until personal righteousness prevails with rulers and people alike. It is the business of the church to bring this about. For this it was commissioned of God. Will it respond to the demand that is filling all lands?

If the church does respond there must be a mighty forward movement of evangelism such has not been known for many generations. Every denomination must bear its share of the glorious work. Let every nominal Christian become filled with the Holy Spirit; let personal righteousness in all its beauty take possession of the hearts of men and set them to work for human betterment, and the glow of the millennial morning would soon drive away the darkness, and the day-dawn of the Sun of Righteousness would bring peace on earth and goodwill toward men.

As most dangerous winds may enter at little openings, so the devil never enters more dangerously than by little unobserved incidents which appear to be nothing, yet insensibly open the heart to great temptations.—*John Wesley.*

The funny part of it is that European celebrities think they have visited America when they have visited New York.—*Pueblo Star-Journal.*

TRACT SOCIETY—THE ANNUAL STATEMENT OF THE BOARD OF DIRECTORS, 1921

REVIEW OF THE YEAR

With reverent and grateful thanksgiving to the Lord our God for his kind care and infinite love, this Annual Statement for 1921 is presented to the Seventh Day Baptist General Conference by the Board of Directors of the American Sabbath Tract Society; for in God is our trust, and it is upon his wisdom and guidance that the Board depends as it strives to perform the tasks assigned to it by the Seventh Day Baptist people.

The official circle of the board has been broken once during the year, by the death of Franklin Stillman Wells, D. D. S., at his home in Plainfield, N. J., March 13, 1921. Dr. Wells has been a faithful, efficient and much loved member of the board for many years. An obituary with his picture was published in the SABBATH RECORDER of April 11, 1921, pages 473 and 474.

There have been two deaths among the vice presidents of the corporation of the Tract Society: Rev. Thomas W. Richardson, pastor of the Mill Yard Seventh Day Baptist Church and editor of the *Sabbath Observer*, in London, England, November 18, 1920; and Rev. William Clifton Daland, D. D., president of Milton College, Milton, Wis., June 21, 1921.

Throughout the year there has been a constant endeavor to conduct the work along the lines suggested in the Annual Statement of 1920, in the topic, "Plans and Policies of the Board". A brief summary is arranged under the following headings:

FIXED APPROPRIATIONS

1. \$800.00 has been sent to Rev. Gerard Velthuysen, of Amsterdam, Holland, towards the support of *De Boodschapper*, the monthly magazine published at Haarlem under the general editorship of Brother Velthuysen.

2. \$150.00 has been sent to Rev. T. L. M. Spencer, of Georgetown, British Guiana, towards the support of *The Gospel Herald*, the bi-monthly magazine published by Brother Spencer.

3. \$350.00 has been contributed towards the support of work among the Italians in New York City and New Era, N. J., through the labors of Rev. Antonio Savarese, a Seventh Day Baptist minister.

4. \$240.00 has been contributed towards the support of work among Hungarians in Chicago and neighboring cities, and in a colony of Hungarians near Hammond, La., through the labors of Rev. Joseph J. Kovats, a Seventh Day Baptist minister.

The Seventh Day Baptist Missionary Society is also interested in these same four lines of work, and in its annual report will be found more definite details of information.

5. \$150.00 has been sent for the support of Sabbath reform work for the British Isles in connection with the Mill Yard Seventh Day Baptist Church in London, England.

6. An appropriation of \$100.00 was sent to the Seventh Day Baptist Pacific Coast Association to finance the traveling expenses of a representative of that association, Rev. George W. Hills, in making an annual missionary visit among the lone Sabbath-keepers on the Pacific Coast.

THE SABBATH RECORDER

This magazine is the mouth-piece of the denomination. It aims to be a wise director of thought, and the medium of distributing denominational information. Without it there would soon be a lack of knowledge, and that would mean a lack of interest, and a rapid disintegration of denominational forces. There is no other item in the work of the Tract Society that surpasses in importance the publication of this denominational magazine. The increase in the subscription price to \$2.50 a year has met the general approval of the people, and practically no subscriptions have been canceled because of this added cost. The SABBATH RECORDER should be seen and read in every Seventh Day Baptist home. Every Seventh Day Baptist should be an active agent to secure more subscriptions and more readers. The income from subscriptions and sales is far from equal to the cost of publication; but the board feels that there is no other work to which funds can be applied to better advantage. If the number of subscriptions could be doubled, this work would become almost self-supporting. By strenuous effort during the year a special committee has succeeded in keeping the list from becoming smaller, and the editor has given his best and able efforts to make the paper an uplifting, informing, directing, teaching, spiritualizing factor in the life of the denomination.

Definite detail data in reference to the cost of publication and the present condition of the subscription list may be found in the report of the publishing house.

SABBATH SCHOOL PUBLICATIONS

At the present time there are four Sabbath school publications: the *Helping Hand*, the *Sabbath Visitor*, the *Junior Series of Seventh Day Baptist Graded Lessons*, and the *Intermediate Series of Seventh Day Baptist Graded Lessons*.

By a mutually satisfactory working arrangement the Sabbath School Board has charge of all the editorial work and expense of the publications, and promotes their use in the Sabbath schools; while the Tract Society takes care of the cost of printing and distribution, and receives all income from subscriptions and sales. The report of the publishing house gives the data for that part of the work carried on by the Tract Society.

FIELD WORK

(a) Sabbath Evangelists

Rev. Willard D. Burdick has continued his work along practically the same lines as in former years. One fourth of his time is given to this field work, and the other three fourths to the church of which he is pastor at New Market, N. J. He has been at Garwin, Ia., Dodge Center, Minn., New Auburn, Wis., Salemville, Pa., and Alfred Station, N. Y. At Garwin and Dodge Center a tent was used for evangelistic meetings, Brother Burdick being the preacher and a member of the male quartet. In connection with his work at Dodge Center and Alfred Station he was one of the teachers in religious day schools for children. A summary of his reports is as follows:

Quarter ending September 30, 1920, time seven weeks. Sermons preached: at Garwin, Ia., 27; at Dodge Center, Minn., 16; at New Auburn, Wis., 1. Taught three Sabbath school classes; taught in religious day school ten days; spoke at hour of worship in religious day schools three times; gave 13 Bible readings; made 91 visits and calls; took one subscription for the SABBATH RECORDER. Expenses including one half of General Conference expenses, \$58.68. At Salemville, Pa., two weeks, February 17 to March 1, 1921, sermons, 13; average attendance, 72; Bible readings, 9; taught Sabbath school class, 2; short talks to Sabbath school, 2; calls and visits, 28; offering for the Tract Society, \$27.75; expense of trip, \$20.31.

Two weeks of work are not reported, being the last part of June, 1921; a trip that extended into July. Brother Burdick's year with the Tract Board is from April 1 to April 1, and therefore the fiscal year, July 1 to July 1, does not always have exactly three months of work.

Rev. George B. Shaw asked to be released from his work as a special Sabbath evangelist on March 1, 1921, at the time he left the pastorate in New York City to become pastor of the Salem, West Va., church. Before that time his work for the Tract Society had been at Alfred Station, N. Y., Jackson Center, Ohio, Milton and Milton Junction, Wis., Berea and New Milton, West Va., and DeRuyter and Scott, N. Y.

Reports of these trips may be found in the SABBATH RECORDER of October 11, 1920, page 464, January 3, 1921, page 12, and February 21, 1921, page 237. On the first trip he gave 22 sermons and addresses to congregations averaging 73, and made 107 calls, with an expense to the board of \$44.30; on the second trip there were 18 sermons and addresses, with an average attendance of 40, with 31 calls, and an expense of \$37.14; the last trip there were 7 sermons, with an average attendance of 42, with 24 calls, and an expense of \$12.48. The total expense was \$93.92. These statistics do not include work done in attending Sabbath schools, church prayer meetings, Christian Endeavor societies, and several public schools.

(b) Vacation Religious Day Schools

During the summer of 1920 the Tract Society was interested in several religious day schools, at Alfred Station, N. Y., through the work of Rev. George B. Shaw, and at Dodge Center, Minn., through the work of Rev. Willard D. Burdick as already mentioned. In addition to these schools, work of the same general nature was done at Scott, Verona, and Goodrich Corners, N. Y., under the supervision of Rev. T. J. Van Horn, assisted by Mrs. Van Horn, Miss Amey Van Horn, and Miss Artheda Hyde, the financial support being provided by the Tract Society. Reports may be found in the SABBATH RECORDER of October 11, 1920, pages 464-466. The enrollment at Scott was thirty, the average attendance was ten; at Verona the enrollment was twenty-one with an average attendance of twelve; at Goodrich Corners the enrollment was

thirty-one with an average attendance of sixteen.

During the year the Tract Board and the Sabbath School Board have been working together for the promotion, organizing, supervising, and partly financing of nine vacation religious day schools for the summer of 1921, the corresponding secretary of the Tract Board and the field secretary of the Sabbath School Board having charge of the work. A definite course of study for three weeks has been arranged for children of grammar school age, and a syllabus has been published with full explanations and directions.

In each school the local church finances the work except the salary and traveling expenses of the supervisors, this expense being taken care of by the Tract Society. Although a few of these schools began operations the last of June, yet the report of the work most properly goes over into the next fiscal year of the boards.

(c) Special

The editor of the SABBATH RECORDER, and the corresponding secretary have attended the sessions of the General Conference and six associations held during the year. Three of the associations met in September, 1920, at New Milton, West Va.; Gentry, Ark., and Dodge Center, Minn. The other three held meetings in June, 1921, at Westerly, R. I.; Brookfield, N. Y., and Nile, N. Y. At these meetings the work and interests of the board have been presented to the people. The editor attended the commencement exercises of Salem College, and preached the baccalaureate sermon. The secretary, as a representative of the board, has also visited the following churches, and preached on Sabbath Day: Rockville, Hopkinton, Ashaway, Westerly, Waterford, New York City, Plainfield, New Market, Shiloh, Marlboro, Leonardsville and Nortonville. He has also made mid-week visits at Bradford, West Edmeston, DeRuyter, Hartsville, Battle Creek, Walworth, Milton and Milton Junction. In June, 1921, he attended the annual meeting of the German Seventh Day Baptists at Snow Hill, Pa., and in January the Foreign Missions Conference meeting at Garden City, N. Y.

DISTRIBUTION OF LITERATURE

The policy inaugurated last year by the board for an aggressive campaign in the distribution of Sabbath literature has been

consistently followed out. The series of four letters, each containing tracts in reference to the Sabbath and Seventh Day Baptists was sent to a selected list of nearly 8,000 names and addresses. After a few weeks a follow-up letter was sent, enclosing a card for answering certain questions in reference to interest in the matter of the Sabbath and regarding literature that had been sent. An addressed stamped envelope was also enclosed for the reply. A very satisfying per cent of these cards has been returned, and while the larger portion of them indicate no interest in the subject, and no desire for more literature, yet a considerable number have made replies that merit personal attention, which is being given to them, by members of the committee by correspondence. Besides all the extra correspondence in this special campaign, five letters were sent to each name, or a total of 35,630 letters, containing 50,153 tracts, or 435,362 pages of literature.

The postage for each name has been eleven cents, or about \$880.00, not including correspondence now under way, and further literature now being posted. The tracts used in this were, "Bible Readings on the Sabbath and Sunday", "Why We are Seventh Day Baptists", "Pro and Con of the Sabbath Question in a Nut Shell", "Religious Beliefs of Seventh Day Baptists", "The Sabbath and Seventh Day Baptists", "Sabbath Post Card", and "A Few Facts Concerning Seventh Day Baptists".

Other channels of distribution have been for supplies for the racks in the vestibules of the churches, and to names and addresses of people asking for Sabbath literature for themselves or others, and wherever opportunities seemed favorable.

In addition to the special campaign, there have been distributed 17,803 tracts with 125,158 pages, or a total for the year of 67,956 tracts with 560,520 pages. Several more racks for the display of tracts in church vestibules have been made and distributed, the last one of the supply being sent to the new church building at White Cloud, Mich. So far as is now known every Seventh Day Baptist church edifice in the United States has one of these racks, providing a constant and convenient means for the distribution of Sabbath and other gospel literature.

THE SECRETARY'S OFFICE

(a) The secretary's office has supplied material for the SABBATH RECORDER nearly every week, in reference to the work of the Tract and Missionary societies, and other matters of denominational interest.

(b) A Seventh Day Baptist Calendar for 1921, printed in two colors, was issued as a supplement to the SABBATH RECORDER in February. So many expressions of appreciation and approval have been received that it may be thought advisable to issue such a calendar each year, sending it out at the Christmas holiday season.

(c) Special letters, each containing one of the Seventh Day Baptist Calendars, were sent to a list of about 1,000 Seventh Day Baptist young people early in April, with the compliments and best wishes of the Tract and Missionary societies.

(d) Interest in the observance of Sabbath Rally Day, the third Sabbath in May, was fostered through the pages and the back cover of the SABBATH RECORDER, and special responsive services for the Sabbath schools and the Christian Endeavor societies were prepared, printed and distributed throughout the denomination. Reports from various churches indicate an increasing interest, attended with helpful influences for the Sabbath, coming from the observance of this denominational anniversary.

(e) At the request of the Forward Movement director material was prepared for the Tract Society number and the Missionary Society number of the Projector.

(f) Also at the request of the Forward Movement director the preparation of the copy for the printers, the proof-reading and the general local supervision of all six numbers of the Projector were attended to by the office of the secretary.

(g) All of the clerical work for the distribution of literature, the wrapping, addressing, stamping, and mailing, is now done in the secretary's office.

(h) The correspondence connected with the work of the Commission is largely cared for in this office.

(i) The correspondence for two questionnaires, one on the matter of tithing, and one on family worship, has been done in the secretary's office, for use of the Forward Movement director.

(j) The gathering of the annual statistics from the churches for the General Con-

ference and other correspondence in reference to, and in behalf of, the churches are a part of the work of this office.

(k) The preparation of the annual reports and the supervision of their being printed is another item in the work of the office. These are the reports of the Missionary Society, the Tract Society, the Commission, and the Corresponding Secretary of the General Conference.

(l) In the issues of the SABBATH RECORDER from January 17, to March 7, 1921, there were published eight special articles with illustrations, on the work of the Missionary Society.

(m) From the secretary's office the following books have been distributed, the funds received from the sale of which being turned over to the publishing house:

- 86—Studies in Sabbath Reform.
- 24—Seventh Day Baptist Hand Book.
- 4—Sabbath and Sunday: Biblical Teachings.
- 4—Abram Herbert Lewis: A Biographical Sketch.
- 3—Critical History of Sabbath and Sunday in the Christian Church.
- 2—Critical History of Sunday Legislation.
- 2—Spiritual Sabbathism.
- 1—Paganism Surviving in Christianity.
- 1—Swift Decadence of Sunday; What Next?
- 1—Complete Sabbath Commentary.
- 1—Letters to Young Preachers.
- 1—The Great Test.
- 1—Life of Governor Samuel Ward.
- 1—Rev. Eli S. Bailey: Biographical Sketches.
- 1—The Outlook, Vol. 1.

(n) But the chief business of the office is attending to the general correspondence connected with the work of the two boards, and the relation of this work to the denomination and to the world. There have been during the year twelve meetings of the Tract Board, and eight meetings of the Missionary Board.

(o) The equipment of the office is the property of the Tract Society. The rent on the office, the cost of telephone, and the electric lighting are met by the Tract Society. The postage on tracts, books, and the letters connected with the special effort in the distribution of literature are also met by the Tract Society. The other expenses

of the office, including general postage, supplies of stationery, salary of clerk, etc., are met jointly and equally by the two societies.

THE DENOMINATIONAL BUILDING

The acute situation which existed one year ago regarding the necessity of moving the publishing plant from its present quarters has subsided. The condition in the business world is yet far from normal, and many have felt that it would be unwise to let contracts till the price of building material and the wages of labor were more stable. The plan of putting the Denominational Building into the Forward Movement budget as one of the items on a five-year basis has extended the time for receiving contributions, and again it has seemed unwise to begin actual work on the building till a larger fund has been accumulated.

In the meantime a most desirable site for the building has been purchased, located in Plainfield, N. J., on Watchung Avenue, between Fifth and Sixth streets, almost opposite the City Hall, facing the location of the proposed City Hall Park, and adjoining the plot of ground where the new Y. M. C. A. building is to be erected. Architects are now at work on the plans for that part of the building which is to be used by the publishing house. The board has decided to have the ownership of the building vested in a new corporation organized under the laws of New Jersey. The name of the new corporation is "American Sabbath Tract Society", for which a charter was obtained June 27, 1921, suited and favorable to the interests of the work. The amount of money now on hand in this fund is shown in the report of the treasurer.

REPORT OF THE PUBLISHING HOUSE

To the Board of Managers of the American Sabbath Tract Society:

In presenting the annual report of the publishing house for the year 1920-21, there is not much new to report except a general increase in the cost of all publications, in spite of our strenuous efforts to hold these costs down. We are in hopes we have gone over the peak and that the trend will be downward hereafter instead of upward. The cost of paper has dropped considerably from its highest point in December. The other elements that enter into the cost of publications are now higher than ever. Rent is double that of last year, insurance is more, and labor is considerably higher.

There does not seem to be any prospect of these items dropping in the very near future.

The total volume of business transacted by the publishing house was \$43,327, an increase of over \$3,000. The Tract Society work amounted to \$13,312, the other denominational work totaled \$2,359, and strictly commercial printing was \$27,450. The first six months showed a large increase in commercial printing over last year, but the last six months have seen a considerable dropping off in this department.

One thing that apparently is not generally understood is the fact that the office does all denominational work at cost. This fact was brought to our attention recently in a comparison of our bill for denominational work with that of a private plant on the same job. We had rendered our bill at cost, while the other printer was working on a commercial basis. We bring this up at this time to again call attention to the fact that the denominational work is handled at cost, and in most instances at a very low cost, too.

The SABBATH RECORDER.—Total cost, \$10,704, an increase of \$1,100. The excess of cost over income this year was \$5,935. There is a circulation of 1,829, a loss of 102 over last year.

Sabbath Visitor.—Total cost \$1,357, an increase of \$92. The deficit this year is \$808. The total circulation is 960, a loss of 46.

The Helping Hand.—The report this year includes five issues, as the report last year closed too early to get in the fourth issue. Last year's report had but three issues, which was noted in that report. The cost of the five quarters this year was \$1,872, an increase of \$750; \$358 of this was for the fourth quarter of 1920. The deficit is \$661. Total subscriptions are 3,302, a gain of 70.

The Junior Quarterly.—This quarterly was discontinued with the third quarter of 1920, and became the Junior Series of Graded Lessons. The account given here is for the final issue as the Junior Quarterly.

The Graded Lessons.—These were started with October, 1920, both for the Junior and Intermediate Series. They vary in size from 40 pages to 56 pages for Part IV of Year I. The pages are 5½ by 8. The edition of the Junior Series is 3,000, and the Intermediate, 1,200. The statement of sales and cost is tabulated under the statistics.

The physical condition of the plant is about the same as last year. We keep adding to it all the time. This year we have added considerable new type, a small job press and motor, a power punch, etc., at a cost of \$848, which has been paid for from the receipts of the business. As a whole we consider it in the best condition it ever was.

GLANCES HITHER AND THITHER

A review of the work for the year, however cursory, will catch glimpses here and there for present situations and future outlooks, glimpses that are not subjects for graphs and diagrams, nor reducible to statistical tables.

1. *The picture is not dark and discouraging.* It is true that the unrest and disturbances in all realms of life are far from being settled. But people are coming to realize that things can never be again just as they were before the great war. Our ways and methods of living and acting and thinking have undergone great and strange changes that make a return to former conditions impossible; but a consciousness of this fact is a long step towards a desired normal condition, however different it may be from that of a few years ago.

In spite of the slump in business circles the financial support for the Tract Society in regular contributions from the people have been generous, though not equal to those of last year.

At the meeting of the General Conference and of the associations there has been a decided increase in the general attendance of the people, in the interest manifested, and in the spiritual fervor and power which have prevailed.

Representatives of the societies and boards who have visited the churches all agree in reporting a growing spirit of unity, and the development of a conscious sense of denominational solidarity; people are coming to think more and more in denominational terms.

There is a unanimous feeling that the spiritual needs, and the spiritual forces, should be emphasized and given first place in our thoughts and efforts.

These things are symptoms of a condition which inspire hope and good cheer.

2. *General world attitude toward Sunday as the Sabbath.*

The matter of legislation for the support of Sunday observance has been kept in the

public eye with more than ordinary persistence during the year. The large Presbyterian denomination has a department that promotes the interests of such work, and the resolutions passed at the annual gathering at Winona, Ind., have received editorial approval and support in Presbyterian papers. The great Methodist denomination has also been increasing its activity in trying to build up a support for civil measures concerning Sunday observance. The present outlook, however, suggests little peril to Sabbath-keepers along the lines of opposition and persecution from civil enactments. The great peril, subtle and alarming to Sabbath-keeping, is the apathy of Sabbath-keepers themselves regarding Sabbath observance. The spirit of holidayism, which is coming more and more to characterize the observance of Sunday, is extending its baneful influences upon the observance of the Sabbath.

Very few people in these days make any attempt to support an observance of Sunday on Biblical grounds. The plea is that one day is as good as another; that it makes no difference which day of the week is observed, only so it is observed in the right spirit; that since the great mass of Christians observe Sunday it is the best plan to follow that custom, and not disturb matters by insisting on the particular day as observed by the Hebrews of old. To meet this situation a new type of Sabbath literature is needed, in which the appeal is made to loyalty to the Bible as a source of authoritative guidance, and to the duty of loving obedience to the teachings and example of Jesus Christ.

3. *Interest in the Sabbath is far-reaching.*

But while there is such a wide-spread influence to the claims of the Sabbath truth, there is after all a general awakening in regard to the matter; and where people yet hold to the Scriptures as having authority for conduct, and where the truth in some way finds access to the mind, they are inquiring, and studying, and in many cases are accepting the Sabbath in belief and in practice; and in many places scattered everywhere, are found independent Sabbath-keeping Christians. It is ours to help such people, in every right and acceptable way, not by invidious propagandism and proselyting, but by a sincere and hearty welcome to our fellowship, if they are thus attracted.

4. *The Tract Society and the Forward Movement.*

The Tract Board is in harmonious sympathy with the denominational Forward Movement. It looks to this movement for a denominational policy to guide in the field work and in its relation to organized religious education among us as a people. The board has been and now is deeply and actively interested in both these lines of work. Its purpose is to continue its efforts together, in a united way, with other denominational societies and boards along such plans and methods as the Commission may suggest for the denomination as a whole.

5. *Our attitude towards our work.*

We need a greater faith in God, a greater faith in each other, and a greater faith in the greatness of our work. Here is an important truth, but a neglected truth, a truth of vital importance to the Christian church and to the people of the world. It is ours to call attention to this truth, lovingly but forcibly, not in the spirit of proselyting, but with the hope and prayer that when truth is seen and known it will be acted upon.

It is well for us to be conscious of the fact that our views are not narrow; we are not promoters of a bigoted *ism*. Our views are thoroughly evangelical. We are saved by grace, and not by a keeping of the law; for the law is only the schoolmaster to bring us to Christ. He is our law and our pattern. His love and mercy save us and constrain us to keep his commandments. And he kept the Sabbath, the Seventh Day of the week. And we say with Paul, "Do we then make void the law through faith? God forbid; yea, we establish the law."

It is well also for us to keep in mind, and to say to others, that the Sabbath is not Jewish. The gospel of Christ is for all mankind. This is a fundamental principle in his message. And the Sabbath is a part of the gospel of grace. He said that the Sabbath was made for man. Recently unearthed records show that nations long before the Exodus, before there was a Jewish nation, divided time in periods of seven days, and the last was called by a name meaning "rest", that is, Sabbath. No, the Sabbath is for all races and all peoples, and for all time. The Sabbath is Christian.

May we not then briefly state the situation in these seven assertions:

1. The observance of Sunday is tending

more and more towards holidayism, and its religious significance is becoming less and less.

2. The world is in great need of a real Sabbath, with its uplifting spiritualizing influences.

3. Real Sabbath observance is far more than mere idleness. It depends upon the heart motives, and right relations towards God and men.

4. Real Sabbath-keeping involves the idea of sacred time; for while all days are God's days and all days are man's days, the Sabbath is different. God has made the Sabbath sacred, has sanctified it.

5. The Bible, the records of antiquity, ancient history, tradition, all agree in the weekly cycle of seven days, the last being the Sabbath.

6. There is no question of confusion, or loss of time, since Jesus put his stamp of approval upon the Sabbath by keeping it himself. And in speaking to his disciples of the scribes and Pharisees he says, "All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works; for they say and do not." His condemnation was of their insincerity and formalism, and not of the Sabbath, which he loved and observed.

7. The Seventh Day is the sole means of restoring and preserving on a religious basis the Sabbath institution to the Christian world.

In view of these things, the board renews its appeal to Seventh Day Baptists to be of good courage, and to go hopefully and bravely forward, continuing its splendid, strong, generous support of the work for Christ and the Sabbath.

The foregoing annual statement was approved by the board of directors at Plainfield, N. J., July 10, 1921.

EDWIN SHAW,
Secretary.

Countersigned:

A. L. TITSWORTH,
Recording Secretary.

PROPOSED BUDGET 1921-1922

<i>Sabbath Reform Work:</i>	
Holland, <i>De Boodschapper</i> , Rev. G. Velthuysen	\$ 800 00
British Isles, Mill Yard Church	150 00
British Guiana, <i>The Gospel Herald</i> , Rev. T. L. M. Spencer	150 00
Pacific Coast Association, traveling expenses	100 00
Committee on Revision of Literature, books, supplies, etc	150 00

Home Field Sabbath Evangelists:	
Salaries	\$750 00
Traveling Expenses	250 00
Vacation Religious Day Schools....	1,000 00
	750 00
	\$ 3,100 00
Appropriations for Publications (in excess of income):	
Sabbath Recorder	\$4,500 00
Sabbath Visitor	600 00
Helping Hand	350 00
Junior Graded Lessons	600 00
Intermediate Graded Lessons	300 00
Tracts, general printing, mailing and postage	1,400 00
	\$ 7,750 00
Missionary Work, joint with Missionary Society:	
Italian Mission, New Era, N. J., and New York City, Rev. Antonio Savarese	\$350 00
Hungarian Mission, Chicago, Ill., Rev. J. J. Kovats.....	240 00
	\$ 590 00
Miscellaneous:	
Traveling expenses of representatives to Conference and Associations, and incidental expenses.	\$ 300 00
President, traveling expenses, stenographer, postage, etc.	150 00
Legal expenses, Treasurer's expenses, stenographer, postage	150 00
Secretary's Expenses:	
Salary	\$1,000 00
Expenses, postage, etc....	250 00
	1,250 00
Office rent, storage, etc.	450 00
Clerical Assistance	350 00
Calista A. Sears, income Est. Electra A. Potter.....	325 00
Denominational Files Committee	100 00
	\$ 3,075 00
	\$14,515 00
Deficit—1920-21	915 00
	\$15,430 00
SOURCES OF INCOME	
Income from Permanent Funds, Memorial Board	\$ 3,900 00
Net Income from Permanent Funds.....	2,515 00
General Conference, Associations, etc., Collections	100 00
Forward Movement Budget Fund (Increased from \$7,915.00)	8,915 00
Total Annual Income	\$15,430 00

PRESIDENT'S ADDRESS

The president of the General Conference appearing before you at this time feels that it is right for him to acknowledge, first of all, his own unfitness in the things that should be most in evidence in the one who holds such a position as has been his for the year that these sessions will bring to a close. It is not in the business of presiding at these daily gatherings that matters so much, but in the way of bringing before this people, in program and addresses, new lines of work and service, better plans than the past has brought forth, and means by which our powers may be conserved and made more efficient. Men who have passed on before him in the honors of this office have been men of constructive ability, men who have possessed power to devise means

for the development and concentration of our activities—plans for forward movements—many of which have been put into operation to the advantage of the cause we love. Such, in a special way have been those who were his more immediate predecessors in office. This lack on his part was the chief cause of his unwillingness to take up the duties of the position he is in today.

But the assurance that came to him of help from members of the council and others who were familiar with the requirements of the office constrained him, and so, with many misgivings, he took the place assigned him by this body. He wishes now to say that those of whom he has just spoken, fulfilled their promises and have been ready with their counsel and advice. He wishes thus publicly to thank them and the others who have so kindly helped him by willingly taking the places assigned them on the program before you and if any good comes from it all, it will be due to these fellow-workers and to that Providence which so constantly follows us and makes our weakness the avenue by which its strength is shown and by which unfailing mercy is made apparent. He is sure, also, that you who are here will look kindly upon him these days and overlook any errors he may make.

I am sure that all of us are anxious for the establishment of our people in the full knowledge of the truth. We would like to see growth in numbers and resources. After all, these are but the outer and less needful symbols of strength. If a people stand right with God and have placed themselves in his hands for him to use as he wills, the matter of numbers does not count. When his time comes who has planned all things, the fullness of his purpose, then the Almighty will bring to pass the things which he has had in mind from the beginning. Our work and place is to stand in the truth as we believe it to be and "having done all to stand". "Stand, therefore, having your loins girt about with truth and having on the breastplate of righteousness." If so we stand steadfast, immovable, always abounding in the work of the Lord, we may be sure that our labor will not be in vain. It is for this reason—the faithfulness of the Lord—that we also should be faithful. He has promised to be with us and assures us of ultimate victory.

But a small people must be a united

people. We must be bound together in the bonds of Christ. "Blest be the tie that binds our hearts in Christian love." There can nothing good come to a people unless that people be of one mind. Paul, in closing his second letter to the Corinthians, exhorts them strongly to be of "the same mind". You remember what kind of a people they were, how broken up into factions and parties. They were wont to bite and devour one another. There was the weakening power of division among them. We are not divided and I do not think that we ever shall be; but I do believe the closer we come together in thought and purpose, the better prepared we shall be to resist the encroachments of the evil about us and we are to need that strength of unity, I fear, at no distant day. Our success in spreading the truth we hold and our growth in righteousness depend upon our unity of thought and action. I believe that the Forward Movement has been a great help in bringing in a closer feeling among us. The action of most of our churches along a certain line of effort has had a splendid effect upon us as a people. We thank God for that, as much as for any one thing that has come to us from the movement.

I am sure that we have not always been as wise as we might have been in the use of the means that have been at our disposal. What mistakes have been made, have been made through a lack of wisdom and not from intent; but the Forward Movement has proven to us that we had not been doing all we might have been doing in regard to our stewardship of the money God had entrusted to our care. Our people are not suffering because of the money they have given to the work for the past two years. If any of you know of a single individual who is in want today from this cause, I would like to know of it. I am confident that no one has been deprived of the necessities of life on this account. The question is, have we been using any other of the graces given us of God to any better degree than we had the grace of giving? Have we been more faithful witnesses for our Savior in the home, in the school, in our profession or business, in the church and before all the world than we had been before? Have we been giving more time in prayer? Have we been more obedient to the will of the heavenly Father? There are many ways of moving forward and have

we been making use of them all? I expect, to a large degree, we have not been using these means of strength and grace as we should have been. May we, under the direction of the holy Spirit, come to possess and use more fully every Christian grace. I wonder if in the year to come, we may not do this so that when we come to the Conference another time, we shall find that, as a denomination, we have grown more and more into the likeness of the spirit of the Christ who was so often in prayer, so anxious to help in trouble, so tender in heart and so obedient to the commandment of the Father, for if the spirit of Christ is not in us, we are none of his.

In thinking about these things and in searching for a theme for this session of the General Conference, the subject of spirituality came up. The demand was for a more spiritual people, a people whose mind was as the mind of the Spirit. It was felt that here was our great need. One, at the meeting of the Council at Buffalo, expressed the thought of all when he said in substance that unless our Forward Movement should result in better homes, better fathers and mothers, better boys and girls, better business and professional men, better teachers and students, in fact a better people all through with a deeper love of the truth and a higher plane of living, there would be little real value in the movement and its force would soon fail. The question arose, also, as to what spirituality really is; but I believe that no one gave a definition for the word, indeed, I think a satisfactory definition would be hard to find. Like many other words that name things and qualities it can not be well defined. That does not mean that we can not tell when one possesses it. I have never heard a real satisfactory definition to the word electricity, but we know something of its action and manifestation. So with the word spirituality, there is the outward manifestation of the Spirit's presence in a person's life. We would find it hard to be mistaken about it. We say of a man, "He is a spiritual man," and we say it not so much from what he says as from his actions. There are certain fruits in his life that are proofs that it is true. If those fruits are not there we can say of any one, "He is not a spiritual man." These fruits altogether, born in a person's life, are known as "personal righteousness", the theme for this annual gather-

ing together of our people because it is inseparable from spiritual life of the one by whom it is manifested, it is the fundamental need.

The personal righteousness of which we are now speaking, is not that righteousness which comes by adherence to outward form and rule. The Pharisee had many rules to which he gave a very strict conformity, yet the fruit of his life showed itself in cleanliness and hatred. He might not steal, he might not kill and he might not bear false witness against his neighbor, but he might hire someone else to do these things, as witness the way he did with the Son of Man. The most essential fruit of a spiritual man was lacking in him. The Lord will say to this kind of a man, "Depart from me, ye worker of iniquity." The scribe and priest could pass by the man wounded by the thieves, because of the fear of becoming unclean if they touched him, but the righteous man could not. Therefore our Lord said to his followers, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. The Pharisee was indeed like a whitened sepulchre, fair without but within filled with dead men's bones. The righteousness that we need today is that which comes out of a clean heart, the gift of a new life which comes to us when the Christ is born in us, the hope of glory. It comes because we love God with all our heart and our neighbor as if he were ourself. It means that we have the same mind that was in Christ Jesus our Lord, and that means that his righteousness has been given to us with his spirit and by that gift has become ours; for that which has been given to us becomes our own.

This is the kind of righteousness which is the fundamental need of the followers of Christ today. The world needs this at the present time, perhaps, more than ever before. There is not much use of my saying to you today, what you have heard so much about for the past few years, that is, that the world is in a serious condition and a dangerous one. You read something about this in every paper and hear about it from almost every speaker. Although it has been so much before you, I venture to bring it before you again, because it is a fact and it ought not to slip out of your minds, for we know not what a day may bring forth.

The world is strewn with the wreckage of a great war. Perhaps it might be fitly illustrated by saying that a mighty earthquake has come upon us and our monuments have fallen down and many of the things that we thought were secure have been shattered. We stand expectant, not knowing when the next shock will come, nor where. We begin to see that only those things that can not be shaken will remain. I have heard it said that the war has shaken men's faith. If it has only shaken his faith in himself it may have been worth while. I do not believe it has shaken men's faith in God. It was a man-made war and carried on after the fashion of men. It is my candid opinion, with no attempt to be facetious about it, that there was very little faith to be shaken. Faith had been starved to death. Men did not believe in any thing very much. The whole world was bent on the way to wealth and power, and the universal profiteering that took place in every land during the war was but the letting loose of a spirit that was already central in men's lives. The war took off the mask so that what was under it could be plainly seen. This spirit of anti-Christ has long been in the world, but never so powerful and vengeful since Christ was on the cross as now. The fight against God and his Anointed is on in the fiercest contest of the ages. Take notice, if you will, of the position of those who control in Russia. There is nothing so much hated there as the Name we love. He is reviled and his Word put away from among men. Man is exalted and the Son of God defamed. His altars are torn down and the hallowed places made to sound forth his praises of those who hate him and blaspheme his name. This is not all; but all over the world the promoters of the doctrines which have destroyed Russia are spreading their disease of death and shame in an attempt to unite the people of the earth against the faith of Jesus Christ and his church. Wherever you find the Red and Bolshevik, there you find the enemy of God and all that God stands for. While we are being asked to contribute to feed the starving people of that land, those who rule there will be sending out stolen money to carry on their propoganda to destroy your homes and your faith.

What, then, will there be to meet this oncoming tide of evil and keep it from

sweeping the whole world into a chaos as wild and as destructive as that which now prevails in what was once known as "Holy Russia". What but the people of God. If men can see that those who reverence and love the Lord have something much better than these preachers of sin of whom I have been speaking, if they see in us that life that has in it the likeness of our Master, if our righteousness is of that kind that suffers long and is kind, it will have a saving influence upon men and win them to the truth. Christians have not been positive enough in their witnessing for their Lord. There has not been that difference that there should have been between us and others, in word and deed. The only cure for the malady that bids fair to kill the world is found in Jesus Christ and his gospel. The question is, will the world take it? To me, the answer would rest with the church which has this gospel in her charge. To answer rightly, it must be a better church, a holier church than she has been in the past. She must be prepared to do a greater work than ever, to sacrifice more than ever, to make the kingdom of God to have first place in her affections. She must send out of her servants, the best she has, into the four corners of the earth to meet the oncoming tide of unbelief with the good news of the love of God revealed in Jesus Christ, his Son.

What can we do as a people? What but to put on the whole armor of God and prepare to meet this enemy of all righteousness, in the confidence of that faith that is accounted as righteousness. We may, at least for a time, be overwhelmed, but what would that matter, if, by our stand, we could hold the foe in check until our brethren in the world could find the right and organize a force adequate to win a victory. I spoke of this people as a small people, but always God has found use for a small people, provided it was a righteous people. If we were such a people, he could use us to the discomforture of the wicked. We are told that he uses "the small things of the world to confound the great and the weak things to confound the mighty." He might use us as he used the stripling, David, when that which was of the spirit overcame that which was of the flesh. He might use us as he used the three hundred of Gideon, to defeat the armies of the infidel. The man who fulfils the ordinances of the law by walking, not after the

flesh but after the spirit, is mighty in the hands of God for the tearing down of strongholds. If that is so, what would it mean if every person in all our churches was of that kind?

This, then, is our desire for this people. God in his mercy grant that this righteousness, which is by faith, and proven by the deeds of every day life, may more and more be ours until the sweetness and meekness of it spread every where, bringing light where there is darkness and life where there is now death. May the spirit of this Conference help to bring this about, so that we may be known as a people that know and love the Lord.

THE SABBATH RECORDER

JESSE G. BURDICK

We have heard a good many helpful things this morning concerning the work of the Tract Society that surely ought to make us thankful and very much encouraged for the future.

I want to ask you for about fifteen minutes to concentrate your thoughts upon one particular line of work of the Tract Society that comes very close to the very heart of our denominational life,—a line of work that every true Seventh Day Baptist ought to be deeply interested in.

I refer to the SABBATH RECORDER which has been our denominational paper for the past seventy-seven years, since 1844; and during all this period it has been the greatest agency among us for information concerning denominational activities which has been available to all our people.

The editing, publishing and circulating the SABBATH RECORDER is the most important of the various lines of work which the Tract Society is doing.

The work of the Tract Society is the work of the Seventh Day Baptist denomination. The Tract Society is the agent to carry out the work as directed; consequently, every true Seventh Day Baptist should be fully informed as to how this work is being carried on. To be so informed he should be a constant reader of the RECORDER. I shall endeavor to present several other good reasons why every Seventh Day Baptist should be a reader of our denominational paper.

At the present time I am one of three that comprise a committee appointed by the

Tract Board for the purpose of stimulating interest in, and increasing its subscription list of the RECORDER. We have been working something over two years. We are known as the "RECORDER Drive Committee". You have heard of this committee a good many times in the past two years.

Since we began this work we have learned many things that were encouraging and some things that were not so pleasant—things that we very much wish were different. One thing we have learned is that we are not very popular. We wish this were different.

We have also learned that a good many Seventh Day Baptists who have been subscribers to the RECORDER have let their subscriptions expire, and the weekly visits of this valuable paper have been discontinued. We sincerely wish this were not true; but it is a fact that within the last year and a half 491 Seventh Day Baptists have let their subscriptions to the RECORDER expire. To get these people back again within the circle of RECORDER readers is at present the principal work of the RECORDER Drive Committee.

We are trying to accomplish this by sending to all delinquent subscribers friendly letters expressing to them the regrets of the Tract Society that they have discontinued their connection with their denominational paper. Also presenting what we believe to be their loss, and the reasons why they ought to continue their connection with the RECORDER.

That we have met with some measure of success is shown by the fact, that of the 491 persons to whom we have sent these letters, 108 have replied, and 73 of the 108 have renewed their subscriptions.

We have learned another fact concerning Seventh Day Baptists as a people, namely, that there exists among them an appalling amount of indifference to the great value of the RECORDER as a denominational educator. This fact is a great menace to our future growth as a denomination. We wish very much this were not true, but we must face the situation just as we find it, and find the remedy.

It seems to me there are two factors within our denominational machinery that should have a greater power for improvement in this condition than anything else. I refer to the home and the pulpit, and I place the home first. The RECORDER should be on the

reading table of every Seventh Day Baptist home first; other papers and reading matter should be secondary. It is the duty of every Seventh Day Baptist father and mother to provide this valuable denominational paper for their children to read; not only this, but the father and mother should read it in the home and talk about it before the children; for what the parents are interested in the children will be interested in too.

If the parents are not interested, how can we expect the children to appreciate the value of their denominational paper. If the RECORDER is to hold the place in the hearts of the people of our denomination that it should in the years to come the children must be taught its value. As an incentive to denominational loyalty who can better do this than the fathers and the mothers of Seventh Day Baptist homes? Fathers, mothers, boost the RECORDER.

Next to the home the pulpit can be a large factor in stimulating a deeper interest in the RECORDER.

The pastor more than any other individual in the church moulds public sentiment. He is the religious teacher and advisor. Could he not well spend a portion of his time and energy, and I believe with good results, in presenting to his people the value of the RECORDER to Sabbath-keepers? One good way to do this would be to preach an enthusiastic RECORDER sermon once a year. I feel quite sure the people would be willing to listen to it. Another good way would be to speak often from the pulpit of some good thing that has been read in last week's RECORDER. This will stimulate interest, like a new spring hat or a new automobile. Pastors, boost the RECORDER.

I am going to suggest a few reasons that we can present to both old and young why every Seventh Day Baptist should be a constant reader of the RECORDER.

First of all: you need it to stimulate and deepen your religious life and denominational loyalty.

Again: you need it because it is our denominational paper and the advocate of what we stand for as a denomination.

Then: you need it because it is the best religious paper that a Seventh Day Baptist can get. Its editorials and mechanical make-up will compare very favorably with other religious papers. Its religious teachings are safe and dependable. Its entire influence is helpful.

You need it because it is the greatest source of information concerning denominational activities that we have at our command, and Seventh Day Baptists can not afford to deprive themselves of its help in this respect. The publishing house needs the financial aid that the subscription price for the RECORDER will give. But every Seventh Day Baptist needs the inspiration and information that can be gotten from the RECORDER very much more.

I am going to mention a few of the many helpful things that we can get from the RECORDER from week to week.

First of all can we find any better religious reading better suited to strengthen our religious life and stimulate denominational loyalty than the editorials of Dr. Gardiner?

Do we wish to keep in touch with the activities of the Missionary or Tract societies, or any of the denominational boards? Then read the departments in the RECORDER devoted to their interests.

Are we interested in the social happenings of the various churches, some of which might be the home church of our childhood? Turn to the Home News columns and you will find something that will interest you when you learn what others are doing.

The sermons by our own pastors that are published in the RECORDER are a great help to the lone Sabbath-keepers.

Do we want to know when the next session of the General Conference will be held? Who its officers are? Who are the members of the Commission? Look in any copy of the RECORDER.

Are we interested in knowing what churches are supporting the Forward Movement? The RECORDER will tell you.

You might at some time be very anxious to know who are the custodians of the moneys of the Memorial Funds—you can get the desired information in the RECORDER. You can also find the names of the officers of the Missionary, Tract, Education, Woman's, Young People's, and Sabbath School boards,—where they are located, and when and where they meet.

These and many other good things can be held out as inducements for Seventh Day Baptists to become a member of the RECORDER family. Fathers, mothers, pastors, laymen, let us one and all do our best to boost the RECORDER.

NORTHWESTERN ASSOCIATION AT MILTON, SEPTEMBER 15-18—TRAIN CONNECTIONS AT CHICAGO

Milton is located on the C. M. & St. P. R. R., and Milton Junction, one mile away is located on the C. & N. W. R. R. as well as on the C. M. & St. P.

C. M. AND ST. PAUL TRAINS

Leave Chicago 7.10 a. m., 3.50 p. m., 5.20 p. m. Arrive at Milton 10.45 a. m., 8.48 p. m. Arrive at Milton Junction 10.33 a. m., 7.17 p. m., 8.40 p. m.

C. AND N. W. TRAINS

Leave Chicago 3.30 p. m., 8.15 a. m. Arrive at Milton Junction 7.01 p. m., 12.55 p. m.

Delegates may take the 5.30 train on the C. & N. W. at Chicago, reaching Janesville at 8.00 p. m., and immediately transfer to the C. M. & St. P. (one block away) and take the C. M. & St. P. 8.25 p. m. train, arriving at Milton at 8.48 p. m.

Delegates coming from Kansas, Nebraska, or Iowa, on the C. M. & St. P., may change cars at Davis Junction, or at DeKalb on the C. & N. W., coming by a more direct route. Ask local agents for time of trains.

Those who reach Chicago too late to get the early evening train are advised to go to the C. & N. W. station and procure a berth (may be occupied at 9.30 p. m.) on the train leaving at 2.01 a. m., arriving at Janesville at 5.30 a. m. Transfer to the C. M. & St. P. train leaving Janesville at 6.20 a. m., arriving at Milton at 6.40 a. m.

Any member of the undersigned committee will be glad to answer any inquiry about train connections.

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

NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of The Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, Alfred, N. Y., Wednesday evening, September 14, 1921, at 8 o'clock.

By order of the president.

A. L. BURDICK,
Secretary.

NEAR BY REMEMBERED FOR
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)

"IN THE HEART OF THE EARTH"

REV. T. L. MCKENZIE SPENCER

In the SABBATH RECORDER of April 4, there appeared an article on the "Crucifixion and Resurrection of Jesus" in which the writer upholds the traditional theory of the Good Friday crucifixion and the Sunday resurrection. He interprets "in the heart of the earth" as a figurative expression and says, "By no possible way could 'in the heart of the earth' rightly be construed to mean a tomb or grave or a burial place."

This interpretation never satisfied me in the past and never can now. In 1913, after reading the writings of the late Rev. A. H. Lewis, D. D., on this important subject I was thoroughly convinced on the time of Christ's resurrection as the fourth day of the week. Since then I have read a good deal from both Sabbatarian and Sunday writers on the question and I see no Biblical reason to relinquish the view of the Wednesday crucifixion.

The first visit to the tomb, according to Matthew 28: 1 was made "in the end of the Sabbath". (A. V.) "Late on the Sabbath" (R. V.) and reckoning back three days and three nights brings us to Wednesday, which harmonizes with the words of our Lord in Matthew 12: 40, "For as Jonas was three days and three nights in the whale's belly so shall the Son of Man be three days and three nights in the heart of the earth."

The expression "in the heart of the earth" referred to the time of our Lord's entombment and can not be construed otherwise without straining the Scriptures.

Let us read what some authorities say on this point. Trollope: "That is simply in the earth. So Tyre is said to be in the heart of the sea" Ezekiel 27: 4.

Jamieson, Faucett and Brown: "The expression in the heart of the earth suggested by the expression of Jonah with respect to the sea, means simply the grave, but this is

considered as the most emphatic expression of real and total entombment.

Crudens: "By the heart likened is the middle of anything is meant. Tyre is in the heart of the seas, in the midst of the seas" Ezekiel 27: 4. "We will not fear though the mountains be removed or carried into the heart or the midst of the sea" Isaiah 46: 2. "As Jonah was three day and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth, in the grave" Matthew 12: 40.

Rev. R. A. Torrey in Difficulties in the Bible: "Three days and three nights his body was dead and lay in the sepulchre."

Complete Sabbath Commentary by Rev. James Bailey: "Since, however, the apostle informs us that he arose the third day, according to the Scriptures, 1 Corinthians 15: 4, we may conclude that his body was literally three days and three nights in the tomb." This view is also held by the late Rev. Nathan Wardner, D. D.

Although the resurrection of Christ has nothing to do with the command for Sabbath observance yet Sunday-keepers all over the world argue that Christ rose on the first day of the week and therefore it is observed in honor of his resurrection, therefore when we can show them that the resurrection never occurred on Sunday morning their position is completely destroyed. I have been able to convince many from the Sunday resurrection theory by giving a Bible reading on the time of Christ's resurrection.

The Wednesday crucifixion is very important in presenting the Sabbath question. It is scriptural and very convincing to the honest in heart. Is it not time for Sabbath-keepers and Seventh Day Baptists in particular to see "eye to eye" on this important point. Several years ago at a conference a talk arose over the time of Christ's resurrection and I heard that one of the ministers said: "Seventh Day Baptists had light on this point", but he could not explain it. Our platform is the true Protestant one, "The Bible and the Bible only." Let us stand by "thus saith the Lord", and the mountains of error will be demolished. The writings of Reverends A. H. Lewis, James Bailey, J. W. Morton, and N. Wardner, and others on this point, are valuable to Sabbath-keepers and worthy of broadcast distribution. Rev. R. A. Torrey, al-

though a great opponent of the Sabbath, writes strongly in favor of the Wednesday crucifixion.

I must conclude in the pungent remarks of Dr. Wardner: "Our plain, unqualified, 'thus saith the Lord', is enough to settle any question; for he never contradicts his own statements. The doubts and corresponding acts of a confused woman or man, are no valid evidence whatever against a fact recorded by inspiration, and which is moreover in perfect harmony with the most positive and unmistakable prediction of the Lord from heaven."

GOT THE BEST OF HIM

As Harry, who is six years old, came in the back door, he was saying to himself: "Well, I got the best of him that time."

His mother happened to be in the kitchen. "Harry, have you and the neighbor boy been fighting again?" she asked.

Harry was quick to reply: "Not this time. You know when he was over here last week, we made a kite and you made me let him take it home with him. Yesterday we made a birdhouse, and he had to take it home. So today we dug holes and he didn't take them home with him."—Indianapolis News.

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Education Society will be held at the Gothic, Alfred, N. Y., Wednesday evening, September 14, 1921, at half past seven o'clock.

WILLIAM C. WHITFORD,
President.

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 18, 1921, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Next board meeting, September 18, 1921.

"O Lord of hosts, blessed is the man that trusteth in thee."

EDUCATION SOCIETY'S PAGE

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

SOME SIGNIFICANT EXTRACTS FROM THE REPORT OF THE CORRESPONDING SECRETARY OF THE EDUCA- TION SOCIETY TO THE CONFERENCE

PRESIDENT S. O. BOND

THE WORK OF SALEM COLLEGE

While there are problems of finance that seem depressing, it may reasonably be said that Salem College is closing one of its very best years. For this assurance we make grateful acknowledgement of the guidance and help of Almighty God.

HEALTH CONDITIONS

In comparison with last year, health conditions have been *very good*. There has been no disease in epidemic form among the students. The services of Dr. Xenia Bond and Dr. Edward Davis have doubtless contributed much to this fortunate condition. Early in the year each student was given a thorough physical examination. This examination was accompanied by corrective advice where necessary. These services required several days of exacting labor and were no less valuable because free. To these physicians should be given our heartiest appreciation.

ATHLETICS

Athletics are, in most schools, the ever recurring enigma. Like a bad boy they are ever and anon turned out of school for bad behavior, yet soon brought back because of their potentiality. There has been no case of discipline of any consequence during the year. Many of the members of the faculty believe this happy state possible largely because the surplus energies of refractory students are used up in athletic events. Certain it is that these events create a unity among the students that is greatly to be desired. The coach has proved himself a man of unusual ability. While the games have not even largely been won there has been steady improvement. His efficiency has been recognized by other schools as is evidenced by frequent calls for him as referee. As to moral principle and influence he is above the average coach. Fortunately

he agrees to return to us for another year. His real strength ought to show to much better advantage the second year.

SCHOLASTIC ATTAINMENTS

It is the judgment of school authorities in many places that the scholastic attainments are lower just now than they were before or during the war. There have been some evidences of this in our school but it has not been pronounced. The educational accomplishments of the graduates this year compare favorably with those of the graduates of other years.

SPIRITUAL ATTITUDES

During the first half year there were some attitudes shown that seemed indicative of a lowering of the spiritual life among the students. This became a matter of deep concern to some. It was not only of grave importance to the students individually but it endangered the morale of the entire group. The week of special religious services held in the college by the pastors of the town was rather poorly attended. It seemed, however, to be worth while in many ways. It revealed ourselves to ourselves. There is, however, a more encouraging note to sound. The State Student Volunteer Convention was held with us this year. This gathering brought to us large groups of young people from other denominational schools and from the state schools. This three-day meeting did more for the religious life and attitudes of our students than anything that has been done within two years. Great spiritual and intellectual gatherings which can be entertained in a town of this size should be sought and invited as the guests of the college. It is not only valuable leaven for our own spiritual and intellectual life but it also advertises the school in a most effective way.

ATTENDANCE

The net attendance is the largest in the history of the college. There have been 145 enrolled in the academy, 292 in the college, 103 in the music department. A grand total of 540. Subtracting duplicates there remains a net total of 465. If no unforeseen obstacle arises, it will be possible to secure capacity attendance next year.

EXTENSION WORK

The extension work attempted last year somewhat as an experiment was continued this year with enlarged classes. Dr. Simons conducted one such class at Cairo, the president one at West Union, and one at Clarks-

burg. The combined attendance at these classes was 63. After the expenses of travel are paid there will be a small profit. The college profits chiefly in this work by increased residence enrollment. Many of these teachers will attend the summer session and many of their students will come at a later time.

SUMMER SCHOOL

The summer school continues to emphasize the wisdom of its founders. There were nearly 150 in attendance during the 1920 session. Finances of the summer school are now on the budget plan rather than the division of funds as formerly.

FACULTY

The faculty has been enlarged and reorganized. The appointment of Superintendent H. M. Van Horn as dean of the college has proved a large asset in the administration of the school. His intimate knowledge of all phases of the institution has been one of the largest factors in the success of the year. The appointment of Professor Orla Davis as principal of the academy has done much to emphasize the work of the academy. Three teachers have resigned during the year. The first was Miss Rowley who, according to a previous arrangement, left at midyear to continue her studies in Columbia University. Her work has been carried on by Mrs. Elizabeth M. Shepherd. The second to resign was Miss Kackenmeister who left one month before the close of school because of the illness of her mother. Miss Susan Gordon, of Boston, continued the work of Miss Kackenmeister in a most satisfactory manner. There are now two teachers giving full time to the Music department, and two others part time. The addition of a Violin department with Miss Denton in charge is proving quite successful. All departments of the college are showing a degree of specialization that is indicative of strong work. Every member of the faculty belongs to the State Education Association. A number are members of the National Education Association. Nearly all are members of other organizations whose purposes are to emphasize the work which they are doing in their respective fields.

Many members of the faculty have enlarged their services to the school and to the state by speaking engagements. About fifty such engagements have been filled. In all

but a very few cases their expenses have been paid by those whom they have served.

RECOGNITION OF SCHOOL

Within the last year the college has been accorded full recognition by the Bureau of Education at Washington. This was brought about largely through the influence of Professor Bonner, Dr. McBrien, and Dr. Zook, of this Bureau. The West Virginia University accepts our work at par but has not as yet put itself in writing to that effect.

SPECIAL LECTURES AND ATTRACTIONS

The school has been greatly favored during the year by the presence of many speakers of nation and state-wide renown. Aside from a lecture course of six numbers the summer school brought seven special lecturers, among whom were Dr. Deffenbaugh, of Washington, and Secretary Marsh, of Charleston. At other sessions have come Dr. C. A. Burdick, of Westerly, R. I.; Dr. W. D. Burdick, of Dunellen, N. J.; Dr. West, of New York, and many others.

IMPROVEMENTS

A number of improvements have been made in equipment during the year. Aside from athletic equipment referred to above, additional seats have been put in the gymnasium by the business men interested especially in that side of college life. An athletic field has been leased for five years and bleachers have been built. A cistern has been dug and a much needed water system is being installed in the president's home. New shelves have been placed in both the physics room and the chemistry room. Excellent quarters have been fitted up for the Y. W. C. A. in the basement of the Administration Building. A complete outfit has been installed in the basement of the same building for the college boarding club. The library has not been added to during the year according to its needs. It must have a more generous allowance during the coming year.

FINANCES

The financial situation has been handled by the treasurer and needs but passing mention here. Suffice it to say that new wells of income must be tapped if the school is to continue. The method of securing these increased funds is a matter for the most careful consideration of those accustomed to deal with financial matters. This matter should receive the most careful consideration of the denominational leaders as well as members of the local board.

WOMAN'S WORK

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

COLORS

I love color.
I love flaming reds,
And vivid greens,
And royal flaunting purples.
I love the startled rose of the sun at dawning,
And the blazing orange of it at twilight.

I love color.
I love the drowsy blue of the fringed gentian,
And the yellow of the goldenrod,
And the rich russet of the leaves
That turn at autumn-time
I love rainbows,
And prisms,
And the tinsel glitter
Of every shop-window.

I love color.
And yet, today,
I saw a brown little bird
Perched on the dull-gray fence
Of a weed-filled city-yard.
And as I watched him
The little bird
Threw back his head
Defiantly, almost,
And sang a song
That was full of gay ripples,
And poignant sweetness,
And half-hidden melody.

I love color.
I love crimson, and azure,
And the glowing purity of white.
And yet, today,
I saw a living bit of brown,
A vague oasis on a streak of gray,
That brought heaven
Very near to me.

THE NEW WOMAN OF EGYPT

In the Near East as well as in Asia the women are awaking to a new sense of their responsibility and their opportunities. Moslem women of the harems of Cairo have gone out to harangue crowds in the streets in the interests of nationalism. It is difficult to estimate the results of a movement like this in Egypt where 5,266,000 women out of 6,349,000 are illiterate. The masses of these women live in villages where there are no educational opportunities for them, but the 115,257 Egyptian women who can read and write are demanding recognition.

Mrs. T. J. Finney, of the United Presby-

terian Mission in Egypt writes in the "Woman's Missionary Magazine":

"While in all Egypt less than two per cent of the women can read and write, in Cairo a little over eleven per cent are educated to a more or less degree. Many women of the better classes, even though they can not read, take an intelligent interest in the events of the times. Even with these, it is only with a small proportion of the women of Egypt we are left to deal; but these are in the capital, Alexandria, and the larger cities, and it is from these cities the country is influenced and governed.

"In Egypt with the birth of patriotism new national aspirations have opened up wonderful new thought. There has come the knowledge that there is a great world outside of Egypt, and with this knowledge a desire to compete with this world, and to become a nation among nations. The most wonderful thing about it all is that a degree of religious tolerance, in a new sense has been brought about. If national recognition is to be deserved, then racial and religious bitterness between the component parts of that nation must go. The people must be educated and many reforms instituted. Thus it has come about that the new national sense has broken down barriers of race and religious prejudice that have existed for centuries between Moslems and Christians (Copts).

"Into all this new development, the women of Egypt have entered with great enthusiasm. In Cairo a large number of Coptic and Moslem ladies of the highest class are meeting to study together the betterment of social conditions and the general enlightenment of the people. They are laying great stress on the value of enlightened womanhood in the reconstruction of the nation. Women's clubs have been formed in the cities and the larger towns, whose aim is the uplift of the women and girls of the country. One such club in Cairo, called "The New Woman", has a large membership of Coptic and Mohammedan women. At a bazaar, held by it recently, twenty thousand dollars was realized for a free school for girls of both religions.

These clubs and their activities have been organized and managed altogether by the women themselves, without any outside help. Many of these high-class Moslem women possess, or have accepted Bibles and are eager to learn what is in them. One such

woman a short while ago, on being told that much of the Koran had been taken from Christianity and that, in order to understand it, she ought to read the Bible, earnestly begged for a Bible class so that she and the women of her standing might be taught.

Not many years ago the educated Moslem was shocked at the idea of his daughter's needing an education. Now he wishes pathetically that his wife were educated so that she might take her place beside him.—*Missionary Review of the World.*

TREASURER'S REPORT

For the Year July 1, 1920, to July 1, 1921

Mrs. A. E. Whitford, Treasurer,
In account with
The Woman's Executive Board
Dr.

Balance on hand July 1, 1920.....	\$ 699 97
Albion, Wis.:	
Missionary and Benevolent Society...	15 00
Willing Workers	35 00
Church	18 34
Andover, N. Y., Ladies' Aid Society.....	5 00
Boulder, Colo.:	
Ladies' Society	5 00
Jr. C. E.	3 00
Collections:	
(1920)	
Eastern Association	\$10 25
Southeastern Association	14 74
Conference (Alfred)	70 42
(1921)	
Eastern Association	20 59
	116 00
Cowen, W. Va., Ozina M. Bee, Mrs. Bee and Maggie Bee, L. S. K.	42 00
Dodge Center, Minn., Mrs. E. L. Ellis..	22 00
Fort Wayne, Ind.:	
Mrs. W. H. Ingham.....	45 00
Mrs. Helen Gray	10 00
Fouke, Ark.:	
Ladies' Aid Society	40 00
Jr. C. E.	7 00
Gentry, Ark., Ladies' Aid Society	5 00
Geneva, N. Y., Mrs. George Annas.....	5 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter	97 86
Hartsville, N. Y., Ladies' Aid Society....	25 00
Jackson Center, O., Ladies' Benevolent Society	25 00
Long Beach, Cal., Mrs. Lucy Sweet.....	10 00
Milton, Wis.:	
Ladies' Benevolent Society	48 00
J. Dwight Clarke	5 00
Circle No. 3	110 02
Mrs. Emma Lanphere	5 00
Dr. Palmborg	10 00
Mrs. Stroude	1 00
Gift	5 00
Milton Junction, Wis., Ladies' Aid So- cety	100 00
New Market, N. J., Ladies' Aid Society..	59 00
New York City, N. Y., Woman's Aux- iliary Society	29 50
Nortonville, Kan.:	
Mrs. D. C. Coon	5 00
Woman's Missionary Society	68 00
North Loup, Neb., Ladies' Missionary So- cety	5 00
Plainfield, N. J., Woman's Society for Christian Work	100 00
Pictures of Woman's Board	4 50
Riverside, Cal., Dorcas Society	15 00
Richburg, N. Y., Ladies' Aid Society....	5 00
Viborg, S. D., Mrs. Timon Swenson, L. S. K. (credit North Loup Church)..	25 00
Walworth, Wis., Helping Hand Society	10 00
Wheat Ridge, Colo., Mrs. J. W. Crosby..	5 00

West Edmeston, N. Y., Ladies' Aid So- cety	5 00
Welton, Ia., Ladies' Benevolent Society...	10 00
White Cloud, Mich., Ladies' Society.....	10 00
Treasurer W. C. Whitford:	
Forward Movement	2,526 34
Adams Center, N. Y.	95 00
Ashaway, R. I., Ladies' Sewing Society	105 00
Albion, Wis., Willing Workers.....	33 33
Berlin, N. Y., Ladies' Aid	27 00
First Brookfield	33 34
Cartwright, Wis.	50 00
Gentry, Ark.	5 00
Hartsville, N. Y.	25 00
Lost Creek, W. Va.	55 51
Milton, Wis.	60 00
Milton Junction, Wis.	106 14
New York City, by Mrs. Ambler.....	25 00
Nortonville, Kan.	137 42
North Loup, Neb.	129 76
Salem, W. Va.	131 09
Salemville, Pa.	50 00
Shiloh, N. J., Female Mite	48 82
Shiloh, N. J., Ladies' Benevolent....	168 97
Welton, Ia.	25 00
Walworth, Wis., Ladies' Aid	27 00
Walworth, Wis., Helping Hand.....	7 00
	<hr/>
	\$5,742 91

Cr.

Tract Society:	
General Fund	\$900 00
Denominational Building	15 00
Marie Jansz	50 00
Javanese baby	2 50
	<hr/>
	\$ 967 50
Missionary Society:	
China field	\$ 5 00
Home Missions and evangelis- tic work	7 50
Salary Miss Burdick	800 00
Salary Miss West	800 00
Marie Jansz	50 00
Dr. Sinclair	100 00
Evangelistic work, Southwest- ern field	250 00
Boys' School building, China..	100 00
Girls' School building, China..	100 00
Georgetown chapel	205 00
	<hr/>
	2,417 50
Memorial Board:	
Retired Ministers' Fund.....	\$250 00
Twentieth Century Endowment Fund	300 00
	<hr/>
	550 00
Milton College:	
Circle No. 3 (Milton, Wis.), scholarship and interest..	\$110 02
Plainfield, N. J., Woman's So- cety for Christian Work.	100 00
New York City, N. Y., Woman's Board Auxiliary	2 50
	<hr/>
	212 52
Fouke School	200 00
Historical Society	10 00
Sabbath School Board	10 00
Dr. Grace Crandall, Lieu-oo Hospital..	13 00
Treasurer W. C. Whitford.....	56 00
A. B. West, Treasurer, Milton Junction Church	100 00
Mrs. G. E. Crosley, serial for "Recorder"	50 00
Cleveland H. Dodge, Armenian Relief..	12 00
Dr. Palmborg, China Relief	5 00
Missionary Reviews sent to mission- aries in Shanghai	5 00
Expenses of Woman's Board:	
Slides for Conference program..	\$39 75
Mrs. A. B. West, expenses to Conference	75 00
Mrs. A. E. Whitford, expenses to Conference	75 00
Postage to associational secre- taries and officers	35 00
Davis Printing-Co. letterheads and circular letters	12 05
Cuts in Woman's Board Pro- jector	20 00

Mrs. A. E. Whitford, expenses to Battle Creek to attend meeting of Young People's Board	19 60	276 40
		<hr/>
Balance on hand July 1, 1921.....	\$4,884 92	857 89
		<hr/>
		\$5,742 91

Respectfully submitted,
Mrs. A. E. Whitford,
Treasurer.

Milton, Wis.,
July 11, 1921.

PROGRAM FOR THE NORTHWESTERN ASSOCIATION

Milton, Wis., September 15, 16, 17, 18

Theme: Christian Challenge to Life Service

THURSDAY MORNING

- 10.00. Devotionals Rev. E. D. Van Horn
Address of Welcome Rev. H. N. Jordan
Report of Executive Committee
Business
- 11.00. Introductory sermon Rev. G. D. Hargis
11.45. Talks with the Master, Rev. S. H. Babcock

THURSDAY AFTERNOON

- 2.15. Song service
Report of corresponding secretary
Letters from the churches
Messages from sister Associations and the Boards
Miscellaneous business
- 3.30. Address (Opportunities and Demands for Sabbath Reform), Rev. Edwin Shaw

THURSDAY EVENING

- 7.30. Song service
Sermon Rev. M. B. Kelly

FRIDAY MORNING

- 9.30. Devotionals Pastor C. W. Thorngate
10.00. Business
10.30. Open Doors in Java Mrs. D. L. Babcock
Open Doors in South America, Mrs. G. E. Crosley
11.00. Sermon Rev. T. J. Van Horn
11.45. Talks with the Master G. W. Burdick

FRIDAY AFTERNOON

- 2.15. Song service
Business
- 2.45. Open Doors in Southwest, Rev. Edwin Shaw
Open Doors in Michigan Field, Adelbert Branch
Open Doors in the Western Association, Prof. P. E. Titsworth
Outlook for Workers Rev. A. J. C. Bond

FRIDAY EVENING

- 7.00. Vesper service Prof. L. H. Stringer
Sermon and Conference Meeting, Rev. H. C. Van Horn

SABBATH MORNING

- 9.30-10.15. Sabbath School, -L. A. Babcock, (Supt.)
10.30. Sermon Prof. P. E. Titsworth

SABBATH AFTERNOON

- 2.30. The Challenge to the Young People Practicing the Presence of God, Miss Myrtle Lewis
The Social Task of the Church, Prof. L. H. Stringer
Music
The Opportunity of a New Day, George Thorngate
Sermon—The Opportunity of Carrying the Sabbath into Our Chosen Professions or Occupations, Rev. C. B. Loafbourrow

SABBATH EVENING

- 7.30. Song service
Illustrated Lecture, Arranged by Woman's Board
Talks with the Master Rev. J. T. Davis

SUNDAY MORNING

- 9.30. Devotionals Rev. H. L. Cottrell
Business
10.45. Sermon Rev. A. J. C. Bond
11.45. Talks with the Master, Hosea W. Rood

SUNDAY AFTERNOON

- 2.00. Song service
Business
- 2.30. Round Table, Religious Educational Problems, E. M. Holston
3.30. Sermon Rev. R. R. Thorngate

SUNDAY EVENING

- 7.30. Song service
Closing Sermon Rev. T. L. Gardiner
Consecration service Claude Hill

A MAN'S PRAYER

Teach me that sixty minutes make one hour, sixteen ounces one pound, and one hundred cents one dollar. Help me so to live that I can lie down at night with a clear conscience without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meal ticket on the square, and that in earning it I may do unto others as I would have them do unto me. Deafen me to the jangle of tainted money and to the rustle of unholy skirts. Blind me to the faults of the other fellow but reveal to me my own. Guide me so that whenever I look into the faces of my friends I will have nothing to conceal. Keep me young enough to laugh with little children and sympathetic enough to be considerate of old age. And when the day comes of darkened shades and the smell of flowers, the tread of soft footsteps and the crunching of wheels in the yard—make the ceremony short and the epitaph simple—"Here lies a man."

YOUNG PEOPLE'S WORK

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

USING OUR BIBLES

Christian Endeavor Topic for Sabbath Day,
September 16, 1921

DAILY READINGS

- Sunday—Bible reading (1 Peter 1: 22-25; 2: 1-3)
Monday—Meditation (Ps. 1: 1-6)
Tuesday—Obeying the word (Matt. 7: 24-27)
Wednesday—Memorizing the word (Deut. 11: 18-21)
Thursday—Applying the word (Ps. 119: 9-16)
Friday—Using the word (Eph. 6: 10-20)
Sabbath Day—Topic, How to make the most of our Bibles (Ps. 19: 7-14)

SUGGESTED PROGRAM

- Song and prayer service.
Announcements and collection.
Daily Readings—by six young people.
Lesson—by leader.
Song.
Leader's comments.
Prayer service.
Special music.
Short talks on topic.
Testimony meeting.
Song.
Benediction.

HINTS TO LEADERS

Select songs showing the value of the Bible. To start the discussion in the testimony meeting have three short talks on the topic. These may be given by the pastor, a Sabbath school teacher and a Quiet Hour comrade or by three people of varying ages, one quite young, one middle aged and one elderly.

At the beginning of the testimony meeting hand a Bible to some one in one corner of the room. He should speak with the Bible in his hand and then pass it to the next person, each one taking part as the Bible comes to him.

"You can lock up the house and everything it contains. You can not lock up your influence on the lives of other people. What does your life count for?"

CHILD TRAINING AT HOME

The four-year-old son of a friend of mine was once asked what he intended to be when he grew up. He was silent for a moment. Then looking up with great earnestness, he said, "Well, I fink, when I'm growed up, I'll hunt around and pick up a lot of thticks and build a house wiv 'em, and be a farver."

Of course the little would-be "father" was greeted with appeals of adult laughter. Yet what finer or more natural ambition could he have voiced? We do not laugh when our little daughter talks of the day when she will have a home and children. Why does it strike us as comic that our small boy should also long for fatherhood?

One would almost suppose that there was something shameful and unmanly about fatherhood, so thoroughly do we discourage the fatherly spirit in our boys. The tiny lad who loves to take his battered old doll to bed with him is teased and shamed out of his allegiance. The youngster out of eight or ten who likes to play "house" is frowned upon—he ought to prefer building a fort and playing at soldiers. We are more afraid of making our boy a "sissy" than of permitting him to be a bully. Yet, if we study the grown men about us, we find that the "sissy" is a pretty rare specimen, while the coarse-grained, selfish, callous bully is all too frequent. There is no great danger of our boys developing into cowards. There is the greatest danger of their growing into business men and money-makers rather than fathers and home-makers.

Perhaps the words "greatest danger" may seem exaggerated, but let us consider what the right sort of fatherhood means to men, to boys and to the nation.

To a man himself, being a good father, —a wise father and an understanding one, —means the greatest possible happiness and satisfaction. It means that he can watch the miracle of an unfolding personality, that he can renew his own youth in his children, and that he can be a co-worker with God in aiding, guiding and inspiring them.

To a child, a good father is, next to a good mother, the best of all heritages. His father is his playmate, his chum, his ideal. His father's political opinions, business principles, and ethical standards are accepted unquestioningly by his admiring son. Some one has wisely said that through loving and

admiring the father whom he has seen, the child takes his first step toward worship of the Father whom he has not seen.

To the nation and the future world, good fatherhood means everything. It means that men shall henceforth think not merely in terms of "big business" but of better human lives, that they shall strive not only to bequeath wealth to their children after death, but shall devote their lives to giving their children a treasure of sympathy, love and guidance. It means that through mutual understanding, fathers shall be more progressive and sons less anarchistic,—that the two generations shall work hand in hand for a finer future world.

Therefore I would say to every father, "Know your boy. Begin today to play with him, hike with him, discuss with him, camp out with him if you possibly can. He needs you and you certainly need him. Don't let his mother have all the responsibility and all the joy of parenthood,—get some of that joy yourself. For your boy's sake, for your own sake, for your country's sake, join the Ancient and Honorable Order of Fatherhood!"

Reference: Theodore Roosevelt's Letters to His Children, published by Charles Scribner's Sons, Fifth Avenue, New York City.—*Charles F. Powlison, General Secretary of the National Child Welfare Association.*

GIVE US PRACTICAL PROOF

The world is looking to the church today and asking, "Is what you have Christianity or is it not?" The proof must be a practical one, the demonstration must be made in the realm of character, men blind to spiritual values must receive their sight, the morally lame must be made to walk with a firm and unfaltering step in the way of righteousness, those who are deaf to the claims of humanity must hear, the unclean must be made clean, the dead in trespasses and sin must be raised up to a new life, and the poor and the starving must have good tidings preached to them, and the means of life supplied. The religion that can do these things will be the sign of God to the world.

Is it not high time that we should try to be a Christian nation? There is only one way—by being in faith and in spirit and in character what Jesus Christ was. Our faith must be in the Father; our seeking must be first for the kingdom of righteous-

ness—we must put the emphasis on moral and spiritual things: we must learn to perfect our kindness not by merely returning good for good, but by returning good for evil; we must be filled with the holy strength of a forgiving spirit; do our best to heal a wounded world; carry the good news of practical help to the poor and the suffering; prove that our religion allows no vindictiveness, and makes everywhere for friendship and peace. If only we could live and act along these lines, our living and acting would be a sign to the world that God was still alive, that humanity was not bankrupt in the things of the Spirit. Hope would begin to shine once more over scenes of gloom and men would raise their heads again to behold the dawn of the day of God. *T. R. W., in Christian Work.*

WHY SOME MINISTERS FAIL

First, they have departed from the Bible as the final authority. Now, my brethren, I want to say with all the tenderness God will give me, without the least disposition to criticise you unkindly—I want to say this: That the moment any one of us begins to undermine the foundation, which is the Scripture, we had better stop preaching. The man who sits in your pew and listens to you preach, or to me preach, does not make fine distinctions, such as you and I might be able to make with our years of study and training; the moment you say anything that causes him to lose regard for this Book, that man's character begins to weaken, and that man's life begins to fail, and that man himself begins to go down. Listen! The man who has lost his grip on the integrity of the Scriptures as God's Word has lost out in preaching. We can not be soul-winners and undermine this Book. We can not help the masses of humanity and undermine this Book. I say, again, there is a place for reverent and scholarly criticism, but that place is not in the pulpit.—*J. Wilbur Chapman.*

CORRECTION TO THE HISTORICAL VOLUME

In *Seventh Day Baptists in Europe and America*, Vol. I, the title of the portrait opposite p. 149 should read "Rev. Arthur Elwin Main, D. D." instead of "Rev. Arthur Elwell Main, D. D.", as it now reads.

CORLISS F. RANDOLPH.

OUR WEEKLY SERMON

THE DEMOCRACY OF LOVE

BISHOP ROBERT E. JONES

"Thou shalt love thy fellowman as much as thyself." Matt. 19: 19.

We are in the midst of building governments and trying out theories for the control of governments. Not only is Russia in the throes of a doubtful experiment, but other parts of the world are quite unsettled.

If Columbus discovered a new world we have a new world to reconstruct. The achievement of Columbus was that of sailing over unknown seas and claiming the soil of the newly discovered country in the name of his king. We are to be no less pioneers in the subtle and difficult undertaking of finding an adequate adjustment of the relations between men, the most difficult task in all human experience. What is the proper balance between the individual and society? Where do the rights of the individual cease and the rights of the group begin? What is the proper relation between labor and capital? How far should the individual be supported above his actual earning power, plus thrift and personal efficiency, and how much has a man a right to earn who seems to be endowed with a larger intelligence for organization and executive ability? What is the place of government in the affairs of humankind and what is to be the determining factor in group action? Is the ability to achieve to be the standard for determining right? Where does the benevolent, necessary guiding hand of the stronger races end in the developing of the weaker races and how far should the weaker races resent encroachments upon their ideals and community life? Race types are pronounced. Is there such a thing as race superiority and race inferiority? What is to be the adjustment between the dissimilar races with varied degrees of development in civilization and with more or less racial traits and affinities? Is there a guiding principle for the equalization, stabilizing and making sure and comfortable these various and complex relations in society as a whole? What is the true philosophy of human relations, and what should be the chief cornerstone for a

league of all the nations of the earth? This it seems is the large question that should concern statesman and prophet, poet and preacher, philosopher and politician, soldier and missionary, laborer and capitalist, saint and sinner.

A BROTHERHOOD OF EQUALS

As strange as it may seem in tracing the history of the world, democracy seems to have been foreordained. The divine right of kings was at best an expediency. It never had an abiding foundation in morals or social relations. Our forefathers in declaring their independence spoke better than they knew when they said: "All men are created free and equal." The right to rule by blood and the enslavement of the unborn are propositions contradictory to the existence of the good, supreme God and would make him a monster in the sight of men. We should tread lightly the paths of that philosophy, psychology and sociology that seek to establish barriers between men and to erect them in groups of inferior and superior, of worthy and unworthy, of strong and weak, of white and black, of red and brown. All men are God-made and God never made a mistake. One race per se is as good as another race or God stands accused of partiality, bias, creator of friction between men and unmindful of the creatures which by his sovereign power he created. But God does not blunder; he never did. The equality of men is as fundamental as the divinity of Jesus Christ. Democracy is a twin sister of Christianity. Democracy and Christianity are hand maidens. The fatherhood of God established forever the brotherhood of man and there is no brotherhood unless a brotherhood of equals.

Christianity, the essence of Christ's teachings, is the basis of all democracy; the essence of Christianity is love, and all governments and nationalities not springing from this root or flowering from this seed are doomed to failure by the test of time. Christ came to establish not a national kingdom of any one race or nation, but a world brotherhood, and that no other type of government can finally stand is written today in the facts of all the scattered and dismembered world.

What then was the weakness of the shattered governments that lie before us? We find this—the attempt of nations to rule and bind each other by military might and politi-

cal power instead of love. This was the fatal blunder. The German nation became the supreme end; the national flag, the high emblem of national glory, instead of a guide to the still higher emblem of the cross. England did not sing "Our Father's God, to Thee". She sang, "Britannia Rules the Waves". This was but a challenge to the selfish ensign held up by Germany. Having lost the supreme object of human endeavor, the building of a world brotherhood, it was easy to resolve the world into groups of allied nations whose supreme object became national pride, racial conceit, making each race or national group the end of its endeavor. Hence, the very gods could not keep these groups from coming into competition because each national group, being an end in itself, would produce pride and prejudice.

LOVE THE LAW OF LIFE

It seems very clear to all students of world conditions that the ultimate government of the world is to be the government or governments founded upon democracy. The more we study democracy and apply it to group life, we find its essence expressed in the Golden Rule, and the motive of the Golden Rule is love.

If we were hunting for a single word that would sum up the chief religions of the world, we would say: For Confucianism—reciprocity, for Buddhism—nirvana or rest, for Mohammedanism—surrender or submission, for Hinduism—fate or destiny, for Christianity—love.

No man should be able to make us hate him. The man who hates is hurt more than the man whom he hates. The man who can love while the other man hates will be the stronger of the two. Any man can be the bully. Any one can fight and swear and murder. To let the passion of hate have its sway requires no self-control, but to love brings into play all the higher qualities of one's nature. But loving is not truckling nor subserviency. Jesus Christ was no truckler and it takes the strength and poise of Jesus Christ to love when other men are hating. All the moral fiber of the individual whose heart is hate is warped. Hatred dries up the very fountains of life and destroys all that makes for the highest and noblest. Love toward all men gives an open sky as well as a clear conscience. It is the strong arm of personal happiness as well as a strong

hand of social uplift. Love promotes purity of motive, unselfishness in achievement and makes us joint heirs with Jesus Christ.

THE PRINCIPLE TESTED

Reuben Shannon Lovinggood was sent to Austin, Tex., to open Samuel Houston College under the auspices of the then Freedmen's Aid Society. The college was located in a prominent section of the city of Austin, and some of its wealthiest white citizens were in the immediate vicinity. The opening of the school provoked antipathy on the part of some of the white people. The building was stoned, ink bottles were thrown against its walls, the shrubbery torn up and in other ways resentment was shown for the presence of the colored students. Now Reuben Shannon Lovinggood was a militant soul. Fight was in his very nature. He never quailed in the presence of any man or set of men. He was erect in his physical carriage. He was as courageous as he was erect, but Reuben Shannon Lovinggood did not meet hate with hate. He called his students together and lectured to them in the chapel from the theme: "Treat others better than they treat you." The theme finally became the motto of the school and expressed the life of the students. The students of Samuel Houston College, led by Reuben Shannon Lovinggood, disarmed those who mistreated them, and not only obtained their sympathy and respect, but succeeded in winning the white neighbors as liberal supporters of the institution. Underneath the program of Reuben Shannon Lovinggood was the love that casteth out fear and the love that conquers all things. There is no problem of human relations that can not be solved by love.

WHITHER ARE WE TENDING?

We are shaking the foundations of our democracy by race barriers and race antipathy. The good natured Negro is being transformed. His native smile is turning to a frown; his docility to fierceness, and his heart of love to resentment and revenge. And what is true of the Negro in America is more largely true of the darker races throughout the world.

There are many problems that face this democracy of love. Our international relations are very unsatisfactory. Old suspicions are being revived. Jealousy and mistrust are evident on every hand. The moral and financial strength of America has given

her an imperial opportunity. Isolation is impossible. Isolation is selfish. The strong owe something to the weak, whether on their door sill or whether remotely removed.

Not only must this democracy of love face an international obligation, but an industrial situation which is perilous. It is threatening. The poor must not be oppressed, and the rich must not be maligned. Capital has rights but the flesh and blood of human beings have superior rights.

Our churches are too self-centered. They are places of worship, to be sure, and always must be, but this worship must relate itself to the community round about. The church must be socialized, so that no human task is secular; so that all which concerns the betterment of human kind is spiritual. These problems and many others face the democracy of love.

A CHALLENGE TO CHRISTIANITY

This democracy of love if it fulfills its rightful mission must bring about good will between all men. It must apply the Golden Rule in the spirit of the Master. The real test of democracy and of Christianity is on. We have waged a mighty war, loudly asserting our allegiance to the principles of democracy and logically we are brought face to face with Christianity. Are democracy and Christianity exclusive or inclusive? Do they draw the color line or do they not? Do they admit of discrimination on the basis of wealth or degree of intelligence, or do they not? Are Christianity and democracy flexible, fluctuating policies to be moved by the prejudices and feelings of men, or are they of superhuman origin handed down by instinct, tradition and revelation as a guide in human relations? Is the leadership of the present generation big enough to be an exponent of the great principles of Christianity and democracy, or have we discovered that the races of the world have used Christianity and democracy in a world's juggling exposition of the entertainment and amusement of the world and that the races are finally to be discredited because, knowing the principles of Christianity and democracy, they have not lived up to them?

Let us hope that during this reconstruction period there may be an adjustment between the white and colored races of America that will give us less friction and more co-operation, less suspicion and more confidence, less hatred and the more of good will.

We hear a great deal about race consciousness, its potency, its practicability and its solvency for all inter-racial troubles. But race consciousness is human consciousness resenting race discrimination. Race consciousness is based upon consciousness of power, culture, and human equality, and it is racial contentment that ignores intended insults and feels itself too good to accept the patrimony of others who would deny to the race a place in the human brotherhood. Race consciousness is not something separate and apart from human consciousness. It is not something that is born of itself. While it is self-sufficient, when it becomes necessary for asserting self-respect it is unmistakably predicated on the incontrovertible sense of human oneness which can not be denied and which is fundamental to the adjustment of all inter-racial troubles.

The Negro is losing faith in the Christian church; it is a pity that this is true, but true it is, and one of the first questions which the Christian church must face is the promotion of better race relations.

The Christian church has, for a long time, evaded this question. It has not faced it squarely. It has faced it. It has faced it in a philanthropic way. It has faced it as a matter of charity. The church has been concerned as to what it may do for the Negro; as to what help it may offer him; and as to how it may better his condition. But the great question of justice, of equity, and of human brotherhood is seldom, if ever, squarely faced in the councils of the Christian church, and faced in such a way as will bring forth a constructive program that would comply with the fundamental principles of democracy and Christianity.

If we will keep in mind that the Negro does not want philanthropy but justice; that the Negro wants a chance and not charity, we shall have an approach to the subject of race relations that will give us finally an entirely different result to that which we have had heretofore. But our purpose is to call attention to the important place such a subject should occupy. A Southern commission recently reported on race relations and among other things said:

"Race relationship is the most sensitive of all problems. It is puzzling to the most magnanimous, the most liberal, and the keenest thinkers. It is a challenge to the Christian church, to our educational system, and to our civilization. The whole fabric of

American life is shot through with the intricacies, the subtlety and the growing feeling of race relationship. Yet there are some who deny that there is a problem. When we examine our own hearts and watch the forces at work in our economic and social life we know there is a problem.

"Just what is that problem? Stated in its simplest terms it is this: Just what place shall the nation accord Negroes in political, economic, and social life? It is a problem because the Negroes are manifesting a desire for greater recognition and larger freedom, and white people, for the most part, have not as yet shown an inclination to accord them any part of this larger freedom."

This question of race relations is a big question and the proper place for its discussion is in the council of the Christian churches. But it ought not to be minced at or passed over in an adroit way for fear that some section will be offended or some individual may misconstrue the motives. It may be a nasty question but it is one that can not long be evaded with safety. Certainly it can not be longer evaded in all honesty.

THE NEGRO'S OPPORTUNITY

In the settling of the interracial relation both races have a responsibility. Whatever others may do, the Negro must not be found wanting.

The Negro race never had such an opportunity to live in the large as today. The call of the present and the future to the Negro demands of him that he shall take a place among the races of the world and prove his native worth. The tasks that await him will tax every resource of his nature. They may call forth latent powers that neither the race nor his neighbors are aware that he possesses. This may be the supreme hour for the Almighty to vindicate his wisdom in making so many millions of black peoples in the world. The Negro owes it to the beneficent God to lend himself in every way in this supreme crisis of the world to vindicate his rightful place as men among men, to live above race lines, race prejudices, race revenge and live on a plane as broad as humanity and full of sympathy as the heart of the beloved Christ.

He will have to bring forth the fruits of patriotism, unselfishness, forgiveness, hope, love and vicarious death. He must live in

actual practice the commandments of the Master, and pray for his enemies, love those that spitefully use him, turn the other cheek, give an additional coat and go an extra mile. If there is any one who thinks this is a call to subserviency and truckling let him be reminded that the God Christ was no truckler. It will take a great deal more courage to carry out this program than to be a bully or a swagger, a murderer or a cut-throat.

We have had in the last five years the most flagrant examples of conspiracy, treachery, hatred and malice aforethought that would blacken the pages of the history of hell. Even now, unless by intervention of the Almighty, we shall have a long period of sullen hatred on the part of some of the forward races of the world.

The great God of the universe, the God of love, the God who is love, the God who gave his only begotten Son, because he loved, calls piteously, persistently unto the races of the world to love one another as I have loved you. And here is the Negro's opportunity.

We have emphasized race consciousness and promoted its growth until it has produced some of the most flagrant outbursts of racial antipathy that the world has ever seen. The war in Europe was caused by a failure of the races involved to grasp the oneness of humankind and to recognize the inter-relation and the interdependence of one race upon another. God is on the lookout for a race that can love and preach human brotherhood, a race that has been tried in the fiery furnace, a race that can smile when the days are dark and hope when all else is gone, a race that has a forgiving heart, that loves while others hate, a race that soon forgets wrongs and quickly forgives, a race that will take the attitude that no man or men can make it hate others and whatever may be the attitude of others toward that race, it will put all others on the defensive when it comes to prejudice and hate. God is on the lookout for a race that keeps its heart clean and unmarred by revenge, uncontaminated by bitterness. Such a race "shall inherit the earth".

God has a place for any race, however humble its present position may be, that can sit by the side of the road and be a friend to man, to all men, white men and black men, North and South, East and West, British and German, French and

Italian, Slavs and Japanese, Chinese and Hindoo. And if it takes the furnace of oppression to prepare the Negro to answer this call may God keep him there so that when the good day shall come, and please God it will come, he shall never look down upon any man and chide him because of his race or previous condition over which he had no control.

THE PRINCIPLE APPLIED

A recent illustration of this virtue in the Negro is at hand. There was syndicated not long ago a remarkable series of articles written by an American, A Sea-Slug. He had thrilling experiences on the ship Russian, which was finally sunk by a submarine. The men were capsized into a choppy sea; a savage struggle for self-preservation ensued. There were white men and Negroes, and the struggle became a race battle. White men tried to pull their fellows up on the boat and shove the Negroes into the sea.

The reporter of this story, who was suffering with a broken limb, says he felt himself striking up against a heavy body. He looked up and saw that it was the black face of a Negro by the name of Henry Green, of Newport News, Va. He said he thought that this Negro was going to drown him so that there might be one less white man in the beastly fight for life that was still raging. He said he would have struck Green but his arms would not work. Then, he said, as though it were a dream, he felt the strong arms of this Negro Green slip under his shoulder and heard him say, "You will be all right now, and" he struck out for the life boat, keeping the man's head above the water. After saving this man, Green went back after another and another until he had saved twelve men, six of whom were white and six colored.

And with these twelve men at the top of the bottom of the lifeboat in mid-Mediterranean, Green rose above them bigger than race and bigger than prejudice. The effect spread to other lifeboats and this act of heroism and brotherhood turned brutal savages into men again.

Henry Green restored democracy on the bottom of that lifeboat and the oneness of brotherhood reigned supreme. For such bravery men in the trenches would have been decorated, but Green was only a horse-man and it is only by chance that his brave deed is published, but it is a typical story

of the Negro race that shows the kind of stuff out of which the race is made. And please God, if the Negro can be big enough in heart, to be bigger than little men, whether they be white or black, North or South, he will win finally a man's place among men.

GOD'S CALL

That is God's call. It is the Negro's chance to answer. If he is prepared to answer in spirit, in poise, in unselfishness, in brotherly kindness, God will give him a high seat among the races of the earth.

"Let bygones be bygones. Let past differences be as nothing. The human heart is with us. God is with us."

Let us face the future in the working out of this democracy of love in the spirit of the thirteenth chapter of I Corinthians. "With malice toward none; with charity for all, and with firmness in the right as God gave us to see the right." Let us build this democracy on love, so that we may "achieve and cherish a just and lasting peace" among all races in this country and "with all nations".—*Christian Advocate*.

THE NAME THAT CHARMS

Some preachers have almost unconsciously weakened the power of Jesus. It is such a wonderful thing to tell the story of Jesus Christ. It is such a wonderful thing to stand before an audience and know that, if there is a man in the audience who has gone to ruin and despair, that there is one Name that can charm him; if you have one in the audience who has been perplexed all the week, and whose heart is crushed because of trial, that you have a story that can heal his breaking heart and give him peace. It is a great thing to know that if there is a mother in the church who has put her baby in the grave during the past week, that you have got a story that is going to make her smile through her tears. It is a wonderful thing to know that if you go down to the man who is poorest, and climb up to the man who is highest; if you go to the one who is farthest away; if you stand beside the one who is nearest you in the kingdom, you have got one story that can thrill them all. O brethren, listen to me! Life is too short, and eternity is too long, to tell any other story.—*J. Wilbur Chapman*.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jans 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 Yokefellows 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 Baptists 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 XI—Sept. 16, 1921

PAUL IN ATHENS

Acts 17: 16-34

Golden Text.—"In him we live and move, and have our being." Acts 17: 28.

DAILY READINGS

Sept. 4—Acts 17: 22-34

Sept. 5—John 1: 1-5

Sept. 6—Isaiah 40: 18-26

Sept. 7—Isaiah 44: 9-20

Sept. 8—Luke 4: 16-21

Sept. 9—Matt. 13: 1-9

Sept. 10—Prov. 3: 13-23

(For Lesson Notes, see *Helping Hand*)

DEATH

KIDDER.—Lyle Eugene Kidder, the infant son of William J. and Merle Garthwait Kidder, died near midnight, Monday, August 2, 1921. The little one had been ill nearly a week.

He was born March 15, 1920. He leaves to mourn his loss his father and mother and an older brother five years old.

At the services which were held in the Seventh Day Baptist church at Milton Junction on Wednesday afternoon, two beautiful songs were sung by Mrs. J. H. Babcock and Miss Dorothy Maxson. Pastor Henry N. Jordan had charge of the service.

The little body was laid away in the cemetery at Milton Junction. H. N. J.

You can't expect the dove to settle down while the riveters keep up such a din on new battleships.—*Pueblo Star-Journal*.

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And America must lead the way. The unaccomplished mission of the United States is the rebuilding of the world upon the foundations of brotherhood. We are set in this broad land, in the America which spells opportunity. We are young and daring, and have the courage to try experiments. The blood of noble races commingled flows in our veins. Grand memories on us shine. Short as is the span of our history it is radiant with deathless achievement. Behold darkness shall cover the earth and gross darkness the nations; but the Lord has risen upon thee and His glory is seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy day. If God ever revealed His will to any people on the earth in any time He has revealed it unto us. We are to develop a type of humanity with more of divinity at its heart. To evolve a nobler manhood and womanhood is America's predestined aim. Put up the sword into its sheath. Listen to Field Marshal Haig, of the British army, listen and learn:

"The Gospel of Christ is the world's only social hope and the sole promise of world peace. It is a crusade to which I urge you, a crusade not having for its object the redemption of a single city, however holy, but the freeing of the whole world from the devastating scourge of war."—Rev. C. F. Aked, D. D., LL. D.

—CONTENTS—

Editorial. —Resting by the Sea. Sleeping in Shiloh.—Beginning of Conference in Shiloh, New Jersey.—Welcome by Pastor Sutton.—Response by Rev. M. G. Stillman and by Rev. H. L. Polan.—The Key Note Session of Conference.—General Conference Notes.—The Tract Society at Conference.....	289-292	Personal Righteousness Through a Religion of Reality.....	304
Outline of the Address of the President of the Tract Society.....	292	Annual Meeting of American Sabbath Tract Society.....	307
Report of the Corresponding Secretary	293	Notice of the Annual Meeting of the Sabbath School Board.....	307
Report of the Publishing House.....	296	Woman's Work. —Conference at Shiloh.....	308-310
The Commission's Page. —Honor Roll.	297	Education and Personal Righteousness.....	310
Report of the Commission of the Executive Committee.....	297	Personal Righteousness and the Nursing Profession.....	314
Report of the Treasurer of American Sabbath Tract Society.....	301	Annual Meeting of the Seventh Day Baptist Missionary Society.....	315
Education Society's Page. —Summary of the Report of the Treasurer of the Education Society.—Extracts from Report of Alfred University..	302	Young People's Work. —Sins of the Tongue.—Message of President of Young People's Board to Conference.....	316
Report of the Committee on Denominational History.....	303	Personal Righteousness and a Church Program.....	317
		Annual Meeting of the Seventh Day Baptist Education Society.....	320
		Sabbath School Lesson for September 17, 1921.....	320